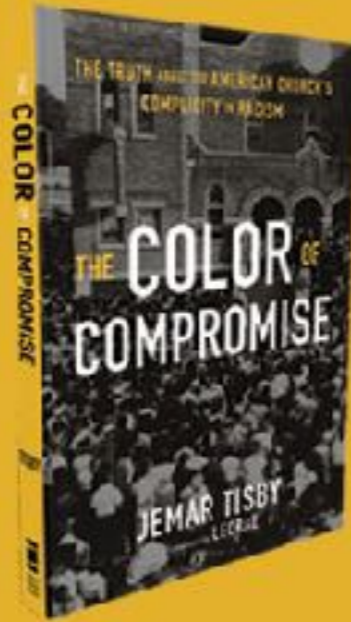




**USA
TODAY.**
BEST-SELLING
BOOKS

THE COLOR OF COMPROMISE



**THE TRUTH ABOUT THE
AMERICAN CHURCH'S
COMPLICITY IN RACISM**

“

TISBY CALLS ON HIS FELLOW CHRISTIANS TO TAKE FULL RESPONSIBILITY FOR THEIR COMPLICITY IN WHITE SUPREMACY, AND TO COMMIT TO CHANGING AMERICA.

”

— THE ATLANTIC

- The Color of Compromise
- Making Race in the Colonial Era
- Understanding Liberty in the Age of Revolution and Revival
- Institutionalizing Race in the Antebellum Era
- Defending Slavery at the Onset of the Civil War
- Reconstructing White Supremacy in the Jim Crow Era
- Remembering the Complicity in the North
- Compromising with Racism during the Civil Rights Movement
- Organizing the Religious Right at the end of the Twentieth Century
- Reconsidering Racial Reconciliation in the Age of Black Lives Matter
- The Fierce Urgency of Now
- Be Strong and Courageous

- **Themes:**
 - **Contingency** - Groups have deliberate choices and can make other choices. “Nothing about American racism was *inevitable*.”
 - **Adaptation of racism** through the ages (19)
 - **Race as a social construct** (22)
 - **White Moderate** preferring order over justice (17)
- **Christian complicity/compromise:** silence, passivity, refusal to act in the midst of injustice, indifference to oppression, ambivalence, slave owning, participation in injustices/privileges, denial, rebuttal/resistance to “social gospel” concept.
- **Rather than:** courage, un/learning, soul work, godly grieving/lamentation, forward looking, actively anti-racist
- **Christian resistance/justice:** Ecclesiastical splits (11)

The Color of Compromise

Season 1, Episode 2. Making Race in the Colonial Era

“You declare in the presence of God and before this congregation that you do not ask for holy baptism out of any design to free yourself from the Duty and Obedience you owe to your master while you live, but merely for the good of your soul and to partake of the Grace and Blessings promised to the Members of the Church of Jesus Christ.”

Francis Le Jau's Baptismal Vows for Slaves



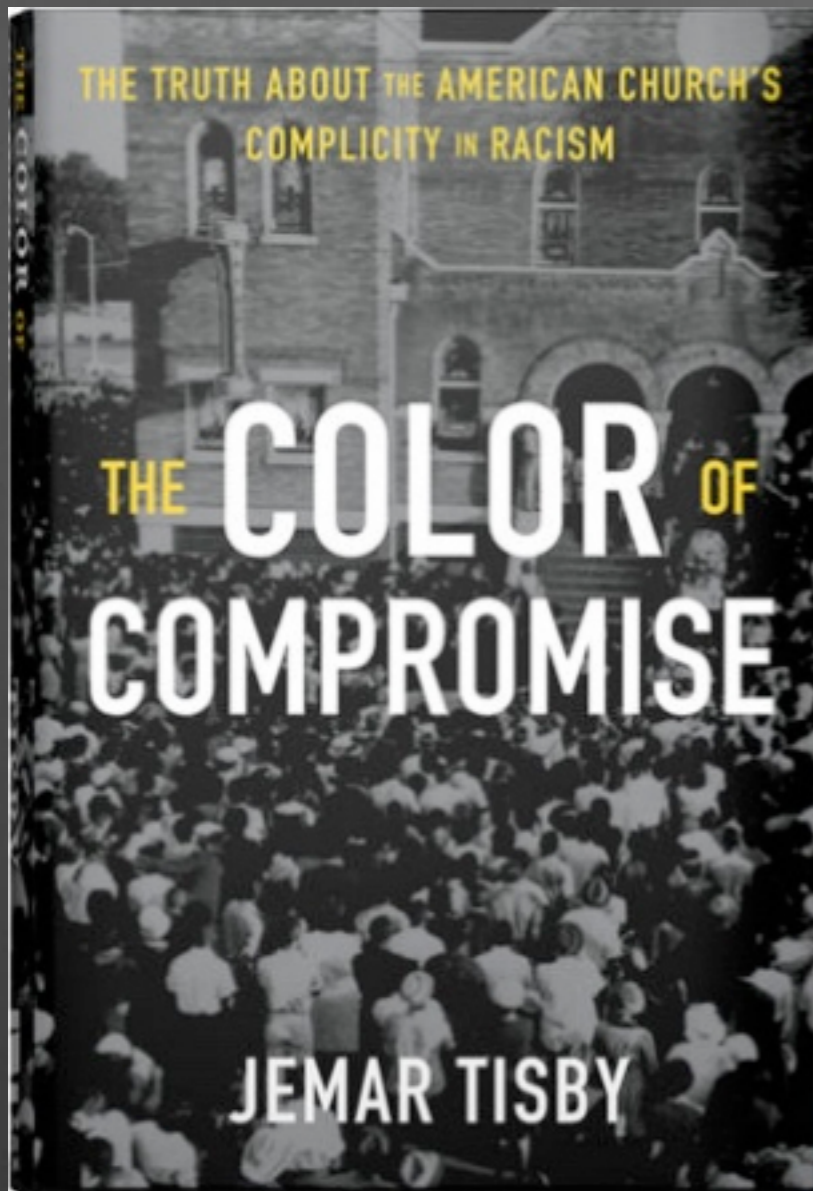
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Conversion of Slaves

God can have your soul, but we keep your body.

**“Racism isn’t remarkable;
what’s remarkable is that black
people didn’t abandon the faith
altogether. Black Christianity
grew alongside the explosive
expansion of slavery. Their faith
helped them survive and resist
slavery.”**

–Jemar Tisby



Don't let **fear of other people** or **fear of getting it wrong** stop you.

...and more (25)

The ARC of
Racial Justice
A - Awareness
R - Relationships
C - Commitment



The Doug Section

Is “The Gospel Only” an Accession to Slavery?

- Question 1: Does the “Full Gospel” of Pentecostals include justice as a feature?
 - Yes, because Jesus practiced justice in the normal course of ministry.
- Question 2: Does the practice of justice count as part or all of the ministry?
 - Preaching the Gospel and practicing justice are both necessary parts of the ministry.

The problem of biblical interpretation...

- The Bible was used as a defense of slavery.
- It was also used as a repudiation of slavery.
- So, is it true that the Bible can't help us here?

Why the strict demand for Gospel only?

- Slide 3: Contingency
 - Our forbearers made choices about how to act about slavery and segregation.
- Slide 4: These choices included segregation in baptism for Slaves. The narratives for White and Black churches therefore diverged in purpose:
 - The Gospel only for Whites which allowed them to freely own slaves and a house of solace for Blacks to survive the injustice of slavery then segregation.

Tensions

- The now famous Parham/Seymour falling out over Parham's racism was just the beginning of tensions around church polity.
- Estrela Alexander's *Black Fire* demonstrated that the divide between White and Black was also present between Men and Women in the ministry. She deplores the erasure of women who were as active in the ministry as the men, who are often described as "the wife of Mr. John Soandso."
- These examples are only two of many that mark an accession to culture over the most generous features of the Gospel.

Why did the Pentecostals/ Evangelicals follow this pattern?

- Early Pentecostals were not culturally inept, and so segregation as practiced in society became the practice of the denominations emerging in the early 20th century.
- They made decisions that further entrenched the divide between Whites and Blacks that mainline churches began to abandon around the same time.
- The Assemblies of God promoted and practiced the “Gospel Only” pattern of slaveholders’ churches while the mainline churches moved toward the inclusion of social justice as a full feature of the Gospel.

Kudos for the Series...

- Tisby made clear the connections between modern church culture and historical precedent.
- He argued successfully that the church was complicit in slavery, and that culture remains today in a different form.

Limitations of the Series...

- Tisby acknowledges that the modern form of racism is mass incarceration.
- But he says nothing about the Drug War that is the single most important strategy for rescripting racism, white supremacy, and segregation in the United States.
 - Lois replies that “You can’t cover everything.”
- Next week, I will discuss Michelle Alexander’s *The New Jim Crow* that centers around the inscription of segregation through the Drug War.

End