

SJOC CONVERSATION ON RACE

SESSION 2 OF 3: HISTORY OF RACE IN THE CHURCH AND DALLAS

HISTORY LESSON

(BORROWED HEAVILY FROM DIVIDED BY FAITH BY MICHAEL EMERSON AND CHRISTIAN SMITH)

THE EARLY PROVINCIAL PERIOD: 1700-1730

- SLAVE POPULATION RATE GREW AT 3X THE RATE OF GENERAL POPULATION. (20% OF POP WAS BLACK, TODAY IS 13%)
- SOME BEGAN TO CHRISTIANIZE SLAVES, BUT PUSH BACK FROM CHURCHES CAME BECAUSE SLAVES WEREN'T FULLY HUMAN AND DIDN'T HAVE SOULS.
- CHURCHES TAUGHT THAT IT WAS A BIBLICAL MANDATE TO REMAIN A SLAVE EVEN AFTER CONVERSION. (IGNORES 1 COR 7.21, 1 TIM 1.10 KIDNAPPER = SLAVE TRADER, COL 4.1, DEUT 23.15, IN FAVOR OF 1 PETER 2.18, EPH 6.9, COL 3.22)

HISTORY LESSON

ORDAINED MISSIONARY FRANCIS LEJAU'S BAPTISMAL VOWS FOR SLAVES:

YOU DECLARE IN THE PRESENCE OF GOD AND BEFORE THIS CONGREGATION THAT YOU DO NOT ASK FOR THE 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 GRACES AND BLESSINGS PROMISED TO THE MEMBERS OF THE CHURCH OF JESUS CHRIST.

HISTORY LESSON

THE GREAT AWAKENING: 1720-1770

- AMAZING TIME IN SPIRITUAL FERVOR FOR OUR COUNTRY.
- PREACHERS STRONGLY ENCOURAGED EVANGELIZING TO SLAVES, BUT MOST DID NOT SEE ANYTHING WRONG WITH SLAVERY.

HISTORY LESSON

REVEREND PETER FONTAINE'S DEFENSE OF SLAVERY IN VIRGINIA (1757)

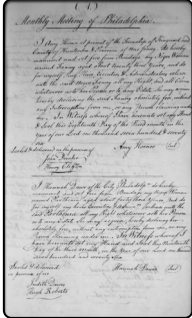
SOON AFTER THE START OF THE FRENCH AND INDIAN WAR, A REVEREND PETER FONTAINE, REPLYING TO A QUERY FROM HIS BROTHER MOSES AS TO THE CHRISTIAN ETHICS OF "ENSLAVING OUR FELLOW CREATURES," WROTE THAT "TO LIVE IN VIRGINIA WITHOUT SLAVES IS MORALLY IMPOSSIBLE."

HISTORY LESSON

JONATHAN EDWARDS—PRESIDENT OF PRINCETON SEMINARY AND WIDELY CONSIDERED "GREATEST AMERICAN THEOLOGIAN AND PASTOR"

SLAVE OWNER

JONATHAN EDWARDS JR.—STRONGLY OPPOSED SLAVERY AND LED THE WAY AS AN ACTIVIST IN THE 18TH CENTURY

	<p>"A HEAVY ACCOUNT LIES AGAINST US AS A CIVIL SOCIETY FOR OPPRESSIONS COMMITTED AGAINST PEOPLE WHO DID NOT INJURE US, AND THAT IF THE PARTICULAR CASE OF MANY INDIVIDUALS WERE FAIRLY STATED, IT WOULD APPEAR THAT THERE WAS CONSIDERABLE DUE TO THEM." QUAKER JOHN WOOLMAN, 1769</p> <p>QUAKERS IN NEW YORK, NEW ENGLAND, AND BALTIMORE WENT SO FAR AS TO MAKE "MEMBERSHIP CONTINGENT UPON COMPENSATING ONE'S FORMER SLAVES." IN 1782, THE QUAKER ROBERT PLEASANTS EMANCIPATED HIS 78 SLAVES, GRANTED THEM 350 ACRES, AND LATER BUILT A SCHOOL ON THEIR PROPERTY AND PROVIDED FOR THEIR EDUCATION. "THE DOING OF THIS JUSTICE TO THE INJURED AFRICANS," WROTE PLEASANTS, "WOULD BE AN ACCEPTABLE OFFERING TO HIM WHO 'RULES IN THE KINGDOM OF MEN.'" "</p> <p>TAKEN FROM ARTICLE BY TA-NEHISI COATES</p>
---	--

<p>HISTORY LESSON</p>	<p>THE NEW NATIONS: 1770-1830</p> <ul style="list-style-type: none"> • REVOLUTIONARY WAR CHANGED THE PERSPECTIVE FOR MANY ON SLAVERY. • IN 1770 A BAPTIST PREACHER IN MASSACHUSETTS CLAIMED THAT IN PERMITTING SLAVERY, "WE, THE PATRONS OF LIBERTY, HAVE DISHONORED THE CHRISTIAN NAME, AND DEGRADED HUMAN NATURE NEARLY TO A LEVEL WITH THE BEASTS." • YET, IT WAS REALLY ONLY IN THE NORTH THAT THIS VIEW WAS ADOPTED. FOR FISCAL REASONS, THE SOUTH DID NOT BUDGE ON THE ISSUE OF SLAVERY.
-----------------------	---

<p>HISTORY LESSON</p>	<p>ECONOMICS IS A VERY DANGEROUS MOTIVATOR AND SHOULD ALWAYS BE SUBORDINATE IN THE CHRISTIAN LIFE. MATTHEW 6:24 NO ONE CAN SERVE TWO MASTERS, FOR EITHER HE WILL HATE THE ONE AND LOVE THE OTHER, OR HE WILL BE DEVOTED TO THE ONE AND DESPISE THE OTHER. YOU CANNOT SERVE GOD AND MONEY.</p> <p>SLAVES WERE OFTEN RAPED AND FORCED TO HAVE CHILDREN IN ORDER TO GENERATE MORE "REVENUE" FOR SLAVE OWNERS. IF YOU READ THE STORIES FROM SLAVE INTERVIEWS YOU WILL REALIZE HOW MUCH THEY WERE TREATED LIKE LIVESTOCK.</p>
-----------------------	--

<p>HISTORY LESSON</p>	<p>BUT, RACISM RUNS DEEP EVEN IN THE NORTH:</p> <p>AFRICAN METHODIST EPISCOPAL CHURCH WAS FORMED IN 1787 WHEN LEADERS AT ST GEORGE'S CHURCH PULLED BLACKS OFF THEIR KNEES WHILE PRAYING.</p>
-----------------------	--

<p>HISTORY LESSON</p>	<p>THE NATION DIVIDES: 1830-1865</p> <ul style="list-style-type: none"> • NATIONAL FERVOR ABOUT SLAVERY GREW. THE NORTH AND SOUTH WOULD HAVE TO SQUARE OFF ON THE ISSUE OF SLAVERY IN WAR. • MANY CHURCHES SPLIT OVER THIS ISSUE. MOST SOUTHERN SOMETHING DENOMINATIONS WERE FORMED OVER A SPLIT BECAUSE OF SLAVERY. • YET, EVEN AS PEOPLE CALLED FOR AN END TO SLAVERY, THEY DID NOT BELIEVE BLACKS WERE EQUAL TO WHITES. CHURCHES KEPT BLACKS AND WHITES SEPARATE, AND DID NOT CREATE OPPORTUNITIES FOR BLACKS TO LEAD.
-----------------------	--

<p>HISTORY LESSON</p>	<p>THE SOUTH BEGAN USING THE BIBLE SYSTEMATICALLY TO DEFEND SLAVERY.</p> <p>FROM <i>CHRISTIAN HISTORY</i>, VOL. 11, NO 1, PAGE 24</p> <p>WHY CHRISTIANS SHOULD SUPPORT SLAVERY:</p> <ul style="list-style-type: none"> • SLAVERY REMOVES PEOPLE FROM A CULTURE THAT "WORSHIPPED THE DEVIL, PRACTICED WITCHCRAFT AND SORCERY" AND OTHER EVILS. • SLAVERY BRINGS HEATHENS TO A CHRISTIAN LAND WHERE THEY CAN HEAR THE GOSPEL. • SLAVERY IS GOD'S MEANS FOR PROTECTING AND PROVIDING FOR AN INFERIOR RACE. • THE CHURCH SHOULD CONCENTRATE ON SPIRITUAL MATTERS, NOT POLITICAL ONES. • THOSE WHO SUPPORT ABOLITION ARE IN JAMES H. THORNWELL'S WORDS, "ATHEISTS, SOCIALISTS, COMMUNISTS, AND RED REPUBLICANS."
-----------------------	--

HISTORY LESSON

NEW FORM, SIMILAR RESULT: 1865-1917

- AFTER THE WAR, MANY BLACKS BEGAN WINNING POLITICAL SEATS, STARTED TAKING JOBS FROM WHITES, AND FINDING PROSPERITY (MANY ALSO DIED IN THE TRAGIC TRANSITION).
- THIS WAS UNACCEPTABLE FOR MANY WHITES, SO THEY LED TO THE JIM CROW LAWS.
- SEPARATE BUT EQUAL BECAME THE BATTLE CRY: "NO CHRISTIAN OUGHT TO ALLOW HIS CONSCIENCE TO BE DISTURBED BY THE THOUGHT THAT HE VIOLATES THE UNITY OF THE CHURCH BY INSISTING ON AN INDEPENDENT ORGANIZATION FOR THE COLORED RACE. THE DISTINCTIONS ARE DRAWN BY GOD HIMSELF." VIRGINIA CHURCHMAN

HISTORY LESSON

HOW RELIGION PLAYED A PART IN LYNCHING (1 PER WEEK):

FROM "PRACTICING WHAT THEY PREACH? LYNCHING AND RELIGION IN THE AMERICAN SOUTH, 1890-1929" BY AMY KATE BAILEY AND KAREN A. SNEDKER IN AMERICAN JOURNAL OF SOCIOLOGY

1. COUNTIES WITH GREATER RELIGIOUS DIVERSITY EXPERIENCED MORE LYNCHING. (WEAKENED MORAL BONDS)
2. COUNTIES WITH GREATER SHARE OF BLACKS WORSHIPPING IN CHURCHES LED BY BLACKS HAD HIGHER LYNCHING RATES.
3. **LOWER INCIDENCE OF LYNCHING IN COUNTIES WITH MORE RACIALLY MIXED DENOMINATIONS.**

CROSS CULTURAL RELIGIOUS SOLIDARITY REDUCED RACIAL VIOLENCE.

HISTORY LESSON

RENEWED CONCERN: 1917-1950

- THE ADVANCEMENT OF BLACKS LEFT MANY FOLKS VERY ANGRY. A RESURGENCE OF THE KKK AND EVEN ANGRY NORTHERNERS LED TO VIOLENCE AGAINST BLACKS.
- SOME BLACKS WERE LYNCHED IN THEIR WWI UNIFORMS UPON THEIR RETURN FROM FIGHTING FOR THIS COUNTRY.
- BETWEEN 1917-1921 ONE BLACK HOME IN CHICAGO WAS BOMBED ON AVERAGE ONCE EVERY 20 DAYS.
- WHITES BEGAN SPEAKING OUT AGAINST LYNCHING, BUT STILL UPHOLD JIM CROW LAWS. IF WE'RE SEPARATE, WE'LL BE SAFER WAS THE IDEA.

HISTORY LESSON

THE CIVIL RIGHTS ERA: 1950-1960

- MANY BLACKS BEGAN ORGANIZING PROTEST AGAINST THE INJUSTICES.
- THEY FOUND SUPPORT IN LIBERAL CHRISTIANS, CATHOLICS, JEWS, AND OTHER BLACKS. (LETTER FROM A BIRMINGHAM JAIL)
- EVANGELICALS WIDELY THOUGHT ONLY CHRIST'S RETURN WILL USHER IN A NEW DAY FOR BLACKS.
- BILLY GRAHAM SAID, "ONLY WHEN CHRIST COMES AGAIN WILL LITTLE WHITE CHILDREN OF ALABAMA WALK HAND IN HAND WITH LITTLE BLACK CHILDREN." (BILLY COMES AROUND)
- WHITE FLIGHT TO SUBURBS, BLACK GHETTOS EMERGE, AND WE ARE LEFT WITH SEGREGATED CHURCHES.

CIVIL RIGHTS TO TODAY...

BLACK THEOLOGIANS IN THE 80S AND 90S CREATED A FRAMEWORK FOR RECONCILIATION AND TAUGHT OTHERS HOW TO GO ABOUT THE WORK. THIS LED TO A FERVOR OF ACTIVITY AMONG EVANGELICALS (PROMISE KEEPERS, BILLY GRAHAM CRUSADES, BOOKS READ...)

CIVIL RIGHTS TO TODAY...

BUT, SOMETHING GOT LOST IN TRANSLATION...FOR WHITE EVANGELICALS, RECONCILIATION WAS ABOUT PERSONAL REPENTANCE, AND FOR BLACK RELIGIOUS LEADERS, IT WAS ABOUT SYSTEMIC CHANGES NEEDING TO BE MADE.

CIVIL RIGHTS
TO TODAY...

TONY EVANS IN CT ARTICLE, "THE CONCERNS OF BLACK AMERICANS ARE NOT OF DOMINANT CONCERN, BY AND LARGE, TO WHITE EVANGELICALS."

AND TONY WARNER SAID, "WHITE EVANGELICALS ARE MORE WILLING TO PURSE A WHITE CONSERVATIVE POLITICAL AGENDA THAN TO BE RECONCILED WITH THEIR AFRICAN-AMERICAN BROTHERS AND SISTERS. IT RAISES A FUNDAMENTAL QUESTION OF THEIR BELIEF AND COMMITMENT TO THE BIBLICAL GOSPEL."

CIVIL RIGHTS
TO TODAY...

1 COR 12.26 IF ONE PART SUFFERS, EVERY PART SUFFERS WITH IT

HEB 11.13 WE ARE STRANGERS AND EXILES ON THE EARTH

PHIL 2.3 DO NOTHING FROM SELFISH AMBITION OR CONCEIT, BUT IN HUMILITY COUNT OTHERS MORE SIGNIFICANT THAN YOURSELVES.

1 THESS 5.15 ALWAYS SEEK TO DO GOOD FOR ONE ANOTHER

SYSTEMIC
RACISM

RACISM IS 1) INCREASINGLY COVERT, 2) ARE EMBEDDED IN NORMAL OPERATIONS OF INSTITUTIONS, 3) AVOID DIRECT RACIAL TERMINOLOGY, AND 4) **ARE INVISIBLE TO MOST WHITES.**

RACISM IS NOT MERE INDIVIDUAL, OVERT PREJUDICE OR THE FREE-FLOATING IRRATIONAL DRIVER OF RACE PROBLEMS, BUT THE COLLECTIVE MISUSE OF POWER THAT RESULTS IN DIMINISHED LIFE OPPORTUNITIES FOR SOME RACIAL GROUPS. RACISM IS A CHANGING IDEOLOGY WITH THE CONSTANT AND RATIONAL PURPOSE OF PERPETUATING AND JUSTIFYING A SOCIAL SYSTEM THAT IS RACIALIZED.

RACISM IN
CHURCH
TODAY

- IMPLICIT BIAS.
- ANGLO-NORMATIVITY AS "RIGHT" THEOLOGY.
- MANY TIMES SEATS AT THE DECISION MAKING AND INFLUENCE MAKING TABLES RESERVED FOR ONE RACE.

RACISM IN
CHURCH
TODAY

- 9 IN 10 CHURCHES ARE PREDOMINATELY ONE RACE, BUT WHEN ASKED 2/3 OF AMERICAN CHURCHGOERS SAID, "OUR CHURCH IS DOING ENOUGH TO BE ETHNICALLY DIVERSE." REV 7.9
- OF THE 300,000 RELIGIOUS CONGREGATIONS, ONLY 7.5% ARE MULTI-ETHNIC, WHEN LOOKING ONLY AT THE CHRISTIAN ONES, THAT NUMBER DROPS TO 3%.
- CHURCHES OFTEN SEE A DECLINE WHEN LEADERSHIP GROWS IN ETHNIC DIVERSITY AS WELL DIVERSE EXPRESSIONS OF WORSHIP.

DALLAS' HISTORY
(HEAVILY BORROWED
FROM WHITE
METROPOLIS, THE
ACCOMMODATION,
AND ADAM GRIFFIN'S
PHD THESIS AT
SOUTHERN)

DALLAS'S HISTORY IS A MAJOR CHAPTER IN THE CREATION STORY OF THE DIFFERENTIAL, UNEQUAL SHARES IN OPPORTUNITIES AND BENEFITS WITHIN THE AMERICAN URBAN POLITY. THOSE INEQUALITIES SHAPE THE PLACE SPATIALLY, SOCIALLY, ECONOMICALLY, AND CULTURALLY. DALLAS'S HISTORY IS MARKED PROMINENTLY AND POWERFULLY BY LONG-STANDING TRADITIONS OF PREJUDICE, INTOLERANCE, RACISM, VIOLENCE, EXTREMISM, SEGREGATION, AND OTHER EFFORTS AIMED AT CONTROL. STRUGGLES OF RACE, ETHNICITY, GENDER, AND SOCIAL CLASS HAVE DEEPLY SCARRED AND SOMETIMES RENT THE URBAN FABRIC, EVEN IF THE TRACES OF THESE RUPTURES HAVE BEEN MENDED AND IRONED OUT IN RETROSPECT. WHILE NOT UNIQUE, DALLAS IS DISTURBINGLY EXCEPTIONAL, ESPECIALLY WITH RESPECT TO AFRICAN AMERICANS AND MEXICAN AMERICANS. RACE IS A CENTRAL ELEMENT IN DALLAS'S PAST, PRESENT AND FUTURE.

~THE DALLAS MYTH, HARVEY J. GRAFF

DALLAS HISTORY LESSON

JIM SCHULTZE IN *THE ACCOMMODATION*, MICHAEL PHILLIPS IN *WHITE METROPOLIS*, AND HARVEY GRAFF IN *DALLAS MYTH* ALL CONCLUDE SIMILARLY:

THERE SEEMS TO BE AN INTENTIONAL IGNORANCE AMONG DALLAS'S CITIZENS ABOUT THE RACIAL STRIFE (ESPECIALLY REGARDING SLAVERY) THAT TOOK PLACE IN DALLAS' NOT SO DISTANT PAST.

AN EMPHASIS ON IMAGE AND BUSINESS MINDEDNESS LED TO DAMPENING OF THE RACIAL HISTORY OR SOFTENING THE EDGES.

DALLAS HISTORY LESSON

AS TONY EVANS PUT IT, "SECULAR HISTORY HAS OFTEN EXCLUDED THE WHOLE TRUTH FROM ITS RECORD OF ACCOUNTS. IT HAS REWRITTEN THE ANNALS OF OUR FOUNDATION TO OFFER A ONE-SIDED AND LIMITED VIEW." *ONENESS EMBRACED*

OR AS ADAM GRIFFIN PUTS IT, "THESE HISTORIANS AND JOURNALISTS DISCOVERED THAT DALLAS NOT ONLY FORGOT, IT FORGOT ON PURPOSE."

DALLAS HISTORY LESSON

YET, IF WE ARE GOING TO HAVE A SHARED FUTURE, WE MUST EMBRACE A SHARED PAST AND AGREED NARRATIVE THAT SEEKS THE TRUTH.

SO, TO THE BEST OF MY ABILITIES, HERE IS A VERY BRIEF PRESENTATION OF DALLAS' RACIAL PAST:

DALLAS HISTORY LESSON

MID 1800s REMOVAL OF NON-WHITE RESIDENTS OF DALLAS COUNTY

JOHN HENRY BROWN, DALLAS HISTORIAN, WROTE IN 1887, DALLAS WAS A VAST "UNPEOPLED WILDERNESS, EXCEPTING IN ITS OCCUPANCY BY ROVING TRIBES OF HOSTILE SAVAGES."

HOWEVER, ARCHAEOLOGICAL AND HISTORICAL SOURCES SHOW THAT IT HAD BEEN SETTLED BY NATIVE PEOPLE FOR HUNDREDS OF YEARS PRIOR.

DALLAS HISTORY LESSON

IN MAY OF 1841 GENERAL TARRANT (COUNTY NAMED AFTER) WAS SENT TO REMOVE THE REMAINING NATIVE PEOPLES.

DALLAS HISTORY LESSON	<p>IN MID 1800s, BLACKS WERE EITHER SLAVES OR WERE DRIVEN OUT OF THE STATE (OR WORSE).</p> <p>DESPITE SOME MYTHS THAT TEXAS SLAVERY WAS LESS HARSH, HISTORICAL ACCOUNTS SHOW OTHERWISE.</p> <p>EXAMPLE OF THE FIRE ON JULY 8, 1860.</p>
-----------------------------	---

DALLAS HISTORY LESSON	<p>SLAVERY DESTROYED MANY BLACK FAMILIES AS MARRIAGES BETWEEN SLAVES WERE NOT RECOGNIZED, AND THEY LIVED IN FEAR OF THEIR FAMILY MEMBER BEING SOLD AND SENT AWAY.</p>
-----------------------------	---

DALLAS HISTORY LESSON	<p>IN 1907 SEVERAL YEARS AFTER SLAVERY ENDS BUT VIOLENCE AGAINST BLACKS CONTINUES, A CITY CHARTER OF DALLAS WENT THROUGH A REVISION SO THAT IT SANCTIONS RACIAL SEGREGATION IN SCHOOLS, HOUSES, AMUSEMENTS, AND CHURCHES. IN 1916 IT BECAME THE FIRST CITY IN TEXAS TO LEGALLY PERMIT RACIAL HOUSING SEGREGATION.</p>
-----------------------------	---

DALLAS HISTORY LESSON	<p>DUE TO THE FORCED SEGREGATION, A HOUSING CRISIS FOR BLACK AND MEXICAN CITIZENS TOOK PLACE. MEXICANS LIVED IN TRAIN BOX CARS NEAR THE TRAIN STATION AND BLACK NEIGHBORHOODS BECAME WAY OVERCROWDED.</p>
-----------------------------	---

DALLAS HISTORY LESSON	<p>THIS OVERCROWDING LED TO SOME BLACKS MOVING INTO POOR WHITE NEIGHBORHOODS WHICH LED TO THE BOMBINGS IN THE 1920s, 40s AND EARLY 50s. SOME REALTORS WERE THREATENED IF THEY SHOWED HOUSES TO BLACK FAMILIES IN WHITE NEIGHBORHOODS.</p>
-----------------------------	---

DALLAS HISTORY LESSON	<p>NOT SURPRISING FOR A CITY WHO BOASTED THE LARGEST KKK CHAPTER IN THE 20s. IN THE SPRING OF 1922 ALONE 86 BLOODY FLOGGINGS TOOK PLACE IN THEIR "WHIPPING MEADOW" ALONG THE TRINITY RIVER.</p>
-----------------------------	---

DALLAS HISTORY LESSON	IN 1922 THE DALLAS POLICE COMMISSIONER WAS A MEMBER OF THE KLAN EXECUTIVE COMMITTEE.
-----------------------------	--

DALLAS HISTORY LESSON	SINCE VIOLENCE WAS BAD FOR BUSINESS, MANY DALLAS BUSINESS LEADERS AGREED THAT HOUSING SOLUTIONS WOULD HAVE TO BE FOUND.
-----------------------------	---

DALLAS HISTORY LESSON	HAMILTON PARK WAS CREATED TO ALLEVIATE THE PROBLEM. IT NEEDED TO BE CLOSE ENOUGH TO WHITES FOR BLACKS TO WORK, BUT FAR ENOUGH AWAY TO CONTINUE SEGREGATION. CONTRAST THAT WITH HIGHLAND PARK AS A SUNDOWN TOWN.
-----------------------------	--

DALLAS HISTORY LESSON	THOSE DECISIONS TO SEGREGATE DALLAS HAVE LINGERING EFFECTS. THERE ARE 16 "HYPERSEGREGATED" CITIES IN AMERICA. DALLAS, IS ONE OF THEM.
-----------------------------	---

DALLAS HISTORY LESSON	IN THE NEIGHBORHOODS WITH PREDOMINATELY MINORITY MAKEUP LIFE SPANS ARE DOWN AND INFANT MORTALITY RATES ARE UP. THEY HAVE THE FEWEST COMMERCIAL AND CITY SERVICES, THE WORST TRANSPORTATION, AND THE WORST SCHOOLS.
-----------------------------	--

DALLAS HISTORY LESSON	WHILE BROWN VS. BOARD REQUIRED SCHOOLS TO DESEGREGATE, WHITE FLIGHT TOOK PLACE AS WELL AS ALL-WHITE PRIVATE SCHOOLS POPPED UP. THIS LED TO CONTINUED SEGREGATED SCHOOLS.
-----------------------------	--

DALLAS HISTORY LESSON	SCHOOL BOARDS ALSO APPROVED BOOKS THAT CLAIMED NON-WHITE RACES MADE TOO INSIGNIFICANT OF AN IMPACT ON MODERN CIVILIZATION THAT CONTRIBUTIONS WERE NOT WORTH MENTIONING. THEY ALSO CLAIMED DARK SKIN REFLECT DARK MINDS, AND IT WAS THE WHITE MAN'S BURDEN TO CARE FOR LESSER RACES BY ALLOWING THEM THE PRIVILEGE OF LIFE UNDER WHITE CIVILIZATION.
-----------------------------	---

DALLAS HISTORY LESSON	TAKE A MOMENT AND ASK YOURSELF, WHERE DO THOSE LIES EVENTUALLY GET CORRECTED? IF GENERATIONS PASS THIS DOWN, WHAT CAUSES IT TO STOP?
-----------------------------	--

DALLAS HISTORY LESSON	CHURCHES ALSO FACE SEGREGATION PROBLEMS. IN 1956 WHEN 1 ST BAPTIST DALLAS WAS THE LARGEST CONGREGATION IN THE COUNTRY, W.A. CRISWELL DELIVERED TWO SEGREGATIONIST SPEECHES. THOSE WHO ATTEMPT TO DESEGREGATE WERE "BAD CITIZENS AND BAD CHURCHMEN."
-----------------------------	--

DALLAS HISTORY LESSON	REVEREND EARL ANDERSON OF MUNGER PLACE BAPTIST ASKED 20,000 WHITES IN DALLAS TO BE "OPENLY COMMITTED TO THE PRINCIPLE OF THE PURITY OF THE RACES."
-----------------------------	--

DALLAS HISTORY LESSON	REVEREND RALPH H. LANGLEY OF WILSHIRE BAPTIST IN EAST DALLAS SAID, "AT THE TIME, I AM IN AGREEMENT WITH THE SUPREME COURT'S DECISION THAT THE NEGRO SHOULD HAVE FIRST-CLASS CITIZENSHIP RIGHTS. BUT I FEEL SEPARATE AND EQUAL FACILITIES FOR THE NEGRO SATISFIES THIS AIM, AND THAT IT WILL BE MANY, MANY YEARS BEFORE THIS SECTION OF THE COUNTRY WILL BE READY FOR COMPLETE INTEGRATION. "
-----------------------------	---

DALLAS HISTORY LESSON	GALATIANS 2:11-13 ¹¹ BUT WHEN CEPHAS CAME TO ANTIOCH, I OPPOSED HIM TO HIS FACE, BECAUSE HE STOOD CONDEMNED. ¹² FOR BEFORE CERTAIN MEN CAME FROM JAMES, HE WAS EATING WITH THE GENTILES; BUT WHEN THEY CAME HE DREW BACK AND SEPARATED HIMSELF, FEARING THE CIRCUMCISION PARTY. ¹³ AND THE REST OF THE JEWS ACTED HYPOCRITICALLY ALONG WITH HIM, SO THAT EVEN BARNABAS WAS LED ASTRAY BY THEIR HYPOCRISY.
-----------------------------	--

DALLAS HISTORY LESSON

GAL 3.28 THERE IS NEITHER JEW NOR GREEK, THERE IS NEITHER SLAVE NOR FREE, THERE IS NO MALE AND FEMALE, FOR YOU ARE ALL ONE IN CHRIST JESUS.

DALLAS HISTORY LESSON

IN A 2015 POLL DONE BY LIFEWAY THEY ASKED 1000 AMERICAN ADULTS AND 82% SAID THEY THINK DIVERSITY IS GOOD FOR THE COUNTRY—BUT NOT NECESSARILY IN THEIR CHURCH PEWS.

SO WHAT?

QUESTIONS TO CONSIDER:

- 1) WHAT IS THE CHURCH'S ROLE IN SYSTEMIC INJUSTICE?
- 2) WHAT IS GOD CALLING YOU TO DO?
- 3) HOW CAN DALLAS MOVE FORWARD?
- 4) WHAT DID RECONCILIATION COST JESUS? (ROM 5.10) WHAT SHOULD WE EXPECT IT TO COST US?

SO WHAT?

GOD LOVES HIS PEOPLE. HE DEEPLY LOVES YOU AND LIKES YOU, TOO. LET'S SPREAD THE WORD TO EVERY TRIBE, TONGUE AND NATION.