Our thematic focus for the month of April is taken from the classic book by Howard Thurman entitled *Jesus and the Disinherited*. Throughout this month we will not only examine the unique and intentional Religion of Jesus (ministry witness, practical theology, W.D.J.D.). We will also examine the particularity of his personal (ethnic and ethical orientation) and public identity (socio-economic prophetic agenda) and what that has meant and means for those who have found and often still find themselves disinherit because of a toxic inheritance of hate, violence, discrimination, systemic sexism, racism, exclusion etc.. Which can only be challenged and changed through the willingness to accept the powerful, life giving counter-narrative of resurrection which in turn gives us access to the divine inheritance found in Christ. An inheritance that the grave could not hold, that empire could not erase and that conspirators could not control.
“The System” reveals a sick sociology based on a faulty anthropology, which emanates from a false theology. A person’s attitude towards others reflects the nature of their ultimate values.” *God in the Ghetto* pg. 13
The question facing the disinherited in every age

“What must be the attitude towards the rulers, the controllers of political, social, and economic life? This is the question of the Negro in American life. Until they have faced and settled that question, they cannot inform their environment with reference to their own life, whatever may be their own preparation and pretensions.” *Jesus and the Disinherited* pg. 23
“The term “womanist” refers to Black women’s experiences. It accents, as Walker says, our being responsible, in charge, outrageous, courageous and audacious enough to demand the right to think theologically and to do it independently of both White and Black men and White women.

Black women must do theology out of their tri-dimensional experience of racism/sexism/classism. To ignore any aspect of this experience is to deny the holistic and integrated reality of Black womanhood. When Black women, say that God is on the side of the oppressed, we mean that God is in solidarity with the struggles of those on the under side of humanity.”

Grant pg. 209
“This idea that God is mindful of the individual is of tremendous import in dealing with fear as a disease. In this world the socially disadvantaged person is constantly given a negative answer to the most important personal questions upon which mental health depends. Who am I? and What am I?

“The awareness of being a child of God tends to stabilize the ego and results in new courage, fearlessness and power. I have seen it happen again and again.”

Thurman pg. 50
The Life and Times of JC
God in the Ghetto pt.3
Acts 4:5-13
What does living in Resurrection Power mean to me?
“In 98 C.E. the Roman historian Tacitus published *Germania*, which has been called one of the most dangerous books ever written.” Perhaps it is. The danger is not so much in what Tacitus said, but in how his words have been constructed. In the brief space of thirty pages, he offered an ethnological perspective that would have tragic consequences for centuries to come. This perspective played a significant role in the Nazi’s monstrous program for “racial purity.” It is the racial specter behind the stand-your-ground culture that robbed Trayvon of his life.” *Stand Your Ground* pg.5

“Building on Tacitus’s admiration for the way these Germanic tribes ruled their communities, the myth stressed the unique superiority of Anglo-Saxon religious and political institutions. Eventually, and perhaps inevitably, the myth shifted its focus to Anglo-Saxon blood. In so doing, it seized upon Tacitus’s characterization of the ancient Germans as “free from taint,” and it suggested that the superiority of their institutions was a result of their blood. It argued that the strong moral qualities and a high regard for freedom flowed uniquely through Anglo-Saxon veins. In due course, the superiority and purity of blood became the focus of the Anglo-Saxon myth. The way in which this myth became transformed is as is important to the meaning of America’s exceptionalism and its production of a stand-your-ground culture as the myth itself.” *Stand Your Ground* pg. 6

Anglo-Saxon Myth---American Exceptionalism---American Civil Religion---Manifest Destiny War
HEROES & VILLAINS of the Bible
“Given segregation as a factor determining relations, the resources of the environment are made into instruments (education, politics, economics, housing, census etc.) to enforce the artificial position. Most of the accepted social behavior-patterns assume segregation to be normal-if normal, then correct; if correct, then moral; then religious. Religion is thus made a defender and guarantor of the presumptions.

God, for all practical purposes, is imaged as an elderly, benign white man, seated on a white throne, with bright, white light emanating from his countenance. Angels are blonds and brunets suspended in the air around his throne to be his messengers and execute his purposes. Satan is viewed as being red with the glow of fire. But the imps, the messengers of the devil, are black. The phrase “black as an imp” is a stereotype.

The implications of such a view are simply fantastic in the intensity of their tragedy. Doomed on earth to a fixed and unremitting status of inferiority, of which segregation is symbolic, and at the same time cut off from the hope that the Creator intended it otherwise, those who are thus victimized are stripped of all social protection. It is vicious and thoroughly despicable to rationalize the position, the product of a fear that is as sordid as it is unscrupulous, into acceptance. Under such circumstances there is but a step from being despised to despising oneself.”

*Jesus and the Disinherited pgs. 43-44*
Resurrection represents the power of God’s love, the unsearchable depth of God’s grace and the unimaginable redeeming force of God’s mercy!

Resurrection reminds us that the forces of this world don’t have the final say so over God’s creation.
Resurrection

Access- Mind, Body and Soul.

Availability- Power, Peace and Protection.

Actualization- Influence, Manifestation and Transformation.
“By what power”

Resurrection power displays distinctive characteristics that challenge traditional practices and perspectives about God and Humanity.
“Filled with the power of the spirit”

A reliance on the power of the holy spirit.

We unapologetically and publicly acknowledge the source of the power.
We don’t have to shy away from naming the facts of history. To name them is not just reliving the pain but it can also unearth new power.
We engage in the process of re-membering (not allowing for the erasure of) the incarnate reality of embodied change.
Reminds us that divine power creates new terrain upon which we become tangible examples of the embodied resurrection.