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 disinherited because of a toxic inheritance of hate, violence, discrimination, systemic sexism, racism, exclusion etc.. Which can only be challenged and changed through/with a willingness to accept the powerful divine inheritance in Christ. An inheritance that the grave could not hold, that empire could not erase and that conspirators could not control.
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
Upon returning home to Nazareth-
Jesus is Jew
Jesus is a poor Palestinian Jew
Jesus is part of a community that is in a socio-economic and political reality that is governed and guarded by roman presence and power.
“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
Ghetto “Any area….characterized by poverty and acute social disorganization, and inhabited by members of a racial or ethical group under conditions of involuntary segregation.” (Kerner Commission) A cultural condition based on pigmentation within a certain perimeter of pain. *God in the Ghetto (definitions of terms)*
The Life and Times of JC
God in the Ghetto Vol. II
The Bible
50 MOST IMPORTANT PEOPLE
“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

When did you experience or have you experienced what it means to be spiritually/divinely affirmed.

Bury the man continue the plan—Original marathon declaration
“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
Only the BLACK WOMAN can say 'when and where I enter, in the quiet, undisputed dignity of my womanhood, without violence and without suing or special patronage, then and there the whole Negro race enters with me.'

Anna Julia Cooper
Jesus’s presence and the focus of his ministry is rooted in affirming the humanity and dignity of people (personally) in a way that will not only change them individually but will also liberate them in ways that ignite and empower them to change the conditions that create the inequities.

“Is not this Joseph’s son?”

Jesus still has to deal with the particularity of his own identity or how that is perceived by those in the community.
Due to the uniqueness of his message and entry into the world combined with the socio-economic reality that underscores his familial reality, Jesus understands and responds to those whom he is speaking to knowing they are the ones who while needing the truth the most might still reject it the strongest.
“I take it following Wilson’s notion of the “peripheral prophets” that prophets are “naturally” in subcommunities that stand in tension with the dominant community in any political economy. The subcommunity that may generate prophecy will participate in the public life of the dominant community; it does so, however from a certain perspective and with a certain intention. Such a subcommunity is likely to be one in which.

(1) There is a lone and available memory that sinks the present generation deep into an identifiable past that is available is song and story.

(2) There is an available, expressed sense of pain that is owned and recited as a real social fact, that is visibly acknowledged in a public way, and that is understood as unbearable for the long term.

(3) There is an active practice of hope, a community that knows the promises yet to be kept, promises that stand in judgment on the present.

(4) There is an effective mode of discourse that is cherished across the generations, that is taken as distinctive.” The Prophetic Imagination by Walter Brueggemann pg. XVI
Jesus’s not only understands who he is but he is keenly aware of a history that not only uncovers what happened to previous prophets but also how the people and communities that birthed and needed the prophets did not heed or receive God’s divine message.
People may respond negatively and even violently when we have the courage and boldness to tell truth’s that reveal their participation in or complicity with people and behaviors that don’t reflect God’s heart.
Like Christ when we grab hold of, acknowledge and affirm who we are as (Africans) and walk in that power. God can make us untouchable and unstoppable in our quest to represent for the Kingdom.

(V30).