Study Guide for Tawawa 2017 ages 13-18

Bible Bowl-AME Challenge Game boards will be populated by questions drawn from this content. Each game board will include 25 questions ranging in difficulty from 100 point to 500 point levels. Bible passages are from the New Revised Standard Version (NRSV) unless otherwise noted.

**Categories for Study**
Old Testament & Social Justice
New Testament & Social Justice
AME Church History & Social Justice
AME Church Now & Social Justice
Our World Today & Social Justice

**Old Testament & Social Justice**

**Leviticus 19:15 - 15** You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor.

**Isaiah 1:17**
learn to do good;
seek justice,
    rescue the oppressed,
defend the orphan,
    plead for the widow.

**Zechariah 7:9-10 - 9** Thus says the Lord of hosts: Render true judgments, show kindness and mercy to one another; **10** do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another.

**Psalms 82:3** - Give justice to the weak and the orphan;
maintain the right of the lowly and the destitute.

**Proverbs 31:9** - Speak out, judge righteously,
defend the rights of the poor and needy.

**Jeremiah 22:3** - Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place.

**Micah 6:8** - He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?
Amos 5:11-15 - Therefore because you trample on the poor
   and take from them levies of grain,
you have built houses of hewn stone,
   but you shall not live in them;
you have planted pleasant vineyards,
   but you shall not drink their wine.
12 For I know how many are your
   transgressions,
   and how great are your sins—
you who afflict the righteous, who take a
   bribe,
   and push aside the needy in the gate.
13 Therefore the prudent will keep silent in such
   a time;
   for it is an evil time.
14 Seek good and not evil,
   that you may live;
and so the Lord, the God of hosts, will be
   with you,
   just as you have said.
15 Hate evil and love good,
   and establish justice in the gate;
it may be that the Lord, the God of hosts,
   will be gracious to the remnant of Joseph.

Isaiah 58: 6-12 - Isaiah 58:6-12New Revised Standard Version (NRSV)
6 Is not this the fast that I choose:
   to loose the bonds of injustice,
   to undo the thongs of the yoke,
to let the oppressed go free,
   and to break every yoke?
7 Is it not to share your bread with the
   hungry,
   and bring the homeless poor into your
   house;
when you see the naked, to cover them,
   and not to hide yourself from your own
   kin?
8 Then your light shall break forth like the
dawn,
   and your healing shall spring up quickly;
your vindicator[a] shall go before you,
   the glory of the Lord shall be your rear
   guard.
9 Then you shall call, and the Lord will answer;
   you shall cry for help, and he will say,
   Here I am.
If you remove the yoke from among you,
   the pointing of the finger, the speaking of
   evil,
10 if you offer your food to the hungry
   and satisfy the needs of the afflicted,
then your light shall rise in the darkness
   and your gloom be like the noonday.
11 The Lord will guide you continually,
   and satisfy your needs in parched places,
   and make your bones strong;
and you shall be like a watered garden,
   like a spring of water,
   whose waters never fail.
12 Your ancient ruins shall be rebuilt;
   you shall raise up the foundations of
   many generations;
you shall be called the repairer of the
   breach,
   the restorer of streets to live in.

Proverbs 31:8-9
Speak out for those who cannot speak,
   for the rights of all the destitute.
Speak out, judge righteously,
   defend the rights of the poor and needy.
Name a place in the Old Testament where we see that the human person is made in God’s own image or that he or she is created with dignity.

Genesis 1:27 So God created humankind in his image, in the image of God he created them; male and female he created them.

Name 2 places in the Old Testament law books (such as Exodus, Leviticus, or Deuteronomy) where the people of God are commanded to help those who are poor or vulnerable.

Exodus 23:6
You shall not pervert the justice due to your poor in their lawsuits.

Leviticus 19:10
You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God.

Deuteronomy 15:11
Since there will never cease to be some in need on the earth, I therefore command you, “Open your hand to the poor and needy neighbor in your land.”

Find 2 places in which one of the prophets (Isaiah, Amos, Jeremiah, etc.) tells the people that God cares about their actions toward the hungry, oppressed, widow, stranger, or orphan.

Isaiah 58:10
if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.

Zechariah 7:10
do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another.

Name one passage from the Old Testament that could help us to recognize why we should care for creation.
Genesis 1:1 In the beginning when God created the heavens and the earth,
New Testament & Social Justice

Luke 10:30-37  - 30 Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii,[a] gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ 36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” 37 He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

Matthew 7:12 - 12 “In everything do to others as you would have them do to you; for this is the law and the prophets.

Matthew 16:18 18 And I tell you, you are Peter,[a] and on this rock[b] I will build my church, and the gates of Hades will not prevail against it.

Romans 12:15-18  - 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another; do not be haughty, but associate with the lowly;[a] do not claim to be wiser than you are. 17 Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. 18 If it is possible, so far as it depends on you, live peaceably with all.

John 3:17-18  - 17 “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. 18 Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.

In what book, chapter and verse in the Gospels does Jesus proclaim the following? "The Spirit of the Lord is upon me, / because he has anointed me / to bring glad tidings to the poor. / He has sent me to proclaim liberty to captives / and recovery of sight to the blind, / to let the oppressed go free, / and to proclaim a year acceptable to the Lord."

Luke 4:18-19 “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”
Name 3 of Jesus' parables that are about the way we should treat others. Please provide book, chapter, and verse and summarize the parable.

Luke 10:25-37
The Parable of the Good Samaritan
25 Just then a lawyer stood up to test Jesus.[j] “Teacher,” he said, “what must I do to inherit eternal life?” 26 He said to him, “What is written in the law? What do you read there?” 27 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” 28 And he said to him, “You have given the right answer; do this, and you will live.”

29 But wanting to justify himself, he asked Jesus, “And who is my neighbor?” 30 Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii,[k] gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’

36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” 37 He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

19 “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. 20 And at his gate lay a poor man named Lazarus, covered with sores, 21 who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. 22 The poor man died and was carried away by the angels to be with Abraham.[g] The rich man also died and was buried. 23 In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.[h] 24 He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ 25 But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. 26 Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ 27 He said, ‘Then, father, I beg you to send him to my father’s house— 28 for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ 29 Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ 30 He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ 31 He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”
The Parable of the Prodigal and His Brother  
Luke 15:11-32

11 Then Jesus[b] said, “There was a man who had two sons. 12 The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. 13 A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. 14 When he had spent everything, a severe famine took place throughout that country, and he began to be in need. 15 So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. 16 He would gladly have filled himself with[c] the pods that the pigs were eating; and no one gave him anything. 17 But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! 18 I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me like one of your hired hands.”’ 20 So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. 21 Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’[d] 22 But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. 23 And get the fatted calf and kill it, and let us eat and celebrate; 24 for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate. 25 “Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. 26 He called one of the slaves and asked what was going on. 27 He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ 28 Then he became angry and refused to go in. His father came out and began to plead with him. 29 But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. 30 But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ 31 Then the father[e] said to him, ‘Son, you are always with me, and all that is mine is yours. 32 But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

What does Jesus teach his disciples are the most important commandments? Where does it say this?

The Greatest Commandment  
Matthew 22: 34-40

34 When the Pharisees heard that he had silenced the Sadducees, they gathered together, 35 and one of them, a lawyer, asked him a question to test him. 36 “Teacher, which commandment in the law is the greatest?” 37 He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ 38 This is the greatest and first commandment. 39 And a second is like it: ‘You shall love your neighbor as yourself.’ 40 On these two commandments hang all the law and the prophets.”
Name and explain 3 places in the Gospels where Jesus' words or actions demonstrate his concern for the poor or vulnerable.

Luke 8:40-56  A Girl Restored to Life and a Woman Healed
40 Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. 41 Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus’ feet and begged him to come to his house, 42 for he had an only daughter, about twelve years old, who was dying. As he went, the crowds pressed in on him. 43 Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians,[l] no one could cure her. 44 She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. 45 Then Jesus asked, “Who touched me?” When all denied it, Peter[m] said, “Master, the crowds surround you and press in on you.” 46 But Jesus said, “Someone touched me; for I noticed that power had gone out from me.” 47 When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. 48 He said to her, “Daughter, your faith has made you well; go in peace.”
49 While he was still speaking, someone came from the leader’s house to say, “Your daughter is dead; do not trouble the teacher any longer.” 50 When Jesus heard this, he replied, “Do not fear. Only believe, and she will be saved.” 51 When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child’s father and mother. 52 They were all weeping and wailing for her; but he said, “Do not weep; for she is not dead but sleeping.” 53 And they laughed at him, knowing that she was dead. 54 But he took her by the hand and called out, “Child, get up!” 55 Her spirit returned, and she got up at once. Then he directed them to give her something to eat. 56 Her parents were astounded; but he ordered them to tell no one what had happened.

Matthew 19:13-15  Jesus Blesses Little Children
13 Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. 14 But Jesus said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.” 15 And He laid His hands on them and departed from there.

Matthew 17: 14-21  Jesus Cures a Boy with a Demon
14 When they came to the crowd, a man came to him, knelt before him, 15 and said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. 16 And I brought him to your disciples, but they could not cure him.” 17 Jesus answered, “You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me.” 18 And Jesus rebuked the demon,[d] and it[e] came out of him, and the boy was cured instantly. 19 Then the disciples came to Jesus privately and said, “Why could we not cast it out?” 20 He said to them, “Because of your little faith. For truly I tell you, if you have faith the size of a[f] mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.”
Name and explain 2 places in the New Testament letters (such as 1 Corinthians or James) where the Christian communities are chastised for not treating the poor as equals during the Eucharistic meal or in where to sit.

**1 Cor. 11: 17-22**

Abuses at the Lord’s Supper

17 Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. 19 Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. 20 When you come together, it is not really to eat the Lord’s supper. 21 For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22 What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

**James 2:1-13**

Warning against Partiality

2 My brothers and sisters,[a] do you with your acts of favoritism really believe in our glorious Lord Jesus Christ?[b] 2 For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, 3 and if you take notice of the one wearing the fine clothes and say, “Have a seat here, please,” while to the one who is poor you say, “Stand there,” or, “Sit at my feet,”[c] 4 have you not made distinctions among yourselves, and become judges with evil thoughts? 5 Listen, my beloved brothers and sisters.[d] Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? 6 But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? 7 Is it not they who blaspheme the excellent name that was invoked over you?

8 You do well if you really fulfill the royal law according to the scripture, “You shall love your neighbor as yourself.” 9 But if you show partiality, you commit sin and are convicted by the law as transgressors. 10 For whoever keeps the whole law but fails in one point has become accountable for all of it. 11 For the one who said, “You shall not commit adultery,” also said, “You shall not murder.” Now if you do not commit adultery but if you murder, you have become a transgressor of the law. 12 So speak and so act as those who are to be judged by the law of liberty. 13 For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

Name the place in James' letter in which he discusses the connection between "faith" and "works." What is the relationship between the two?

**James 2:14-26**

Faith without Works Is Dead

14 What good is it, my brothers and sisters,[e] if you say you have faith but do not have works? Can faith save you? 15 If a brother or sister is naked and lacks daily food, 16 and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? 17 So faith by itself, if it
has no works, is dead.  

18 But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I by my works will show you my faith. 19 You believe that God is one; you do well. Even the demons believe—and shudder. 20 Do you want to be shown, you senseless person, that faith apart from works is barren? 21 Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? 22 You see that faith was active along with his works, and faith was brought to completion by the works. 23 Thus the scripture was fulfilled that says, “Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God. 24 You see that a person is justified by works and not by faith alone. 25 Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? 26 For just as the body without the spirit is dead, so faith without works is also dead.

Name and describe one passage from the New Testament that could help us to recognize why we should care for creation.

Romans 8:21-23
21 that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. 22 We know that the whole creation has been groaning in labor pains until now; 23 and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.

Revelation 4:10-11
10 the twenty-four elders fall before the one who is seated on the throne and worship the one who lives forever and ever; they cast their crowns before the throne, singing, 11 “You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”

Name a place in the New Testament where we see that the human person is made in God's own image or that he or she is created with dignity.

Ephesians 4:17-24
The Old Life and the New
17 Now this I affirm and insist on in the Lord: you must no longer live as the Gentiles live, in the futility of their minds. 18 They are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart. 19 They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. 20 That is not the way you learned Christ! 21 For surely you have heard about him and were taught in him, as truth is in Jesus. 22 You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, 23 and to be renewed in the spirit of your minds, 24 and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.
The vision of the African Methodist Episcopal (A.M.E.) Church has remained consistent throughout its existence and is a strongly social and service-oriented spiritual community. Its early history in Philadelphia is filled with legal and financial difficulties which the congregation overcame. An integral part of the A.M.E. Church’s short-term and long-term success was Pastor Allen and his family. In about 100 years of development, the new community would blossom into what W.E.B. DuBois considered an institution... a social center of astonishing efficiency, where the poor and ostracized met in human sympathy, mutual charity and encouragement, to fight the battle of life.1

The A.M.E. Church evolved out of the Free African Society at the end of the 18th century in Philadelphia. The Society was a response to the discrimination against black Methodists who requested aid from the charitable funds of their church. Even during these initial years, the organization surpassed its immediate purpose and included religious, social, and intellectual aspects. The first religious gathering was documented about nine years before the church’s official organization in 1794. While oppression was less severe for free blacks in Philadelphia than in many other cities, the strong discrimination of white Methodists served as the catalyst for the new congregation with Richard Allen as pastor.

The founding document of the church was worked out largely between Allen and white Methodist leaders, church hierarchy. Allen’s congregation was supposed to remain a part of the Methodist Church but would be largely self-governing. A level of oversight by church hierarchy was expected, and the hope was to create a system of checks and balances between white authorities and black power. Tension flared following the growth in membership of Bethel Church from 40-400 between 1794 and 1810. White Methodists hoped to impress upon the new dynamic community that there were still limits of its independence.

The uneasy agreement broke down as white Methodists threatened to prevent church meetings and used other tactics to discourage Bethel’s self-governance. By 1807, Allen received legal help and wrote an African supplement to the church’s founding document which made stronger claims of independence while maintaining Bethel’s inclusion into the Methodist Conference as an equal member. Membership continued to grow as Bethel became known for its opposition. In turn, white Methodist tactics became more extreme as they saw membership growing. In 1814, an inaccurate circular had been produced stating Bethel’s baptisms and marriages were invalid since the Methodist authority had expelled the new congregation.
The first of the crucial legal challenges that went to Pennsylvania’s Supreme Court dealt indirectly with the question of Bethel’s legitimacy as an independent church. The lawsuit was lost by the Congregation before the end of 1815, but the court’s treatment of Bethel was of an independent entity. **When a second and more direct legal challenge came at the beginning of 1816, the 1807 Supplement and Allen’s right to self-determination as a pastor were affirmed.**

One elder had attempted to preach to the congregation in early 1815 and was physically blocked from approaching the altar by those present. Despite Bethel’s legal successes after the incident, many whites in Methodist hierarchy continued to express their will to preach at Bethel’s pulpit. Newly appointed Elder, Robert Burch, had made a public statement that he would preach, and he stopped by the church a week before to make an appointment. In a brief meeting with Allen, Burch had been warned that no one could guarantee him that the congregation would remain non-violent.

Burch returned to a fortress-like Bethel the next week with members having brought various items to blockade the pews and aisles as an expression of defiance. Richard Allen was not present for Burch’s arrival and had left Assistant Pastor Tapsico to preach. When Burch addressed the congregation from the back of the church, yelling and other noise from the congregation ensued to drown him out. When the sermon at the pulpit continued, Tapsico declared that he spoke in the name of God and the laws of his country.

The law of Pennsylvania, as interpreted by the state Supreme Court, would favor Bethel a third time when Burch filed suit after his failed attempt to preach. The ruling maintained that Burch was not a voting member of the democratically-structured Bethel community and could not make a decision about any church matter, including the pulpit’s speaker. Allen had explained to others before that it was the community’s discretion which guided who was at the pulpit, and now the principle was legally maintained.

**By 1816, Bethel’s congregation had grown to nearly 1400 members, and the galvanized community had great confidence in their new institution.** During its first decades of struggle, the church community had become known as a haven to people of color, in addition to its reputation for victory over white oppression in the courts. Aside from political abolitionist activities, the church often welcomed travelers and runaway slaves who had came to Philadelphia hoping discrimination was not as extreme. In 1795, a group of newly freed individuals led by David Barclay arrived from a Jamaican plantation and joined the Bethel community.

Allen and his family led the community in supporting strangers and travelers with housing, food, and other resources, especially black apprentices and boarders. The legacy would spread as new A.M.E. Churches were established, and many church buildings have secret basements which indicate their use in the Underground Railroad. The church was dedicated to continued social protest, and Allen stressed social justice as the unifying and driving force of his church.
The struggle for social justice was analogized with the Exodus story of the Bible. The first literary contribution of the new church was Allen’s autobiography, published posthumously, and one of the themes is the belief that blacks were on the side of God and destiny despite the many obstacles which appeared in the way of establishing Bethel. **The Exodus typology evoked a feeling that their community transcended the here-and-now, and similar Biblical connections would be made by civil rights leaders of the 20th century.**

Allen also served as an example of prudent money-handling for the early church. One of the most astonishing details of the Bethel conflict with Methodist hierarchy occurred outside the courts in 1815. The church property technically belonged to the Methodist hierarchy, and it was put up for auction to the highest bidder with little warning to the Bethel community. **Allen, the onetime slave, walked away as winner of the auction, buying back the church building on behalf of the community for $9,600 – the equivalent of roughly $112,000 in 2010.**

Many had been watching Bethel’s struggle with great interest, and the legal victories created a stir among populations of blacks throughout the Northeast. **Allen had encouraged other black Methodists, particularly Daniel Coker in Baltimore, to employ the same mass-activist strategies, and a conference of black Methodist communities occurred in the summer of 1816.** The new denomination that sprang from the gathering was the African Methodist Episcopal Church, and after some debate Richard Allen became the first ordained [and consecrated] black bishop in the Western world.

The A.M.E. church was made up of mostly illiterate and uneducated individuals, but one of the methods identified as crucial to achieving social justice was educational efforts. **The message was one of social uplift, not just spiritual perfection lived in community like many other churches. Both spiritual growth and social progress were considered possible only through high moral standards.** Trustees in the church ensured that members “stood fair” in terms of their conduct, and those judged guilty of serious misconduct would be banished from the community. **The hope was for blacks to remain pious, work hard, and avoid behaviors that might stigmatize their community including gambling, affairs, idleness, and abuse. Allen believed laziness would tighten the reigns of oppression.**

The exercising of authority by trustees led a small group of members to leave within the first decade, but most likely accepted this as a continuation of moral life in their previous integrated community. **If anything, there was greater confidence in the authority of black trustees than those whites who formerly ensured their moral standards.** Still, the way in which Allen and others could judge and ultimately remove members from the community gave them substantial power and influence.

Some who disagreed with Allen and held mixed sentiments about Bethel’s structure still decided to work within the system, like Jarena Lee. **A free black widow from New Jersey, she hoped to expand the role of women in the new church. When she asked permission to preach, Allen allowed for her to hold prayer meetings in her own house. He disallowed female ordination and preaching, yet over time**
Lee would become a traveling representative to new A.M.E. Churches and on one particular occasion spontaneously preached at Bethel without reprisal. Both held great respect for each other, and Lee’s story in the early history of the A.M.E. Church was certainly not forgotten in later discussions about the role of women in the congregation.

By the early 1820’s, the A.M.E. Church was a realized hope for blacks who wished to create their own society as a response to the overall oppression faced throughout the country. The A.M.E. Church quickly spread to Pittsburgh, Ohio, Buffalo, and Charleston, SC. The last location would be disbanded shortly after its organization due to an incident that became known as the Vesey Insurrection. Reportedly, members used meeting times at the church to plan a violent attack on and escape from the white community. When the plans were discovered, the Emmanuel A.M.E. Church was disbanded with many of the members convicted as part of the conspiracy. The black church experiment was not to be repeated in the southern city until after the Civil War.

Richard Allen died in 1831, but the church he helped found continued to spread throughout the Western and Northeastern United States, especially in Indiana, New York, Washington D.C, and Massachusetts. Copies of The Discipline numbered the thousands and held a place immediately next to the Bible in many black Christian homes. Independent black Christian communities requested to become associated with the new denomination, probably encouraged by its social justice message. By 1840, there were 93 new A.M.E. Churches, and the idea of publishing a magazine was first discussed at the Annual Conferences of that year.

Up to the 1840’s, the social welfare contributions of the A.M.E. Church were mostly providing a local spiritual, social, moral, and intellectual space for blacks to foster their own society. It is at this point that educational efforts begin to take shape and gain recognition, while upkeep of morality becomes more proactive. An A.M.E. Church in New York had a school attached with an enrollment of 121 students and 30 Sunday school students. Baltimore reported an educational society, temperance societies, Sunday Schools, and an educational society to train young men for the ministry. In 1844, the Ohio Annual Conference decided upon the purchase of land for a school. It later became known as the Union Seminary, although instruction in many fields took place not just the ministry. By 1846, there were 298 churches in six A.M.E. Church districts located throughout 14 states, as well as some foreign mission communities. Most communities had at least a Sunday school, with many having developed literary societies, day schools, and libraries. Temperance societies continued to flourish, while women consistently took part in associations for aid and charity. As church projects grew, the hierarchical structure adapted by giving the pastor the ability to establish schools, rather than the Annual Conference alone.

The dark reality of slavery continued to deter A.M.E. missionaries from the South, and by the 1850’s the A.M.E. Church created a “Committee on Slavery” to foster abolitionist ideas. Local churches were not required to condemn slavery
since it sometimes came with the risk of the church being disbanded by authorities. Still, this avoidance of a unified stance did not alter its place in the abolitionist movement as an active forum and established aid to runaways and newly freed blacks in the struggle against slavery.

Intellectual life in the A.M.E. Church was flourishing, and the first church magazine was published in 1841. An educational conference took place in 1845, and The Christian Recorder, a weekly publication, was established in 1851. The capstone of the efforts would come in 1856 when Wilberforce College was established in Ohio. The goal was to train teachers that would provide leadership for the next generation of A.M.E. schools. Those who were literate in the A.M.E. Churches came from across the country with their families to the location.

These initial strides toward education faced significant hurdles and yielded limited success. Both the church magazine and Christian Recorder immediately struggled upon release to the public. Financial difficulties undercut the ability of producing consistent issues, and a major setback occurred in 1865 when a fire left the building of Wilberforce College nothing but smouldering embers.3

The end of the Civil War was the catalyst for the next major development. The A.M.E. Church would follow northern troops, sometimes serving as chaplains, and immediately begin to set up communities among former slaves. By 1880, there were nine districts including areas of Mississippi, Alabama, Georgia, Tennessee, and Florida. In the last location, the A.M.E. Church was well-documented as having a positive impact on former slaves. Individuals like Alfred Brown, Charles H. Pearce, and Robert Meachem provided spiritual, intellectual, and social uplift to the newly freed communities in the face of violent opposition.

The A.M.E. Church’s rugged commitment to education blossomed in the post-Civil War era, especially in the development of higher institutions. Wilberforce was rebuilt and drew scholars and students of high regard from around the country. It became the base for the renewed Christian Recorder publication in 1884, and one department received the high endorsement of the Ohio legislature in the allotment of state funding. The Kansas Annual Conference of the A.M.E. Church established Western University, and other developments included the founding of Paul Quinn College in Texas, Allen University in South Carolina, and Morris Brown University in Georgia. These institutions are only a few examples of the strong A.M.E. educational presence in the newly emancipated South.

The dynamic growth in membership in the decades following the Civil War was an important factor in the ability to create these institutions. From 1856-1866, membership went from 20,000 to 75,000. The A.M.E. Church more than doubled to 200,000 members in the decade following, and the subsequent increase in funds was instrumental in the development of educational institutions in a multitude of former slave-holding regions.

The educational development at the end of the 19th century led to the need for more
outlets for intellectual expression among clergy and laypeople alike. In 1883, Dr. B.T. Tanner made the suggestion for a quarterly publication. At the General Conference of 1884, the idea took form as the A.M.E. Review, with Tanner as editor. The scholarly journal would become a focal point for black intellectual life leading up to the Civil Rights movement, including discussions of Gandhi’s non-violent efforts in the 20th century. In 1886 and 1891, two other publications in the A.M.E. Church were started. The Southern Christian Recorder was a church magazine organized for the growing A.M.E. Church communities in the newly emancipated areas. The Western Christian Recorder held a similar purpose for distant communities, like California, some of which had been established just before the chaos of the Civil War.

The A.M.E. Church was a voice of protest against the troubling and violent shift back from Reconstruction to bitter segregation. In 1889, the Ohio Conference declared that the only thing remaining for blacks was to let the law of self-defense have its course if neither the state nor national government would stop lynching in the South.4 An 1893 Review article called for the formation of an armed secret organization of black self defense. In 1894, Frederick Douglass gave his last great speech, “The Lesson of the Hour,” at Metropolitan A.M.E. Church in Washington, D.C. on the injustice of lynching.

As always, the independent culture of the African Methodist Episcopal Church continued to develop even as greater white oppression evoked reactions. One of the crucial issues under further discussion was female ordination. Women had contributed so much to the development of the church, especially in terms of benefit societies and through missionary work like Mary Still of the mid-19th century. While Jarena Lee was the first, many women felt called to become preachers and pastors in the A.M.E. Church, and resolutions had challenged the gender line insistently at conferences since its founding. In 1885, Bishop Turner made the bold move of ordaining a female deacon. The act was rebuked by the General Conference of the A.M.E. Church two years later, even though preaching by women had just recently been accepted. Ultimately, female ordination would begin in the A.M.E. Church by the mid-twentieth century, highlighted recently by the first female bishop Vashti Murphy McKenzie.

Another developing stream of thought in the A.M.E. Church was socialism, although it was a minority view. Reverdy Ransom was a minister in Chicago and saw the development of the black urban poor. He created the Institutional Church and Social Settlement, a program for blacks similar to Jane Addams’ Hull House. Ransom would later become bishop and editor of the A.M.E. Review. As always, church leaders were allowed to express varied beliefs on the struggle against oppression, including those which might be considered radical.

By the beginning of the 20th century, the A.M.E. Church had thirteen districts, which grew to eighteen by 1920. President Theodore Roosevelt responded to the 1904 General Conference’s invitation to attend by explaining that every decent citizen must feel a peculiar interest in every movement for the spiritual and material elevation of our colored citizens.5 That year, the governor of Illinois had invited them to hold the
General Conference in Chicago, and the total of all Annual conferences included 11 bishops, 9 general officers, 296 ministers, and 125 laymen.5

**A.M.E. Church members and resources were vital in the eventual overthrow of de jure segregation in the South, and only a few highlights will be given here.** A.M.E. minister J.A. Delaine filed suit against a local school administration, a precursor to the *Brown vs. Board of Education Supreme Court case*. The A.M.E. church held the funeral for one of its own, Rosa Parks, in 2005. Dr. Dorothy Height spoke reverently of the A.M.E. Deaconess, referenced by many to be the “Mother of the Modern Civil Rights” movement. Brown A.M.E. Chapel is designated as a historic landmark in Selma, Alabama on Martin Luther King, Jr. Street; the building is a living testament to its role in the civil rights movement as the starting point of courageous marches to the state capital.

**AME Church Now & Social Justice**

Barna Article Continued...

Today, the A.M.E. Church continues its mission as a ministry that seeks out the oppressed and those in need, spreading the gospel of liberation in the spirit of social justice present from its roots. **There are church communities in thirty-nine countries on five continents led by twenty-one active bishops and nine General Officers.** The total membership stands at nearly 2.5 million, and their relief and social justice efforts respond to the spiritual, intellectual, physical, emotional, and environmental needs of all people...through word and deed.6

See sources for this article in the Resources section of this document.


**Quadrennial Theme 2016-2020**


“And what does the Lord require of you but to do justice, to love kindness, And to walk humbly with your God?” Micah 6:8 (NASB)

- Political Justice (2016)
- Criminal Justice (2017)
- Environmental Justice (2018)
- Economic Justice (2019)

Clergy and Laity are encouraged to: Incorporate the connectional theme in the ministries of your local congregations with special worships services, Bible Studies, Retreats/conference sessions, action plans and community conversations.
Auxiliaries, on the connectional and conference level are encouraged to include the theme in their ministry and deliberations. It is hoped that these will not be just talking points but action items for our global ministry.

Political Justice – 2016
- Voter rights
- Voter registration
- Voter education
- Voter participation
- Ethnic cleansing
- Political prisoners
- Global religious persecution
- Human trafficking
- Black Lives Matter

Criminal Justice – 2017
- Community policing
- Fair sentencing
- Prison ministry
- Prisoner/alumni re-entry
- Incarceration policy
- Juvenile justice
- Violence
- Addictions
- Human trafficking

Environmental Justice – 2018
- Climate change
- Hazardous waste
- Clean water
- Water availability
- Pollution
- Sustainable development
- Off-shore drilling
- Fracking
- Greening of the home and sanctuary

Economic Justice – 2019
- Fair wages
- Job opportunity and training
- HBCU’s and AME Schools
- The digital divide
- Technical training
- Sustainable development
- Family economics

Quadrennial Theme Committee
- Bishop Vashti Murphy McKenzie, Chair
- Bishop McKinley Young
- Bishop William Phillips DeVeaux, Sr.
- Bishop Theodore Larry Kirkland
- Bishop Adam Jefferson Richardson, Jr.
- Bishop Sarah Frances Davis*
- Bishop Clement Willie Fugh
- Bishop John Hurst Adams
- Bishop Frederick Hilborn Talbot
- Bishop Vinton Randolph Anderson*

* Deceased
Episcopal Statement
January 31, 2017

Dearly Beloved African Methodist Episcopal Church:

Your Bishops issue the following statement in response to the views and actions of President Donald Trump since his inauguration on January 20, 2017. Please provide this statement to your organizations, components and congregations, and ask them to act accordingly.

Following the national elections held on November 8th of last year, many across the nation found themselves fearful about the future of our nation. The newly-elected president, during the campaign, had expressed views and policy positions which threatened the quality of life and status of many people in the United States. It was the hope of many, that these views and policy positions would be altered during the transition and after being briefed by those with expertise and experience in government. However, this has not been the case. Since his inauguration on January 20th, less than 10 days ago, now President Trump has taken actions which have divided and polarized the nation even more, showing insensitivity and callous disregard for the rights and wellbeing of countless millions of American citizens, and harming our national security around the world.

The Council of Bishops of the African Methodist Episcopal Church, the first protestant denomination formed on American soil, had hoped that the Trump Administration would alter the views and policies espoused during the presidential campaign, but is disappointed and troubled by the decisions and actions taken during the early days of this administration, and vow to do all that we can to see that these decisions and actions do not last.

We ask that every member of this denomination, and people who are committed to justice and righteousness, equality and truth, will join with us to thwart what are clearly demonic acts. Indeed, the words of the Apostle Paul to the believers at Ephesus apply today, “for we wrestle not against flesh and blood, but against………… the rulers of the darkness of this present age, against spiritual wickedness in high places.” President Trump has demonstrated that his word is not to be trusted or believed. On election night, he said it was time to unify the nation and committed to do his part to bring about this unity. Yet his actions have caused bitter divisions and fear among many.

He has appointed Steve Bannon, former head of Breitbart Publishing which has spoken and written racist rants against minorities and Jews, as his Chief Strategist and nominated Alabama Sen. Jeff Sessions to be the U S Attorney General. Sen. Sessions has a history of racial indifference and as US Attorney for Alabama had a controversial
record as it related to decisions regarding racial matters. Sen. Sessions was so controversial that the US Senate would not confirm him for a federal judgeship almost 30 years ago. If Mr. Trump was serious about unification, why would he select these two persons for major positions in his administration?

The Council of Bishops calls upon President Trump to remove Steve Bannon as his Chief Strategist and opposes confirmation of Sen. Jeff Sessions as Attorney General. The first act of the Trump presidency was to seek to begin to “repeal and replace” the Affordable Care Act”, the signature domestic achievement of President Obama. This Act has insured over 20 million Americans, many of whom did not have healthcare. It should be noted that many of them from so called “Red states” supported President Trump with their votes.

President Trump and the Republican- controlled Congress have vowed to “repeal and replace” the Affordable Care Act but have not presented a plan to replace it, leaving the healthcare of more than twenty million Americans in question. Interestingly enough, both President Trump and Republican Congressional leaders have all said they want to retain the two major provisions of the Affordable Care Act; one requiring that people with pre-existing conditions be assured coverage, and second, that young adults up to 26 years of age be covered under their parents’ insurance. If these two provisions are retained, the Affordable Care Act will not be repealed no matter what they claim. If they are going to retain these two provisions why not say, “reform and improve.”?

No one questions that the Affordable Care Act can be improved, but it makes no sense to “repeal and replace.” The Council of Bishops opposes repealing the Affordable Care Act, but supports “reform and improve.”

In office less than ten days, President Trump has already issued five Executive Orders and eight Executive Memoranda. Executive Orders are legally binding documents that declare government policy. They cannot reverse a law passed by Congress, but are used to delegate and direct government departments and agencies. The four Executive Orders signed thus far by President Trump seek to:

1) Undo finances related to implementation of the Affordable Care Act
2) Speed up environmental reviews and approvals for high profile infrastructure projects
3) Begin immediate construction of a 1,900-mile-long wall along the southern border with Mexico
4) Ban travel that restricts immigrants from seven predominantly Muslim countries from entering the United States for ninety days.

Muslim US citizens who have left the US for any reason, seeking to return may have difficulty getting re-entry into the US.

Some of the Executive Memoranda signed by President Trump include the following:

1) Withdrawing the United States from the Trans-Pacific Partnership Agreement
2) Support for the Keystone XL Pipeline and the Dakota Pipeline

The Council of Bishops expresses our opposition to the Executive Orders and Memoranda listed above.
We have already expressed our support for reform, not repeal, of the Affordable Care Act. We are concerned about the Trump Administration’s denial of climate change, the order for expediting reviews and approvals for infrastructure projects. In addition, support for the XL and Dakota pipelines, places profits above the importance of protecting the environment, and the health of citizens.

President Trump claimed during the campaign that he would build a wall along the Mexican border to halt illegal immigration, and that Mexico will pay for the building of the wall, estimated to cost billions of dollars. Now we are told that the US will build the wall and that Mexico will reimburse the US. Mexico has made it clear that it will not pay for construction of the wall, despite what President Trump says. Many security experts question both the need and effectiveness of a wall, and now the United States will bear the total cost for the construction of the wall.

The Travel Ban, which despite what President Trump says, is in actuality a “Muslim Ban”. This ban is discriminatory against one of the world’s great religions, increases support for terrorist organizations who target the US, and endangers US national security. This Travel Ban has divided and polarized even more the American people, and has undermined US relationships with our closest allies.

While we do have concerns about US trade deals and their fairness and impact on US jobs, we believe that President Trump has acted too quickly in withdrawing US partnership, which will have an even greater negative impact on trade, jobs and the economy. We want all of our clergy and laity to know where the Council of Bishops stands as it relates to the present views and policy positions of the Trump Administration. Not only do we want our denomination to know where its leadership stands, but we also ask our clergy and laity to join with us in action.

We must do more than talk and write, we must act. Again, the Apostle says that “we wrestle”, not just talk, with spiritual wickedness. Therefore, we ask clergy and laity to join us in the following: We ask the Social Action Commission in every annual conference to organize a meeting on Friday, February 17th with members of the Congressional delegation from each of the states. Some will meet with your US Senators and others with members of the House of Representatives. In the meetings, members are to express the position of the AME Church on the views and policies expressed above. (It is important that everyone read and be familiar with our positions)

Congress is not in session on Fridays, so it is important that their offices be contacted immediately to get a meeting. Do not let their offices claim they are not available. If February 17th is not a good date, tell them you will meet at the senator’s or representative’s convenience.

We must do more than talk, we must act. We are their constituents just as much as anyone else. Insist on a meeting. Be knowledgeable and prepared. We will provide talking points for you next week. It is our hope that each annual conference has an organized social action commission. If not we ask each bishop to organize a committee immediately.
“Put on the whole armor of God”, and let us be about the work of the kingdom.

Yours and His,
John Franklin White, President, Council of Bishops
McKinley Young, Senior Bishop
Adam Jefferson Richardson
Vashti Murphy McKenzie, President, General Board
Gregory Gerald McKinley Ingram
Wilfred Jacobus Messiah
James Levert Davis
Paul Jones Mulenga Kawimbe
David Rwhynica Daniels
Samuel Lawrence Green
Errenous Earl McCloud
Jeffrey Nathaniel Leath
Julius Harrison McAllister
Clement Willie Fugh
Reginald Thomas Jackson
Harry Lee Seawright
Michael Leon Mitchell
E. Anne Henning Byfield
Ronnie Elijah Brailsford
Stafford J. N. Wicker

Frank Madison Reid, III, Chair, Social Action Commission
John Hurst Adams
Frederick Hilborn Talbot
Frederick Calhoun James
Frank Curtis Cummings
Philip Robert Cousin, Sr.
Henry Allen Belin, Jr.
Bishop John Franklin White
President, Council of Bishops
Bishop McKinley Young
Senior Bishop
John Richard Bryant
Robert Vaughn Webster
Zedekiah LaZett Grady
Cornal Garnett Henning, Sr.
William Phillips DeVeaux
Theodore Larry Kirkland
Richard Franklin Norris, Sr.
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Social Action Commission
Bishop Reginald T. Jackson, Chair, Social Action Commission
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Our Calling
Jesus commands us to “love one another” John 13:34, and God has given us responsibility to care for His good creation (Gen. 1:28, Gen. 2:15). The burning of fossil fuels is polluting our air and waters, warming the planet and putting our seasons out of balance, with low income communities, communities of color, the children, elderly, and our faithful in the Caribbean, Africa and in rural communities bearing the greatest burden.

The AME Church stands together with other faiths who are calling for urgent action on climate change on behalf of the world’s poor and God’s creation. We commit to take action and promote solutions that will help make our families and communities healthier and stronger so we and our children can live our best lives.
The AME Church is a founding member of Blessed Tomorrow, a comprehensive climate change program that provides resources to inspire and empower our congregations and communities with actionable information, powerful engagement tools and resources that will support our work and be a witness to others.

Reduce Your Impact
We can put our passion for justice into action by reducing our use of fuels that make us sick and shift toward safe, clean energy that will help make every breath our neighbors and families take a healthy one. Learn how to reduce your impact here.

Engage Others
Engage your congregation and community in leading on climate. Search online for research-driven communications tools, resources and other materials to engage and inspire others for climate solutions.

Stay Informed
Join events, get news updates, and share ideas with other faith leaders working on climate and creation care initiatives.

Let’s face race — Legacy of the Mother Emanuel 9
We are thankful that the Charleston, South Carolina jury rendered a just decision in the case of the heinous and cowardly murder of the nine martyrs of Mother Emanuel African Methodist Episcopal Church on June 17, 2015. We honor the faith walks of Pastor Clementa C. Pinckney (41), Cynthia Marie Graham Hurd (54), Susie Jackson (87), Ethel Lee Lance (70), Depayne Middleton-Doctor (49), Tywanza Sanders (26), Daniel Simmons (74), Sharonda Coleman-Singleton (45), and Myra Thompson (59). Today, as we await the sentencing phase, let us remember it is a wake-up call for all Americans. What are we waking up for and waking up to do?

When we reflect on the martyrdom of the Mother Emanuel 9 in bible study, we hear the voice of an Early Church Father, Tertullian, declaring that the blood of the martyrs seeds the growth of the church and the expansion of the faith. Just as Jesus was unjustly crucified on the cross, these brothers and sisters were brutally murdered while studying the word of God and welcoming a stranger into the house of God. They modeled for us the rare and exemplary qualities of love, acceptance, and grace. They modeled Christ in word and deed. These martyrs lived and died for, and with their faith. In the words of Dr. Martin Luther King Jr., they believed that unearned suffering is redemptive. They demonstrated that love is stronger than hate; and that faith is stronger than fear; and that life triumphs over death, says Bishop McKinley Young, Senior Bishop of the AME Church.

That sentiment and the challenge is echoed by Bishop Vashti M. McKenzie, President of the General Board of the AME Church, who declares, “And I am hoping that when all of those who believe in humanity and all of those who are driven by love and not hate come together, we can make this nation truly a model for the world. For us to speak one thing globally and live another thing locally, is a contradiction and ultimate in hypocrisy. But I believe the nation is ready now – that our local declarations will be able to stand up to global inspection – that in this country, we will demand that everybody is
treated equally.”

Bishop Frank M. Reid III, Chair of the Social Action Commission, continues, “There lingers the unmistakable need for this nation to move beyond guilt or shame about racial injustice in America to action that will eradicate its consequences and its genesis from our hearts. We declare that healing is the order of the day. That means changing the hearts and minds of the people who have been conditioned to dehumanize/denigrate/discriminate against someone solely based on the color of his/her skin or family origin. That means being open for a cure from unbearable pain, and willingness to bind our wounds to forgive offenders and offer a second chance.” The African Methodist Episcopal Church believes we must move beyond talk, we must act. So, the question: what is next?

“The Mother Emanuel Nine and so many others who have died or been marginalized and suffered because of race deserve to have us create a new paradigm. Especially as we await the sentencing trial of the Charleston shooter,[stay informed by searching online for news updates] let us pledge anew that we cannot have their lives taken, simply to be a footnote in history. The African Methodist Episcopal Church, which celebrated 200 years of liberation and social justice ministry in July of 2016, invites each of you to invest in this eradication process,” concludes Bishop John F White, President of the AME Council of Bishops.

There are several things we can do together. Please see below for Initiatives in which you can play a role. Sign up and let us know you will partner with us. You may also want to inform us of other steps you will take so that the AME Church might support you. Let’s take action! Let us stand together!

2017 – AMEs On the Hill – Washington, DC
The A.M.E. Church will visit Capitol Hill to urge the members of the 115th Congress to remember the value of every life and their obligation to do everything possible to protect us. Join with us as we present a package for actions entitled, “And Justice for All,” to the bipartisan Congressional leadership.

Advocacy – At all levels of governing, we must advocate for legislation that will require background checks and registration to purchase fire arms.

Community Engagement – We will continue to outline strategies where the nation can Act on Race. These will include support for public education, elimination of mass incarceration, reform of gun laws, eradication of poverty, and a living wage. In addition, visit elected officials in your local communities in multi-racial, multi-cultural, inter-generational, inter-religious and ecumenical delegations modeling the diversity of our nation. Use old fashioned tools like phone calls and letter writing. Share the urgency of NOW; no more deferral or acquiescing to powerful lobbies.

Linking – Initiate a social media campaign. Be relentless in reminding your network that there is work to be done to achieve equality for all. Tweet, Post and Share daily. Begin with #AndJusticeForAll. For more information go to www.ame-sac.org
Our World Today & Social Justice

Social Justice Quiz: Inequality
By Bill Quigley

Question One. In 1990, twenty percent of all children in the US lived in poverty. What percent of the children in the US live in poverty today?
A: Ten percent
B: Fifteen percent
C: Twenty percent
One. Twenty percent of children in the US live below the official poverty line in the latest Census Report. In 1990, twenty percent of children lived below the poverty line as well.

Question Two. The median wealth of black households in the US is $11,000. What is the median wealth of white households?
A: $22,000
B: $62,000
C: $141,000
Two. Median wealth for white households in US is $141,000. Pew Research.

Question Three. In 1960 the median earnings of women who work full-time year-round were about 60 percent of men’s. In 2010, women’s median earnings were about 77 percent of men’s. At this rate, in what year will women’s median earnings equal men’s?
A: 2028
B: 2038
C: 2058
Three. Women’s median earnings will equal men’s in 2058. Institute for Women’s Policy Research.

Question Four. The average Chief Executive Officer was paid 20 times as much as the average worker in 1965, 30 times as much in 1978, and 122 times as much in 1995. How much more were CEOs paid than workers in 2013?
A: 195 times as much.
B: 245 times as much.
C: 295 times as much.

Question Five. The six Walton heirs to the Walmart fortune are worth roughly $140 billion. The net financial worth of these six people equals the same as how many US families?
A: Five million.
B. Twenty Five million.
C. Fifty Two million.
Five. The six Walton heirs own the same amount of wealth as 52.5 million US families. EPI.
Question Six. The US is number one in the world in military spending. How much more does the US spend than other countries?
A: More than China and Russia combined.
B: More than China, Russia, Saudi Arabia, and France combined.
C: More than China, Russia, Saudi Arabia, France, United Kingdom, Germany, Japan and India combined.
Six. The US spends more on defense than China, Russia, Saudi Arabia, France, the United Kingdom, Germany, Japan and India combined. Peter G. Peterson Foundation.

Question Seven. How many people in the world suffer from chronic hunger?
A: Forty million.
B. Four hundred million.
C. Eight hundred forty million.
Seven. The United Nations reports that 842 million people suffer from chronic hunger. UN Development Report 2014.

Question Eight. How many people in the world have no access to electricity?
A: Eight hundred forty million.
B: One billion.
C. One billion five hundred million.
Eight. There are 1.5 billion people in the world who do not have access to electricity and another billion have access to unreliable electricity networks. United Nations Foundation.

Question Nine. How much does the US spend on foreign aid each year?
A: One billion dollars.
B: Ten billion dollars.
C. Forty six billion dollars.
Nine. The US budget for foreign assistance in 2015 is $46.2 billion, much of that is for foreign military assistance. This is about one percent of the US budget. State Department.

Question Ten. How much do people in the US spend on their pets each year?
A: One billion dollars.
B. Forty billion dollars.
C. Sixty billion dollars.
Ten. The US Department of Labor reports people in the US spent approximately $61.4 billion on their pets annually.

Question Eleven. The federal government keeps statistics on young men, ages 15 to 19, killed by the police. How many times more likely is a young black man to be killed by police than a young white man?
A: Three times.
B: Ten times.
C: Twenty-one times.
Eleven. Twenty one times. Pro Publica.
Question Twelve. There are over 60,000 immigration court cases of unaccompanied children who arrived at the US border. In how many of those cases do the children have a lawyer?
A: Ninety-five percent.
B: Fifty percent.
C. Thirty two percent.
Twelve. Thirty two percent. Children in immigration cases, just like adults in immigration cases, are not entitled to an attorney. Syracuse University Report.

Question Thirteen. There are 34 countries in the Organization for Economic Cooperation and Development. Where does the US rank in the percentage of children in poverty?
A: The US ranks 1st and has the least percentage of children in poverty.
B: The US ranks 6th and has the sixth least percentage of children in poverty.
C. The US ranks 28th and is sixth from the bottom in child poverty.
Thirteen. The US ranks 28th, 6th from the bottom of the 34 countries in the OECD in child poverty.

Question Fourteen. How many people stay in homeless shelters each night?
A: 250,000
B: 400,000
C: 570,000
Fourteen. Over 570,000 people stay in homeless shelters each night according to a recent federal government survey.

Question Fifteen. The US Department of Housing and Urban Development issues a national survey every year listing fair market rents for every county in the US. HUD also suggests renters should pay no more than 30 percent of their income on housing costs. In how many of the USA’s 50 states can someone who works full-time and earns the federal minimum wage pay 30% of their income and find a two-bedroom apartment at the fair market rental amount?
A: Five
B. Two
C. Zero
Fifteen. In not one of the 50 states can a full-time minimum wage worker afford a two bedroom apartment at 30% of their pay. In fact, a full time minimum wage worker cannot afford even a one bedroom apartment except in a few counties in Washington and Oregon where the minimum wage is higher. USA Today.
Resources

http://socialwelfare.library.vcu.edu/religious/african-methodist-episcopal-a-m-e-church/


https://www.facebook.com/amesocialactioncommission/

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**For More Information:** Contact the African Methodist Episcopal Church through their website http://www.ame-church.com/contact-us/ or visit the *Documenting the American South* initiative at http://docsouth.unc.edu/index.html

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