

**Graduate Intensive | Dale P. Andrews Freedom Seminary  
at the Children Defense Fund Prathia Hall & Samuel DeWitt Proctor Institute  
for Child Advocacy Ministry**

July 15–18, 2024 | CDF Alex Haley Farm | Clinton, TN

**"Building Theologies for Dignity, Hope, and Joy"  
Hall-Proctor Institute for Child Advocacy Ministry**

*"It's not like being in a jail," says 15-year-old Isabel. "It's more like being hidden. It's as if you have been put in a garage where, if they don't have room for something but aren't sure if they should throw it out, they put it there where they don't need to think of it again."*

*from Amazing Grace: The Lives of Children and the Conscience of a Nation (1995)*

*Please note the following:*

- *In order to receive credit for this course, you need to pay tuition to one of the participating seminaries plus the conference registration and hotel.*
- *Registration for seminarians is \$175 for early registration (by April 16th) and \$220 for regular registration. The fees include lunch and dinner Monday–Thursday and most hotels serve breakfast. You will need to book and pay for your hotel separately.*
- *A limited number of partial scholarships for the conference registration may be available on a first come, first served basis. Check with the conference for details.*
- *You will be able to register for a hotel room at the time you register for the Institute and DAFS course on the CDF website. Lodging at area hotels has been averaging about \$50/night if you share a room and breakfast is usually included at the hotels.*
- *If you plan to fly into Knoxville, you can register for a shuttle from the airport to Clinton at \*\*\*where\*\*\*for \$70.00.*
- *In order to arrive at the first session for seminarians on Monday morning at 9:00am, you may need to arrive on Sunday. Students make their own travel arrangements.*
- *For more information, go to: <https://www.childrensdefense.org/proctor-event-page/>*

**Course Description and Core Components**

This course offers an immersion experience for students who wish to engage and cultivate necessary prophetic voices with communities on the margins – communities contending against systemic injustices that directly impact children and youth. Biblical and theological assumptions justifying institutional complicity with oppressive systems will be challenged. Theological education in collaboration with public theology and contextual practice allow for direct engagement in communal struggles for social justice. This course will include contextual learning to facilitate collective organizing of churches and communities for justice-making.

**Learning Goals and Learning Objectives:**

To reframe and to transform religious leadership in view of the sacrality and integrity of children and youth in our commitments to justice-making. By the end of this course students will be able:

1. Articulate theological, biblical, and historical mandates and frameworks for child advocacy and child wellbeing ministries.
2. Identify theological foundations for justice and preaching ministries in the effort to build partnerships among faith communities and traditions, including interfaith communities.
3. Demonstrate contextualized learning that includes social analysis, interdisciplinary approaches (e.g., theological, biblical, historical, political, and experiential studies) and practices of ministry through a final project.
4. Describe models of nonviolent direct action organizing that lead to collective action for the justice of God through congregational praxis and public theology.

**Questions we will explore include:**

1. Who are we in justice work, God's work, in our communities? How are we advocates for a plumbline of justice in our communities? How do we measure justice?
2. What structures perpetuate poverty, mass incarceration, white supremacy, and other forms of systemic oppression that rob children of their safety, future potential, and their freedom to be children?
3. What theologies perpetuate poverty, mass incarceration, white supremacy, and other forms of systemic oppression that rob children of their safety, future potential, and their freedom to be children?
4. In what ways do our embedded theologies reinforce the subordination of children and youth?
5. Based on the readings and videos you viewed, what is a theology of child well-being, and how does it relate to a theology of child advocacy?
6. How can we move faith communities from solely engaging in charity to doing justice work and creating a nation/world that fosters the well-being of all children?
7. How can we develop strong and effective interfaith partnerships to seek the well-being of all children?
8. How do we listen to and learn from and with children and young people? What can we learn from their stories and leadership?
9. How can we work through collective nonviolent direct action organizing to disrupt and dismantle the cradle to prison pipeline?
10. How do we become partners WITH instead of planning programs FOR children and young people who are wounded by the structural violence of poverty, white supremacy, inadequate public education, zero tolerance discipline policies, and the cradle to prison pipeline?
11. How can resilient community be nurtured considering historical traumas that are meeting present trauma?
12. What biblical, theological, and historical resources exist in our traditions to curate theologies of child well-being?
13. What roles might children and youth play in the crafting contextual theologies of child well-being? How might we make space for these roles?
14. Young people under the age of twenty-four are the most diverse generation in American history. What are the theological implications for the reality that these Black and brown youth are more likely to experience poverty, homelessness, food insecurity and violence?
15. How might a theological vision of child well-being inform and national public policy and power-building agenda?
16. Our faith traditions rely upon theological precepts tying small children, their presence, and their nurture with the hope and future of the community. In these traditions, leaders speak of

this as the “promise of progeny.” A seminal, yet simple, sacred text is shared by Jewish and Christian communities and recorded in Isaiah 11:6. In it, signs of a peaceable and thriving future, where even natural enemies abide side-by-side, is ushered in by a flourishing toddler. How might we strengthen the tie between the promise of progeny, early childhood development and community thriving?

## Required Texts and Resources

All seminarians are expected to:

- read and review the required texts in advance of attending DAFS
- become familiar with the Children’s Defense Fund website
- review the required multimedia resources

**Bold text** below indicates the author will be participating in the 2024 Proctor Institute.

### Books

**Blount, Reginald and Virginia Lee**, editors. (2019). *Let Your Light Shine: Mobilizing for Justice with Children and Youth*

Edelman, Marian Wright. (1993). *The Measure of Our Success*.

**Reyes, Patrick**. (2021). *The Purpose Gap: Empowering Communities of Color to Find Meaning and Thrive*.

Smith, Luther E. Jr. (2023). *Hope Is Here!: Spiritual Practices for Pursuing Justice and Beloved Community*.

Wright, Almeda M. (2024) *Teaching to Live: Black Religion, Activist Educators, and Radical Social Change*.

### Articles

Raghavan, Ramesh and Anna Alexandrova, “Toward a Theory of Child Well-Being,” Soc Indic Res (2015) 121:887-902

### Multimedia Resources

CDF website, including [“Keep Moving Forward” video](#)

[“Something Inside So Strong”](#), CDF Freedom Schools

Short [video about Proctor](#) made by Vanderbilt Divinity School seminarian Quentin Cox

[“A Nightmare in Broad Daylight,”](#) Rev. Dr. Prathia Hall

Rev. Dr. Starsky Wilson at Riverside Church

[Seen & Not Heard: Raising a Nation by Listening to Children](#) (you can also access the sermon by posting the following link into your browser:

[https://www.youtube.com/watch?v=xSz\\_cScJYA8](https://www.youtube.com/watch?v=xSz_cScJYA8)

First Missionary Baptist Church, Rev. Dr. Starsky Wilson, [When the Children Lead](#) (you can also access the sermon by pasting the following link into your browser:

<https://www.youtube.com/watch?v=eJoHybwmdQY>

[You can find additional sermons by Dr. Wilson in the appendix of additional resources.]

## Course Requirements and Evaluation

Please note, some faculty may establish different or additional requirements, and each faculty will provide specific due dates.

### 1. *Attendance and Participation*

Attendance and participation are essential for the success of the student and the course. Students are expected to actively participate in all Dale Andrews Freedom Seminary (DAFS) sessions and all Proctor Institute sessions. Some professors may require that students keep daily reflection notes in a journal.

### 2. *Engaging Required Texts through Critical Reflection Papers*

What surprised you? Challenged you? What did you find most helpful? Disturbing? Prophetic? How does the reading push you to change, to redefine ministry, to work in new ways? What questions would you like to ask the author? What questions did the book/article/sermon raise in light of the last two years?

Using the questions above, write a 4-to-5-page reflection paper on the required texts (see “Required Texts and Resources” section of the syllabus for more information on the resources listed below):

Reflection paper #1 on books 1 & 2:

**R. Blount** and **V. Lee**, (eds). *Let Your Light Shine* and  
Edelman. *The Measure of Our Success*

Reflection paper #2 on books 3 & 4:

**P. Reyes**. *The Purpose Gap* and  
A. Wright. *Teaching to Live: Black Religion, Activist Educators, and Radical Social Change*

Reflection paper #3 on book 5, the Raghavan, Ramesh and Alexandrova article, and 2 sermons:

Smith, Luther E. Jr. (2023). *Hope Is Here!: Spiritual Practices for Pursuing Justice and Beloved Community*

Article: Raghavan, Ramesh and Anna Alexandrova, “Toward a Theory of Child Well-Being,” *Soc Indic Res* (2015) 121:887-902

Sermons: Rev. Dr. Starsky Wilson, “When Children Lead” and “Seen and Not Heard”

Be prepared to engage the content of these texts on Monday, July 15, during the DAFS session. (Reflection papers due to your professor before July 11 or a date assigned by your professor.)

Please note a critical reflection paper is not a book review. It is descriptive, interpretive, and evaluative of the reading(s):

- a. **It is descriptive.** It describes and identifies what the writer is saying (it succinctly states what the main points are, that is, what is the writer’s thesis)
- b. **It is interpretive.** It gives YOUR interpretation of the meaning of the author’s thesis, or rather it presents your understanding in your words of what the writer means. Here is where you explain how you understand the author and/or text.

- c. ***It is evaluative.*** It evaluates both the strength(s) and weakness(es) of the author's arguments/assertions. If you disagree with the author, you must do more than just provide your opinion. Your disagreement must be substantiated by (a) another author you read, (b) research you have done, (c) your own lived experience.

### **3. *Project Proposal and Final Project***

- a. Develop and present a Final Project Proposal at the discretion and date set by the instructor of record at your institution. Required elements of the plan must be discussed and approved by your instructor and must articulate your distinctive contribution to the children's movement.
- b. Produce a Final Project framed by the course core components, learning goals and objectives, questions we explore, and discussions. This can be a collaborative group project or individual. Due on the date set by the instructor of record at your institution.

The final project must emphasize:

- Listening to and learning from and with children and young people on the margins
- Working / partnering with those struggling with oppression vs. programs for or to
- Addressing systemic, structural oppression vs. individuals only
- Engaging in justice rather than charity

Examples of past projects include:

- Initiating a listening circle and restorative justice process, including a website, to deal with conflict around race/class bias against youth in the neighborhood
- Creating a triptych of paintings with a companion narrative exploring experiences of young people, structures of oppression and possibilities for hope as model for listening to young people and redefining youth ministry
- Creating an ongoing listening circle process for transgender youth in partnership with a community youth center
- Designing partnership for work around gardens, food culture, memories and art with young folks and their families near Latino community center
- Creating a booklist, training curriculum and support process for work with parents considering transracial adoptions through local adoption agency Omari Booker and Karla McKanders listened to immigrant children and then wrote a children's book about what they heard and saw
- Seminary/Proctor partnership video created for participating seminary

Please Note: Students in the Dale P. Andrews Freedom Seminary are expected to come prepared for each class session. This course will require an informed class interaction and the timely completion of all assignments. Your personal schedule must allow you to keep up with the due dates for readings and other assignments. All readings are to be completed before attending the Proctor Institute so you can fully engage in the sessions and seminarian discussions.

## Schedule

*Sunday, July 14, 2024 (Travel Day)*

In order to arrive at the first session on Monday morning at 9 am, you may need to arrive on Sunday.

*Monday, July 15, 2024*

9:00 am – 4:00 pm Dale Andrews Freedom Seminary sessions

5:00 pm Proctor Institute begins

*Tuesday, July 16, 2024*

8:45 am – 8:45 pm Proctor Institute sessions

*Wednesday, July 17, 2024*

8:45 am – 8:45 pm Proctor Institute sessions

*Thursday, July 18, 2025*

8:45 am – noon Proctor Institute sessions

### 2024 Hall-Proctor Institute Freedom Seminary Leadership

**Lorena M. Parrish**, DAFS Co-Dean, Associate Professor of Urban Ministry, Wesley Theological Seminary; Executive Director of the Community Engagement Institute and Center for Public Theology, and Co-Director, Wesley's Children and Youth Ministry and Advocacy Certificate Program, [lparrish@wesleyseminary.edu](mailto:lparrish@wesleyseminary.edu)

**Patrick B. Reyes**, DAFS Co-Dean, Seminary Dean, Auburn Theological Seminary, Author of *The Purpose Gap* and [CDF's first book club book](#), *Nobody Cries When We Die: God, Community and Surviving to Adulthood*, [preyes@auburnseminary.org](mailto:preyes@auburnseminary.org)

### Freedom Seminary Affiliated Faculty

Reginald Blount, Murray H. Leiffer Associate Professor of Formation, Leadership and Culture, Garrett-Evangelical Theological Seminary; pastor of Arnett Chapel AME Church, Chicago; author, "From Sabbath Schools to Freedom Schools: Christian Vocation and the Power of Voice" in *Educating for Redemptive Community*; co-editor of *Let Your Light Shine: Mobilizing for Justice with Children and Youth*. [reggie.blount@garrett.edu](mailto:reggie.blount@garrett.edu)

Rebecca (Becky) Davis, Union Presbyterian Seminary, Charlotte, Associate Professor of Christian Education, founding chair of Presbyterian Child Advocacy Network; 2018 ENRICH Educator of the Year, Association of Presbyterian Christian Educators, [RDavis@upsem.edu](mailto:RDavis@upsem.edu)

Mary Love, Adjunct Professor of Christian Education, Hood Theological Seminary, author of *Learning through Symbolism and Celebration*, An Annotated Bibliography of Afrocentric Resource, [mlove@hoodseminary.edu](mailto:mlove@hoodseminary.edu)

Virginia Lee, Associate Professor of Christian Education and Director of Deacon Studies, Garrett-Evangelical Theological Seminary; co-editor of *Let Your Light Shine: Mobilizing for Justice with Children and Youth*; [virginia.lee@garrett.edu](mailto:virginia.lee@garrett.edu)

Christophe Ringer, Associate Professor of Theological Ethics and Society, Chicago Theological Seminary; author, *Necropolitics: The Religious Crisis of Mass Incarceration in America*. [christophe.ringer@ctschicago.edu](mailto:christophe.ringer@ctschicago.edu)

Tiffany Trent, Chair of Theatre & Drama and Associate Professor, Univ of Michigan, and Adjunct Faculty, Methodist Theological School in Ohio, [TTrent@mtso.edu](mailto:TTrent@mtso.edu); Chair and Associate Professor, Theatre and Drama, University of Michigan, [tutrent@umich.edu](mailto:tutrent@umich.edu).

Victor Anderson, Oberlin Theological Professor of Ethics and Society, Vanderbilt Divinity School; Professor of the Program in African American and Diaspora Studies and Religious Studies, Vanderbilt University; author, *Creative Exchange: A Constructive Theology of African American Religious Experience*; with Lewis Baldwin, editors, *Revives My Soul Again: The Spirituality of Martin Luther King, Jr.* [victor.anderson@vanderbilt.edu](mailto:victor.anderson@vanderbilt.edu)

Dorsey Blake, Faculty Associate, Leadership and Social Transformation, Pacific School of Religion, [dblake@psr.edu](mailto:dblake@psr.edu)

Eileen Campbell-Reed, Visiting Associate Professor of Pastoral Theology & Care Union Theological Seminary, NYC; author, *Anatomy of a Schism: How Clergywomen's Narratives Reinterpret the Fracturing of the Southern Baptist Convention*. [Eileen.campbell-reed@gmail.com](mailto:Eileen.campbell-reed@gmail.com)

Derek Hicks, Associate Professor of Religion and Culture, Wake Forest University School of Divinity; Director, Center for Research, Engagement and Collaboration in African American Life (RECALL); author, *Reclaiming Spirit in the Black Faith Tradition*; [hicksds@wfu.edu](mailto:hicksds@wfu.edu)

Carmichael Crutchfield, Professor of Christian Education, Spiritual Formation, and Youth Ministry. Clara Scott Chair of Church and Ministry, and Associate Director of Methodist House of Studies, Memphis Theological Seminary, [ccrutchfield@memphisseminary.edu](mailto:ccrutchfield@memphisseminary.edu)

Ericka Dunbar, Assistant Professor in the Department of Religion at Baylor University, author of *Trafficking Hadassah: Collective Trauma, Cultural Memory, and Identity in the Book of Esther and in the African Diaspora* and co-editor of *Bitter the Chastening Rod: Africana Biblical Interpretation after Stony the Road We Trod in the Age of BLM, SayHerName, and MeToo*, [edunbar@payneseminary.edu](mailto:edunbar@payneseminary.edu)

Greg Ellison, Associate Professor of Pastoral Care and Counseling, Candler School of Theology; Editor, *Anchored in the Current: Discovering Howard Thurman as Educator, Activist, Guide and Prophet*, and author, *Fearless Dialogues: A New Movement for Justice* and *Cut Dead but Still Alive: Caring for African American Youth*; see <http://fearlessdialogues.com/>; [gelli01@emory.edu](mailto:gelli01@emory.edu)

Denise Janssen, Associate Professor of Christian Education, Samuel DeWitt Proctor School of Theology, Virginia Union; editor with Friendship Press; author, *Reclaimed: Faith in an Emerging Generation* and editor, *Educating for Redemptive Community*. [DLJanssen@VUU.EDU](mailto:DLJanssen@VUU.EDU)

Jennifer Leath, Queen's National Scholar and Assistant Professor of Black Religions in the School of Religion at Queens University, Kingston, ON Canada; co-founder of the Center on African American Religion, Sexual Politics and Social Justice at Columbia University. Pastor of Campbell Chapel African Methodist Episcopal Church. [jsl8@queensu.ca](mailto:jsl8@queensu.ca)

Lakisha Lockhart, Assistant Professor of Practical Theology, Chicago Theological Seminary, [Lakisha.Lockhart@ctschicago.edu](mailto:Lakisha.Lockhart@ctschicago.edu)

AnnMarie Mingo, Associate Professor, Ethics, Culture, and Moral Leadership at Pittsburgh Theological Seminary and the Director of the Metro-Urban Institute. [amingo@pts.edu](mailto:amingo@pts.edu)

Rodney Sadler, Associate Professor of Bible, Union Presbyterian Seminary at Charlotte; Director of Union's Center for Social Justice and Reconciliation; author of *Can A Cushite Change His Skin: An Examination of Race, Ethnicity and Othering in the Hebrew Bible*; co-author, *The Genesis of Liberation: Biblical Interpretation in the Antebellum Narratives of the Enslaved*; associate pastor at Mount Carmel Baptist Church. [RSadler@upsem.edu](mailto:RSadler@upsem.edu)

Teresa Smallwood, James Franklin Kelly and Hope Eyster Kelly Associate Professor of Public Theology, United Lutheran Seminary see her work on "The Leprosy Effect: The Treatment of Queers in the Black Preaching Tradition" [Teresa.l.smallwood@vanderbilt.edu](mailto:Teresa.l.smallwood@vanderbilt.edu)

Shively Smith, Assistant Professor of New Testament, Boston University School of Theology, author of *Strangers to Family: Diaspora and I Peter's Invention of God's Household* ; [stjsmith@bu.edu](mailto:stjsmith@bu.edu)

Traci West, James W. Pearsall Professor of Christian Ethics and African American Studies, Drew Theological School; author, *Solidarity and Defiant Spirituality: Africana Lessons on Religion, Racism, and Ending Gender Violence*, *Disruptive Christian Ethics: When Racism and Women's Lives Matter* and *Wounds of the Spirit: Black Women, Violence, and Resistance Ethics*  
[twest@drew.edu](mailto:twest@drew.edu)



## APPENDIX

### ***ADDITIONAL RESOURCES***

[I Am Not Your Negro](#) (video)

James Baldwin's "[Letters from a Region in My Mind](#)" in the New Yorker (essay)

Rev. Dr. Starsky Wilson, selected sermons and presentations on child well-being

2019, Proctor Institute: "Whose Sanctuary is This Anyway?"

2021, Festival of Faiths: "We Don't Allow Black Children to be Children"

2022, Rainbow Push Annual Conference Keynote: "Diary of a Black Church Kid"

2022, Garrett Seminary Opening Convocation: "The Children's Sermon"

2022, Riverside Church: "Prayer Partners"

Civil Rights | Watch Makers: Women who Make America on Women in the Civil Rights  
*Eyes on the Prize* documentary series (video)

Andrews, Dale P. (2002). *Practical Theology for Black Churches*.

Andrews, Dale P. and Robert London Smith Jr., editors. (2015). *Black Practical Theology*.

Baldwin, Lewis and Victor Anderson, editors. (2018). *Revives My Soul Again: The Spirituality of Martin Luther King, Jr.*

Barber II, William J. (2016). *The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement*.

Crutchfield, Carmichael. (2020). *The Formation of a People: Christian Education and the African American Church*.

Brooks, Adrian. (2015). *The Right Side of History: 100 Years of LGBTQ Activism*.

De La Torre, Miguel. (2018). *Burying White Privilege: Resurrecting a Badass Christianity*.

Daley-Harris, Shannon. (2016). *Hope for the Future: Answering God's Call to Justice for Our Children*.

Douglas, Kelly Brown. (2021). *Resurrection Hope: A Future Where Black Lives Matter*.

Ellison, Gregory. (2020). Editor, *Anchored in the Current*; (2017) *Fearless Dialogues*; (2013). *Cut Dead but Still Alive*.

- Enns, Elaine and Ched Myers. (2021). *Healing Haunted Histories*. (2009) *Ambassadors of Reconciliation, Volumes I and II*.
- Fluker, Walter. (2018). *The Ground Has Shifted: The Future of the Black Church in Post-Racial America*.
- Francis, Leah Gunning. (2015). *Ferguson & Faith: Sparking Leadership & Awakening Community*.
- Conde-Frazier, Elizabeth. (2011). *Listen to the Children: Conversations with Immigrant Families*.
- Garza, Alicia. (2020). *The Purpose of Power: How We Come Together When We Fall Apart*.
- Harding, Vincent. (2010). *Hope and History*. (2008). *Martin Luther King Jr.: The Inconvenient Hero*.
- Harvey, Jennifer. (2019). *Raising White Kids*.
- Heschel, Abraham. (1962, 2001). *The Prophets*.
- Hicks, Derek S. (2012). *Reclaiming Spirit in the Black Faith Tradition*.
- Janssen, Denise, editor. (2015). *Educating for Redemptive Community*
- Kaba, Mariame. (2021). *We Do This 'Til We Free Us: Abolitionist Organizing and Transforming Justice*.
- Khan-Cullors, Patrisse and Asha Bendele. (2017). *When They Call You a Terrorist: A Black Lives Matter Memoir*.
- Lightsey, Pamela R. (2015). *Our Lives Matter: A Womanist Queer Theology*.
- Marbury, Herbert. (2015). *Pillars of Cloud and Fire: The Politics of Exodus in the African American Quest for Freedom*.
- Menakem, Resmaa. (2021) *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending our Hearts and Bodies*.
- Moss III, Otis. (2015). *Blue Note Preaching in a Post-Soul World: Finding Hope in an Age of Despair*
- Myers, Ched with Matthew Colwell. (2012). *Our God Is Undocumented: Biblical Faith and Immigrant Justice*.
- Parker, Evelyn. (2010). *The Sacred Selves of Adolescent Girls: Hard Stories of Race, Class, and Gender*.

- Pearse, Angie. (2010). *Doing Contextual Theology*.
- Reyes, Patrick. (2021). *The Purpose Gap*. (2016) *Nobody Cries When We Die: God, Community, and Surviving to Adulthood*.
- Ross, Rosetta E. (2003). *Witnessing & Testifying*.
- Secours, Molly. (2020). *White Privilege Pop Quiz: Reflecting on Whiteness*.
- Sheppard, Phillis. (2011). *Self, Culture, and Others in Womanist Practical Theology*.
- Salvatierra, Alexia. (2014). *Faith-Rooted Organizing: Mobilizing the Church in Service to the World*.
- Smith, Linda T. (2012, revised 2<sup>nd</sup> ed.). *Decolonizing Methodologies: Research and Indigenous Peoples*.
- Stevenson, Bryan. (2014). *Just Mercy: A Story of Justice and Redemption*.
- Taylor, Mark Lewis. (2015, revised and expanded, 2<sup>nd</sup> ed.). *The Executed God: The Way of the Cross in Lockdown America*.
- Thurman, Howard. (reprint, 1949). *Jesus and the Disinherited*.
- Washington, James M. (2001 ed.). *A Testament of Hope*.
- West, Traci. (2019). *Solidarity and Defiant Spirituality: Africana Lessons on Religion, Racism, and Ending Gender Violence*. (2006) *Disruptive Christian Ethics: When Racism and Women's Lives Matter*.
- Wimberly, Anne. (2005). *Soul Stories: African American Christian Education*.
- Wolf, Janet. (2019). *Practicing Resurrection: The Gospel of Mark and Radical Discipleship* available from the [Children's Defense Fund's store](#)
- Wong, Kent, Ana Luz Gonzalez and James M. Lawson Jr. (2016). *Nonviolence and Social Movements: The Teachings of Rev. James M. Lawson Jr.* ([CDF online bookstore](#))
- Wright, Almeda. (2017). *The Spiritual Lives of Young African Americans*

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