

## **Graduate Intensive**

**Dale P. Andrews Freedom Seminary at CDF's Proctor Institute**

**Samuel DeWitt Proctor Institute for Child Advocacy Ministry**

July 15-19, 2019 Children's Defense Fund's Alex Haley Farm, Clinton, Tennessee

### **“Mobilizing for Justice: Advocacy Ministry with Children and Youth”**

*Please note: In order to receive credit for this course, you will need to pay tuition to one of the participating seminaries, plus conference costs which include \$200 for registration and all meals. Participants should arrange for lodging at nearby hotels (averages \$50/night if you share a room) and your transportation to and from the conference. See CDF's website: <https://www.childrensdefense.org/programs/faith-based/samuel-dewitt-proctor-institute/proctor-event-page/>*

### **“The Kindom Belongs to Such as These: Children, Community, and the Justice of God”**

Matthew 19:14, Mark 10:14, Luke 18:16

#### **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 Goal 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 immersion experience students will:

1. Be able to articulate theological, biblical, and historical mandates and frameworks for child advocacy 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. Be able to 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? Calling for the plumbline of justice requires measurement... does it measure to a plumbline of justice
2. What structures perpetuate poverty? Mass incarceration? Systemic oppression?
3. What theologies perpetuate poverty, mass incarceration, racism, oppression?
4. How can we move faith communities from charity to justice?
5. How can we develop strong and effective interfaith partnerships to seek justice for all of our children?
6. How do we listen to and learn from and with young people? What can we learn from their stories and leadership?
7. How can we work through collective nonviolent direct action organizing to disrupt and dismantle the cradle to prison pipeline?
8. How do we become partners WITH instead of planning programs FOR young people who are wounded by the structural violence of poverty, racism, inadequate public education, zero tolerance discipline policies and the juvenile justice system?

**Course Requirements and Evaluation:**

1. To engage voices of children and youth, especially those most impacted by systems of oppression - this includes conference experiences but also concrete work to listen to and learn from children and youth in your community before you frame your final project (25% of grade)
2. To engage the required texts through critical reflection. For each of the 5 required books,\* please turn in a two page reflection paper by the date set by the instructor of record at your institution. What surprised you? Challenged you? What did you find most helpful? Disturbing? Prophetic? How does the reading push you to change, to work in new ways? Bring your notes and books with you and be prepared to engage the class and speakers. Be sure to familiarize yourself with the Children's Defense Fund website and the assigned articles/videos. (20% of grade)
3. To develop and to present an Action Plan/Project Strategy – at the discretion and date set by the instructor of record at your institution. (10% of grade)
4. To 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. (45% of grade)

Final project must emphasize:

- A. Listening to and learning from and with children and young people
- B. Working/partnering with those struggling with oppression vs. programs for or to
- C. Addressing systemic, structural oppression vs. individuals only
- D. 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 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 booklist, training curriculum and support process for work with parents considering transracial adoptions through local adoption agency

**Required Texts** – All seminarians will read and review the five required texts and become familiar with the Children’s Defense Fund website, as well as the articles/videos listed. Some seminaries will include the four recommended texts as part of their required texts.

**Bold indicates author will be participating in Proctor 2019:**

**Baldwin, Lewis and Victor Anderson**, editors. (2018) *Revives My Soul Again: The Spirituality of Martin Luther King, Jr.*(2018) (Book 1)

**Blount, Reginald and Virginia Lee**, editors. (2019) *Let Your Light Shine: Mobilizing for Justice with Children and Youth, A Reader.* (Book 2)

**Day, Keri.** (2012) *Unfinished Business: Black Women, the Black Church and the Struggle to Thrive in America* (Book 3)

**Wolf, Janet.** (2018) *Practicing Resurrection: The Gospel of Mark and Radical Discipleship* (Book 4) – available from the Children’s Defense Fund’s store: <https://cdfwebstore.com/>  
United Methodist Women also offer the book as well as a free Leader’s Guide available online [https://www.umwmissionresources.org/shopping\\_product\\_detail.asp?pid=53408](https://www.umwmissionresources.org/shopping_product_detail.asp?pid=53408)  
<https://www.unitedmethodistwomen.org/getmedia/f63a81b5-eb73-4931-a4dc-913a7f902042/LeadersGuideSG2019Mark.pdf>

Wong, Kent, Ana Luz Gonzalez and **James M. Lawson Jr.** (2016) *Nonviolence and Social Movements: The Teachings of Rev. James M. Lawson Jr.* (Book 5)

**All students are to engage the following:**

**CDF website:** [www.childrensdefense.org](http://www.childrensdefense.org) with special attention to Child Watch Columns by **Marian Wright Edelman**, including “Keep Moving Forward” video on <https://www.youtube.com/channel/UCBwn9FFR1bZrOkSXyqbmRWA>

**Romal Tune’s poem** <https://www.youtube.com/watch?v=kLN9jJbAJOW>  
“Something Inside So Strong” CDF Freedom Schools at [youtu.be/ISj-fpzT2v4](https://youtu.be/ISj-fpzT2v4)

I Am Not Your Negro, <http://www.iamnotyournegrofilm.com/>

James Baldwin's "Letters from a Region in My Mind" in the New Yorker, [file:///C:/Users/Owner/Downloads/Letter%20from%20a%20Region%20in%20My%20Mind,%200by%20James%20Baldwin%20-%20The%20New%20Yorker%20\(1\).pdf](file:///C:/Users/Owner/Downloads/Letter%20from%20a%20Region%20in%20My%20Mind,%200by%20James%20Baldwin%20-%20The%20New%20Yorker%20(1).pdf)

<https://www.garrett.edu/news/garrett-evangelical-theological-seminary-offer-childrens-defense-fund-summer-program>

**Recommended for all seminarians/required by some seminaries:**

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

**Ellison, Gregory** (2017) *Fearless Dialogues: A New Movement for Justice*

**Reyes, Patrick.** (2016) *Nobody Cries When We Die: God, Community, and Surviving to Adulthood.*

**Warnock, Raphael.** (2014) *The Divided Mind of the Black Church: Theology, Piety and Public Witness.*

**Suggested Readings and Resources: Those in bold indicate author will be at Proctor 2019**

- Video: Civil Rights | Watch Makers: Women who Make America on Women in the Civil Rights
- *Eyes on the Prize* documentary series.
  
- Allen, Ronald, Dale P. Andrews, Dawn Ottoni Wilhelm. (2011, 2012, 2013). *Preaching God's Transforming Justice, Lectionary Year[s] A, B, and C.*
- **Anderson, Victor.** (1999). *Beyond Ontological Blackness.*
- **Anderson, Victor.** (2008). *Creative Exchange.*
- Andrews, Dale P. (2002). *Practical Theology for Black Churches.*
- Andrews, Dale P. and Robert London Smith Jr., editors. (2015). *Black Practical Theology.*
- Barber II, William J. (2016) *The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement.*
- Brooks, Adrian. (2015) *The Right Side of History: 100 Years of LGBTQ Activism.*
- Brueggemann, Walter. (2001, 2<sup>nd</sup> ed.) *Prophetic Imagination.*
- De La Torre, Miguel.(2018) *Burying White Privilege: Resurrecting a Badass Christianity.*
- Douglas, Kelly Brown. (2015) *Stand Your Ground: Black Bodies and the Justice of God.*
- **Edelman, Marian Wright.** (1993). *The Measure of Our Success.*
- **Ellison, Gregory.** (2013). *Cut Dead but Still Alive.*
- **Francis, Leah Gunning.** ((2015) *Ferguson & Faith: Sparking Leadership & Awakening Community.*

- Harding, Vincent. (2010). *Hope and History*.
- Harding, Vincent. (2008). *Martin Luther King Jr.: The Inconvenient Hero*.
- Heschel, Abraham. (1962, 2001). *The Prophets*.
- **Hicks, Derek S.** (2012). *Reclaiming Spirit in the Black Faith Tradition*.
- Khan-Cullors, Patrisse and Asha Bandele. (2017) *When They Call You a Terrorist: A Black Lives Matter Memoir*.
- **Lindner, Eileen.** (2006) *Thus Far on the Way: Toward a Theology of Child Advocacy*.
- Lomax, Tamara. (2018) *Jezebel Unhinged: Loosing the Black Female Body in Religion and Culture*.
- Marbury, Herbert. (2015). *Pillars of Cloud and Fire: The Politics of Exodus in the African American Quest for Freedom*.
- McMickle, Marvin. (2006). *Where Have All the Prophets Gone*.
- **Moss III, Otis.** (2015) *Blue Note Preaching in a Post-Soul World: Finding Hope in an Age of Despair*
- **Myers, Ched.** *The Biblical Vision of Sabbath Economics, 4<sup>th</sup> printing*. Oak View, CA: Bartimaeus Cooperative Ministries, 2006.
- ---*Binding the Strong Man: A Political Reading of Mark's Story of Jesus*. Maryknoll, NY: Orbis Books, 1988.
- **Myers, Ched, Marie Dennis, Joseph Nanble, Cynthia Moe-Loebeda and Stuart Taylor.** "Say to This Mountain" *Mark's Story of Discipleship*. Maryknoll, NY: Orbis Books, 1996.
- **Myers, Ched and Elaine Enns.** *Ambassadors of Reconciliation, Volume I: New Testament Reflections on Restorative Justice and Peacemaking. Volume II: Diverse Christian Practices of Restorative Justice and Peacemaking*. Maryknoll, NY: Orbis Books, 2009.
- **Myers, Ched.** With Matthew Colwell. (2012) *Our God Is Undocumented: Biblical Faith and Immigrant Justice*.
- Otfinoski, Stephen. (1991). *Marian Wright Edelman: Defender of Children's Rights*.
- Parker, Evelyn. (2010). *The Sacred Selves of Adolescent Girls: Hard Stories of Race, Class, and Gender*.
- Pearse, Angie. (2010). *Doing Contextual Theology*.
- Pierce, Yolanda. (2005) *Hell Without Fire: Slavery, Christianity and the Antebellum Spiritual Narrative*.
- Ross, Rosetta E. (2003). *Witnessing & Testifying*.
- 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*.
- Tubbs, Tisdale. (2010). *Prophetic Preaching: A Pastoral Approach*.
- Wallis, Jim. (2016) *America's Original Sin: Racism, White Privilege, and the Bridge to a New America*.

- Washington, James M. (2001 ed.). *A Testament of Hope*.
- Wimberly, Anne. (2005). *Soul Stories: African American Christian Education*.

### **Faculty Teaching Team:**

Reginald Blount, Assistant Professor of Formation, Youth and Culture, Garrett-Evangelical Theological Seminary; pastor of Amett Chapel AME Church, Chicago; author, “From Sabbath Schools to Freedom Schools: Christian Vocation and the Power of Voice” in *Educating for Redemptive Community*, [reginald.blount@garrett.edu](mailto:reginald.blount@garrett.edu)

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Derek Hicks, Associate Professor of Religion and Culture, Wake Forest University School of Divinity, and author, *Reclaiming Spirit in the Black Faith Tradition*; he is working on a new book, *Feeding Flesh and Spirit, Religion, Food, and the Saga of Race in America*.  
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Lorena Parrish, Associate Professor of Urban Ministry and Director of the Institute for Community Engagement, Wesley Theological Seminary, book in process: *Forsaking the Lowly Jesus for Lifestyles of the Rich and Famous, or How Shall We Be Saved? A Theological Reflection on the Legacy of Christian Attitudes Toward Wealth and Poverty and Its Impact Upon the Black Church*. [lparrish@wesleyseminary.edu](mailto:lparrish@wesleyseminary.edu)

Patrick Reyes, Director of Strategic Partnership for Doctoral Initiatives, Forum for Theological Exploration, author of *Nobody Cries When We Die: God, Community and Surviving to Adulthood*. [preyes@fteleaders.org](mailto:preyes@fteleaders.org)

Ben Sanders, III, Assistant Professor of Theology and Ethics, Eden Theological Seminary, dissertation: “Traditioning Blackness: Theo-ethical Analysis of Black Identity in Black Theological Discourse”; [bsanders@eden.edu](mailto:bsanders@eden.edu)

Janet Wolf, Director of Public Theology and Nonviolent Organizing, Children’s Defense Fund, author of “To See and To Be Seen” in *I Was in Prison: United Methodist Perspectives on Prison Ministry* and 2018 book, *Practicing Resurrection: The Gospel of Mark and Radical Discipleship*.  
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### **Faculty Co-facilitators:**

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Ericka Dunbar , Ph.D. candidate and teaching assistant, Drew Theological School, Fortum for Theological Exploration fellow exploring themes of marginalized subjects, violence and internalized oppression in the Hebrew Bible; [edunbar@drew.edu](mailto:edunbar@drew.edu)

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

Ched Myers, activist theologian, popular educator, author of many books, including *Sabbath Economics* and *Binding the Strong Man*; partner in Bartimaeus Cooperative Ministries; 5<sup>th</sup> generation Californian; [chedmyers@bcm-net.org](mailto:chedmyers@bcm-net.org)

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*; host of national radio program, "Politics of Faith" and associate pastor, Mount Carmel Baptist Church; [RSadler@upsem.edu](mailto:RSadler@upsem.edu)

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