

# Abyssinian Baptist Church History

## **Abyssinian Baptist Church History: A Legacy of Faith and Social Justice**

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### **1. Early Years and Founding: The Seeds of Abyssinian Baptist Church History (1808-1865)**

The story of Abyssinian Baptist Church history begins long before its formal establishment. Its roots trace back to the burgeoning African American community in New York City, a community often denied full participation in mainstream religious institutions due to pervasive racism and segregation. While precise details of the earliest congregations are scarce, historical accounts suggest the existence of small, independent worshipping groups, often meeting in private homes or rented spaces. These nascent congregations laid the foundation for the establishment of the Abyssinian Baptist Church.

The official founding of the Abyssinian Baptist Church is typically cited as 1808, though the precise date and initial members remain subjects of ongoing scholarly research within Abyssinian Baptist Church history. What is clear is that its establishment marked a significant step in the development of a distinctly African American religious identity within New York City. Early members, many of whom were formerly enslaved or free Black individuals, sought a space for spiritual expression and communal support free from the constraints and limitations imposed by racially segregated churches. This early period in Abyssinian Baptist Church history exemplifies the resilience and faith of African Americans in the face of profound social and political adversity. The church faced significant challenges in securing land and resources, navigating legal complexities, and establishing

a stable organizational structure.

## **2. Growth and Consolidation: Navigating the 19th Century (1865-1900)**

The period following the Civil War witnessed significant growth and consolidation for the Abyssinian Baptist Church. The abolition of slavery and the subsequent expansion of civil rights (though limited and uneven) created new opportunities for African American communities to flourish. The church benefited from this shift, experiencing an increase in membership and expanding its outreach programs. This era saw the church strengthen its organizational structure, establishing a more formal governance system and developing robust community engagement initiatives. The focus on education and social uplift became increasingly prominent within the Abyssinian Baptist Church history, reflecting a broader commitment within the Black church to empowerment and self-reliance.

## **3. The Rise of a Harlem Institution: The 20th Century and Beyond (1900-Present)**

The relocation of the Abyssinian Baptist Church to Harlem in the early 20th century marked a turning point in its history. Harlem's emergence as a vibrant center of African American culture and social activism significantly impacted the church's growth and influence. The Abyssinian Baptist Church history during this period is intricately interwoven with the Harlem Renaissance, a cultural explosion that celebrated Black artistic expression and intellectual achievement. The church became a central hub for this movement, providing a space for gatherings, discussions, and artistic performances.

The tenure of Reverend Adam Clayton Powell Jr. (1930-1971) represents a particularly transformative era in Abyssinian Baptist Church history. Powell Jr., a charismatic and influential figure, transformed the church into a powerful force for social justice and political activism. His outspoken advocacy for civil rights and his challenges to racial injustice made the Abyssinian Baptist Church a national symbol of Black resistance and empowerment. His leadership expanded the church's social programs, addressing issues like poverty, housing, and education. Abyssinian Baptist Church history under Powell Jr. became a powerful testament to the potential of the Black church as a catalyst for social change.

The church's commitment to social justice continues to shape its mission today. Abyssinian Baptist Church history reflects a sustained engagement with a wide range of social issues, including racial equality, poverty alleviation, and environmental justice. The church's diverse outreach programs underscore its enduring legacy of service and community empowerment.

## **4. Methodologies and Approaches in Studying Abyssinian Baptist Church History**

The study of Abyssinian Baptist Church history requires a multi-faceted approach that integrates

various methodologies:

**Archival Research:** Examining church records, minutes, financial documents, and correspondence offers invaluable insights into the church's internal workings, leadership decisions, and community engagements. This meticulous study of primary sources within Abyssinian Baptist Church history forms the bedrock of any accurate and nuanced historical account.

**Oral Histories:** Collecting and analyzing oral accounts from church members, descendants of members, and community leaders provides valuable perspectives that supplement written records. Oral histories offer a richer understanding of lived experiences and perspectives within Abyssinian Baptist Church history.

**Social History:** Analyzing the church within its broader social and political context reveals the influence of societal forces on its development and evolution. This approach places Abyssinian Baptist Church history within the larger narratives of African American history, the Civil Rights Movement, and the history of Harlem.

**Theological Analysis:** Examining the church's theological beliefs and practices reveals its spiritual and moral compass. This approach within Abyssinian Baptist Church history explores the interplay between faith, action, and social justice.

**Comparative Studies:** Comparing Abyssinian Baptist Church history with the histories of other Black Baptist churches in New York City and across the nation helps identify common trends, unique characteristics, and influences.

## **5. The Enduring Legacy of Abyssinian Baptist Church History**

The Abyssinian Baptist Church stands as a powerful symbol of resilience, faith, and social justice within Abyssinian Baptist Church history. From its humble beginnings to its status as a nationally recognized institution, its journey reflects the enduring spirit of the African American community and the transformative power of the Black church. Its commitment to social justice, its embrace of cultural richness, and its unwavering faith continue to inspire individuals and communities around the world. The study of Abyssinian Baptist Church history is not merely an academic exercise but a crucial endeavor in understanding the complexities of race, religion, and social change in America. The church's history stands as a vital part of the broader American story.

**Conclusion:**

The history of the Abyssinian Baptist Church is a compelling narrative of faith, resilience, and social justice. By utilizing a variety of methodologies, scholars can gain a comprehensive understanding of its impact on the African American community and the nation as a whole. The church's legacy continues to inspire and serve as a testament to the power of collective action and unwavering belief.

**FAQs:**

1. When was the Abyssinian Baptist Church founded? While the precise date is debated, the generally accepted year of founding is 1808.
2. What role did Adam Clayton Powell Jr. play in the church's history? Powell Jr.'s leadership (1930-1971) transformed the church into a powerful force for social justice and political activism, making it a national symbol of Black resistance.
3. Where is the Abyssinian Baptist Church located? It's located in Harlem, New York City.
4. What is the significance of the church's location in Harlem? Its location in Harlem placed it at the heart of the Harlem Renaissance and the Civil Rights Movement, significantly impacting its growth and influence.
5. What social justice initiatives has the church been involved in? The church has been involved in numerous initiatives addressing poverty, housing, education, racial equality, and environmental justice.
6. What methodologies are used to study Abyssinian Baptist Church history? Archival research, oral histories, social history, theological analysis, and comparative studies are employed.
7. How has the church's theology influenced its social activism? The church's theology, rooted in Black liberation theology, has driven its commitment to social justice and equality.
8. What are some primary sources used in researching Abyssinian Baptist Church history? Church records, minutes, financial documents, personal letters, photographs, and oral histories are valuable primary sources.
9. How does the Abyssinian Baptist Church's history relate to the broader history of Black Baptist churches in America? It's a significant case study reflecting the common struggles and triumphs of Black Baptist churches in advocating for civil rights and social justice.

#### Related Articles:

1. "The Harlem Renaissance and the Abyssinian Baptist Church": Explores the church's role as a cultural hub during the Harlem Renaissance.
2. "Adam Clayton Powell Jr. and the Politics of Faith": Examines Powell Jr.'s leadership and his influence on the church's social and political activism.
3. "Abyssinian Baptist Church and the Civil Rights Movement": Details the church's involvement in the struggle for civil rights and racial equality.
4. "The Abyssinian Baptist Church's Social Programs": Focuses on the church's various outreach programs and their impact on the Harlem community.
5. "The Architecture and Symbolism of the Abyssinian Baptist Church": Analyzes the church's physical space and its symbolic significance.
6. "Comparative Study: Abyssinian Baptist Church and Other Black Baptist Churches in New York City": Compares the Abyssinian Baptist Church's history with other similar institutions.

7. "The Role of Women in the Abyssinian Baptist Church": Examines the contributions and experiences of women within the church's history.
8. "The Musical Heritage of the Abyssinian Baptist Church": Explores the church's rich musical traditions and their role in the community.
9. "The Abyssinian Baptist Church and the Black Liberation Theology Movement": Discusses the church's engagement with Black liberation theology and its influence on social activism.

**abyssinian baptist church history: We've Come This Far** Robert Gore, 2001-05 Following in the tradition of the classic *I Dream a World*, this photographic journal highlights the country's most famous African-American congregation: the Abyssinian Baptist Church in Harlem. 90 duotone photos.

**abyssinian baptist church history: Food for the Soul** Abyssinian Baptist Church (New York, N.Y.), 2005 Congregants of Harlem's nationally renowned Abyssinian Baptist Church in Harlem, one of the oldest African-American churches in the nation, share their favorite recipes as well as the exceptional stories related to them. Includes 130 recipes and photos.

**abyssinian baptist church history: Bonhoeffer's Black Jesus** REGGIE L. WILLIAMS, Assistant Professor of Christian Ethics Reggie L Williams, 2021-09 Dietrich Bonhoeffer publicly confronted Nazism and anti-Semitic racism in Hitler's Germany. The Reich's political ideology, when mixed with theology of the German Christian movement, turned Jesus into a divine representation of the ideal, racially pure Aryan and allowed race-hate to become part of Germany's religious life. Bonhoeffer provided a Christian response to Nazi atrocities. In this book author Reggie L. Williams follows Dietrich Bonhoeffer as he encounters Harlem's black Jesus. The Christology Bonhoeffer learned in Harlem's churches featured a black Christ who suffered with African Americans in their struggle against systemic injustice and racial violence--and then resisted. In the pews of the Abyssinian Baptist Church, under the leadership of Adam Clayton Powell Sr., Bonhoeffer was captivated by Christianity in the Harlem Renaissance. This Christianity included a Jesus who stands with the oppressed, against oppressors, and a theology that challenges the way God is often used to underwrite harmful unions of race and religion. Now featuring a foreword from world-renowned Bonhoeffer scholar Ferdinand Schlingensiepen as well as multiple updates and additions, Bonhoeffer's *Black Jesus* argues that Dietrich Bonhoeffer's immersion within the black American narrative was a turning point for him, causing him to see anew the meaning of his claim that obedience to Jesus requires concrete historical action. This ethic of resistance not only indicted the church of the German Volk, but also continues to shape the nature of Christian discipleship today.

**abyssinian baptist church history: From Abyssinian to Zion** David W. Dunlap, 2004 Published in conjunction with a New York Historical Society exhibition, this photo-filled, pocket-sized guidebook by a New York Times reporter covers 1,079 houses of worship in New York City. 899 photos & 24 maps.

**abyssinian baptist church history: Witness** Genna Rae McNeil, Houston Bryan Roberson, Quinton Hosford Dixie, Kevin McGruder, 2014 This detailed history of the famous Abyssinian Baptist Church in Harlem, New York City, begins with its organization in 1809 and continues through its relocations, its famous senior pastors, and its many crises and triumphs, up to the present. Considered the largest Protestant congregation in the United States during the pre-megachurch 1930s, this church plays a very important part in the history of New York City.

**abyssinian baptist church history: Strange Glory** Charles Marsh, 2014-08-21 • This elegantly written biography offers the most intimate, detailed, rounded and supremely human portrait yet painted of the great Christian thinker and martyr • Draws on writings only recently made accessible - including the correspondence between Bonhoeffer and his teen-age fiancé, Maria von Wedemeyer • Fresh insights into the duplicity into which Bonhoeffer was drawn, with intriguing

quotes from the bogus diary and letters he composed to distract the Gestapo from his real activities

- Packed with fascinating extracts from Bonhoeffer's own letters and papers, creating a vivid sense of the momentous times in which he lived, and of his innermost thoughts and feelings at any given moment 'A good biography takes a reader beyond the life of its subject into the times and places in which they lived. A great biography can leave us with the impression we know a stranger better than we know our friends. Charles Marsh's biography of Dietrich Bonhoeffer does all these things. No recent biographer of Bonhoeffer knows his theology or his historical and intellectual context better than Charles Marsh who has, for the past two decades, been the finest Bonhoeffer scholar of his generation. Yet none of this would matter if one did not want to turn the pages. Strange Glory tells Bonhoeffer's story with accuracy and insight but more than that, it is a joy to read.' Stephen J. Plant, Dean of Trinity Hall, Cambridge

**abyssinian baptist church history:** God in Gotham Jon Butler, 2020-09-29 A master historian traces the flourishing of organized religion in Manhattan between the 1880s and the 1960s, revealing how faith adapted and thrived in the supposed capital of American secularism. In Gilded Age Manhattan, Catholic, Jewish, and Protestant leaders agonized over the fate of traditional religious practice amid chaotic and multiplying pluralism. Massive immigration, the anonymity of urban life, and modernity's rationalism, bureaucratization, and professionalization seemingly eviscerated the sense of religious community. Yet fears of religion's demise were dramatically overblown. Jon Butler finds a spiritual hothouse in the supposed capital of American secularism. By the 1950s Manhattan was full of the sacred. Catholics, Jews, and Protestants peppered the borough with sanctuaries great and small. Manhattan became a center of religious publishing and broadcasting and was home to august spiritual reformers from Reinhold Niebuhr to Abraham Heschel, Dorothy Day, and Norman Vincent Peale. A host of white nontraditional groups met in midtown hotels, while black worshippers gathered in Harlem's storefront churches. Though denied the ministry almost everywhere, women shaped the lived religion of congregations, founded missionary societies, and, in organizations such as the Zionist Hadassah, fused spirituality and political activism. And after 1945, when Manhattan's young families rushed to New Jersey and Long Island's booming suburbs, they recreated the religious institutions that had shaped their youth. God in Gotham portrays a city where people of faith engaged modernity rather than foundered in it. Far from the world of "disenchantment" that sociologist Max Weber bemoaned, modern Manhattan actually birthed an urban spiritual landscape of unparalleled breadth, suggesting that modernity enabled rather than crippled religion in America well into the 1960s.

**abyssinian baptist church history: Bonhoeffer's America** Adjunct Faculty and Coordinator Joel Looper, 2021-08 In the 1930s, Dietrich Bonhoeffer came to Union Theological Seminary looking for a cloud of witnesses. What he found instead disturbed, angered, and perplexed him. There is no theology here, he wrote to a German colleague. The New York churches, if possible, were even worse: They preach about virtually everything; only one thing is not addressed... namely, the gospel of Jesus Christ, the cross, sin and forgiveness, death and life. Bonhoeffer acts for American Protestantism as an Alexis de Tocqueville, whose *Democracy in America*, a cultural and political analysis of the new republic, appeared a century prior. But what the Berlin theologian found was, if possible, more significant than the observations of the French aristocrat: Protestantism in America was a Protestantism without Reformation. Bonhoeffer's America explicates these criticisms, then turns to consider what they tell us about Bonhoeffer's own theological commitments and whether, in fact, his judgments about America were accurate. Joel Looper first brings Bonhoeffer's reformational and Barthian commitments into relief against the work of several Union theologians and the broader American theological milieu. He then turns to Bonhoeffer's own genealogy of American Protestantism to explore why it developed as it did: steeped in dissenting influences, the American church became one that resisted critique by the word of God. American Protestantism is not Protestant, Bonhoeffer shows us, not like the churches that emerged from the Continental Reformation. This difference gave rise to the secularization of the American church. Bonhoeffer's claims against the church in the United States, Looper contends, hold strong, even after considering

objections to this narrative--Bonhoeffer's experience with Abyssinian Baptist Church in Harlem, and the possibility that Bonhoeffer, during his time in Tegel Prison, abandoned the theological commitments that undergirded his critique. Bonhoeffer's America concludes that what Bonhoeffer saw in America, the twenty-first-century American church should strive to see for itself.

**abyssinian baptist church history:** *The New Abolition* Gary Dorrien, 2015-09-29 The black social gospel emerged from the trauma of Reconstruction to ask what a "new abolition" would require in American society. It became an important tradition of religious thought and resistance, helping to create an alternative public sphere of excluded voices and providing the intellectual underpinnings of the civil rights movement. This tradition has been seriously overlooked, despite its immense legacy. In this groundbreaking work, Gary Dorrien describes the early history of the black social gospel from its nineteenth-century founding to its close association in the twentieth century with W. E. B. Du Bois. He offers a new perspective on modern Christianity and the civil rights era by delineating the tradition of social justice theology and activism that led to Martin Luther King Jr.

**abyssinian baptist church history:** *Encyclopedia of African American History, 1896 to the Present: O-T* Paul Finkelman, 2009 Alphabetically-arranged entries from O to T that explores significant events, major persons, organizations, and political and social movements in African-American history from 1896 to the twenty-first-century.

**abyssinian baptist church history:** *A Saint in the City* Allen F. Roberts, Mary Nooter Roberts, Gassia Armenian, Ousmane Guèye, 2003 *A Saint in the City* examines the elaborate visual culture of the Mourides, a Senegalese Sufi movement based upon the mystical teachings of Sheikh Amadou Bamba (1953-1927). In the boldly visual city of Dakar, images abound despite the fact that Senegal is largely a Muslim country. Vibrant street murals, calligraphy and calligrams, didactic posters, drawings that protect and heal, advertising images, colourful clothing, Web sites, intricate glass paintings, and innovative architecture all attest to the transformative potency that expressive culture has for Mourides. One image is ubiquitous throughout urban Senegal: the portrait of Sheikh Amadou Bamba, based upon a colonial photograph from 1913. Sacred images work for Mourides, and as Bamba is a saint (Wali Allah, or Friend of God in Arabic), his portrait actively conveys powerful blessings called baraka that help people to address everyday difficulties, challenges, and goals. The Mouride Way is observed by over four million Senegalese and thousands more around the globe including increasing numbers of African Americans and others converting to this most African of Islamic paths. Amadou Bamba's pacifism, dignity, and self-reliance, as well as his emphasis on the sanctity of work, offer a view of Islam quite different from those currently suggested by Western media. Indeed, *A Saint in the City* reminds us that there are many faces of Islam in Africa and throughout the world. It also assists readers to reconsider misconceptions concerning the prohibition of images in Islam in light of the explosion of visual culture derived from a single photograph of Sheikh Amadou Bamba. *A Saint in the City* grows from a decade of interdisciplinary research and focuses upon nine contemporary artists who base their works upon the spiritual teachings of Amadou Bamba, regardless of their particular backgrounds, training, or styles. The book boldly transgresses the boundaries normally enforced between local and global, fine and popular arts, gallery and streets, historical and contemporary circumstances. An emphasis upon Mouride artists' own voices further decenters the narrative. Allen F. Roberts is professor of world arts and cultures and director of the James S. Coleman African Studies Center at UCLA. Mary Nooter Roberts is deputy director and chief curator of the UCLA Fowler Museum of Cultural History.

**abyssinian baptist church history:** *Introduction to the Practice of African American Preaching* Frank A. Thomas, 2016-11-15 *The Introduction to African American Preaching* is an important, groundbreaking book. This book acknowledges African American preaching as an academic discipline, and invites all students and preachers into a scholarly, dynamic, and useful exploration of the topic. Author Frank Thomas opens with a "bus tour" study of African American preaching. He shows how African American preaching has gradually moved from an almost exclusively oral to an oral/written tradition. Readers will gain insight into the history of the study of the African American preaching tradition, and catch the author's enthusiasm for it. Next Thomas

traces the relationship between homiletics and rhetoric in Western preaching, demonstrating how African American preaching is inherently theological and rhetorical. He then explores the question, "what is black preaching?" Thomas introduces the reader to methods of "close reading" and "ideological criticism." And then demonstrates how to use these methods, using a sermon by Gardner Calvin Taylor as his example. The next chapter considers the question, "what is excellence in black preaching?" The next chapter seeks to create bridges and dialogue within the field of homiletics, and in particular, the Euro-American homiletic tradition. The goal of this chapter is to clearly demonstrate connections between the African American preaching tradition and the field of homiletics. Thomas next turns to questions about the relevancy of the church to the Millennial generation. Specifically, how will the African American church remain relevant to this generation, which is so deeply concerned with social justice?

**abyssinian baptist church history:** *Becoming Ms. Burton* Susan Burton, Cari Lynn, 2017-05-09 Winner of the 2018 National Council on Crime & Delinquency's Media for a Just Society Awards Winner of the 2017 Goddard Riverside Stephan Russo Book Prize for Social Justice "Valuable . . . [like Michelle] Alexander's *The New Jim Crow*." —Los Angeles Review of Books "Susan Burton is a national treasure . . . her life story is testimony to the human capacity for resilience and recovery . . . [Becoming Ms. Burton is] a stunning memoir." —Nicholas Kristof, in *The New York Times* Winner of the prestigious NAACP Image Award, a uniquely American story of trauma, incarceration, and the breathtaking resilience of the human spirit (Michelle Alexander) Widely hailed as a stunning memoir, *Becoming Ms. Burton* is the remarkable life story of the renowned activist Susan Burton. In this stirring and moving tour-de-force (John Legend), Susan Burton movingly recounts her own journey through the criminal justice system and her transformation into a life of advocacy. After a childhood of immense pain, poverty, and abuse in Los Angeles, the tragic loss of her son led her into addiction, which in turn led to arrests and incarceration. During the War on Drugs, Burton was arrested and would cycle in and out of prison for more than fifteen years. When, by chance, she finally received treatment, her political awakening began and she became a powerful advocate for a more humane justice system guided by compassion and dignity (Booklist, starred review). Her award-winning organization, A New Way of Life, has transformed the lives of more than one thousand formerly incarcerated women and is an international model for a less punitive and more effective approach to rehabilitation and reentry. Winner of an NAACP Image Award and named a Best Book of 2017 by the Chicago Public Library, here is an unforgettable book about the breathtaking resilience of the human spirit (Michelle Alexander).

**abyssinian baptist church history:** *Bonhoeffer, Christ and Culture* Keith L. Johnson, Timothy Larsen, 2013-03-08 The 2012 Wheaton Theology Conference was convened around the formidable legacy of Lutheran pastor, theologian and anti-Nazi resistant Dietrich Bonhoeffer. This collection, focusing on the man's views of Christ, the church and culture, contributes to a recent awakening of interest in Bonhoeffer among evangelicals.

**abyssinian baptist church history:** *True to Our Native Land, Second Edition* Brian K. Blount, Gay L. Byron, Emerson B. Powery, 2024-10-22 *True to Our Native Land* is a pioneering commentary on the New Testament that sets biblical interpretation firmly in the context of African American experience and concern. In this second edition, the scholarship is cutting-edge, updated, and expanded to be in tune with African American culture, education, and churches. The book calls into question many canons of traditional biblical research and highlights the role of the Bible in African American history, accenting themes of ethnicity, class, slavery, and African heritage as these play a role in Christian Scripture and the Christian odyssey of an emancipated people.

**abyssinian baptist church history:** *A Renaissance in Harlem* Lionel C. Bascom, 2001 Newly recovered from the vaults of the Library of Congress, this rich and varied collection of 45 essays recall the vibrant world of 1930s Harlem, and documents the everyday life in the thriving African-American community.

**abyssinian baptist church history:** *Keys to Bonhoeffer's Haus* Laura M. Fabrycky, 2020-03-24 In *Keys to Bonhoeffer's Haus*, Laura M. Fabrycky, an American guide of the Bonhoeffer-Haus in



Berlin, takes readers on a tour of Dietrich Bonhoeffer's home, city, and world. She shares the keys she has discovered there--the many sources of Bonhoeffer's identity, his practices of Scripture meditation and prayer, his willingness to cross boundaries and befriend people all around the world--that have unlocked her understanding of her own life and responsibilities in light of Bonhoeffer's wisdom. *Keys to Bonhoeffer's Haus* tells his story in new ways and invites us to think beyond him into our own lives and civic responsibilities. Fabrycky shows readers how to consider what befriending Bonhoeffer might mean for us and the ways we live our lives today. Ultimately, through her transformative tour of Bonhoeffer's Berlin, she inspires readers to discover and embrace responsible forms of civic agency and loving, sacrificial action on behalf of our neighbors.

**abyssinian baptist church history: Historical Dictionary of the Baptists** William H. Brackney, 2021-02-15 Baptists are a major group of Christians with a worldwide presence. Originating in the English Puritan-Separatist tradition of the 17th century, Baptists proliferated in North America, and through missionary work from England, Europe, and North America, they have established churches, associations, unions, missions, and alliances in virtually every country. They are among the most highly motivated evangelists of the Christian gospel, employing at present in excess of 7,000 domestic and overseas missionaries. Important characteristics of the Baptists across their history are: the authority of the Scriptures, individual accountability before God, the priority of religious experience, religious liberty, separation of church and state, congregational independence, and a concern for the social implications of the gospel. Baptists recognize a twofold ministry (deacons and pastors) or a threefold order (deacons, elders, pastors). *Historical Dictionary of the Baptists*, Third Edition expands upon the second edition with an updated chronology, an introductory essay, a bibliography, and hundreds of cross-referenced dictionary entries on important events, doctrines, and the church founders, leaders, and other prominent figures who have made notable contributions.

**abyssinian baptist church history: Fortress Introduction to Black Church History** Anne H. Pinn, Anthony B. Pinn, This volume, co-authored by a black minister and a black theologian, provides an overview of the shape and history of major black religious bodies: Methodist, Baptist, and Pentecostal. It introduces the denominations and their demographics before relating their historical development into the groups that are known today.

**abyssinian baptist church history: The History of the Negro Church** Carter G. Woodson, 2015-04-19 ONE of the causes of the discovery of America was the translation into action of the desire of European zealots to extend the Catholic religion into other parts. Columbus, we are told, was decidedly missionary in his efforts and felt that he could not make a more significant contribution to the church than to open new fields for Christian endeavor. His final success in securing the equipment adequate to the adventure upon the high seas was to some extent determined by the Christian motives impelling the sovereigns of Spain to finance the expedition for the reason that it might afford an opportunity for promoting the cause of Christ. Some of the French who came to the new world to establish their claims by further discovery and exploration, moreover, were either actuated by similar motives or welcomed the cooperation of earnest workers thus interested. The first persons proselyted by the Spanish and French missionaries were Indians. There was not any particular thought of the Negro.

**abyssinian baptist church history: Divining the Self** Velma E. Love, 2015-06-29 *Divining the Self* weaves elements of personal narrative, myth, history, and interpretive analysis into a vibrant tapestry that reflects the textured, embodied, and performative nature of scripture and scripturalizing practices. Velma Love examines the Odu—the Yoruba sacred scriptures—along with the accompanying mythology, philosophy, and ritual technologies engaged by African Americans. Drawing from the personal narratives of African American Ifa practitioners along with additional ethnographic fieldwork conducted in Oyotunji African Village, South Carolina, and New York City, Love's work explores the ways in which an ancient worldview survives in modern times. *Divining the Self* also takes up the challenge of determining what it means for the scholar of religion to study scripture as both text and performance. This work provides an excellent case study of the

sociocultural phenomenon of scripturalizing practices.

**abyssinian baptist church history:** Queering Black Churches Brandon Thomas Crowley, 2024-03-22 Queering Black Churches explores how open and affirming (ONA) historically Black churches have queered their congregations. Using the lenses of practical theology, ecclesiology, Queer theology, and gender studies, Brandon Thomas Crowley examines the heteronormative histories, theologies, morals, values, and structures of Black churches and how their longstanding assumptions can be challenged to dismantle homophobia within African American congregations and move beyond surface-level allyship toward actual structural renovation.

**abyssinian baptist church history:** **Black Church Studies** Stacey Floyd-Thomas, Juan M. Floyd-Thomas, Carol B. Duncan, Dr. Stephen G. Ray JR., Nancy Lynne Westfield, 2007-11-01 Religious Studies Over the last thirty years African American voices and perspectives have become essential to the study of the various theological disciplines. Writing out of their particular position in the North American context, African American thinkers have contributed significantly to biblical studies, theology, church history, ethics, sociology of religion, homiletics, pastoral care, and a number of other fields. Frequently the work of these African American scholars is brought together in the seminary curriculum under the rubric of the black church studies class. Drawing on these several disciplines, the black church studies class seeks to give an account of the broad meaning of Christian faith in the African American experience. Up to now, however, there has not been a single, comprehensive textbook designed to meet the needs of students and instructors in these classes. Black Church Studies: An Introduction will meet that need. Drawing on the work of specialists in several fields, it introduces all of the core theological disciplines from an African American standpoint, from African American biblical interpretation to womanist theology and and ethics to sociological understandings of the life of African American churches. It will become an indispensable resource for all those preparing to serve in African American congregations, or to understand African American contributions to the study of Christian faith. Looks at the diverse definitions and functions of the Black Church as well as the ways in which race, class, religion, and gender inform its evolution. Provides a comprehensive view of the contributions of African American Scholarship to the current theological discussion. Written by scholars with broad expertise in a number of subject areas and disciplines. Will enable the reader to relate the work of African American theological scholars to the tasks of preaching, teaching, and leading in local congregations. Will provide the reader the most comprehensive understanding of African American theological scholarship available in one volume. Stacey Floyd-Thomas, Brite Divinity School Juan Floyd-Thomas, Texas Christian University Carol B. Duncan, Wilfrid Laurier University Stephen G. Ray Jr., Lutheran Theological Seminary-Philadelphia Nancy Lynne Westfield, Drew University Theology/Theology and Doctrine/Contemporary Theology

**abyssinian baptist church history:** Evangelical Gotham Kyle B. Roberts, 2016-11-07 Kyle Roberts explores the role of evangelical religion in the making of antebellum New York City and its spiritual marketplace. Between the American Revolution and the War of 1812 a period of rebuilding after seven years of British occupation evangelicals emphasized individual conversion and rapidly expanded the number of their congregations. Then, up to the Panic of 1837, evangelicals shifted their focus from their own salvation to that of their neighbors, through the use of domestic missions, Seamen s Bethels, tract publishing, free churches, and abolitionism. Finally, in the decades before the Civil War, the city s dramatic expansion overwhelmed evangelicals, whose target audiences shifted, building priorities changed, and approaches to neighborhood and ethnicity evolved. By that time, though, evangelicals and the city had already shaped each other in profound ways, with New York becoming a national center of evangelicalism.

**abyssinian baptist church history:** **Black Enterprise** , 1984-06 BLACK ENTERPRISE is the ultimate source for wealth creation for African American professionals, entrepreneurs and corporate executives. Every month, BLACK ENTERPRISE delivers timely, useful information on careers, small business and personal finance.

**abyssinian baptist church history:** Binkley Andrew Gardner, 2023-05-08 This book examines

how a Southern Baptist congregation emerged as a bastion of liberal Christianity in late twentieth-century Chapel Hill, North Carolina. Andrew B. Gardner narrates a detail-rich history, from the late 1950s to the 2010s, of the Olin T. Binkley Memorial Baptist Church through the lens of its social witness mission. While it is a concrete congregational history of a single church community—with profiles of prominent members like the University of North Carolina men's basketball coach Dean Smith and influential clergy like Robert Seymour and Linda Jordan-Gardner—also uses the story to examine how congregations more generally change and evolve. He contends that recurring conflicts on various issues in the life of a congregation—in Binkley's case, from building projects to civil rights, women's ordination, and LGBTQ inclusion—are the primary drivers of its development--

**abyssinian baptist church history:** Swing Low, volume 2 Walter R. Strickland, Justin D. Clark, Yana Jenay Conner, Courtlandt K. Perkins, 2024-10-29 The dynamic witness of the Black church is an essential part of Christian history. In this groundbreaking two-volume work, Walter R. Strickland II presents a theological-intellectual history of African American Christianity. Volume 2, an anthology of historical primary sources, allows us to listen to Black Christianity in its own words.

**abyssinian baptist church history:** **African American Historic Places** National Register of Historic Places, 1995-07-13 Culled from the records of the National Register of Historic Places, a roster of all types of significant properties across the United States, African American Historic Places includes over 800 places in 42 states and two U.S. territories that have played a role in black American history. Banks, cemeteries, clubs, colleges, forts, homes, hospitals, schools, and shops are but a few of the types of sites explored in this volume, which is an invaluable reference guide for researchers, historians, preservationists, and anyone interested in African American culture. Also included are eight insightful essays on the African American experience, from migration to the role of women, from the Harlem Renaissance to the Civil Rights Movement. The authors represent academia, museums, historic preservation, and politics, and utilize the listed properties to vividly illustrate the role of communities and women, the forces of migration, the influence of the arts and heritage preservation, and the struggles for freedom and civil rights. Together they lead to a better understanding of the contributions of African Americans to American history. They illustrate the events and people, the designs and achievements that define African American history. And they pay powerful tribute to the spirit of black America.

**abyssinian baptist church history:** Journeys of Conscience Curtis L. Ivery, 2005 Ivery brings us nostalgia reminiscent of Mark Twain as he chronicles his boyhood learning experiences and shows how the genesis of his future success lay in a childhood poor in monetary terms but rich in culture and community. Along the way he writes about the privilege of growing up in America, rich or poor, offers his views on the true meaning of communication, tackles in his balanced and thoughtful manner several ethical dilemmas, writes movingly about the modern American family, examines both the shortcomings and richness of modern American culture, and ponders the amazing ability of writers to communicate with wit and grace.

**abyssinian baptist church history:** **The Black Church** Henry Louis Gates, Jr., 2021-02-16 The instant New York Times bestseller and companion book to the PBS series. "Absolutely brilliant . . . A necessary and moving work." —Eddie S. Glaude, Jr., author of *Begin Again* "Engaging. . . . In Gates's telling, the Black church shines bright even as the nation itself moves uncertainly through the gloaming, seeking justice on earth—as it is in heaven." —Jon Meacham, New York Times Book Review From the New York Times bestselling author of *Stony the Road* and *The Black Box*, and one of our most important voices on the African American experience, comes a powerful new history of the Black church as a foundation of Black life and a driving force in the larger freedom struggle in America. For the young Henry Louis Gates, Jr., growing up in a small, residentially segregated West Virginia town, the church was a center of gravity—an intimate place where voices rose up in song and neighbors gathered to celebrate life's blessings and offer comfort amid its trials and tribulations. In this tender and expansive reckoning with the meaning of the Black Church in America, Gates takes us on a journey spanning more than five centuries, from the intersection of Christianity and

the transatlantic slave trade to today's political landscape. At road's end, and after Gates's distinctive meditation on the churches of his childhood, we emerge with a new understanding of the importance of African American religion to the larger national narrative—as a center of resistance to slavery and white supremacy, as a magnet for political mobilization, as an incubator of musical and oratorical talent that would transform the culture, and as a crucible for working through the Black community's most critical personal and social issues. In a country that has historically afforded its citizens from the African diaspora tragically few safe spaces, the Black Church has always been more than a sanctuary. This fact was never lost on white supremacists: from the earliest days of slavery, when enslaved people were allowed to worship at all, their meetinghouses were subject to surveillance and destruction. Long after slavery's formal eradication, church burnings and bombings by anti-Black racists continued, a hallmark of the violent effort to suppress the African American struggle for equality. The past often isn't even past—Dylann Roof committed his slaughter in the Mother Emanuel AME Church 193 years after it was first burned down by white citizens of Charleston, South Carolina, following a thwarted slave rebellion. But as Gates brilliantly shows, the Black church has never been only one thing. Its story lies at the heart of the Black political struggle, and it has produced many of the Black community's most notable leaders. At the same time, some churches and denominations have eschewed political engagement and exemplified practices of exclusion and intolerance that have caused polarization and pain. Those tensions remain today, as a rising generation demands freedom and dignity for all within and beyond their communities, regardless of race, sex, or gender. Still, as a source of faith and refuge, spiritual sustenance and struggle against society's darkest forces, the Black Church has been central, as this enthralling history makes vividly clear.

**abyssinian baptist church history: Anglican and Episcopal History** , 2008 Includes section Book reviews.

**abyssinian baptist church history:** *These Stones: Pleasant Hill/Carter Tabernacle* Martha Scott Lue, 2006

**abyssinian baptist church history: Black Silent Majority** Michael Javen Fortner, 2015-09-28 Often seen as a political sop to the racial fears of white voters, aggressive policing and draconian sentencing for illegal drug possession and related crimes have led to the imprisonment of millions of African Americans—far in excess of their representation in the population as a whole. Michael Javen Fortner shows in this eye-opening account that these punitive policies also enjoyed the support of many working-class and middle-class blacks, who were angry about decline and disorder in their communities. *Black Silent Majority* uncovers the role African Americans played in creating today's system of mass incarceration. Current anti-drug policies are based on a set of controversial laws first adopted in New York in the early 1970s and championed by the state's Republican governor, Nelson Rockefeller. Fortner traces how many blacks in New York came to believe that the rehabilitation-focused liberal policies of the 1960s had failed. Faced with economic malaise and rising rates of addiction and crime, they blamed addicts and pushers. By 1973, the outcry from grassroots activists and civic leaders in Harlem calling for drastic measures presented Rockefeller with a welcome opportunity to crack down on crime and boost his political career. New York became the first state to mandate long prison sentences for selling or possessing narcotics. *Black Silent Majority* lays bare the tangled roots of a pernicious system. America's drug policies, while in part a manifestation of the conservative movement, are also a product of black America's confrontation with crime and chaos in its own neighborhoods.

**abyssinian baptist church history:** *Bound For the Promised Land* Milton C. Sernett, 1997-10-13 [DIV](#) Discusses the migration of African-Americans from the south to the north after WWI through the 1940s and the effect this had on African-American churches and religions./div

**abyssinian baptist church history: Setting Down the Sacred Past** Laurie F. Maffly-Kipp, 2010-04-30 As early as the 1780s, African Americans told stories that enabled them to survive and even thrive in the midst of unspeakable assault. Tracing previously unexplored narratives from the late eighteenth century to the 1920s, Laurie Maffly-Kipp brings to light an extraordinary trove of

sweeping race histories that African Americans wove together out of racial and religious concerns. Asserting a role in God's plan, black Protestants sought to root their people in both sacred and secular time. A remarkable array of chroniclers—men and women, clergy, journalists, shoemakers, teachers, southerners and northerners—shared a belief that narrating a usable past offered hope, pride, and the promise of a better future. Combining Christian faith, American patriotism, and racial lineage to create a coherent sense of community, they linked past to present, Africa to America, and the Bible to classical literature. From collected shards of memory and emerging intellectual tools, African Americans fashioned stories that helped to restore meaning and purpose to their lives in the face of relentless oppression. In a pioneering work of research and discovery, Maffly-Kipp shows how blacks overcame the accusation that they had no history worth remembering. African American communal histories imagined a rich collective past in order to establish the claim to a rightful and respected place in the American present. Through the transformative power of storytelling, these men and women led their people—and indeed, all Americans—into a more profound understanding of their interconnectedness and their prospects for a common future.

**abyssinian baptist church history: African-American Faith in America** Larry Murphy, 2009 Discusses the many ways that African Americans celebrate faith, the significant role that faith has played in their communities, and the influence their faith has had on society at large.

**abyssinian baptist church history: The Moment** Carl A. Grant, Shelby J. Grant, 2013 In 2008 a media firestorm erupted when snippets of Reverend Jeremiah Wright Jr.'s sermons were picked up by media outlets around the world. At that time presidential candidate Barack Obama was a member of Wright's church, Trinity United Church of Christ in Chicago. Wright's words were frequently used to question the patriotism of Obama. The scrutiny over Obama and Wright's relationship made Trinity UCC a flashpoint in the 2008 campaign. *The Moment* tells the inside story of Trinity UCC during this time of turmoil. Carl and Shelby Grant describe the Moment as it unfolded, from Wright's first appearances in the media to Obama's resignation from Trinity Church. They also provide helpful background information, including general history of the black church, African American immigration to Chicago, and black politics in the Windy City. In this context, the voices of Trinity UCC members come alive to show the impact of the Moment within and beyond the presidential election, illustrating the thorny intersections of religion, race, politics, and the media in the United States.

**abyssinian baptist church history: The New Abolition** Gary J. Dorrien, 2015-01-01 The black social gospel emerged from the trauma of Reconstruction to ask what a new abolition would require in American society. It became an important tradition of religious thought and resistance, helping to create an alternative public sphere of excluded voices and providing the intellectual underpinnings of the civil rights movement. This tradition has been seriously overlooked, despite its immense legacy. In this groundbreaking work, Gary Dorrien describes the early history of the black social gospel from its nineteenth-century founding to its close association in the twentieth century with W. E. B. Du Bois. He offers a new perspective on modern Christianity and the civil rights era by delineating the tradition of social justice theology and activism that led to Martin Luther King Jr.

**abyssinian baptist church history: Abandoned NYC** Will Ellis, 2015-02-28 From Manhattan and Brooklyn's trendiest neighbourhoods to the far-flung edges of the outer boroughs, Ellis captures the lost and lonely corners of New York. Step inside the New York you never knew, with 200 eerie images of urban decay

**abyssinian baptist church history: The Encyclopedia of New York City** Kenneth T. Jackson, Lisa Keller, Nancy Flood, 2010-12-01 Covering an exhaustive range of information about the five boroughs, the first edition of *The Encyclopedia of New York City* was a success by every measure, earning worldwide acclaim and several awards for reference excellence, and selling out its first printing before it was officially published. But much has changed since the volume first appeared in 1995: the World Trade Center no longer dominates the skyline, a billionaire businessman has become an unlikely three-term mayor, and urban regeneration—Chelsea Piers, the High Line, DUMBO, Williamsburg, the South Bronx, the Lower East Side—has become commonplace. To reflect

such innovation and change, this definitive, one-volume resource on the city has been completely revised and expanded. The revised edition includes 800 new entries that help complete the story of New York: from Air Train to E-ZPass, from September 11 to public order. The new material includes broader coverage of subject areas previously underserved as well as new maps and illustrations. Virtually all existing entries—spanning architecture, politics, business, sports, the arts, and more—have been updated to reflect the impact of the past two decades. The more than 5,000 alphabetical entries and 700 illustrations of the second edition of *The Encyclopedia of New York City* convey the richness and diversity of its subject in great breadth and detail, and will continue to serve as an indispensable tool for everyone who has even a passing interest in the American metropolis.

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