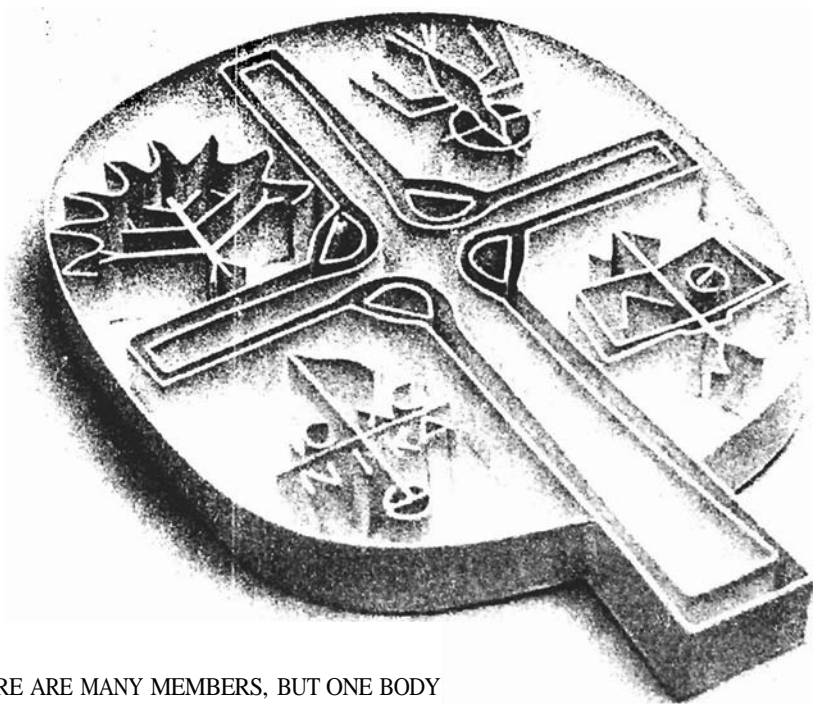


Study Guide



THERE ARE MANY MEMBERS, BUT ONE BODY

**A Guide for the Study of 175 Years
of Black Presbyterian Ministry**

FOREWORD

Periscope 2 continues the rich and poignant saga which describes the "Journey of Faith" of Black Presbyterians over a period of a century and three quarters. Periscope was published to commemorate one hundred and seventy-five years of Black Presbyterianism. It is appropriate that the reunited Church, poised upon the threshold of a new era, be granted the privilege of sharing and drawing enrichment from this unique chronicle of suffering, hope and triumph.

Of equal importance is the inspiration value of these pages for Blacks, young and older; Presbyterians and non-Presbyterians. It is hoped that Periscope and Periscope 2 will be widely read and frequently studied. This guide is offered as a tool for individual and group study of Periscope 2.

Periscope and Periscope 2 may be used in youth organizations, church schools, with communicant - confirmation classes, new members classes, by United Presbyterian Women, United Presbyterian Men, at family night dinners, Lent and Advent study sessions, quoted in sermons and newsletters, placed in libraries and on bulletin boards. It may also be used as resource in developing of church officers and BPU chapters and in orientation of committees of presbyteries. Weekend retreats and camps and conferences may also find Periscope and Periscope 2 a desired source for study.

A Continuing Pilgrimage

1. "By the time of the founding of the First African Presbyterian Church in Philadelphia in 1907, there were at least two generations of Black persons with some kind of Presbyterian contact and identification." In light of this history, why do we say that we belong to a "white" church? Is this valid?
2. Enumerate the ways by which Blacks became and remained Presbyterians?
3. Are all of these influences active today?
4. This essay gives several ways by which Black Presbyterians will come into their own in the Church. Name them. Do you agree? Can you add to the list?
5. "Black persons and Black families have found in the Presbyterian faith and order a relationship, and an instrumentality struggling to respond to God's commands." Do the qualities of faith and order attract Black persons to the Presbyterian Church today?

A Vision of the Presbyterian Church

1. In your opinion, do the positive implications of the Plan of Reunion as identified by the Black pastors in the Synod of the Piedmont, outweigh the negative implications?
2. Do you share the writer's dream of the social witness of the new Church?
3. Many Presbyterians believe that reunion came as a gift of the Holy Spirit. Can you give evidence to support this?
4. On the basis of this symposium, how would you reassure a person who may have doubts or misgivings about the outcome of reunion?

Reunion - What Can We Expect?

1. The writer quite properly expresses several reasons for being anxious about reunion. Do you share these or other apprehensions? If not, why not?
2. Reunion, we are told, will require serious strategizing if we are to consolidate our gains and move toward greater equality. What do you see as the priority elements in developing strategy?
3. Some, including the author, see the Committee on Representation in the governing bodies as "a strong affirmation" of racial/ethnic participation; others are unimpressed, seeing little promise in a committee with only advisory functions. How do you see it?

Hopes, Dreams, and Aspirations - The Presbyterian Church (USA)

1. Though he includes the idea of hope in his title, the author goes on to say "It is difficult to be hopeful". Given his pastoral experiences in North Carolina, how would you assess the prospects of the reunited Church?
2. Why, then, in spite of the evidence at hand must we be hopeful?
3. Can anything less than a miracle bring to pass the deepest hopes and dreams of the writer? Explain.

New Occasions ••• New Duties

1. "New occasions teach new duties." What new duties and attitudes do we need to embrace as we move into the new Church? What old outgrown ones need to be discarded?
2. This writer expresses the belief in claiming our rights as part of the total Church. What has she done as an individual to accomplish this? What can you do?

Profiles of Faith: Four Black Moderators •••

1. What do you consider to be the most extraordinary trait of Edler Hawkins?
2. "Dr. Hawkins was certain that Blacks are destined to play a divinely ordained role in the nation and in the Church." Do you share this belief? What do you consider our role as Blacks to be in the Church? In the American Society?
3. How did Moderator Clinton Marsh use the power of reconciliation to strengthen the Church?
4. Can love and reconciliation become as powerful a weapon against evil as fighting and aggression?
5. Moderator Thelma Adair said, "My election was a gift...an opportunity to serve..." What does this say about the proper attitude of one who is elected to serve the Church in any capacity?
6. Why was her election such a remarkable event?
7. What do you think history will say about Moderator Costen?
8. Do you share his optimism and enthusiasm about the Church?

The Spirit of Black Presbyterianism, Part II

1. Why were there so many Presbyterians among the Blacks who were elected to public office immediately following the Civil War?
2. Name the "black caucus" groups which existed before "BPU".
3. How does BPU differ from the earlier caucuses in purpose and activity? Is a black caucus still needed in the new Church? If so, why?

Black Educators in Presbyterian Schools

1. From this chapter you may find it interesting to list the Black men and women who established schools during the 19th and 20th centuries. How many are on your list? What does this say about Presbyterians and education?
2. What obligation does this heritage of education place upon Black Presbyterians today?

Black Presbyterians in Overseas Mission

1. Until recent years, there were very few Black Presbyterians serving as missionaries overseas, including Africa. What reason does the writer give for this?
2. What New York pastor opened the door wide to mission in Africa for Blacks?
3. Is there still a need for missionaries overseas? And in the USA?

Varieties of Ministries

1. Would you agree that the overriding mission agenda for the Black Church is racial justice and freedom from oppression? Explain.
2. In addition to worship, what services are Black Presbyterian Churches offering to their communities? See how many different services you can list.
3. Where are these programs most frequently found: in cities? suburbs? rural areas?
4. The early Black Presbyterian Church had a zeal for the intellectual enlightenment as well as the spiritual nurture of Black people: members and others as well. To what extent is this true today?
5. What is your dream for the Church of tomorrow?

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- Wilson, Frank T. Black Presbyterians in Ministry. New York: Vocation Agency. UPCUSA, 1979.
- Young, Henry J. Major Black Religious Leaders: 1755-1940. Nashville: Abingdon Press, 1977.

For more information regarding Black oriented program resources for individual and congregational use, see the Presbyterian guide to program resources for mission or contact the Office of Black Mission Development, 1244-D Interchurch Center, 475 Riverside Drive, New York, NY 10115 or Racial/Ethnic Educational Ministries, Division of National Mission, 341 Ponce de Leon Avenue, NE, Atlanta, GA 30365.

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