

Speaker 1:

Welcome to the Vanderbloemen Leadership Podcast. February is Black History Month, and to continue learning about the establishing evolution and culture of the Black church, we spoke with African-American Christian leaders and educators to guide us through the history of the Black church and the critical purpose it serves as part of the full Kingdom. These conversations cover some of the critical events in early 18th century African history all the way up to current events in an effort to help us appreciate the roots and development of the Black church.

Speaker 1:

In today's conversation, our director of Special Initiatives and Operations and executive search consultant Chantel McHenry spoke with Dr. Anthea Butler, graduate chair and associate professor in the Department of Religious Studies at the University of Pennsylvania. They discuss the origins of the Black church from the time African slaves were brought to the United States up to emancipation, painting a picture of the early defining moments of the Black church. She walks us through historical moments, including the 1619 Project, the Second Great Awakening, and the Black church's early identity. At Vanderbloemen, we value constant improvement and we invite you to walk alongside us as we learn more about how to better love and serve the whole church. We hope you enjoy Chantel's conversation with Dr. Butler.

Chantel McHenry:

Dr. Butler, thank you so much for joining me today on the Vanderbloemen Leadership Podcast. You are part of our series that we're doing on the history and the evolution of the Black church, and you are our second guest for this series, where you'll really be kind of covering that period of... Well, just kind of emancipation. The origin of the Black church until emancipation, what does that look like; like late 1500s/1600s, coming into America. So would you mind sharing a little bit about yourself? Who you are, what you do, the university you work for.

Dr. Anthea Butler:

Yeah. Hi. Thank you for having me, Chantel. This is going to be nice. I think it's great. It's going to be a kind of a summary of my whole class for this whole semester in about 40 minutes, so I hope that your listeners can hold onto their hat. I'm Professor Anthea Butler. I am the associate professor of Religion and Africana Studies at the University of Pennsylvania. I am trained in African-American religious history and American religious history. Some people know me because I'm on Twitter a lot, and Facebook. My first book was actually about the Church of God in Christ, the women's department, which is called...

Dr. Anthea Butler:

Gosh, [inaudible 00:02:45] when you think about your second book and you forget the title of your first book, right? How crazy is that? Women in the Church of God in Christ: Making a Sanctified World, and that's on the University of North Carolina Press. My second book that's about to come out, which we're not going to about today, but you should think about as a backdrop to everything that I'm going to say today, is called White Evangelical Racism: The Politics of Morality in America, and that is a 200+ history look at the history of evangelicalism and race and racism in America, and I think that that plays a very important part of the story that we're going to talk about today about the evolution of the Black church and how that came to be out of enslavement.

Chantel McHenry:

Yeah. Thank you. Yeah, I'm looking forward to your book coming out. Let me tell you a little bit about the speaker before you that that was on last week. So Dr. Eric Washington, he's a professor at Calvin University. He talked a lot about the missionary work that was done in Africa, and so we're going to pick up the story kind of right around there. What was taking place in the 1600, early 1600s, as it related to Africans being enslaved and kind of brought over into the Americas?

Dr. Anthea Butler:

Well, to really understand that story very well, I'm going to take you back a little bit, because I think it's useful to pin our story in a particular spot and in a particular place. And that particular spot is with the Portuguese and the entrance of Catholicism to Africa. And there was a way in which the Catholic Church thought about how they encountered new people. This is sort of the beginning of the Age of Discovery. And their way of doing that was that when they entered into a country, as long as people were able to embrace the Catholic faith, they were willing to work with them and be with them. If they were not willing to embrace the Catholic faith, they would say that they were willing to be a slave. You could take their things. Everything. This was the principle what was called the Padroado.

Dr. Anthea Butler:

In other words, if you engage with people who are there and they don't want to receive what you have for them, i.e. the Catholic Church, you can be enslaved. And so I think what we see is this rise of what some people call the Age of Discovery. I called it the beginnings of the Atlantic slave trade. You begin to see, with Columbus and others, the exportation of and exploitation of Africans into the Americas, whether we're talking about the Caribbean, Mexico, eventually into the United States. And so, what we want to think about is not this kind of way that we talk about slavery a lot. And what I mean by that is we tend to think of it as a very kind of European across to Virginia and everything else. We have to realize that there were slaves here in the Americas even before that, when we're talking about the South and the Southwest, if we're talking about St. Augustine, Florida where slaves first entered into the country, or we're talking about the slaves that traveled with the conquistadors.

Dr. Anthea Butler:

These are the kinds of ways in which we don't tell that story very well. We need to move that slide back a little bit. I think one way, though, to pin this to something that is a conversation now is to talk about the 1619 Project, because this is the project that has gotten a lot of, I would say, press, both very positive and very negative press, about how we view America. And so I want to say at the outset that I think that you cannot talk about Christianity without talking about slavery. You have to, have to, have to, have to talk about how Christianity supported enslavement of Africans and turning them into Christians. You cannot look past this. There's no way to sugarcoat it. There's no way to get around it. And so I hope that your listeners will understand today may be painful for some of them because they don't know this history, but I hope that they will understand that this is a part of Christian history, and there's no getting around it.

Chantel McHenry:

Mm-hmm (affirmative). Yeah, you're absolutely right. And I think it is not only valid, but it is the point that has to be made, because a lot was done under the umbrella, the auspice, of Christianity, and for many people of color, Black people, that becomes a point of contention. Also a point of not understanding that we are a part of this religion, but yet you use the religion to control and to enslave and lots of other things, right? So you're absolutely correct. So take us there. Take us to 1619. What's

happening? What's going on? As Africans begin to come into the Americas, how did they learn about Christianity?

Dr. Anthea Butler:

They didn't.

Chantel McHenry:

How were they introduced to it? Mm-hmm (affirmative).

Dr. Anthea Butler:

I think this is very important thing for your listeners to understand. There's a tendency to think that, "Oh, wow, slave masters are telling enslaved Africans about Christianity right from the jump in." That is just not the case. One of the things that I think people have a misnomer about is that there's some way that Christianity gets imparted from the very beginning, but what we find is that we're talking about different kinds of groups of Christians, and so I think that's the first thing. So if we're talking about the Anglican Church and their entrance into Virginia and places like that, the catechism was a read catechism. You have the Book of Common Prayer. And when you're talking about people who have been torn from the shores of their country, they don't speak the same languages. They may be together on plantations or small farms. You don't have the kinds of access to these religious materials that you might...

Dr. Anthea Butler:

You might be able to tell somebody something, but in a sense, if you're thinking about Episcopalians or Puritans or others, these things come because you have to learn how to read, first of all. And then second of all, you have to have people that are willing to teach you. And we need to deal with the fact up front that many of the people who were enslaved and brought to America, the owners that they had did not think that they were human. And so, the question about whether or not to teach them Christianity is an important one and one that we can't look at in this kind of, "And everybody learned about Jesus." Because that's not the case. The second thing is is the assumption that a lot of people make, that people come here, what I like to call, "tabula rasa." With no religion whatsoever. That is not the case at all.

Dr. Anthea Butler:

You have people who are enslaved who come from Muslim countries, who are practicing Muslims, who do not want to do anything that's Christian even if they are taught it, and they still try to look for the place to look towards Mecca to pray. They don't want to eat pork. They don't want to do any of that. If you look at narratives like the narrative of Olaudah Equiano that talks about a little bit of that, right? We also have people who are practicing African traditional religions, and they are torn from the moorings of those religious traditions, and so they have to figure out different ways to do that. And some of those ways are through the traditions of Santería if we're talking about the Caribbean, of Odu if we're talking about people who came in through the port of New Orleans and took Christianity and made the loas and some of the gods into Catholic saints. And so this idea about how we see the Black church as a predominantly Protestant kind of endeavor, that's actually not the case at all very early on.

Dr. Anthea Butler:

And what we begin to see is the sense of which as the slave trade increases and you have more people on the ground, then there are ways in which people begin to try to start to teach about Christianity, but in the kinds of ways that are not, how should I say it, as rote as you might expect. In other words, certain people only get taught the catechism if we're talking about the Anglican church. You might introduce Catholicism because somebody came in to a slave port like New Orleans and the only way that you could be sold to a Catholic owner was to be baptized into the Catholic Church, and then you never received any sacraments after that. So you could be Catholic, but you weren't really a part of that tradition.

Dr. Anthea Butler:

So I think it's a fallacy that a lot of people think about when they hear about the Black church in slavery, that the first thing they think about are Protestants being in a pew, singing, and doing all this stuff and reading scripture. That's the other very big, important point that I'll leave with. There's no reading the scripture. People aren't passing around Bibles. This kind of Bible culture that you see in the Black church right now is not a culture that arises for African-Americans until the late 1800s into the 1900s when people could actually get Bibles, so a lot of this is about memorization and oral culture.

Chantel McHenry:

Mm-hmm (affirmative). So at what point do we see slave owners begin to have their enslaved Africans joined them in church services? They're separate, but yet still there. What was that?

Dr. Anthea Butler:

Well, some... Yeah, sorry, I didn't mean to interrupt you. Some of that never happens. And I think that's important to say, because we tend to think of the movies as showing us what plantations really look like and that's actually the anomaly. It's not the norm. We're talking about people who may be owned by a family, and they're slaves and there's one family, and that family is not going to church very much, or they have to go away to go to church. They may be in a rural area. So I want to set that up, first of all. I think the ways in which we can think about that are two things; and one is a pretty big event and what we call an American tradition, a religious tradition: The Second Great Awakening, which happens in Kentucky in the late 1700, a place called Cane Ridge, where there's a great revival that breaks out. And I'm probably getting ahead of the story, but I want to tell this as a way to sort of think about how this proliferation of Christianity comes from enslaved Africans.

Dr. Anthea Butler:

This revival that happens through the Methodists and circuit riders and all of this begins to have services that are out in the open, in the fields and in the woods, that people can worship together and have ecstatic experiences of religion together. And so, a lot of times when we have these stories about people worshipping together, it's worshipping together, but not in the ways you might think. It's obviously Blacks aren't seated together with Whites. They're seated at the back of the church. It's actually a part of the narrative beginning story of the AME Church, which I'll talk about in a little bit. And I think it's important, also, for us to understand that many slave owners really didn't care that the people that they owned knew about Christianity in the first place. And so, I think that's another piece of this that is really crucial to the story is that we have the tendency to think that everything is suffused with religion. In reality, it is, but it isn't, because sometimes it's not prudent for some slave holders to give religion to the enslaved because they don't want them to think about freedom.

Chantel McHenry:

Mm-hmm (affirmative). Mm-hmm (affirmative). And so, at some point we began to see the adoption, though, of enslaved Africans taking on this Christianity religion that they didn't necessarily come here with. Why was that the case? How did they latch on? They were introduced and then they begin to adopt that into the livelihood of who they were. What was that like?

Dr. Anthea Butler:

Yeah, I think the way you want to think about that is a couple of things. Is that (1) it's an adaptation that happens in a variety of ways. Sometimes that happens because you have somebody who shares it with you. Other times, that happens because of certain kinds of events. And so, if we're thinking about... I want to use the name of a church here, Emanuel AME, which was a church long before AME. But if you think about it that way, there are places where enslaved are actually able to worship and that they are able to go, but that is within certain kinds of parameters. So if that's a big church in the South, you have Black members of Black Baptist churches beforehand in the early 1700s in the First Great Awakening period, what we call it in American religious history.

Dr. Anthea Butler:

Part of that has to do with that somebody introduced it to them. Again, it's really important to remember that reading is not a part of this. It is more about storytelling and orality as a way in which to transmit the ideas about Christianity, so we have to kind of lose that idea of the textual piece that we always sort of think about in terms of that. I also think it's important to say as a scholar, and I know this will be hard for some of the Christians to understand, but that the Christianity doesn't necessarily sometimes fit what we think about as Christianity. That Christianity might be suffused with other kinds of practices like, what you might say, Hoodoo or healing practices or things like that.

Dr. Anthea Butler:

It is mixed in with African practices that get passed on. Healing kinds of practices from mother to daughter or within the enslaved families. So there's a variety of ways. I think that Christianity enters in. I think what's important also think about are the ways in which Christianity is used to keep the enslaved enslaved, with promises of Heaven and the by and by, and that once you die, you'll be free, and all of these kinds of things that people are told; and that is a deep part of the story as well. This probably is a good place to bring up one person that I'm thinking about right now.

Dr. Anthea Butler:

There was a huge battle on Twitter about this a few years ago, a couple of years ago, where everybody was arguing about: Was Phillis Wheatley an evangelical or not? And I thought that was a really interesting kind of story, and I'm like, no, she wasn't an evangelical because first of all, she wouldn't have been invited to all these churches because she was enslaved. And even though she was a Christian in the pure sense of the word, about how she talked about Jesus and God and all of these things that she believed in, she would not have been considered to be an evangelical like we think about her today.

Dr. Anthea Butler:

And I think that's also important, because what I see the tendency is, at least for my students, and also whenever I do these kinds of things, is that people want to impose the present day definitions of what being a Christian is or how they imagine this happening in terms of the enslaved. One of the great books and a great history on slave religion is Al Raboteau's *Slave Religion*, who is an Americas professor at Princeton University, where he talks about this whole history of how the Africans become enslaved and

come from Africa and how these religious traditions begin, and what kinds of ways in which the interactions with White slave masters happen, and how that worked out in terms of the beginning of what we would think about as a Black church.

Dr. Anthea Butler:

And the last thing I'll say about this is that the definition of "Black church" is malleable. What I mean by malleable is it depends on how you want to put that. Can you have a Black church that's a Black Catholic church? In my definition, yes. I think you can. Can you have a Black church that's a Black Baptist church? Yes, I think you can. But the reason why you have a Black church in the first place is because of racism, and you have it because people don't want to worship with Black people. And so, the very thing about Black church that makes it what it is is also a testament to the racial structure of this country that has been posited against African-Americans all this time.

Chantel McHenry:

Well, that's a great leading, because because the next thing I wanted to ask you was how, when, why was the Black church established?

Dr. Anthea Butler:

Well, this is where the historian is always going to say to you: I can't say that it's a "Black Church" with a big B and C, okay? Let's talk about one Black church establishment. And because I live in Philadelphia, I'll talk about the African Methodist Episcopal Church, which is really, traditionally, the first Black denomination. Now, we had Black churches beforehand, because you have Black churches that are Baptist and others in places like Savannah that have them. But I want to talk about the AME because I think it's important. If we're talking about the AME with Richard Allen and Absalom Jones, they belong to a church here in Philadelphia, I believe is the First Episcopal. I'm not remembering right off top of my head, but you can find this. This is easy.

Dr. Anthea Butler:

And there's a great author, Dennis Dickerson, who has a book out on the history of the AME Church right now. He's a professor at Vanderbilt, and if your listeners are interested, I'd say pick that up. Definitely. But the story goes something like this: They are part of a White Episcopal congregation here in Philadelphia. They give money for the renovation of the church. They come up to the altar rail to pray. This is maybe 1780 something. I can't remember what year. It doesn't matter, but the story matters. And they are asked to be turned away, that they said they can't be at the altar. And this really upsets them. Richard Allen gets into a big fight and says, "We're going to take us and our people out of the church."

Dr. Anthea Butler:

And that is the beginning of the Mother church here, Mother Bethel AME Church, which is not the original church, but a church that was rebuilt because it caught on fire here, close to South Philadelphia right now. And that's the beginning. Now the interesting part about this is that Absalom Jones and Richard Allen don't stay together. Richard Allen was actually a circuit rider for the Methodist Church and went around and preached and did all of that, but Absalom Jones really identified more with the Episcopal tradition, the Anglican tradition that he came out of. And that is also a historic church here in Philadelphia, St. Thomas's. And the ashes of Absalom Jones, part of him, are buried in this church today. You can see it if you come to a Sunday morning service at St. Thomas.

Dr. Anthea Butler:

But in the case of Richard Allen and Absalom Jones and other African-Americans here in Philadelphia, their big, I would say, moment on the scene as a church was when the yellow fever epidemic came here in Philadelphia in 1791/1792, I believe those dates are. When that happened, a lot of them were called upon to help because there was a belief that African-Americans would not get that disease. And of course, many of the church members died, but they also ministered to both Black and White here in the city. And in the AME Church, this was sort of at the beginning, they were very involved in not only this yellow fever epidemic, but in reaching out to African-Americans here in the city, both enslaved and free. They became involved with some of the movements that were thinking about Back-to-Africa in the early 1800s. If we think about that, they are also very much involved in the debate about women preaching. And I think that's an important piece to sort of say that, because that becomes part and parcel of some of the things that we still are dealing with in the Black church today.

Chantel McHenry:

Mm-hmm (affirmative). Yeah. And thank you, because we really wanted to be able to capture that story about the AME Church. I'm really glad that you talked about that. So when you think about... If we want to use that as an example, how did the AME Church begin to develop and morph? I know we want to make it a little bit more narrow so we're not so broad, but how did the Church begin to evolve? How did it begin to serve the community? What was its role? Its purpose? How did it begin to, I guess, craft its identity in the communities?

Dr. Anthea Butler:

I think part of it is that it already has an identity because it is a Black church in a city which had both enslaved and free. I think one of the things you have to understand about Philadelphia is kind of this strange place where you have both enslaved and you have free, so that's first of all. But it's a place of meeting. It's also in the midst of what I would say is a volatile time in Philadelphia, because it's not just about that church, but it's also about the kind of Protestant/Catholic battles that begin in the 1800 here in Philadelphia. We actually had people fighting in the streets in Philadelphia over religion. And so I think that's also a place to remember that this is part of it.

Dr. Anthea Butler:

It's also a sense in which people are thinking about the issues of slavery and the issues of: How would Black people become free? How do we start to think about the early abolitionist movement? And AME church played a role in that. And so when we begin to talk about the abolitionists and the kinds of ways of which Black people become involved in that and Black Christians become involved in that, that church becomes an important touch point in terms of thinking about all that. I think the other thing that's important to mention right now, and you haven't asked me this question, but I'm going to bring it up, because I think if we keep talking about an institutional church, then it makes people think that everything is organized, and it's not. And that's kind of the beauty of it.

Dr. Anthea Butler:

If we have to think about this in another way, it is what Albert Raboteau calls "the invisible institution." And the invisible institution in slavery was what he called the places where people didn't have an organized church. Who didn't have an AME. You had people who met in brush arbors and in the woods and things like that with a pot to muffle the sound so that they might be able to share some of what they had heard in the White, local, little church that they were allowed to go into, or where they were

allowed to have what was termed a slave preacher come to talk to them about Christianity and telling them that slaves should be obedient to their masters and picking out those kinds of scriptures that would reinforce their enslavement as opposed to talking about whoever's made free in the Son is free indeed.

Dr. Anthea Butler:

There was a selectivity about scriptures that I think also that they heard. So when we talk about the Black church, it is both the visible and the invisible institution. The visible institution is the institution that we would think about, like the AME Church or other Black Baptist churches that begin to arise during this time. But the invisible institution is where enslaved slaves have to meet together to nurture each other, to memorize scriptures, to share those things, and to be able to begin to think about something more than just the kinds of messages that they heard about Christianity, that they were meant to be slaves.

Chantel McHenry:

Mm-hmm (affirmative). And so, at some point, eyes are opened and I would imagine it's as they begin to have the ability to read themselves, right? Go through scriptures and understand?

Dr. Anthea Butler:

Not read themselves. Yeah. Not even read themselves. Let me say this very carefully: Reading, for many people, is a no-no. And so, one of the things I really want to stress here, and this is hugely important, is that we're not talking about people being able to read in certain kinds of contexts. Even in these established Black churches, you don't have people who can read. So what the preacher does is really important in terms of giving you scripture, first of all; and secondarily, there is punishment if you do learn how to read. There's a really poignant story in some of the WPA narratives, the Works Progress Administration narratives, about slavery, and if you dig enough, you could find this. I believe it's called "Finding Slavery." And one of the tapes that was made of a former slave during the 1930s, he talks about having his eyes gouged out because he tried to read. And when his master found out he was reading, they took his eyes out.

Dr. Anthea Butler:

And this is the kind of thing that I think is hard for people to hear, but it's the truth. And the reason why people gravitate to Christianity is because there's this system which is being used to oppress you, but it also is to be a liberatory thing, and even being able to read those scriptures was actually not a thing that you were supposed to do. So it's actually quite amazing to think about the ways in which the Black church even becomes a movement, in the sense, because you have so much going against people who are enslaved and even those who are free because of the ways in which they were treated by other Christians. And I think that's also very much a part of this is that we cannot, we cannot, we cannot, we cannot forget that a lot of the people who are doing these kinds of heinous things to the slaves are also Christians themselves.

Chantel McHenry:

Mm-hmm (affirmative). Okay, so if we're unable to read, we're hearing stories, we're listening. The scriptures that are being given, they're being given to continue to oppress. At what point does the Blacks begin to say, "I'm going to adopt this religion as my own"?

Dr. Anthea Butler:

Well, I think the way we want to talk about it is not so much about what the point is, but what is the evolution of that? And what we term that as is called the hermeneutic superstition. In other words, this White person is telling me something, but I know it's probably not this. This is not my experience. This is not what I think about God, right? So let's take an example of a story that people would try to tell, but obviously people picked up another way. Somebody would preach about the story of Exodus. You preach about Moses parting the waters and freeing the Israelites. This is a classic trope in Black churches and Black preaching in the 19th century, because that story, enslaved Africans identified with the Israelites, the people who were in bondage. "Let my people go." And so, we begin to think about the ways of which these spirituals, what people would call slave songs back then, all come together.

Dr. Anthea Butler:

So if we think about, "Go down, Moses. Way down in Egypt land. Tell Ol' Pharaoh to let my people go." It's a song, but it's also a song with a hidden meaning. It's a song about, "Someday, we're going to be free." And so that hermeneutic superstition becomes a way in which people get these messages inside of them. It's probably good to even just bring up somebody that... It's dangerous for a lot of people, but I think this is a good story. We have to also think about the role of rebellion and revolution for those who are enslaved. So if I'm thinking about the Stono Rebellion in the 1700s, or I'm thinking about Gullah Jack and those people who tried to free themselves from slavery in the early 1800s. And Gullah Jack was actually a member what becomes Emanuel AME, and that was one of the reasons why they closed the church down the 1817-1818, because of that rebellion. They were like, "They're using the church to meet. We can't let them meet in church."

Dr. Anthea Butler:

So already, there's a sense in which people know that the Black church is a place for people to meet to organize. Or we think about the classic huge rebellion that everyone talks about: Nat Turner. Nat Turner sees visions of Jesus. He sees fire and blood coming from the sky. He believes that God has called him to kill White people. And so this is a way in which you begin to see how these stories and these biblical stories are employed by people to think about freedom. They may be extreme, like Nat Turner, but they're a way in which people begin to think about what it is that the story is saying, vis-à-vis, what it is that the people who are White, who are for enslavement, are trying to tell me. And then that's where the hermeneutic superstition comes in, to be able to start to make people look at God and Jesus and these stories in the Bible that they're being told as a way for them to put themselves into the story, first of all, and the second, to really believe that God would free them.

Chantel McHenry:

Mm-hmm (affirmative). So let's begin to land the plane. So how would you relate what was going on in that time, right? In the 1800s. How would you relate that to the role of the Black church today? Are they parallel? Are they different? Are there themes that are still the same?

Dr. Anthea Butler:

Yeah, I think there are things that are still the same. One is the theme of uplift and organization. I think that's a really important theme of the Black church. If we can think about the role of the Black church politically and socially, I think that's really important. Also to think about that as a place of assistance and help and health. I think that's really big, especially right now, when thinking about something like COVID and healthcare, and how do people get healthcare. A place to put your sorrows into.

Dr. Anthea Butler:

I think that's a big piece of this, because what is happening in the 19th century is that these places that are the beginnings of the Black church, whether we're talking about the AME or others, they become these points in which people can begin to connect to certain other Black people that they don't get to, first of all. And then secondarily, if we're talking about post-Civil War into the Reconstruction period, Black churches are one of the few places that Black people can meet together. You still don't have the right to go into saloons and bars or wherever else you might be, or educational system. This is where the backbone of Black life comes together is the Black church.

Dr. Anthea Butler:

And part of the reason why that is, is because that's one of the few places you have. You don't have educational organizations and things like that. So if we want to talk about the two big ones that I always like to tell people about, if we think about places like Spelman and Morehouse. These institutions don't come around unless you have White churches, like the American Baptist, partnering with other Black churches that are there and beginning to send students there and people to be educated and to be taught, and also a network in which you can work within a certain kind of area, be that Louisiana, Tennessee, Arkansas. Black churches were conduits for people to be able to disseminate information and to start to think about teaching education, teaching reading, providing for folks, which is why they kept getting burned all the time, because people didn't want that to happen.

Chantel McHenry:

Mm-hmm (affirmative). Yeah. Well, this has been a great conversation and you are just a wealth of knowledge. I appreciate you coming on the podcast today, but before we go, do you mind just sort of sharing where people can find more of your material? I know you've got a book coming out, you mentioned that earlier, but you've got some writings out there and some podcasts that you've done and I'd love for people to be able to tap into and learn more. Only so much we could do in a 30-minute podcast, but our heart's desire is really to help our listening audience to be educated in this space, and so where can people find you?

Dr. Anthea Butler:

Yeah, you can find some of my material at antheabutler.com, so I'm on the web. If you put my name into Google, you're going to come up with a bunch of stuff, so that's really easy. You'll find me on YouTube. I have a couple of lectures, a few more than a couple, on there about Black evangelicalism and things like that. The book *White Evangelical Racism: The Politics of Morality in America* is on Amazon right now. You can pre-order it. It'll be out in March. You can find me on Twitter @AntheaButler. Very easy. And I'm on Facebook as Professor Anthea Butler. So I'm findable in a lot of different places and you can always look me up at the University of Pennsylvania, so yeah.

Chantel McHenry:

Oh, Professor Butler, thank you so much. I appreciate your time today, and I really hope you have a great weekend.

Dr. Anthea Butler:

You too. Thank you, Chantel.

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Speaker 1:

Thanks for listening to this important series on the history and evolution of the Black church. We hope you learned as much as we did from this conversation. At Vanderbloemen, we're passionate about helping Christian organizations build and maintain an environment where people of different backgrounds, cultures, and interests can come together to advance the Kingdom in a fuller way. Please reach out to us if you're interested in our diversity consulting practice, or if we can serve you in any way. Thanks for-