

Reformed and Embodied Tongues, Minds, Hearts, and Souls: Revived Messages Tempering Hate

#BlackLivesMatter movement emerged after countless black folk ended up on the wrong end of guns fired, or brutal force executed by police. From Trayvon Martin, Sanford, Florida, USA, February 2012 in a gated community to Rashan Charles, East London, UK, September 2017, innocent dead black bodies continue to amass; courts of law often acquit their murderers. Glock, Smith & Wesson, Luger, Beretta, Sig Sauer, Colt, Heckler and Koch, and Remington are weapons of choice for many in law enforcement. The power of the gun overrules the value of a life. The power of the tongue, physical, and emotional violence diminishes the value of the lives of women. Many police are retired military amidst a police culture that champions shoot to kill, not shoot to stop. In Britain, police do not carry guns. Founded in 1829, the Metropolitan Police, which covers most of London, does “policing by consent” rather than by force; believing that giving all police officers guns would cause more problems than it solves. Problems often emerge in culture based upon categories of inclusion and exclusion, the distribution and negation of power, and how societies organize and sustain themselves.

Perhaps the legacy of slavery and Jim Crow in the U.S.A. may be one organizing difference against black bodies. As violence continues to escalate, many ignore justice. Perhaps the legacy of patriarchal misogyny in scripture has systemically allowed the commodification and abuse of female bodies. While there is no shortage of broken persons needing the message of the hymn “thy grace restore, thy work revive,” many churches, Methodist churches of various ilk, have shrinking memberships. An escalation of blatant hatred, white patriarchal supremacist misogyny, and fascism exist globally. This state of affairs signal an inability for us to love our neighbor, in and outside of church. The countless bomb threats and explosions, the mowing down of citizens when cars are terrorists’ weapons of destruction, escalation of domestic violence and sex trafficking, the hate rhetoric over the sound waves and exploding in social media signal a type of privilege being accorded to patrons of fear-based hate. Both Jesus and first century rabbis extolled love of neighbor. Salacious speech, entitlement mindsets, greed, and egomaniacal narcissism have only exacerbated extant patriarchy and misogyny embodied in Trump, Putin, and Jong-un. Conversely, this hymn seeks transformation by restoring grace. Rather than seeing ourselves in others, we only see them as other, as dangerous. What if police, white supremacists, and bullies could actually embody love of self and others?

This essay explores empathetic, embodied love/love in action as restoration and reformation in selected Wesleyan hymns and their related scriptures, toward a response to increased global vitriol expressed against bodies deemed different/inferior, from a womanist perspective. After a brief overview of my womanist interdisciplinary methodology, and naming particular global oppression and

fear-based hatred (#blacklivesmatter and #metoo), the essay continues with: (1) analyzing selected Wesleyan hymns; (2) exegeting scriptures related to the hymns; (3) engaging notions of Charles Wesley's grace, love, and restoration in his theology and hymns in concert with embodiment; and, (4) proposing a prolegomenon of how to engage churches in empathetic speaking in love to 21st century fear embodied as hatred using 18th century rhetoric and sound.

O for a Thousand Tongues to Sing: Womanist Biblical Theological Methodology

While the hymn, "O For a Thousand Tongues to Sing," primarily extols God's wondrous, mysterious grace, signifying forgiveness and reconciliation given in Jesus Christ,¹ this song celebrates salvific freedom, a gift central to the justice work of womanist thought. Womanist theory calls for historicity, immediacy, and radical, revolutionary justice: we must know history, live in the present, and engage in radical listening and discerning, to see, know, analyze, and strategize to make a difference. Womanist theory is a discipline and cosmology committed to the revelation, investigation, and transformation of societal and personal injustices that affect those who often matter least in society, as symbolized by poor Black women. Womanist theory is interdisciplinary and examines living, written, oral, visual, aural, and artistic texts and other modes of cultural production of African Diasporan women to create its epistemology, hermeneutics, and philosophy. Womanist thought, as theory and praxis, engages intellectual, spiritual dialogue to empower people to become their most authentic, holistic selves.

Womanist, derived by Alice Walker² from the term "womanish," refers to women of African descent who are audacious, outrageous, in charge, and responsible. A Womanist emancipatory theory embraces hope and transformation towards engendering mutuality and community, and honors the *Imago Dei* in all persons, regardless. Building on the premise of the essential goodness of humanity and privileging liberation amid personal and societal fragmentation for all people, in general, and the healing and transformation of peoples of African descent, in particular, Womanists take seriously people's lived experiences, canonized in cultural narrative productions. Embracing matters of town, and gown, of society and the academy, Womanist theory always relates to praxis and is challenging, complex work.

The body of knowledge, research, and praxis-based Womanist thought includes, yet exceeds concepts emerging in theology (identity, sacrality, subjectivity, spirituality, power); Bible and/or other sacred texts (authority, characters, language, rituals, history); ethics (value, behavior, visibility, integrity, praxis); and context (authority, culture, aesthetics, ecology, community). Womanist theory is a tool to name, expose, question, and help transform the oppression women experience, particularly those affected daily by gender, race, and class domination. Womanists champion freedom, a God-given gift and a right. God is personal, not an abstract, philosophical construct. Since God spoke the world in to being, many Womanists take seriously language usage between the divine and humanity, and within human social networks, as they are the *Imago Dei* incarnated. The politics of language, where words and expressions can inspire or

subjugate are vital to analysis, particularly of biblical texts. A move toward a Womanist reading of biblical texts requires a hermeneutics of tempered cynicism, creativity, courage, commitment, candor, curiosity, and the comedic.

Tempered cynicism or suspicion presses one to interrogate with a sensitivity that knows the joy of the impossible, the hope of embedded faith, together with scholarship that appreciates the complexities of such work. Creativity offers a context where typical interpretations and traditions do not impede exploring texts in new ways. Courage provides the cushion for instances when analysis leads to more of the same or mystery. Commitment to the hearing and just, appropriate living of these texts undergird discoveries germane and relevant to lives of people. Candor provides an impetus to reveal oppression within texts and communities that produces an oppressive faith. Curiosity invites one to search the realm of the sacred relentlessly, to push toward an atmosphere of inclusivity, mercy, justice, and love. The comedic reminds us not to take ourselves so seriously that we fail to grow and respect other ways of seeing, though we may disagree.

Womanist biblical scholarship, located in the academy and the church, signifies the fire and passion of Womanist scholars as they study, teach, write, interpret, preach, and minister. Located in a cosmology where Black women intimately know oppressive experiences, Womanist biblicalists commit to education as transformative power. More and more womanist biblical scholars deal with the madness and absurdity of oppression in scriptures: calling for accountability and change. They expose systemic and personal evil in our society, and work to transform that evil, albeit apathy, abuse, or affliction. Womanist theology³ is the study or discipline of God-talk that emerges out of the rich yet oppressive experience of African diasporan women. Such theology analyzes human individual and social behavior dialogically with the Divine toward seeing the ramifications of injustice. Such injustices produce an oppressive malaise and an abuse of power. Womanist theology sees, studies, and seeks to exorcise oppressive evil, moving towards change, balance, and promise.

Womanist biblical theology merges the two disciplines to examine and learn from biblical texts to affect the survival, wholeness, and health of all people. As a Christian Womanist, I am a Womanist scholar, storyteller, preacher, and performer. My belief in the Christian story with an appreciation for God's revelation through many faiths supports a theological bent and ethical sensibility toward creating new avenues of possibility and communal solidarity. Consequently, my use of Womanist interdisciplinary scholarship embodies reformation. Such reformation shapes a reading of biblical texts that yearn for an implementation of social justice that champions immediacy and inclusivity. Some biblical texts make such a quest next to impossible. Yet, I search for a way to champion the freedom, dignity and justice for all people, an overture to a symphonic praxis of morality, to the orchestration of sacred words, of poetics.

Attending the 2018 Consultation of African and African Diasporan Women in Religion and Theology, “Embodying Courage: Black Women and Girls’ Lives Matter,” Salvador, Bahia, Brazil, July 9-13, 2018, profoundly inspires and challenges me to celebrate the impact of African lived traditions and the creative resilience of the embodied beauty and power of Black women in my methodological strategies. The embodied, enduring love for the divine and humanity as living testimony within conference presenters and attendees, particularly of Afro-Brazilian women scholar activists, sit with me as I write.

“Where Shall My Wondering Soul Begin?”: Incarnation of Global Oppression and Fear-Based Hatred

“Where Shall My Wondering Soul Begin?” proclaims an evangelical conversion experience signaling deliverance from hell,⁴ a much needed atmosphere in our current climate of hate-mongering, which demonizes black and brown bodies, requiring a #BlackLivesMatter [BLM] movement. BLM in the United States, born out of protest against state sanctioned murders of usually unarmed black bodies, from Ferguson, to Florida to Baltimore and beyond involves church groups, traditional religious leaders, and a new generation of civil rights activists who engage a type of spiritual practice that uses language of health and wellness to convey meaning, heal grief and trauma, reduce burn-out, and encourage organizational efficiency. Activists create altars using sacred symbols and images from multiple faiths to hold space for the murdered and pray for the oppressed, to gain reprieve from sadness and rage. Many activists, like Patrisse Marie Cullors-Brignac, engage this work as philosophical, spiritual practice to transform the treatment of the community and the way the community organizes and views itself. Cullors-Brignac finds significant the question regarding what it takes for people to live authentic, full humanity while according others their full dignity, engaging spirit to connect deeply and powerfully with something bigger than us. Such spirituality saves souls. Many **BLM affiliated organizations see the fight to save people’s lives daily oppressed by state violence and heavy policing** as a focus on holistic health and wellness, a political stance framed to create a new way of resistance. The focus concerns changing policy, lives, and culture, to create a new vision of freedom for all. This shift involves dismantling the martyr mentality where people burn out, to an ethos of self-care first. Such praxis brings healing to traumatized communities, reclaims health, and loves black bodies as resilient resistance, embracing leadership that is not mostly male and hetero-normative.⁵ Many women are on the front lines of this revolution.

Roslyn Satchel, an AME minister and part of BLM Los Angeles, notes that while some use the media to oppress persons of all ethnicities, BLM is a movement working so that societal, judicial, and cultural systems can no longer systematically murder, demise, or imprison black lives without an adequate defense. BLM embrace civic engagement to achieve justice. BLM affirms the natural, authentic, organic gifts of black folk honoring their contributions to society and humanity, celebrating their resilience amidst deadly state-sanctioned oppression. Too often, children without strong spiritual and familial support, suffer due to color, national origins, sexuality, and sexual orientation, ability, emotional, cognitive, and physical differences. Without apology, BLM must also acknowledge that all Asian, all brown, all lives matter in the cause of social inequity and injustice. BLM makes sweat equity and love

central, while creating a political project that engages social media and being street activists, in lives of the people most in need.⁶

Some BlackLivesMatter activists have created practical theologies in search of racial justice that posit God **made black people in God's image**, although BLM began in a secular context, notes Gunning Francis. Osagyefo Sekou champions that if BlackLivesMatter is a word, then Ferguson, and we might argue other sites of lynched/assassinated black bodies, is a word made flesh. Toward this end, many seminaries and theological schools recognize the need to explore the cultural context of the originating crises by critically engaging the role and function of the church as we deal with the evils of white patriarchal misogynistic supremacy and racism. Pastor Activist **Michael McBride, leader of the "Live Free Campaign" of PICO National Network, helps various coalitions create** sermon series and curriculum to help participants name and grieve the horrific, implicit bias, and press the case that justice is mandatory for Christians.⁷ Given the Emancipation Proclamation, the 13th Amendment to the US Constitution which abolished slavery, and the 1960s Civil Rights Movement, why are we yet dealing with murder and horrific violence around race?

In his seminal work, *Begrimed and Black: Christian Traditions on Blacks and Blackness*, Robert E. Hood articulates the development of Western attitudes regarding color prejudice, religious roots of racism, the mythic, negative demonization of black as skin color, blackness as evil, darkness, wickedness, dread, and the erotic—sexual power, sensuality, and magnetism. Analyzing the history of ideas, popular movements, and pictorial images, he documents the inception and growth of the myth of black carnality, mingled with disdain and desire, anxiety and attraction. His keen observances of cultural, particularly Christian representation locates links between blackness, sexuality, evil and magic beginning with Greco-Roman and biblical sources. Tragically, Christian doctrine and traditions relegated millions of kidnapped Africans to the dehumanizing horrors of enslavement in the Americas and the Caribbean. Three colossal historical events guaranteed that Christianity and Christendom would define black skin and blackness as negative and inferior: fall of Edessa to Muslims (12th century); Bubonic (black) plague (14th century); and African slave trade (15th century). In sum, lynchings, across the spectrum, reflect three challenges in black/white relationships: curiosity and fascination with the color black; intrigue and fear regarding mythic, erotic, sexual proficiency of blacks, involving a host of images including whores, mammies, Jezebels, studs, and the resulting miscegenation; and violence as contempt and confrontation by whites to the darkening of America. Thus, whoever controls image of a culture or a people can dominate and create the identity of the culture and the people.⁸ The socio-historical trajectory mined in Hood's work gets expanded further in a twenty-first century prophetic lament.

Writing *Stand Your Ground: Black Bodies and the Justice of God*,⁹ in response to the vigilante killing of Trayvon Martin by George Zimmerman, Kelly Brown Douglas, Episcopal priest, professor, mother, Director of the Episcopal School at Union Theological Seminary, New York, then based in the Baltimore area, analyzed and **agonized with her students over Freddie Gray's execution, another black males' death in police custody.** Douglas argues that white bodies automatically have certain privileges, the capacity to be free in any space that has not been

granted black bodies. The enslavement that viewed black bodies as chattel was not then, nor has it ever been intended to be a free space. Whenever black bodies have experienced a bit of increased liberty, from emancipation through the twenty-first century, backlash ensued. Douglas posits that while the black church historically served as a bastion of survival, resistance, and liberation and continues to do so, given the struggles for the black community, the church has abandoned much of the black underclass. Too often, poor black people are at the effect of gross severe poverty, trapped in inner cities. Wider society, nor the religious community has adequately responded to the impoverished of all colors. Many black young people feel alienated from the black church. Yet, the black community often responds to the black church as in Baltimore. Too often the media loops images of negative depictions, like rioters, but fail to show black clergy marching through those neighborhoods and praying on the night of the riots, which people respected, and then went home. The absurdity of claiming hope and the justice of God, amid crucifying realities is the paradox of the cross in Christianity. Black people can believe because they know God shares their suffering. Thus Trayvon **Martin's father could say, "My faith is unshattered," in facing his son's death.**¹⁰ In the words of **Martin Luther King, Jr., "where do we go from here?"**

Fifty years after the 1960s civil rights movement, some black clergy acknowledge that often they are not the leaders, and their sanctuaries are no longer ground zero for **today's** civil rights movement. Many African-American churches today struggle with how to connect with young adults who are unchurched and agonize over whether to focus on larger societal issues or black concerns only. The challenges pertain to issues of inclusivity around sexuality, generational divide, a sense of privilege, and the particular focus of the contemporary movement. On **"Black Lives Matter" Sunday, in churches working on social justice activism, faith groups continue to** critique decisions by grand juries and other adjudicatory bodies who fail to indict white police officers for killing unarmed black persons, on the streets, in the back of patrol cars/paddy wagons, and in jails.¹¹ Themes of oppression that give rise to #blacklivesmatter find resonance in issues generating #metoo.

Tarana Burke sat with a 13-year-old girl who had been sexually abused, in 1997; a decade later she created the #metoo campaign and Just Be Inc., a nonprofit organization, to help victims of sexual assault and harassment. October 2017, Actress Alyssa Milano, created a hashtag, using #metoo without initially crediting Burke with the moniker. Many women of color indicated that Burke specifically, and nonwhite women in general, do not receive support from prominent white feminists. Milano sought to make vocal the plight of sexual abuse victims, in the wake of accusations of sexual harassment and assault against Hollywood producer Harvey Weinstein. Milano reached out to Burke and publically credited her for the #metoo campaign **on television program "Good Morning America."** Both women note that the campaign is much larger than them.¹² Why #metoo, and why now?

To understand the reality of #metoo, one must see the systematic ways in which society daily suppresses women, the poor, and persons of color. Acts and words impose silence, and quiet is what is sought. Sometimes people remain quiet for the sake of serenity and introspection; sometimes perpetrators and abusers silence others to gain control. Silence causes suffering without remedy, serves as fertilizer for hypocrisy, and assures criminals remain

untouched. When crime renders people silent, the imposed voicelessness dehumanizes them. Words connect us; silence disconnects. When others fail to listen to stories of abuse and being violated, pain results. A liberated, valued person can tell her/his story; people listen. When one can speak and help society no longer tolerate the despicable, change happens. Silence sanctions and empowers misogyny, poverty, homophobia, racism, colonialism, ableism—a plethora of ways in which people oppress. Valuing all voices creates justice.¹³ The work of #metoo transcends naming powerful abusers and bringing them to justice or signifying a moment in history. Rather, for Burke, who works out of the offices of Girls for Gender Equity, Brooklyn, New York, the purpose is to engage movement over time to benefit survivors of sexual violence and engage a sustained national dialogue.¹⁴

The #metoo campaign intentionally makes every person harassed and assaulted visible, and shows that harassment and violence are normative. Such exposure heightens the collective awareness so those perpetrated against know they are not alone, and more people commit to change this reality. The impromptu galvanizing of assault and harassment survivors allow them to transcend the usual responses of shaming and disbelief, as it seems most of the public finds the behavior socially unacceptable. Hiscarella, of the Women in Theology [WIT] collective reminds us that perpetrators can own up to their behavior, but not in a manner that coopts the #metoo campaign, and WIT can use this platform as “**cover** for disclosing the perpetration of sexual harm.”¹⁵ Sometimes, an apparent public pronouncement does not result in total sanction or reprimand, notably with private ecclesial-related institutions.

When the Southwest Baptist Theological Seminary removed their school's president, Paige Patterson, from his job after a criticism because he counseled sexually abused, raped, and domestic abuse victims to pray for their perpetrators and not take actions or report to authorities, thousands of Southern Baptist female members signed a letter condemning Patterson. They had to face their sense of violation and betrayal. Unfortunately, the trustees gave him the title of president emeritus, continue to pay him, and allow him to live on the campus. As such, his power and leadership really was not diminished.¹⁶ Is scripture an option for addressing this violence?

- Scripture provides a radical matrix for grasping anger and forgiveness in the world of #metoo, as it **speaks to violence against women in various ways. Whereas King David responds to his daughter's Tamar's rape by** her brother Amnon with impotent anger (2 Sam 13), brother Absalom responds with murdering the perpetrator. One reading is that violence and the silence must never happen. In Genesis 20, divine outrage is the response to violence **through other people's voices.** Scripture also **communicates God's outrage** over violence against women through the words of various people in the narrative. Abraham lies to Abimelech saying Sarah is his sister rather than his wife (technically she is his half-sister and his wife), sanctioning Abimelech to take and have sex with Sarah. In a dream, prior to that act, God visits Abimelech, speaks divine anger through him, and warns him not to rape Sarai. Conversely, too many times men exact violent acts on women, or fail to respond when violence occurs: Isaac and Rebekah (Gen. 26); Jacob and Dinah (Gen. 34); the Levite and his concubine (Judges 19). There are places in Deuteronomy that specifically sanction domestic violence. Because women were the property of their dads or

husbands, too often, women do not matter. God seems to be indifferent, and too often many of these texts do not appear in the lectionary, so they are not on the preaching agenda.¹⁷ According to FaithTrust Institute, **a national, multifaith, multicultural training and education organization with global reach, working to end sexual and domestic violence, one in every four women will experience domestic violence in her lifetime;** boys who witness domestic violence are twice as likely to abuse their own partners and children when they become adults; victims of sexual violence can be of any age, gender, race, culture, sexual orientation, economic status or faith tradition. Studies show that one in three girls and one in six boys will be sexually abused by age 18.¹⁸ What happened to love God, love self, and love neighbor (Luke 10:27), and act justly, love mercy, walk humbly with God (Micah 6:8)?

Despite some problematic moves, the #metoo movement challenges the church, to find a more biblical understanding of righteous anger, justice, and forgiveness, especially in the context of sexual violence. Too often, the one perpetrated against is blamed for the crime and not encouraged to report the sexual violence, or to seek justice, or like Habakkuk, to remind God of the pain, the time of waiting while God seems not to listen (1:2). The psalms of lament cry out in anger for God to right wrong; imprecatory (cursing) psalms demand divine vengeance on evil perpetrators; that we must name and renounce evil (Gen. 18:25). Jen Michel argues that biblical texts inspire trust **that God's righteousness requires moral judgment of evil. Some Christian interpreters posit that this message** culminates in the Cross--the site of divine mercy and divine anger at sin. Justice must be a work alongside forgiveness, to affect restorative justice, for those perpetrated against and for perpetrators of sexual violence. Along with fury of #metoo, processes need to be in place to help perpetrators see and name the damage they have done, to accept responsibility, and to work toward healing, for God loves and radically identifies with the wounded and the perpetrator.¹⁹ We must be careful to not glorify the cross in a manner where we make blood a talisman, martyrdom a goal, and romanticize and sacralize violence.

Hark the Herald Angels Sing: Analyzing Selected Wesleyan Hymns and Related Scriptures

"Hark the Herald Angels Sing," is an announcement and summons for all to hear and thus know, the presence, the revealed love of God embodied in Jesus, the new born king. This Christmas hymn makes a great metaphor for analyzing Wesleyan hymns and exegeting related scriptures, honoring works that celebrate life, ministry, doctrine, sacraments, community, eschatological resurrection and hope by an extraordinary poetic word painter as hymn writer.²⁰ Of the thousands of hymns written by Charles Wesley that reflect his theological underpinnings, this essay examines three well-known hymns of the church: **"A Charge to Keep I Have"; "And Are We Yet Alive"; and "Loves Desires All Loves Excelling."**

"A Charge to Keep I Have"

"A Charge to Keep I Have" like all Wesley hymns, emanates from his understanding of scripture. Various scholars find Wesley's reading of Matthew Henry's Commentary on Leviticus 8:36, the end of the ritual for the ordination of priests, essential, where one must follow the charge or command of God, along

with 2 Peter 1:10, Hosea 6:2, and Matthew 26:41. This hymn compels commitment without exception, being in relationship with and glorifying God, out of loving duty, be accountable, and fulfill the call God has **on one's life. The call requires service today**, as God equips us, being aware that we are accountable. Aware of the need for support, the singer implores, almost commands divine support to help one engage in **prayer and being watchful. If one is not faithful and serves, the outcome cannot be good.** "A Charge to Keep," sets a high standard for engaging in spiritual and social revival and renewal, as one cannot help but commit.²¹ We sense a tension between call and election, and how revived, we stand before –wedded to God.

Based largely on Leviticus 8:35b, which chronicles the aftermath of the consecration of Aaron and his sons, Wesley highlights the words die and charge, aware of connections between consecration and **divine call to obedience on one's life over against the human capacity and ability for disciplined response** as Christian vocation and personal engagement around holiness or divine presence. Kimbrough posits four foci of commitment from this hymn: (1) God calls every individual to intimate, responsible stewardship of **the gift of life;** (2) **God's call us to contemporary, holistic, committed service;** (3) **God's charge is one of heightened mindfulness of divine presence rooted in concert with daily accountability;** (4) **God's charge to believers requires disciplined spiritual practices of prayer and contemplation where people visualize, verify, and intensify their dependence on God.**²²

The power of this hymn swells and engages collective human hearts/spirits and minds when sung acapella, or with accompaniment, as solo or by the congregation. The stately elegance of the BOYLSTON meter in $\frac{3}{4}$ time invokes covenantal commitment undergirded by divine presence. DENNIS meter (also used for "Blest be the Tie that Binds," also in $\frac{3}{4}$ time, has a feel of reunion and Auld Lang Syne, thus we were here last year; we rejoice we meet again, and we pray to see each other again next year. A third performance practice style involves the hymn lined out as solo or with call and response, invoking memory of times past when God provided, was faithful, and thus invites, compels us to **Lining a hymn is a common art form that has been practiced for centuries. A leader, or precentor, raises the song by reciting a lyric, and the congregation carols the line back. This is done a cappella and follows a distinct melody that may sound a bit haphazard and improvisatory to the untrained ear. With such an old practice, it has many names: lining-out, surge-singing, deaconing, long meter, or Dr. Watts (named after 17th century Englishman and songwriter Isaac Watts who produced hymnals. This method of singing originated in England to compensate for the lack of hymnals and facilitating participation for illiterate parishioners.**²³

“And Are We Yet Alive”

Wesley wrote “And Are We Yet Alive,” during years of tremendous opposition from many Anglican clerics who also encouraged their congregants to be in opposition, and both Wesley brothers were subject of mob violence. Framed by such conflicts and struggles, the Wesley’s knew God protected and save them. The song celebrates that believers come together annually to glorify God, honoring divine love, a love that sustains, and is constant. Such love compels one to live life as a way of the cross, embracing Christ’s self-emptying, self-giving love. Congregants forever celebrate God’s redeeming love, and do not boast of their own power or accomplishments.²⁴

“And Are We Yet Alive” brims with Wesleyan theological characteristics: sanctification and perfection, prevenient grace, mission and service. Amidst the polarities and schisms brewing in United Methodism, this hymn offers a dialogical vision, toward togetherness. The hymn reflects that there are troubles and conflicts, fighting and fears within families, congregations, and society. Nevertheless, our lives are hid in God; ultimately in God, God’s promises, and unconditional love, collectively we can come to gain heightened perspective. Instead of divisions of gender, race, sexual orientation, class, and denominational identity politics, if we look to God and remember the words of Jesus that indicate the most important Hebrew law, or the key to eternal life, or the key to salvation is to love God, love self, love neighbor (Luke 10:25-27), we can be in communion. God’s loving, redeeming power, saves us, until “we can sin no more.”²⁵ The related scriptures include three Pauline texts.

Philippians 3:14 signals a realized eschatology embracing the distinctive prize of the heavenly/upward call of God in Christ Jesus, as revelation. Galatians 6:14 invokes an awe and sense of humility, where one commits to champion only the cross of our Lord Jesus Christ. The cross was portal by which the world has been crucified to Paul, and Paul to the world. Paul encourages believers at Thessalonica to spread the gospel, not for self-aggrandizement, but in gratitude (1 Thessalonians 2:16); to stand firm in God, in joy, and pray for restored faith, despite any distress and persecution (3:10); that God wills for their sanctification, encouraging them to live a disciplined life of abstinence and holiness, otherwise, they reject God (4:17); and with the approaching day of the Lord, they are destined for salvation (5:11). Grace, gratitude, and a life of intimacy with God invite and compel believers to live a life of holiness permeates “And Are we Yet Alive.”

Since Charles Wesley wrote this hymn, Methodists use it at the opening of annual conferences, singing, celebrating, and recalling the events of the past year. John Wesley's use of the text imbedded it in the Methodist psyche, but his editing significantly altered the theology of Charles' text. The original four

stanzas represent Wesleyan "way of salvation." The hymn begins by reflecting on the presence of God's prevenient grace with us, preserving and protecting, while we are apart; God's justifying grace saves us from sin and embraces **us with righteousness. God's redeeming grace saves and regenerates us. The omitted stanza reminds us that God's sanctifying grace works within us until we meet Christ face to face,** which moves us from imperfection to perfection; that is sanctification, where we become like our Lord. Some scholars, mindful that Charles Wesley enjoyed using scripture in his texts, with about sixteen in this hymn, also see this text connected to All Saints Sunday, in the lectionary, Year A. Some of the hymn tunes include ST. MICHAEL, ST THOMAS; AND DENNIS, **reflecting artistic sentiments with "And Are We Yet Alive."**²⁶

"Loves Divine All Loves Excelling"

Divine love is the source, beginning, and end of all love. This prayer hymn names God as source of unlimited, boundless love. We are to pray for others and ourselves, so that all people can know salvific **freedom, and receive God's grace revealed in the self-giving love of Jesus Christ.** Love, the premier priority in our lives, generates our creation anew, which unfolds eschatologically, between that which is no longer, and that which has not yet occurred. All need to grow in love, which blesses us to be lost in love wonder, and praise.²⁷

Love permeates the language and the meaning of this hymn. Wesley desired to be ensconced in **divine love, and the hymn teaches one how to grow in love. The power of God's love** lives in those who **confess Jesus as God's son; and confessing God is love, then God** abides in us. Such love becomes perfected, so that as God is, so are we (1 John 4:17). Given the confidence believers have in the revealed God, the competence comes because the Spirit gives new life, a new covenant. The beauty of this love unfolds for the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom (2 Cor 3:18). A song of sanctifying and perfecting grace, the hymn is majestic, and one of celebration, evident in hymn tunes BEECHER, HYFRYDOL, and CWM RHONDDA, in $\frac{3}{4}$, 4/4, an 4/4 time respectively.

This prayer hymn of sanctification acknowledges God as the source of infinite love. In concert with such love, one prays that others will experience this love and receive divine grace which helps one live the love of Christ. The prayer includes the desire to mature in love and eschatologically, be created anew between that which no longer exist, and that which is yet to come. To know and experience such love, it is critical that one is open to an ongoing, continuing, sanctifying creative process within us.²⁸

Within the process of sanctification, Christians do make mistakes, though the Wesleys do not label these transgressions as "sin" when believers remain willing to be transformed by God's love in them, to let Christ's heart and mind fully dwell in them toward becoming new creatures. Thus, the Wesleys view Christian perfection as the

ongoing sanctification that God effects in the believer's heart and mind through Christ. The assurance of receiving salvation involves an intellectual, emotional, and spiritual experience, an inward movement of heart and soul that knows salvation has been received. This experience **champions a profound sense of Christ's justifying love, evidenced in the hymn, "Love divine, all loves excelling."** In this powerful hymn, Jesus is love; Jesus loves, and to participate in relationship with his divine character is to know love as generating power. That power saves, liberates/delivers, and creates us anew. This love is immediate, our beginning and end; it can restore, and is all encompassing of our reality. Our response to such graced love, love we want to inherit, is to love. Love moves us powerfully to serve, worship, pray, praise, experiencing sanctified perfection, turning us from sin. Love, having made us anew, continually changes us from glory into glory, in wonderment and worship. "Love Divine," as theological spirituality embraces Schleiermacher's absolute dependence on divine love, where we desire ourselves to be fixed and transformed by Christ's spirit, assuming like the Psalmists, that God is answering our prayers. We respond with service and worship.²⁹

Maker, in Whom We Live: Charles Wesley's Engagement of Grace, Love, and Restoration

"Maker, in Whom We Live," celebrates the Trinitarian, unconditional, prevenient grace dispensing God, which makes this a great metaphor for Charles Wesley's contributions to Christian liturgy and life, the connections between creation and salvation, placing mystery prominently.³⁰ In brief, who is Charles Wesley? Charles Wesley, wrote over 6,500 hymn texts in his 81 years (1707-88), during an age of personal and global change. From a family of 18 children, Wesley was sickly during infancy, before he rallied and began to thrive. As an adult, he studied, traveled, married, served a church and wrestled with his own conversion; he lived and served during a time of change.

Centered in his faith, Wesley cherished and lived out a Christology around Christ's wonderful gift of an ever-new beginning, reflected in his powerful hymns of hope.³¹

Scholars celebrate Charles Wesley, poet laureate of Methodism, as one who created, crafted, and communicated an experiential, contextual, Christian theological doctrine that conveyed a sense of immediacy, grounded in worship and covenantal service of God. **Some champion Wesley's contribution as theological doxology,** as his hymns make pronouncements to God and about God: theology in hymns, as praxis. Several volumes of hymns address Wesleyan-Arminian soteriology versus strict Calvinism, controversies around the Eucharist and other particular Anglican "means of grace"; Trinitarian hymns combating deism; Christian apologetics, and theological treatment of Christmas and Easter. Wesley's theology, biblical mosaics from the Book of Common Prayer steeped in song, also reflects thinkers like Augustine and Luther. He often exegetes original biblical languages to create his lyrics, and hermeneutically uses scripture to explicate other scripture in his poetry. Viewing Jesus as the messiah promised in the Hebrew Bible, Wesley personalizes the gospel, making clear **Jesus dies for me, for you.** Wesley's redemptive theology foregrounds in most hymns particular words, including love, (a transforming power that generates the Christ-event and as renewing power, flows through one's Christian life, as the Holy Spirit forms Jesus

Christ within the individual, toward complete sanctification); blood (Jesus' salvific death), and grace (God's salvific, reconciling unmerited kindness revealed in the Christ-event, received amid faith; a gift which penetrates our sin and moves one to honor God and receive Christ). While grace is a requirement for salvation, one can refuse the gift. Wesley marries grace with praise (personal, experiential declarations about and to God as theological, poetical doxology: signifying those signifying a faithful heart—a testimony to his Christology that honors Jesus' humanity, messiahship, lordship, and full divinity). Ultimately, all Wesley's hymns celebrate full, redemptive salvation that liberates an individual holistically towards knowing Christian perfection or sanctification, which gives one total freedom from guilt and sin.³²

A poet and evangelist, Charles Wesley paints doctrinal moments using Christological and Pneumatological languages to frame his understanding of grace, metaphorically divine initiative. Wesleyan theology, steeped in scripture, employs cosmological, anthropological, and pneumatological themes celebrating prevenient grace. Prevenient or preventing grace is the unmerited favor, or forms of the realized love and goodness of God; that is divine loving immediate presence in our lives, which comes before human action. God provides the possibility of knowing the good and corrupt humanity amidst prevenient grace. One needs divine prevenient grace to be able to choose appropriately. The Wesleys posited that sanctification follows justification, viewing grace as divine **enablement/saving power and pardon. Charles Wesley links prevenient grace with Christ's atonement: a vast expanse of divine mercy.** Both brothers argued universal atonement, where salvation requires a personal response to proclamation, or to preventing grace, or the light of truth. Frequently juxtaposing or conjoining the terms Spirit and **grace, prevenient grace depicts the Holy Spirit's activity.** Sometimes Wesley uses the concept of preventing grace to **describe the Holy Spirit's initiative. Wesley engages several biblical metaphors to talk about divine activity/initiatives: seed, talent, light. In Wesley's theology, prevenient grace functions** as divine restoration of the will so one can respond to an invitation of salvation; openness to divine prevenient acts is an invitation to experience additional divine influence; God preveniently limits humanity from sin; and God graciously initiates and extends free grace to prepare humanity for preaching steeped in the Gospel.³³ Preaching, music, and traditions arise within cultural contexts.

Clifford Hospital posits that our major religious and cultural traditions engage dominant myths that use a limited number of basic motifs or structures that pull from universal human experiences that incorporate limited number of common symbols; three activities, three experiences. Significantly, Charles Wesley uses these basic structures and symbols to mediate his understanding of the Christian message. Three are forms of activity, three are experiences. First, conflict and struggle use military myths, with battle imagery. The second is the journey as quest, towards a positive goal, probably driven by an instinctive restless human spirit, a search for something better. The classic symbols related to this structure are all forms of treasure, something precious; in the myths they are likely to be gold, jewels, the Holy Grail, the Golden Fleece, a plant of healing or immortality. The third myth is journey as escape, from negative conditions or forces— from bondage, danger, oppression and turmoil. A positive focus

involves freedom from negative occurrences. The major symbols of the negative include Egypt, Babylon; labyrinth, knot, prison; storm or tempest; positive symbols include those of escape — crossing a body of water; a path through the wilderness; a safe haven, a rock; keys, windows, door, ladder. The transformation from loss of vitality to a renewal of vitality is the fourth myth. Negatively, the basic experience pertains to loss of energy, tiring, ultimately tiring in death. Positively, the experience includes renewal of energy, awakening, rebirth, resurrection. Negative variants include sickness, hunger and thirst, which can lead to death; their positive aspects include healing and the satiation of hunger and thirst. Moving from personal interaction to a renewal of such interaction (e.g., friendship and love) is the fifth myth: classically, from lost to found, from separation to togetherness. Common opposing symbols include far country/home; cold/warmth (fire again); dark/light; city/country. Personal symbols include friend, mother, father, the beloved; e.g., in the New Testament, the parable of the Prodigal Son (Luke 15: 11-24). Six, involves an evolution from disintegration to wholeness, at a personal, internal, or societal level. Variants on the basic motif include: dissension/harmony; division/unity; tension/peace; chaos/order. Frequent biblical, polar symbols include **wilderness/city (e.g., Jerusalem); storm/ haven (rock, home); dirt/tidiness.** In Wesley's use of such basic mythic structures and symbols, he had a vast, intimate knowledge of biblical texts and could detect the power of biblical archetypal structures and symbols, which allowed him to create exquisite religious poetry uniquely combining a strong theology with dynamic, continuous, unified imagery. To revitalize worship we might be more sensitive to his powerful imagery. Excessive use of hymns which are too intellectual, too abstract, or too dependent on contemporary jargon and linguistic praxis, might be destructive.³⁴

Whereas we often read Charles Wesley through the interpretive lens of his brother John, because they often co-published works and Charles **did not create a systematic theology, by following Randy Maddox's read to view the Wesleys through a practical theology that concerns transformation, holistic, rooted in praxis, is contextual, and occasional, one can ascertain Charles Wesley's understanding** of means of grace.³⁵ Purpose and function of the means of grace (fasting, prayer, sacrament, reading scripture,) involve the challenges to understanding the term, as **part of God's commands, and related to renewal in Christian life. Responding to certain misunderstandings** regarding means of grace within Methodism and pietism, Wesley posits that prayer, studying scripture, fasting, and the Eucharist are components of a means of grace, of expressing Christian life and faith. The means of grace are experiential, **providing an epistemology, a conduit for knowing God's relational love for oneself, awakening a new life** of faith. While a part of Christian piety, engaging the means of grace is not about our feelings or the particularity of experiencing them, but **requires a changed heart where we seek and encounter God through them, receiving God's** grace. Outward faithful obedience correlates with inward transformation. A proponent of universal redemption, Wesley views the means of grace as experiences of repentance and renewal amidst relationship with God, as one traverses the experiences of nature (law of sin), experiences of being almost wakened (law of conscience/mind), and new birth in Jesus Christ (law of the Spirit of life). The means of grace, an experience of holiness, continues as one actively waits amid reality of temptation; as opposed to his brother John, Charles Wesley does not think one can

attain perfection in life on earth. In sum, Charles Wesley's journal entries, sermons, and hymns reflect his thought as to how means of grace as Christian practices create, sustain, and encourage changed human hearts and minds toward holy godliness. He views Methodist societies, the church, as a community of loving fellowship in Christ empowered by God's grace.³⁶

In his work volume, *Radical Grace: Justice for the Poor and Marginalized—Charles Wesley's Views for the Twenty-First Century* (Cascade), S. T. Kimbrough, Jr., thoroughly mines the socio-historical, legal context, religious practices, and theological agenda as he analyzes Wesley's passion for and understanding of rampant 18th century poverty, their ostracization, punishment, and execution. Wesley's sermons reflect the connection between faith and works and notion of *diakonia* in concert with mission. This connectivity relates to an Arminian notion of grace, which marries how one treats the poor and Christ. Wesleyan anthropology celebrates acts of generosity and a radical notion of grace interwoven throughout the various components of worship, from preaching and prayer to invitation and Eucharist. Though often shunned by society, the poor are God's chosen, how people treat them reflects one's theological praxis, one's understanding of applied universal grace. One cannot simply give alms to the poor, the poor must be totally integrated into one's existence. Wesley fully integrates his anthropology and privileges no class or group. Rather, the holistic approach of compassion demands radical stewardship, for the poor are essential component of the divine plan of sanctification.³⁷ Reading the commitment to the poor, indicates a critical reality for the plight of those victimized, abused, and sometimes murdered amid the #BlackLivesMatter and #metoo constituencies. Just as the poor must be a focus, the lives and souls of African peoples and women must matter, be respected, be included, and be honored.³⁸

How Happy Are Thy Servants Lord: An 18th Century Embodied, Enduring Love Speaking to 21st Century Hate
"How Happy Are Thy Servants Lord" expresses the embodied reality of those experiencing divine love in community, with sisters and brothers, loving God, loving people. Communities shaped by divine, awesome grace are themselves holy.³⁹ We worship, we live; we love and grow in sanctified love and serenity, as Eucharist: one faith, one hope, one God, who work together, and can agree to disagree without being disagreeable. In this spirit, weaving together concepts of Wesleyan doctrine, theopoetics and scriptural ethos of selected Wesleyan hymns, framed by the socio-political, theological ethics of womanist thought, connects to posit a prolegomena of where do we go from here to address the tragic realities of #blacklivesmatter and #metoo.

"A Charge to Keep I/We Have": Rooted in Graced Love

For churches to be vital, living bodies of Christ who connect with the concerns of society, our first premise arising out of divinely-generated prevenient grace means that regardless of one's gender, race, class, ability, sexual orientation we are to love. Love requires respect and means seeing the image of God in everyone. To do so requires empowering individuals to analyze and become cognizant of systemic, ingrained biases every aspect of culture. Given there are two energies in the universe, love and fear, it is crucial for us to name the fear, learn its roots, and be open and honest in our relationships. To change systemic biases cannot happen overnight, but it can begin with

persons working together, appreciating each other. We need embrace a covenant, a charge to change the rules of the game. From a womanist perspective, to affect #blacklivesmatter and #metoo, fear and fascination of blackness and need to control and oppress women must stop. We must also take seriously all systemic issues of oppression—ability, age, class as they affect access amidst justice and freedom as components of salvation. We need to have courses in conflict management and critical thinking so that persons and learn how to respond graciously, rather than react violently or with disrespect. The power and privilege of whiteness needs to be addressed by white folk first. White people need to learn that no one is born white: they are born Greek, Norwegian, English, Italian, etc. They learn to be white based upon observed behaviors and cultural productions.⁴⁰ In the United States, given the violent beginnings of this country, from enslavement, the slaughter of Native persons and the theft of their lands, the double standards and polarities of men over women, the exploitation, rape, and poisoning of the land, the intention begun under Reagan and skillfully honed under Trump of removing social programming by providing tax breaks for the wealthy so funds are not available--we are an empire that is crumbling from the inside. Empires fail. Until we name the various social ills, make a commitment to change, and respect all persons, we cannot live accountable lives. By engaging spiritual disciplines, having open dialogue, and respecting the *imago dei* in all persons, regardless, we can begin to ease the fear of blackness, and thus will have no need to slaughter innocent black and brown bodies, to call police on persons in their own homes or lounging in university dorm lobbies; to gentrify lower income neighborhoods; to molest, rape, or harass women, girls, men, and boys. The hymn warns that if we claim to be believers, and are not true to our calling, and betray our trusts, we will die.

“And Are We Yet Alive”: Empowered by Redeeming Love and Gratitude

While historically, Methodists sing this hymn at annual conferences, engaging the tenets of this song as a daily **prayer brings a sense of graced gratitude to one’s awareness** and appreciation. **To see each other’s face affords** opportunity to respect every human being, living daily life as worship. Divine love empowers us, saves us, and keeps us. Ergo, by building connections between church and society, we can begin to affect change. From a womanist perspective, our priorities cannot be brick and mortar over the well-being of human lives. Conflicts and battles will arise, **yet when we understand and embrace God’s love, we greet people with respect. We communicate with** compassion, empathetic listening and discernment with heart, mind, and spirit towards a goal of shared power. Rather than romanticize the “good old days,” **which were never good for everyone, we see the troubles, do historical** analysis to determine the roots and beginnings of derision, and work with intergenerational church and societal communities of educators, entrepreneurs, economists, politicians, and persons from all areas of business, faith communities, rooted in love as a community who can make a difference. Wesley makes it clear that our goal needs to be more like Jesus. Thus, churches and other faith communities need to do partnerships with others in society to make a difference in quality education, safe environment, active social engagement, and access to sustainable, healthy food, adequate political representation, voter equity, and shifting our concept of capitalism from greed and a

sense of lack to shared governance and empowered access. This hymn reminds us to not take life for granted, and daily to be rooted in divine love with gratitude.

“Loves Divine All Loves Excelling”: Transforming the Mundane to the Magnificent

So often, our understanding of love is fractured or limited depending upon our perceptions and lived experiences. Historically, in Christian thought, we speak of three types of love—filial (sibling), eros (sexual), and agape (divine unconditional, unlimited). This hymn invites and compels us to ground all love in God. If we have the courage and tenacity to embrace such depths of love, everything changes. Such love brings joy, mercy, justice, and compassion. Love erases fear; fear nurtures doubt, sense of lack, need to control and manipulate, as oppression and domination. Fear encourages hierarchal governance and nurtures white patriarchal supremacist misogyny. This hate/fear-based philosophy permeates U.S. culture systemically. Socio-cultural myths permeate print and social media. Christian doctrine, constitutional, state, and local laws support racist, sexist, classist, ablelist ecologies and cosmologies. This philosophy values persons based upon income, socio-cultural location, access, and notoriety. The good news is that we can no longer be delusional about the time of day, the nature of discourse, who has power, and what has value on Wall Street and Main Street. As such, transforming such a monster of exclusion is a major challenge and may not see substantive change in our lifetimes. However, Wesley would posit that even as we deal with troubles, the loving Spirit can breathe into our anxious lives. With such a Pentecost, we can find rest, gain clarity, and choose to reshape our entire lives. When we rely solely on God for wisdom and inspiration, even while honoring the separation of Church and State, we can frame our conversations regarding all structures and programming based on love as respect. From a womanist perspective, all voices are heard and at the table, and in the planning and implementation of change, justice and salvific freedom are central goals. Education, as a tool of transformation which glorifies God, allows for restoration and empowerment. In a world framed by and rooted in divine love, where salvific freedom can be an option for all, homelessness ends and rather than blame impoverished people for being poor, we revise our educational systems so that educational opportunities are not predicated based on color. In a world steeped in love, women do not die needlessly due to pregnancy complications; emotional, psychological, physical abuse is no longer normative; rooted in Wesleyan divine love, we recognize and learn from the past, we live in the present, and we plan well for the future, being good stewards of everything, recognizing that the earth, all of creation belongs to God.

¹ Charles Yrigoyen, Jr., *Praising the God of Grace: The Theology of Charles Wesley's Hymns* (Nashville: Abingdon, 2005), 6.

² Alice Walker, *In Search of our Mother's Gardens: Womanist Prose* (New York: Harcourt Brace Jovanovich, 1983), xi.

³ Diana L. Hayes, "And When We Speak: To Be Black, Catholic, and Womanist," in Diana L. Hayes, and Cyprian Davis, *Taking Down Our Harps* (Maryknoll, NY: Orbis Press, 1998), 102-119.

⁴ John R. Tyson *Assist Me to Proclaim: The Life and Hymns of Charles Wesley* (Grand Rapids, MI: William B. Eerdmans, 2007), 48.

⁵ N P R : " #metoo Movement Ripples Through Prominent Christian Community"; Interview with Rachel Martin. <https://www.npr.org/2018/05/25/614315906/#metoo-movement-ripples-through-largest-u-s-protestant-denomination>; Viewed July 21, 2018.

⁶ "The Black Church and Black Lives Matter – Faith Leaders Institute"; Center for Religion and Civic Culture; Video: Equipping faith Leaders to Empower Communities; <https://crcc.usc.edu/the-black-church-and-black-lives-matter-faith-leaders-institute/>; Viewed July 21, 2018.

⁷ Adele Banks, A year after Ferguson, a practical theology emerges around 'Black Lives Matter'; <https://religionnews.com/2015/08/07/black-lives-matter-theology-created-in-the-image-of-god/>; Viewed July 21, 2018.

⁸ Robert E. Hood, *Begrimed and Black: Christian Traditions on Blacks and Blackness* (Minneapolis, MN: Fortress, 1994), ix-xiv, 83, 84, 91, 181.

⁹ See Kelly Brown Douglas, *Stand Your Ground: Black Bodies and the Justice of God* (Maryknoll, NY: Orbis, 2015).

¹⁰ Adele M. Banks, "Q&A: From Ferguson to Baltimore, black America's faith is tested"; <https://religionnews.com/2015/05/01/qa-ferguson-baltimore-black-americas-faith-tested/>; Viewed July 21, 2018.

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¹³ Rebecca Solnit, "Silence and powerlessness go hand in hand – women's voices must be heard" <https://www.theguardian.com/commentisfree/2017/mar/08/silence-powerlessness-womens-voices-rebecca-solnit>; Viewed 7/21/2018.

¹⁴ Jocelyn Noveck, "#metoo founder 'desperate' to change narrative from 'naming and shaming'," <https://www.washingtontimes.com/news/2018/apr/15/tarana-burke-#metoo-founder-desperate-change-narrat/>; Viewed July 21, 2018.

¹⁵ Hiscarella, Women in Theology, "#metoo and Public Disclosures of Sexual Violence Perpetration: What's a Listener to Do?" <https://womenintheology.org/2017/10/17/#metoo-and-public-disclosures-of-sexual-violence-perpetration-whats-a-listener-to-do/>; Viewed July 21, 2018.

¹⁶ NPR: " #metoo Movement Ripples Through Prominent Christian Community"; Interview with Rachel Martin. <https://www.npr.org/2018/05/25/614315906/#metoo-movement-ripples-through-largest-u-s-protestant-denomination>; Viewed July 21, 2018.

¹⁷ Jen Pollock Michel, "God's Message to #metoo Victims and Perpetrators," <https://www.christianitytoday.com/women/2018/january/gods-message-to-#metoo-victims-and-perpetrators.html>; Viewed 7/21.

¹⁸ FaithTrust Institute, <http://www.faithtrustinstitute.org/>; Viewed 8/6/2018.

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²¹ C. Michael Hawn, "History of Hymns: 'A Charge to Keep I Have'" <https://www.umcdiscipleship.org/resources/history-of-hymns-a-charge-to-keep-i-have>. Viewed July 22, 2018.

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²⁵ *Via Media Methodists*, <http://wesleyanway.org/?p=519>; Viewed July 22, 2018.

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²⁸ Kimbrough, *A Heart to Praise*, 132.

²⁹ Rebecca Slough, "Changed From Glory to Glory," *Vision* (Winnipeg, Man.), 2 no 2 Fall 2001, 35-43.

³⁰ Yrigoyen, Jr., *Praising the God of Grace*, 13-23.

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³⁴ Clifford Hospital, "My Chains Fell Off, my heart was free Another Perspective on the Hymns of Charles Wesley," *Touchstone*, May 1991: 7-19.

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⁴⁰ See Thandeka, *Learning to Be White: Money, Race, and God in America* (New York, NY: Continuum, 2000).