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White Christ Black Cross examines work of the Australian Board of Missions (ABM) with a particular emphasis on the period from 1850 to 1950. The author has looked at the history of a number of ABM missions, although most attention is focused on its work in Queensland at Yarrabah.

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The term for \"White Christ\" or Hvítakristr came into currency among the heathen Icelanders at the time when pagan and Christian religions were in conflict with each other. A direct reference to this is made in the Flateyjarbók : \" Þeir sem þann sið hafa, taka nafn af þeim guði, er þeir trúa á, er heitr Hvítakristr.

Why did the Vikings call Jesus the White Christ?

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Arthur Malcolm, a stocky Aboriginal man in a maroon Fairmont, was in tears as the cavalcade drove towards Yarrabah Aboriginal community. It was October 1985 and the Yarrabah people were cheering him as he returned to the community as their new bishop, the first Aboriginal bishop in the Anglican Church. In "White Christ, Black Cross" Noel Loos interweaves his own more than twenty years' personal experience with Yarrabah and other Queensland Aboriginal communities along with the voices of Aboriginal people, missionaries, and those who sat in the pews and on subcommittees and Boards in the cities, removed from the reality of the missions. Loos embeds the historical influences and impacts of the missions in shaping Christianity in Aboriginal Australia in the reality of frontier violence, government control, segregation and neglect. Aboriginal people on the missions responded to white Christianity as part of their enforced cultural change. As control diminished, Aboriginal people responded more overtly and autonomously: some regarding Christianity as irrelevant, others adopting it in culturally satisfying ways. Through the Australian Board of Missions, the Church of England sought to convert Aboriginal people into a Europeanised compliant sub-caste, with the separation of children from their families the first step. However, increasingly the Church found itself embroiled in emerging broader social issues and changing government policies. Loos believes its support of Ernest Gribble's exposure of the 1926 Forrest River massacres indirectly set off the current 'history wars'. Nowadays, Yarrabah, one of the old mission communities, has become a centre of Christian revival, expressing an Aboriginal understanding and spirituality.

A landmark in the conversation about race and religion in America. "They put him to death by hanging him on a tree." Acts 10:39 The cross and the lynching tree are the two most emotionally charged symbols in the history of the African American community. In this powerful new work, theologian James H. Cone explores these symbols and their interconnection in the history and souls of black folk. Both the cross and the lynching tree represent the worst in human beings and at the same time a thirst for life that refuses to let the worst determine our final meaning. While the lynching tree symbolized white power and "black death," the cross symbolizes divine power and "black life" God overcoming the power of sin and death. For African Americans, the image of Jesus, hung on a tree to die, powerfully grounded their faith that God was with them, even in the suffering of the lynching era. In a work that spans social history, theology, and cultural studies, Cone explores the message of the spirituals and the power of the blues; the passion and of Emmet Till and the engaged vision of Martin Luther King, Jr.; he invokes the spirits of Billie Holiday and Langston Hughes, Fannie Lou Hamer and Ida B. Wells, and the witness of black artists, writers, preachers, and fighters for justice. And he remembers the victims, especially the 5,000 who perished during the lynching period. Through their witness he contemplates the greatest challenge of any Christian theology to explain how life can be made meaningful in the face of death and injustice.

Despite his association with the Nation of Islam, Malcolm X had an intimate relation with Christianity and Christians, which influenced his personal life and spirituality as well as his career. Lou DeCaro's Malcolm and the Cross thoroughly explores the relation between Malcolm, the Nation of Islam, and Christianity. After revealing the religious roots of the Nation of Islam in relation to Christianity, DeCaro examines Malcolm's development and contributions as an activist, journalist, orator, and revolutionist against the backdrop of his familial religious heritage. In the process, DeCaro achieves nothing less than a radical rethinking of the way we understand Malcolm X, depicting him as a religious revolutionist whose analysis of Christianity is indispensable--particularly in an era when cultic Islam, Christianity, and traditional Islam continue to represent key factors in any discussion about racism in the United States.

Christology is especially problematic for feminists. Because Jesus was undeniably male and because the Christian church claims him as the unique God-bearer, feminist christology confronts the dual tasks of explaining the significance of a male God-bearer for women and creating a christological model adequate to feminist experience. Jacquelyn Grant rehearses the development and challenges of feminist christology and argues that, because it has reflected the experience of White women predominantly, it fails to speak to the concerns of non-white and non-western women. In response to this failure, Grant proposes a womanist theology and christology that emerge from and are adequate to the reality of contemporary Black women.

Can the gospel message of the Atonement have a liberative message for black Christians? Is there, indeed, "power in the blood of Jesus"? This study of the meaning of the cross in the African American religious experience is both comprehensive and powerful: comprehensive because it explores the meaning of the cross -- symbol of suffering and sacrifice -- from the early beginnings of Christianity through modern times, and powerful because it is written by a black woman who has experienced abuse and the oppression of field-work.

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This book covers the missionary activity in Australia conducted by non-English speaking missionaries from Catholic and Protestant mission societies from its beginnings to the end of the mission era. It looks through the eyes of the missionaries and their helpers, as well as incorporating Indigenous perspectives and offering a balanced assessment of missionary endeavour in Australia, attuned to the controversies that surround mission history. It means neither to condemn nor praise, but rather to understand the various responses of Indigenous communities, the intentions of missionaries, the agendas of the mission societies and the many tensions besetting the mission endeavour. It explores a common commitment to the supernatural and the role of intermediaries like local diplomats and evangelists from the Pacific Islands and Philippines, and emphasises the strong role played by non-English speakers in the transcultural Australian mission effort. This book is a companion to the website [German Missionaries in Australia](#) – A web-directory of intercultural encounters. The web-directory provides detailed accounts of Australian missions staffed with German speakers. The book reads laterally across the different missions and produces a completely different type of knowledge about missions. The book and its accompanying website are based on a decade of research ranging across mission archives with foreign-language sources that have not previously been accessed for a historiography of Australian missions. – A remarkable intellectual achievement, compelling reading. – Dr Niel Gunson – The range of knowledge on display here is very impressive indeed. – Professor Peter Monteath

Facts, legends, customs, and superstitions related to Christianity's most prominent symbol appear in this unique book. In simple, direct language, the author describes the cross's many forms and uses. 27 black-and-white illustrations.

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