





**Nov 11**

**Manifest Destiny War**

**Judge Kathleen Gearin**

Read *Stand Your Ground*, pp. 90-134.

1. What is Manifest Destiny? What is its mission and means?
2. How was the presence of Native Americans and emancipated black chattel to be reconciled with the narrative of Manifest Destiny? Assimilate, exterminate, or let natural extinction take place?
3. How is Manifest Destiny a declaration of war? Do you agree with Brown Douglas, "Exceptionalism authenticates itself in the form of dominating and deadly power, over space, land, and life?" Who views Manifest Destiny as a legitimate war? A call from God? How does the culture of white exceptionalism correct Emancipation, Civil Rights, the election of a black president?
4. Author's questions: How are we to understand the justice of God in relation to the slaying of young innocent black people? How are we to understand the goodness of God in the face of such evil? What is the nature of God's power in the face of a stand-your-ground culture? Where was God when Emmett and Trayvon were slain?
5. Why does the war on drugs target crack cocaine?

**Nov 18**

**A Father's Faith: The Freedom of God Rev. Angela Khabeb**

Read *Stand Your Ground*, pp. 137-170.

1. What are the competing faith claims of the stand-your-ground culture and its counter-narrative in black faith? What is faith? What gives the black faith tradition its strength and tenacity?
2. How does freedom identify who God is? How is the freedom of God the transcendence of God? How does Africa contribute to black faith? "To be created in the image of a God that is free means that the human person is meant to be free." Where can blacks live into the fullness of who they are in the image of God?
3. What do you appreciate about the author's reflections on God? "In the very use of a verb as a name, God clearly self-identifies as movement, an ongoing presence in history. In other words God is to be known by the way God moves in the world. God is not to be known by being identified with any particular people... no one can have an exclusive claim on God (160).
4. How does black faith identify with the exodus story? How does white exceptionalism identify? How is Jesus' story a counter-narrative?
5. To know that one is meant to be free yet is not free does not create a hopeless spirit but a restless one (165). What is an unshattered faith?

**Nov 25**

**Jesus and Trayvon: The Justice of God Rev. Angela Khabeb**

Read *Stand Your Ground*, pp. 171-203.

1. How does linking crucifixion and lynching affect you?

2. What does Jesus' crucifixion reveal about who God is?
3. What is impossible about fighting death with death, deadly violence to defeat deadly violence (183-4)?
4. How has the redemptive meaning of Jesus' crucifixion been used to justify the oppressive surrogacy roles that black women have been forced to place (186)?
5. How did his death overshadow the life of Trayvon (189)?
6. How does stand-your-ground culture deny the sacredness of God's human creation (194)?
7. "How long, O Lord?" God is freedom. God is love. God is life. ..On the night Trayvon was slain God was where life was crying out to be free from the crucifying death of stand-your-ground culture

**Dec 2**

**Prophetic Testimony: The Time of God Rev. Barbara Lund, Joan Mitchell**

Read *Stand Your Ground*, pp. 204-227.

1. President Obama's questions: How do we learn some lessons for our history and move in a positive directions? How do we write a new history?
2. What possibilities do you see in *kairos* time. A *kairos* time is pregnant with infinite possibilities for new life. Kairos time is God's time. It is a time bursting forth with God's call to a new way of living in the world. It is God calling us to a new relationship with our history and sense of self, and thus to a new relationship with one another and even with God (206).
3. What in your experience is the lasting power of Dr. King's "I Have a Dream" speech? Of Civil Rights Act of 1965? Of President Obama's election?

**Dec 9**

**Creative Writing and Projects**