Weekend Review

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

BREAKING NEWS 5-year-old boy shot walking to the grocery store with mom, DC police said Read More »

DC bishop holds moment of prayer to end Day 2 of Democratic National Convention

Budde gained attention when she criticized President Donald Trump after he held a Bible aloft at a photo op in early June at a historic church in her diocese.

Christianity and colonialism

From Wikipedia, the free encyclopedia

Christianity and colonialism are often closely associated with each other because Protestantism and Catholicism participated as the state religions of the European colonial powers[1] and in many ways they acted as the "religious arms" of those powers.[2] The depaganization and deGaelicization of Ireland by Rome, the Plantations of Ireland of Settlers by British, and the reindoctrination of the Irish was an early model of land clearance and oppression. This system was tweaked and modified by colonists and its use exported to other places around the globe. According to Edward Andrews, Christian missionaries were initially portrayed as "visible saints, exemplars of ideal piety in a sea of persistent savagery". However, by the time the colonial era drew to a close in the last half of the twentieth century, missionaries became viewed as "ideological shock troops for colonial invasion whose zealotry blinded them",[3] colonialism's "agent, scribe and moral alibi."[4]

Long-term impact [edit]

Walter Rodney a Marxist historian based at the University of Dar es Salaam in Tanzania developed an influential attack on Europe in *How Europe Underdeveloped Africa* (1972). He mentioned the missionaries:

> The Christian missionaries were much part of the colonizing forces as were the explorers, traders and soldiers. There may be room for arguing whether in a given colony the missionaries brought other colonialist forces or vice versa, but there is no doubting the fact that missionaries were agents of colonialism in the practical sense whether or not they saw themselves in that light.[42]

According to Heather Sharkey, the real impact of the activities of the missionaries is still a topic open to debate in academia today.[43] Sharkey asserted that "the missionaries played manifold roles in colonial Africa and stimulated forms of cultural, political and religious change." "Historians still debate the nature of their impact and question their relation to the system of European colonialism in the continent." She noted that the missionaries did great good in Africa, providing crucial social services such as modern education and health care that would have otherwise not been available. Sharkey said that, in societies that were traditionally male-dominated, female missionaries provided women in Africa with health care knowledge and basic education.[44]

Current Christian perspectives [edit]

Pope Francis, a Jesuit, has frequently criticized the colonialism and neocolonialism of the Christian nations of the Global North, referring to colonialism as "blasphemy against God" and saying that "many grave sins were committed against the native peoples of America in the name of God." Speaking with hindsight and on the basis of current theology, Francis said: "No actual or established power has the right to deprive peoples of the full exercise of their sovereignty." He also speaks of “the new colonialism [which] takes on different faces. At times it appears as the anonymous influence of mammon: corporations, loan agencies, certain ‘free trade’ treaties, and the imposition of measures of ‘austerity’ which always tighten the belt of workers and the poor."[45][46][47][48]

A PROTESTANT APOCALYPSE?

by Carl R. Trueman

8 . 29 . 20

On numerous occasions over the last six months I have heard or seen COVID's effect on churches described as "apocalyptic." Frequently, the word has been used in its improper but colloquial sense of "catastrophic" or "disastrous," referring to the chaos it has created for worship services or the damage it has done to budgets. Sometimes, however, it has also been used in its correct sense, to refer to the way COVID has revealed things previously hidden: for example, the fact that some government officials consider casinos and pet grooming more important than worship services, or that the relationship of state power to ecclesiastical authority is highly contested even within many churches.

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So what will be revealed if vast swathes of Protestants do not return to physical church when COVID finally settles down? Surely that the theology of preaching as God's confrontational presence in and through proclamation has at some point been supplanted in the minds of many by a notion that it is merely a transmission of information or a pep talk. And that listening as active, faithful response has correspondingly been reduced to a passive reception, of the kind that televisions and countless other screens have made the default position. To put it another way, it will reveal that preachers have become confused with life coaches or entertainers, and congregations have been replaced by audiences and autonomous consumers. Such a scenario will be apocalyptic. And in both senses of the word.

Carl R. Trueman is a professor of biblical and religious studies at Grove City College, and senior fellow at the Institute for Faith and Freedom.

The Most Influential Essay You've Never Heard Of

How the LGBT Agenda Tops Religious Liberty

By Joe Carter, CP Guest Contributor FOLLOW

"When the facts change, I change my mind. What do you do, sir?"

This frequently cited quote is often misattributed to John Maynard Keynes or Winston Churchill. But since no one knows the originator, I'll claim it as my own. Sometimes when the facts change, I change my mind. Such is the case with this article.

This is not the article I set out to write. The facts – or at least my recollection of the facts – changed and I had to change with them. My original thesis was that several years ago LGBQT activists gave assurances that their agenda did not have to conflict with religious liberty rights and that they rejected any claims that opposing homosexual rights was akin to racial discrimination. I thought they too had once claimed, as law scholar Doug Kmiec said nine years ago, that it was "inconceivable" that "a successful analogy will be drawn in the public mind between irrational, and morally repugnant, racial discrimination and the rational, and at least morally debatable, differentiation of traditional and same-sex marriage."

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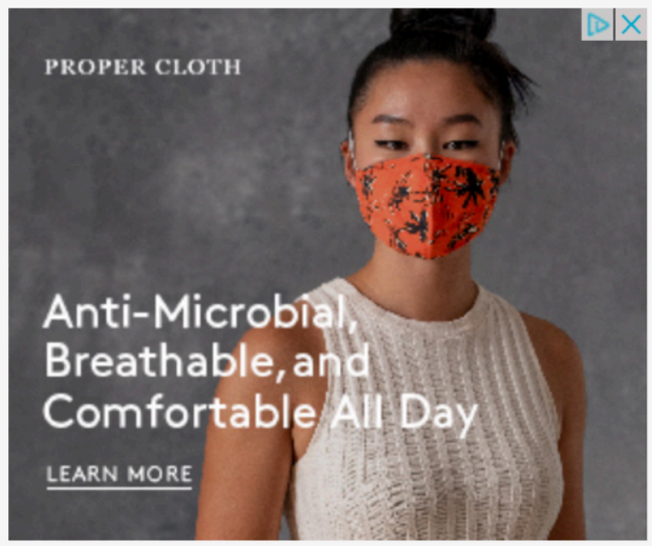

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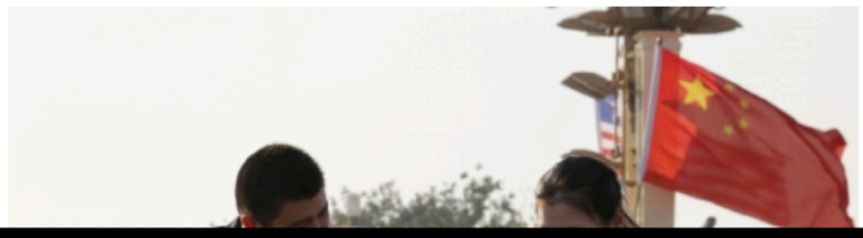

THE OVERHAULING OF STRAIGHT AMERICA

By Marshall Kirk and Erastes Pill

The first order of business is desensitization of the American public concerning gays and gay rights. To desensitize the public is to help it view homosexuality with indifference instead of with keen emotion. Ideally, we would have straights register differences in sexual preference the way they register different tastes for ice cream or sports games: she likes strawberry and I like vanilla; he follows baseball and I follow football. No big deal.

At least in the beginning, we are seeking public desensitization and nothing more. We do not need and cannot expect a full "appreciation" or "understanding" of homosexuality from the average American. You can forget about trying to persuade the masses that homosexuality is a good thing. But if only you can get them to think that it is just another thing, with a shrug of their shoulders, then your battle for legal and social rights is virtually won. And to get to shoulder-shrug stage, gays as a class must cease to appear mysterious, alien, loathsome and contrary. A large-scale media campaign will be required in order to change the image of gays in America. And any campaign to accomplish this turnaround should do six things.

the Good stuff

Disney confirms its first bisexual lead character, who is also multi-cultural

By Adrianne Morales, CNN

Updated 12:03 AM ET, Sat August 15, 2020

Luz Noceda, right, with Amity on "The Owl House."

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Editor's Note: *Want more inspiring, positive news? Sign up for The Good Stuff, a newsletter for the good in life. It will brighten your inbox every Saturday morning.*

(CNN) — Diversity is making its way onto the Disney Channel. Disney has confirmed it has a bixsexual lead character on "The Owl House" series.

The 14-year-old Dominican-American girl, Luz Noceda, is not Disney's first LGBTQ+ character. Pixar featured a gay main character in a short film on Disney Plus, but Luz is the first bisexual character to make a Disney debut on a television series.

"The Owl House" series follows Luz's adventure to becoming a witch, even though she does not have any magical abilities.

Dana Terrace

At first, "certain Disney leadership" was not too fond of the idea of having an LGBTQ+ character, said the series' creator, Dana Terrace, in a tweet.

"I was very open about my intention to put queer kids in the main cast. I'm a horrible liar so sneaking it in would've been hard," she says in her tweet. "I was told by certain Disney leadership that I could not represent any form of bi or gay relationship on the channel."

Terrace identifies as bisexual. She wanted to write about a bisexual character, so she really pushed Disney to allow the character.

"Luckily my stubbornness paid off, and now I am very supported by current Disney leadership," she said.

Terrace has gotten tons of positive feedback from viewers. Many are thanking her for representing the LGBTQ+ community, and wishing they had a show like "The Owl House" when they were children.

In "The Owl House," a teenager finds herself stuck in the Demon Realm and battles the forces of evil alongside a rebellious witch and a pint-sized warrior.

One of those commenters is Alex Hirsch, the creator of Disney's "Gravity Falls." Disney forbade Hirsch from any kind of LGBTQ+ representation, he says in a tweet to Terrace.

"Apparently 'happiest place on earth' meant 'straightest,'" he says in his tweet. "Thanks to Dana Terrace and team, there are explicitly queer animated main character on Disney TV."

"This time, Disney- you did good," he adds.

Terrace encourages others to fight for what they want to see represented in the media and society. "Representation matters!" she says.

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Who Should Compete in Women's Sports? There Are 'Two Almost Irreconcilable Positions'

Some experts say inclusion and competitive fairness conflict as leaders consider how to regulate the athletic participation of transgender women.

Lindsay Hecox challenged an Idaho law barring transgender athletes from joining women's teams. She wanted to join the women's cross-country team at Boise State University. "I'm a girl and the right team for me is the girl's team," Hecox said. Kohjiro Kinno/Sports Illustrated, via Getty Images

By Gillian R. Brassil and Jeré Longman

Published Aug. 18, 2020 Updated Aug. 19, 2020

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A restrictive Idaho law — temporarily blocked by a federal judge Monday night — has amplified a charged debate about who should be allowed to compete in women's sports, as transgender athletes have become increasingly accepted on the playing field while still facing strong resistance from some competitors and lawmakers.

While scientific and societal views of sex and gender identity have changed significantly in recent decades, a vexing question persists regarding athletes who transition from male to female: how to balance inclusivity, competitive fairness and safety.

There are no uniform guidelines — in fact the existing rules that govern sports often conflict — to determine the eligibility of transgender women and girls (policy battles have so far primarily centered on regulating women's sports). And there is scant research on elite transgender athletes to guide sports officials as they attempt to provide equitable access to sports while reconciling any residual physiological advantages that may carry on from puberty.

Dr. Eric Vilain, a geneticist specializing in sexual development who has advised the N.C.A.A. and the International Olympic Committee on policies for transgender athletes, said that sports leaders were confronted with "two almost irreconcilable positions" in setting eligibility standards — one relying on an athlete's declared gender and the other on biological litmus tests.

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Thomas wanted to "become a goat to escape the angst inherent in being a human"
CNN

I AM NOT ASHAMED OF THE GOSPEL

ROMANS 1:16