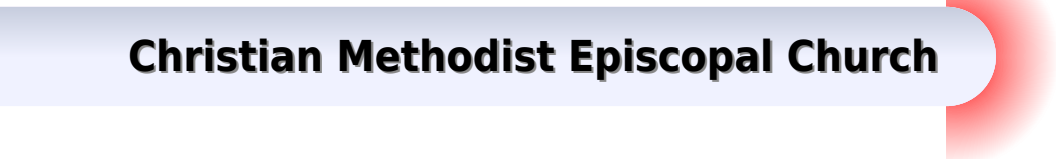




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The Doctrines and Discipline of the Christian Methodist Episcopal Church Christian Methodist Episcopal Church, 1954 The Christian Index, 1998 **The Christian Methodist Episcopal Church in the Memory of the Civil Rights Movement** Brandon Nightingale, 2019 The Christian Methodist Episcopal CME Church is a historically black church rooted in the South that was established in 1870 The church had been viewed historically as an old slavery church due to its close relationship to the White Methodist Episcopal Church formerly Methodist Episcopal Church South MECS The history of the denomination encouraged the view that CME churches and schools had not been active in the Civil Rights Movement Closer research into the denomination's archives from 1954 when the church changed its name from Colored to Christian up to the 1970s when the movement transitioned challenges that interpretation From the individual activist leaders across the South to CME affiliated historically black colleges associated with the black student movement and the work of members of local congregations the CME church can be shown to have been at the forefront of the movement By focusing on three groups CME leaders church affiliated colleges and a local congregation this thesis argues that activism took many forms Narrowly defining what constitutes civil rights activism risks overlooking important figures in the movement and failing to acknowledge the struggles individuals and church communities faced in the struggle to end disfranchisement and Jim Crow segregation Understanding the role of the CME church in the Civil Rights Movement calls for expanding the meaning of the word activism to include acts of defiance and courage less well understood The Hymnal of the Christian Methodist Episcopal Church Christian Methodist Episcopal Church, 1998 **The Doctrines and Discipline of the Christian Methodist Episcopal Church** Christian Methodist Episcopal Church, Caesar D. Coleman, 1986* **The Book of Discipline of the Christian Methodist Episcopal Church** Christian Methodist Episcopal Church. Compilation Committee for the Discipline of the C.M.E. Church, 1994 The Second Episcopal District of the Christian Methodist Episcopal Church Presents a Survey of Eight Years in which it Has Been Engaged in a Pattern of Progress Christian Methodist Episcopal Church. Second Episcopal District, 1958 **The History of the CME Church** Othall Hawthorne Lakey, 1985 *An Ex-colored Church* Raymond R. Sommerville, 2004 The Christian Methodist Episcopal Church was an important part of the historic freedom struggles of African Americans from Reconstruction to the Civil Rights movement This fight for equality and freedom can be seen clearly in the denomination's evolving social and ecumenical consciousness The denomination's very name changed from Colored to Christian in 1954 but the denomination did not join the struggle late Rather the CME was a critical participant from the days following the Civil War At times the Church was at odds with their white Methodist counterparts and in solidarity with other African American denominations on issues of racial desegregation and the role of social protest in religion Raymond Sommerville's important book discusses the relationship between Martin Luther King Jr and the Southern Christian Leadership Conference and the CME While King and others received most of the headlines

during the Civil Rights Era the CME proved to be involved at all levels and equally important in all they did. With its strategic location in the South and its long history of ecumenical involvement the CME Church emerged as a leading advocate of ecumenical civil rights activism. Previous interpretations asserted that the CME was apolitical and accommodationist or that it was more progressive than it was. Sommerville presents a more nuanced account of how a church of largely former slaves emancipated itself from the constraints of white Methodist paternalism and Jim Crow racism to emerge as a progressive force of racial justice and ecumenism in the South and beyond. Sommerville examines major centers of the CME: Nashville, Birmingham, Memphis, Atlanta, and selected leaders in the South in charting the gradual metamorphosis of the former CME as a largely nonpolitical body of former slaves in 1870 to a more politically active denomination at the apex of the modern Civil Rights movement in the 1960s. *History of the Christian Methodist Episcopal Church for Children*, 2010-05-12

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