

The year 2020 saw a perfect storm of a pandemic, protests and politics. But while the church's doors were closed, a different gospel called "Anti-Racism" — which is really no gospel at all — was implemented Point Loma Nazarene University (PLNU).

Less than a month after George Floyd's death, a PLNU administrator reported that the school is taking the "Black Lives Matter movement seriously" and "meetings are being held" with PLNU President Dr. Bob Brower.

This administrator said,
"Conversations are happening... I'm hopeful that the school is going to be moving in the right trajectory."

That trajectory is Anti-Racism.

Under the direction of President Brower, the university formed the PLNU Anti-Racism Collective to call the campus community to reflection, accountability, and change.¹

This begs the several questions:

1. Did President Brower search the scriptures before implementing Anti-Racism?
2. Does he even know what Anti-Racism is?
3. Did the Board of Trustees approve this?
4. Who did he consult within the Nazarene Church's leadership?
5. Which faculty / administrators were behind pushing for and organizing the "Anti-Racism Collective?"
6. Most importantly, is Anti-Racism consistent with Biblical teaching, Nazarene doctrine and Orthodox Christianity?

Anti-Racism: A Woke New Religion

I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel — which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.

Galatians 1:6-7

From across the philosophical spectrum, commentators and scholars, are pointing out the religious nature of this new secular movement known as Anti-Racism.

Andrew Sullivan, the former editor at *The New Republic*, explains that Anti-Racism,²

“...is filling the void that Christianity once owned, without any of the wisdom and culture and restraint that Christianity once provided.”

Ayaan Hirsi Ali, a Somali-born Dutch-American, scholar and former politician, compared Anti-Racism to a cult.³

Dr. John McWhorter, Columbia University professor recognizes the religious-like fanaticism of Anti-Racism:

*“Anti-racism...today it’s a religion. It actually is what any naive anthropologist would recognize as a faith.”*⁴

Additional voices have observed that:

- Being born ‘white’ is the original sin
- ‘White supremacy’ is sinful nature
- Questioning the ‘lived experience’ is blasphemous
- Excommunication is found in Cancel Culture
- Christians are born again; Antiracist gets Woke
- Salvation is found in “being less white”
- Anti-racism is the new path to sanctification
- For ‘spiritual’ growth, progressive devotions

(See page 11)

Early Americans experienced the Great Awakening. Today’s young adherents exhibit the zeal of the Great Awakening.

A Movement Outside of the Church

Rev. Dr. Barbara A. Reynolds was a civil rights activist in the 1960s. She says,⁵

“Unfortunately, church and spirituality are not high priorities for Black Lives Matter; and the ethics of love, forgiveness and reconciliation that empowered black leaders such as King and Nelson Mandela in their successful quests to win over their oppressors are missing from this movement.”

Echoing this is AME pastor, Dr. Charles Lee-Johnson, who states,⁶

“The Black Lives Matter Movement is one of the first-ever movements in the history of Black civil rights that is disconnected from the church. It’s one of the few movements that have no spiritual foundation.”

Why would Dr. Brower implement a systemic movement that has “no spiritual foundation” and that it is “filling the void” of Christianity?

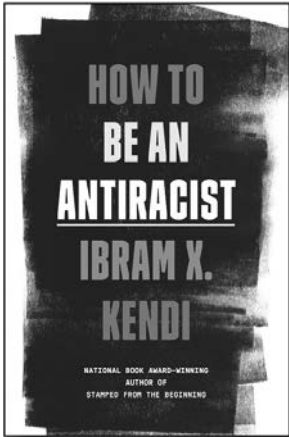
“The power of the illiberal elements in the American left has grown, not just on campus but in the media and many corporations. They have inculcated in a generation of students an ideology that has much more in common with the intolerant doctrines of a religious cult.”

Ayaan Hirsi Ali
Somali-born, Dutch-American
Stanford Hoover Institute Fellow
Former member of the Dutch Parliament



Origins of Anti-Racism

Anti-Racism is the totalitarian “works” based gospel of Critical Race Theory (CRT).



The term “Anti-Racism” was popularized by Boston University professor, Ibram X. Kendi, with the publication of his best-selling book, *How to Be an Anti-Racist*.⁷

Last year, *GQ Magazine* called him, Preacher of the New Anti-Racist Gospel.⁸

However, most of his ideas and writings are counter to the teachings of Dr. Martin Luther King.

Describing how to be an Anti-Racist, Kendi states,⁷

“...the only remedy to racist discrimination is antiracist discrimination. The only remedy to past discrimination is present discrimination. The only remedy for present discrimination is future discrimination.”

According to Kendi, ***the remedy to racism is racism***.

Responding to Kendi writings, Ghana immigrant, Samuel Sey, writes,⁹

“But that’s not true. Martin Luther King, Jr. said, darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.”

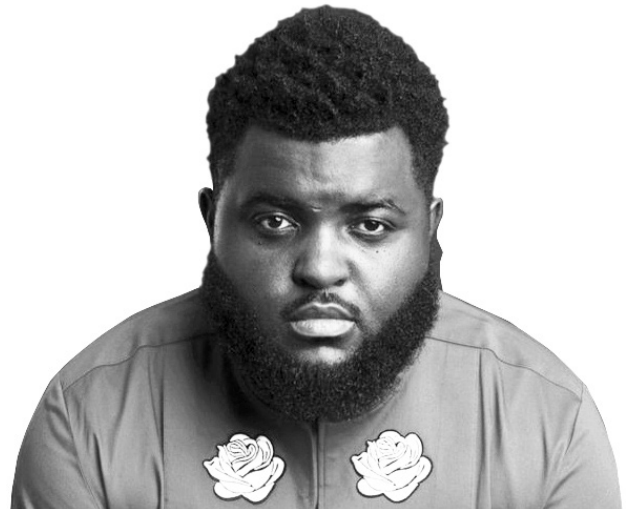
Anti-Racism: A New Worldview

In her article, “*How I Escaped the Cult of Social Justice*,” Keri Smith stated after leaving her Christian faith in college,

*“Critical theory and social justice filled that hole. It gave me a way of interpreting the world and saying – just like a religion does – ‘This is the way to view the world. We’re going to view the world as a struggle between identity groups for power.’”*¹⁰

Smith is not alone. Former anarchist, Conor Barnes describes himself at 18-yrs old as “depressed, anxious and ready to save the world.”¹¹

In his article, *Sad Radicals*, Barnes states that “commentators have accurately noted how social justice seems to take the form of a religion.”



Sameul Sey, Christian blogger and prominent critic of Ibram Kendi

Barnes writes,

“when a worldview encounters discordant knowledge, it can either evolve to accommodate it, or it can treat it as a threat to the worldview’s integrity. If a worldview treats all discordant knowledge as threat, then it is an ideology. Its adherents learn to see themselves as guardians rather than seekers of the truth. The practical consequences of such a worldview can be devastating.”

Antiracism gives people a reason to see themselves as the Elect and to project the problems of the world onto others.

Smith writes,

“When you believe you are morally superior, when you have dehumanized those you disagree with, you can justify almost anything.”

Anti-Racism Responsive Reading: Whites Confessing their Unconscious Racism¹²



A responsive reading with hands raised, hundreds of white progressives repent of white racism at a march in Bethesda, MD

Anti-Racism: Changing the Gospel

For there is going to come a time when people won't listen to the truth but will go around looking for teachers who will tell them just what they want to hear. They won't listen to what the Bible says but will blithely follow their own misguided ideas.

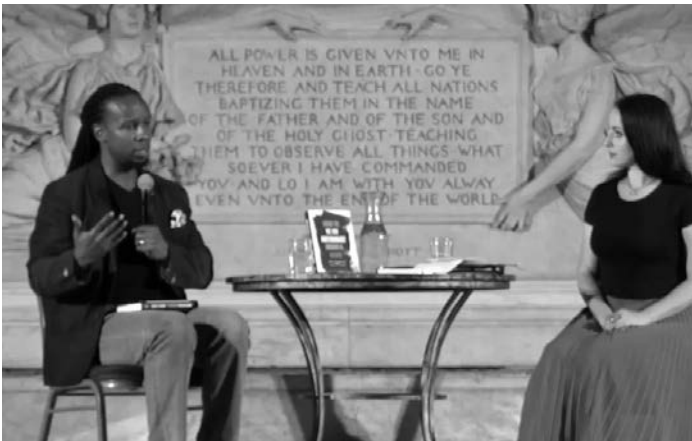
2 Timothy 4:3-4 (TBL)

For Kendi, being Antiracist is a religious quest. He stated, *"I cannot disconnect my parents' religious strivings to be Christian from my secular strivings to be an antiracist."*¹³

While not a follower of Christ, before a Manhattan congregation, he explained his new gospel:¹³

"The job of the Christian is to liberate society from the powers on earth that are oppressing humanity and [from] savior theology, [which is] to go out and save these individuals who are behaviorally deficient..."

To me, anti-racists fundamentally reject 'savior theology.' Preaching salvation 'to wayward black people or wayward poor people or wayward queer people - that type of theology breeds bigotry.'



Ibram Kendi at a Manhattan church explaining the "job of a Christian." Watch his statement [here](#)

Black pastor, Tony Evans, says, "God has indicated who he is and what he is like through the various names he's given in Scripture."¹⁴ The last name attributed to God is Jesus (Yeshua). In Hebrew, Yeshua means "Yahweh saves."¹⁵ In one stroke, Kendi's Anti-Racism not only redefines God's plan for salvation but changes the character of God.

Kendi believes racism is not an individual sin as the Bible describes, but rather institutional, structural, and systemic.

“Anti-Racists fundamentally rejects Savior Theology...that type of theology breeds bigotry.”

- Ibram X. Kendi

This redefinition of racism, changed the location and therefore the nature of sin. We are no longer dealing with the hearts of men; we are addressing institutions and structures.

In other words, the Jesus of Anti-Racism didn't die on the cross to save people from their sins...that is bigotry. For the Anti-Racist, Jesus is only a social organizer.

From our research, Kendi is not practicing a faith. One article said, "He lacks a church."¹⁶ However, as noted above, he is not afraid to speak his "secular strivings" into the body of Christ.

"I urge those churches and those congregants to adopt a more anti-racist perspective," Kendi said. "The civilizing form has been destructive to black people and the black church. You have black people who are not attracted to the church. Part of the reason why is their conservative theology."¹⁶

According to Black Pastor, Dr. Voddie Baucham,¹⁷

"The Anti-racism movement has many hallmarks of a cult, including stay in close enough to the Bible to avoid immediate detection and hiding the fact that it has a New Theology and a new glossary of terms that diverge ever so slightly from Christian orthodoxy."

Anti-Racism: Changing the Definitions

But look, you are trusting in deceptive words that are worthless.
Jeremiah 7:8

Last year, the language war continued with Merriam-Webster announcing its intention to update their entry on “racism.” The decision came after Kennedy Mitchum, a recent graduate of Drake University, suggested that the definition should include a reference to “systemic oppression.”¹⁸

Sociology professor, Dr. Jimiliz Valiente-Neighbors, was quoted as saying that “one of the things that [she has] to deal with is where students [who] come to the class... say, ‘I’m not a racist.’”¹⁹

Valiente-Neighbors says, “they don’t understand what racism is. And when you think there is no problem, you cannot address the problem.”¹⁹

For the Anti-Racist, everything is race. It’s their idol. A student not understanding PLNU’s new definition of racism, is someone to “deal” with.

White supremacy is another redefined term used by Anti-Racist racists. Once it only defined the KKK or Aryan Nation. Now, white supremacy is redefined as a, “political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.”²⁰

Oxford theologian, NT Wright, has said,²¹

“When anybody, pressure groups, governments, civilizations, suddenly change the meaning of keywords, you really should watch out.

If you go to a German dictionary and just open it at random, you’ll see several German words which have a little square bracket saying [NS], meaning ‘National Socialist.’ The Nazis gave those words a certain meaning. I find that sort of stuff chilling. The attempt to change an ideology within the culture by changing the language.”

PLNU psychology professor Dr. Joel Sagawa, a member of PLNU Anti-Racism Collective, is focused on developing a common language.

Describing their work, Sagawa says,¹⁹

“we have developed an initial list of terms that can be used by students, staff and faculty to enhance our communication and understanding with regard to diversity, equity and inclusion.”

Think about this, PLNU is putting into place an entirely new vocabulary – with changed definitions – to “enhance communication.” To add insult to injury, Sagawa continues, “we see this list as a living list that will need to be continually updated as language, with regard to these matters, is continually evolving.”¹⁹

“When anybody - pressure groups, governments, civilizations, suddenly changed the meaning of key words, you really should watch out.”

- NT Wright



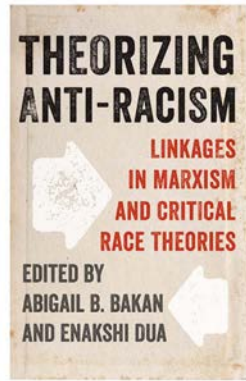
Anti-Racism: A Marxist Movement

"Communism is surely a religion."
Nazarene Manifesto, 1944²⁰

Many people remain unaware or in denial about the Marxist connection with CRT and social justice activism.

Oppressed and Oppressors

Anti-Racism's categories of "Oppressed & Oppressors" switches out Karl Marx's class-based grievances for Anti-Racism's grievances not only based on race, but on sex, gender, sexual orientation, environment, and so on.



Regardless of wealth or social position, the Christian worldview holds that there is only the saved and unsaved. Marx reframes these categories to a secular worldview of "oppressed and oppressor."

We should note that the nations that experiment with Marx's ideas in the 20th century are responsible for over **100 million deaths worldwide...**of their own people.²¹

You should not be surprised that in Kendi's chapter titled, "Class," he defines "Class Racism" as "one who is racializing the classes, supporting policies of racial capitalism against those race-classes, and justify them by racists ideas about race-classes."²⁷

Kendi says,

"In order to truly be antiracist, you also have to truly be anti-capitalist."²⁷

Kendi statement is based on the writings of Cedric Robinson, who in his book *Black Marxism*, wrote, "capitalism is racial capitalism."²²

What Is Racial Capitalism?

According to Kendi, in 1450, "Prince Henry's Portugal birthed the conjoined twins – capitalism and racism – when it initiated the transatlantic slave trade of African people."²⁷

Disciples of CRT argue that history should be told. Oddly, they ignore historical facts to support their biased narrative. Kendi's "conjoined twins" theory is a prime example.

Racism of Arab Slave Traders

In 652 AD, Arabs started enslaving Africans, birthing the Trans-Saharan slave trade.²³

Kenyan journalist, Bob Koigi, writes,²⁴

"the Arab Muslim slave trade (trans-Saharan) is billed as the longest, having happened for more than 1,300 years while taking millions of Africans away from their continent to work in foreign land in the most inhumane conditions."

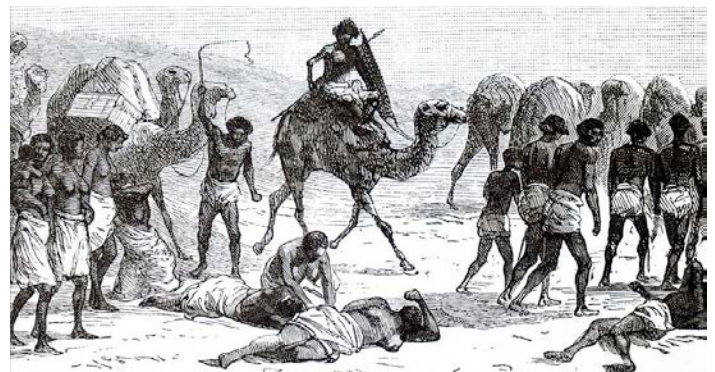
Tidiane N'Diaye, a Senegalese anthropologist and economist states,²⁵

"Arab Muslims in Eastern and Central Europe took white slaves to sell them to Arabia. But the growing military power of Europe put an end to Islamic expansion and now that there was a shortage of slaves, Arab Muslims were looking massively to black Africa."

Kendi argues that Prince Henry's Portugal was the first global power "to construct race" and first "slave trader of constructed race of African people."²⁷

Again, Kendi is wrong. In the mid-7th century, shortly after Islam spread through Northern Africa, Muslim geographers and historians began referring to sub-Saharan Africa as the "Bilad as-Sudan," which in Arabic means Land of the Blacks.²⁶

In addition, Islamic "literature depicts [the black man] in the form of hostile stereotypes — as a demon in fairy tales, as a savage in stories of travel and adventure, or commonly as a lazy, stupid, evil-smelling and lecherous slave."²⁷



Sudan was a major slave-trading area. Today, it is common to use the word for "slave" when referring to a black person.

Slave Trade by Regions:

Trans-Saharan - 17,000,000²⁵

Morocco/ Egypt	8,000,000
Red Sea/Indian Ocean	9,000,000

Trans-Atlantic - 12,500,000^{28,29}

Brazil	4,800,000
Caribbean	5,500,000
Middle Passage Deaths	1,800,000
United States	388,000 ²⁸

Harvard professor, Dr. Henry Louis Gates, writes that “only a tiny percentage” Africans landed in North American.²⁸

Why Does Kendi Get History Wrong?

Kendi, Roberston and the New York Times’ 1619 Project would like you to believe that the formula “slavery = cotton = industrial revolution = modern prosperity” built America. In this neo-Nationalist view, America’s “original sin” was slavery because of capitalism.

The truth is just opposite. As former Secretary of State, Condoleezza Rice, correctly points out, slavery is “America’s birth defect.”³⁰ America didn’t invent slavery or racial slavery. Slavery has existed for millennia in varying forms in all parts of the world, affecting all races, gender and age groups.

Adam Smith Was Anti-Slavery

The “Father of Capitalism,” Adam Smith was anti-slavery and provided the economic and moral ammunition for the abolitionist movement in the UK that came to fruition after his death in 1790.^{31,32}

Smith and a wide array of liberal thinkers of his generation made the case for the supremacy of the individual and argued against slavery. In fact, English abolitionist, William Wilberforce, who met Smith in 1787, quoted Smith often.³³

When Did Slavery and Capitalism Overlap?

The late historian and Orthodox Marxist, Dr. Eugene Genovese, concurs that slavery in Colonial America was “pre-capitalist.”³⁴

In the United States, capitalism took root circa 1830 with the dawn of the Industrial Revolution. Thirty-three years later in 1863, Lincoln would emancipate the slaves. **In the United States, capitalism only overlapped with slavery for about 35 years!**

Western Civilization & Capitalism Ended Slavery

Black Stanford Economic professor, Thomas Sowell, states, “What was special about America was not that it had slavery, which existed all over the world, but that Americans were among the very few peoples who began to question the morality of holding human beings in bondage.”³⁴

Brown University economics professor, Dr. Glenn Loury, has said that,

*“Abolition is the new idea. And that is a Western idea not possible without the democratic institutions that were built in 1776.”*³⁵

Keep in mind that Trans-Saharan slave trade lasted 1,300 years, from 652 until 1960.²⁵

Marx’s Socialism is Slavery

In 1857, social theorist, George Fitzhugh, wrote “Slavery is a form of communism”³⁶ and that “A Southern farm is the beau ideal of Communism.”³⁷

When you think about it, all slave plantations were mini-communist city-states. All inhabitants had equality. There is no individual liberty. No property rights, no freedom of movement, and no freedom of speech. Food, employment and even healthcare was provided. Politburo style central planning was provided by the plantation owners. No one owned a gun except for the State. If you try to escape, you got shot.

“Marx developed the Communist utopia as a major tool of promotion of socialist slavery,” says economics professor Yuri Maltsev. Before defecting to the US in 1989, Maltsev was a Sr. Advisor to President Gorbachev’s reform package of Perestroika.³⁸

The Anti-Intellectual Anti-Capitalist

Black intellectual and Fellow at the Manhattan Institute, Coleman Hughes, critiques Kendi as being “anti-intellectual.” Coleman writes,

*“History offers little evidence that capitalism is either inherently racist or antiracist. As a result, Kendi must resort to cherry-picking data to demonstrate a link.”*³⁹

Cultural Marxism

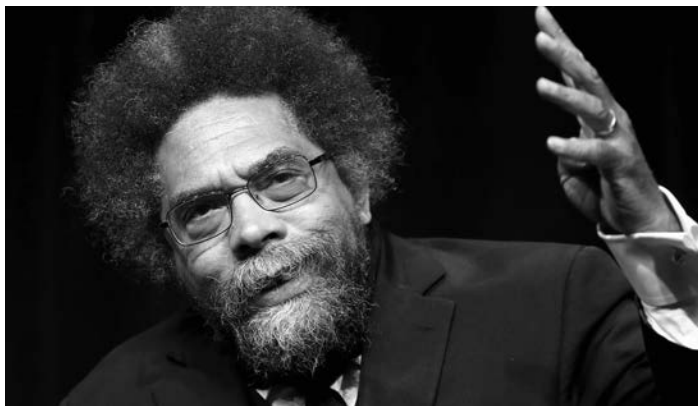
At PLNU's Annual Writer's Symposium, Journalism Professor, Dr. Dean Nelson, has hosted speakers with views antithetical to Nazarene Theology and the Orthodox Christian worldview.⁴⁰

These speakers have included Rob Bell, Jim Wallis and Deepak Chopra. This next year, he'll host Dr. Cornel West.⁴⁰

West has been described as one of the leading critical intellectuals today. His work fuses Anti-Racist theory, Black Liberation Theology, and Marxist theory.⁴¹

Dr. West is the Honorary Chair of the Democratic Socialists of America. In his article, *Toward a Socialist Theory of Racism*, West explains this,

*"...new analysis of racism builds on the best of Marxist theory, particularly Antonio Gramsci's focus on the cultural and ideological spheres."*⁴²



Dr. Cornel West, Marxist Professor and Theologian

Who is Antonio Gramsci?

Antonio Gramsci was a Marxist theorist, journalist and activist. In the early 1900s, many Marxists were puzzled that the revolution had not happened in Western countries.

Gramsci was the first to theorize that Marxist transformation of civilization needs to rest on culture.

In his view, communism will triumph by first capturing the culture via infiltration of schools, universities, churches, and the media to transform the consciousness of society.

He believed Marxism "is precisely the religion that must overwhelm Christianity."⁴³ So, will the cult of Anti-Racism overwhelm Christianity?

“Socialism is precisely the religion that must overwhelm Christianity.”

- Antonio Gramsci

Jesus said, "Every kingdom divided against itself is laid waste, and a divided household falls." (Luke 11:17) Marx understood this truth. Which is why his divisive theory of "oppressor & oppressed" is not a biblical worldview.

Rather than division, Coleman Hughes believes that "We must insist that what we have in common is more important than what divides us. Our ability to remedy racial injustice depends on it."⁴⁴

Marxism of Liberation Theology

Dr. James Cone is the father of Black Liberation Theology. For Cone, Marxism best addressed remedies to the condition of blacks as victims of white oppression. In his book, *For My People*, Cone explains that,

*"the Christian faith does not possess in its nature the means for analyzing the structure of capitalism. Marxism as a tool of social analysis can disclose the gap between appearance and reality, and thereby help Christians to see how things really are."*⁴⁵

This statement should alarm every believer. In the 2,000-year history of Christianity, Cone's Gnostic secret knowledge has discovered that Jesus' teaching are incomplete.

Kendi is actually a Capitalist.

An article in the New York Post said,⁴⁶

"Kendi is a false prophet — and his religion of 'antiracism' is nothing more than a marketing-friendly recapitulation of the academic left's most pernicious ideas."

In fact, Kendi is a prolific capitalist in his personal life. Not only has his book sales made him millions, but he charges \$25,000 an hour⁴⁷ for virtual presentations and has merchandised his entire line of ideas, releasing self-help products and even an "antiracist" baby book. He gratefully accepts millions from tech and pharmaceutical companies on behalf of his Antiracism Center. Jack Dorsey, founder of Twitter, donated \$10 million to his Anti-Racism center.⁴⁸

For a Marxist, fighting Big Capital, it turns out, is a lucrative enterprise.

Center For Justice & Reconciliation: Source of Progressive Illiberalism

"The prophets are prophesying lies in my name. I have not sent them or appointed them or spoken to them. They are prophesying to you false visions, divinations, idolatries and the delusions of their own minds."

Jeremiah 14:14

PLNU's Center for Justice & Reconciliation (CJR) is at the epicenter of PLNU's illiberal progressive theology.

Founded by sociology professor, Dr. Jamie Gates, whose bio describes him as a "Cultural Anthropologist" and one who "pursues the connection between faith, scholarship and activism."⁴⁹

And, an activist he is. Quoted in the article, *State's Clergy Unifies On Progressive Causes*, Gates stated that "A few people have distracted the evangelical church" with the issues of abortion and gay marriage.⁵⁰

Speaking at TEDxPLNU,⁵¹ Gates' bio reflects the tragedies of growing up in apartheid South Africa. But rather than embrace the American ideas of Liberty, In God We Trust and E Pluribus Unum, his emotional scars appear to have grafted him into the Marxist ideology of the oppressed & oppressor.

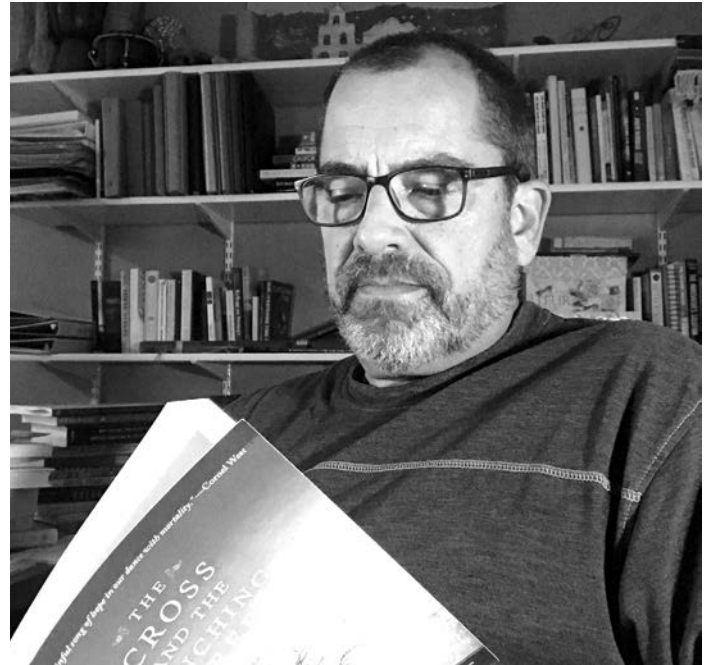
Gates believes there is "too much misinformation about Critical Race Theory."⁵² As a good Anti-Racists, when it comes to White Privilege, he calls for white students to see the "constructional sin you're caught up in" and "confess it."⁵³

On the topic of Sexual Identity, Gates believes, "Christians are paralyzed by categories...particularly the socially constructed and historically recently categories of heterosexual and homosexual."⁵⁴



Kim Berry Jones

Kim Berry-Jones' Facebook profile signaling not only does she support LGBTQ+, but that she is an "ally."



Dr. Jamie Gates reading James H. Cohen's Liberation Theology book, *The Cross and the Lynching Tree*.

In addition to teaching "Sociology of Religion" and "Sociology of White People," Gates has co-authored *Nurturing the Prophetic Imagination*⁵⁵ which features multiple PLNU professors professing their embrace of Liberation Theology.

Today, PLNU's CJR is run by Kim Berry-Jones who describes herself as "Progressive" Christ follower.⁵⁵

In PLNU's ViewPoint, Berry-Jones stated,

*"Being anti-racist is being actively for dismantling my own part of the system that oppresses and using my privilege to advocate for others."*⁵⁷

Under her progressive agenda, PLNU's indoctrination of "Social Justice" expands beyond race and is applied to Radical Feminism, Gender, LGBTQ+, Reproductive Justice (abortion) and Environmental "Justice."

Here's more evidence to support the fruits of the CJR's labors, a daily progressive devotional:

Devotions: Anti-Racism Spiritual Development

As noted above, Anti-Racism is a religion. Below, PLNU's Center for Justice & Reconciliation has provided a 30-Day devotional, course & supplemental content called #DoTheWork.⁵⁷

Recommended PLNU Resources

30-Day #DoTheWork Resources From PLNU CJR

Join PLNU's Center for Justice and Reconciliation in a free 30 day #DoTheWork challenge to dismantle white supremacy, learn to be anti-racist, and work to become allies.

[View the Daily Resources](#)

PLNU Black Student Union & MOSAIC Conversation

Desia Wright, President of PLNU Black Student Union, and PLNU's Sam Kwapong speak on racial justice and what being part of MOSAIC (Multicultural Opportunities for Students) means to the community at Loma means to us.

[Watch Now](#)

Can You Hear it? That's the Sound of Hope

Alum Orin Mozon shares his hope with us and the resolve he maintains to stand on the side of justice as history unfolds.

[Read Orin's Story](#)

In times of discord, how do we hit the reset button?

How do we wage peace with our...

#DOTHETWORK

Bite sized resources to continue diving into the topic of race. Access to Rachel Cargle's full 30-day course & supplemental content for outlined topics collected by the Center for Justice & Reconciliation.

Days 1-30

Access Rachel Cargle's content directly for the FULL 30 days.

Link to Rachel Cargle's 30-Day Page: <https://mashch.mpl/rachelcargledotheworkcourseall30days>

- Day 1
- Day 2
- Day 3
- Day 4
- Day 5
- Day 6
- Day 7
- Day 8
- Day 9
- Day 10
- Day 11
- Day 12
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- Day 29
- Day 30

Sign up for Rachel Cargle's mailing list here: <https://christianpost.com/subscribe?email=5728952693445045121484614808862>

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Join us as we #DoTheWork and Become Better Allies

June 10, 2019

Let's #DoTheWork of Anti-Racism Together!

As a team, the Center for Justice & Reconciliation is committed to critically reflecting on the ways we participate in and perpetuate systems of oppression. We actively seek to dismantle these systems in order to "...do justice, love mercy, and walk humbly with our God" (Micah 6:8).

Every day for a month, we are taking a few moments to learn from the resources Rachel Cargle has curated into short prompts to think critically about racism in the U.S. and work to become better allies with the Black community. The "Do The Work" course is an action based learning tool to analyze "how race relations play out over history and manifest themselves in modern times." The author, Rachel Cargle, provides resources and action items to engage meaningfully with each day's topic through day 30. We have gathered material for the rest of the 30 days to continue learning together and compiled them into one document with daily prompts.

[Follow along here.](#)

Join us to #DoTheWork and learn as a community!

Don't hesitate to reach out if you have any trouble, and follow along on our Instagram page (@plnu_cjr) so that we can learn together!

In the visual stylings of Anne Voskamp, these daily rituals, include tweetable quotes and hashtags by author Rachel E. Cargle. This "daily devotional" guides PLNU students through "bite sized resources to continue diving into the topic of race."⁵⁷

The Washington Post says that Cargle's "signature message" is "tough love for do-gooder progressive white women," and Cargle compares the tears of white women after her lectures to those of men distraught over Patriarchy.⁵⁸



This "daily devotional" is designed to be, an eye-opener and a call to action for those who seek to be "allies" to Black women.

So, let's explore a few the daily reading from #DoTheWork.

#DoTheWork

"To #DoTheWork one must be intentional in breaking down the systems that continue to oppress and disenfranchise the Black community with Black women being the most effected. Going through these daily prompts you will be called to think critically and act tangibly in solidarity. Participating in this will be your first small step in working towards dissolving these systems, institutions, and ideologies that continue to negatively affect Black women and their communities yet benefit white people in this country.

Be aware that finishing this 30-day course will not result in a certificate of 'official allyship'. Until white supremacy is completely dismantled there will be continued work to do. This is just the start.

*I hope that through my course your heart and mind will unlearn, expand, grapple, dissect, engage, and build a critical awareness that will change the way you move through the world as an ally."*⁵⁸

Here are a few highlighted areas that PLNU's CJR would like to develop spiritually:

Day 14: Decolonize Yoga⁶⁰

This type of dismissive ignorance is a very visceral form of violence against those whose culture, spirituality and often very existence are entangled in what has become white and western trends.

Colonization is an ongoing reality for white people who have yet to cease from taking what isn't theirs and contorting its use to their benefit while harming the original owners.

Yoga is no different and if you want to partake in this sacred practice there is work you must do to earn that access.



Barbi Miller Bassett

My husband and I graduated from Point Loma College. It was an incredible experience with God's presence everywhere! Times have changed, it's heartbreaking!

Like · Reply · 6d



Day 17: Decolonizing Gender & Sexuality⁶¹

The societally constructed roles and characteristics of biological sex have transferred to society's conception of gender which is the legacy of colonialism. The colonial Eurocentric concepts of gender and sexuality have led to the erasure of Two-Spirit, gender fluid, gender non-conforming, transgender, and queer folks.



The "Two-Spirit" link takes you to YouTube video which states, ***"European colonizers imposed homophobia rigid binary gender roles and misogyny under the guise of civilizing indigenous people through the Christian tradition."***⁶²

Day 22: White Guilt⁶³

"...white guilt swept across this country. What's needed is for white people to transform from allies to accomplices to dismantle institutions that operate off of racial inequality."

Day 27: Vote in Solidarity⁶⁴

Black women also cast the most progressive ballots. When casting your next ballot, consider candidates who are the best fit for the entire community.

Kendi writing in *How to Be an Anti-Racist* states,⁷

"To truly be Antiracist is to be feminist. To truly be feminist is to be antiracist."

We cannot be antiracist if we are homophobic or transphobic...To be queer antiracist is to understand the privileges of my cisgender, of my masculinity, of my heterosexuality, of their intersections."

Anti-Racism: PLNU Collective

Regrettably, today we do have sects that are, for the most part, unregenerate in nature and company-departed from the truth, "giving heed to seducing spirits," and promulgating "doctrines of devils."

Nazarene Manifesto, 1944²⁰

The Anti-Racism Collective writes,

*"There is a need for more spaces to listen and learn — about the white supremacist systems PLNU operates in, about our blind spots and inherent biases, about the actionable ways we can root out systematic racism and oppression."*¹

"White supremacist systems PLNU operates in?"

Wow. When did PLNU become a sinkhole of bigotry?

Updates From the Anti-Racism Collective | PLNU

www.pointloma.edu

There is a need for more spaces to listen and learn — about the white supremacist systems PLNU operates in, about our blindspots and inherent biases, about the actionable ways we can root out systematic racism and oppression. There is also a need for different and better forms of [More](#).

452 People Used

[More info >>](#)

[Visit site >](#)

Update: Before publishing this essay, PLNU edited the page referenced above. However, other sites captured the statement.

President Brower invited Dr. Montague Williams, Professor of Church, Culture, and Society, to join him in developing the PLNU Collective on Anti-Racism, consisting of a core leadership team and four working groups involving a total of 27 faculty and staff members from across the university to address major areas of work.

"Education and Love" will "not deliver America from racism," says Kendi.⁶⁵ To change the culture, requires a totalitarian control to implement change.

Using the Gramsci model of shifting away from a biblical worldview, PLNU's Anti-Racism Collective has identified immediate areas of focus that have the goal of creating change in campus culture.

Each working group was empowered to examine and work on strategies for a particular area of focus. These areas were identified as:¹

1. Common Language and Partnerships
2. Student Life
3. The Classroom
4. Hiring and Training

Anti-Racism: Hiring & Training

Whatever you do, work heartily, as for the Lord and not for men.

Colossians 3:23



Pam Macias discussing "diversity intervention"

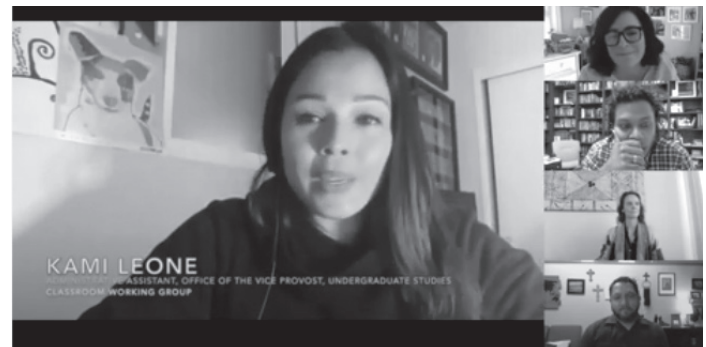
In order to perpetuate all this nonsense, the PLNU requires professors to be Anti-Racists. Their goal is to "develop and require anti-racism training for all staff and faculty."

Both PLNU Human Resources Director, Jeff Herman, and Assistant Director of Training, Pam Macias, are part of the Anti-Racism Collective having oversight of hiring. Macias says, "effective diversity 'intervention' can't be just a one-day event."⁶⁶

Anti-Racism: Class Courses

Train up a child in the way he should go: and when he is old, he will not depart from it. '

Proverbs 22:6



Kami Leone, representing the Provost office's Anti-Racism work

Kami Leone, administrative assistant for Office of the Vice Provost and a representative from the "Anti-Racism Undergraduate Studies Classroom Working Group," said the Classroom Working Group is "curating a list of courses

that specifically deal with issues of racism and anti-racism.” Leone is also “super excited” about PLNU’s mini-series on anti-racism. She says,⁶⁶

“Have you ever wondered what a microaggression is? Or what they mean when they say systemic or institutional racism? I know I have. That’s why we’re working on creating a mini-series of videos to help define and educate about the different forms of racism.”

According to Kendi, “One either believes problems are rooted in groups of people, as a racist, or locates the roots of problems in power and policies, as an antiracist.”⁷⁷ This means that PLNU will be indoctrinating students in progressive politics, rather than a biblical calling to changing one’s heart.

Anti-Racism: Bias Reporting

*Do not lord it over the people entrusted to you,
but be examples to the flock.*

1 Peter 5:3

On a 2020 Alumni webcast, Berry-Jones said,⁶⁶

“We have been working this year on a process that we’re calling ‘bias reporting.’ What became clear to us was that we needed to make some improvements on campus for creating a process for students, but also for faculty and staff, to go to when they experience an incident.”

Defining “Bias Reporting,” Berry-Jones says that it is,⁶⁶

*“any intentional or **unintentional** act or behavior that’s directed towards either a person or a group that’s based on a facet of that individual’s or group’s identities. So bias for incidents could be things like: racist slurs, derogatory comments, offensive terminology, cultural appropriations and microaggressions.*

Microaggressions: The Chronically Offended

According to the American Psychological Association,⁶⁷

Microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color.

Commenting on Microaggressions, NYU psychology professor, Jonathan Haidt, states,⁶⁸

“It takes a smaller and smaller offense to trigger a high level of outrage.”



PLNU’s Chaplin, Esteban Trujillo, explaining the “microaggressions” he experienced when asked if he “plays soccer.”

Haidt says we are sending our college-educated into the world to fail, or perhaps to just get constantly tied up the courts.

Biblically, 1 Corinthians 13:4-5 teaches,

“love is patient, love is kind...is not easily angered, it keeps no record of wrongs.”

It’s no wonder people are puzzled when PLNU’s Chaplin, Esteban Trujillo, states,⁶⁶

“My first semester [at PLNU] being very difficult trying to navigate a majority ‘White Space’ and then also experiencing microaggressions” like “your English is amazing” or “assumptions that I was on the soccer team.”

Sociologists Bradley Campbell and Jason Manning in *The Rise of Victimhood Culture: Microaggressions, Safe Spaces, and the New Culture Wars* write,⁶⁹

“bias victims call attention to their offenders deviant behavior and thereby to their own victimization, making their offenders look less moral and themselves more so.”

Anti-Racism: Funding?

How much is the “Anti-Racism Collective” costing PLNU?

The ViewPoint article, *We Are Loma*,⁷⁰ urged alumni to give stating, “We are relying on you to play an important role in helping the university thrive.” Due to COVID-19, “the university’s costs and lost revenue total approximately \$30 million.”

However, they found the budget to launch Anti-Racism. How does investing in Anti-Racism training, curriculum, a movie series, pulling 27 staff away from their day jobs, managing microaggressions and Liberation Theology indoctrination - that is antithetical to the Gospel - make sense?

We are calling for Alumni to stop giving.

Student Life: Unpacking Whiteness

Home > News > Cup of Culture - Race: Unpacking Whiteness

Cup of Culture - Race: Unpacking Whiteness

September 16, 2020



We kicked off our Cup of Culture series with a conversation about whiteness.

[View a recording of the webinar here](#)

We shared clips of the following webinars that we highly recommend watching in full:

- [Seeing and Lamenting Whiteness with Andre Henry](#)
- [Dear White Peacemakers with Osheta Moore](#)

As we work together toward being an anti-racist community, we acknowledge that we have a lot of work to do. This event was an important step, but we are calling our community to continue with the difficult conversations that it is going to take to identify how racism impacts our community and work together to bring change. Here's a great progression of books recommended by our speaker, [Jer Swigart](#), for

you to continue your learning journey!

1. [Waking Up White](#)
2. [White Awake](#)
3. [White Fragility](#)
4. [White Rage](#)
5. [Color of Compromise](#)
6. [So You Want to Talk About Race](#)

There are a wide variety of resources that you can access to do your personal work to understand how both individual and systemic racism hurts our community. For white learners we recommend the following resources:

According to PLNU's Center for Justice & Reconciliation's webpage,⁷¹

"The impact of systemic injustice is woven into our lives. Cup of Culture is a forum to help us better engage in meaningful, challenging, and urgent conversations about diversity, inclusion, justice, and reconciliation and all that it entails. This forum seeks to challenge the PLNU community to explore our identity (racial, ethnicity, nationality, ability, gender, etc.), understand the experiences of others, critically identify social systems of oppression, and to work towards living a more socially just life."

The "urgent conversation" with guest, Jer Swigart, who not only laments his "whiteness" while leaning into his ancestral roots - the "rituals" and "the spirituality of the Nordic people."


His presentation was so impactful, that it was made private on YouTube after it drew the attention of "Theology Mom"⁷² and others on Facebook. This begs the question, what is the CRJ hiding? But no worries, chapel credit was awarded for those in attendance.

On this page, Swigart added more books to PLNU's canon of overcoming Whiteness, including Robin DiAngelo's *White Fragility*.⁷³

DiAngelo writes,

*"[white fragility] is rooted in the false but widespread belief that racial discrimination can only be intentional... the simplistic idea that racism is limited to individual intentional acts committed by unkind people is at the root of virtually all white defensiveness on this topic."*⁷³

Teaching Ministry of Krista Bontrager


 **Theology Mom**
@theologymom · Public Figure

Sign Up

theologymom

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Like Message

 **Theology Mom**
March 25 · 🌐

UPDATE: The video has been changed to PRIVATE. Hmm.... 😞😞


Critical Theory/Liberation Theology/Crypto-paganism (whatever this viewpoint is called) goes to Christian college. This is on the OFFICIAL YouTube channel of Point Loma Nazarene College. I am providing the entire video so you can hear the comments in context and weigh it out for yourself.

Quote: "So I am Nordic-American, and so the journey that I'm on right now is getting back in touch with my ancestral roots to the Nordic traditions and not only in family tree stuff but: what were the rituals of the Nordic people? What was the spirituality of the Nordic people? What was the disposition. And as I do this work, it's helping me understand myself more."

Another highlight: "I want to make sure that we're understanding the scriptures in the way that perhaps we haven't understood them before.... [My friend] goes, " [The Bible] is an indigenous manual. This is a book written by occupied and terrorized people. This is a book written by people who are familiar with life on the underside of empire. They've experienced the whips of power, the shackles of slavery. This is a manual written by occupied and oppressed people who are trying to sort out the complexity of the god life. How do we live faithfully on the underside of empire?"...

When he shared that with me, it completely reframed my understanding of the scriptures. You see, for those of us who are white Christians, oftentimes we see ourselves as the protagonist in the story. We resonate with the Jesus characters or the disciples or even the Hebrews.

In this story, in the story of the scriptures, we are not the Hebrews. We are not the disciples. In this story we represent the oppressor. We are the Egyptian. We are the Assyrian we are the Babylonian. We are the Roman. We are the contemporary empire. And if that's true, then it helps us reshape how we actually engage the text. It helps us understand differently, that rather than being the protagonist, I might actually be the oppressor, in this regard. And so I need to listen to what Jesus is saying to the oppressor, because in this space, that's more representative of me than an occupied and oppressed person."


 **Video unavailable**
This video is private.

YOUTUBE.COM


Unpacking Whiteness | Loma Conversations
How do those of us who are white begin to recognize our whiteness and what ...

👍❤️👏 83 49 Comments 11 Shares


Like Comment Share

 **Tammy Toma**
It is Satan confusing this kid. God is not of confusion. Do not be fearful this is tactics of fear no where near faith. Religious leaders have persecuted Christians they persecuted Christ. Jesus saved humanity from things like Critical Race theory and ... [See More](#)

Like · Reply · 8w 2

 **Nunny Dixon**
Just listened briefly. Very sad and anger provoking at the same time. He has been brainwashed into the cult like movement of CRT

Like · Reply · 8w 2

 **Cynthia Velasco Hampton**
My daughter almost went to Pt. Loma Nazarene. It's sad to see them go this way.

Like · Reply · 8w 1

Disagreeing is Samuel Sey. He says that DiAngelo's definition is,⁷⁴

"a complete rejection of the biblical and logical definition for racism. Racism is biblically defined as a form of partiality or hatred against another person because of their skin colour." The Bible says, "show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory...have you not then made distinctions among yourselves and become judges with evil thoughts?" (James 2:1, 4)

Sey continues,

"the most disturbing thing about White Fragility isn't what it says about white people or black people. The most disturbing thing about White Fragility is what it says about sin and repentance, human nature and God's character."

Although white people will never be free (forgiven or sanctified) of their racism according to this view, they can renounce their participation in the white supremacist system and become an ally through practicing Anti-Racism.

"Without confession the sin of white racism, white supremacy, and white privilege," contends Sojourners magazine founder Jim Wallace, "people who call themselves white Christians will never be free...from the bondage of a lie, a myth, an ideology, and an idol."¹⁷

Black pastor, Dr. Voddie Bauchman says,¹⁷

"Wallis' sentiment is affront to the gospel

"For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death." (Romans 8:2) And again, "So if the Son sets you free, you will be free indeed." (John 8:36). But this gospel is of anti-racism, where there is no freedom – at least for white people.

Needless to say, Anti-Racism puts the Prophet Samuel's statement that "man looks on the outward appearance" on steroids (1 Samuel 16:7).

Anti-Racism: Misdiagnosing the Problem

*If we want to begin to do something about racial inequities in this country,
we need to be honest with ourselves,
we need to correct the false narratives that so often drive the discussions.*

Jason Riley, Sr. Fellow, Manhattan Institute

"You have individuals like Ibram X. Kendi or Robin DiAngelo who make money out of exploiting existing vulnerabilities and existing disparities," says Ayaan Hirsi Ali.

"Still, I don't see how their approach and their cultish outlook helps any of the groups that they say are oppressed or victims." ⁷⁵

Bingo.

The goal of the cult of Anti-Racism is to deconstruct and unmask power rather than address the issues plaguing the least of theses. Dr. Bresee strategy to the poor married salvation and with lifting people up. In fact, he saw our Nazarene Universities as a vehicle to lift people into the middle class.

Here are five area's Anti-Racism and the Social Justice movement completely ignore.

1. Abortion

A black fetus in New York City is more likely to be aborted than born.⁷⁶ Given this fact, it seems painfully obvious that there should be justice for unborn babies.

But...no. Planned Parenthood is part of the Social Justice movement stating that they are "committed to civil rights" and "social justice."⁷⁷

African Methodist Episcopal Church Pastor, Joseph Parker, says,⁷⁸

"Planned Parenthood is a very wicked and an evil organization in many ways. And they've clearly shown themselves to be extremely racist in the way they do business."

Factor this:

79%

of Planned Parenthood's abortion facilities are strategically located within walking distance of black and/or Hispanic communities.⁷⁸



The tragic reality is:

19 Million black babies have been aborted in the United States since 1973.⁷⁹

To put this into perspective,

• **18,871,831 Black American citizens are recorded living in 1960 by the U.S. Census Bureau.**⁸⁰

Did you see that? Since 1973, **more** Blacks babies have been aborted than the entire Black population in 1960!!

You do the math:

In 1865, **4,000,000 Blacks were in slavery** in the United States.⁸¹ How many more have been aborted than enslaved?

Captured Slaves

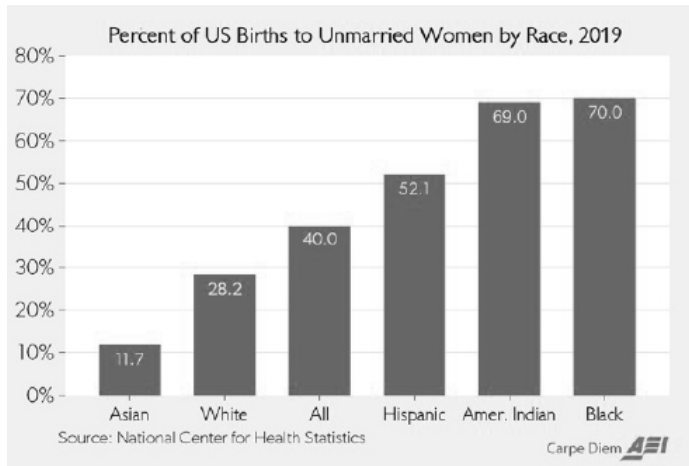
388,000 Africans slaves²⁹ were brought to North America in the ostracizes of the "middle passage."

Many have noticed that Social Justice and Anti-Racism completely ignores abortion. Actually, it doesn't exactly ignore it, where it once was a "Woman's Choice," today it is called "Reproductive Justice."⁸⁰ For the mother of course.

2. Out of Wedlock Births⁸²

For the Black babies not aborted, they will be born into a home with only one parent. Obianuju Ekeocha, a Nigerian-born biomedical scientist, notes,⁸³

“70% and 69% are very high. Surely this is the root of so many problems. It is not white supremacy to point this out and it is not racist to demand a change within our communities.”



3. Fatherless Families

“I’ve heard people say that the traumas from our childhoods follow us into adulthood. That’s certainly true for me,” says Christian rapper, LeCrea.⁸⁴ *“I’m not the only kid to grow up with this pain. Millions of fatherless children in America struggle with this reality. The loneliness. The missing person in the stands when they finally hit the home run.”*

LeCrea points out that,

“Father absence is a systemic problem, particularly in urban contexts, that’s proven to lead to higher rates of gang violence, incarceration, and suicide.”

4. Education

Rashad Turner, founder of BLM St. Paul and now President of Minnesota Parent Union, said after quitting BLM,⁸⁵

“I learned they [Black Liver Matter] had little concern for rebuilding black families, and they cared even less about improving the quality of education for students in Minneapolis.”

And it doesn’t take an educator to identify the problem.

Former NBA All-Star, Charles Barkley, says,⁸⁶

“I do this little experiment when I speak at schools. Let’s say I’m at a white school. I ask how many kids

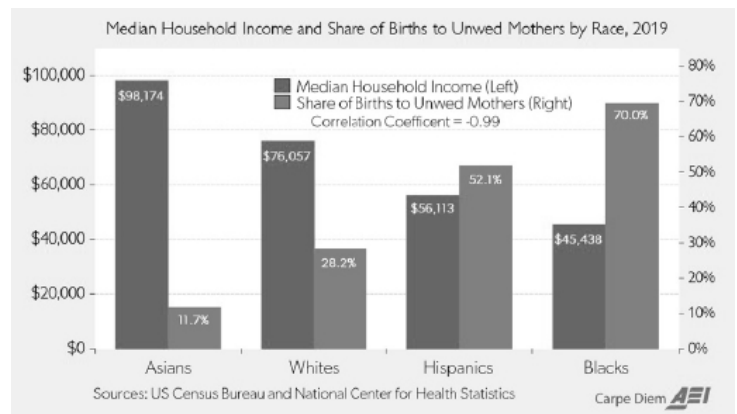
want to play pro sports. Less than 10% raised their hand. They say they want to be doctors, lawyers, engineers.

But when I speak at predominantly to black schools, 90% of kids want to play sports. There are a couple that say they want to be doctors which makes me really proud. Our kids are brainwashed if they think they can only play sports or be entertainers.”

5. Income Equality⁸²

Kendi preaches that “An antiracist policy is any measure that produces or sustains racial equity between racial groups.” However, Black Stanford economist Thomas Sowell points out,⁸⁷

“one key fact that keeps getting ignored is that the poverty rate among black married couples has been in single digits every year since 1994. Behavior matters and facts matter, more than the prevailing social visions or political empires built on those visions.”



Black scholar and Sr. Fellow, Manhattan Institute Jason Riley, says,⁸⁸

“If we want to begin to do something about racial inequities in this country, we need to be honest with ourselves, we need to correct the false narratives that so often drive the discussions.”

Conclusion

Has this college "kept the faith" and been true to its mission of truth, or has it lost its birthright in a pursuit of accommodation to the 20th century?

Dr. Ron Kirkemo

For Zion's Sake, A History of Pasadena/Point Loma College

What was the founder's intent? For PLNU, the answer can be found in the 1910 college catalog.

*"Though, 'there were colleges and universities,' something new was needed – a college 'where Jesus Christ to come to His own as the center of all,' since 'the training of the intellect is not the sole function of an education institution.'"*⁸⁹

Expanding, the late Dr. Ron Kirkemo wrote,⁸⁹

*"This new college will promote personal holiness as well as intellectual development and be "a center of holy fire in constant disseminator of revival spirit and power.""*⁵³

Today, this is not the case.

PLNU, no longer based in Christian orthodoxy, has institutionalized Anti-Racism into every facet of the campus life, from indoctrination of students to hiring of professors.

Point Loma's spiritual tradition was grounded in the concern for "salvation and sanctification."⁸⁹

Kirkemo writes, "Grace is dynamic and transforming in the earthly lives of those who have responded to God's offer of salvation."⁸⁹ **But, for progressives, "salvation" is a problem.** "Anti-Racism fundamentally reject "Savior Theology" because it is bigoted, as Kendi has explained.¹³

At the heart of the movement lies the idea that racism is no longer to be understood as an individual sin. Anti-Racism knows nothing of forgiveness because it knows nothing of the Gospel. Instead, Anti-racism offers endless penance, judgement and fear.

Anti-Racism and it's Liberation Theology expression, transcend the church. Nourished by it Marxist roots, it not only seeks to overtake our economic system, but to deconstruct culture.

While Point Loma's Liberation Theology promotes Black Liberation and Women's Liberation, Queer Liberation is waiting in the wings. As one author said, racism is not the only form of oppression, since it "often travels in gangs, accompanied by its buddies sexism, classism, and homophobia."⁹⁰

Gramsci proclaimed, socialism will triumph by first capturing the culture via infiltration of schools, universities, churches, and the media by transforming the consciousness of society.⁴²

President Brower and PLNU's professors have turned Gramsci's theory into reality. Gramsci would be elated to know that his religion of "Socialism" has "overwhelmed Christianity" on the campus of PLNU.

In reference to Anti-Racism, Dr. Derryck Green says,

"It's a false religion and gospel that distracts Christians from that which has the power to change minds, hearts, and systems– the redemptive gospel of Jesus Christ."⁹¹



Dr. Derryck Green, writer, Juicy Ecumenism

Take Action

*He must hold firm to the trustworthy word as taught,
so that he may be able to give instruction in sound doctrine
and also to rebuke those who contradict it.*

Titus 1:9

In Titus 1:9 the Apostle Paul defines the role of Elders in the church. Biblical requirements are “sound doctrine” and to “rebuke those who contradict it.”

In dealing with “sound doctrine,” the Bresee Collective asks:

- Where is PLNU’s Theology Department?
- Where is PLNU’s Board of Trustees?
- Where are the District Superintendents?
- Where are the General Superintendents?

Has the Nazarene Church replaced orthodoxy for Liberation Theology? Are “systems” now sinful and not the human heart?

If the denominational leaders will not correct, then we are calling for Nazarene Churches to:

1. Contact PLNU’s Board of Trustees
2. Stop your church / district from financially supporting PLNU
3. Alumni – stop giving to PLNU
4. Tell other Nazarenes of PLNU’s progressive indoctrination
5. Question PLNU representatives at your next District Assembly. Demand action.

Since PLNU is now only 10% Nazarene, we are calling for non-Nazarene churches to:

1. Stop sending your kids to PLNU to be indoctrinated
2. For Christian high schools to stop inviting PLNU to “Christian College Fairs”
3. Take to social media. Write in “@” Point Loma and the school will be tagged in your post
4. Speak out...lest we lose another Christian institution

As Dr. Voddie Baucham said at the end of his book,¹⁷

“Our goal is not to destroy, but to expose (Ephesians 5:11), warn (2 Timothy 3:15), and correct (2 Timothy 2:25), in hopes that “they may come to their senses and escape from the snare of the devil, after being captured by him to do his will. (2 Timothy 2:26).”

Who to Contact

PLNU Board of Trustees

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District Superintendent

Moises Champo, California
Educator

[Link to Board of Trustees](#)

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Vice President, Spiritual Development

[Link to President's Cabinet](#)

District Superintendents - Southwest Region

PLNU is home to the Nazarene Denomination's Southwest Region. Ten districts make up the Southwest Region represents California, Arizona, Hawaii, Southern Nevada and New Mexico. The District Superintendents for this area are:

Rev. Greg Garman
Los Angeles
District Superintendent

Rev. Doug Pierce
Arizona
District Superintendent

Rev. Larry Lacher
New Mexico
District Superintendent

Rev. Rick Power
Hawaii
District Superintendent

Rev. Albert Hung
Northern California
District Superintendent

Rev. Steve Scott
Sacramento
District Superintendent

Rev. Rollie Miller
Anaheim
District Superintendent

Rev. Rob Songer
Central California
District Superintendent

Dr. John Nells
Southwest Native American
District Superintendent

Rev. Thomas Taylor
Souther California
District Superintendent

General Superintendents - Nazarene Denomination

The Church of the Nazarene General Superintendents and their areas of jurisdictional assignments are listed below:

PLNU's General Superintendent

Dr. Gustavo A. Crocker
South America Region
Southwest USA - Point Loma Nazarene University

Chair, Board of General Superintendents

Dr. Filimão M. Chambo
South Central USA – Southern Nazarene University
Nazarene Theological Seminary
Nazarene Bible College

Dr. Eugénio R. Duarte
Asia-Pacific Region
North Central USA – MidAmerica Nazarene University
Northwest USA – Northwest Nazarene University

Dr. David A. Busic
Africa Region
Southeast USA – Trevecca Nazarene University

Dr. David W. Graves
Eurasia Region
Canada – Ambrose University
Central USA – Olivet Nazarene University

Dr. Carla D. Sunberg
Mesoamerica Region
Eastern USA - Eastern Nazarene College
East Central USA - Mount Vernon Nazarene University

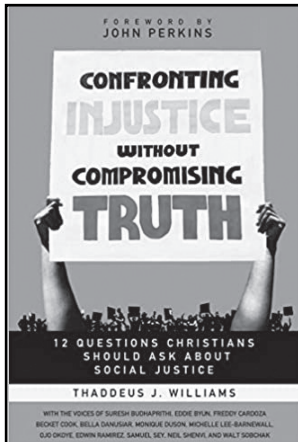
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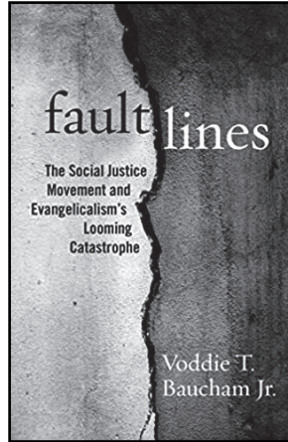
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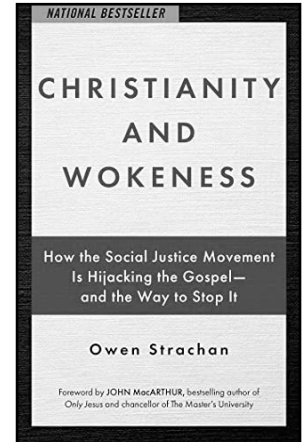
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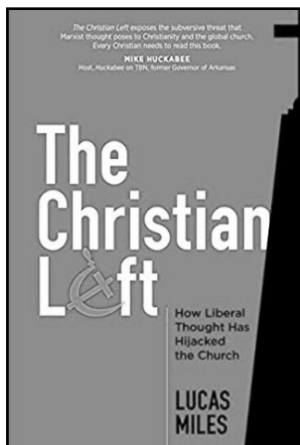
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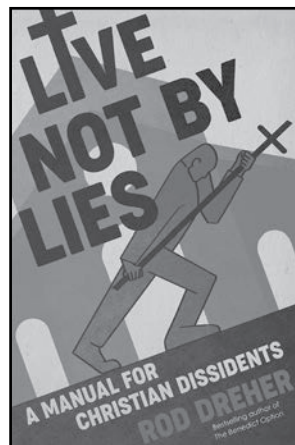
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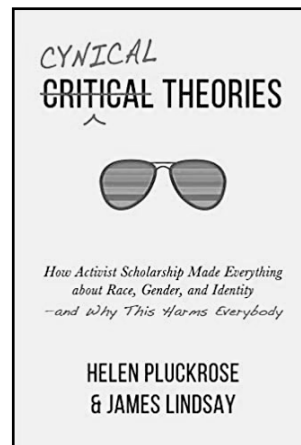
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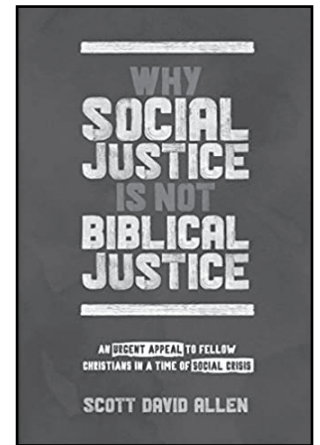
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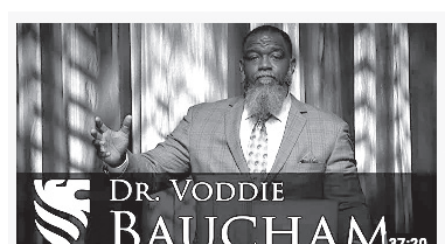
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Senior devil Screwtape writes to his nephew Wormwood:⁹²

*“We do want, and want very much, to make men treat Christianity as a means; preferably, of course, as a means to their own advancement, but, failing that, as a means to anything—even to **social justice**.*

The thing to do is to get a man at first to value social justice as a thing which the Enemy [God] demands, and then work him on to the stage at which he values Christianity because it may produce social justice.

For the Enemy will not be used as a convenience.

Men or nations who think they can revive the Faith in order to make a good society might just as well think they can use the stairs of Heaven as a short cut to the nearest chemist’s shop.

Fortunately it is quite easy to coax humans round this little corner.



Who is the Bresee Collective?

We are a federation of Nazarenes, Non-Nazarenes, pastors, PLNU Alumni, professors, students, imago dei evangelist, sinners saved by grace, believers working out sanctification. We are, called unto Holiness.
