

How To Make It In The New Music Business Second E

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Doing Theology in the New Normal
Blacks in the New Deal:
The Shift from an Electoral Tradition and its Legacy
Does Mark 16:9–20 Belong in the New Testament?
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History of Dutchess County, New York
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debate about church order has gone on for centuries within christianity and an end is nowhere in sight perhaps that is good since the debate shows the weaknesses of many ideas that need correction corporate decision making examines church order

from a careful exegetical perspective with particular attention to the social world of the new testament while most works about church government address structure and qualities of leadership brown deals with the interaction of the people of the church both with their leaders and with one another in setting policy in brief though all believers in the young church of the new testament revered christ and his word as authoritative not all church decisions were top down from earthly leaders on the contrary many were from the bottom up this should come as no surprise to those familiar with jesus admonition in the gospels you have one teacher and you are all brothers

responses to the recent pandemic have been driven by fear with social distancing and locking down of communities and borders as the most effective tactics out of fear and strategies that separate and isolate emerges what has been described as the new normal which seems to mutate daily truly global in scope with contributors from across the world this collection revisits four old responses to crises assure protest trick amend to explore if how those might still be relevant and effective and or how they might be mutated during and after a global pandemic together they paint a grounded earthy context focused picture of what it means to do theology in the new normal

no group of american minority voters shifted allegiance more dramatically in the 1930s than black americans did up until the new deal era blacks had shown their traditional loyalty to the party of lincoln by voting overwhelmingly the republican ticket by the end of f d roosevelt s first administration however they tremendously voted the democratic ticket the decades long wholesale attachment of blacks to the party of lincoln with its laudable efforts to support blacks emancipation proclamation and reconstruction was understandable and inevitable enough the anomaly was the massive shift by blacks to the democratic party traditionally identified with its long list of constant anti black and premeditated opposition to black liberation opposition to emancipation and reconstruction and with an ongoing record of all forms of racial discrimination segregation disfranchisement exclusion white primaries and white supremacy the transformation of the black vote from solidly republican to solidly democratic did not happen instantaneously but rather it developed over decades of maturing as a result of the amalgamated efforts of presidents and black leaders the move of black voters toward the democratic party was part of a nationwide trend that had occurred with the creation of the roosevelt coalition of 1936 this national shift would make the

democrats the majority party for the next several decades including a very decisive margin of black voters in the balance of power

for almost fifty years much has been written concerning mark 16 9 20 during the same time period evidence once counted against mark 16 9 20 was shown to be otherwise in this study david w hester surveys modern scholarship 1965 2011 surrounding the passage he examines the passage itself the external evidence with particular attention paid to the manuscripts and the patristics especially those of the second and third centuries and the internal evidence featuring details that are problematic as well as those that favor markan authorship finally a proposal concerning the origin of the passage is presented the first edition of mark s gospel ended at 16 8 resulting in the manuscript tradition that omits the passage but this was not his intended ending later his associates attached mark s notes and published a second edition of the gospel with the last twelve verses this led to its inclusion given that the passage is cited by second and third century witnesses and attributed to mark along with the biblical prohibition against adding to or taking from scripture it is doubtful that an anonymous second century author could have been successful in adding his own composition and it being widely accepted by the early church

the author of hebrews is arguing that god himself has brought about the fulfillment of these institutions through his son s priesthood his once for all sacrifice and the new covenant he inaugurated in the last days these new institutions are never denied the jews in fact the context of the epistle presumes that these are primarily for the jews considering that the author was speaking to a jewish christian community the author is not arguing for the abandonment by god of the jewish people but rather for the abandonment of the shadowy means by which god s people drew near to him it is here we can speak of a qualified supersessionism according to the author of hebrews the levitical priesthood the mosaic covenant and the levitical sacrifices have been superseded by jesus priesthood the new covenant and jesus once for all sacrifice however we conclude that the polemical passages in hebrews do not promote hatred of the jews nor do they advocate the destruction of the jewish people rather the author of hebrews stresses the fulfillment of specific jewish institutions for the benefit of the jews it is this idea of fulfillment that rules out the charge that the epistle promotes the supersession of the jewish people because of god s great love for his people he has provided a superior way by which his people can draw near to him from the conclusion

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