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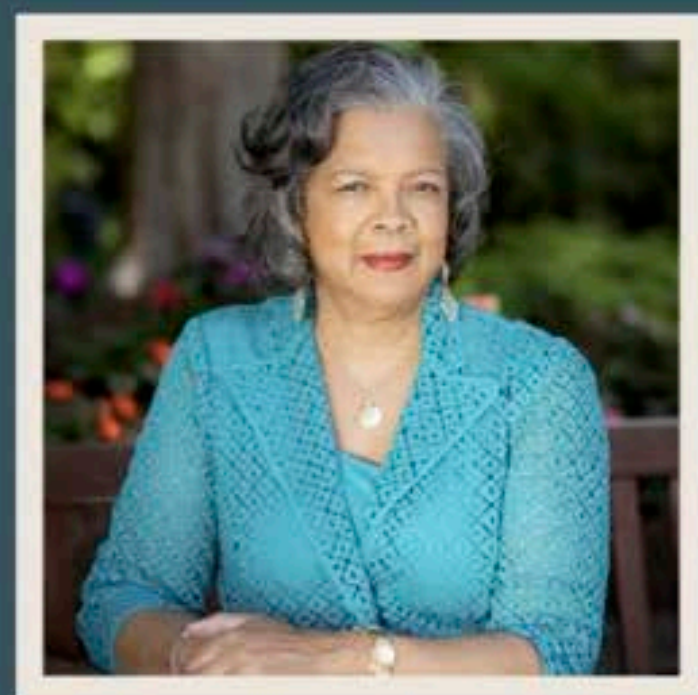
Soul Care in African American Practice

BARBARA L. PEACOCK

SOUL CARE

in

AFRICAN AMERICAN
PRACTICE



Dr. Barbara Peacock

Dallas Willard Research Center
Book Award Winner 2021

Thursday, September 22 | 3:30 pm

Simmons Center, GLC

Spiritual Practices for
SOUL CARE

40 WAYS

TO

DEEPEN

YOUR FAITH

BARBARA L. PEACOCK

Transform Your Present by
Rediscovering God in Your Past

SOUL JOURNEY



BARBARA L. PEACOCK

GENESIS 2

And the LORD
God formed man
of the dust of the
ground, and breathed
into his nostrils the
breath of life; and
man became a
living soul.

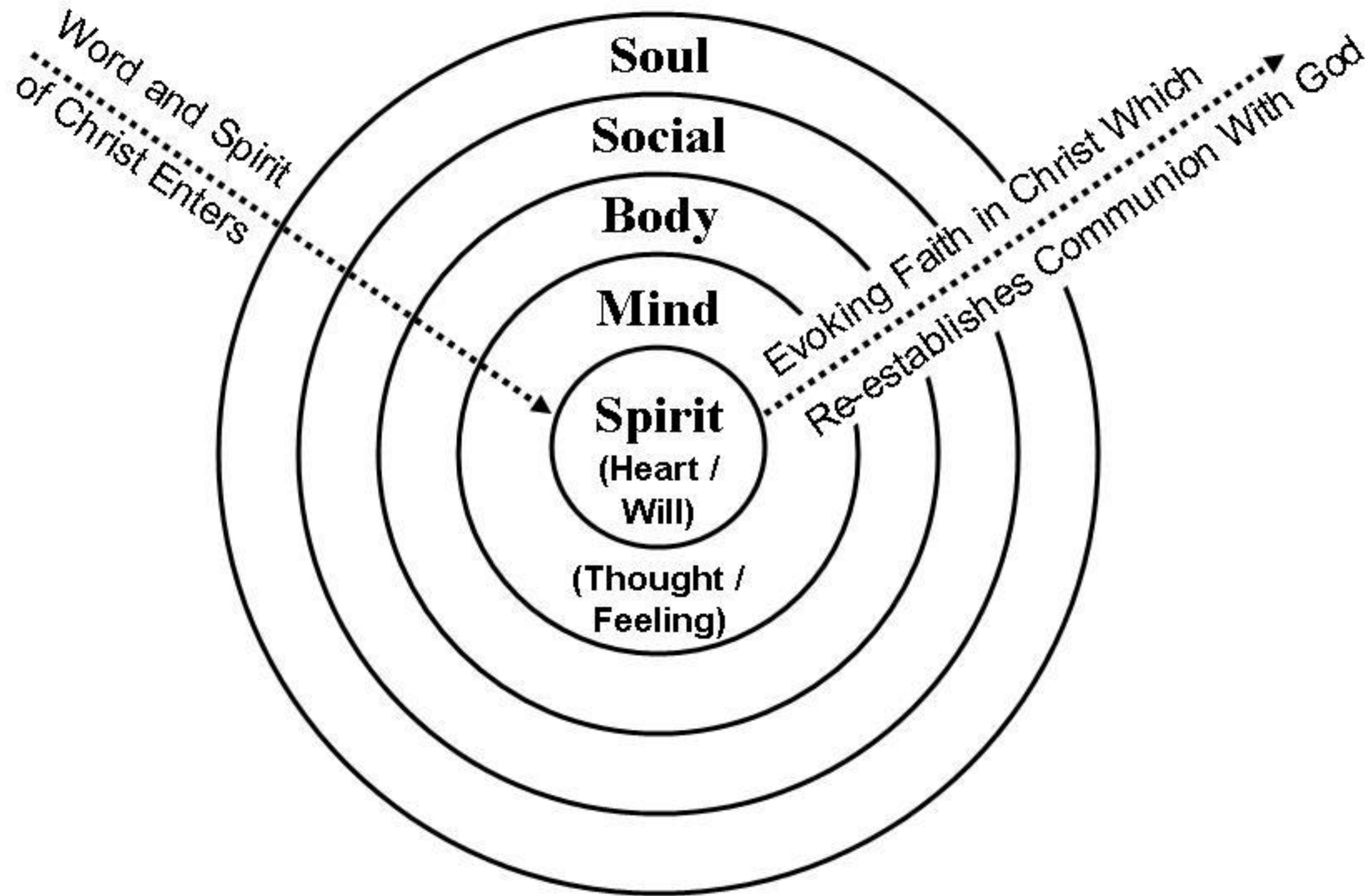
We Are a 3-Part Whole



We are spirit, have a soul and live in a body

Infinite Environment

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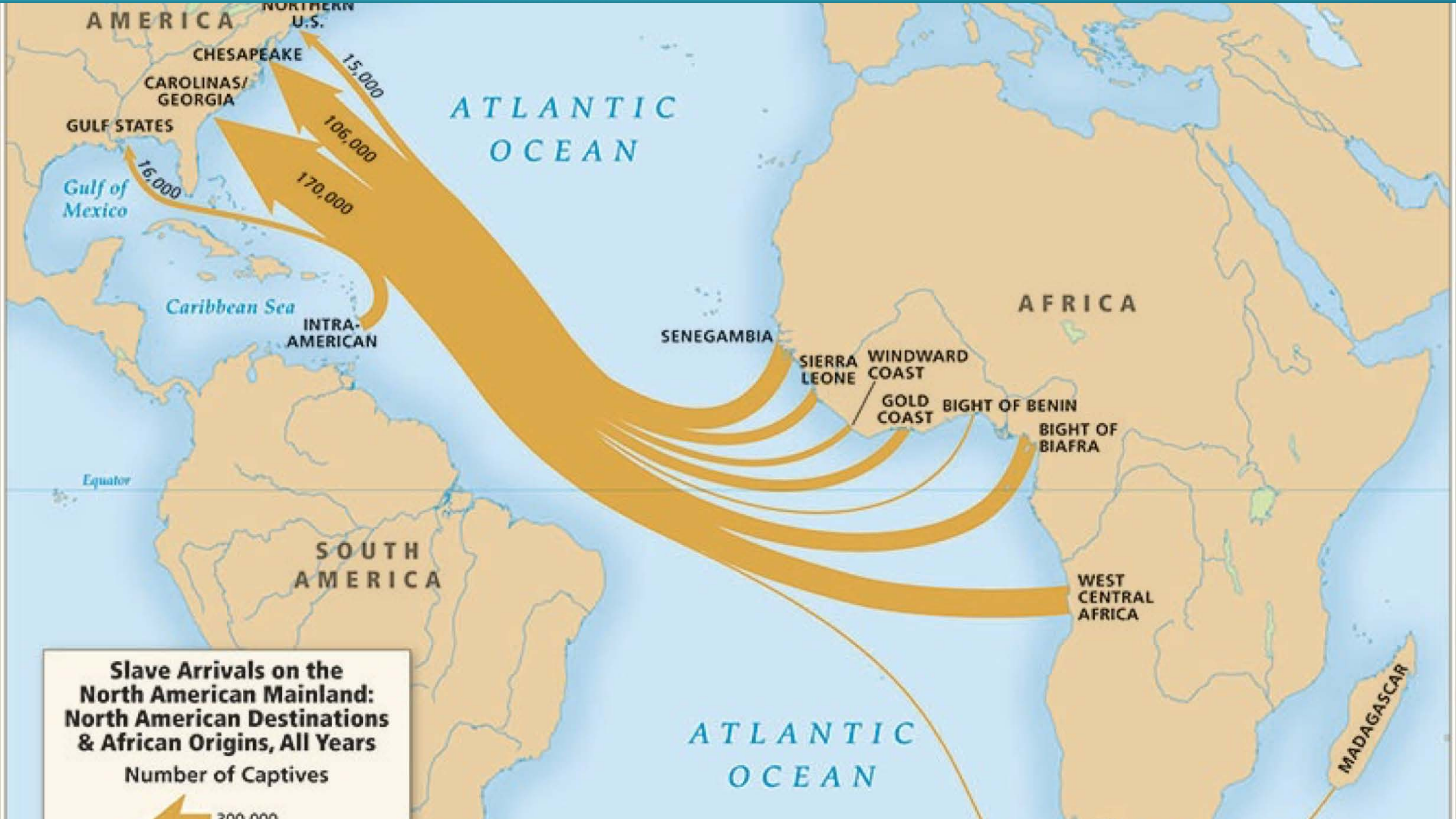


“The soul
is that aspect of your whole being that
correlates,
integrates,
and enlivens
everything going
on in the various dimensions
of the self”

(Renovation of the Heart, Dallas Willard).

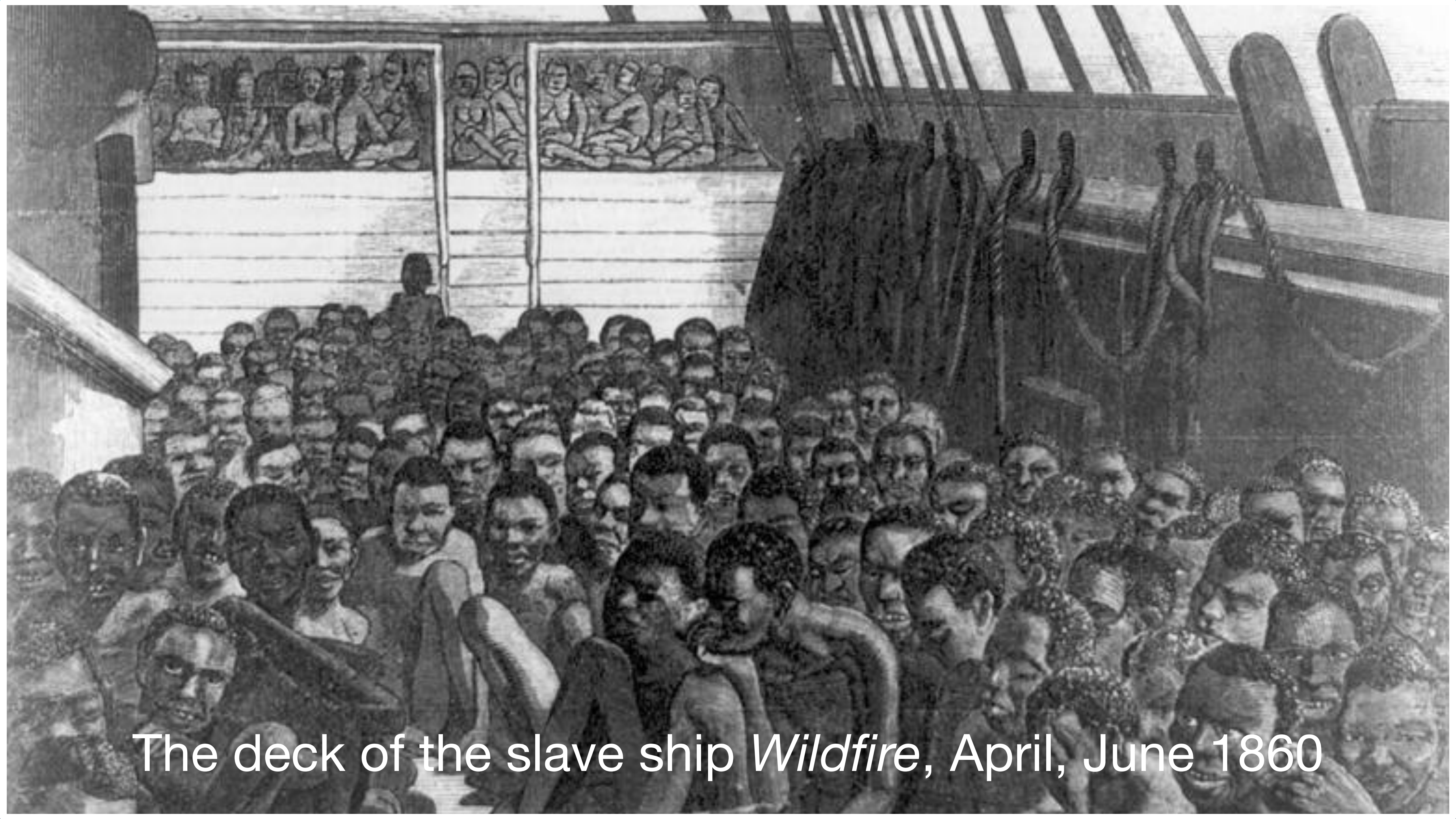
SOUL CARE IN AFRICAN AMERICAN PRACTICE





Slave Arrivals on the North American Mainland: North American Destinations & African Origins, All Years
Number of Captives





The deck of the slave ship *Wildfire*, April, June 1860

PARTS
OF THE
HOLY BIBLE,
SELECTED
FOR THE USE OF THE
NEGRO SLAVES.

OF THE
BRITISH WEST-INDIA ISLANDS.

London:
PRINTED BY LAW AND GILBERT,
6, John's Square, Chancery-Lane.

1799.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 1 - Dr. Frederick Douglass



PRAYER AND LECTIO DIVINA

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Spiritual Direction and Lectio Divina

Dr . Frederick Douglass was an abolitionist, author, orator, statesman, reformer, and leader in numerous communities. As a young boy, Douglass grasped the idea of reading as he listened to his slave master's wife, Sophia Auld, while she read the Bible to her sons. As a result, he memorized passages on familiar pages. Overtime Douglass became a well-known intellectual in his community and beyond.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Spiritual Direction and Lectio Divina

Silencio: Be still. Quiet yourself. Take some deep breaths as you inhale and exhale. It will help to sit back in your chair, put your hands on your lap, and gently close your eyes. Honor God's presence in your sacred space.

Lectio: Reading the Word of God is the second step in lectio divina. As you prayerfully read the passage, revere God's holy Scriptures. Slow down and listen in silence as you anticipate experiencing the awesomeness of his holy voice. Pray that God would speak to you in a way different from any reading encounter you've had in the past.

Meditatio: Meditation is the third step. Meditating on God's Word is similar to chewing on a passage. Through meditation, allow God's Word to be fully digested into your very being. Imagine a cow chewing its cud. While chewing, the cow turns the food over and over in its mouth. In meditation we turn God's Word over and over in our mind. Your desire is that God's Word will touch you at a depth you have not experienced before.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Spiritual Direction and Lectio Divina

Oratio: The prayer phase is the fourth step in lectio divina. Oh how precious is this sacred time! Oratio calls you to go even deeper in your discipline of sacred reading. During a loving, intimate conversation with your Creator, allow the Word of God to transform you from the inside out. Accept his warm and precious embrace during this time.

Contemplatio: Contemplation is the final step of your sacred reading. During this time, God is calling you to rest in his holy presence. Rest as you solely focus on his Word. Receive his divine Spirit of holiness during this process of transformation. Embrace the Word of his unconditional love. Let go of preconceptions. Let go of your own words, and embrace his Word. Settle down and enjoy just being with him. Rest. Selah.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

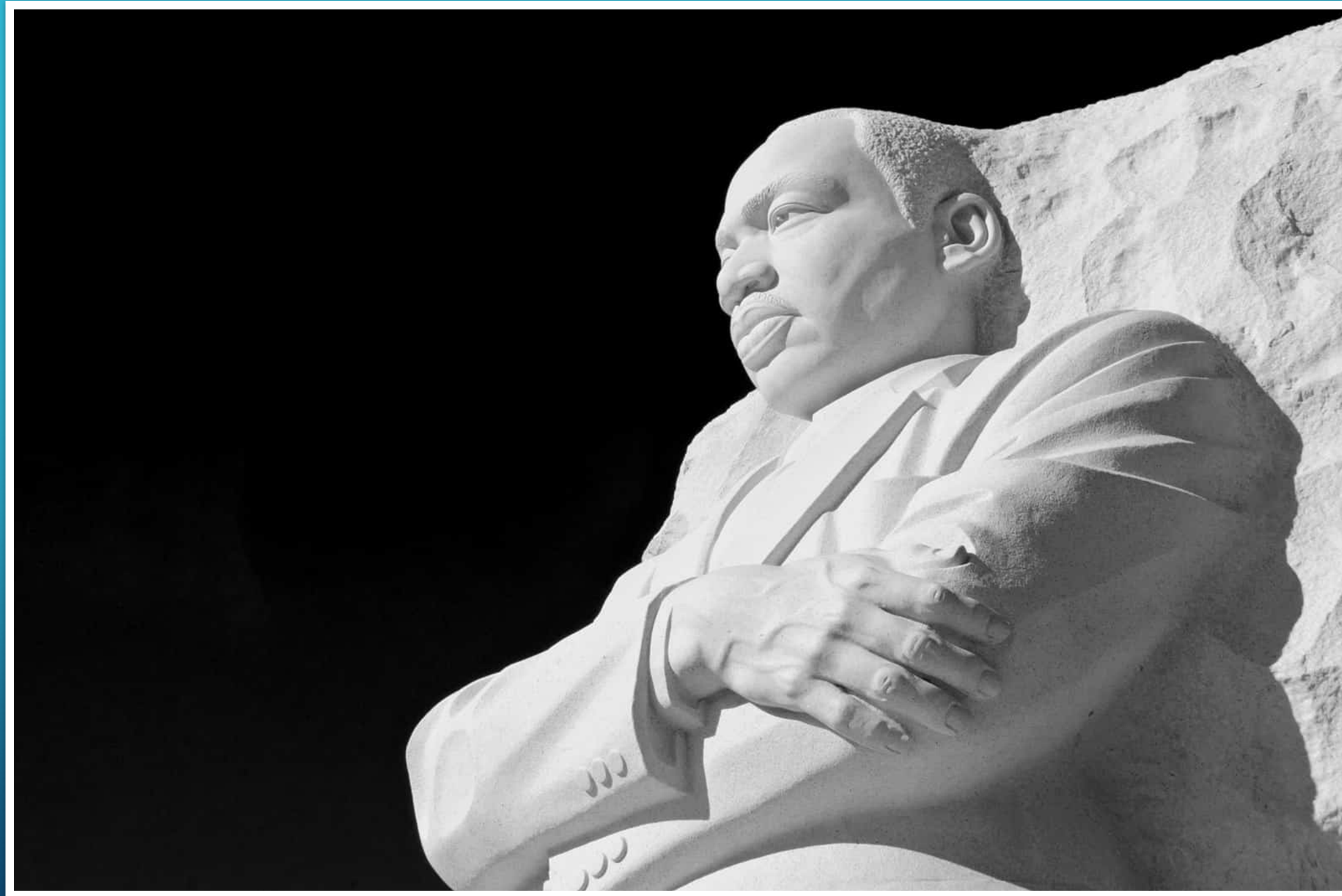
Spiritual Direction and Lectio Divina

He says, "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth
(Psalm 46:10, NIV)

When is he calling you to be still in his presence?

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 2 - Dr. Martin Luther King, Jr.



Prayer & Spiritual Direction

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Spiritual Direction and Prayer

On April 3, 1968, the day before his assassination, addressing a crowd of two thousand people at the Masonic Temple in Memphis, Tennessee, Dr. King spoke prophetically:

We've got some difficult days ahead. But it doesn't matter with me now. Because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight that we as a people will get to the Promised Land. And I'm so happy tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Spiritual Direction and Prayer

Adoration - "Praise be to God" (Psalm 68:35). During your prayer of adoration, take time to tell God how much you appreciate him. Express your love to and for him. Praise him for his power and majesty. "How awesome are your deeds!" (Psalms 66:3). This is also a good time to praise God by identifying his names, attributes, and characteristics.

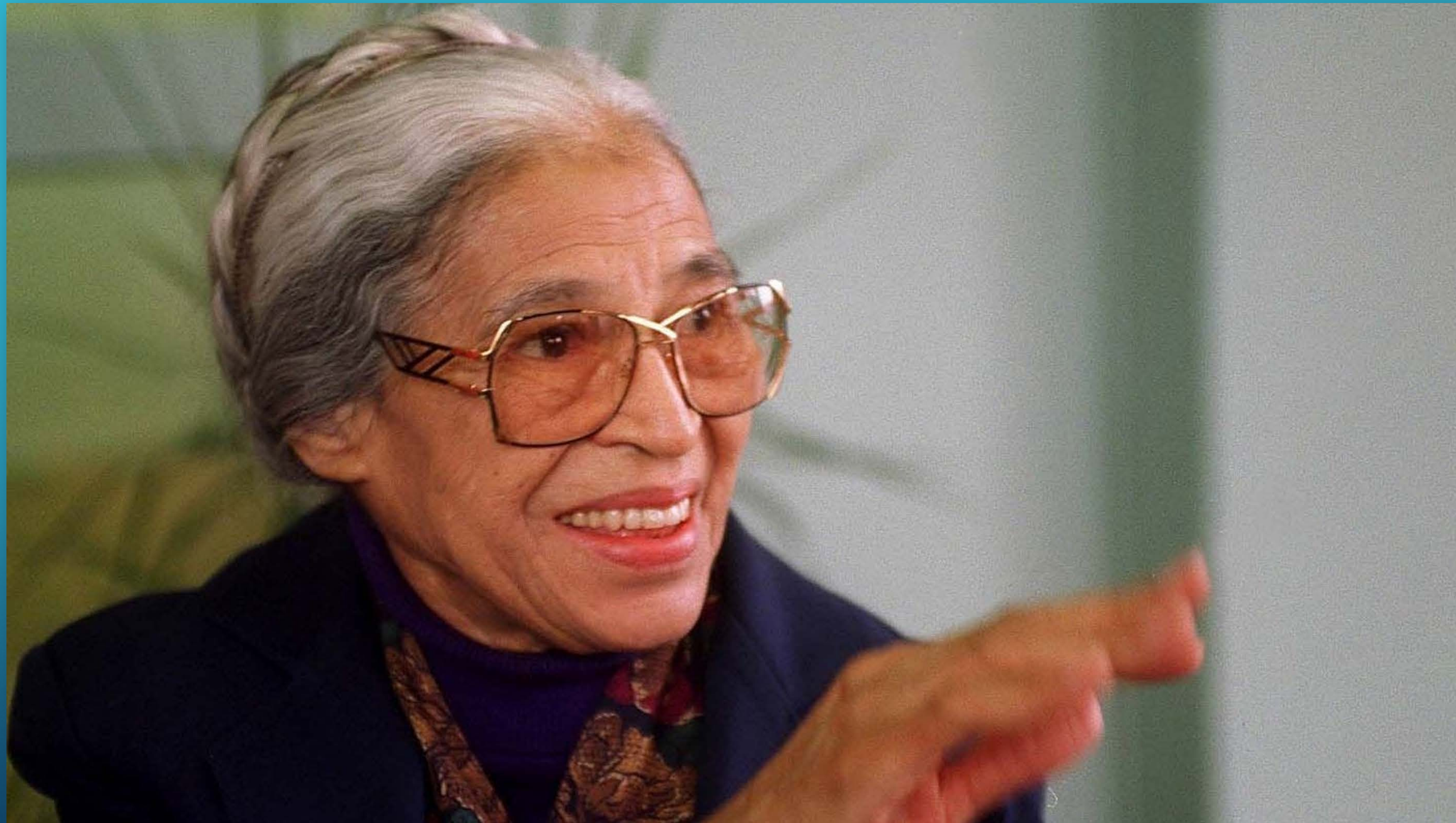
Confession - "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9). During confession, tell him where you have fallen short. Be specific. Ask him to examine you and show you areas that displease him. Praying Psalm 51 will enhance your time of confession.

Thanksgiving - Always give God glory. Always give him thanks. "Give thanks in all circumstances; for this is God's will for you in Christ Jesus" (1 Thessalonians 5:18). "Glorify him with thanksgiving" (Psalm 69:30). Thank God for saving you. Thank him for his love. Thank him for his faithfulness. Give him glory for his patience.

Supplication - God is the supplier of everything you need. He is your ultimate source and provider. Therefore "present your requests to God" (Philippians 4:6). Tell God what you want, no matter how small or big it may seem to you. No request is too small or too big for God the Creator. He is Jehovah-jireh, your provider.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 3 - Dr. Rosa Parks



MEDITATION AND CONTEMPLATION

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Meditation and Contemplation

This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. (Joshua 1:8, NRSV).

Meditate in Hebrew means to ponder and deeply connect.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Meditation and Contemplation

In his book *The Contemplative Pastor*, Eugene Peterson posed a question: "How can I lead people into a quiet place beside the still waters if I am in perpetual motion? How can I persuade a person to live by faith and not by works if I have to juggle my schedule constantly to make everything fit into place?"

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 4 - Dr. Darrell Griffin



Spiritual Direction and Director

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Spiritual Direction and Soul Care

Dr. Darrell Griffin is the pastor at Oakdale Covenant Church in Chicago. In addition to being a senior pastor, he is a certified spiritual director and also has experienced the benefits of having a spiritual director. He understands the significance of having someone walk alongside him in ministry.

In 2000, Dr. Griffin was appointed to a demanding new congregation that had experienced great successes under the leadership of the previous pastor of thirty years. When he arrived, the members placed what may be considered unrealistic expectations on him, and the ministry pressures began to take a toll on him. Immediately he recognized the need for wise counsel to assist him in maintaining his spiritual wellness, so he sought spiritual wisdom.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Spiritual Direction and Soul Care

The language of soul is not new but has been around for thousands of years. The African American community has used soul in song, communal language, poetry, and so on. Therefore, readings and teachings developed around the concept of "soul care," as opposed to "spiritual direction," may be more readily accepted in our faith communities.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Spiritual Direction and Soul Care

Spiritual direction is a gift to the body of Christ in which one is committed to sitting with another to help that person better identify and experience the activity of God in his or her life. This sacred art is humbling as together people seek the Holy Spirit. The direction of the Holy Spirit cannot be emphasized enough. For truly he is the ultimate director. Without his loving presence, a session of spiritual direction is of no impact. Directing the spirit of an individual is emphatically the work of the Holy Spirit and should not be entered into with an agenda in mind.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 5 - Dr. Renita Weems



Detachment and Attachment

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Detachment and Attachment in Spiritual Direction

Spiritual Leader - Dr. Renita Weems, an Old Testament professor at Vanderbilt University Divinity School, lives out the discipline of detachment and attachment on her spiritual journey. In her book *Listening for God*, she shares insight about these disciplines. She is transparent as she acknowledges a time in her life when God seemed to be absent.

During this difficult season, she drew strength from Catholic, Jewish, and Protestant writers. She noted, "By feasting on the writings of classic and contemporary writers, I was reminded that while it is true that every spiritual journey is different, some paths nevertheless are well worth the following."

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Detachment and Attachment in Spiritual Direction

One key passage in Scripture that relates to detachment and attachment is Matthew 8:18-22 (NIV):

When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake. Then a teacher of the law came to him and said, "Teacher, I will follow you wherever you go." Jesus replied, "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head." Another disciple said to him, "Lord, first let me go and bury my father." But Jesus told him, "Follow me, and let the dead bury their own dead."

Story - The need to detach after experiencing anxiety, depression, burn out and change of the season.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Detachment and Attachment in Spiritual Direction

Finding quality time to spend with God requires pulling away from people and activities. What are some of the things God is calling you to pull away from? Please take a few minutes (or as long as you need) before writing out your reflection on this question.

Time of Reflection:

- What do you see as some of the main reasons people do not have time to spend with God?
- What changes will you have to incorporate to continue to carve out sacred time with God?

SOUL CARE IN AFRICAN AMERICAN PRACTICE



SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 6 - Dr. Harold Carter



Prayer and Generational Spiritual Foundation

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Foundation

Spiritual Leader - The late Dr. Harold A. Carter, pastor of New Shiloh Baptist Church in Baltimore, Maryland, authored the book *The Prayer Tradition of Black People*. Dr. Carter's family, from Dallas County, Alabama, was committed to a pilgrimage of prayer. With such a rich spiritual genealogy, he was compelled to write about prayer in the Black faith tradition. Dr. Carter's journey demonstrates the effectiveness and impact of generational prayer. However, his desire was not to keep such a rich heritage to himself.

Dr. Carter sensed a calling to share the experiential blessings of prayer on a broader scope. Therefore, he committed to producing a book on prayer that would "lift up the Black prayer tradition." His desire was to "command the scholarly attention of theologians and the serious concern of all persons who seek a fuller understanding of the Black religious experience in the New World."

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Foundation

As I reflect on the men and women of God that he highlights in his book, I am mindful of an experience from my childhood. We lived somewhere between the little towns of Bladenboro and Whiteville, North Carolina (Bladen and Columbus counties). As in many churches back in the day, services were not held every Sunday.

Our family attended Mount Olive Missionary Baptist Church, in Whiteville, NC on the first and third Sunday of the month, and we attended the Floyd Temple Holiness church, in Bladenboro, NC, on the second and fourth. How vividly I remember anticipating the worship at that Holiness church. All the clapping, and all the singing, still resonates in my happy soul.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Foundation

It is our balm in Gilead (Jeremiah 8:22)

Matthew 6:33

Romans 8:28

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Foundation

In 2 Chronicles 7:12-14 the Lord appeared to Solomon in the night and said to him, I have heard your prayer and have chosen this place for myself as a temple for sacrifices. When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land (2 Chronicles 7:12-14).

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 7 - Dr. Jessica Ingram



Prayer and Spiritual Direction

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Direction

Dr. Jessica Ingram, is the author of *A Journey in the Experience of Prayer*.

Dr. Ingram is a minister of the gospel as well as a certified spiritual director. She received a doctorate of ministry in spirituality from United Theological Seminary and her certification in spiritual direction from Colombi ere Conference and Retreat Center in Clarkston, Michigan. She was the first African American in the country to be trained at this center.

Dr. Ingram is the founder of The Ingram Difference. This ministry is committed to cultivating a trusted, sacred, and safe space for spiritual formation. Her engaging and personalized approach allows individuals to examine their spiritual growth for a life filled with focus, purpose, and fulfillment.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Direction

In her book *A Journey in the Experience of Prayer*, Dr. Ingram encourages her readers to come aside, and find rest. As a traveling companion, journeying with God, she inspires the reader to go deeper in prayer to levels of intimacy that God eagerly desires for us.

Traveling with God, transforms us to be people compelled to journey consistently with Jesus. Enjoy the spiritual ride of dwelling with your Creator!

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Direction

In her book, Dr. Ingram describes prayer as “the means by which we come to know our traveling companion. Prayer is the means by which we establish a relationship with God.” Dr. Ingram denotes that prayer, is the way we establish a relationship, with our traveling companion. Her use of the word establish is significant.

The Oxford English Dictionary defines establish as “to set up (an organization, system, or set of rules) on a firm or permanent basis.” From this definition of establish, it is clear that one must take the time to set up and organize their companionship with the Lord. Being in relationship with God requires focus and an understanding of the order of prayer.

The apostle Paul exhorts us to “pray continually” (1 Thessalonians 5:17).

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Direction

Prayer and spiritual direction go hand in hand. Without effective prayer, there would not be effective spiritual direction and soul care. Prayer is the key that unlocks the door for effective sessions of spiritual direction. Not only is prayer the foundational tool for spiritual direction, it is also the foundation for any effective spiritual discipline. In totality, the effectiveness of ministry is contingent on one's commitment to be a disciple of prayer.

- Finding a spiritual director personal
- Why is this important?

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Spiritual Direction

In Romans 12, the apostle Paul admonished the church in Rome:

I appeal to you therefore, brothers and sisters, on the basis of God's mercy, to present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable act of worship. ² Do not be conformed to this age, but be transformed by the renewing of the mind, so that you may discern what is the will of God—what is good and acceptable and perfect. (Romans 12:1-2, NRSV).

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 8 – Dr. Coretta Scott King



Prayer and Civil Rights

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Civil Rights

Dr. Coretta Scott King, wife of the late Dr. Martin Luther King Jr., deeply understood the power of prayer. In her own way, Mrs. King, like her mother-in-law, Alberta Williams King, is identified as a mother of prayer. To be a spiritual mother requires a level of maturity, commitment, and spiritual discernment. As I ponder the journey of Mrs. King during the Civil Rights Movement, I ask myself, How many days, and how many nights, did Mrs. King cry out to our holy God, to give her strength to endure the numerous incidents of persecution, and injustice? How many sleepless nights, did she endure? How many tears, did she shed?

I imagine that she held on to songs like, "Trouble Don't Last Always," "I Don't Feel No Ways Tired," and "Go Down, Moses." She had to encourage herself in the Lord (1 Samuel 30:6). She had to know that one day there would be an end to troubles. In order to endure the tedious tests of life, she had to press forward in the face of whatever Pharaoh (the spirit of opposition) she faced.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Civil Rights

As Mrs. King reflected on the historicity of prayer, she spoke poignantly, passionately, and redemptively: She notes that, "Throughout the epic freedom struggle of African Americans, our great sustainer of hope has been the power of prayer. We prayed for deliverance in a dozen African languages, chained to the holds of slave ships, on the auction block, in the fields of oppression, and under the lash. We prayed, when we "followed the drinking gourd" on the Underground Railroad. We prayed, when our families were torn asunder by the slave traders. We prayed, when our homes and churches were burned and bombed and when our people were lynched by racist mobs. So many times it seemed our prayer went unanswered, but we kept faith, that one day our unearned suffering would prove to be redemptive.⁴

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Civil Rights

And our prayer legacy continues. On June 17, 2015, men and women of God gathered in a time of worshipping, teaching, praying and fellowshiping, at Emanuel African American Episcopal Church, in Charleston, South Carolina. In the midst of their sacred time with their God, nine of them lost their lives to a shooter. Nine, innocent people, were brutally murdered, never, to return until the end of time, when Christ descends.

Our heartfelt prayers continue to go out to the families of Clementa C. Pinckney, Cynthia Marie Graham Hurd, Susie Jackson, Ethel Lee Lance, Depayne Middleton-Doctor, Tywanza Sanders, Daniel L. Simmons, Sharonda Coleman-Singleton, and Myra Thompson. These, are the beloved, Charleston Nine.

PAUSE.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Civil Rights

Put yourself in Mrs. King's shoes. Her husband is away serving. Her children need her. One community looks up to her as a "shero," while another community may see her as the enemy. As you reflect on walking in her shoes for a day, what would you imagine her prayer life looked like?

- Write out a prayer for members of Emanuel Church in Charleston. Consider mailing it.
- Write out a prayer for the King family. Consider mailing it.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 9 - Dr. James Melvin Washington



Prayer and Rest

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Rest

Dr. Washington was cognizant of the way the vicissitudes of life can separate us from God: He informs us that, "Far too often many of us do not miss you. We yearn to feel your presence. But do not comprehend the nature of absence which we often call emptiness. We have been absent from you for so long that we either never knew, or have forgotten, that the soul must be nurtured and nourished. Spiritual malnutrition besets us. We have become servants of instant gratification that is devoid of both thought and purpose. We are hurriers with narcissistic agendas."²

Dr. Washington, adamantly spoke truth to the generations. Yes, he spoke to his generation, but this statement is also relevant to the technological world we live in today.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Rest

A spiritual hunger for resting and being in the presence of God is birthed and grows innately in the human soul. Within each individual, God has implanted a hunger to be with him. He created us to desire more of him. He crafted us to hunger and thirst for his righteousness (Matthew 5:6).

Unfortunately, many people have become so attached to their plans that they don't notice the absence of God's divine plan. Their agendas are filled with to-dos that become a temporary substitute for the divine. Eventually this well runs dry, and an awareness of the need to be with God is heightened.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Chapter 10 - Howard Thurman



Prayer and Suffering

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Suffering

Dr. Howard Thurman is considered one of the most influential African American spiritual leaders. He is known as a philosopher, theologian, mystic, educator, and civil rights leader. During Dr. Thurman's life, he exemplified his commitment to social justice and nonviolence. His commitment to meditative and contemplative disciplines was apparent in his writings, his teachings, and his lifestyle.

Some of his writings include *The Greatest of These* (1944), *Mysticism and the Experience of Love* (1961), *The Inward Journey: Meditations on the Spiritual Quest* (1961), *Disciplines of the Spirit* (1963), *The Centering Moment* (1969), *With Head and Heart: The Autobiography of Howard Thurman* (1979), *For the Inward Journey* and *The Writings of Howard Thurman* (1984).

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Suffering

Prayer is not only the participation in communication with God in the encounter of religious experience, but it is also the "readying" of the spirit for such communication.

It is the total process of quieting down and to that extent must not be separated from meditation. Perhaps as important as prayer itself is the "readying" of the spirit for the experience.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Suffering

In addition to the topic of prayer, Dr. Thurman also spoke of the plight of suffering. As an African American man who lived through the civil rights movement, he was vividly aware of the oppression and persecution that resulted from blatant racism and the injustices it perpetuated. As he pondered the idea of a world without suffering he wrote:

“What would life be like if there were no suffering, no pain? The startling discovery is made that if there were no suffering there would be no freedom. Men could make no mistakes, consciously or unconsciously. The race could make no mistakes. There would be no error. There would be no possibility of choice at any point, or in any sense whatsoever. Freedom therefore cannot be separated from suffering. This, then, maybe one of the ways in which suffering pays for its ride.”

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Prayer and Suffering

Sometimes prayer takes the form of groans because of the intensity of the suffering. In *Joy Unspeakable*, Dr. Barbara Holmes noted that “in the ships’ holds, words are replaced with whispered prayers and nonverbal utterances that pointed to the place where language or silence should be.”⁴

The overt inhumane behavior demonstrated during slavery left many captives speechless, even to the point of wordless moaning. Dr. Holmes wrote, “Moans are the utterances of choice when circumstances snatch words and prayer from bereft lips. As time went on, the moans from the slave ship’s cargo hold lost their human sound, for there is no bodily response that could assuage or comfort, no sound that could fully express the horror.”⁵

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Connecting
Prayer
Spiritual Direction
&
Soul Care

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Connecting Prayer, Spiritual Direction, & Soul Care

Through this book, I have identified the uniqueness of the African American spiritual journey, while seeking to include the theological foundation that is common to all of God's people who embrace the disciplines of prayer, spiritual direction, and soul care. All of these disciplines prioritize a relationship with the triune God. Embracing them can infuse joy into people's time with God, rather than making it a tedious chore.

Regardless of one's ethnicity, the practices of prayer, spiritual direction, and soul care are disciplines that promote a more intimate relationship with God, increased discipline, greater conviction in one's prayer life, greater sensitivity to the presence of God, the transformation of one's personal and public life, and power to live out the resurrected life on a daily basis.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Connecting Prayer, Spiritual Direction, & Soul Care

On May 24, 2019, I found an article about the Clotilda, a slave ship that arrived on Alabama's shores in 1860. On this ship were "109 stolen West Africans below deck." Some of those on the ship were founders of Africatown, a historic community three miles north of Mobile, Alabama. Lorna Gail Woods, a descendant of an Africatown founder, said, "By this ship being found we have the proof that we need to say this is the ship that they were on and their spirits are in this ship."

The discovery of the Clotilda was for me a godly confirmation for writing this book. The remains of the ship are additional living proof of the inhumanity that our fore-parents endured and that have shaped the African American church.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Connecting Prayer, Spiritual Direction, & Soul Care

In the introduction to this book, I identified the Middle Passage and slave ships as a starting point for examining spiritual direction from an African American perspective. Likewise, I close this book (with proof of the Clotilda) in tears as I reflect on the price our ancestors paid for our spiritual freedom.

Yes, Jesus paid for our sins, but he also used others to pave the way for the spiritual liberation of people of color.

SOUL CARE IN AFRICAN AMERICAN PRACTICE

Connecting Prayer, Spiritual Direction, & Soul Care

It is now that we pause, and think about how the plight of the African American church has affected and impacted the shape of Christendom.

From your experience, in what ways is the spirituality of the African American tradition different from that of others and how is it similar?



Connecting

Peacocksoulcare.com

Barbaralpeacock.com

PEACOCK SOUL CARE

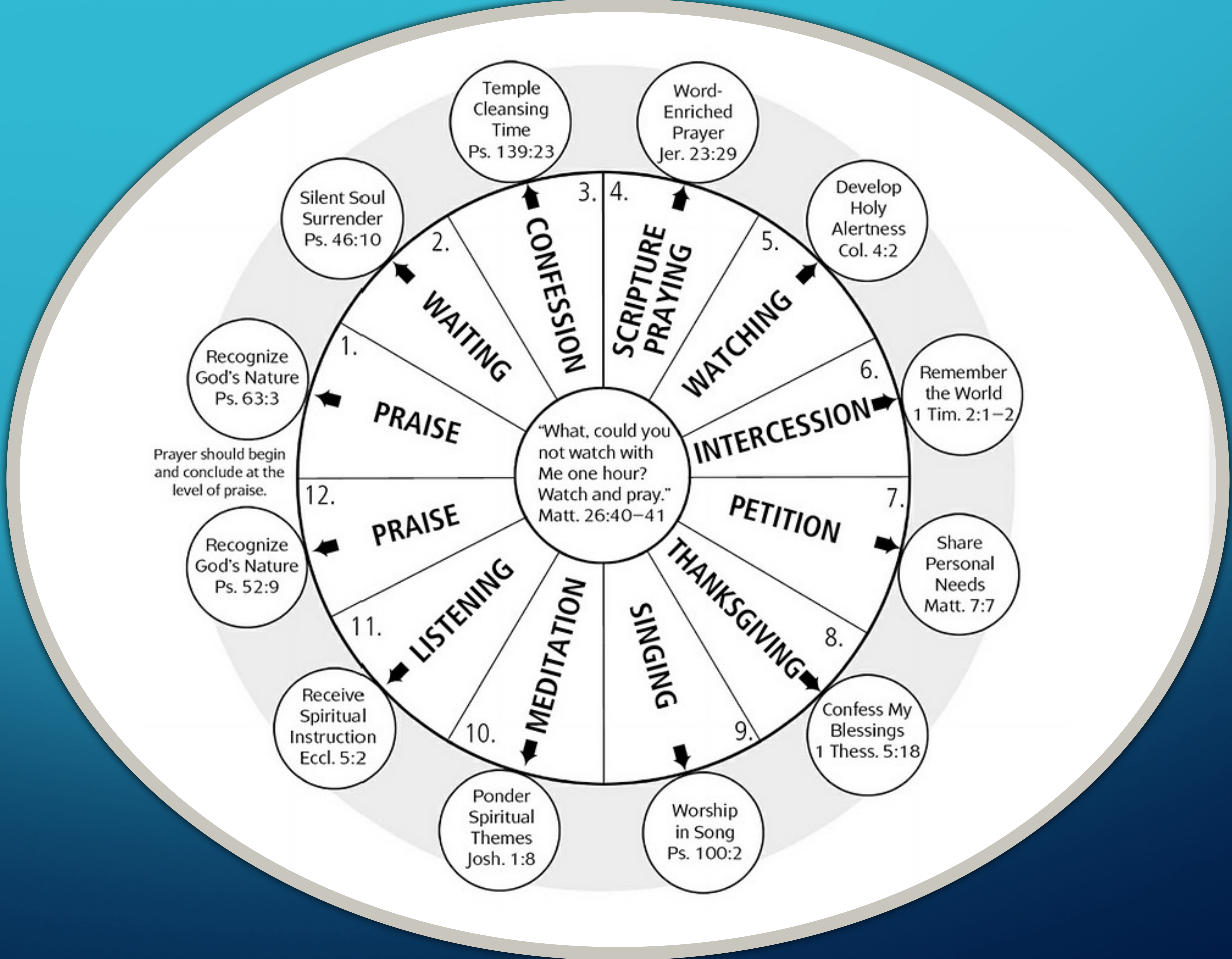
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SPIRITUAL DIRECTION AND LEADERSHIP

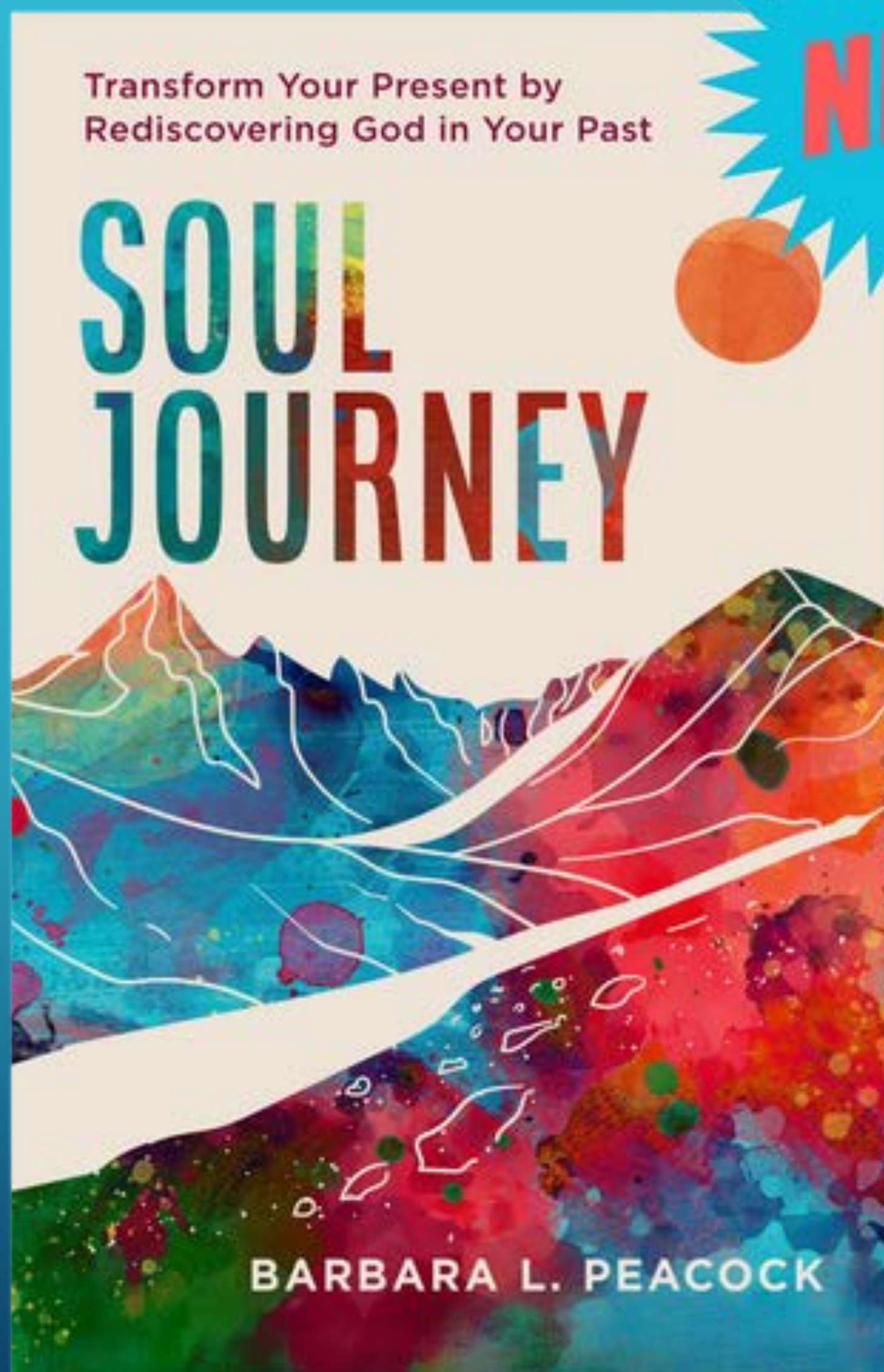
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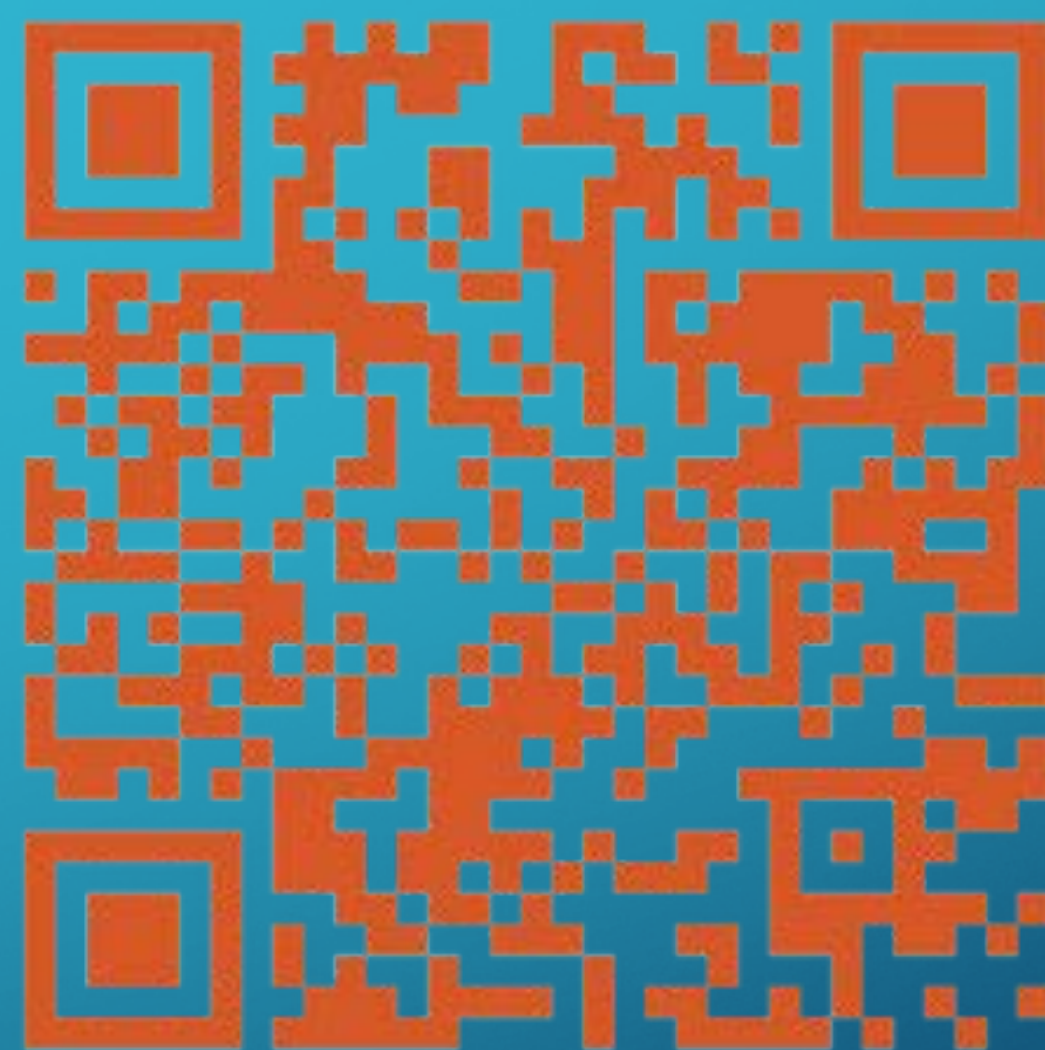
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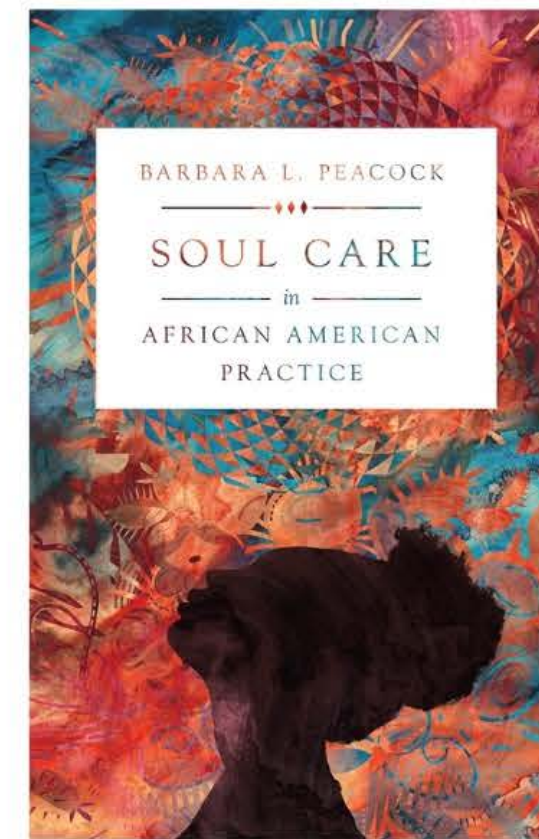
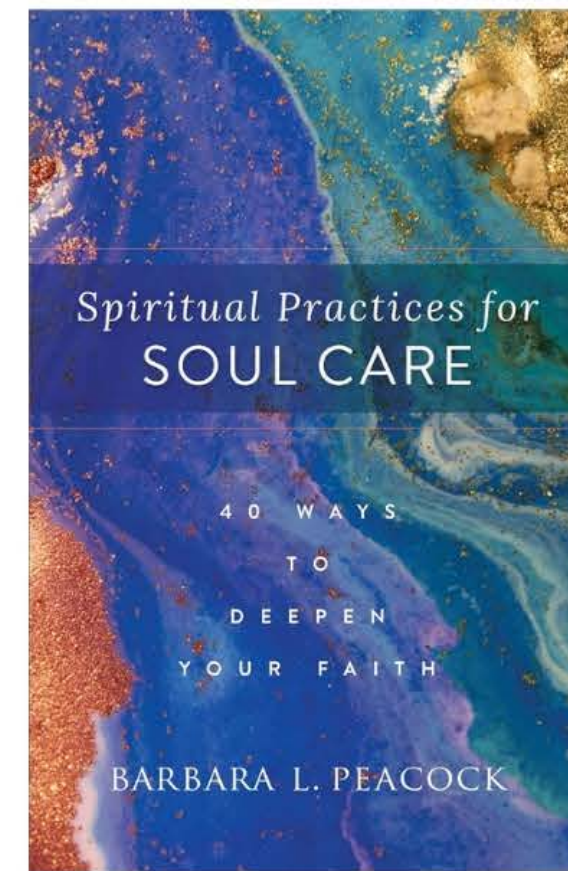
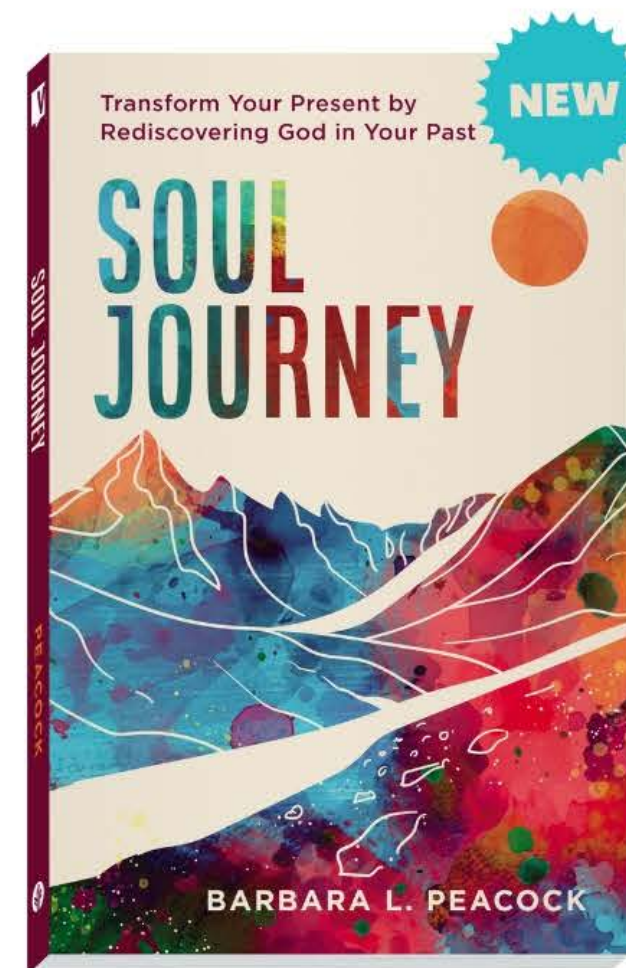




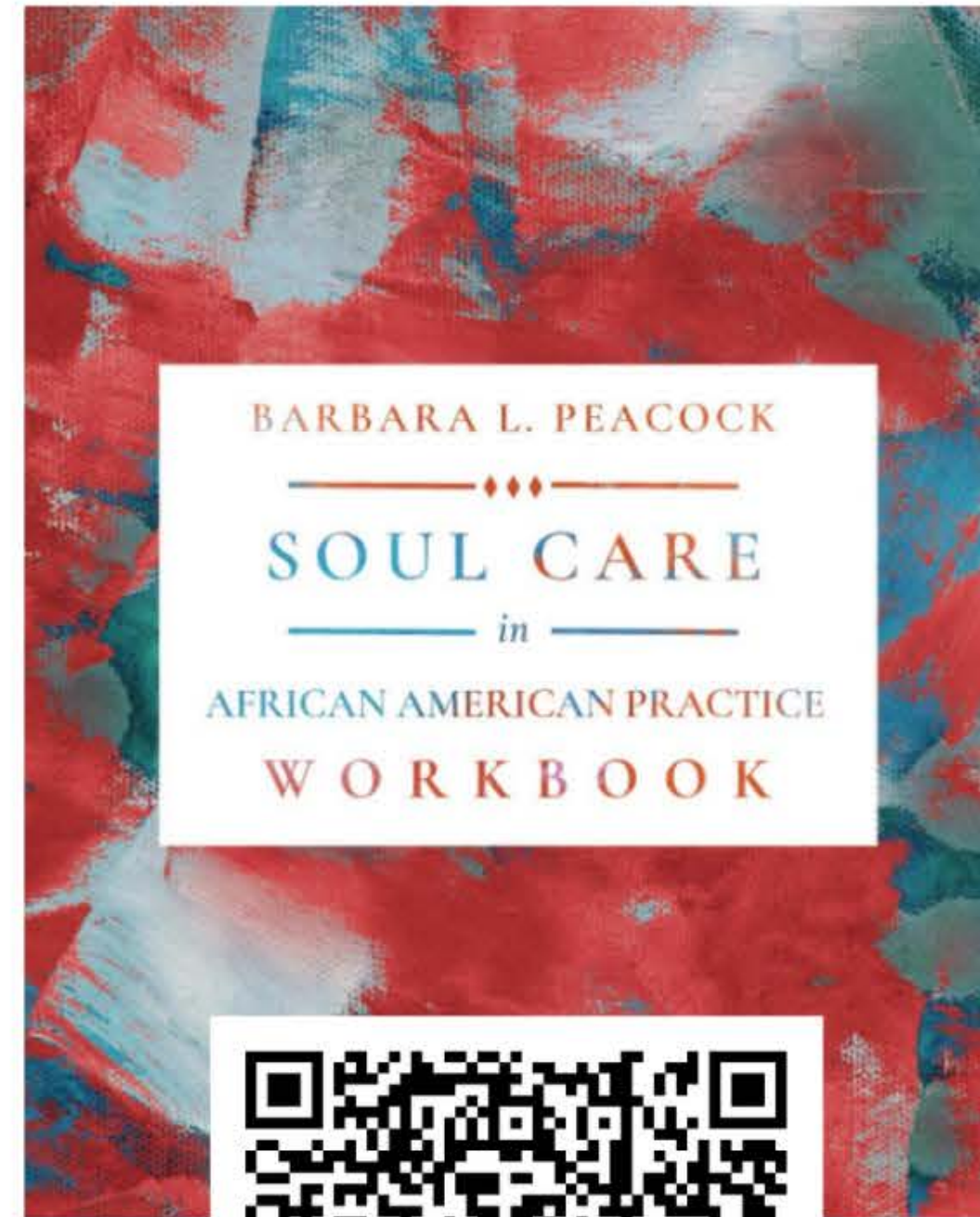
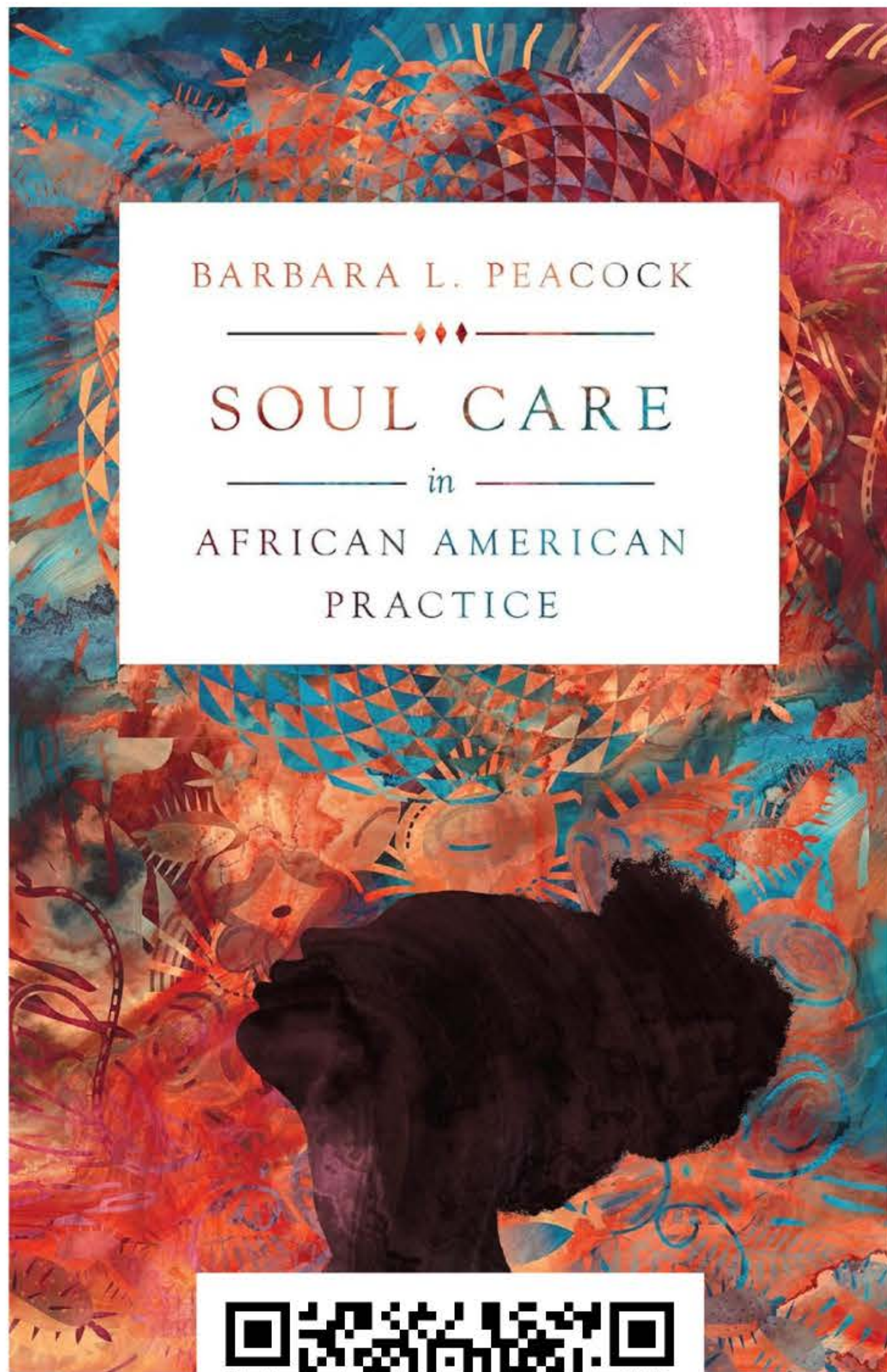
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MARCH 6, 2026

MAY 1, 2026

JUNE 5, 2026

JULY 10, 2026

AUGUST 14, 2026

SEPTEMBER 18, 2026

SESSION 2 DATES

FEBRUARY 7, 2026

MARCH 28, 2026

MAY 16, 2026

JUNE 27, 2026

JULY 25, 2026

AUGUST 29, 2026

OCTOBER 3, 2026

SESSIONS SCHEDULE INFORMATION

FRIDAYS (SESSION 1): 7:00–8:30 PM EST

SATURDAYS (SESSION 2): 10:00 AM–12:00 PM EST

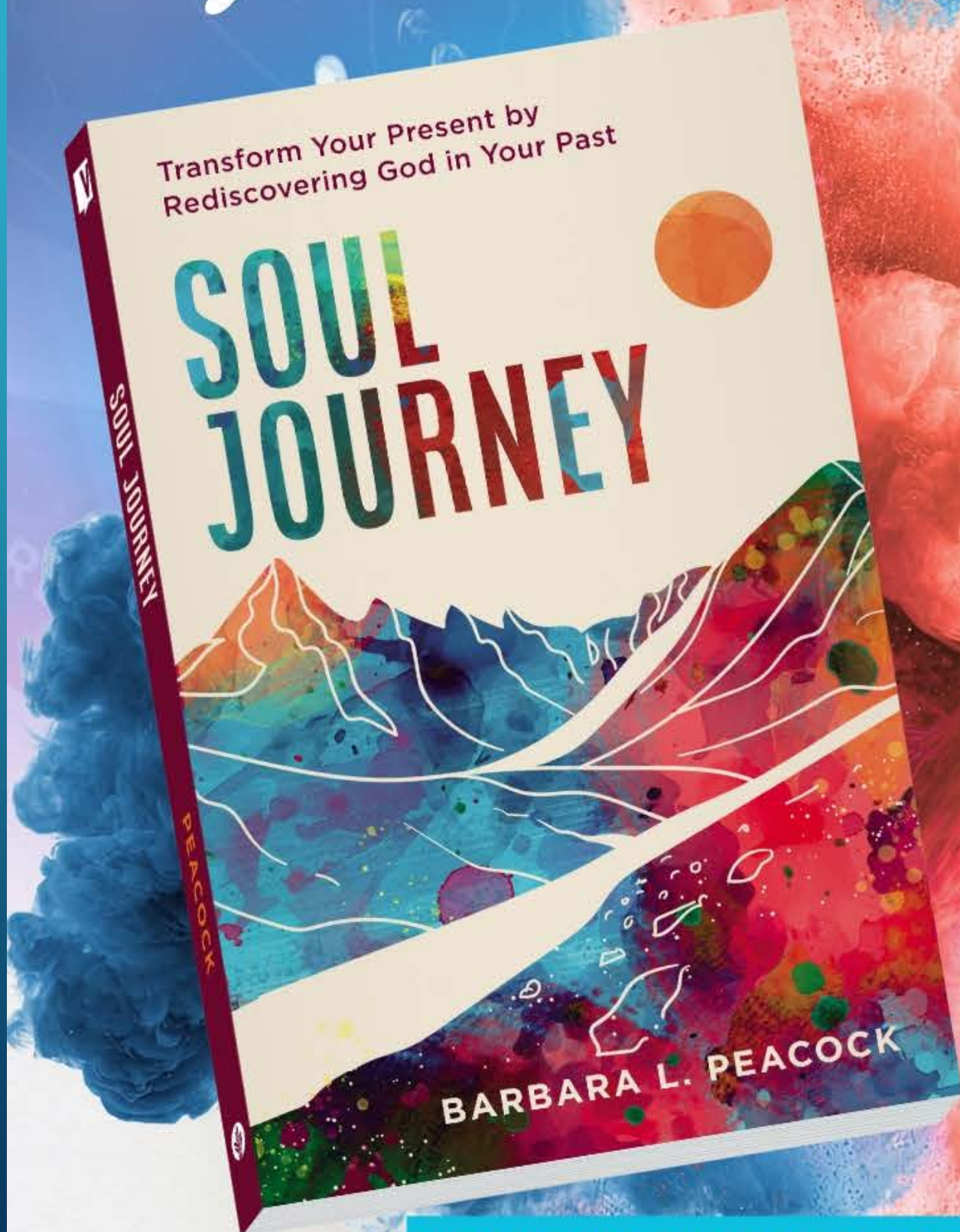


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