

Yvonne Virginia Delk  
Daughter of Sojourner, Child of Hannah  
Minister to Society/Hija del Camino, Niña de Ana,  
Ministra para la Sociedad

**1. Getting to Know Yvonne/Aprendiendo a conocer a Yvonne**

Name/Nombre:	Yvonne Virginia Delk
A.B. Recipient/A.B. honor:	1979
Career/Profesión:	Justice Ministry/ Ministerio de Justicia
Color of Hair/Color de pelo:	Brown/Marrón
Color of Eyes/Color de ojos:	Brown/Marón
Brothers or Sisters/Hermanos or hermanas:	3 brothers, 3 sisters/ 3 hermanos y 3 hermanas
Birth Order/Orden de nacimiento:	Next to the eldest/Segunda después del mayor
Favorite Class/Asignatura favorita:	History/Historia
I enjoyed/Disfruté:	Walking by water, reading and listening to music/ Caminar a la orilla del agua, leer y escuchar música
Hobbies/Pasatiempos:	Knitting/Tejer
Heroes/Héroes:	All of those who came before me who carved the path that I now walk/ Todos los que vinieron antes de mí y quienes tallaron la senda que ahora camino



## 2. First

### FIRST

African-American woman  
Ordained in the United Church of Christ  
(1974)

### FIRST

African American woman  
To head a national instrumentality in the UCC  
The Office for Church in Society  
(1981)

### FIRST

Woman  
To be nominated as a candidate  
For the Office of President of the UCC  
(1989)

### FIRST

Woman and First African-American  
Executive Director of the  
Community Renewal Society in Chicago  
(1990)

*Out of the Shadows<sup>1</sup>*

*I asked God to equip me for the journey that lay ahead. God did!*

As I knelt before the altar and felt the circle of male clergy anointing me in the liturgy of laying on of hands, I asked God to equip me for the journey that lay ahead. God did!

The year was 1974, the place Fellowship United Church of Christ in Chesapeake, Virginia. . . . Now I could claim my name as an ordained minister in a denomination that was ready to boldly take on the issues of gender and race. . . . As I knelt before that altar, I was part of a circle of women who had heard their names called and had stepped out of the shadows of racism and sexism to say, "Here I am, God; use me" . . . . I am who I am because of my journey in this justice-seeking, inclusive denomination.



## *God's Call Opens Us Up<sup>2</sup>*

*I embarked upon a journey that would lead to an unimagined future.*

As an African American woman in ministry who answered the call over 45 years ago, I embarked upon a journey that would lead to an unimagined future. As women in ministry, I call us to a three fold agenda: to a renewed engagement in spirit work, to a bold engagement in prophetic work and to a binding commitment to build relationships across the lines of race and class. The call is to the whole people and for the whole church, society, and world. God's call opens doors, it does not shut them. God's call opens us up; it does not shut us down.

## *A Way Through<sup>3</sup>*

*Truth makes room for itself.*

I am clear that before we can have healing and renewal in the land we have to engage in truth-telling and truth-facing. Facing the truth that can set us free can be seen as a call for a new way of being, a new way of speaking and a new way of acting and witnessing. As we face the inequities and human sufferings that seem to be entrenched in our land, the spirit of truth can lead us to God's justice. As we face the poverty, brokenness, violence, isolation which threaten to destroy our cities. The spirit of truth can lead us to places of turning, redemption and new behavior.

Let's not worry about whether the world or our churches are ready for truth because truth makes room for itself. I am calling for women who are willing to tell the truth that desperation about issues like joblessness, homelessness, and lack of economic opportunity can lead to involvement in drugs, prostitution and gangs.

I am calling for women in ministry who can move in our churches and in society with the kind of spiritual authority that equips us to be biblical without being fundamentalist; women who are evangelical with a compassionate heart and a social conscience.

Spirit guides are incarnate in us. They make us more ourselves by extending us far beyond the goals and objectives that we dared to think possible.

There is always a circle reminding us that there is a way through; there is a way to stand; there is a way to move; there is a way to hope; there is a way to believe and encourage us never to give up.

*Color-conscious, Not Colorblind<sup>4</sup>*

*If you don't see my color, you don't see me*

-- my history, my culture, my pain, the injustice of racism. I don't want simply to be assimilated into this culture. I want to retain my cultural identity and to be free to express it.

*Taproot of Idolatry<sup>5</sup>*

*When you've seen one experience of injustice, you've seen them all.*

All experiences of injustice rise from the same taproot of idolatry. They flow with the same intention to oppress, to dominate, to have power over another. And so I, Yvonne Virginia Delk, informed and given permission by my mentor Sojourner Truth, emerged from my box.

### **3. Child of Hannah<sup>6</sup>**

*Deeply Stepped Paths<sup>7</sup>*

*The paths that we walk have deep footsteps and they stay there and they have a way of allowing us to connect to them, even as we take the journey.*

From the time that I came out of my mother's womb and began to travel the road, there were always women of the spirit there equipping me – some from the past like Sojourner, some like my birth mother Cora, some like my grandmother and others that kept coming in my direction that allowed me and gave me permission to say yes to and to equip myself for my calling.

My mother, Cora Elizabeth Chambers Delk, was the oldest of eleven sisters and brothers. She came out of school at sixth

grade so that they could go to school and she could be the one at home taking care of the family.

She was a deeply spiritual woman. She was a prayer warrior. People would come to her and ask her to pray for them in the midst of whatever they were going through. Her deep, deep spirit and her deep sense of being present with God just radiated out from her and of course it radiated into us. That spirit that was in her I just lived off of as her child.

I always felt that I was being prepared from the time that I was yet in my mother's womb (Psalm 139). My sister, Audrey Marie, lived for only about seven months. What enabled my mother to come back into a focus on life after my sister's death was the realization that she was pregnant again. She was pregnant with me.

I felt that because she wanted to be sure that I would live, she poured her spirit into me, a spirit of connection for all of the things that she had not been able to do herself. She would go to the back of the Macedonia church when she was pregnant with me and really ask God to allow this life to live.

Her own spirit was like Hannah's, who gave Samuel to God (1 Samuel 1). She also surrendered that life to God. In my spirit, she really announced that to me as I was growing up and coming up. She was not surprised that I went into ministry. Her spirit was just so strong and just so wonderfully communicated to every child she had.

Grandmother Delk was a minister in the First United Holiness Church of North America. Just as my mother was a spirit woman, my grandmother was a more traditional minister. She was a preacher of the word. She passed on to me the sense of being a preacher of the word. She died when I was twelve. Although the theology in her books and sermons is quite different, my father always felt that I would follow Grandmother Delk.

At an early age I was being mentored into ministry by women, a strong woman of the spirit, a strong preacher, and by Sojourner Truth.

#### 4. Daughter of Sojourner<sup>8</sup>

*"Arn't I a Woman?"<sup>9</sup>*

*That question, though 150 years old, turned my world upside down.<sup>10</sup>*

Sojourner Truth has been my spirit guide for as long as my story and my center flowed into her existence. She went before me to carve the path that I now walk. Her voice beats within my heart. Her unwavering commitment to freedom has enabled me to move beyond boundaries that would limit who I am. She has shaped my identity and plowed my standing ground. . . . She defines who I am in ways that I am not free to walk away from. I am because she is, and because she is I also can be. I am her daughter.

I claim my own name and my place in society daily in confrontations with what I am prepared to live with and what I am not.

Sojourner Truth taught me the importance of claiming your name if you are to be the person that God wants to use for God's purpose. As a slave separated from her family, she could have folded up and been lost forever in the bitterness of what a system like that does for you. She rose up, let go of her slave name and changed her name to the name she felt God meant for her to have. It was her role to travel up and down the highways of life telling the truth.

She turned a negative into a positive. She began to move in a way that would allow her to become a tremendous influence on other people at a time when racism was so much deeper than it is at this moment. Sexism was so real in the midst of that time. That she allowed herself to rise up out of the pain of all of that touches me like nothing else.

*Claim is Implicit in our Ability to Say Yes or No*

*My claim asks whose rules have power over me and whose do not.*

When Sojourner Truth claimed her name, she gave me permission to name myself as a woman created in God's image, a woman called by God to be a minister of the gospel. With her as my spirit guide, I ignored the names that limited

my call. I answered to the names that affirmed my call. "It is not what they call you that matters, it is what you answer to."  
-- African proverb

I started a journey with mentors, spirit guides, with nurturers, with a whole reality of women who began to be the ones who were emotionally and spiritually preparing me, in my whole journey as a woman, preparing me to claim my calling and the calling that God has for me.

Each of us has not traveled to this place by ourselves. Each of us can name the circle of women whose spirits circle us day by day. As women in ministry we are connected.

## **5. Because of You**

*I am who I am because of the institutions, mentors and bridges that were created.*

*Macedonia African-Christian Church*

*The church that I grew up in was Macedonia Afro-Christian Church.*

The spirit was always high at Macedonia - there were no spectators - all were participants and witnesses to the power of God's intervention into their lives - empowering them to make a way out of no way. . . .

My father, Marcus Thomas Delk Sr., worked the shipyards during World War II then dug graves at Norfolk's Calvary Cemetery. I loved to hear my father pray from the depths of his heart as he led the congregation in prayer. He always began his prayer the same way . . . . "Father I stretch my hands to thee, no other help I know, if thou withdraw thyself from me, whether shall I go. . . ."11

My mother, Cora Elizabeth Chambers Delk, was born in Norfolk's red light district. She came out of school after sixth grade. I can still see my mother shouting for joy all over the church as she responded to the fact that God had brought her from a mighty long way, had kept her and our family from dangers seen and unseen and that in spite of everything, we were still in the land of the living and clothed in our right minds.

## *Franklinton Center*<sup>12</sup>

*The seeds for my calling into ministry were surely planted in this sacred and hallowed place.*

The year was 1947 and I was eight years old when my father packed our family in his Chevalier and headed south from Norfolk, Virginia to Route 101. . . . This was my first trip to Franklinton Center and its impact on my life would last a life time.

Every summer from 1955 until 1961 I was in one of the conferences or camps for children, youth, and religious educators. In the early period, I was simply a participant and then later I developed to the point where I was on the teaching staff.

### **6. Percel Alston**

Percel Alston saw something in me at an early age. He began to mentor me on the track of Christian education.

At the time that I was in high school, the Rev. Dr. Percel O. Alston was Minister of Christian Education and Youth Work for the Convention of the South.<sup>13</sup> He wrote that "the birth of the Convention of the South of the Congregational Christian Churches, in 1950, was pivotal in the history of the Afro-Christian churches."<sup>14</sup>

He said that "up to this point, Afro-Christians had not only operated virtually independently of the Congregational Christian denomination but also had little contact with black Congregationalists."

For me, Percel opened the doors. I gained a sense of the denomination that was much larger than my church or even the Convention of the South. I was surprised to learn that the denomination was white. We [African Americans] thought we were by ourselves.

Percel started building bridges. He saw that we had scholarships for meetings. I went to a number of conferences and other places so I could connect. It was Percel who arranged in college for me to do Student Summer Service Work. At the end of the summer, I was able to get a stipend of \$200-300 that went to my college for the year.

Percel Alston was General Secretary of the United Church of Christ's Board for Homeland Ministries with responsibility for the Division of Christian Education.

## 7. **Leila Waite Anderson**<sup>15</sup>

Percel Alston brought Leila Anderson to the South. Leila was willing to travel around the country to help people look at ways to teach and to equip others with what it means to be the church. For me she represented a white woman who had transcended the barriers that kept people apart.

At that time, there was not much interaction of people of different races. We were in the midst of beginning of integration. The 1954 decision of *Brown v. the Topeka Board of Education* ended legal segregation in public schools.

Leila came right up into the African American community. She went to places where we would normally not have connected with our educational resources. Most Black churches used a conservative curriculum. We were members of the Convention of the South, later to become the Southern Conference of the United Church of Christ.

Leila went first to North Carolina to Franklinton Center. She presented a Christian education workshop that I attended. When we met, I was teaching Sunday school at Macedonia. I had taken a three-year course at Franklinton Center and received a certificate in Christian Education at the same time that I graduated from high school.

At the invitation of my pastor, the Rev. Joseph M. Copeland, our church became part of her circuit. I remember that the women were talking about where we could park her van. We did not in our neighborhood have a lot of room on the streets. One of our members had space in her backyard. Leila could park it there and pull up to the tanks for hot water.

### *In the Time around the Edges*

*Picture us rocking in two straw rocking chairs, Leila Anderson in one and me, Yvonne Delk, age fifteen, in the other.*

Leila and I had an opportunity to talk. When she came to our area, Mamma had her over to dinner. We sat on the front porch and we spoke for a long while.

There were not a lot of whites that I had the opportunity to sit down with and interact. Segregation and racism – the boundaries, neighborhood, church, school -- it was we and they. Leila is one of the first that I remember having a civil conversation with.

We were two people who were on a mission. I picked her brain. She took me seriously. Her acceptance and affirmation allowed me to come up out of a negative stage of considering and to move toward a positive state. She gave me the encouragement to continue thinking.

Leila said that when you prepare yourself, doors will open. It was her feeling that the denomination would need those persons from other places to be part of their staff. True to her projection, in 1969, I joined the national staff.

### *Developing a Way Together*

*The women and I developed a way together, a way of strengthening leadership.*

For four summers, I led workshops in rural areas of Virginia. Like Leila, I would spend one or two weeks in a particular community with a church. I felt when I was doing that circuit that I was doing something like what Leila was doing.

The people accepted me and opened up their homes to me. I would design programs for them. Bible schools were always in the evening. I did not have a lot of know how and skills back then but I had a lot of spirit. Everybody's heart was open. We always ended with a closing program. Sometimes when the vacation Bible school that I directed was close by, my mom and dad would drive up to be with me. The church members were so appreciative of the time that I had spent with them that they would show their appreciation by bringing vegetables and fruits from the field and load up our car.

I still could not answer the question, who will hire me? Yet I felt within the context of those experiences that I was being equipped for something. When I was in seminary, these churches would send me boxes (of food and goods) as a way of supporting my journey, so that would support me. They were proud that I was the first African American female from the South who had the courage to go on to seminary.

## **8. I Have Called You by Name, You are Mine**

The thing I love about ministry is that God calls us by name (Isaiah 43:1-28). When God called me into ministry, God did not expect me to be male or to preach like a male but to speak out of the journey that I am on.

From my first recitation at Macedonia or the first youth day service that they let me be the preacher, I was being prepared for my ministry. God was calling me by name and I was trying to respond with the same words that Eli- the high priest instructed Samuel to speak when he heard God speaking- 'Speak lord for thy servant heareth.' Everything fed into my ministry, into that hope that God gave to me and that in faith as best as I could to offer it back.

There were always women inspiring me, encouraging me and praying for me. They gave me the courage to say yes to god and to equip myself for my calling. That allowed me and gave me permission to say yes to and to equip myself for my calling.

### *How Will I Know?*

#### *How did I hear it and recognize it?*

I have always believed that the call comes to each of us. I don't think God says, Yvonne, I am going to call you without at the same time calling my sister, Arlethia.

The call comes to each of us, the question is, how do you hear it and recognize it? You have to understand how the call comes in many ways and how the word speaks in many different ways. It is how you perceive it, hear it and what you choose to do with it. Each time I take communion, I am called anew.

The old guys who used to preach during the 1940s when I was growing up talked about "calling" in very vivid ways. So I thought if you were really called by God, something dramatic had to happen.

I did not wake up one morning with God knocking me out of bed and saying, I want you to go preach. Every step of the

journey that I took was an indicator that there was a space, a place and a role for me in ministry. I had to grow into that.

### *God's Yes is Louder*

*If you have eyes to see clearly, there are many wonderful spirit examples around you to help you follow your call.*

The no's of discouragement are so loud, but the yes's are also there. All the women who have come before me, the yes's, give legitimacy to the call. Otherwise we succumb to the negatives.

You can be yourself. Be ready for the ways in which the doors will begin to open. My daddy would say to me, when are you going to pastor a church? I never pastored a church. That was not where the journey led me. But I have been a pastor to many.

My path kept moving me more and more into justice ministry. On August of 1963, Martin L. King, Jr., was delivering his "I Have a Dream" speech. I was arriving at the first church that had called me to be its director of Christian education - the First Congregational Church of Atlanta, Georgia. It was there that I connected to the Rev. Andrew Young and others who were deeply involved in the Civil Rights Movement. I landed right in the midst of the 1963-1965 realities.

A lot of folk will close doors, but there will always be another door that God will open. When I first came out of seminary in 1963, people were always saying, where do you think you are going to get a job, because my seminary, Andover Newton, did not have a clue. My mentor, the Rev. Percel Alston, called three pastors that he felt could hire me. One, the Rev. Homer C. McEwen, the senior pastor of First Congregational Church in Atlanta, said yes. A door had suddenly opened.

I did not become ordained until ten years after seminary. My first two churches were as a Christian education director. That was how I dealt with being a woman in the 1960s.

After several semesters of teaching at Harvard, the JED team and then the Shalom curriculum – justice, justice, justice – it began to open up for me the path, connecting the dots for being a minister of the gospel of Jesus Christ proclaiming justice in the land. The women's movement in the 1970s raised questions that allowed me to raise questions.

*Are You Miss Delk?*

*Be ready for God to open that door.*

"We are going to find a job for you. You are not out here by yourself," Percel said.

Prepare yourself and believe that there are folk out there working for you. The primary black Congregational church at Atlanta was having a hard time getting Christian education help. The congregation was middle class people with no time for being a teacher. The pastor was happy to say, if she will come for \$3000 and a room --

I ended up being placed on the train. Three little ladies were standing on the platform to receive me.

"Are you Miss Delk?"

One of those little old ladies thought God had sent me and she would look out for me. Miss Lelia Map brought me a sandwich every day. Every Sunday there were church members who would invite me home for a meal. People were in place for me.

*Stepping Within the Path of All Those Injustices*

*Sometimes your calling does not start where you think.*

Just be bold and speak clearly. You take step one and you see how the doors are opening. While you are pursuing a position of parish ministry, stay open to the other ways around you that God can use your gifts and your ministry. What you see depends in a large way on where you have sat. God has opened doors that have let me sit in places that have allowed me to see things in a different way.

It was not strange at all that it came to my door when it was totally unexpected. Avery Post, the fourth president of the United Church of Christ, came into my office and sat down.

"Guess what?" he said. "I want to put your name before the World Council of Churches (WCC) in the program to combat racism."

For the next ten years, I served as a member of the World Council of Churches Programme to Combat Racism. I sat at the table with and learned from women in India who were considered to be outcasts. In Africa, I sat with leaders in the Apartheid struggle. Here I was. So when Annie Jiaggi, the first female judge of Ghana, stepped down, she had mentored me to take her place.

I did not believe that I knew enough to sit at this table as chair; but God kept saying to me, what you know is enough. I was on an amazing journey to name, unmask and confront racial and economic injustices not only in the United States and Africa but around the globe.

## **9. The Amazing Journey of Truth-Telling**

Yvonne Virginia Delk is teacher, educator, preacher, executive, organizer and author. Her walk is in the wider global community as well as in the United States.

- 1961 Norfolk State College  
Bachelor Degree in Sociology
- 1963 Andover Newton Theological Seminary  
Masters in Religious Education
- 1978 New York Theological Seminary  
Doctor of Ministry
- 1963-1965 First Congregational Church in Atlanta  
Director of Religious Education
- Summer, 1965  
Michigan  
National Council of Churches Migrant Ministry
- 1965-1969 Cincinnati, Ohio

Director of Religious Education at a racially mixed inner city church; served on a commission appointed by the mayor after the race riots to address issues of racial and economic injustices and to work on a strategy for rebuilding relationships

- 1969-1976 New York City  
Director of Urban and Black Education for the United Church of Christ Board of Homeland Ministries  
Shalom curriculum development  
Chair of the ecumenical, Joint Educational Development (JED) Black Church Education Task Force  
Andover Newton Theological Seminary  
Course instructor
- 1977-1978 Harvard Divinity School  
Visiting Lecturer
- 1978-1979 Office for Church in Society United Church of Christ  
Associate for Constituency
- 1980-1981 Affirmative Action Office of the United Church of Christ
- 1984-1997 World Council of Churches (WCC) in Geneva, Switzerland  
Representative of the United Church of Christ  
Chair of the WCC Program to Combat Racism  
Chaired of World Consultation on Justice, Peace and the Integrity of Creation
- 1981-1990 United Church of Christ Office for Church in Society  
Executive Director
- 1990-1999 Community Renewal Society (CRS) in Chicago  
Executive Director
- 1999-2001 Harvard Divinity School and School of Theology at Virginia Union University  
Visiting Lecturer
- 2001-2005 Seminary Consortium for Pastoral Education, Chicago  
Visiting Lecturer
- 2005- Center for African American Theological Studies, Chicago  
Founding Director

## 10. Guidelines for the Journey<sup>16</sup>

### *Telling the Truth*

*Facing the truth—and telling the truth—not only sets us free,*

but calls for new ways of being, of speaking, of acting, and of witnessing. . . . A multicultural society cannot be based upon the ability of one culture to overpower another or upon the principle of sameness....

### *Racism - Number One Concern<sup>17</sup>*

Racism has to do with the power to dominate and enforce oppression, and in America that power is in white hands. Racism is a systemic phenomena found in economics, in political, social and religious institutions and in education.

We must start from the perspective of truth-telling and stop the denial that racism exists. We cannot just be managers of people. We must claim the prophetic road. . . . Continue to reach out to be and to build community across the chasms of race and class.

### *The Ground of our Being<sup>18</sup>*

*This is the place where we reach for the life-giving force that can sustain us in the midst of difficult times and spaces.*

Spirit work is the place where we remind ourselves of who we are and whose we are. This is the place of our biblical reflections and our insight into God and the many faces and revelations about God. Spirit work is the place where we reach out to one another, where we connect to one another.

It is the place where we are freed from the powers that would seek to domesticate or control us, or to contain us. Spirit work connects with the most vulnerable and deepest places of our lives. It is the place where the rough places are exposed, the wounds are healed, and the scars are removed.

## *Living within the Context*

*Of "binding in covenant faithful people of all tongues and races"<sup>19</sup>*

I am looking for relationships where we do not give up on one another, where we are willing to make promises and keep them, where we don't walk away when the going gets rough, where we are willing to be held accountable and where we are willing to hold the others accountable.

### *The Sacred Journey<sup>20</sup>*

*Authority is not based on right conduct, but on patient openness*

that empowers persons to speak to each other, to listen to each other, to trust each other, and to be changed by each other. This kind of authority provides us with the space to affirm one another as daughters and sons of God who may not always have the right answers or the only answer, yet share a sacred journey.

A new definition of authority: the power to serve but not to master, the power to love but not to fear, the power to bring order but not to dominate.

What will permit you to keep pressing on when it seems hopeless or when you feel like giving up because there are more chasms to cross? They, our mothers and our fathers, taught us that tragedy doesn't lie in not reaching your goal; it is in having no goal to reach.

We must do more than survive. We must find a way through the wilderness without losing our way.

How will you take the journey?

## **11. So What About You?**

- Throughout her work, 1 Samuel 1, Psalm 137 and Isaiah 43 in particular have expressed God's nearness to Yvonne Delk and her own nearness to God. Reread these chapters in light of her life and your own.
- In a 1995 college commencement address,<sup>21</sup> Rev. Delk asked the following questions. As you graduate,

***What will you take with you?***

***What words or symbols will have power over you?***

***What values do you take with you?***

***What are your visions, hopes, dreams for yourself, our communities, and the world?***

***As you journey from this institution (or place), who or what informs you as to who you are?***

- Dr. Delk invites us in "By What Authority?" to meditate on the following suggestions:

***Name your doubts. Engage them; allow them to breathe. What and where are the places of your sacred standing ground? Action: Say yes. . . . Say no. And mean it!***

***Draw the path of your journey for this week. Where and how high are the walls? Where are the borders? What is your confession? Action: Consciously choose to build a bridge rather than add bricks to a wall. Participate in a border crossing.***

***Be clear, yet gentle, with some truth-telling for your own life. What truth is seeking your face? There is no need to run or to hide. Allow the truth its liberating, transforming power! Action: Choose something in your life a need in a relationship, a situation in your work, a faith witness—and claim the truth, as you know it, boldly.***

***What is your name? What conflicts are you living with or avoiding? Where are the places of surrender for you? Action: Name the change. Stand in the conflict. Know the separation. Celebrate the path.***

## **12. Church Family Project**

In your youth group or confirmation class:

A) Call out the names of all the people who have served as spirit guides for you.

B) In small groups, tell about one of those voices you hear in the quiet of your soul when you need to consult someone besides yourself? Whose voices from your past encourage you? Who seems to be present with you?

### **13. Still Curious?**

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Butler, Mary G. Sojourner Truth, A Life and Legacy of Faith. SOJOURNERS MAGAZINE, May-June 1999 (Vol. 28, No.3)

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Delk, Yvonne V. "Singing the Lord's Song" in Ella Pearson Mitchell, Ed., Those Preachin' Women, Volume One, Judson Press, 1985, 51-59

Stewart, Jeffrey. Narrative of Sojourner Truth: A Bondswoman of Olden Time, With a History of Her Labors and Correspondence Drawn from Her "Book of Life" (The Schomburg ... of Nineteenth-Century Black Women Writers) Oxford University Press, 1994

Truth, Sojourner, Author; Nell Irvin Painter, Editor. Narrative of Sojourner Truth. Penguin Classics; Reprint edition (November 1, 1998) includes Book of Life

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"To Move Beyond Denial," July 1992 (Vol. 21, No. 6) 15-16

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"A Silver Trumpet Passed On" (Jean Sindab), January 1997  
(Vol. 26, No. 1) 20-22

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<sup>1</sup> From "Out of the Shadows" in J. Martin Bailey and W. Evan Golder, Co-Editors. UCC@50: our future, our history (Cleveland: United Church of Christ), 2006, 60

<sup>2</sup> From Foreword to God Speaks – 40 Years of UCC (Cleveland: United Church of Christ)

<sup>3</sup> From Speech for Antoinette Brown Award Luncheon General Synod 21. Columbus, Ohio, July 5, 1997

<sup>4</sup> From "A Time for Action," SOJOURNERS MAGAZINE, March-April, 1998

<sup>5</sup> From "A Soul on Fire," SOJOURNERS MAGAZINE, September-October, 2001 (Vol. 30, No. 5) online

<sup>6</sup> Foreword in Keppel, Nancy Peeler (Author), Nancy Peeler Keppel (Editor), Jeanette Stokes (Editor), God Speaks, Women Respond: UCC Women in Ministry Tell Their Stories (Pilgrim Press, 2004)

<sup>7</sup> Phone interview with the Rev. Dr. Yvonne Virginia Delk on April 25, 2007

<sup>8</sup> From "A Soul on Fire," SOJOURNERS MAGAZINE, September-October, 2001 (Vol. 30, No. 5) 43-44

<sup>9</sup> Sojourner Truth's Speech delivered at the Women's Convention in Akron, Ohio, December, 1851. Visit <http://www.fordham.edu/halsall/mod/sojtruth-woman.html>

<sup>10</sup> From "A Soul on Fire"

<sup>11</sup> As quoted by Rose Marie Berger in "The World as God Intends," SOJOURNERS MAGAZINE, May-June, 1999 Online

<sup>12</sup> From undated manuscript of speech, "Franklinton Center, a Reflection by Yvonne V. Delk"

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<sup>13</sup> See "Convention of the South" in Barbara Brown Zikmund, Editor, Hidden Histories in the United Church of Christ. The Afro-Christian Connection, Volume 1, Chapter 2 or online at [www.ucc.org/about-us/hidden-histories/the-afro-christian-connection.html](http://www.ucc.org/about-us/hidden-histories/the-afro-christian-connection.html)

<sup>14</sup> See "The Afro-Christian Connection" in Zikmund.

<sup>15</sup> Visit "Leila Anderson: Pilgrim Circuit Rider" (May, 2008) in Women: Finding Voice at [www.ucc.org/women/finding.html](http://www.ucc.org/women/finding.html)

<sup>16</sup> From Speech for Antoinette Brown Award Luncheon

<sup>17</sup> From "A Time for Action" (Building a strategy to dismantle racism), SOJOURNERS MAGAZINE, March-April, 1998 (Vol. 27, No. 2), 25

<sup>18</sup> From Speech for Antoinette Brown Award Luncheon

<sup>19</sup> From the Statement of Faith of the United Church of Christ

<sup>20</sup> From "By What Authority?" SOJOURNERS MAGAZINE, June, 1993 (Vol. 22, No. 5), 34-35

<sup>21</sup> From "Huston-Tillotson College Address, April 30, 1995

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Dallas (Dee) A. Brauninger. *Antoinette Brown Women: Finding Voice*, September, 2008