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2. Record Nr.	UNINA9910960173603321
Autore	Walton Jonathan L.
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Descrizione fisica	1 online resource (300 p.)
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Altri autori (Persone)	Walton Jonathan L
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Note generali	<p>Invocation: Time to tune in: the phenomenon of African American religious broadcasting. We too sing America : racial invisibility, respectability, and the roots of Black religious broadcasting. Something within : the cultural sources of Rev. Frederick J. Eikerenkoetter II.</p> <p>Standing on the promises : diversity and change within contemporary Black Christian practices. Come, ye disconsolate : the ministry of Bishop T.D. Jakes. We are soldiers! : the ministry of Bishop Eddie L. Long. Fill my cup, Lord : the ministry of Pastors Creflo and Taffi Dollar. The reasons why we sing : the competing rituals of self-affirmation and social accommodation. Lift every voice : authority, ideology, and the implications of religious broadcasting for the Black church. Benediction: Blest be the tie that binds</p>
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	<p>Invocation: Time to tune in : the phenomenon of African American religious broadcasting -- We too sing America : racial invisibility, respectability, and the roots of Black religious broadcasting -- Something within : the cultural sources of Rev -- Frederick J. Eikerenkoetter II. Standing on the promises : diversity and change within contemporary Black Christian practices -- Come, ye disconsolate : the ministry of Bishop T.D. Jakes -- We are soldiers! : the ministry of Bishop Eddie L. Long -- Fill my cup, Lord : the ministry of Pastors Creflo and Taffi Dollar -- The reasons why we sing : the competing rituals of self-affirmation and social accommodation -- Lift every voice : authority, ideology, and the implications of religious broadcasting for the Black church -- Benediction: Blest be the tie that binds.</p>
Sommario/riassunto	<p>Through their constant television broadcasts, mass video distributions, and printed publications, African American religious broadcasters have a seemingly ubiquitous presence in popular culture. They are on par with popular entertainers and athletes in the African American community as cultural icons even as they are criticized by others for taking advantage of the devout in order to subsidize their lavish lifestyles. For these reasons questions abound. Do televangelists proclaim the message of the gospel or a message of greed? Do they represent the "authentic" voice of the black church or the Christian Right in blackface? Does the phenomenon reflect orthodox "Christianity" or ethnocentric "Americaninity" wrapped in religious language? <i>Watch This!</i> seeks to move beyond such polarizing debates by critically delving into the dominant messages and aesthetic styles of African American televangelists and evaluating their ethical implications.</p>