

Annie Armstrong Monologue

By Sheryl Churchill

To make your monologue seem more realistic you will need a costume and a few props.

Costume: Wear a long skirt—black, gray, or brown. Add a long sleeve white tailored blouse, a dark scarf, and a cameo pin. Or you may choose a blouse with a high neck and ruffles.

Props: Hold a copy of the book [Annie Armstrong: Dreamer in Action](#) and a pen staff. If desired, sit at an antique desk on which is an unlabeled bottle of ink, a quill pen, and blank stationery. Place the desk facing the audience so the pen and paper are visible.

Stage position: Stand next to the desk as the monologue is delivered.

MONOLOGUE

Good evening. I came here at the request of a friend to give you a personal insight into my life.

Someone handed me this book today. *(Hold up the book [Annie Armstrong: Dreamer in Action](#).)* She said I should read it. When I saw the title I was very surprised. It is about a woman who put her dreams to work. *(Reflective)* [Annie Armstrong: Dreamer in Action](#). I suppose I was a dreamer in action. I saw the possibilities for helping people and before I knew it I was right in the middle of making something happen.

As you know, I served many years as corresponding secretary of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. It was that position that gave me opportunities to lead the women of the Southern Baptist Convention. Their response through the years was wonderful.

However, long before that I was involved in missions work in my church.

It took me a long time to decide about being a Christian. I could become a Methodist, a Presbyterian, or perhaps an Episcopalian, but never a Baptist! I laugh at that now. I could not have been anything else.

There were many things that influenced my early interest in missions. I saw my mother care for others. I watched my Sunday School children grow spiritually. I always felt that spiritual disciplines were an important part of growing up. It was important in my life.

Annie Armstrong Monologue Wmu

Robert Cecil Cook



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Annie Armstrong, Dreamer in Action Bobbie Sorrill, 1984 Who was the real Annie Armstrong Annie Armstrong Monologue Sheryl Churchill, 1985 *A Marginal Majority* Elizabeth Flowers, Karen K. Seat, 2023-08-18 In step with the MeToo movement and third wave feminism women's roles provoke lively debate in today's evangelical sphere The Southern Baptist Convention SBC has a complicated past regarding this issue and determining what exactly women's roles in home church and society should be or even what these roles should be called has been a contentious subject In *A Marginal Majority* Women Gender and a Reimagining of Southern Baptists editors Elizabeth H Flowers and Karen K Seat and eight other contributors examine the SBC's complex history regarding women and how that history reshapes our understanding of the denomination and its contemporary debates This comprehensive volume starts with women as SBC fundraisers moves to the ways they served Southern Baptist missions and considers their struggles to find a place at Southern Baptist seminaries as well as their launching of teaching or women's ministries Along the way it introduces new personalities offers fresh considerations of familiar figures and examines the power dynamics of race and class in a denomination that dominated the South and grew into a national behemoth Additionally the essay collection provides insights into why the SBC has often politically aligned with the right Not only did the denomination become increasingly oriented toward authoritarianism as it clamped down on evangelical feminism but as several contributors reveal even as Southern Baptist women sought agency they often took it from others Read together the chapters strike a somber tone challenging any triumphal historiography of the past By providing a history of contentious issues from the nineteenth century to the present day *A Marginal Majority* provides invaluable context for the recurrent struggles women have faced within the United States largest Protestant denomination Moreover it points to new directions in the study of American denominational life and culture **Home without Walls** Carol Crawford Holcomb, 2020-04-07 A critical examination of the Woman's Missionary Union and how it shaped the views of Southern Baptist women The Woman's Missionary Union WMU founded in 1888 carved out a uniquely feminine space within the Southern Baptist Convention during the tumultuous years of the Progressive Era when American theologians were formulating the social gospel These women represented the Southern Baptist elite and as such had the time to read write and discuss ideas with other Southern progressives They rubbed shoulders with more progressive Methodist and Presbyterian women in clubs and ecumenical missionary meetings Baptist women studied the missionary publications of these other denominations and adopted ideas for a Southern Baptist audience *Home without Walls* Southern Baptist Women and Social Reform in the Progressive Era shows how the social attitudes of women were shaped at the time By studying primary documents including personal letters official exchanges and memoranda magazine publications newsletters and editorials Carol Crawford Holcomb uncovers ample evidence that WMU leaders aware of the social gospel and sympathetic to social reform appropriated the tools of social work and social service to carry out their missionary work Southern Baptist

women united to build a financial empire that would sustain the Southern Baptists through the Great Depression and beyond. Their social attitudes represented a kaleidoscope of contrasting opinions. By no stretch of the imagination could WMU leaders be characterized as liberal social gospel advocates. However, it would also be wrong to depict them as uniformly hostile to progressivism or ignorant of contemporary theological ideas. In the end, they were practical feminists in their determination to provide a platform for women's views and a space for women to do meaningful work. **Redeeming the South** Paul

Harvey, 1997. Together and separately, black and white Baptists created different but intertwined cultures that profoundly shaped the South. Adopting a biracial and bicultural focus, Paul Harvey works to redefine southern religious history and, by extension, southern culture. **The Cox Family from Caswell County** Betty Cox Collie, Virginia Cox Smith, 1995. Descendants of Philip Cox, born c. 1754 and Elizabeth, his wife. He died c. 1807 in Caswell County, North Carolina. *The Southern Baptist Convention and the Judgement of History* Luther E. Copeland, 2002-07-03. Without revealing when the original was published, Copeland says he has incorporated subsequent events and has clarified his argument that taking the wrong side of the slavery issue was not the Convention's only error but merely its most pernicious. He continues to assert that the position not only contributes to ongoing racism but also has possible effects on foreign missions relations with American Baptists, responses to the ecumenical movement, the treatment of women, and attempts to enforce orthodoxy of belief. He was a Baptist missionary. Annotation copyrighted by Book News, Inc., Portland, OR. *From this High Pinnacle* Kate Ellen Gruver, 1983.

Annual of the Southern Baptist Convention Southern Baptist Convention, 1953. **Encyclopedia of Christian Education** George Thomas Kurian, Mark A. Lamport, 2015-05-07. Christianity regards teaching as one of the most foundational and critically sustaining ministries of the Church. As a result, Christian education remains one of the largest and oldest continuously functioning educational systems in the world, comprising both formal day schools and higher education institutions as well as informal church study groups and parachurch ministries in more than 140 countries. In *The Encyclopedia of Christian Education*, contributors explore the many facets of Christian education in terms of its impact on curriculum, literacy, teacher training, outcomes, and professional standards. This encyclopedia is the first reference work devoted exclusively to chronicling the unique history of Christian education across the globe, illustrating how Christian educators pioneered such educational institutions and reforms as universal literacy, home schooling, Sunday schools, women's education, graded schools, compulsory education of the deaf and blind, and kindergarten. With an editorial advisory board of more than 30 distinguished scholars and five consulting editors, *The Encyclopedia of Christian Education* contains more than 1,200 entries by 400 contributors from 75 countries. These volumes cover a vast range of topics from Christian education history, spanning from the church's founding through the Middle Ages to the modern day, denominational and institutional profiles, intellectual traditions in Christian education, biblical and theological frameworks, curricula, missions, adolescent and higher education, theological training, and Christian pedagogy. Biographies of distinguished Christian educators. This work is

ideal for scholars of both the history of Christianity and education as well as researchers and students of contemporary Christianity and modern religious education *ASHA.* ,1992 **Encyclopedia of Southern Baptists** Lynn Edward - Editor May,ed ALLEN,1958 Directory of the American Educational Theatre Association, Inc American Educational Theatre Association,1951 **The National Faculty Directory** ,1974 Annie Armstrong Elizabeth Marshall Evans,1963
Who's who in American Education Robert Cecil Cook,1968 **Who's who Among African Americans** Ashyia N. Henderson,2000 Devoted to recording the scope of African American achievement reference provides biographical and career details on more than 20 000 notable African American individuals including leaders from sports the arts business religion and more An obituary section contains fully updated entries for listees who have died since the previous edition
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Table of Contents Annie Armstrong Monologue Wmu

1. Understanding the eBook Annie Armstrong Monologue Wmu
 - The Rise of Digital Reading Annie Armstrong Monologue Wmu
 - Advantages of eBooks Over Traditional Books
2. Identifying Annie Armstrong Monologue Wmu
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Annie Armstrong Monologue Wmu
 - User-Friendly Interface
4. Exploring eBook Recommendations from Annie Armstrong Monologue Wmu
 - Personalized Recommendations
 - Annie Armstrong Monologue Wmu User Reviews and Ratings

- Annie Armstrong Monologue Wmu and Bestseller Lists
- 5. Accessing Annie Armstrong Monologue Wmu Free and Paid eBooks
 - Annie Armstrong Monologue Wmu Public Domain eBooks
 - Annie Armstrong Monologue Wmu eBook Subscription Services
 - Annie Armstrong Monologue Wmu Budget-Friendly Options
- 6. Navigating Annie Armstrong Monologue Wmu eBook Formats
 - ePub, PDF, MOBI, and More
 - Annie Armstrong Monologue Wmu Compatibility with Devices
 - Annie Armstrong Monologue Wmu Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Annie Armstrong Monologue Wmu
 - Highlighting and Note-Taking Annie Armstrong Monologue Wmu
 - Interactive Elements Annie Armstrong Monologue Wmu
- 8. Staying Engaged with Annie Armstrong Monologue Wmu
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Annie Armstrong Monologue Wmu
- 9. Balancing eBooks and Physical Books Annie Armstrong Monologue Wmu
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Annie Armstrong Monologue Wmu
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Annie Armstrong Monologue Wmu
 - Setting Reading Goals Annie Armstrong Monologue Wmu
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Annie Armstrong Monologue Wmu
 - Fact-Checking eBook Content of Annie Armstrong Monologue Wmu
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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