EXPLORING EFFECTIVE LEADERSHIP IN THE BLACK CHURCH ENTERING THE 21ST CENTURY

THE NATIONAL INSTITUTE IN CHURCH FINANCE AND ADMINISTRATION

CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY
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Fredrick B. Bowman
Salem Baptist Church
5318 Salem Church Road
Charlotte, N.C. 28216
(704) 399-5448
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Thank you, God, for Your grace, which goes to the depths of my being and turns darkness to light, brings forward the good, and blesses me. Thank You for bringing to my conscious awareness any changes that I need to make. As I make alterations in my life, I draw to me new and greater good. I would like to personally thank Reverend Anthony L. Jinwright, Pastor of Salem Baptist Church for each opportunity given to me to create new growth and achievement. To Pastor Jinwright, and the Salem Church Family, I am grateful for a continuing awareness of your patience, tolerance and most of all, your prayers. God Bless You All!!!
PREFACE

Historically, the Black Church has been one of the primary institutions in the Black Community. It has served as a place of refuge from oppression, a place where the importance of education has been handed down from generation, a place where Black people were able to gain the skills which produced our leaders, and a center for political education and political participation. But not importantly, the church has served as a cornerstone for spiritual maturity and renewal.

Salem Baptist Church’s historical roots from its early beginnings in 1874 reflects a community of regenerated believers who have faithfully served God over one hundred and fifteen years. Salem’s membership has grown from a little over five hundred members in 1987 to the present day of over fourteen hundred. I am truly blessed to have the opportunity from the divine guidance of God, to serve as the Administrative Assistant to the Senior Pastor. Because I work with God, I work easily, without stress, strain, or struggle. Working with God helps me understand that, no matter how complex or demanding my work may be, I am not working alone.

Divine intelligence inspires me with creative ideas. Divine love flows through my heart and uplifts me. Divine strength gives me power in every needed way. Divine order fits every detail into a perfect pattern of efficiency and productivity. As I work with God, my assignments are done with ease. Working with God gives me inner joy and a feeling of accomplishment. The transition from employment in corporate jobs to a church ministry has allowed me an opportunity to explore the need for effective leadership within the Black Church. What we need for our Black churches sake today is good people with strong beliefs. People who are willing to take strong stances on issues of importance from a biblical frame of reference. As a result
God's view will be known. Hopefully, our mistakes of the past can be corrected because we are losing more than we know.
INTRODUCTION

What kind of leaders do we need? Confidence in our leaders has been severely shaken by events of recent years. Whether in government, business, education or religion, to serve as a leader is to be under the microscopic scrutiny of the public eye. Credibility of leadership is no longer taken for granted. Position no longer assures respect. Leaders of the twenty-first century will have to overcome the lengthening shadows and the lingering doubts which now follow prominent people in every sector of our society. "Integrity" is the standard, "accountability" is the demand and "credibility" is the judgment. None will be taken for granted. Whether a leader is in a Christian or secular setting, there is no difference. Confidence must be earned every day; credibility is no longer automatic; and competence is an open question!¹

This is a pivotal moment in the history of the African American church. It is a time in which both leaders and laity are reviewing the results of data from the 1990 edition of the United States Census, to interpret its meaning for the African American community. African Americans are watching daily news programs and talk shows, and listening closely to sermons being delivered from pulpits. As the Black community heads toward the 21st century, many people are watching the progress of the famine in Ethiopia and the political crisis in South Africa as reported through white-controlled media. Others are noting the bombs which have ripped through many communities of Africa descent in various parts of the African Diaspora during the closing decades of the 20th century.

On the home front, many are taking notes on the escalation of drugs and related crimes in African American communities, and many are noting the multiplication of the HIV virus throughout Black communities. Black people are noting the rising unemployment rates, the escalating infant mortality figures, and the gradually declining life expectancy figures for African Americans (African American males, in particular). However, while many despair, African Americans who have a personal relationship with Jesus Christ realize that in Him, that is, in obedience to Him, there is hope.

The African American church is being called upon to take the steps necessary to turn around the trends which threaten the survival of the Black church and the Black community as we know them today. In this critical moment, God’s people must glance behind, perhaps to this time last century, to access where they have been. Then God’s people must examine the Black community today, and the position of the Black church within that community. Then the Black church, with God as its Helper, will be in a position to chart the course for the future, and position the Black church in the Black community of the 21st century.
BIBLICAL FOUNDATIONS

1) TO "EQUIP THE SAINTS FOR THE WORK OF MINISTRY" (EPHESIANS 4:12, RSV).

2) TO "SET AT LIBERTY THEM THAT ARE BOUND." (ISAIAH 61:1 and LUKE 4:18)

3) TO REVEAL THE GLORY OF THE LORD THAT "ALL FLESH SHALL SEE IT TOGETHER" (ISAIAH 40:5)
"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffered long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13).
I. **CHURCH ADMINISTRATION IN THE BLACK PERSPECTIVE**

A. **Constituent Membership**

Today there are approximately twelve million black Baptists in the United States. The following chart illustrates the breakdown according to convention. Not included are the Primitive Baptists and those churches belonging to no convention. It is no accident that black Baptists comprise the largest single religious group in black communities.\(^2\)

<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>No. of Churches</th>
<th>Constituent Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) National Baptist Convention of America</td>
<td>10,000</td>
<td>3,000,000</td>
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<tr>
<td>2) National Baptist Convention U.S.A., Inc.</td>
<td>30,000</td>
<td>8,000,000</td>
</tr>
<tr>
<td>3) Progressive National Baptist Convention, Inc.</td>
<td>1,000</td>
<td>1,000,000</td>
</tr>
</tbody>
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B) CHURCH OFFICE STAFF AND VOLUNTEERS

Few black churches have an office staff of more than one full-time secretary. Where size demands and funds allow, the pastor should have an office secretary who can serve as an administrative assistant. Even though secretaries are technically hired by the trustees, as executive officers of the church, the pastor should recommend to that body the secretary to be hired. Much follow-through can be effected by an administrative secretary without the conflict often caused by an assistant pastor, frequently nonsalaried.

In almost all black churches, there is use of volunteer personnel -- not only because of lack of funds, but because service freely given is essential to Christian stewardship. Wise is the pastor who has the ability to choose good people and who trains them and puts them to work. Blessed is the church, too, that will especially utilize its greatest source of volunteers, namely, the youth and senior citizens.

Again, there must be an understanding of authority and responsibility. While others stress what can be done only by paid staff, black churches go ahead to do the job with volunteer help. Often, volunteer help does almost as well as a paid staff -- sometimes better, especially on short-term projects. This is not to say that full-time paid staff is not better in some areas, but the black church would never get off the ground if it waited for the time when full-time paid help could be acquired.
C) CLERGY STAFF AND VOLUNTEERS

Few black churches have more than one full-time clergy on the payroll because of the lack of funds. Moreover, it must be kept in mind that the black church, by and large, finds it difficult to function under more than one pastor. Black people tend to be unable to look at two leaders with apparent equal status within the same house, without becoming "crossed-eyed". Even with the finances available, the use of co-pastors will usually cause rough sailing.

The black church looks to the pastor to lead, guide, and direct. This is not to state that there cannot be clergy assistants, but it should be clearly understood that they are assistants-to-the-pastor, responsible for the pastor, and subject to the pastor’s appointment and removal. Where such is not the case, there is always danger of confusion at the top. Frequently, members who desire confusion will tell an assistant that he should be the pastor. He is silly to believe them. The man whose salary the black congregation pays is the one they want for pastor.

Where the church has a staff of paid clergy in various capacities, the pastor should have the authority to assign responsibilities and to hire and fire. The same is the case with musicians. The officers receive the pastor’s recommendation and reach agreement with him on hiring, but the ultimate choice should be made by the pastor, because it is the pastor who has to work most closely with staff. The pastor should delegate authority and require accounting and stewardship, with a clear understanding regarding role definitions. Such can assure a harmonious relationship between pastor and assisting staff. They should not allow others to weaken their confidence in one another or their loyalty as teammates.
D) CONSULTANTS

In many areas of the business world, consultants have been used in great numbers in recent years. A church may not be able to hire full-time assistants, but enrichment comes in the utilization of the services of consultants whenever and wherever possible.

In fact, in building and financial programs, the expert is being called upon more and more. While a small minority still feels that God gives the pastor the answer to every aspect of the church's program, the wise pastor must realize that God can lead him to the expert in a particular field who is prepared to deal with the problem professionally. God works more efficiently in many areas through the pastor's trained consultant. Wise is the pastor who knows how to show up his own skills through skills of others.
E) FUTURE IMPLICATIONS FOR MINISTRY

What does the future hold for black Baptists, a classless society with a tradition of freedom and a free-flowing style of administration? What are the future implications of lay and pastoral relationships? What are future implications of power arrangements in black Baptist churches? What are future implications for black structure?

Question #1

What does the future hold for black Baptists with a tradition of freedom and free-flowing style of administration?

The black church is concerned with nurturing values and norms in the individual, family, and peer groups, as well as affecting the total life of the community, as it brings its special vision to be pilgrim people. Some administrative skills must be concerned with issues of social control, must seek to ensure a certain amount of conformity, and must discourage disruptive behavior. New administrative methods of institutional maintenance must emerge in the future. It must develop an educational system to perpetuate the spiritual. In other words, the church must develop an economic base sustained by the faith of the fathers.

Question #2

What are the future implications of lay and pastoral relationships?

Churches must adopt and create a stronger lay ministry. Emphasis in lay ministry must concentrate on areas of education, stewardship, missions and evangelism based on a twenty-first century world view. The pastor must lead the laity in their development by sharing leadership with them. Black churches need to take
a page from the Jewish and Oriental people who, in an alien culture, developed educational vehicles to ensure community cohesiveness.

Question #3

What are future implications of power arrangements in Black Baptist Churches?

Both pastors and congregations have had to adjust to the expanding roles now open to the clergy. On the other hand, far too many clergy are threatened by a well-informed laity and challenges too great for some to cope with. Faithfulness has its own reward. A faithful pastor will be maintained as the leader of the congregation without question as long as he provides opportunity for growth, opportunity to share in decision-making processes, and opportunity to be a viable part of the tribe/clan/family church. The other option is for the senior pastor to be a "generalist," not a specialist, with a team. In the role of generalist, however, the pastor may experience role conflict from occupying two or more roles that have contradictory expectations.

Question #4

What are future implications for black structure?

The emerging Black church successor to visions, possessing an informed and strong laity, with resources resulting from sound stewardship, with pastors steeped in the history, culture, and faith of their people, who are true to its historic prophetic witness, equipped with sound and tested administrative principles, can emancipate not only black people but all people. This church will lead mankind to the Eternal’s holy hill. Assembled before the Lord of history,
his glory shall be revealed, and all flesh shall see and experience their salvation/liberation together.
II. CHURCH LEADERSHIP PREPARING THE NEXT GENERATION - "OUR YOUTH"

Throughout history, the African American Church has played a powerful role in the lives of African American youth. However, today Black church youth are confronted with serious challenges brought on by special problems which so many African American youth must face. Current statistics reflect both positive and negative realities. On the positive side, the American Council on Education reports that the gap between Black and white youth who graduate from high school is narrowing. Today 76.1% of Black youth graduate compared to 82.1% for whites, and 30.8% of Black youth attend college compared to 38.8% for white youth.³

On the negative side, the U.S. Census Bureau reports that only 37% of Black children are born into two-parent families, compared to 77% of white youth.⁴ The U.S. Department of Commerce reports that 43.2% of Black families with children who are 18 or under are in poverty, compared to 14.1% for white families.⁵ The U.S. Department of Labor reports that the unemployment rate for Black youth is 12.2%, compared to 5.3% for white youth.⁶ The National Center for Health Statistics reports that 48% of Black males who die between the ages of 15-19, die of gunshot wounds, compared to 18% for white youth.⁷

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A recent Gallup Poll reported that 54% of Black youth who were interviewed felt that drug abuse was the biggest problem facing young people.⁸

In response to these realities, Black churches are reaching out to young people in a variety of ways. However, research indicates a need for a wider range of strategies to reach today's youth. Is it possible that if Black churches had a better range of services for youth, they might help youth meet more of the challenges they now face?

A) **HOW CAN THE CHURCH HELP YOUTH SURVIVE?**

What is the situation with our youth, particularly, in the black community? The situation is that many of our youth are in trouble. They are in trouble because of 1) poor preparation at home, 2) inadequate education at school, 3) negative peer pressure in the community and 4) a lack of positive impact by the church. As a result of these liabilities, we have high rates of abuse at home, high dropout rates at school, crime, gang wars, and substance abuse in our streets, low youth attendance and participation in our churches and an 80% Black male population in our prisons.

B) **WHAT THE CHURCH CAN DO:**

The situation is so tragic that we must ask for and accept help from any and all available sources -- business, government, social and civic organizations -- anywhere. But let’s concentrate on what the church can do, and in some cases is already doing.
1) Reach, Teach, and Equip

Before the church can contribute anything lasting to the survival of our youth, it must reach them. Many young people have already given up on the church, but the church must not give up on them. Wherever our youth are, that's where effective ministries go! There are churches and church-related ministries that are making a positive difference in young people's lives. They go where the youth are.

They go into the streets (that's where Dave Wilkerson met and introduced Nicky Cruz to Jesus Christ). They go into the schools (yes, there are ways of getting into the schools). They go into the youth detention centers and jails. They go on T.V. and radio (Tom Skinner was saved while listening to a gospel radio program). Serious youth ministry reaches out to young people wherever they are -- in the streets, schools and prisons -- and by whatever means they can use -- tracts, radio, television, sports, camps and conferences. They reach youth for Christ and the church. It is not enough just to make contact with young people. If they are to survive the forces of evil in our neighborhood and the large society, they need a change from the inside out. They need a spiritual change. They need a new life, the strength of character, the joy and hope that Jesus Christ offers. They need to be saved (Acts 16:30-31), forgiven (1 John 1:9), born again (John 3:7), delivered and changed (II Corinthians 5:17). And even with this inward spiritual experience, it's going to be rough and difficult to survive. But without a spiritual change, it is virtually impossible.

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The churches that have effective youth ministries do more than reach young people with the message of Christ's love and power. They draw them into a church. And the churches with dynamic, thriving ministries do at least four things:

a) They involve their youth in serious but joyful Christian worship.
b) They involve them in well-planned and relevant Christian education ministries.
c) They involve them in a variety of Christian recreation and fellowship activities.
d) They involve them in various short -- and long term -- Christian service projects that are interesting and helpful.

In summary, they reach youth with the Gospel message of Jesus Christ, they teach them for spiritual, mental, emotional and social growth, and they equip them for Christian service.

2) Prepare Them

Let's look at four ways these churches seek to achieve this purpose:

a) They instill in their youth a consciousness of their African American identity.
b) They instill in their youth a love and respect for Black folk.
c) They instill in their youth an awareness of the identity and nature of their oppressors.
d) They impress upon their youth the priority of serving the African American community.

These purposes are achieved through the study of African American history and contemporary culture, through exposure to persons of outstanding achievement, through travel to libraries and museums, colleges and universities, churches and conferences, as well as concerts and art exhibits where the achievements of African American people are displayed and celebrated.
Youth are also prepared for leadership through participation in organizations such as the NAACP, SCLC, the Urban League, PUSH, Opportunity Industrial Centers (OIC), and other organizations on the local, state and national level that plan, protest, pressure and push for equal opportunities for African Americans and other oppressed people. Do these kinds of youth ministries bear fruit? Yes, they do. It is such ministries that gave us the Christian leaders of the civil rights movement -- the Andrew Youngs, the Ralph Abernathy's, the Jesse Jacksons, the Rosa Parks, the Martin Luther King, Sr.'s and Jr.'s and many more. These persons didn't appear at random. The Black church helped them survive and prepared them to lead in the 50s, 60s, 70s and 80s. Now it is our challenge to prepare leadership for the 21st century. Our youth can and will survive as they are reached, taught and prepared for leadership by the Black Church.

C) HOW YOUTH CAN HELP THE CHURCH SURVIVE?

Three key institutions are responsible for the survival of African Americans in the United States: the African American church, schools and extended family. Of these three, the Black Church has been the most crucial. It is therefore of utmost importance that the Black Church survive.

1) AS CHURCH MEMBERS

Our youth are the saplings from which the tree of tomorrow's forest will grow. Without them the church will be a barren, desolate wasteland. The doors of our churches will be locked and the windows boarded up. The pews will be empty and the choir and pulpit silent. Where then will Black folk go for encouragement and spiritual uplift? Where will they receive the bread of life and the refreshing water of the Spirit? Today's effective churches are welcoming
youth into their membership. They are making places for them on the pews and in their Christian education ministry. They are asking their youth to serve as junior deacons, ushers, and stewards as well as to continue to be a part of the traditional junior choir and music ministry. In churches that intend to survive, youth are included as a part of the church’s district, state, national and international programs.

2) **AS CHURCH SUPPORTERS**

How can we convince our youth that the church is not like Grandmother’s house, where you visit only on holidays, nor is it like a football game, where you go to be entertained but not to participate. We can make strong impressions on them with good, sound Bible teaching, honest recordkeeping, strict accountability (doing with the money what we said we were going to do), and by being a good example. If we can do these things, I believe we can then challenge the youth to follow us. And by their consistent presence, participation and financial support, we can insure the church’s survival.

3) **AS CHURCH LEADERS**

Who is going to take the places of our outstanding leaders? Our youth! If not them, who? Who will lead our churches and communities? The Hispanics? The American Indians? The Asians? No, we must lead our own communities. Let’s then prepare our youth and challenge them to lead our churches in helping meet the critical needs of our churches and communities. Historically, most of our outstanding Black leaders have had their roots in the Black church. Effective leadership is usually the result of training, opportunity and experience. For African Americans, the church is where these three components come together most
And we must encourage them to actively participate in the life and leadership of the community as model Christians and good citizens.

4) **AS CHURCH ADVOCATES**

The Black church is the birthplace of most of our lasting community institutions, including many of our Black colleges, insurance companies, financial institutions and civil rights organizations. And whoever heard of a Black politician getting elected without stopping by the church? If we can inform our young people of where Thurgood Marshall, Mary Bethune, Medgar Evers, Whitney Houston, John Johnson, Oprah Winfrey and Lou Rawls have their roots, then perhaps when they pass by street corners where our churches are being ridiculed, they can say something positive to set the record straight and give a balanced perspective to a sometimes unjustified criticism of the Black Church.

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III. THE BLACK CHURCH LEADERSHIP OF THE FUTURE

The Black church must be equal to the tasks before it. It can serve people in spite of the climate of the times. It has always been resilient and has been able to adjust to the demands placed before it. Let us begin with the leadership, particularly the clergy/leadership. There is a loosening of moral fiber among Black leadership. However, leaders must be persons of moral integrity, to conduct the war to save our people. There can be no more practice of the principle of "Do as I say and not as I do". We must keep in mind that God called leaders to be servants and not masters. Leaders must be honest with the people for whom they have been called to care. Leaders must move beyond the simple view of the church's mission and deal with all the problems which are destroying Black people. The Gospel speaks to the whole person – the body, the mind and the spirit.

God does not see His children in terms of whether they are Baptist, Methodist, Presbyterian or Pentecostal. God looks upon His children in terms of whether they are faithful to His Word and whether they hear the cries of needy people and whether they are willing to serve them.\(^\text{12}\) The Black church's strengths and presence will depend upon whether the army of volunteers housed in every church will be able to move beyond individual religious approaches to a communal religious response. This means moving from bench membership to embracing young men and women and becoming role models and mentors for them. How will children know if someone does not show them? If not, when? If not us, who?

\(^{12}\text{Franklin, Robert, Liberty Visions. (Minneapolis: Fortress, 1990)}\)
CONCLUSION

If African Americans pay the dues to God that God requires, God will use them just as He used Samuel to bring a people back to Himself. If African Americans come back to God, African Americans can get their children back. They can get their families back together, and they can get godly leadership at every level of the community. Words cannot express the unlimited cooperation I have received from my Pastor, Rev. Anthony L. Jinwright and the Salem Church family. I give all honor, glory and praise to God Almighty through Jesus Christ our Lord.

In closing, as I attend the second session at Chandler School of Theology in Atlanta, Georgia, I’m inspired by the words of the late Benjamin E. Mays who served as president of Morehouse College. He said, "It must be born in mind that the tragedy of life does not lie in not reaching your goal. The tragedy lies in having no goal to reach. It isn’t a calamity to die with dreams unfulfilled, but it is a calamity not to dream. It is not a disaster to be unable to capture your idea, but it is a disaster to have no idea to capture. It is not a disgrace to have no stars to reach for. Not failure, but low aim, is sin."\(^13\)

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Bibliography


APPENDICES
Greetings,

I am delighted that you have expressed an interest in our church. Salem Baptist Church has an exciting and warm congregation. The spirit of the Lord is alive and actively moving in the life of the church. You will discover Salem is committed to a "total person" ministry. It is my hope and prayer that this brochure will encourage you to come and enjoy what others call, "The Salem Experience." I am convinced you will be glad you decided to fellowship with us.

Yours in His service,

Anthony A. Johnson

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The Present ... Our Responsibility

Located in the northwest area of Charlotte, Salem's membership has increased from 350 in 1980 to over 1,620 in 1991. As a mission church, Salem is dedicated to community involvement and responding to the Charlotte community's diversified demands. Community outreach is a vital component of Salem's multi-faceted ministries. A Senior Citizens Nutrition Program, a social and human services networking system, a complex Christian education program and a tape and radio ministry are all inclusive of Salem's community outgrowth.

The Senior Citizens Nutrition Program ensures senior/disabled adults (minimum age 60) receive at least one hot meal a day. Salem has served over 90 meals daily in addition to special meals on holidays. Throughout the year, Salem has served approximately 23,490 meals. Other services in this program provide information, referrals, transportation and socialization.

The social and human services networking system furnishes referrals to all local social and human services agencies. Over one hundred potential clients have been directed to these existing agencies. In addition, the Men's Shelter, The Salvation Army and the Crisis Assistance Program have been recipients of volunteered man-hours and monetary contributions.

Christian education is a crucial segment in evolving spiritually, mentally, and individually. Sunday School, Baptist Training Union, Boy Scouts and Girl Scouts of America, Vacation Bible School, Youth Forums, mid-week programs and leadership classes provide essential channels to develop, promote and encourage Christian ethics in daily application. The Academic Committee serves as a resource for college-bound students. It assists in identifying available grants/loans and completing complicated financial aid applications. The World Christian Training Center (located at 738 West Fifth Street), is focused on teaching Christians to become effective soul winners while sharing the word of Jesus Christ to non-believers in their neighborhoods; consequently winning souls for Christ and rendering Charlotte a safer environment. Salem continues to share the word of God with the masses of the people on WGSP-1310 AM each Saturday at 9:00 am. A pre-taped message is broadcast to a listening audience of over 125,000 people. Cassette tapes are available for $3.50 and at no cost to the sick and shut in.

Salem has acknowledged the task of missions and persists to fulfill that ever-present mandate by God in spreading the gospel and providing essential support services to the community. There is no time to rest... the challenge of the unfinished task is at hand.

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The Future ... Our Challenge

Establish a
- Christian Academy (K-9)
- Substance Abuse Rehabilitation Center
- Senior Citizens Housing Complex
- Scholarship Fund

Acquire
- Real estate necessary to expand church operations

Accomplish
- Early mortgage liquidation

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The Past ... Our Heritage

Salem Baptist Church is the second oldest Afro-American church in Mecklenburg County. Scrutiny of Salem's archives reveals its inception in 1874. A group of bishops from Paw Creek and Hoskins communities met explicitly to organize a legal constituted missionary Baptist church.

Initially, the church was located in the 3500 block of Rozelles Ferry Road. In 1913, the congregation relocated to the present site. Although fire destroyed the church in 1934, it was reconstructed at the identical locale. In 1986, the church was leveled to raise a neoteric edifice. The Educational Building was renovated to facilitate interim worship services. On June 7, 1987, the first worship service was attended in a $2.3 million dollar edifice. Salem's history is depicted in a 96-page, hardback volume. This beautiful, illustrated journal captures 113 years of worship and uniting service to God.

For additional information, contact the Salem Baptist Church administration office at:
Winning Our City For Christ

What is the World Christian Training Center?

The Center offers a 12 week training sessions to help you experience the abundant Christian life and learn to share Jesus Christ with others in the power of the Holy Spirit. Training will include—how to:

* Present Jesus Christ effectively to neighbors, friends, family, co-workers, and strangers.
* Overcome your fears and anxieties about sharing your faith.
* Speak with confidence and authority about Jesus Christ.
* Be a personal witness instead of just a church visitor.
* Live the Christ-controlled life.
* Share your faith and leave the results to God.
* Live a joyful, abundant life, free from the daily grind of trying to please God in your own power.

Basic Training

Learn how to properly approach someone with the claims of Christ. People everywhere need to know God, yet most Christians have never introduced another person to Christ.

The Center is well qualified to instruct in this area of ministry. Training in this area of ministry, will cover six (6) basic subjects: 1) Who Is Jesus? 2) How to Accept Jesus Christ. 3) How to Lead Others to Accept Christ. 4) How to Reach Your Family for Christ. 5) How to Reach Your Block for Christ, and 6) How to Lead Your Church to Soul Winning.

The classes will meet once a week for two hours over a twelve week period. All classes will begin from 7:00 p.m.-9:00 p.m. on Monday's only. You'll find a copy of the course schedule on back of this brochure.

This is a wonderful opportunity for us as a community to acquire these much needed soul winning habits. It will increase our witness in the community, and result in many coming to Christ.

Statement of Purpose...

1. Trained soul winners within every block of Charlotte. They will pray and plan strategies on how to take their whole block for Jesus Christ. Through fellowship and prayer with believers in their block they will seek to lead every non-believer in their block to Jesus Christ.

2. A trained nucleus of soul winners in every church house in Charlotte. Through prayer and strategy they will endeavor to turn every member of their church into a personal soul winner taking the entire church for Christ and making it a soul-winning congregation.

Cost

Includes all training materials:

$6.00 .................................................. Adults
$4.00 .................................................. Youth (under 18)

Class Schedule

COURSE 1: WHO IS JESUS.
2 Hour Course - Monday, January 11, 1993
1 session - 7:00 p.m. - 9:00 p.m.

COURSE 2: HOW TO ACCEPT JESUS CHRIST.
Monday, January 18th - 2 Hour Course
1 session - 7:00 p.m. - 9:00 p.m.

COURSE 3: HOW TO LEAD OTHERS TO ACCEPT CHRIST.
Monday, Jan. 25th; Monday, Feb. 1st; Monday, Feb. 8th; Monday, Feb. 15th; & Monday, Feb. 22nd;
2 Hours Course - 5 sessions - 7:00 p.m. - 9:00 p.m.

COURSE 4: HOW TO REACH YOUR FAMILY FOR CHRIST.
Monday, March 1st - 2 Hour Course
1 session - 7:00 p.m. - 9:00 p.m.

COURSE 5: HOW TO REACH YOUR BLOCK FOR CHRIST.
Monday, March 8th & Monday, March 15th
2 Hour Course - 2 sessions - 7:00 p.m. - 9:00 p.m.

COURSE 6: HOW TO LEAD YOUR CHURCH TO SOUL WINNING.
Monday, March 22nd & Monday, March 29th
2 Hour Course - 2 sessions
7:00 p.m. - 9:00 p.m.
Salem Baptist Church
1989–1991

Total Membership (through December 8, 1991, 1,253)
Salem Baptist Church
1989

- Baptism
- Christian Experience
- Restoration
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Total Membership (1989 through December 8, 1991) 1,253
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Total membership (1990 through December 13, 1992) 1,229
MISSION STATEMENT

SAVE THE SEED (STS) originated in January, 1991. The idea was conceived and developed to coordinate a program that would address the needs of African-American Male youth. This program is an attempt to stop the high rate of violence and illegal acts that have often resulted in the imprisonment or death of young African-American men. The extensive coordinated efforts of local Black churches in Mecklenburg County, ministers and their male congregations, enabled this organization to begin.

The primary role of SAVE THE SEED is to provide positive role models for our young men, encourage them to stay in school, strengthen and develop their interpersonal and social skills, eliminate the temptations to engage in illegal activities and increase their involvement in the church and community organizations.
RITES OF PASSAGE

The overall intention of this ritual is to impress upon young persons the taking of responsibility for their moral conduct from a religious perspective. It is hoped that the young persons who subject themselves to the requirements of the Rites of Passage will live moral lives. Since the universe is moral, then a moral life is still needed in the world today. Much of the crime and other delinquent behavior is traceable to the lack of moral discipline. The world seems to be busy with the cosmetics of life (how an individual looks on the outside). People have become hollow on the inside, and this will eventually destroy the bulwark of this nation.

If African-Americans can become mindful of this need, then the Rites of Passage serves as a springboard to set in motion a concern for the future of the nation and the role the African-American community is to play. One is not responsible for the card hand he or she has been dealt, but one is responsible for the way one plays the hand.

The significance of the Rites of Passage into manhood has merit. It cuts the "apron strings" and says in an impressive way that it is now time to assume some responsibilities for oneself, family and community.

The Rites of Passage comes to reinforce the young person with the power to control one's instincts and passions. To have the mastery of self and to assist one to live in the upstairs of life is the purpose of Rites of Passage.
"SAVE THE SEED"

INTRODUCTION

This document represents the program format for "SAVE THE SEED" (STS). STS is specifically designed for young African-American men who are considered at risk of dropping out of school, becoming a parent, using drugs or alcohol, or finding themselves involved in other criminal activities. Each youth is matched with an older African-American man, who will act as a role model and serve as a mentor.

POPULATION ASSESSMENT

"SAVE THE SEED" is available to all African-American men. The targeted group of young men range from age 12 to 17 years old. They attend school in Mecklenburg County and have been identified as the students who meet the criteria for STS.

There are a number of factors that are common to young African-American men at risk. They tend to have poor interpersonal and social skills, low self-esteem, no involvement in the church or other community organizations, and inadequate support from their families. We believe that if we match our young men with older men who will focus on strengths, serve as effective role models, provide other opportunities for positive development; the symptoms that often lead to the destruction of young African-American men will diminish. An "I Can Do" attitude will replace an "I Can't Do" attitude.

STATEMENT OF PURPOSE

To provide opportunities for young African-American men who are at risk of dropping out of school, becoming a parent, using drugs or alcohol, or finding themselves involved in other criminal activities, and to match them with older African-American men who will act as a role model and serve as a mentor.

PROGRAM GOALS

The primary goal is to improve the self-esteem of young African-American men. Only then will we be able to assist them in accomplishing the other goals that are listed below:

1. To develop basic self-help skills.
2. To develop appropriate socialization and communication skills.
3. To develop an awareness of social behavioral expectations.
4. To develop positive leisure attitudes and an appropriate leisure lifestyle.
5. To develop an awareness of beliefs, attitudes, and values.
6. To promote accountability, independence, and decision making skills.

7. To develop alternatives to previous patterns of coping.

8. To develop an awareness of the necessity of cooperating with parents, authority figures, rules and regulations when they are intended to assist them.


INTERVENTION APPROACH

It is documented in "The American Experience", that most successful adults had a role model and a mentor as a youth. "SAVE THE SEED" matches older African-American men with youth to act as role models and to serve as mentors. The mentor will use specific strategies to assist youths to evaluate their lives and to decide to move in more effective directions. More specifically, they will draw upon the use of Reality Therapy and the application of Control Theory as developed by William Glasser, M.D.

It is the belief that all people are basically good and don't set out to be bad, make mistakes or fail. People do the best they can to do things right. People can learn a more efficient and effective way to do things and need to be able to choose the way they do them. People will not change if there is nothing in it for them. Finally, by changing what they are doing, they change their thinking, feelings and physiology. An environment which reinforces positive behavior results in positive change.

The strategy is to involve 100 churches with an average of 10 men per church. These men will then organize to match with youths identified as "at risk kids". As a role model and mentor, these men will monitor the youth's progress in school, develop or refer tutorial programs and expose the youth to other activities, such as fishing, bowling, cultural events and church. Referral services to community resources and counseling will also be available.