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A PROPOSED PROGRAM OF STUDY
FOR THE YOUNG ADULT GROUP OF AN ETHNIC CHURCH

by
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A Project
Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary

New York, N. Y.

December, 1965

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ACKNOWLEDGEMENTS

A word of appreciation needs to be said for the interest and encouragement of a number of people who have been helpful in the preparation of this paper. The author wishes to thank Naomi Alleyne, whose unfailing prayers sustained her through long hours. I am grateful to Dr. Helen Garber, and to Miss Ruth Whitford, Librarian, both of whom never lost faith. The author is especially indebted to her advisor at The Biblical Seminary, Dr. F. Nile Harper, who by his helpful suggestions and lavish gift of time, made this paper live.

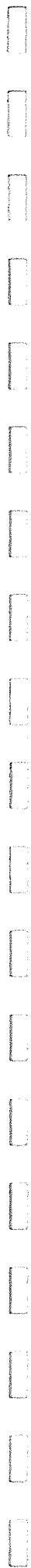


TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS	iii
 Chapter	
I. THE MISSION OF THE URGAN CHURCH	1
Introduction	1
Overview	4
II. THE CHURCH IN PERSPECTIVE	7
Conception of the study program	7
Description of the Bedford-Stuyvesant community	7
The people of Bedford-Stuyvesant	9
The Beulah Church of the Nazarene	11
Issues facing the church.	13
III. AN APPRAISAL OF THE YOUNG ADULT	15
Locating the young adult.	15
The young adults of Beulah Church	16
Questions to be considered in the develop- ment of a program	20
IV. THE STUDY PROGRAM IN OPERATION.	25
Preliminary sessions.	25
Organizational Structure.	28
Evaluation.	29
The study guides.	31
Study Guide for topic number I - Education	32
Study Guide for topic number II - Housing	39
Study Guide for topic number III - Government.	45
Study Guide for topic number IV - Occupations, Income, and cost of Living	50
Study Guide for topic number V - Negro Subculture.	55
V. SUMMARY	61
BIBLIOGRAPHY.	65
APPENDIX.	69



CHAPTER I

THE MISSION OF THE URBAN CHURCH

Introduction. Across the ecclesiastical landscape today, one finds a subtle atmosphere which speaks of "much ado about nothing." Conversations are heard in relation to diverse activities. There is talk of accomplishment and non-accomplishment, of the growing laxity of suburban congregations and of the failure of inner-city churches to meet the tremendous challenges facing them. Conferences are held, committees are formed, plans are made. But somehow, after several weeks the general climate and dynamic of the situation have settled to a level of existence most comfortable to all. Unfortunately, it is this climate of comfortable-ness which characterizes many church programs today.

An examination of the scriptural bases of the church makes clear a state of tension, an atmosphere of almost overwhelming responsibility quite antithetical to comfort. The context in which John 14:27, 15:20, and 17:18 were spoken was the context of promise, of help for those times of stress when the disciples would need reassurance. The church must let itself feel deeply the agony which Jesus felt in Matthew 9:36, Revised Standard Version: "When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd."

Within a number of churches there have been persons who have felt this compassion with the Lord. These persons represent scattered members of the urban church who recognize the need for more effective ways of reaching out into the metropolis with the life of the church. The need arises out of the realization that:

Every church is inseparably a part of the community that it serves. The quality of community life around the church is both a reflection of and a commentary on the church's influence and ministry. If the church is true to its concern for every part of human life, and attempts to lead every new generation to Christ, the church cannot neglect the conditions under which people live and establish their families. It cannot brush aside the needs of growing children, of the aged, and of families who suffer from discrimination and poverty. Nor can the church be indifferent to the social patterns and policies that largely shape our communities and neighborhoods, for these have decisive effects on human lives and the character of society. The church's own growth and vigor as an institution cannot be separated from the community's welfare.¹

Analyses of the crisis which the urban Protestant church faces have been attempted innumerable times by conferences, by writers who have been pastors of long standing, and by workers in those "inner-city" projects which have essayed some new form of organization or approach to the problem of the mission of the urban church. Frederick Shippey summarizes by saying:

¹Margaret E. Kuhn. Houses and People: A study guide for the churches. (New York: National Council of Churches of Christ in the U.S.A.), p. 3.

The new problems stemming from the urban revolution reveal how outmoded and unserviceable are many of the prevailing methods of city church work. As time passes, ways of doing things require thorough revision in order to mediate the Christian ministry under changed conditions. The progressive secularization of urban culture seeks to reduce the influence of the church to a new low. In what ways shall religion now speak to man's condition? City residents take the church for granted but force the institution to make its own way into the lives of the people or else to fall by the wayside. The rising urban tide has brought to light the outmoded character and general irrelevance of many urban church methods. Strangely enough, the passing of cherished techniques which once proved so effective, engenders a nostalgia which contributes to a sense of failure. Change is resisted by the church, however beneficial the alterations promise to be.²

Alternatives for the structure of contemporary church witness are represented by the East Harlem Protestant Parish, the City Mission Society, and the parish of Father Myers on the lower East Side, all experiments in mission in New York City. In Chicago, there is the Mennonite wider parish ministry and the Organization for the Southwest community. That these experiments in mission have been to an extent fruitful in that they have awakened vision, hope, and discipline in their fellowship, has given validity to their structure, so different from that which is usually seen.

There is a strong case then for rejecting the conclusion that the residential congregation is necessarily the normal form of church life. It seems possible that the deep attachment to this view is holding the Church back from the freedom it needs to be re-formed in such

²Frederick A. Shippey. Church Work in the City. (New York: Abingdon-Cokesbury Press, 1952), p. 30.

a way that the presence of Christ can inform the secular patterns of everyday life.³

The purpose of this paper has been to propose a study program by means of which one such residential church might be able to consider the need for reformation and find ways of doing so.

Overview. The Beulah Church of the Nazarene with which this paper deals is an urban church. It has several of the problems of an "inner-city" church but not for the customary reasons. The congregation of this church, rather than diminishing, is increasing. Although most of the members have changed their residences within the last twenty years, one or more times, they have moved inside of a specific area, that of the Negro community located in the middle of Brooklyn and called Bedford-Stuyvesant.

The boundaries of Bedford-Stuyvesant have been described differently by various groups which have attempted to define them. Generally, the name covers an expanding area, since it is usually employed to describe the geographical territory inhabited by the Negro community of Central Brooklyn. For the purposes of this report, the Bedford-Stuyvesant Community shall be deemed to be the area bounded by Flushing Avenue, Broadway, Eastern Parkway, and Washington Avenue.⁴

³Colin W. Williams. Where in the World? (New York: Abingdon-Cokesbury Press, 1952), p. 30.

⁴Planning Department, Pratt Institute. Stuyvesant Heights. Study prepared for Church Community Services. (Brooklyn: Pratt Institute, 1965), p. 1.

In a certain sense then, this church has a "captive" congregation. But it is in competition with the myriad churches and storefront meeting rooms which parade up and down the streets of the area, vying for the allegiance of the passers-by. And there is another, even sharper competition which appears to be winning more adherents than the church -- the competition with the streets. Bedford-Stuyvesant is a ghetto with all the pressures and conflicts of any ghetto. But since the Negro in the ghetto is alienated not only from the outside surrounding society, but often from his brothers within his own ethnic grouping, sympathy, loyalty, compassion, trust, are all virtues of which he has heard much and experienced little. Therefore, he is wary of the voice which he hears speaking about "love," and especially the "love of God." God has too long seemed to bless the white man and curse the black man, in spite of the survival of the latter.

Evangelistic efforts encountered many misconceptions of the Christian faith, and provided the basic insight that in the inner city, in spite of the fact that the pseudo-Christian patterns of American life still prevail, the missionary cannot assume that he works among people sympathetic to "religion."⁵

The witness of Beulah church in the community has followed

⁵George W. Webber "E.H.P.P.: Emerging Issues," Cities and Churches, Robert Lee, editor. (Philadelphia: Westminster Press, 1962), p. 164.

the pattern of what one author calls "the primitive churches."

The emotionally primitive group . . . emphasize conversion, tongue speaking, healing, and a definite knowledge of salvation. These are often highly emotional in their services. They emphasize dependence upon the Scriptures as do the doctrinally primitive. . . . They preach and sing in a vigorous manner and attract to them people who have become tired of lukewarm churches.⁶

And this witness has awakened the emotions, but not healed the hurt.

What structural form of witness must Beulah Church consider if she is to exist a vital urban congregation? What degree of spiritual re-thinking will the congregation have to experience before it can effectively speak to itself and to its community of brothers? Often, in assessing the problems of the urban church, much is made of the need for increased staff and adequate financial support for the complexity of the metropolitan task. Staff and funds are real problems. But equally as real is the problem of re-forming the church into a Christ-like image from which the world will not find itself alienated.

⁶Samuel C. Kincheloe, "Major Reactions of City Churches, Cities and Churches, Robert Lee, editor. (Philadelphia: Westminster Press, 1962), p. 114.

CHAPTER II

THE CHURCH IN PERSPECTIVE

Conception of the study program. In the light of the foregoing material, Beulah Church of the Nazarene as an urban ethnic church in Brooklyn, New York, was subjected to close scrutiny. The conception of a study program for the Young Adult Fellowship was motivated by a painful awareness of the irrelevancy of the life of this church to the community in which it resided. If, as an urban church, the members of the congregation are faced with the complexity of problems and the paucity of resources which often afflict urban churches, might they not also consider and undertake the tremendous challenge before them as an urban church once they could be made to see that challenge corporately? A study program would help to focus the vision of the church, and in so doing align the church's life more closely with the real needs and underlying anxieties of the community.

Description of the Bedford-Stuyvesant community.

Bedford-Stuyvesant is one of the Negro ghettos of New York City, and has been described by some as the worst. It has the highest unemployment rate for males over 16 years of age and falls within the lowest quartile for low income and

educational attainment for its population.¹ Formerly an area of staid, middle-class brownstones and upper-middle-class apartment houses, the neighborhood now represents substantial strivings of the Negro population to become homeowners. A quote from a newsletter published by a civic housing council said:

This is not a wealthy neighborhood; rather by today's standards and the New York City cost of living, a poor one. The median income is only \$4,800 per year. The study of this area by the City Planning Commission showed what many of us already knew--that the housing in this area is deteriorating, and needs to be improved.²

In the summer of 1964, Bedford-Stuyvesant was the scene of vicious racial rioting, often directed inwardly toward members of the community themselves. For this reason, there have been burgeoning activities by various community organizations--the Urban League, local Police Athletic League chapters, Boy and Girl Scouts in local chapters, the public libraries in this area, a Negro women's sorority and clubs within several of the area's churches--aimed at getting the youth and older residents of this area to have a better self-image. Remedial reading programs, recreational

¹United States Department of Labor, Income, Education, and Unemployment: New York City; Brooklyn. (Washington: Government Printing Office, 1963), P. 21-69, Map I, Map II.

²Quoted from Community Life, (publication of the Parkway-Stuyvesant Community and Housing Council, Brooklyn; Vol. IV, No. 7.), p. 3.

programs for youth, the teaching of African culture and Negro history and study committees for urban renewal and planning are struggling hard against indifference and lack of community spirit.

The overwhelming majority of small businesses and factories in the area are owned by non-resident whites, and the considerable amount of money spent on necessities such as food, clothing and rent, does not find its way back into the community. Elementary and junior high schools are crowded and inadequate for the school population. Although a number of new schools have been built within the past five years, the physical problems of education have not been sufficiently alleviated because of the rapid growth of the number of youngsters who are entering schools, and because many of the new buildings only replaced existing condemned ones. This is an area where the "bussing-in" of youngsters was practiced to equalize the school population. The solution is not looked upon favorably by many of the residents, who, although they strongly desire integrated education, feel that it is a hardship for a child to travel long distances away from home and into a strange neighborhood for the beginning of his education.

The people of Bedford-Stuyvesant. The number of white persons living here ranges from twenty-one per cent in the outlying neighborhoods to two per cent in the heart

of the community. The Puerto Rican population is roughly twenty-two per cent and increasing yearly.³ There is a substantial proportion of educated Negroes here, many of whom have completed their baccalaureate degrees. This proportion, by comparison, is still far below other areas of the city.⁴ It is from this small group of educated Negroes that the leadership of the area comes, politically, socially, but not yet economically. This last fact is irony and gall to many in the community.

More than half of the Negroes of Bedford-Stuyvesant are of American Negro stock but the rest are of West Indian background. New York City and especially Brooklyn have been something of a Mecca for West Indians after the war years, and now with relatives helping, more West Indians are coming from all parts of the Caribbean and Central America. This immigrant group was the origin of the congregation of Beulah Church. An extremely independent and aggressive people, West Indians have rather high standards for themselves and have inculcated in their children the need for and appreciation of an education. They are incurably authoritarian,

³United States Department of Labor, Bureau of Labor Statistics, Profile 90: An analysis of pockets of high unemployment in New York City. (Washington: Government Printing Office, 1963), p. 4.

⁴Unofficial survey by Bedford-Stuyvesant Youth in Action, Inc.

the father being the main figure in the home. But West Indian women, like Negro women in general, often wield an influence in the family that is decisive. Correspondingly, in the development of Beulah Church, women have played an important role and today, are the mainstay of the church's auxiliary groups.

The Beulah Church of the Nazarene. Beulah Church, one of three Nazarene churches in the Bedford-Stuyvesant area, began in 1923 in a storefront room on Rochester Avenue in the bleak month of November. It was incorporated with the General Church of the Nazarene, Kansas City, Missouri, on December 18, 1923. Soon afterward, the congregation moved to a small building three blocks from the present site, and continued there under the leadership of a minister who served the congregation some thirty-five years as pastor and pastor-emeritus. The coincidence of increased membership and availability of funds enabled the congregation to purchase its present building in March of 1944 from a sister congregation whose membership was all white. The current pastor has been ministering for the past four years, but his tenure is not viewed favorably.⁵

The clothing of this bare history represents several

⁵Information from Stanley Moore, church treasurer and chronicler.

episodes of ecclesiastical strife. Many of the members of this church were related to one another, and disagreements involved a large number of persons. Some disagreements were rooted in finances; others stemmed from personality differences. In spite of all this, Beulah Church has seen a steady growth in membership and financial stability. Today, there are one hundred members on the church roll. Statistically, the congregation is half younger persons and half older persons. Of the latter group, several have one partner deceased. The number of young unmarrieds is approximately one-fourth of the congregation, with women outnumbering men. Altogether some fifteen couples have a total of twenty-eight children. This fact is noteworthy. Allowing for another dozen and a half youngsters and juniors who are relatives of families in the church or the younger members of families in the church which cover a wide age span, the majority of the children who make up the Sunday School enrollment of one hundred and seventy-five come from families in the community whose older brothers and sisters and whose parents do not come to the church at all. Approximately ninety per cent of the membership lives in Bedford-Stuyvesant, but not within walking distance of the church. Many have moved to the adjoining Crown Heights area, and a few live at a distance in the East New York section of Brooklyn.

It is to be noted that none of the members of the church receive public assistance. The implications of this for a Negro congregation and its mission in a city where seventy per cent of those receiving public assistance are Negro and Puerto Rican, is extremely significant. The men of the congregation work in the building trades, in Civil service jobs, in shops as machinists and welders, and in city hospitals. Many of the women work also, the older ones as domestics, the younger ones as secretaries, telephone operators, lab technicians and teachers. Locally, this church represents a middle-middle-income group, but on a national scale might be considered a lower-middle group. One of the major drives is for property ownership. Another drive is for respectability, West Indians having a strong but non-verbal image of themselves as the elite of the Negro community. It is a combination of these things which causes them to view their church as their personal possession. They finance it, they maintain it, and they plan for it. Because of this view, they have at times come into sharp disagreement with the national functions of the parent church. In essence, they view themselves as members of the national denomination, but with a kind of distinct autonomy.

Issues facing the church. For a church located in a community with a high juvenile delinquency rate and suffering with multi-problem families, for a church surrounded by

increases in moral and social problems among young adults, this church shows little association with the persons involved in these hard, daily circumstances. Periods of high spiritual zeal out of which one might expect expressions of concern for the neighborhood, at least as "sinners to be won," are dissipated quickly because energies are not directed toward useful or fruitful results. The spirituality of this church is self-consumed.

What, then, is the purpose of this church in this community? Whom are they trying to reach, and to whom are they attempting to speak? Where are they conducting their activities, and how are they going about them? Why do they bother? Specific answers to these questions were either lacking or generalized. Correspondingly, the recognition of the church by the community is vague. Some neighbors know the building is there; a few know the name of the church. Fewer still, have visited. It is in the light of these facts and in the light of the mission of the church in the world--in this case, an urban, ghettoed, suffering world--that the church's problems and program need to be seen.

CHAPTER III

AN APPRAISAL OF THE YOUNG ADULT

Locating the young adult. In general, it has been difficult to locate the young adult by age, because the time at which adulthood is entered upon in the American society is influenced sharply by circumstances. But the characteristics of that emerging adulthood are not hard to discern. The young adult is a person at the beginning of events--leaving the environment of family and home for a new job, or to make a home of his own, or for a new learning situation in college. The lower age limit may be seventeen, or eighteen, or twenty-one, or twenty-four.

As young adults vote, as they pay taxes, as their children associate with other children, as they assume responsibilities in the community, they enter new relationships with the social, political, and economic institutions in community life. Here larger social and ethical implications begin to emerge.¹

But, whereas the young, young adult may put economic security at the top of the list of values in life, older young adults list love, affection, friends, accomplishment as top values, showing that experience has brought about deeper learnings. He has been faced with the need for vocational efficiency, with having to manage the family finances; he

¹Robert S. Clemmons, Dynamics of Christian Adult Education (New York: Abingdon Press, 1958), p. 130.

has developed cultural values, and acquired individual, personal tastes.

In dealing with young adults, then, it has been pointed out that programs cannot be thrust upon them, but they must be included in the choice of and planning for those activities in which they may wish to take part. This is because the young adult's needs are deep-seated and not easily exposed, but do manifest themselves in choices. Besides this, the young adult's interests are varied. Often, interests and needs run into competition with each other. This fact is of importance for Christian education relative to the growth of the young adult. If it is desirable that the young adult participate in events so that his life shows the reality of commitment to Christ in specific living situations as well as in spoken generalities, then the interests and needs of the young adult must be utilized so as to be assets rather than liabilities.²

The young adults of Beulah Church. As we view the Young Adult Fellowship of the Beulah Church there is a distinct feeling of potentiality. Unfortunately, the group has little desire or opportunity to utilize its intelligence or its creativity and talents for the life of the church.

²Earl F. Zeigler, Christian Education of Adults (Philadelphia: Westminster Press, 1958), p. 44.

Proposals which may originate in the Young Adult Fellowship are almost categorically met with rebuffs from the church board and the pastor, exercising his power of veto. Several of the young adults are college students or college graduates, and their capacities for development spiritually, simply vegetate in this church. Not only is there almost no social involvement of the young adults in the surrounding neighborhood, but the character of their involvement within the church itself is often sterile and disappointing. They are oriented to the point of view of doing, enjoying, desiring only the spiritual things of life. If asked to define what is meant by spiritual things, this evokes a listing of activities: "coming to church," "praying," "Bible reading," "visiting the sick," "holding evangelistic meetings" inside the church building, all of which are conceived of as being done by the group, and not the responsibility of any individual member. Few of the mentioned activities take place, and those that do, only sporadically. In effect, the young adults put forward the group as the prime mover and then hide behind its corporate ineffectiveness.

What things are the young adults of Beulah Church actually interested in, if we define interests as "objects

and activities which our environment offer us?"³ Suggested procedures for identifying adult interests and needs include the following:

1. Interest finders - check lists.
2. Observation of individuals in group meetings.
3. Group evaluation.
4. Counseling, conversation, and visitation.
5. Recreation and social activities.
6. Recognizing changing interests and needs.⁴

Using items number 2, 4, and 5, a beginning list of interests was compiled:

- A. Getting a good, or a better job.
- B. Eating well and dressing well.
- C. Owning a car.
- D. Owning a home of one's own (a house or apartment building).
- E. Comparing favorably with "the Joneses."
- F. Raising well-dressed, well-fed, and well-educated children.
- G. Participating in cultural activities which are given high status by the American society

³Lewis J. Sherril and J. E. Purcell, Adult Education in the Church (Richmond, Virginia: Presbyterian Commission of Publication, 1936), p. 32.

⁴Zeigler, op. cit., p. 45.

("white" society), but within the familiarity and protection of the ghetto; e.g. concerts, dinners and banquets, group picnics and outings, trips to prominent places.

H. Providing a measure of substantial security for old age.

Some of these interests seem mundane, but none are unrealistic. Also, they are significant because a considerable amount of energy is expended in gratifying them, so much energy in fact, that the spiritual things mentioned previously must be accomplished with the residue of mental, physical and emotional strength of the person. And if the list of spiritual things is laid alongside of this list of real interests, then it becomes clear that the Young Adult Fellowship is described most succinctly by the following quotation, "The people of God as they go into the world, park their 'pilgrim identity' at the door of the church . . . as they leave."⁵

We are apt to take recourse in an all too simple solution. Zeigler writes that the "Gospel of Jesus Christ meets adult interests and needs, and also man's predicaments

⁵Colin Williams, Where in the World? (New York: Office of Publication and Distribution, National Council of Churches of Christ in the U.S.A., 1963), p. 2.

--his personal crises."⁶ And then he quotes John 16:33 as an example of the Gospel meeting man's needs, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." But, just what tribulation is this overcoming attached to? For many of the Beulah young adults, tribulation means the next mortgage payment, or striving against subtle on-the-job discrimination, or the last acrimonious disagreement as to policy in the raising of the children.

Questions to be considered in the development of a program. Besides the foregoing description, what further facts should be noted about this church? Beulah Church has had, and still has, inadequate leadership. The lack of physical space prohibits a broad program, and has seemed to inhibit planning for expansion, even with the prospect of an addition to the present building. In the past no organized budgetary procedures were in effect, but with the election of a new treasurer five years ago, the church has begun to accumulate a sizeable balance. During the week, several meetings take place, with various auxiliaries in charge. This is topped off by the primary gatherings of Sunday School and morning and evening Sunday services. There is

⁶Zeigler, loc. cit.

not much flavor to the weekly meetings, but the members have become accustomed to them; attendance is more through habit than through satisfaction. The Monday evening prayer meeting which is the one week-day service to which anticipation is attached, often is not well-attended because of the tiredness or inability of persons to come on a week night.

What is known further about the young adults? They are the second generation children of the original members of the church. About one-third of them have joined the church within the last ten years. Half of the group is married, half single, and although they get along well enough with one another, are not close friends outside of church activities.

What is the nature of their present program? There is a Sunday evening meeting for about an hour from 6:45 P.M. to approximately 7:45 P.M. after which the group prepares to go right into the evening Sunday service. The content of these hours may be discussion, a Bible Study, or a Bible topic, an occasional film, or a "cottage meeting." In practice, a "cottage meeting" has taken the form of a visit to the home of a sick or shut-in person. There is little long-range planning so that the various meetings have continuity and relationship to one another. It has been almost impossible to get the members interested in any activity requiring prolonged or intensive concentration on a specific

project. There seems to be a generalized feeling that any activity which does not begin and end with Bible reading and hymns is not spiritual, and therefore, not edifying.

What are the present major concerns of the Fellowship? This is hard to determine, mainly because no one has given much logical thought to this question. What might be mentioned openly, is not what is worked at in actuality in the group. One person's answer to the above query was, "The young people are mainly concerned with themselves!" This may well be true, but a ramification here needs to be stated: that concern with one's self is not altogether unhealthy, once that concern leads to constructive utilization of abilities and resources. This, unfortunately, does not appear to be the case with this group.

What other concerns touch them of which they are unaware? In a phrase, the concerns of the community in which they live. These are on a broad scale, to be differentiated from the narrow affairs of the individual. Included among them are the economic structure of the neighborhood, the political power structure of the area, the history and heritage of the Negro, the development of job opportunities and job training programs, and community redevelopment. This last concern is of special importance in view of the church's plan to do extensive renovating and building this coming year.

What plans are they making in relation to these concerns? Again, because almost no effort has been made to become involved in the community around them, almost none of their existing planning has any direct relationship to constant and daily concerns of the community, concerns which affect the lives of the young adults. There is a local preacher's class, which gives some instruction in evangelism, but this instruction is purely theoretical, and has no relevancy to the nature of the contemporary man's resistance to the Gospel. Whenever plans have been submitted that might suggest involvement, these plans have always been tested with the phrase, "Is it spiritual?" If the spirituality of the specific group of activities cannot be plainly demonstrated, it has been the tendency of the group to let all such possibilities die a slow death by not recognizing them for a length of time.

How might a study program contribute to the group? A study program would both expand the involvement of the Young Adult Fellowship and deepen their interests. As the group is now, there are fewer than a half dozen persons who conceive of doing anything differently from the current activities. They do not seem to have been able to verbalize their desire for experiences with more significance attached to them. Yet, a handful of interested persons is enough with which to begin a study program that might have repercussions

in the whole group. Once benefits are seen from a study which stimulates by informing as well as by suggesting forms of action, then the whole Fellowship may be more prone to come to know from broad perspectives what the mission of the church is, and to participate in that mission.

Second, a study program can utilize the abilities of a larger number of the members of the group for constructive action. Too often in churches only one or two persons visualize the needs of the church and attempt to do something about them. But if needs are recognized corporately, and thought about corporately, then there is greater possibility for them to be met by the whole congregation. This will not only give cohesion but the experience of working together in real fellowship to accomplish needed goals which are not merely abstractions but are directly connected to persons, is the essence of Christian fellowship as a redemptive force in the world.

Third, a study program broadens the learning of church members and gives further alternatives and new ideas to consider. In other words, the Young Adults may be the nucleus from which the church as a whole receives new vision. That is why the study program was geared to the Young Adult Fellowship because it was among this group that evidences were found of restlessness and dissatisfaction with the existing order of things. If the church is to grow, if any

church is to grow, it will have to be the young adults who extend the life of the church from one generation to the next.

Fourth, the Young Adult Fellowship would find in the framework of a study program, opportunity for different persons to express themselves according to their various personalities. This has import in the average church situation. It would be gratifying to reverse the trend of depending only upon persons of obviously potential leadership to carry the load, granting them maximum opportunity for practice and experience. It is necessary to seek out and to encourage other persons who haven't as much to offer for leadership but whose one talent may be of inestimable value to the group as a whole.

On the other hand, a study program may go off on tangents which are not useful. To become enamoured of learning and not go on to put learnings into practice, must be guarded against, for only the acting out of what is learned tests the validity of the newly acquired knowledge. If the study is conducted poorly, the whole experience may be of little value. However, when the dangers are recognized, and an attempt is made through careful planning to guard against results which may prove detrimental to the purpose for which the group meets, then beneficial outcomes may be expected.

CHAPTER IV

THE STUDY PROGRAM IN OPERATION

Preliminary sessions. In putting this study program into operation, a number of preliminary sessions are suggested to ensure that participating members may have the same beginning level of understanding and group study methods in order to obtain the greatest benefit from the program. Preliminary sessions have been suggested for discussions on the mission of the church. See Appendix F for questions to be distributed to members prior to these sessions. The questions are given for the stimulation of thought and to direct personal inquiry. A first session may aptly be introduced with an open-end film which will lead into discussion. Such a session, titled "How do we see the mission of this church in this community?", can probe deeply, if the moderator is careful to direct the discussion into new ways of looking at the church rather than merely a revamping of the present situation.

Several sessions need to be held on group processes, particularly since there is evidence of a lack of knowledge of procedure on the part of the young adults. It will be most necessary to clarify the processes of fact-finding. The differentiation between fact as stated knowledge, and opinion as stated conjecture, must be clearly seen. The

group will need to be clear on analysis--the breaking down into component parts so that the whole may be more clearly understood; on the art of questioning--the various types of questions, and the need for suiting a question to the subject at hand; and of the formation of possible avenues of action. This last process will involve synthesis--putting the parts together again logically in order to devise ways of useful action. The members of the group will have to have a willingness to suggest and to share, to put their pet ideas into the open for all to evaluate, criticize and perhaps, to use.

Included in these preliminary sessions will be a look at study group methods. For this purpose, each member of the group will find an individual copy of the book, Learning Together in Christian Fellowship, by Sarah Little, an indispensable aid. This book gives an excellent appraisal of the following methods for groups:

- A. The panel.
- B. The discussion group.
- C. Work groups.
- D. A symposium.
- E. A lecture.
- F. Presentation of a film with "listening teams."
- G. Research and reports.
- H. The use of resource persons.

Once these preliminary sessions have been conducted, there will be a basis for structuring the actual working of each session. From the preliminary sessions the group will be able to determine for themselves which methods seem best suited for which studies. In the format of some of the study guides, the use of certain methods has been incorporated, but this selection is open to change by the group. Flexibility is imperative so that the study group may be involved in both procedural learnings as well as content learnings.

Organizational structure. A skeletal organization for each session will include a chairman who is responsible for the conduct of the session and any required preparations preceding the session. He may select or request a committee to work with him; this is up to the will of the young adults if they want to spread the responsibility for the sessions. The chairman will, therefore, have to make himself cognizant of the basic rules of parliamentary procedure so that the group may have the benefit of order. There will also be a recording secretary, to record the proceedings of each session. It is advisable that the recording secretary not be the same person for all of the sessions. This will give an opportunity for wider participation by group members, and insure more than one point of view in the accounts of the sessions. Another person basic to the structure is an

observer. The presence and function of the observer will have to be detailed to the Fellowship, so that this person will not seem to be alienating himself from the group.

Evaluation. Once the studies begin, the need for evaluation must be kept in mind from the outset. Every phase of the program--preliminary sessions, main sessions and much of the work that has gone on behind the scenes--must be evaluated. What happens overtly will not be fully comprehended unless it is seen side by side with the hidden occurrences of the group, their thoughts, their private and intra-group decisions, the development of closeness between some members and the growing annoyance with other members. It is here that the role of the observer is invaluable, if these hidden processes are to come to light.

Besides trying to decide what actually happened at the meetings, there will be the need to see if stated goals were achieved. What criteria shall be used for judging this? The following are pertinent:

1. Has there been a change in point of view reflected by a different kind of program planning for future Fellowship meetings?
2. Have significant activities been undertaken from which members of the group are experiencing satisfaction through the outcomes?
3. Have persons who previously were non-leaders

emerged to positions of leadership in the group?

4. Has there been the emergence of formerly shy persons, or persons thought to have little contribution to make, even though they are not interested in being leaders?

In evaluating, we shall have to look for other concomittant results, beneficial and detrimental to the group, so that we can learn what we may from them. Because the criteria for achievement of goals is geared to those goals, concomittants will have to be looked for in areas other than those of the goals to see what has developed.

Finally, allowing for the passage of several weeks, the following considerations may be thought through from the vantage point of time.

1. What concerns might future study programs deal with?
2. Should they be held in this church alone, or perhaps, jointly with another neighboring church? May the study group be a means of extending fellowship among the adult groups of other churches?
3. What suggestions from the experience of the last study program should be included in future ones to make them more effective? The emphasis here is on method, whereas the main point of number

one is content.

The study guides. The following areas of study were chosen because they seemed to represent both the manifest and concealed concerns of the young adults of the church. By concealed concerns are meant those happenings in daily life which touched the group directly, but of which the group was unaware--or indifferent to. Although possibilities for discussion were formulated previous to a joint conference, these areas were selected in conference with some six persons who are members of the Young Adult Fellowship. They are:

- A. Education.
- B. Housing.
- C. Occupations, income and cost of living.
- D. Negro subculture.
- E. Government--city, state, and federal; with an emphasis on city government.

The suggested outlines for the study of each one of these areas follow on the succeeding pages.

STUDY GUIDE FOR TOPIC NUMBER I

EDUCATIONPurpose:

In this study unit, we look at the teaching task in the public schools and consider the church's responsibility and the individual's responsibility in this task.

Procedure:

1. Read the background material for this unit of study.
2. Locate schools on map of Neighborhood Survey Chart, Appendix A.
3. Summarize "Subject matter taught" from Data sheets, Appendix B.
4. Use summary as a basis for discussion of the school curriculum and philosophy of education in our society. Relate to individual's concepts of the reason for education, rightly or wrongly held.
5. Continue discussion on education in the home. Care must be exercised not to dwell on personal anecdotal records, but on general principles related to the home's responsibility.
6. On a blackboard, sketch briefly the church's teaching agencies, and what is taught. Evaluate.
7. Examine scriptures as a background for discussing the preceding evaluation.
8. After the film is shown, summarize thoughts of the

group on the blackboard. Ask for suggestions for improving public and church education.

Materials:

1. Use of the Neighborhood Survey Chart.
2. Data sheets.
3. Films may be secured from local film libraries of the Brooklyn Public Library; the regional offices of the National Conference of Christians and Jews; the Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York; the local U.S. Army Recruiting Station; Associated Films, Inc., Broad at Elm, Ridgefield, N.J. at no fee; and the area office of the New York State Division of Employment. Suggested titles are:

- A. "The Hurrying Kind." Columbia Pictures, Inc.
24 min., color, 16 mm.; may be obtained from local U.S. Army Recruiting Station.

This film is about a prospective drop-out.

- B. "Johnny and the Three R's." 27 min., bw., 16 mm;
may be obtained from Associated Films, Inc.

This film gives a survey of the methods and problems involved in beginning a child's education.

4. Bibliography:

Caldwell, Irene S. Adults Learn and Like It. Kansas City, Mo.: Beacon Hill Press, 1961, 111 pp.

Vital information on the latest, most workable methods and techniques in teaching the adults of your church.

Chaplin, Dora. Children and Religion. New York: Charles Scribner's Sons, 1948, 230 pp.

Standard reference on Christian education of young children.

Edge, Findley B. Teaching for Results. Kansas City, Mo.: Beacon Hill Press, 1963, 230 pp.

Basic principles to guide the experienced teacher in making Bible lessons applicable to everyday living.

Harper, Albert F. The Nazarene Sunday School Today. Kansas City, Missouri: Beacon Hill Press, 1963, 250 pp.

A manual on the administration, organization, responsibilities of, and work within every department of the Sunday school.

Klopf, Gordon J., Laster, Israel A., (eds.) Integrating the Urban School. New York: Columbia University Press, 1963, 126 pp.

Defines the schools' role in the total process of integration.

Lichter, Solomon O. & others. The Drop-Outs. New York: The Free Press, 1962, 302 pp.

A three-year treatment study of a group of intellectually capable Chicago youngsters who wanted to leave or who left high school.

Morse, Arthur D. Schools of Tomorrow, Today. New York: Doubleday and Company, Inc., 1960, 191 pp.

A review of a number of forward-looking experiments concerning a variety of different phases of the educational scene.

Passow, Harry A. (ed.) Education in Depressed Areas. New York: Columbia University Press, 1963, 359 pp.

A collection of 15 papers by specialists in the field.

Riessman, Frank. The Culturally Deprived Child. New York: Harper & Row, Publishers, 1962, 140 pp.

Raises and answers pertinent questions concerning the culturally deprived. Also makes proposals in regard to current educational practice that should stimulate some wholesome and productive discussion.

Sexton, Patricia. Education and Income. New York: The Viking Press, 1961, 298 pp.

A study of children from low-income families showing that they have inferior teachers, less adequate school facilities, and substantially fewer opportunities to advance academically or socially.

Smart, James D. The Teaching Ministry of the Church. Philadelphia: The Westminster Press, 1954, 207 pp.

A Biblical approach to the present day task of the church in the education of children and adults.

Stoddard, Alexander J. Schools for Tomorrow: an Educator's Blueprint. New York: The Fund for the Advancement of Education, 1957, 60 pp.

A report discussing four contemporary problems particularly facing big city schools; sponsored by the educational subsidiary of the Ford Foundation.

National Education Association. Adults Can Learn More--Faster. Washington, D.C.: National Education Association, 1963, 56 pp.

Report on motivation, techniques and value of adult education.

Blueprint for Further Action Toward Quality Integrated Education. Proposals for discussion prepared by the New York City Public Schools. New York: Board of Education of the City of New York, March 5, 1965.

Youth in the Ghetto: A Study of the Consequences of Powerlessness and a Blueprint for Change. A Report published by HARYOU-ACT, Inc., New York: HARYOU-ACT, Inc., 1964, 644 pp.

Title: "What Price, Education?"

I. Evaluation of Public Education

A. What schools do we have?

1. Pinpoint those in geographical area of the church.
 2. Are these schools sufficient for our needs?
 3. What is the future need in relation to school population?
- B. What are the schools teaching our children?
1. By "our" children, we mean those registered in our church and attending Sunday School.
 2. Sampling of subject matter taught, is subjective; list for later reference.
- C. What do we want the schools to teach?
- What do the children need to know?
1. Reading, and comprehension.
writing, and verbal expression.
computational skills.
 2. Religion?
 3. Morals? Concepts of right and wrong, good and bad?
- D. If there are large areas left untaught, who is to teach them?
1. Home--what is the teaching responsibility of the home?
 2. Church--what is the teaching responsibility of the church?

II. Evaluation of Christian Education

A. In the light of the foregoing, how are we to evaluate the purpose and function of the Sunday School:

1. What structure best accomplishes the church's educational task?
2. Should there be other educative channels in the church besides the Sunday School? e.g. released time classes; Vacation Bible School; mission study groups; and other study groups.

B. What is our personal, individual responsibility for being better educated Christians?

1. Should YOU get more education, and what kind?
e.g. church studies (deaconesses, local preachers), trade studies (for skilled workers), educational experiences from trips in city, academic studies (for those inclined).
2. Recognition of the fact that all of our lives are to be lived unto the LORD.

C. Suggested references for the scriptural basis of Christian education:

1. In the Old Testament: Deuteronomy 11:18-21; Joshua 4; portions of Psalm 119; Proverbs 2 - 7, 13, 19, 20.
2. In the New Testament: Matthew 5 - 7, 18; Ephesians 5; I Timothy 2:1-8.

III. Conclusion and Summarization

- A. A selected film is shown.
- B. The group's suggestions are used as a base for proposals of action in regard to the community's schools.

STUDY GUIDE FOR TOPIC NUMBER II

HOUSING

Purpose:

To explore the housing situation of Bedford-Stuyvesant and to see how this situation affects the lives of the people whom the church is trying to serve; to see how the church is affected by neighborhood re-development; and to see how the church may be an effective voice for better housing.

Procedure:

1. It is suggested that this unit be conducted in two sessions. The group should look over the guide and decide how much material may profitably be covered in each session.
2. Read and assimilate Stuyvesant Heights. Assign members to get verbal reports on housing from representatives of the Central Brooklyn Coordinating Council, Bedford-Stuyvesant Youth in Action, Inc., the Fulton Park Community Council, and the New York City Planning Commission.
3. Compile data from a walking tour of the 4 - block area surrounding the church. Compare with the Stuyvesant Heights data in the survey, and summarize. See Housing Summarization sheet, Appendix C.
4. It may be necessary to request a speaker from one of

the community real estate organizations in order to get information concerning rents, property upkeep, absentee landlordism, real estate taxes, and re-development plans not printed in any of the reports which are extant.

5. The chairman should focus the discussion so that it devolves to the church's responsibility in urban renewal.
6. To further focus the material of the session, and to attempt some course of action, summarize the situation using the chart in Appendix D.

Materials:

1. Resource persons from community organizations listed.
2. Reports of several councils, published or unpublished. Request from the Welfare Department of the City of New York, the regional office of the Rent and Rehabilitation Administration, the New York City Planning Commission, the Planning Department of Pratt Institute, and Church Community Services.
3. Bibliography:

Jacobs, Jane. The Death and Life of Great American Cities. New York: Vintage Books, 1963, 458 pp.

The author's own research on the workings of a city with proposals for more imaginative city planning.

Kuhn, Margaret E. Houses and People: a Study Guide for Churches. New York: National Council of Churches of Christ in the U.S.A. 39 pp.

An extremely provocative study guide to be used by churches to investigate the housing situation of their immediate community.

Planning Department, Pratt Institute. Stuyvesant Heights. A Study prepared for Church Community Services. Brooklyn: Pratt Institute, 1965, 27 pp.

An extremely well-done survey of the Brooklyn Negro ghetto.

Title: "What Cost, Housing?"

1. A description of housing in Bedford-Stuyvesant, selected areas.

A. Neighborhood areas.

1. Areas in good condition, streets well-kept and lighted.
2. Areas in poor condition, but not yet slums.
3. Areas of blight and rapid deterioration.
4. Present slum areas - "What makes a 'slum'?"

B. Dwelling units.

1. Number of types of dwellings, i.e. 1, 2, or 3-family dwellings; apartment houses; rooming houses; city housing projects.
2. Number of families needing separate dwelling unit.
3. Number of dwelling units which are adequate; the number which are substandard.
4. Number of dwelling units needed, but not present.

II. Rents and Income compared with Property Upkeep.

A. Rents and income of community's residents.

1. Rents paid by low-income groups - "Do these represent a properly proportionate amount of the family budget?"
2. Rents paid by middle-income groups - (same question).
3. Rents paid by persons on welfare, on pensions, and by the aged - "What proportion of the total rents paid in the community are paid by these persons?"

B. Property upkeep.

1. Mortgage payments of private owners and upkeep costs.
2. Mortgage payments of corporate owners and upkeep costs.
3. How much "absentee landlordism" is there in Bedford-Stuyvesant?

III. Community re-development and renewal.

- ### A. Plans and proposals now in operation for community re-development and renewal sponsored by local planning committees and commissions;
- e.g. Parkway-Stuyvesant Housing Council
Crown Heights Home Owners Association
The Neighborhood Council (an affiliation of

block associations)

Church Community Services Commission

Central Brooklyn Coordinating Council

B. Plans and proposals for community re-development and renewal sponsored by city planning commissions;

e.g. Fulton Park Urban Renewal Study Area by the New York City Planning Commission

Children's Museum Urban Renewal Area agreed to by the New York City Planning Commission.

C. Surveys from other boroughs or cities, the information of which may be helpful

e.g. The Harlem community by HARYOU-ACT

The Detroit Urban Renewal and Rehabilitation Plan.

D. Surveys sponsored by churches

e.g. data is available through the Department of the Urban Church of the National Council of Churches; further material from Church Community Services of the Bedford-Stuyvesant community.

IV. What are the responsibilities of the church in urban renewal?

A. To educate people to the total needs of the community. This may be done through forums, speakers,

panels, or discussion groups.

- B. To make church members aware of the effects of housing and housing legislation upon their daily life and work.
- C. To explore proposals of urban renewal in the community.
- D. To discuss the moral implications of integration in housing and its effect upon education.

STUDY GUIDE FOR TOPIC NUMBER III

GOVERNMENTPurpose:

To understand the basic functions of city, state, and federal government; to see how the deliberations of these bodies affect us.

Procedure:

1. It is suggested that this unit be conducted in more than one session; the group should decide on the number of sessions after looking over the guide.
2. Reading of the background material is imperative. Since most of the members will need to be informed on details of government, the presentation of the research papers should be done carefully, with questions answered immediately.
3. Charts, illustrations, and informative booklets obtained from agencies should remain posted and immediately available for reference.
4. In learning about the administrative departments of non-elective government, each member of the group may be given responsibility for knowledge of one or more departments. In this way, the amount of collective information of the group will be greatly increased.
5. Use Who Represents Me? as background reading for

understanding elective government.

6. In the discussions of section IV, an attempt should be made to go from the affects of tangible involvement to the implications of the Christian's responsibility for government.

Materials:

1. Wall charts on federal, state, and city government may be obtained from educational services of city agencies.
2. Members of the group should be encouraged to read and compile newspaper articles on the functioning of local government. Many of these, because of their contemporary nature, will throw upon the theoretical discussion.
3. Bibliography:

Dahl, Robert A. Who Governs?. New Haven: Yale University Press, 1961.

Hunter, Floyd. Community Power Structure. Chapel Hill: University of North Carolina Press, 1953.

_____. Community Organization. Chapel Hill: University of North Carolina Press, 1956, 268 pp.

Jacobs, Jane. The Death and Life of Great American Cities. New York: Vintage Books, 1963, 458 pp.

Sayre, Wallace S. and Kaufman, Herbert. Governing New York City. New York: Russell Sage, 1960.

League of Women Voters. Who Represents Me? New York: League of Women Voters, 1963.

Title: "Principalities and Powers"

I. The Nature and Reason for Government -

an introductory paper presented with charts or illustrations to depict the uses, authority, and power of government in general, and to show the division in the United States between federal and state government.

II. Research reports on Local Government.

A. The government of the State of New York - its functions and limitations.

B. The government of the City of New York - its functions and limitations.

III. An Analysis of City Government

A. Non-elective government

1. Administrative departments - functions and limitations. Park, Health, Traffic, Housing, Hospitals, Police, Sanitation, Air pollution, Transit, Welfare, Water Supply, Education, and others.

2. The City Planning Commission

3. The Inter-State Commissions - thruways, waterways, commuter transportation, urban planning.

B. Elective government

1. City Council - 25 district councilmen, plus 10 councilmen at large.

2. Board of Estimate - mayor, comptroller,

president of the council, and five borough presidents.

3. Legislature at Albany - 65 assemblymen, and 25 state senators; who, although a state legislature, seriously affect the functioning of the city government by bills and laws passed in Albany.

IV. The Church and Government

A. How may the church be affected by, or affect local government?

1. The church may be affected by zoning regulations, by the need for permits for street activities, and by parking regulations.
2. The church may affect local government by raising a voice in decisions about housing, education, zoning, recreational facilities, police protection, tax levies, liquor licenses and off-track betting.

B. Do Christians have responsibilities for government? If so, what are the responsibilities of Christians for government?

1. What is the relationship between the "cities of men" and the "city of God?"
2. Is it Christian integrity to dismiss our involvement in the city of men by declaring

that we await only the city of God?

STUDY GUIDE FOR TOPIC NUMBER IV
OCCUPATIONS, INCOME, AND THE COST OF LIVING

Purpose:

To explore the economic situation of the community and how this affects the people of the community; to explore what the witness of the church should be in the light of this economic climate.

Procedure:

1. It is suggested that this unit be conducted in two sessions.
2. Reading of the background material is essential.
Before the sessions, assign to members the assimilation of statistics from the Census Tracts for Brooklyn.
3. Finding out what the actual income is (subjective data), as over against what the median income is (objective data), will require local research.
Banks, the Bedford-Stuyvesant Youth in Action, and the Central Brooklyn Coordinating Council may be able to furnish data.
4. A suggested and enlightening method for arriving at answers to Section II, 2, is for ten family heads of the group to tabulate their percentage of income spent on basic necessities. Compare this with the statistics in the New York Times of Monday,

November 16, 1964, page 21.

5. In discussing the general question of the Negro's economic struggle, an attempt should be made to examine the goals of specific persons in the light of their possible Christian commitment.
6. The range of occupations in this community will have to be ascertained again, through local research. The local and regional federal and state employment agencies may be of help here.
7. Some member should be assigned to look into job training opportunities; with the Manpower Development Training Act for older men and heads of families, and with the Job Corps for youth.

Materials:

1. There are excellent booklets on occupations, their requirements and projected salaries, available from federal and state employment agencies and also from the guidance bureaus of educational agencies.
2. See also the April issue of Ebony magazine which has an excellent article on many occupations now opening to Negroes with requirements and projected salaries.
3. Bibliography:

Harrington, Michael. The Other America. New York: Macmillan, 1962, 191 pp.

A presentation of the formation within our

society of a "hard core" of poverty with multiple problems.

Central Brooklyn Coordinating Council, Inc. Proposal for A Community Action Program for Total Rehabilitation and Renewal of Bedford-Stuyvesant and Central Brooklyn Area. Brooklyn: Central Brooklyn Coordinating Council, Inc., 1964, 17 pp.

Youth in the Ghetto: A Study of the Consequences of Powerlessness and a Blueprint for Change. A Report published by HARYOU-ACT, Inc., New York: HARYOU-ACT, Inc., 1964, 644 pp.

United States Department of Labor, Bureau of Labor Statistics. Income, Education, and Unemployment: New York City: Brooklyn. Washington: Government Printing Office, 1963.

. Profile 90: An Analysis of Pockets of High Unemployment in New York City. Washington: Government Printing Office, 1963.

Title: "Not By Bread Alone"

I. Income.

- A. What is the median income of the Bedford-Stuyvesant area?
- B. Comparison of the population of this community with the statistics of those who are unemployed.
- C. The number of men who are heads of families and out of work, make the median income a lower figure than individual incomes may be.
- D. Discussion: "What are the implications of the Median income figure as compared with actual incomes in the Bedford-Stuyvesant area, especially as this area has two pockets of very high

unemployment?"

II. Cost of Living.

- A. Is the cost of living in Bedford-Stuyvesant by comparison higher or lower than that of other areas in the city?
- B. What proportion of the family income goes into basic necessities of food and clothing, and how does this proportion compare with that of other families in other areas?
- C. What are the implications for the total activities and desires of the family if, or when, most of the income is spent on meeting basic needs?
- D. Discussion: "In view of the Negro's struggle to climb the economic ladder, how does the ghetto penalize him through its cost of living?"

III. Occupations.

- A. What is the occupational picture of this community?
- B. What is the occupational prognosis for this community?
- C. What are the prospects for job training in this community?
- D. Discussion: "What are the psychological effects of long-term, or de facto unemployment on the family structure and educational aspirations of

the young in the community?"

IV. The Church and the World of Employment

- A. What is the scriptural concept of work?
- B. Does the church have any responsibility to combat unemployment in the community? Can the church exert influence for good in the world of labour?
- C. What does the Christian and the scriptures have to say about economic interdependence?
- D. Discussion: "Jesus said, 'Man shall not live by bread alone. . . .' Jesus also said, 'Give us this day our daily bread.' How does the church interpret these two statements for man's economic situation?"

STUDY GUIDE FOR TOPIC NUMBER V

NEGRO SUBCULTUREPurpose:

To become self-enlightened about Negro subculture; to analyze the church's role as a fellowship where men may learn proper self-esteem and reconciliation.

Procedure:

1. It is suggested that this unit be conducted in two sessions if the group feels that it needs this much time to digest the topic. This may prove necessary since many personal and subjective feelings are likely to come out.
2. Read the background materials.
3. Consult film libraries and film catalog listings of some excellent offerings in the field of race relations. Also consult community agencies, such as the Urban League, the Fair Employment Practices Commission and the Anti-Defamation League.
4. The open discussion of latent prejudices is essential to the procedure of this unit. A simple means of tabulating the most obvious prejudices of the group is suggested in the questionnaire, Appendix E.
5. In handling the section on reconciliation, it may be best to start "at home" with the prejudices of the local church. It will be enlightening to the

group to admit and explore the religious and social prejudices of their own congregation.

Materials:

1. There are a number of groups commonly designated as "civil rights" groups who would be glad to send speakers to outline the emphasis of their association, and to bring the hearers up to date on the latest aspects of crisis in the drive for Negro equality. The National Association for the Advancement of Colored People, the Congress of Racial Racial Equality, and the Urban League are perhaps the best known.

2. Bibliography:

Allport, Gordon W. The Nature of Prejudice. New York: Doubleday, Anchor Book Company, 1958, 496 pp.

A definitive study of the dynamics of prejudice by an acknowledged scholar in the field of human relations.

Ashley-Montagu, M. F. Race: Man's Most Dangerous Myth. New York: Columbia University Press, 1942.

Still one of the classic volumes on the meaning, definition, and abuse of the concept of race.

Brameld, T. Minority Problems in the Public Schools. New York: Harper & Company, 1946.

Butcher, Margaret Just. The Negro in American Culture. New York: Alfred A. Knopf, 1957, 294 pp.

This book is the completed work begun by Alain Locke and meant to be a definitive, current study of the Negro in the United States.

Clarke, Kenneth B. Prejudice and Your Child. Boston: Beacon Press, 1955, 151 pp.

Discussion of the proper means of combating

hatred and fear engendered in children by race prejudice.

Frazier, E. Franklin. The Negro in the United States. New York: Macmillan, 1957, 769 pp.

A Study focusing upon the Negro community and its institutions and interaction with other elements of American society.

Franklin, John Hope. From Slavery to Freedom: A history of American Negroes. New York: Alfred Knopf, 1964, 639 pp.

A revised and enlarged edition of the economic, social, and political progress of the Negro from their origins in Africa up to the present decade. This volume includes their contemporary life in the West Indies, Latin America, Canada, and the United States.

Ginzberg, Eli & others. The Negro Potential. New York: Columbia University Press, 1956, 144 pp.

A factual, impartial report on researches of the Conservation of Human Resources Project at Columbia University. The interacting functions of education, environment, and segregation are discussed.

Harrington, Michael. The Other America. New York: Macmillan, 1962, 191 pp.

A presentation of the formation within our society of a "hard core" of poverty with multiple problems.

Haselden, Kyle. The Racial Problem in Christian Perspective. New York: Harper and Row, Publishers, 1959, 222 pp.

A comprehensive analysis of the attitude of the Christian church toward the race problem.

Hughes, Langston and Bontemps, Arna. The Book of Negro Folklore. New York: Dodd, Mead and Company, 1959, 624 pp.

A compilation of poetry, songs, and legends of the American Negro from slavery until the present time.

King, Martin Luther. Stride Toward Freedom. New York: Ballantine Books, 1961, 190 pp.

Lomax, Louis E. The Negro Revolt. New York: Harper and Row, Publishers, 1962, 271 pp.

An American Negro's informed report on his people's mood of militancy, and a searching examination of the reasons for it.

Myrdal, Gunnar. An American Dilemma. 2 Vol. New York: Harper and Row, Publishers, 1944.

A classic and comprehensive study of the Negro in the United States made under the auspices of the Carnegie Corp. This study is the definitive work for understanding much of the basic reasons and causations of the "Negro problem."

Stringfellow, William. My People is the Enemy. New York: Holt, Rinehart and Company, 1964, 149 pp.

What one man learned as a white man, a Christian, and a lawyer, about the realities of ghetto life.

Title: "My Brother's Keeper"

I. Orientation.

A. An introductory Bible study of the parable of the Good Samaritan - The Gospel of Luke, chapter 10.

1. Why were these particular persons chosen for this story? What did they represent in their culture?

2. What are present-day implications of the act of the Samaritan?

B. The culture of the American Negro.

1. A brief historical background presentation.

2. The rural South and the agricultural Caribbean: comparisons and differences.

3. The urban North: what are its peculiar characteristics? Are there significant

similarities and differences to the rural South? What are they?

4. Contributions of the American Negro to American culture: in science, politics, education, the arts, and sports.

II. Problems.

A. The nature of prejudice.

1. The historical existence of prejudice, and its origins in the United States.
2. The economic phase of prejudice.
3. The cultural phase of prejudice.
4. The political phase of prejudice.

B. The prognosis for prejudice.

1. In the lives of the children of the nation, both Negro and white.
2. In the lives of the adults of the nation: ourselves, our neighbors, and those with whom we work and do business.
3. Economic breakthrough - what will this entail?
4. Political breakthrough - the significance of this.
5. Social breakthrough - why is this so traumatic, for Negroes and for whites?

III. Reconciliation

A. What is the role of the church in effecting

reconciliation?

1. What has the Negro church done?
2. What has the white church done?
3. Should there be these "two churches" at all?

B. What is the church's message to those who have been discriminated against?

Do the Young Adults recognize their dual role as "the offended" and "the reconciliators?"

C. What is the church's message to those who are the discriminators?

1. Should we participate in protest demonstrations?
2. Do we, as Young Adults, in any of our attitudes, actions, and thoughts, ourselves contribute to prejudice?

D. How can the church working in the Bedford-Stuyvesant area overcome racism both in itself and in others?

CHAPTER V

SUMMARY

In this paper, an attempt has been made to touch briefly upon the conditions in which the urban church finds itself. The city church's efforts at coping with current problems have led to several innovations in thought and in structure of the contemporary church witness. These structural forms, have, for the most part, been different from traditional church patterns, and therefore, suspect. But they have had results which have given much food for thought.

This is perhaps the greatest contribution of these newer forms of church witness--that they have initiated and stimulated sorely needed ideas on the task of the church in the face of modern man. The traditional approaches--that preaching alone is enough, or that Sunday services meet the members' needs, or that the attending congregation represents the major responsibility of the church--existing alone, have been found wanting. The contemporary urban church must align itself with the people it purports to serve, and together with them develop a form of total witness, which testifies to the effective work of Christ in the world.

Beulah Church of the Nazarene is an urban church. It shares the common problems of the urban church. But it is

also an ethnic church and this compounds its problems. It also focuses its opportunities to reach into the lives of the Negroes in the ghetto of Bedford-Stuyvesant.

The group in Beulah Church of the Nazarene most able and likely to be a vehicle for effective church witness to the community is the Young Adult Fellowship. They have a stake in the community because they are part of the community and their children are growing up in this area. Furthermore, they have deep needs of their own. They need to be helped to seek fulfillment of these needs in study and in involvement as a Christian. This is to be like Christ--to be about the Father's business with His world; to work the works of Him who sends them into the world; to live as lights for the world.

In view of recent developments in the life of Beulah Church, the need of having a study program takes on increasing importance. A new school is being built. A residence for elderly and retired persons has been built two blocks from the church, and is now almost fully occupied. A special, three-day visitation program brought into the Sunday school a score of youngsters and highlighted the fact that there were numerous unchurched families in the immediate locale of the church. In fact, there is the indication that families are moving into this area, and may welcome a neighborhood church.

The most dominant current event is the building of an extension to the existing church structure. This extension gives to the church, basement space which it never had before. It also provides classrooms, a nursery, and a church parlor on the street level. How shall these facilities be most effectively utilized? What kind of church life is to develop, or ought to develop within these walls, and spread out from these walls? The study program as conceived, may be the most effective means of seeking answers to these questions.

There will be the need for becoming knowledgeable about groups, and group functions. There will be experiences of working together from which will come new and perhaps painful insights. The actual work of the study units has been planned so that they stimulate motivation within the members, causing them to desire deeper understandings about themselves and others. As the young adults take part in the processes of the sessions, as they read, investigate, explore, listen to, view, and discuss contemporary problems, problems for which the Gospel has relevancy, it is hoped that this will open up avenues of thought and action which were unknown beforehand.

Since the program has not yet been tried, conclusions cannot be drawn as to results. However, one result expected is that these sessions will lead to further areas of study.

Because of the high incidence in Bedford-Stuyvesant, might they not go on to investigate the implications of the church's witness in regard to drug addiction? What about general health, and mental health problems? Will enlightenment about income and unemployment foster concern about labour unions, and employment laws? Might the unit on government not lead to a discussion of law and civic responsibility? Might the unit on Negro subculture not lead to an exploration of the whole of the moral climate of the United States?

Further, it is hoped that the pressures of the world about them will lead to seeking after a deeper knowledge of Jesus Christ. Thus, the Young Adults may find themselves becoming what they must be--channels through which the Spirit may mediate His love to the world. These pages are written with the prayer that blessing for many may come from the doing.

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APPENDIX B
Subject Matter taught in local schools.

A. DATA SHEET - to be filled in by young adult families having children.

AGE	GRADE	CONTENT OF CLASSES; or SUBJECTS TAKEN	EVALUATION: "What did you learn in class today?"_____
First Child			
Second Child			
Third Child			

B. SUMMARIZATION SHEET

	Number of Youngsters	Reading Skills	Language Skills	Computa- tional Skills	Social Studies	Music and Art	Industrial Arts	Recrea- tion
	ELEMENTARY GRADES 1 - 6 (Pre-School and K. also)							
	GRADES 7 - 9							
	GRADES 10 - 12							

APPENDIX C

SUMMARIZATION OF HOUSING IN VICINITY OF CHURCH

CATEGORIES	NUMBER	CONDITION OF HOUSING		
		Sound	Deterior- ating	Dilapidated
I. Residential Building Types				
1. Brownstones				
a) 1-family				
b) 2-family				
c) 3-family				
2. Multiple family dwellings (four, or more families)				
3. Boarding, or Rooming houses				
4. Cooperatives				
5. City housing projects				
6. Hotels				
II. Commercial Buildings				
1. Factories, or Plants				
2. Small businesses				
III. Community Facilities				
1. Schools				
2. Churches				
3. Recreational centers				
4. Theatres				
5. Parks and playgrounds				
IV. Vacant Lands (lots)	SIZE	NUMBER	USAGE	

APPENDIX D¹

SUMMARIZATION: THE CHURCH'S RESPONSIBILITY AND HOUSING

Our Church's goals in the Community	Other interested groups having the same goal.	Our community has these housing problems.	Proposed "remedies" or "cures"

¹Margaret E. Kuhn. Houses and People: A study guide for the churches. (New York: National Council of Churches of Christ in the U.S.A.), p. 17.

APPENDIX E

QUESTIONNAIRE ON PREJUDICES

	YES	NO	
1. Do Jewish businessmen try to cheat whenever they can?			
2. Are Catholics trying to take over the educational system?			
3. Are the majority of Negro men shiftless?			
4. Would you vote for a southern Negro pastor for this church?			
5. Are West Indian Negroes harder workers than American Negroes?			
6. Would you rent an apartment to a Puerto Rican family?			
7. Would you mind if your child married a white person?			
8. Are African Negroes as capable as American Negroes?			
9. Do Jews have more money than other white people?			
10. Would you be happy if half the membership of this church were white?			

APPENDIX F¹

QUESTIONNAIRE ON THE MISSION OF THE CHURCH

1. How does the New Testament describe the mission of God in the world? What is the relation of the Church to this mission?
2. In our local church do we have a clear conception of purpose that permeates all we do? Are we sure that our purpose is the same as God's purpose for our Church?
3. Where do we find our church falling short of expressing God's purpose or mission?
 - a) Is it mainly in that our purpose is too small or too piecemeal at any one time, never all-inclusive enough?
 - b) Do we have too few of our number totally committed to this larger purpose of God?
 - c) Have we fallen heir to organizational patterns that tend to blur or obscure or take time away from the real purpose God has set for us?
 - d) Have we gathered too limited a group representing too small a segment--not a cross-section-- of God's world about us to do an adequate job?

¹Adapted from Colin W. Williams, Where in the World? (New York: National Council of Churches of Christ in the U.S.A., 1963), pp. 16, 17, 34.

e) Is our church trying to do all of its work on Sunday?

---and with the thought that the ordained minister-leader can do most of the living, speaking and doing for the church?

---and working only when it can get a large percentage of its members together?

---and forgetting that the Church is really the people of whom it is composed, who are to be the Church not only on Sunday for a few hours, but every day of the week, and every hour of each of those days?

4. In many churches women are said to be more active than men. In others, particularly the more conservative and fundamentalist, this is said not to be so. Why?
5. What methods did Christ refuse to use to reach his goal or achieve his purpose? (See accounts of his temptation in Matthew 4:1-11 and Luke 4:1-13.) Does this say anything about unworthy means of evangelism?
6. What methods did Christ use to achieve his goal? Are these the most effective methods for his Church to use?
7. What changing forms of our church's life are we developing to meet our changing circumstances?