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James Henry Harris  
*Old Dominion University*

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LAITY EXPECTATIONS OF MINISTERS IN THE BLACK URBAN  
CHURCH: A STUDY OF POLITICAL AND SOCIAL  
EXPECTATIONS IN THE CONTEXT OF MINISTRY  
TO COMMUNITY AND WORLD

by

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APRIL, 1985

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## ABSTRACT

### LAITY EXPECTATIONS OF MINISTERS IN THE BLACK URBAN CHURCH: A STUDY OF POLITICAL AND SOCIAL EXPECTATIONS IN THE CONTEXT OF MINISTRY TO COMMUNITY AND WORLD

James Henry Harris  
Old Dominion University, 1985  
Directed by: Dr. Kato B. Keeton

The study examined the Black church laity's expectations of the urban minister regarding his involvement in specific social and political issues that confront inhabitants of urban areas. A survey was administered to individuals in Black churches of different protestant denominations in a Southeastern Virginia City in order to determine the degree of the laity's expectations. Specifically, the survey sought answers to the questions: Do Black church laity expect the minister to deal with socioeconomic and political problems in urban areas? and, What particular urban problems do the laity expect the minister to offer leadership in facing or solving?

While this study used a portion of a survey used in a national study, it focused exclusively upon the Black laity's expectations of clergy in an urban area. It also dealt only with statements that had previously clustered under three areas--Aggressive Political

Leadership, Active Concern for the Oppressed and Precedence of Evangelistic Goals. Statements that constituted "Active Concern for the Oppressed" received the highest percentage of "important" responses from the laity. An impressive 78 percent of the respondents to the statements in this cluster felt that they were important in terms of their expectations of the minister. This cluster was followed by "Aggressive Political Leadership" with a mean level of importance of 68.5 percent and "Precedence of Evangelistic Goals" with a mean level of importance of 60.25 percent.

The survey responses suggest that the Black urban minister has a constituency that expects his active involvement on behalf of the oppressed as well as his providing aggressive political leadership in the urban milieu. Black laity are quite homogeneous in the expectations of the minister such that denomination and socioeconomic status do not significantly affect the overall expectations of those who are constitutive of the Black church.

DEDICATION

To my wife, Demetrius Dianetta and my son,  
James Corey-Alexander

## ACKNOWLEDGEMENTS

This study was made possible with the continued support of the Mount Pleasant Baptist Church and the willingness of several area ministers to allow me access to their congregations. Without their support, this study would have been virtually impossible.

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## CHAPTER I

". . .the only certain happiness in  
life is to live for others."

- Leo Tolstoy

### INTRODUCTION

#### The Problem

The Black laity constitute a relatively stable captive audience that can influence the political and socio-economic agenda of the minister if he is aware of their expectations. This is not to suggest that ministers will or should adhere to the wishes and wants of the laity; rather to indicate that the writer seeks a description and analysis of expectations of ministers particularly concerning political and socio-economic issues or problems in the urban environment. Therefore, this study was designed to ascertain information regarding the laity's expectations of the Black minister in terms of his political and socio-economic involvement in the urban condition. More precisely, this study sought to answer the questions: Do the persons who attend the Black Church

expect the minister to deal with socio-economic and political problems? What particular urban problems do they expect him or her to offer leadership in facing or solving? It is assumed that persons who attend church are interested in spiritual growth of some sort. Given this assumption, the writer sought to determine what more do the Black laity expect other than spiritual leadership from the minister. The study concerned itself with the laity's expectations in Black churches in the City of Norfolk, Virginia.

Distinction was made between denominations or types of churches because the city has a sufficient number of Black Protestant denominations as well as other forms of Christian churches to merit a meaningful contrast in points of view regarding their expectations. The use of the term "Black urban church" laity will refer to all of those denominations or sects that constitute organized Black religious bodies in the City of Norfolk, Virginia.

The minister and laity are inextricably tied. Their relationship is akin to a doctor's relationship to patients or a teacher's relationship to students. More precisely, there is a mutual relationship such that each group needs the other in order to function as an effective group. Simultaneously, there is a chasm between the two as implied by the perceived dichotomy of classification.

The laity are an important, powerful group representing the essence of power in Congregational Churches as well as a growing force in the hierarchical churches. In autonomous churches or churches with congregational polity, the laity are the ultimate decision making body. Their expectations of the minister in dealing with the community and world (i.e., political and social problems) will provide the minister with guidance in meeting the needs of his/her congregation and the larger urban community.

The writer suspects that the expectations of the laity concerning the minister's involvement in political and socio-economic problems in the urban community may help to develop a mechanism for addressing some of the prevailing issues in an urban area such as Norfolk, Virginia. Moreover, the a priori assumption that undergirds this rationale implies that as responsible, social and political beings, ministers will adapt to the level of expectations displayed on the part of the laity if these expectations do not morally and ethically diminish his or her character.

#### The Significance of the Problem

The Black church is an intricate part of the urban community in America. Moreover, it is also the most independent, self determining institution in the Black

community. Each person who participates in the church, however marginally, and is not a licensed or ordained minister constitutes the laity. Much has been written about the leadership in the Black community recognizing that the church has been a forerunner in developing said leaders--especially the clergy. Conversely, very few studies have focused mainly upon the laity's expectations of the leaders. Dubose writes,

As Blacks became urbanized, they became better educated. They produced outstanding leaders. Out of Black ghettos of America have come some of the leading citizens in education, politics, sports, and entertainment. The church has been prominent in developing these leaders. The Black pastor today enjoys a much higher community status than his White counterpart.<sup>1</sup>

Because the Black minister serves a people who have historically been victimized by institutional oppression, injustice, and racism, it is important to understand the expectations of the laity in urban areas in order to chart the future directions of the minister as he serves the urban community.

The problem is timely and relates to a critical segment of the population because the Black church laity have the potential to help determine and shape the agenda and political involvement of the minister. Furthermore, there is a paucity of data on laity expectations that focus exclusively upon the Black minister as a leader in an urban setting.

Moreover, this is a significant problem because the urban minister and laity are surrounded by a variety of political and social conditions of poverty, racism, injustice and oppression that are endemic to their existential situation. In order for the minister not to be supinely oblivious to these conditions, the laity's expectations can serve to foster a more active role in effectuating change or at least confronting the problems of the urban community.

Timeliness was augmented by the presidential candidacy of The Reverend Jesse Jackson who was the first Black minister to seek the highest political office in the land. Other clergy of equal and less renown already occupy political office or are involved in an attempt to eradicate social and political problems that disproportionately inflict unjust hardship upon urban Blacks.

Additionally, the problem is significant because Black ministers have historically been involved in the social and political dimensions of the urban milieu. Persons such as Nat Turner and Gabriel Prosser--persons whose names are "buried forever under the debris of the citadel of slavery"<sup>2</sup> as well as modern leaders such as Adam Clayton Powell, Malcolm X, Martin Luther King, Andrew Young, William Gray, and Wyatt Tee Walker, Ralph Abernathy, Joseph Lowry, and Leon Sullivan have exemplified the fact that Black ministers are involved in the

political and social life of urban America. The extent to which Black urban laity expect such involvement is the focus of this study.

#### Definition of Terms

- LAITY           Persons who are non-clergy.
- CLERGY         Persons who are licensed or ordained to the ministry without regard to formal seminary education. One who has responded to the "call."
- MINISTRY       Ministry is used here to indicate the function of the person as it relates to his ministerial status such that reference is made to the total realm of involvement of the minister as he/she perceives and practices it within the overall Christian purview. Persons who are ordained or licensed by whatever religious body they represent are said to be in ministry.
- MINISTER       To be used here interchangeably with pastor of a church body as well as an administrator of an agency or other organization or an ordained, licensed person. Note that a minister is for practical purposes synonymous with clergy. The term pastor is more specifically implying having charge over a particular church body.

COMMUNITY Used in the social and political sense to refer to the neighborhood in which people live.

NOTE: Even though there is a technical distinction between the terms clergy, minister and ministry, the spirit of these terms facilitates using them interchangeably. This can be expected to occur without altering the focus of the particular point.

The research questions addressed in this study are:

1. Do Black church laity expect the minister to deal with socio-economic and political problems in urban areas?
2. What particular urban problems do the laity expect the minister to offer leadership in facing or solving?

#### Summary

The primary objective of this study was to determine the extent to which the Black church laity expect the minister to be involved in specific social and political issues. In order to achieve this objective, a survey was administered to individuals in several Black churches of different Protestant denominations in the City of Norfolk.

In the following chapters, the writer will develop a nexus between a specific theological perspective, i.e., liberation, and the reality of injustice that confronts Blacks/minorities in the urban milieu. Moreover, perspectives on liberation will be used as a method of

analyzing the existential reality of oppression as encountered by Black urbanites vis-a-vis the social and political expectations of the laity in Black churches regarding the ministers. Chapter 3 will be devoted to explicating the methodology used in this study including the data collection technique. Moreover, Chapter 3 will also include a description of the questionnaire as well as characteristics of the respondents and their environment. In Chapter 4, the writer will present the results of the data by descriptive analysis and testing the hypotheses and offering conclusions. Chapter 5 summarizes the dissertation and offers recommendations and projections.



## FOOTNOTES

<sup>1</sup>Francis M. Dubose, How Churches Grow in An Urban World (Nashville: Broadman Press, 1978), p. 81.

<sup>2</sup>Gayraud S. Wilmore, Black Religion and Black Radicalism (New York: Doubleday, 1973), p. 89.

## CHAPTER II

" . . . justice is the first condition required  
for the existence of the city."

- St. Augustine

### REVIEW OF THE RELATED LITERATURE

#### Introduction

The study of urban laity and clergy demands some understanding of theology simply because the church and theology are inherently interconnected. In recent years, there has been an increasing number of persons who have questioned the foundation and values of what is generally termed "traditional theology" and refocused their energies on the establishment of a philosophy or theology of liberation. These theories of liberation theology within the Christian context are grounded in experiential phenomena that perceive the situation of the poor and oppressed as the result of domination and systematic injustice. Moreover, the moral and ethical mandate of liberation theology manifests itself in active pursuit of an equitable society and in inculcating the ideals of freedom, justice, love and reconciliation into the fabric of the

community. In this connection, the sensitivity of clergy and laity to the social and political ills that are endemic to urban America can be enhanced through understanding the essence of liberation theology.

#### Perspectives on Liberation

Gustavo Gutierrez, the South American Theologian, is adept in understanding the suffering of the poor and oppressed. In A Theology of Liberation, he attempts to dissect the meaning of liberation and suggests that it is a process inherently connected to the salvific work of Jesus Christ. Gutierrez was one of the earliest Latin American writers on liberation theology probably because of his existential situation. The people of Latin America are indeed victims of exploitation and oppression. Gutierrez's later work, Liberation and Change, written in conjunction with Robert Shaull, is appropriately subtitled "Freedom and Salvation--A Political Problem." In this work, he renders a thorough explication of freedom and indicates that the theology of liberation is an indigeneous theology such that the Latin American experience of poverty and the struggle to attain freedom substantiates its uniqueness. Yet, liberation theology is not confined to geographic boundaries. It is based on experiences of injustice and oppression such that persons who live outside of the boundaries of South America may

experience an equal or greater level of oppression. Therefore, we have Blacks and women who have developed theologies of liberation--especially James Cone (A Black Theology of Liberation) and Rosemary Ruether (Liberation Theology).

Jurgen Moltmann deals with the psychological and political liberation of people in an effort to move toward a hermeneutic of liberation from these perspectives. He writes,

What is needed here is therefore a psychological hermeneutics of the word of the cross, the spirit of freedom and the history of God. Psychological hermeneutics is an interpretation and not a reduction. Like political hermeneutics, it is a translation of the theological language of liberation by a particular dimension of life.<sup>1</sup>

In an attempt to show some correlation between the dialectic of law and freedom in traditional Christian theology and pathology/therapy, Moltmann talks of a psychological hermeneutic. In this connection, Moltmann states,

Concrete attention must be paid to religious problems of politics and to laws, compulsion and the vicious circle which for economic and social reasons, constrict, oppress, or make impossible the life of man and living humanity. . . . The freedom of faith therefore urges men on towards liberating actions, because it makes them painfully aware of suffering in situations of exploitation, oppression, alienation and captivity.<sup>2</sup>

Political hermeneutics visualizes the barriers that exist between man and man in connection with the structures of deprivation that contribute to inhumanity. Furthermore, Moltmann makes it clear that political

hermeneutics questions the sense of God talk vis-a-vis the prevailing social and economic conditions of man.

Political hermeneutics sets out to recognize the social and economic influences on theological institutions and languages in order to bring their liberating content into the political dimension and to make them relevant towards really freeing men from their misery in certain vicious circles. . . . Christian theology must be politically clear whether it is disseminating faith or superstition.<sup>3</sup>

If Christian Theology is disseminating faith, then it must internalize and disseminate a message that corresponds to the life of Jesus and the means by which he arrived on the cross. Ernst Kasemann calls Jesus a "liberal" but Moltmann calls him a "rebel." Indeed he was crucified because he rebelled against the authorities, tradition and the law. His accusers charged him with blasphemy because he essentially put himself in God's stead. He neither looked nor acted in a way to confirm the authenticity of his Messiahship in accordance with the expectations of the authorities. By acting the way he did, "Jesus placed his preaching of God, and therefore himself, above the authority of Moses and the Torah."<sup>4</sup> It is evident that Jesus was in conflict with the religious leaders of his day regarding the interpretation of the law. Accordingly, the label "blasphemer" can be understood. Also, his rejection and punishment for the crime of blasphemy can be legally understood but his execution by crucifixion is inconsistent.

Jesus did not undergo the punishment for blasphemy, which in Israel at this time, as can be seen by the death of Stephen, was always stoning. Jesus was crucified by the Roman occupying power.<sup>5</sup>

The inference derived from this action clearly suggests that Jesus was perceived by the authorities as a political activist--a rebel in conflict with the ideology of the state.

Crucifixion was a punishment for crimes against the state, and not part of general criminal jurisdiction. To this extent, one can say that crucifixion at that time was a political punishment for rebellion against the social and political order of the Imperium Romanum.<sup>6</sup>

The death of Jesus shows that there is no simple distinction between religion and politics; and Moltmann takes issue with Rudolph Bultmann who speaks of Jesus' activity as "being misconstrued as political activity."<sup>7</sup> For Moltmann, religion is not a private matter and has never been (refer to Jesus' crucifixion) because it often threatens others.

In the hermeneutical scheme of Moltmann, the liberation of individuals must be seen in light of the cross. It is the reality of the cross that allows us to conceptualize Jesus as an oppressed and humiliated being. The cross as a symbol of unmerited suffering allows Liberation Theology to express itself in relation to this culminating event in the life of the historical Jesus, the crucified God. "The crucified God is in fact a

stateless and classless God. But, that does not mean that he is an unpolitical God. He is the God of the poor, the oppressed and humiliated."<sup>8</sup> The political aspects of the crucifixion are relevant to liberation theology because the situation of the life and death of Jesus is directly related to the social and political structures of that day. Whenever the law is changed unjustly or ignored in order to accommodate the desires of those who wield power, then the law becomes engulfed in politics. Indeed, the death of Jesus was such that the punishment was not consistent with the crime.

Now the death of Christ was the death of a political offender. According to the scale of social values of the time, crucifixion was dishonour and shame. If this crucified man has been raised from the dead, and exalted to be the Christ of God, then what public opinion holds to be the lowliest, what the state has determined to be disgraceful, is changed into what is supreme. In that case, the glory of God does not shine on the crown of the mighty, but on the face of the crucified Christ. The authority of God is then no longer represented directly by those in high positions, the powerful and the rich, but by the outcast Son of Man, who died between two Wretches.<sup>9</sup>

Those in society who have been treated as outcasts are experiential descendents of Jesus. Moreover, the method used to bring about the death of Jesus was identical to that used for exterminating criminals. The cruel and debase nature of the crucifixion as experienced by Jesus, and indeed to the Christian, is the chief example of historical injustice. Liberation Theology, when viewed

in light of the cross, represents a parallel between those who suffer from present conditions of unfreedom, oppression and injustice and the suffering and death of Christ on the cross.

The social and political activities of the sixties performed by clergy and laity are examples of the quest for liberation. The fact that the Black church was in the forefront of this social movement suggests that an active political ministry has historically characterized Black clergy and laity. Moreover, there has been a consistent parallel between the suffering of Jesus and the suffering of Blacks in America.

The situation of Blacks in America has been marked by efforts to negate their ontology. Slavery, the Three-Fifths Clause and the Dred Scott decision of 1857 are primary examples of an effort to reduce Blacks to the status of non-beings. These efforts are well documented in the annals of American history. Moreover, they suggest a systematic and conscious effort by the leaders of a nation which based its constitution and Declaration of Independence on the ideals of freedom and justice. Yet, Ralph Ellison captures the spirit of struggle.

I am an invisible man. No, I am not a spook like those who haunted Edgar Allan Poe; nor am I one of your Hollywood-movie ectoplasms. . . . I am a man of substance, of flesh and bone, fiber and liquids--and I might even be said to possess a mind. I am invisible, understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in circus



sideshows, it is as though I have been surrounded by mirrors of hard, distorting glass. When they approach me, they see only my surroundings, themselves or figments of their imagination--indeed everything and anything except me.<sup>10</sup>

Liberation Theology seeks to give visibility to those who are not seen. Not only must Black clergy and laity be seen, but they must be heard with a new openness, because the experience of Blacks cannot be denied.

Speak the truth to the people  
Talk sense to the people  
Free them with reason  
Free them with honesty  
Free the people with love and  
courage and care for their  
being. . .<sup>11</sup>

Freedom is indeed the essence of Liberation Theology as seen from the Black perspective and the sources and norm of this theology are grounded in experiences. "That is, the sources are the relevant data for the theological task, while the norm determines how the data will be used."<sup>12</sup> The task is to create an environment of freedom where the Black clergy would serve as a catalyst in dismantling the social and political barriers that prevent equality in urban areas. In Black Theology, an effort has been made to make God talk relevant to the past and present situation of existence in the Black community. Inasmuch as traditional theology has dealt with issues that ultimately are of little practical value to those who are oppressed; Black Theology seeks to speak to God as He relates to the existential situation of Black people.

Cone states that "the source of Black Theology must be consistent with the perspective of the Black community."<sup>13</sup> He systematically lists as sources of Black Theology the following: (1) Black experience, (2) Black History, (3) Black Culture, (4) Revelation, (5) Scripture and (6) Tradition. Each of these sources contributes to the nature of understanding the Black man in terms of his blackness. The writer suggests that Cone's list of sources is quite exhaustive and is overlapping. The overlapping nature of Black experience, Black History and Black Culture can be enmeshed into one category, "the black experience." In the same connection, Revelation, Scripture and Tradition can be enmeshed to form Scripture/Tradition.

With the Black Experience and Scripture/Tradition, the past and the present can be totally encompassed.

Secondly, the norm in Black Theology is Jesus Christ.

The theological norm is the hermeneutical principle which is decisive in specifying how sources are to be used by noting their importance and by distinguishing the relevant data from the irrelevant.<sup>14</sup>

#### Christocentric History and Black Liberation

Indeed, the slaves would sing of Jesus as the source of hope and strength and today the Christocentric nature of worship in the Black Church still exists. The spiritual or Black folksong, "Steal Away. . .to Jesus,"

continues to represent Jesus as the focus of Black practical religion.

In a related connection, Black Theology interprets the Exodus experience as recorded in the Old Testament as a parallel to the Black Experience.

The exodus was the decisive event in Israel's history, because through it Yahweh revealed himself as the Savior of an oppressed people. The Israelites were slaves in Egypt; thus their future was closed. But. . .Yahweh, therefore, took Israel's history into his own hands and gave his people a divine future thereby doing for Israel what she could not do for herself.<sup>15</sup>

In the Exodus experience or event, God shows forth his power and favor toward the oppressed.

God's election of the oppressed Israelites have unavoidable implications for the doing of theology. If God had chosen as his 'holy nation' the Egyptian slave masters instead of the Israelite slaves, then a completely different kind of God would have been revealed. Thus Israel's election cannot be separated from her servitude and liberation. Here God discloses that he is the God of history whose will is identical with the liberation of the oppressed from social and political bondage.<sup>16</sup>

The vindication of the weak from the forces of the strong is apparent in the Exodus story and in the covenant established between Yahweh and Israel which shows the "specialness" of this people in the sight of God. It must also be understood that when the Israelites forgot about the grace and kindness of God and became "other than" what God expected of them, then they too were chastised. "According to Amos and Hosea, Israel will be punished because the people do not practice loyalty and justice."<sup>17</sup>

When the poor of the Lord were forgotten and injustice was rampant in Israel, the prophet Amos speaks the sentiment of God by declaring,

You trample the poor and force him to give you grain. Therefore, though you have built stone mansions, you will not live in them, though you have planted lush vineyards, you will not drink their wine. For I know how many are your offenses and how great your sins.<sup>18</sup>

The most prolific of Amos' prophetic discourses against Israel's injustice is capsuled in his reference to the day of the Lord which Israel had longed for--"Why do you long for the Lord?", he asks. Such questions show their ignorance of their own actions and their inability to realize God's disappointment with them.

I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will not accept them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never failing stream!<sup>19</sup>

These words are quite harsh; yet, they show that God is extremely concerned with justice and hates the calm, nonchalant disinterest of those who worship with a prevailing and persistent apathy toward the presence of injustice and unrighteousness. Cone states,

It is a fact! In almost every scene of the Old Testament drama of salvation, the poor are defended against the rich, the weak against the strong. Yahweh is the God of the oppressed whose revelation is identical with their liberation from bondage. Even in the wisdom literature where the sages seem to be unaware of Israel's saving

history, God's concern for the poor is nonetheless emphasized.<sup>20</sup>

From this liberation perspective, God is insulted by oppression and a true understanding of his interest in the poor is to hear his word with a new openness. "He who oppresses the poor insults his maker; he who is generous to the needy honors him."<sup>21</sup>

The message of freedom does not end with the Old Testament but is personified in Jesus Christ. "Jesus means freedom" in the practical sense of the word. Moreover, Jesus symbolically means to live in freedom from oppression and injustice. The freedom to be free is the mandate of any kerygmatic understanding of the Good News.

The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoner and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.<sup>22</sup>

To be a man is to be fully human such that one's humanity is not deprived nor impinged upon to the extent that inhuman treatment becomes the norm. Such ideology, upon implementation, obliterates true manhood and perpetuates a distorted view of humanity. Until the freedom of all men becomes a concern and a goal of all men, the tensions and rebellions that exist between man and man cannot begin to cease.

The image of Blacks in America is "colored" by the fact that they were once chattel property. Other images

have been perpetrated by aberrant behavior and actions. The painful process of overcoming bestowed images is long and arduous. Moreover, it is the image of the Black man which is embraced by the majority that tends to pervade the social and religious structures of society.

The story of the Negro in America is. . .not a pretty story: The story of a people is never very pretty. . . . He is a series of shadows, self created, intertwining, which now we helplessly battle. One may say that the Negro in America does not really exist except in the darkness of our minds. . . . To think of him is to think of statistics, slums, rapes, injustice, remote violence. . . .<sup>23</sup>

Such bestowed images are the product of a massive imagination that works to enhance ingrained concepts of the Black man as something less than human--therefore, less than free and capable or desiring self-determination. Blacks in America have survived against the odds. The process of overcoming systematic oppression historically, e.g., slavery, the three-fifths constitutional clause and other legal barriers have given impetus to the quest for freedom and justice. Contrary to these images, the heart of the biblical understanding of man is centered around the 'image' of God in man."<sup>24</sup> Yet, the image of the Black man by Whites historically has been characterized by adjectives such as lazy, shiftless, inferior--"less than." James Deotis Roberts quotes H. Shelton Smith who writes "Southern religion from 1780 to 1910 was notorious for distorting the biblical understanding of man in order to

support slavery and racism."<sup>25</sup> The politics of religion were definitely involved in the relationship between salvation and freedom as it related to slavery. Pauline Theology (cf. Col. 3:22 and Philemon), was the "proof text" par excellence for maintaining that slavery was biblically justified. Therefore, Blacks could be held in physical bondage and simultaneously be free "in Christ." Dr. Roberts makes this contradiction clearer by stating,

They had to deal with a legal question that has a socio-economic base, the question as to whether salvation and freedom from slavery are related. This was settled in a negative statement by a Virginia court; conversion and emancipation do not take place at the same time. Only theological endorsement remained necessary to make this position acceptable to church and state. In law, custom and theology, we have the position established that the Black man is only partly human.<sup>26</sup>

Liberation Theology recognizes that vestiges of the slavery mentality still exists and such a mentality is a gross distortion of the reality of Black existence.

The relationship between the "Imago Dei" and existential freedom has not captured the attention of traditional or historical theology. "In the history of theology, the image of God is generally conceived of as man's rationality and freedom."<sup>27</sup> Yet "freedom" is obscured because it has little or no reference to the oppressed. "It is significant that freedom and rational reflection go hand in hand, without connection to the rebellion of the oppressed."<sup>28</sup> In Liberation Theology,

freedom is not a philosophical issue to be debated until it meets its demise in abstraction. But it is experiential.

Freedom "in Christ" or "in the spirit" does not compensate (for) nor alleviate oppression. "Freedom is not a rational decision about possible alternatives; it is a participation of the whole man in the liberation struggle."<sup>29</sup>

Liberation Theology recognizes the existential situation of Black people--an existence bordering on despair. Yet, the hope of deliverance never fades into oblivion because Black people do not believe that "God expected them to be 'hewers of wood and drawers of water' as some devout churchgoer in white skin sincerely believe."<sup>30</sup> Black people cannot truly exist except in freedom to be truly free and finally bring to past the historic words stated in jubilation by Martin Luther King, Jr.--"Free at last, Free at last, Thank God Almighty, I'm free at last!"

Laity expectations of clergy in urban areas as they relate to social and political involvement can be better understood within this theoretical framework. Because liberation requires active involvement in the social and political life of the community, the laity's expectations of the clergy in this connection will help to confirm or deny their interest in liberation. In other words, if the Black laity expect the clergy to be involved



in the active alleviation of poverty, high unemployment and the host of other atrocities that plague the urban milieu, then said expectations will be tantamount to admission of a desire for clergy involvement.

Social and political involvement is the means by which liberation is effectuated; laity expectations and the concept of liberation are interrelated when we are concerned about ministry to the whole community. Even during Biblical times, religiously inspired political activities varied. Clearly, the prophets, i.e., Amos, Jeremiah and Hosea, as well as Jesus Christ, offer models for political active ministries.

#### Clergy, Laity and the Urban Milieu

Ministry in urban areas cannot be confined to traditional ecclesiastical actions or expectations. Moreover, the realities of poverty, poor housing and high unemployment among Blacks are representative of problems that generally are not addressed by the traditional role of the clergy. In an urban society, ministry is a social and political phenomenon that addresses the prevailing ills of the cities. To this end, the minister focuses his attention. Therefore, many of the social realities that result in inequities as well as the political realities that facilitate and accommodate these conditions become the focus of ministry to the community.

The most recent study that analyzes the expectations of clergy and laity relative to ministry in a way that reflects the urban condition as well as other facets of ministry is entitled Ministry In America. This study, sponsored by the Association of Theological Schools in America and Canada, utilizes a national random sample of 5,000 clergy and laity, in rating 444 descriptions of ministry which were statistically combined into 64 clusters using cluster analysis and factor analysis. This epoch making study asserts that "laypeople, as a special rule, place far less importance than do clergy on ministries outside of the congregation."<sup>31</sup> The study did not seek to ascertain only the laity's expectations of clergy, but clergy expectations of clergy as well. Furthermore, it offers valuable information in understanding ministry as it relates to the community and world which is crucial to clarifying expectations by the laity. There were eleven major areas of ministry perceived as most important in this particular study; but, the area of relevance to the urban condition concerns the community and the larger environment.

The most important area of ministry in the Schuller, Strommen and Brekke study that relates to the focus of this writer's study is "Ministry to the Community and World." They describe this theme by stating that,

'Ministry to Community and World' portrays a ministry area of aggressive political leadership

coupled with an active concern for the oppressed. It is an area of ministry characterized by openness to new ideas and in personal style and giving pastoral service to all people. Respondents who see this theme as highly important are endorsing activities such as 'works to improve community service to older people. . . . Insists that political struggle is a rightful concern of the church'. The theme clearly identifies an area of ministry that is socially conscious, issue-oriented, concerned for the oppressed and actively seeking to rectify social injustices--particularly by means of political action.<sup>32</sup>

Political action and social action are necessitated by environmental realities in urban communities. Only abject detachment enables persons to minister in the midst of suffering without being affected by it. In urban areas, suffering and pain are the results of various social ills.

People in political ministry accept their responsibility for changing these (social, economic and political) systems, for getting at the roots of injustice. They believe that the systems are potentially transformable, and that political action is an effective tool. For this reason they focus their energy on legislation, believing that reorienting public policy is a force for incremental systematic change. . . . It is a way to move step by step from how society is now to a preferred world. It enables people to be practical about their vision. As they attend to what is possible now--immediate, effective structural changes--they also move toward eventual overall systematic change. Their activity is more than reform, a minimization of injustice in existing structures. It is an attempt to restructure society itself.<sup>33</sup>

While persons who constitute a formal religious lobby are involved in political and social ministry, the Black urban minister, however inadvertently, finds himself involved also in political problems.

The study by Schuller, Stommen and Brekke, Ministry In America, although comprehensive, fails to treat Black laity or clergy as a distinct group basically because it is based on responses from persons associated with the Association for Theological Schools in America and Canada. This is a limitation not in scope but in specificity. Even though random sampling was used in administering the questionnaire, the majority of Black clergy and laity are not associated with ATS. Furthermore, association with ATS implies that clergy are involved in theological education. The fact that only a small percentage of all Black clergy have been seminary trained renders the generalizability of Black clergy and laity suspect. The authors indicate the limitations by stating that,

A second limitation resides in the fact that this study was carried out through the 200 seminaries in the Association of Theological Schools in the United States and Canada. Hence, the samples were limited to (1) denominations that had one or more seminaries in the professional accrediting association; (2) clergy who were seminary trained, which in the case of the Southern Baptist eliminated almost one half of its clergy; and (3) laity who were members of congregations served by clergy trained in a member seminary of ATS. As a result, the random samples exclude portions of the religious community whose seminaries are not accredited, whose clergy are not seminary trained and whose laity are found in congregations led by pastors without seminary training.<sup>34</sup>

From a practical perspective, the limitations of the aforesaid study, in effect, exclude the majority of Black laity as well as clergy. The study that this writer

conducted was not subject to the aforesaid limitations because the focus was placed on laity expectations without regard to training of the pastor and therefore, without regard to ties with ATS. This is important, relative to ministry in the Black church because,

Recent figures show that only one out of fifteen men entering the ministry has had seminary training. In other words, 92 percent of the men entering the Negro Ministry each year are professionally unprepared.<sup>35</sup>

Because this study focused only on Black laity expectations of clergy in urban areas, it has served a need not met in any previous study. A further caution needs to be mentioned about the Schuller, Strommen and Brekke study. Their study was basically concerned with expectations of ministers immediately after completion of seminary training. The limitations, as indicated earlier, will not be imposed on this writer's study. Moreover, the limitations of the Schuller, Strommen and Brekke study are expressed best in their own words. They write,

Unfortunately, we were unable to secure responses from a sufficient number of Black clergy and laity to warrant separate analysis and reporting. Each black respondent consequently has been totaled within his/her own denominational group. Because an empirical analysis of responses of those in the African Methodist Episcopal Zion Church showed greatest affiliation with the larger family of the Presbyterian--Reformed Churches, their data were included in that denominational family.<sup>36</sup>

Because there is a uniqueness surrounding the position of Blacks in urban areas relative to the conditions of the community, the laity are a potential determinant of change. Recently, the Washington Post in reporting on the 67th annual convocation of Howard University School of Divinity indicated that Black pastors are losing authority to the laity.

Historically, before the elections of black mayors in many cities, pastors served as 'mayors' of their communities and were powerful leaders whose word often was taken as gospel by churchgoers. . . . Now, 'the congregations are asking for a piece of the pie'.<sup>37</sup>

This is indicative of the importance of the laity in the Black church and their expectations of the minister. Given the fact that the minister's schedule and responsibilities are burdensome, the laity may expect the minister to delegate more responsibilities to them as was indicated by the sentiment at the Howard University Conference.

One remedy for pastors is to begin delegating more authority to lay persons within the church. . . especially on nonministerial matters such as political awareness meetings, which they said was a primary challenge for the Black church in the 1980's. . . . In years past. . . Black churches dealt with Jim Crow laws and civil rights issues. Now unemployment. . . and increased poverty among Blacks have emerged as critical church issues.<sup>38</sup>

The fact that unemployment and increased poverty are seen as "church issues" implies that the laity are concerned. Furthermore, Milloy's article quoted above

entitled "Black Pastors Seen Losing Authority to Congregations" is somewhat a misnomer because the laity have always had considerable authority especially in the non-hierarchical churches which constitute the majority of Black people participating in the Black church.<sup>39</sup>

Social and political issues are an intricate part of the fabric of urban America. And, in some cases, while the laity may have expectations of the minister, he does not always address the pressing social and political problems. In "The Sounds of Silence Revisited," Norman Koller and Joseph D. Retzer reexamine findings of an earlier study "Sounds of Silence" which concluded that most clergy don't speak out on issues of controversy. Specifically, "the research team concluded that, in spite of the heated political and social climate of the time (1960's), most clergy were reluctant to speak out on social issues."<sup>40</sup> This study, done some ten years later (1980) focused on a sample from North Carolina as compared to California. A questionnaire was mailed to 468 Protestant Ministers in two southwestern counties of North Carolina. There was a 99.6 percent response rate. Unlike the earlier findings, this study found that:

Nearly all respondents expressed a high level of interest in social and political issues. Ninety-four percent agreed with the statement, 'I am interested in the contemporary social and political issues in current American society'.<sup>41</sup>

In the same study, the authors state,

In considering the clergy's role in social issues, 84 percent reported that their theological training encouraged them to speak out on social and political issues. Ninety percent felt it to be their duty to speak out in the community, and fully 82 percent felt they should do so in sermons.<sup>42</sup>

The relationship between theological training and speaking out on social issues is not clearly established. Inasmuch as a small percentage of Black ministers have formal theological education, it is evident that something other than theological education influences their involvement. Many voices who have spoken and continue to speak out are informed by experiential compulsion rather than theological hermeneutics. The Schuller, Strommen and Brekke study had a limited number of Blacks in their sample and even fewer responses--although the responses were weighted. Moreover, the assertion by Charles Hamilton that 92 percent of Black ministers do not have formal theological training seems to discount the significance of any causal relationship between theological training and social and political involvement. This does not suggest that there is a negative correlation between the aforesaid variables but rather indicates that there is limited generalizability of findings that suggest a positive relationship between theological training and social and political involvement.

Moreover, education in the broadest sense is a political phenomenon; and, educated Blacks are often quite active politically and socially.



What we are pointing out is that the increased political activity on the part of Black Americans is a part of their Black Religious Experience in this country. That political activity is a part of that drive, that urge toward freedom and liberation. It is a part of the quest for a rhythm of life, a place in which everything has a place. It is a quest for change to be sure. However, it is also a quest for meaning. It is a quest to make sense out of nonsense.<sup>43</sup>

Historically, political activity has been a part of the structure of the religious experience for Blacks. During the same year Thomas Jefferson was elected President of the United States, slave revolts began. This was in 1800 and the rebellion of the participants in the Black church to the dehumanizing reality of slavery began to take form. Gayraud Wilmore states,

A young man of twenty-five named Gabriel, slave of Thomas Prosser, whose plantation was just outside of the City of Richmond, Virginia, was moved to strike the first blow for liberty in the new century. A man of impressive physical and mental capacities, Gabriel was also a student of the Bible and was strongly drawn to lead an insurrection among the slaves by religious convictions.<sup>44</sup>

The political activity of Gabriel Prosser, Denmark Vessey and Nat Turner was in some way related to the Black church. In this connection, Marshall Grigsby is correct in pointing out that political activity has historically engulfed Black religion by way of minister and laity. Nat Turner, Denmark Vessey and Gabriel Prosser were ministers-leaders with deep religious convictions about freedom such that they were willing to give

their lives as a sacrifice to the ideal of liberation. They brought people together for a meaningful cause.

Because the Schuller, Strommen and Brekke study facilitates this study's design, it is necessary to extrapolate the areas of importance in order to clarify this particular project. Their preliminary study, Readiness For Ministry, Vols. 1 & 2, culminated in the book, Ministry In America. Out of the 5,000 persons who responded to the questionnaire, the authors were able to form factors for each separate theme in the core clusters (after homogeneous clustering and factor analysis were performed).

The result was sixty-four core clusters which factored into eleven major themes. The core clusters are formed by similar responses to items in the entire questionnaire. As indicated previously, this writer is focusing on one of the eleven major themes, i.e., "Ministry to Community and World" which consists of nine clusters (as indicated in the Schuller, Strommen and Brekke study). Therefore, the present study will use the items from the Schuller, et al. questionnaire that are constitutive of the major areas--"Ministry to Community and World." The fact that the questionnaire was administered only to minorities in a specified urban area should present a clearer description of how Black urban church participants (laity) perceive these criteria as they relate

to expectations of ministers. Furthermore, a general (nonstatistical) and limited comparison of the sample responses in this study was made with the results achieved in the national study in order to identify differences in expectations of the national sample and the local sample on specific items in the survey.

Moreover, the writer purposely chose three of the core clusters from the ten that constituted ministry to community and world because they were uniquely constitutive of the elements that this study addressed.

#### Summary

Before and since the Revolutionary War era, Black clergy have been impelled by a relentless quest to be free. Richard Allen, Absalom Jones and James Varick were early leaders of a movement that rejected oppression in the White church and society and culminated in the establishment of a church for Blacks. This independent Black church movement, during that period, was an expression of Black resistance to oppression--the first Black freedom movement. This movement coincided with the American Revolutionary War and the drafting and ratification of the Constitution of the United States. These founders of Black churches and mutual aid societies were the religious leaders of that time. They also provided the impetus for impacting upon the social and political

structures of an era laden with injustice. In reality, these persons established the institutions that have been at variance with oppression and remain at the forefront of social and political activism. Indeed these institutions, especially the Black church, produced many of the prominent leaders of the sixties and, the most effective Black leader in dealing with eradicating the vestiges of the pre-civil war era and striking down legal and social barriers to freedom was Martin Luther King, Jr., a product of the Black church. The many accomplishments of Black clergy have generally been attributed to them and not to the force of the laity. The urban centers of the south and northeast were the battle grounds of social change. The force for much of this change was born in and sustained by the Black church laity. This is justifiable; but, this study seeks to determine the relationship between laity expectations regarding social and political involvement and the actual involvement of the minister. It is not clear whether socially and politically active ministers are responding to an internal compulsion or an external force--namely, the laity. Moreover, a combination of both forces is highly probable.

Liberation theology is a system of understanding God-talk that realistically faces the facts of urban existence such that, poverty, population decline, housing inadequacies, racism and injustice are not perceived as

separate and apart from the task of ministering. Ministry to community and world involves an effort to address and change the prevailing social and political conditions in urban areas. Liberation and Black Theology offer a means by which this effort can be understood.

The laity that expect social and political involvement from ministers will indicate such by rating items that speak to this point as "highly important; quite important or somewhat important." Moreover, such expectations, if important, will be suggestive of liberation.

While Chapter 2 has developed a theoretical framework for justifying and conducting the study as well as established the nexus between the urban milieu and prevailing liberation perspectives, Chapter 3 describes the methodology and hypotheses used in conducting the study. Chapter 3 also explains the questionnaire format used in collecting the data and describes the sampling procedures. The details of administering the survey are also discussed in Chapter 3.

## FOOTNOTES

<sup>1</sup>Jurgen Moltmann, The Crucified God (New York: Harper and Row, 1974), p. 292.

<sup>2</sup>Ibid., p. 317.

<sup>3</sup>Ibid., p. 318.

<sup>4</sup>Ibid., p. 128.

<sup>5</sup>Ibid., p. 136.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid., p. 137.

<sup>8</sup>Ibid., p. 329.

<sup>9</sup>Ibid., p. 327.

<sup>10</sup>Ralph Ellison, The Invisible Man (New York: Random House, 1952), p. 3.

<sup>11</sup>James H. Cone, God of the Oppressed (New York: The Seabury Press, Inc., 1975), p. 16.

<sup>12</sup>Ibid., p. 51.

<sup>13</sup>James H. Cone, A Black Theology of Liberation (New York: J.B. Lippincott Co., 1970), p. 53.

<sup>14</sup>Ibid., p. 75.

<sup>15</sup>Cone, God of the Oppressed, p. 63.

- <sup>16</sup>Ibid., p. 65.
- <sup>17</sup>Ibid., p. 67.
- <sup>18</sup>Amos 5:11-12 (NIV).
- <sup>19</sup>Amos 5:21-24 (NIV).
- <sup>20</sup>Cone, God of the Oppressed, p. 70.
- <sup>21</sup>Proverbs 14:13 (NEB).
- <sup>22</sup>Luke
- <sup>23</sup>Abraham Chapman, ed., Black Voices: An Anthology of Afro-American Literature (New York: The New English Library Ltd., 1968), p. 590-1.
- <sup>24</sup>J. Deoris Roberts, A Black Political Theology (Philadelphia: The Westminster Press, 1974), p. 76.
- <sup>25</sup>Ibid., p. 74.
- <sup>26</sup>Ibid., p. 76.
- <sup>27</sup>Cone, A Black Theology of Liberation, p. 64.
- <sup>28</sup>Ibid., p. 165.
- <sup>29</sup>Ibid., p. 168.
- <sup>30</sup>Roberts, A Black Political Theology, p. 92.
- <sup>31</sup>Davis Schuller, Merton Strommen and Milo Brekke, eds., Ministry In America (San Francisco: Harper and Row, 1980), p. 70.
- <sup>32</sup>Ibid., p. 43.
- <sup>33</sup>Ronald Pasquariello Donald W. Shriver and Alan Geyer, eds., Redeeming the City: Theology Politics and Urban Policy (New York: The Pilgrim Press, 1982), p. 154.

<sup>34</sup>Schuller, Ministry In America, p. xxi.

<sup>35</sup>Charles V. Hamilton, The Black Preacher in America (New York: William Morrow and Company, Inc., 1972), p. 88.

<sup>36</sup>Schuller, Ministry In America, p. xxi.

<sup>37</sup>Courtland Milloy, "Black Pastors Seen Losing Authority to Congregations," in Washington Post, November 12, 1983, C. 100.

<sup>38</sup>Ibid., p. 10.

<sup>39</sup>Charles Hamilton in The Black Preacher in America indicates that there were approximately 10 million members of Baptist churches in 1972, who were members of National Baptist Convention, USA, Inc., National Baptist Convention of America and Progressive National Baptist Conventions. This does not indicate the number of Blacks in the American Baptist Convention, Southern Baptist Conventions, etc. Furthermore, the largest number of Black church members in the United States appears to be in the non-hierarchical churches.

<sup>40</sup>Norman B. Koller and Joseph D. Retzer, "The Sounds of Silence Revisited," Sociological Analysis 41 (Summer 1980), pp. 155-161.

<sup>41</sup>Ibid., p. 157.

<sup>42</sup>Ibid., p. 157.

<sup>43</sup>Marshall C. Grigsby, "The Public Roles of the Black Churches: Education as a Political Problem," Criterion 14 (Autumn 1975), p. 9.

<sup>44</sup>Wilmore, Black Religion and Black Radicalism, pp. 74-75.



## CHAPTER III

### METHODOLOGY AND HYPOTHESES

#### Introduction

This study is both descriptive and statistical. It is descriptive because it gathers information that describes in detail the laity's expectations of the minister as well as certain phenomena that characterize the laity. Additionally, it is statistical because it determines and explains the relationship (if any) between denominational affiliation and laity expectations as well as socio-economic status and expectations regarding the social and political involvement of the minister.

The research questions addressed in this study were:

1. Do Black church laity expect the minister to deal with socio-economic and political problems in urban areas?
2. What specific urban problems or conditions do the laity expect the minister to be involved in?

This study utilized a closed-ended questionnaire that was administered to respondents in ten different

Black urban churches. The questionnaire was used in a previous study conducted by the Association of Theological Schools in America and Canada. This particular study used only a portion of the original questionnaire. Moreover, this questionnaire was used because it was the most feasible way to secure information regarding the expectations of the minister.

As was indicated previously, a questionnaire based on a previous study was used. The purpose of this questionnaire was to discover what the laity thought was the social and political role of Black urban ministers. The survey addressed the expectations of the laity concerning the minister in a particular area of ministry as it related to the "Community and World." The questionnaire (Appendix A) was the sole method of gathering data.

#### The Questionnaire

This questionnaire consisted of brief phrases describing actions, skills, opinions, attitudes, and other characteristics that urban ministers may perform. These criterion items have been determined and grouped under the heading "Ministry to the Community and World" by the Association of Theological Schools in America and Canada in a questionnaire used for their Readiness for Ministry Study, 1975.

This study used only the portion of the questionnaire that was relevant to soliciting information about social and

political expectations of ministers and laity. The items used in the questionnaire resulted from a pretest using a national random selection process from 47 denominations; the items had already demonstrated face validity because of their use in the earlier study.

#### Characteristics of Respondents

The Black Church laity consist of myriad individuals from various socio-economic backgrounds and educational levels. The group was quite homogeneous in many respects because they were of the same race, general geographic area and attended the same type of church, and had similar cultural experiences. Naturally they differed in descriptive characteristics.

The three hundred and thirty-eight respondents were characteristic of the Black church which is numerically dominated by females. In this connection, 71.3 percent of the respondents were female and 28.7 percent were male. Additionally, 36.1 percent of the respondents were Baptist, 19.8 percent were in the Church of God In Christ, 12.7 percent were Disciples of Christ, 9.8 percent were Episcopalian, 9.5 percent were African Methodist, 6.8 percent were Lutheran and 5.3 percent were Presbyterian. Moreover, 15.7 percent of the respondents were college graduates and 49.7 percent had attended high school, trade school and/or college.

## Environment of Respondents

The City of Norfolk has a long and vivid past. Since its birth, it has grown from an Indian village to a major urban area. It is situated in the southeast corner of Virginia in an area known as South Hampton Roads.

Norfolk's population grew during each consecutive ten-year period from 1790-1970. In 1790, the population was 2,969 and the 1970 census indicated that the population was 307,951. There was a 43.3 percent increase in Norfolk's population between 1950 and 1960 and a significantly less increase from 1960 to 1970. After 1970, the overall population began to decline, while the proportion of the Black population continued to increase. "The term urban decline embodies the idea that declining cities are cities in trouble. Cities not economically or socially healthy as they used to be or as they should be."<sup>1</sup>

Over the thirty year period from 1950 to 1980, census data indicate that the Black population in Norfolk continued to increase such that in 1980, it was 93,987 or 35.2 percent of the total population. While the Black population has increased, the White population has decreased within the city boundaries and increased in the surrounding cities.<sup>2</sup>

## Sample

The population was defined as members of Black

churches in the City of Norfolk. Systematic sampling procedures were followed to identify survey participants. The questionnaires were distributed and completed on specified Sundays during the regular morning worship service by an unequal number of persons per church. There was a total of ten churches in the sample.

### Sampling Procedures

Sampling was done in two stages: In order to choose high and low socio-economic persons who attend the Black urban Baptist church, as well as the Church of God In Christ, purposive sampling was used. Moreover, because there is only one Black Episcopal church, one Black Lutheran church and a slightly higher number of African Methodist Episcopal and African Methodist Episcopal Zion churches, choosing a church that best represents the socio-economic status of persons who attend can be accomplished without compromise to the validity of the sample. The advantage of purposive sampling in deciding on what particular low or high socio-economic status church to choose rested in the writer's prior knowledge of the community and the intricacies of Black church attendance in the City of Norfolk. It is well known in the area that X Baptist Church is attended by a large number of professionals, i.e., university professors, physicians, lawyers, etc. Conversely, a large number of persons of low socio-economic status attend Y Baptist Church. These

two churches are representatives of a "class" of high and low socio-economic status churches within the Baptist denomination in the City of Norfolk, Virginia. Clearly, most Black churches are attended by persons of all socio-economic classes. The language of "high and low" socio-economic status is not to suggest that exclusivity prevails, but rather indicates that a majority of persons in attendance are believed to represent high or low socio-economic status, hence the typology. Moreover, random or probability sampling was subject to yield only Baptist or Church of God In Christ churches in the sample because they are the most numerous in the city. Because of this high probability, simple random sampling was ruled out. Inasmuch as there is a general understanding within the Black community that some churches are labeled "high society" while others are more mass churches, the task of choosing the particular church to represent each category was accommodated by this general knowledge as well as the writer's knowledge of the history and dynamics of the Black church. Moreover, the validity of this procedure was determined by the responses to questions in the survey by respondents from the aforesaid churches. Data were collected to test the socio-economic dichotomization of churches into "high" and "low" status. A preliminary analysis confirmed the author's categorization procedures. The operational criteria for deciding what constitutes low and high socio-economic status church attenders were:

1. Income - Any figure equal to or below the government's designation of poverty will be low and any figure above \$21,000 will be high.
2. Education - Any person with an eighth grade education or less will represent low socio-economic status and a college graduate or beyond will be high.

Systematic random sampling was used in distributing the questionnaire to individuals within the churches.

#### The Survey Instrument

A closed-ended questionnaire, developed by the Association of Theological Schools in America and Canada which had been pretested using a national sample and subjected to stringent validity criteria, was used. The entire questionnaire as used by ATS was not used; but, those items that specifically related to the focus of this study were extricated from that larger instrument. The questionnaire had approximately sixty items mostly consisting of criteria for "Ministering to Community and World" to be rated from "Highly important" to "Criterion does not apply."

The writer was able to secure permission to use a portion of a questionnaire that was used in a national study on Readiness for Ministry (Appendix B). The original questionnaire entitled, "Readiness for Ministry Survey" consisted of seven hundred and twenty nine items.

The portion of the survey used in this study consisted of sixty three items.

The questionnaire (cross-sectional survey) was distributed to a sample of Norfolk's Black churches and administered systematically to the laity. The optimal time for distribution was on a first Sunday morning, following the worship service. The best Sunday was determined by the pastor and the writer.

Because the minister in the Black church was expected to facilitate a nearly 100 percent response rate, he was asked to prepare persons for the questionnaire and to endorse its administration. It was practical to have the minister ask each person who received a questionnaire to remain for a few minutes after church to fill it out. This process was handled with care in order to limit bias and contamination. The presence of the minister during the administration of the survey may have had a "response effect" upon the respondent. Precautions were taken to limit these shortcomings in order to get adequate response. Yet, the response effect is a limitation of the aforesaid procedure that was taken into consideration when administering the questionnaire.

#### Administering the Survey

Ten Black churches in Norfolk, Virginia constituting a desirable cross section of the population were chosen



for this study. The denominations represented were: Baptist, Episcopal, Presbyterian, Lutheran, Disciples of Christ, Pentecostal/Holiness and Methodist.

A letter briefly describing the proposed study (Appendix C) was sent to the Pastors of selected churches. Additionally, the letter served as an invitation to a meeting to discuss the study in more detail and to formally get their answer as to whether or not they would participate. Nine ministers were invited to the initial meeting and four actually attended. Of the four who attended, two agreed to participate. Of the five who did not attend, two agreed to participate after further communications. Subsequently four other churches were chosen and the ministers agreed to participate. The minister had to agree to participate because he is in effect the chief executive officer in the church. More specifically, the minister's cooperation was a sine qua non to conducting this study.

Some degree of bias was inherent in the process because the use of the church in the sample was contingent upon the cooperation of the pastor; and, those who did not agree to participate forced the writer to choose a church that may not have been chosen if the initial choice had been cooperative. Nevertheless, the difference between churches can seldom be truly known and the fact that they all were perceived to be quite homogeneous on several factors reduced the likelihood of sample bias.

Additionally, the disadvantages of mailed questionnaires were circumvented because the survey was collected approximately twenty minutes after distribution. Though respondents did not have an excessive amount of time to deliberate over the questions nor their responses, this procedure yielded an acceptable number of completed questionnaires.

Meetings with ministers and laity resulted in establishing specific Sundays for the administration of the questionnaire. Accordingly, five different Sundays in July and August of nineteen eighty-four were used to administer the questionnaire. Moreover, six surveys were administered on one Sunday by six different persons. The other four churches were surveyed by one individual who administered the survey on four different Sundays at four different churches. A total population of ten churches was surveyed. The total membership in these churches was 2,750 and the desired sample size was five hundred. However, due to the vacillating nature of church attendance and the specific number of persons in attendance on the Sundays that the surveys were administered, which thwarted the effort to get fifty respondents from each church, the final number of persons who completed the survey was three hundred and thirty eight. The obtained sample was within the plus or minus five percent error margin generally accepted by social science researchers and, therefore, adopted for this study.

It was determined that the questionnaires would be systematically distributed to the laity at the end of the church service rather than during entrance to the worship service. This method was determined to be more pragmatic because it would facilitate optimal participation. Moreover, it was equally scientific because the systematic distribution of the survey instrument could be enhanced by viewing the total sampling units within each church. Also, this method assured that persons would not leave with a questionnaire that had not been completed--although a few persons did leave with questionnaires, the number was negligible. Additionally, the minister provided instructions one week prior to the administration of the survey as well as on the day of the administration of the survey (Appendix D). Moreover, during the week preceeding the administration of the survey, letters were sent to the Pastors reminding them of the date for the survey as well as reiterating the announcement to be made on the Sundays before the administration of the survey (Appendix E).

Because the administration of the survey had to be done on Sundays immediately following the morning service, six assistants were trained to facilitate collecting the data. Three hours of training were utilized to prepare the survey assistants for unexpected questions and to review the process of systematic random sampling. Five of the assistants were college graduates while two had

completed high school with honors. Because the number of persons in attendance at a given worship service varied with each church, the assistants were taught to base the distribution interval on the total number of persons present.

On the day of the administration of the survey, the assistants attended the entire worship service. At the end of the service the ministers reminded the congregation to remain for approximately fifteen to twenty minutes and the survey assistant proceeded to distribute the survey and the pencils. Each person who was given a questionnaire, was also given a pencil to use in order to further accommodate the respondent. Surveys and pencils were distributed simultaneously. Respondents were told not to talk to each other during this period. After completion of the surveys, respondents indicated they were finished by raising their hands. The survey assistant collected each as it was completed and sealed them all in folders labeled with the name of the church from which they had been collected.

### Hypothesis Testing

The hypotheses used in this study are as follows:

Null hypothesis number one - There is no relationship between denominational affiliation and laity expectations regarding the urban ministers social and political involvement.

Null hypothesis number two - There is no difference between the social and political expectations of laity with high socio-economic status and those with low socio-economic status.

While Chapter 3 is a complete description of the research methodology used in this study, including the stating of the hypotheses, Chapter 4 summarizes the results and provides interpretations regarding each significant item that explain the findings of the study.

## FOOTNOTES

<sup>1</sup>Katherine Bradbury, Anthony Downs and Kenneth Small, Urban Decline and the Future of American Cities (Washington, D.C.: The Brookings Institution, 1982), p. 22.

<sup>2</sup>James H. Harris, "Changes in the Spatial Distribution of Minority Population in the City of Norfolk from 1950 to 1980." Paper presented to Norfolk Redevelopment and Housing Authority, September 1983.

## CHAPTER IV

### DATA PRESENTATION AND ANALYSIS

#### Introduction

This study was designed to ascertain the Black church laity's expectations of clergy in urban areas-- specifically as they related to social and political issues. A survey consisting of sixty-three questions and statements was used in order to determine answers to the following questions: Do Black church laity expect the minister to deal with socio-economic and political problems in urban areas? and, What particular urban problems do the laity expect the minister to offer leadership in facing or solving? (The focus of this chapter is to answer the aforesaid questions.)

This chapter focuses upon only those statements from the survey that constitute three clusters that have been determined to address the social and political expectations as well as the traditional expectations of laity. The contrast between the social and political sphere of ministry and the traditional sphere is represented by the following clusters: Aggressive Political

Leadership, Active Concern for the Oppressed, and Precedence of Evangelistic Goals.

Each cluster was formed after the statements were determined to constitute the said subgroups using the cluster analysis technique. This information, i.e., clusters and individual statements constituting the clusters, was provided by the national study conducted by the Association of Theological Schools in America and Canada which culminated in the book, Ministry In America. Because the writer does not utilize analysis of variance, the emphasis in this study is placed on the uniqueness of each individual statement within each cluster. Moreover, this limitation is justified by the fact that this study is chiefly concerned with the social and political expectations of laity regarding clergy and does not attempt to duplicate, to any degree, the national study mentioned earlier. More specifically, this study was designed to describe the extent to which persons in the Black urban church expected the minister to participate in the social and political realities of the urban milieu. This chapter provides an explanation of the responses to each statement that constitute the heretofore mentioned clusters.

Statistically significant relationships between specific variables, measured at the .05 level, are discussed in order to test the hypothesis. The chi-square statistic was used to determine if there was a



significant relationship between denomination affiliation and each of the items in the core clusters that are constitutive of independent variables. Moreover, chi-square was used to determine if the socio-economic status (e.g., income, education and occupation) of the respondents was statistically significant relative to the individual items that are constitutive of the relevant clusters.

### Characteristics of Respondents

This study utilized ten churches which represented seven different denominations. There was a total of three hundred and thirty-eight respondents. Of those who responded, two hundred and forty were females (71.3 percent) and ninety-seven were males (28.7 percent). The two largest percentages of persons who responded were Baptists who comprised 36.1 percent of the total sample and, the Church of God In Christ which consisted of 19.8 percent of the sample. The fact that the Black church constituents are mostly female and Baptist is no surprise. This suggests that the sample is representative and, therefore, represents a microcosm of the Black church today. Moreover, 95.9 percent of the respondents were Black while a negligible percentage of other races were represented. Also, 28.4 percent of the respondents had attended college while 21.3 percent had attended high

school or trade school. Furthermore, 15.7 percent were college graduates (Table 1).

These statistics indicate that the Black urban church laity are becoming more educated. This indication corresponds with the general increase in the number and percentage of Blacks matriculating and graduating from colleges in the past twenty years.

A study by the Center for the Study of Social Policy found that: Between 1960 and 1981 Black males made a gain of 4.4 years of schooling on the average, compared with 1.9 years for white males. By 1981, the median level of schooling for Black males and females was above 12 years, and the difference between White and Black years of schooling was only half a year.<sup>1</sup>

Although the percentage of Black college graduates has increased over the past fifteen years, it is much less than the 15.7 percent found in this study's sample.

Census Bureau data show that in 1967, the year before the education push began, 6.8 percent of white adults and 2.6 percent of Black adults had graduated from college. Last year (1983) the figures were 11 percent of white adults and 5.7 percent of Black adults. . . .<sup>2</sup>

The percentage of college graduates in this study was almost three times larger than the percentage of Black graduates in the general population.

Moreover, 33.1 percent of the respondents in this study earned \$27,000 or more while 11.2 percent earned \$12,000 to \$14,999. These data suggest that the sample in this study was more economically advantaged than the general Black population.

TABLE 1  
DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

		Number of Respondents	Percentage
<b>A. <u>DENOMINATION</u></b>			
	African Methodist Episcopal (Zion)	32	9.5
	Baptist	122	36.1
	Church of God In Christ	67	19.8
	Episcopal	33	9.8
	Presbyterian	18	5.3
	Lutheran	23	6.8
	Disciples of Christ	43	12.7
	TOTAL	338	100.0
<b>B. <u>SEX</u></b>			
	Male	97	28.7
	Female	241	71.3
	TOTAL	338	100.0
<b>C. <u>EDUCATION</u></b>			
	Eighth grade or less	8	2.4
	Some High School or Trade School	36	10.7
	High School or Trade School Graduate	72	21.3
	Some College	96	28.4
	College Graduate	53	15.7
	Some Graduate or Professional	31	9.2
	Seminary Graduate	1	.3
	Masters	20	5.9
	Masters plus	14	4.1
	Doctorate	7	2.1
	TOTAL	338	100.0
<b>D. <u>INCOME</u></b>			
	Under \$3,000	20	5.9
	\$3,000 - \$5,999	9	2.7
	\$6,000 - \$8,999	15	4.4
	\$9,000 - \$11,999	23	6.8
	\$12,000 - \$14,999	38	11.2
	\$15,000 - \$17,999	31	9.2
	\$18,000 - \$20,999	30	8.9
	\$21,000 - \$23,999	31	9.2
	\$24,000 - \$26,999	29	8.6
	\$27,000 - and above	112	33.1
	TOTAL	338	100.0

The rate of poverty among Blacks in the South and the nation is increasing at an alarming rate. This clearly contrasts with the income results of persons in this study. In December of 1984, Steve Suitts prepared a report for the Southern Regional Council which stated,

Some groups have been particularly affected by the steady increases in the poverty rate in both the South and the nation since 1979. Including more than 1 in 3 Blacks, the nation's poverty rate of 35.7 percent for all Black persons rose in the last four years from 31 percent in 1979. Not since 1968 has the poverty rate for Blacks reached such a high level. While the exact statistical rate is not available, poverty among Blacks in the eleven southern states has probably risen to 39 percent--a rate which now makes almost 2 out of every 5 Blacks below poverty.<sup>3</sup>

The income of the respondents in this study was almost the exact opposite of the findings concerning the general population of Blacks in southern states. Whereas 39 percent of Blacks in southern states are living in poverty, 33.1 percent of the respondents in this study made \$27,000 or more. The income of the Black church laity, in this study, suggests that the Black urban church constituents are economically stable in a time when there is generally a growing increase in the number and rate of Blacks in poverty.

#### Examination of the Data

Tables two and three contain two of the most important core clusters to this study, "Aggressive Political Leadership" and "Active Concern for the Oppressed."

TABLE 2  
AGGRESSIVE POLITICAL LEADERSHIP

- 
1. Participates in an effort to remove an incompetent or ineffective official from school, church, union or government
  2. Speaks from the pulpit about political issues
  3. Uses principles and methods of social organization for political change
  4. Organizes groups to change civil laws which seem in the light of Scripture to be morally wrong
  5. Encourages nonunion laborers to organize
  6. Is willing to risk arrest to protest social wrongs
  7. Works to make sure that all people are free to buy property in areas of their choice
  8. Pressures public officials on behalf of the oppressed
  9. Organizes action groups in the congregation to accomplish directly some political or social goal
  10. Organizes study groups in congregations or community to discuss public affairs
  11. Declares a willingness to run for public office in the community (school board, city council, etc.)
  12. Takes an informed position on controversial community issues
-

TABLE 3  
ACTIVE CONCERN FOR THE OPPRESSED

- 
- 
1. Works toward racial integration in the community
  2. Uses authoritative information and facts to meet racism and prejudice in congregation and community
  3. Works to integrate people of varying educational, ethnic, and cultural backgrounds into the congregation
  4. Acquaints self with the history and aspirations of minority groups and other oppressed people
  5. Makes individuals aware of their possible part in causing world poverty
  6. Recommends that the parish cut off financial support for institutions (hospitals, missions, etc.) that discriminate against minorities
- 

Aggressive Political Leadership is characterized by working actively to protest and change social wrongs. And, Active Concern for the Oppressed is characterized by knowledgeable and earnestly working on behalf of minority and oppressed people.<sup>4</sup>

These two core clusters contain eighteen statements that are more political and/or social than religious. Conversely, there is within the questionnaire items that represent an emphasis upon the religious more than the political. These items have been core clustered to form "Precedence of Evangelistic Goals" (Table 4) which indicates

TABLE 4  
PRECEDENCE OF EVANGELISTIC GOALS

- 
- 
1. Hold that the church's task of proclaiming the gospel by preaching and teaching over-shadows in importance the task of helping to eliminate physical sufferings of people
  2. Frequently approaches strangers to ask about the condition of their soul
  3. Priorities in use of time and the belief that the one and only way to build an ideal world society is to convert everyone to Christianity
  4. Insists that clergy should stick to religion and not concern themselves with social, economic and political questions
- 

that there is an overwhelming belief that the process of creating a better society is not as important (comparatively) as the evangelization of humanity.<sup>5</sup> There are four items that form this cluster; an explanation of each item is provided near the end of this chapter.

The survey contained statements that were rated by the respondents. Each of these statements constituted the dependent variables. The relationship between the independent variables (i.e., denomination, income, education and occupation) and the dependent variables is analyzed using the chi-square statistic. For descriptive purposes, the writer will review and analyze responses to each of the items that constitute the three aforementioned core

clusters. Moreover, in the discussion, the writer reduced the original seven category labels to three categories in order to handle the results more concisely and to reduce the possible perception of redundancy.<sup>6</sup> Nevertheless, tables used in this chapter reflect the actual responses.

#### Aggressive Political Leadership

This cluster, "Aggressive Political Leadership," contains twelve statements that describe its content. Each of these statements is discussed relative to the respondents expectations of the minister. A summary of this cluster is provided following an explication of the last statement.

#### Participates in an Effort to Remove an Incompetent or Ineffective Official from School, Church, Union or Government

According to the data, there was no statistically significant relationship between occupation, education and denomination when these independent variables were cross-tabulated with responses to the statement, "participates in an effort to remove an incompetent or ineffective official from school, church, union or government." In effect, one's response to this item was not significantly affected by the type of church he/she attended nor one's socio-economic status. This suggests that the respondents were



more willing to tolerate the effect of the "Peter Principle" than to forge the issue of eradicating perceived incompetence in officials of school, church, union and government. Moreover, because incompetence or ineffectiveness is the issue, rather than the institution where it occurs, it would be impossible to determine if there would be a difference between one's effort to remove an incompetent in each of the four areas or institution. The "Peter Principle" suggests that individuals tend to rise to their level of incompetence.

Occupational incompetence is everywhere. . . . We see indecisive politicians posing as resolute statesmen. . . . Limitless are the public servants who are indolent and insolent; military commanders whose behavioral timidity belies their dread-naught rhetoric, and governors whose innate servility prevents their actually governing. In our sophistication, we virtually shrug aside the immoral cleric, corrupt judge, incoherent attorney, author who cannot write and English teachers who cannot spell.<sup>7</sup>

In general, respondents indicated that this item was important; 70.1 percent rated it as important and 19.8 percent said it was undesirable while 10.1 percent had no opinion (see Table 5).

#### Speaks From the Pulpit About Political Issues

Basically, three fourths of the respondents indicated that they expected the minister to speak from the pulpit about political issues. An overwhelming 74.6 percent rated this item important and 18.0 percent felt it

TABLE 5

PERCENTAGE OF RESPONSES TO: PARTICIPATES IN  
AN EFFORT TO REMOVE AN INCOMPETENT OR INEFFECTIVE  
OFFICIAL FROM SCHOOL. . .

Responses	Number of Respondents	Percentage
Highly Important	88	26.0
Quite Important	45	13.3
Somewhat Important	74	21.9
Undesirable	22	6.5
Detrimental	75	22.2
Reject Item	20	5.9
Does Not Apply	14	4.1
TOTAL	338	100.0

was undesirable while 7.4 percent had no opinion. Responses to this item suggest that the laity expect the clergy to use the pulpit as a forum for addressing political issues. Table 6 described the responses.

It is important to note that of the total sample of three hundred and thirty-eight respondents, the largest single category of respondents who felt that this item was important consisted of those with some college education. This suggests that there is a pattern of a positive correlation between college education and expectations of the laity relative to the minister's use of the pulpit as a means by which he can address political issues. The relationship is not statistically significant; yet it may have practical significance.

TABLE 6  
 PERCENTAGE OF RESPONSES TO: SPEAKS FROM  
 THE PULPIT ABOUT POLITICAL ISSUES

Responses	Number of Respondents	Percentage
Highly Important	94	27.8
Quite Important	83	24.5
Somewhat Important	75	22.2
Undesirable	37	10.9
Detrimental	24	7.1
Reject Item	12	3.6
Does Not Apply	13	3.8
TOTAL	338	100.0

Uses Principles and Methods of Social  
 Organization for Political Change

Two thirds of the respondents to the statement "Uses Principles and Methods of Social Organization for Political Change" indicated that it was important to them and 21.9 percent felt that it was undesirable. This clearly suggests that the majority of persons in the Black church expect the minister to effect political change by the usage of social organization. Table 7 described the frequency of the responses to this item.

TABLE 7  
 PERCENTAGE OF RESPONSES TO: USES PRINCIPLES  
 AND METHODS OF SOCIAL ORGANIZATION  
 FOR POLITICAL CHANGE

Responses	Number of Respondents	Percentage
Highly Important	63	18.5
Somewhat Important	96	28.4
Quite Important	67	19.8
Undesirable	54	16.0
Detrimental	20	5.9
Reject Item	16	4.7
Does Not Apply	22	6.5
TOTAL	338	100.0

Organizes Groups to Change Civil Laws Which Seem  
 in Light of Scripture to be Morally Wrong

Creating effective methods to change civil laws such as organizing groups is a clear departure from traditional clergy roles. In response to this item, the laity believes that injustice as manifested in civil laws should be confronted by the Black minister. More precisely, an overwhelming 78.6 percent of the respondents felt that it was important to organize groups in order that civil laws which were unjust would be changed to conform with the spirit of the scripture. A meager 5.7 percent felt that this was undesirable, and 6.8 percent had no opinion.

The organization of groups for the explicit purpose

of advocating change in civil laws that are perceived to be biblically and morally wrong is conceptually and practically a real part of the Black minister's experience. For example, the Southern Christian Leadership Conference was the result of a minister's ability to organize regional and national support for a change in unjust laws that were first repelled by Rosa Parks. The Montgomery Bus Boycott represented the embryonic stages of a massive movement that reflected the Black minister's ability to organize and mobilize.

TABLE 8

PERCENTAGE OF RESPONSES TO: ORGANIZES GROUPS  
TO CHANGE CIVIL LAWS WHICH SEEM IN LIGHT  
OF SCRIPTURE TO BE MORALLY WRONG

Responses	Number of Respondents	Percentage
Highly Important	106	31.4
Quite Important	12	3.6
Somewhat Important	93	27.5
Undesirable	13	3.8
Detrimental	66	19.5
Reject Item	16	4.7
Does Not Apply	32	9.5
TOTAL	338	100.0

Encourages Non-Union Laborers to Organize

Interestingly, less than half of the respondents expected the minister to encourage non-union laborers to organize. Actually 47.3 percent indicated that it was important and 31.7 felt that it was undesirable, while 21 percent had no opinion (see Table 9).

TABLE 9  
PERCENTAGE OF RESPONSES TO: ENCOURAGES NON-UNION  
LABORERS TO ORGANIZE

Responses	Number of Respondents	Percentage
Highly Important	38	11.2
Quite Important	51	15.1
Somewhat Important	71	21.0
Undesirable	81	24.0
Detrimental	26	7.7
Reject Item	28	8.3
Does Not Apply	43	12.7
TOTAL	338	100.0

On this particular item, the laity had no definitive expectations of the clergy. Yet, from a historical perspective, urban ministers played a key role in the organized labor strike of the garbagemen of local 1733 of the American Federation of State, County, and Municipal Employees of AFL-CIO in Memphis, Tennessee<sup>8</sup> in the sixties. The respondents to this question may be influenced by the

gradual but persistent effort of the business community, with the cooperation of the Reagan administration, to limit the power of unions in effectuating change by influencing policy issues.

#### Is Willing to Risk Arrests to Protest Social Wrongs

The majority of the sample, 61.8 percent, indicated that this was an important expectation of the minister while 24.3 percent thought it was undesirable.

The importance of this item reflects the degree to which people who are oppressed would go in order to convince the larger society of the reality of inequity and injustice. Historically, Black ministers have been arrested in the process of protesting segregation and the extensive effect of "Jim Crow" laws. In this connection, explaining why he was in Birmingham in 1966, Martin Luther King, Jr. wrote the following from his jail cell:

. . .I am in Birmingham because injustice is here. . . Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial 'outside agitator' idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.<sup>9</sup>

It was in this spirit that clergymen Walter Fauntroy, Joseph Lowry and other civil rights advocates were arrested in the fall of 1984 for protesting apartheid in South Africa by staging sit-ins at the South African embassy in Washington, D.C.

Risking arrest to protest social wrongs has been part of the tradition of Black religious leaders; and, the laity continue to consider this an important part of the urban minister's responsibility in helping to bring about a just and equitable society (see Table 10 below).

TABLE 10

PERCENTAGE OF RESPONSES TO: IS WILLING TO  
RISK ARRESTS TO PROTESTS SOCIAL WRONGS

Responses	Number of Respondents	Percentage
Highly Important	72	21.3
Quite Important	60	17.8
Somewhat Important	77	22.8
Undesirable	59	17.5
Detrimental	23	6.8
Reject Item	23	6.8
Does Not Apply	24	7.1
TOTAL	338	100.0



Works to Make Sure That All People are Free  
To Buy Property in Areas of Their Choice

In responding to this item, 69.2 percent indicated that it was important and 16.8 felt it was not important. The table below described the frequency of responses to this item.

TABLE 11

PERCENTAGE OF RESPONSES TO: WORKS TO MAKE  
SURE THAT ALL PEOPLE ARE FREE TO BUY  
PROPERTY IN AREAS OF THEIR CHOICE

Responses	Number of Respondents	Percentage
Highly Important	78	23.1
Quite Important	66	19.5
Somewhat Important	90	26.6
Undesirable	39	11.5
Detrimental	18	5.3
Reject Item	22	6.5
Does Not Apply	25	7.4
TOTAL	338	100.0

The law forbids racial discrimination in housing. Yet racial steering and other methods are sometimes used to assure that persons do not always buy the property they want. Changing the rules and practices rather than the laws, is responsible for the maintenance of unofficial quotas of Blacks in predominantly "white neighborhoods."

This same process is used to maintain or foster racial homogeneity in some other neighborhoods.

Moreover, residential housing patterns and their racial composition have an intricate connection to many facets of urban life. There are many auxiliary effects of housing patterns; and, the history of neighborhood change reflects the degree to which neighborhoods are homogeneous. Homogeneity can be racial, economic or social; but, the degree of homogeneity and diversity within the larger urban environment helps to balance tension in urban communities. Katherine Bradbury et al., state,

This tension is often partly resolved by two types of spatial separation. One is the separation of residencies from most production activities. . . . The other is the maintenance of separate neighborhoods for different ethnic, social or economic groups--especially those with significantly different values.<sup>10</sup>

#### Pressures Public Officials on Behalf of the Oppressed

This is one of the most significant questions in the study because the existential situation of Blacks and poor in urban areas is one of oppression in several respects. Oppression manifests itself in discrimination in employment, inadequate housing, education policy and in other areas. Moreover, a disproportionate number of those out of work are Black. The effects of this tragedy are manifested in depression, suicide and a disbelief in the "so-called" protestant work ethic.

Minority young people between the ages of 15 and 26 years have the highest suicide rate in the country according to U.S. National Center for Health Statistics. Numerous studies have established the connection between unemployment and deterioration in general health and emotional well being, stress, crime and family violence.<sup>11</sup>

The effects of oppression have immeasurable consequences as indicated above. In response to the statement, "Pressures public officials on behalf of the oppressed," 71.9 percent considered it important while 18.3 percent thought it was not important.

TABLE 12

PERCENTAGE OF RESPONSES TO: PRESSURES PUBLIC OFFICIALS ON BEHALF OF THE OPPRESSED

Response	Number of Respondents	Percentage
Highly Important	89	26.3
Quite Important	63	18.6
Somewhat Important	91	26.9
Undesirable	44	13.0
Detrimental	18	5.3
Reject Item	16	4.7
Does Not Apply	17	5.0
TOTAL	338	100.0

Organizes Action Groups in the  
Congregation to Accomplish Directly  
Some Political or Social Goal

A decisive majority of the respondents indicated that this item was important (72.2 percent) while less than twenty percent (19.8) felt it was not important. A minuscule 8 percent had no opinion regarding this item (see Table 13 below).

TABLE 13

PERCENTAGE OF RESPONSES TO: ORGANIZES ACTION  
GROUPS IN THE CONGREGATION TO ACCOMPLISH  
DIRECTLY SOME POLITICAL GOAL

Response	Number of Respondents	Percentage
Highly Important	74	21.9
Quite Important	68	20.1
Somewhat Important	102	30.2
Undesirable	47	13.9
Detrimental	20	5.9
Reject Item	15	4.4
Does Not Apply	12	3.6
TOTAL	338	100.0

Organizes Study Groups in Congregation  
or Community to Discuss Public Affairs

In response to the above statement, 69.2 percent of the sample indicated that this statement was important while 18.9 percent felt it was undesirable and 11.8 percent had no opinion (Table 14).

TABLE 14  
 PERCENTAGE OF RESPONSES TO: ORGANIZES STUDY  
 GROUPS. . .TO DISCUSS PUBLIC AFFAIRS

Response	Number of Respondents	Percentage
Highly Important	73	21.6
Quite Important	72	21.3
Somewhat Important	89	26.3
Undesirable	49	14.5
Detrimental	15	4.4
Reject Item	18	5.3
Does Not Apply	22	6.5
	TOTAL	338
		100.0

The organization of study groups in order to discuss public affairs is the beginning of the process of policy analysis. It takes an organized effort to meaningfully impact upon urban policy; therefore, the high percentage of laity who felt that this was important suggests that such practices would have considerable support. Study groups would determine priority items that should be analyzed. This is in effect the beginning of political activity that will inevitably escalate. Yet, there are limitations.

The factors that limit political activity are of cardinal importance in understanding public affairs. Activity is costly. It eats up time and energy. . . . One must attend meetings, listen to or participate in discussion, write letters attempt to persuade (or be persuaded by) others, and engage in other such time-consuming labors. This means devoting less time to the job, to the children and to hobbies. Yet these

private activities are the primary interest of most people, and so the cost of participation in public affairs seems greater than the return.<sup>12</sup>

The limits and constraints of participating in this process should be a part of the study group's focus in order that the discussion of public affairs will not be a banal exercise in polemics that oftentimes characterize such discussions, but, rather a creative and pragmatic experience in understanding the serious effects of public policy upon the oppressed.

The minister who organizes such groups and focuses on the issues that are important to the advancement of an equitable urban environment will meet the expressed need of his/her constituents by facilitating their interests and in effect nurturing community power.

Declares a Willingness to Run for Public  
Office in the Community (School Board,  
City Council, Etc.)

Clearly the majority of respondents indicated that this item was important. Yet there was no overwhelming expectation from a comparative perspective. Sixty-three (63.0) percent felt that this item was important while 26.6 percent felt it was not important and 10.3 percent had no opinion.

Inasmuch as a majority of the sample did indicate that this was important, the urban minister who is seeking public office or occupies public office has the support of

TABLE 15

PERCENTAGE OF RESPONSES TO: DECLARES A WILLINGNESS  
TO RUN FOR PUBLIC OFFICE IN THE COMMUNITY

Response	Number of Respondents	Percentage
Highly Important	69	20.4
Quite Important	65	19.2
Somewhat Important	79	23.4
Undesirable	61	18.0
Detrimental	29	8.6
Reject Item	14	4.1
Does Not Apply	21	6.2
TOTAL	338	100.0

the laity. More precisely, the majority of persons who attend the Black church expect the minister to be willing to run for political office.

Takes an Informed Position on Controversial  
Community Issues

Seventy-eight and seven-tenths percent of the respondents indicated that they expected the minister to take an informed position on controversial community issues. This suggests that the Black urban laity want to be well represented by clergy who speak on their behalf. Also, it indicates that controversial issues should be studied and approached analytically and from a substantive perspective--not in an impetuous fashion. This is not to

indicate that the laity expect an insipid approach but rather an ability to synthesize the cognitive and affective approach in explicating controversial community issues. "The rule is to begin somewhere and keep at it. For there are few issues that cannot be mastered."<sup>13</sup>

Furthermore, the data indicated that 11.6 percent of the respondents felt that taking an informed position was not important and 9.7 percent had no opinion (see Table 16).

TABLE 16  
PERCENTAGE OF RESPONSES TO: TAKES AN INFORMED POSITION  
ON CONTROVERSIAL COMMUNITY ISSUES

Response	Number of Respondents	Percentage
Highly Important	99	29.3
Quite Important	89	26.3
Somewhat Important	78	23.1
Undesirable	28	8.3
Detrimental	11	3.3
Reject Item	15	4.4
Does Not Apply	18	5.3
TOTAL	338	100.0

Summary and Conclusions of Aggressive  
Political Leadership

Each of the statements that constituted the cluster "Aggressive Political Leadership" was rated important by



a majority of the respondents. The items covered a wide range of political activities and the respondents indicated that they expected the Black urban minister to provide aggressive political leadership relative to these problems. This indicates, as the literature review suggested, that the suffering and oppression of people in urban areas cannot be eradicated by passive and detached acknowledgement of the problem nor by sterile homilies on hunger or recondite discourses on church dogmatics. The Black church laity expect the minister to provide aggressive political leadership in facing the problems of incompetent or ineffective school, church or government officials, organizing groups to change civil laws and lobbying on behalf of the oppressed, etc.

The mean level of importance for all of the statements that constituted this cluster, "Aggressive Political Leadership," was 68.5 percent. This indicates that nearly 7 out of every 10 respondents to these statements rated them important in terms of what they expected of the Black urban minister. This clearly suggests that the constituents of the Black urban church expect the minister not only to provide spiritual leadership, but aggressive political leadership as well.

#### Active Concern for the Oppressed

This cluster, "Active Concern for the Oppressed," consists of six statements that effectively describe its

content. These statements are discussed individually in order to provide a description of the respondents expectation of the Black urban minister.

Works Toward Racial Integration in the Community

In 1977, Alan Pifer, the president of the Carnegie Corporation wrote,

At least 80 percent of all American families today live in segregated neighborhoods, white or Black. De facto, the United States is still two nations.<sup>14</sup>

This indicting characterization of America by the (then) president of one of this country's leading philanthropic foundations indicates the magnitude of the chasm between the races that has resulted in a dichotomous system of housing accommodation, education facilities, etc. This clearly suggests that the Black urban minister faces a situation that has not manifested any cataclysmic changes resulting from de jure efforts to dismantle the reality of segregation. In effect the law has created more subtle and ingenious ways to circumvent its mandates relative to most forms of substantive sharing of power and property vis-a-vis integration.

Inasmuch as racial integration is not a fact in spite of all the civil rights, anti-discrimination and fair housing laws, the Black church laity expect the minister to help bring about a more balanced and equitable system. In this connection, an overwhelming 82 percent of the

respondents indicated that they expected the minister to work toward racial integration in the community. This reflects virtual unanimity among the Black urban church laity regarding this issue because only 9.8 percent felt it was not important.

TABLE 17  
PERCENTAGE OF RESPONSES: WORKS TOWARD RACIAL  
INTEGRATION IN THE COMMUNITY

Responses	Number of Respondents	Percentage
Highly Important	163	48.2
Quite Important	55	16.3
Somewhat Important	58	17.2
Undesirable	22	6.5
Detrimental	11	3.3
Reject Item	16	4.7
Does Not Apply	13	3.8
TOTAL	338	100.0

The desire for racial integration in the community is clearly expressed by the Black church laity. This indicates that segregation is not an imagined phenomenon, but real and concrete as evidenced by the facts. Moreover, it suggests that in spite of the law and rhetoric of equality, there is still a need for real integration.

In fact, real integration is still very much more a hope (or fear) than a reality in most areas of the country because of the almost irresistible impact of residential segregation.

We simply do not know, therefore, what the effects of true integration practiced over several generations would be. . . .<sup>15</sup>

Uses Authoritative Information and Facts to Meet Racism and Prejudice in Congregation and Community

In response to this item, 73.1 percent of the respondents indicated that it was important to discuss racism and prejudice with facts and authoritative information (Table 18). This suggests that the laity are concerned with documented facts rather than conjecture. Because of the emotional and oftentimes irrational approach used in confronting racism and prejudice, it is important to gather the facts in order to effectively address the problem. For an example of facts on institutional racism and prejudice see Appendix H.<sup>16</sup>

TABLE 18

PERCENTAGE OF RESPONSES TO: USES AUTHORITATIVE INFORMATION AND FACTS TO MEET RACISM AND PREJUDICE. . .

Responses	Number of Respondents	Percentage
Highly Important	105	31.1
Quite Important	74	21.9
Somewhat Important	68	20.1
Undesirable	35	10.4
Detrimental	20	5.9
Reject Item	19	5.6
Does Not Apply	17	4.0
TOTAL	338	100.0

These tables (Appendix H) represent authoritative information compiled by the U.S. Census Bureau, the Commerce Department and other research organizations. These facts have been collected and published by the Council on Interracial Books for Children under the title, Fact Sheets on Institutional Racism. The information contained in the aforesaid tables represents statistical facts on income earned by Whites and Blacks, unemployment rates by race, sex, age and education. Additionally, the types of jobs held by minorities (see Appendix H) suggest that discrimination and racism may be factors that contribute to a minuscule percentage of minorities in managerial positions while a disproportionate percentage occupy positions as laborers and service workers. The use of authoritative information and facts to combat racism and prejudice was very important to the respondents in this study.

Though statistical facts on income, education, unemployment and the types of jobs held by minorities are difficult to challenge, the interpretation of these facts differ considerably. The neoconservatives are less likely to attribute large discrepancies in income and education between Blacks and Whites to racism and prejudice. Therefore, the victims of these statistics are left explaining why they have failed to succeed in a system that offers "equal opportunity" to all.

Furthermore, Edward Banfield in The Unheavenly City and George Gilder in Wealth and Poverty suggest that racism and prejudice in today's society is more myth than reality. These writers represent an increasing cadre of scholars who argue that reasons other than racism and prejudice account for Blacks and minorities being disproportionately unemployed and occupying low level jobs. Indeed, they offer an alternative interpretation (to the one heretofore expressed) of the figures in Appendix H.

Additionally, in response to this item, 16.3 percent indicated that it was not important while 10.5 percent had no opinion (see Table 18).

Works to Integrate People of Varying Educational  
Ethnic and Cultural Background  
into the Congregation

One major criticism of the Black church has focused on the fact that it remains a basically segregated institution twenty years after other institutions have become partially integrated or desegregated. It is also argued that the Black minister who was a key actor in effectuating change in other segments of society has failed to coalesce the races in the practice of religion. While it is a fact that Black churches remain basically Black, the reasons cannot necessarily be attributed to the minister's lack of encouragement nor the laity's passivity. Inasmuch as integration has been a painful process in the

public sector accomplished only by legal duress, it is too simplistic to suggest that a few reasons are responsible for the present racial status of the Black church. Nevertheless, the data in this study indicate that an overwhelming 82 percent of the respondents felt it was important for the minister to work to integrate the congregation ethnically, culturally and educationally. Again, the laity are suggesting that the Black urban minister works toward creating a heterogeneous congregation, i.e., not just of different races but multiculturally, socially and economically. Less than 10 percent of the respondents felt this item was not important and 8.3 percent had no opinion (see Table 19).

TABLE 19  
 PERCENTAGE OF RESPONSES TO: WORKS TO INTEGRATE  
 PEOPLE OF VARYING EDUCATIONAL, ETHNIC  
 AND CULTURAL BACKGROUND. . .

Responses	Number of Respondents	Percentage
Highly Important	150	44.4
Quite Important	71	21.0
Somewhat Important	56	16.6
Undesirable	16	4.7
Detrimental	17	5.0
Reject Item	10	3.0
Does Not Apply	18	5.3
TOTAL	338	100.0

Acquaints Self With the History and Aspirations  
of Minority Groups and Other Oppressed People

In response to this item, 77.8 percent of the respondents indicated that it was important while 13.7 percent felt it was not important.

The importance of this item to the urban laity indicated that they expect the minister to be broad-minded and empathetic. Moreover, the minister is better able to understand and evaluate his own predicament if he is familiar with the history and hopes of others who have had similar political, legal, economic and social experiences. Understanding the forces of oppression that impinge upon other minorities regardless of their nomenclature should create a necessary sensitivity to the condition of others who suffer from kindred forms of inhuman treatment--oppression (see Table 20).

Makes Individuals Aware of Their Possible  
Part in Causing World Poverty

World poverty is a growing catastrophe. Less Developed Countries of the Third World have not reaped the benefits of the New International Economic Order to the extent that poverty has been eradicated. The United Nations Development Program has been charged with perpetuating self-sufficiency on the part of the LCD's. The definitive yardstick of UNDP's capabilities rests in its



TABLE 20

PERCENTAGE OF RESPONSES TO: ACQUAINTS SELF WITH  
THE HISTORY AND ASPIRATIONS OF MINORITY  
GROUPS AND OTHER OPPRESSED PEOPLE

Responses	Number of Respondents	Percentage
Highly Important	120	35.5
Quite Important	82	10.1
Somewhat Important	61	24.3
Undesirable	34	13.6
Detrimental	12	18.0
Reject Item	16	4.7
Does Not Apply	13	3.8
TOTAL	338	100.0

ability to diminish world poverty and expand the frontiers of human and economic opportunity throughout the developing world.

The state of poverty and hunger in Ethiopia gained world-wide attention because it is representative of the dehumanizing effects of poverty wherever it is found.

Poverty is not simply a distant reality, but, it exists in the urban centers of the United States.

In 1970 there were 25.5 million poverty stricken persons in America. An increase of 1.2 million over 1969. . . . Approximately 8.2 million (30 percent) of the nation's poor live in central cities, and 5.2 million (21 percent) live in the metropolitan areas surrounding them.<sup>17</sup>

In response to this item, 75.1 percent of the respondents indicated that it was important for the minister to make people aware of their part in causing world poverty while 16.9 percent indicated that it was not important.

TABLE 21

PERCENTAGE OF RESPONSES TO: MAKES INDIVIDUALS AWARE  
OF THEIR POSSIBLE PART IN CAUSING WORLD POVERTY

Responses	Number of Respondents	Percentage
Highly Important	97	28.7
Quite Important	72	21.3
Somewhat Important	85	25.1
Undesirable	45	13.3
Detrimental	12	3.5
Reject Item	13	3.8
Does Not Apply	14	4.1
TOTAL	338	100.0

In response to this item, 75.1 percent of the respondents indicated that it was important for the minister to make people aware of their part in causing world poverty while 16.9 percent indicated that it was not important.

Recommends that the Parish Cut Off Financial Support  
for Institutions (Hospitals, Missions, Etc.)  
that Discriminate Against Minorities

Invidious discrimination as well as discrimination based upon sex is illegal and too blatant to be practiced

overtly. Moreover, most American institutions believe in the sacrosanctity of the concept of law such that any blatant violation of the law is meticulously avoided. Nevertheless, the results of discrimination are often more obvious than the cause because the results can be documented in quantitative terms.

In response to this item, 52.9 percent of the respondents indicated that they expected the minister to recommend that the church cease providing financial support to institutions that discriminate against minorities. This is not an overwhelming majority because an impressive 25.2 percent indicated that it was undesirable to cut off financial support. This suggests that the Black laity are not overwhelmingly unified on this particular item. This can be attributed to several factors. First, the laity may be reluctant to believe that eleemosynary institutions would discriminate against minorities. Secondly, some may believe that discrimination is non-existent. Others may view discrimination as a myth. In this connection, George Gilder states,

One of the problems in dealing with the expanding array of claims of discrimination--reaching far beyond the obvious and paramount victims in American history, the Blacks--is that anyone looking for bias can find it. . . . The last thirty years in America, however, have seen a relentless and thoroughly successful advance against old prejudices to the point that it is now virtually impossible to find in a position of power a serious racist. Gaps in income between truly comparable Blacks and Whites have nearly closed. Problems remain, but it would seem genuinely difficult to

sustain the idea that America is still  
oppressive and discriminatory.<sup>18</sup>

The demythologizing of discrimination can only be achieved by first recognizing its existence. Clearly a majority of the Black church laity expect the minister to respond to discrimination against minorities by withholding economic support.

TABLE 22

PERCENTAGE OF RESPONSES TO: RECOMMENDS THAT THE PARISH  
CUT OFF FINANCIAL SUPPORT FOR INSTITUTIONS  
THAT DISCRIMINATE. . .

Responses	Number of Respondents	Percentage
Highly Important	86	25.4
Quite Important	42	12.4
Somewhat Important	51	15.1
Undesirable	57	16.9
Detrimental	28	8.3
Reject Item	34	10.1
Does Not Apply	40	11.8
TOTAL	338	100.0

Summary and Conclusions to Active  
Concern for the Oppressed

The statements that constituted this cluster demanded that the minister be involved in the actual dismantling of the mechanisms that sustain racism, prejudice, segregation and discrimination. The oppressed are the victims of these

mechanisms that have been embedded in the structure of society. "Active Concern for the Oppressed" is characterized by working toward racial integration, using authoritative facts to combat racism and prejudice, acquainting oneself with the history and aspirations of minorities, etc. The majority of the respondents indicated that the items in the cluster were important relative to their expectations of the minister.

The mean level of importance for all the statements that constituted this cluster, "Active Concern for the Oppressed," was 78 percent. This indicates that approximately 8 out of every 10 respondents to the statements comprising this cluster felt that it was important for the Black urban minister to be actively concerned for the oppressed. This suggests that the Black urban church laity expect the minister to be more than a traditional spiritual leader. They expect him to contribute to bringing about a just and equitable society by helping those who are oppressed.

#### Precedence of Evangelistic Goals

This core cluster, "Precedence of Evangelistic Goals" contains four statements that describe its content. Each of these statements is explained relative to the respondents expectations of the Black urban minister. Moreover,

statements in this cluster provide a traditional description of expectations of the minister.

Holds that the Church's Task of Proclaiming the Gospel by Preaching and Teaching Overshadow in Importance the Task of Helping to Eliminate Physical Sufferings of People

This item reflects the traditional role and expectation of the minister, i.e., proclamation of the gospel. In response to this item 62.1 percent indicated that it was important while 25.2 percent felt it was not important.

This item creates a dichotomy between preaching and teaching and helping to eliminate the physical suffering of people. In actuality, there is a nexus between the two. "I have come to set at liberty those who are oppressed."<sup>19</sup> This statement is the archetype of liberation theology from a christological perspective.

The chi-square statistic indicated that the difference in assessment by denomination was statistically significant ( $P = .0056$ ). Table 33 in Appendix F contains complete information on this relationship. The findings also indicated that the difference in education, congregation size and income was not statistically significant.

Frequently Approaches Strangers to Ask About the Condition of Their Souls

This item represents an often practiced method of evangelism, albeit simplistic. Questions regarding the soul of man have occupied the great religious philosophers,

TABLE 23

PERCENTAGE OF RESPONSES TO: HOLDS THAT THE CHURCH'S  
TASK OF PROCLAIMING THE GOSPEL BY PREACHING AND TEACHING  
OVERSHADOW. . .HELPING TO ELIMINATE SUFFERING

Responses	Number of Respondents	Percentage
Highly Important	98	29.0
Quite Important	44	13.0
Somewhat Important	68	20.1
Undesirable	51	15.1
Detrimental	34	10.1
Reject Item	16	4.7
Does Not Apply	27	8.0
TOTAL	338	100.0

Aristotle, Eckhart, Kant, Plato and Plotinus.<sup>20</sup> Nevertheless, the condition of one's soul is a concern in the practice of religious evangelism.

In response to this item, 60.7 percent of the respondents indicated that it was important and 28.7 percent felt it was not important. An additional 10.7 percent had no opinion (see Table 24 below).

Priorities in Use of Time Indicate the Belief that  
the One and Only Way to Build an Ideal World  
Society is to Convert Everyone to Christianity

In response to this item, 72.5 percent of persons responding to the survey indicated that this item was

TABLE 24

PERCENTAGE OF RESPONSES TO: FREQUENTLY APPROACHES  
STRANGERS TO ASK ABOUT THE CONDITION OF THEIR SOULS

Responses	Number of Respondents	Percentage
Highly Important	73	21.6
Quite Important	50	14.8
Somewhat Important	82	24.3
Undesirable	69	20.4
Detrimental	28	8.3
Reject Item	10	3.0
Does Not Apply	26	7.7
TOTAL	338	100.0

important. Likewise, 16.9 percent indicated it was not important and 10.6 had no opinion (see Table 25).

TABLE 25

PERCENTAGE OF RESPONSES TO: THE WAY TO BUILD AN  
IDEAL WORLD SOCIETY IS TO CONVERT  
EVERYONE TO CHRISTIANITY

Responses	Number of Respondents	Percentage
Highly Important	99	29.3
Quite Important	74	21.9
Somewhat Important	72	21.3
Undesirable	31	9.2
Detrimental	26	7.7
Reject Item	18	5.3
Does Not Apply	18	5.3
TOTAL	338	100.0



This item clearly reflects a belief in the evangelization of humanity; and an overwhelming percentage of the respondents expect the minister to prioritize his time accordingly. Responses to this particular item also indicated that the laity expect the Black urban minister to be a religious and political leader.

Insists that Clergy Should Stick to Religion  
and not Concern Themselves with Social,  
Economic and Political Questions

If there is a prototypal statement in this cluster to characterize a preference of concern for evangelistic goals, it is represented by the aforesaid statement. In response to this item, 46.7 percent of the sample indicated that this item was important. This suggests that less than half of the laity felt that the minister should stick to religion and not be concerned with social, economic and political questions (see Table 26).

This percentage represents the lowest of any "important" responses in all categories or clusters. Moreover, this suggests that the Black urban clergy are expected to be concerned with the existential situation such that he/she does not lose focus of the environment. Moreover, this finding suggests that there must be a balance between the traditionally religious and eschatological focus of the church vis-a-vis the social and political focus. In this connection, 36.7 percent of the

TABLE 26

PERCENTAGE OF RESPONSES TO: INSISTS THAT CLERGY  
SHOULD STICK TO RELIGION AND NOT BE CONCERNED  
WITH. . .POLITICAL QUESTIONS

Responses	Number of Respondents	Percentage
Highly Important	60	17.8
Quite Important	42	12.4
Somewhat Important	56	16.6
Undesirable	79	23.4
Detrimental	45	13.3
Reject Item	29	8.6
Does Not Apply	27	8.0
TOTAL	338	100.0

respondents indicated that it was not important for the minister to stick only to religion and 16.6 percent had no opinion.

The chi-square statistic indicated that the difference in denomination, income, education and congregation size was not significant.

Summary and Conclusions to Precedence of  
Evangelistic Goals

Unlike the other two clusters, this cluster of statements was used because it represented the opposite emphasis. "Precedence of Evangelistic Goals" represents the traditional understanding of ministry with emphasis on proclaiming the gospel by preaching and teaching, asking

strangers about the condition of their souls, proselytizing and insisting that clergy should stick to religion. These evangelistic or relatively traditional religious statements present a clear contrast to the statements found in the other two previously mentioned clusters.

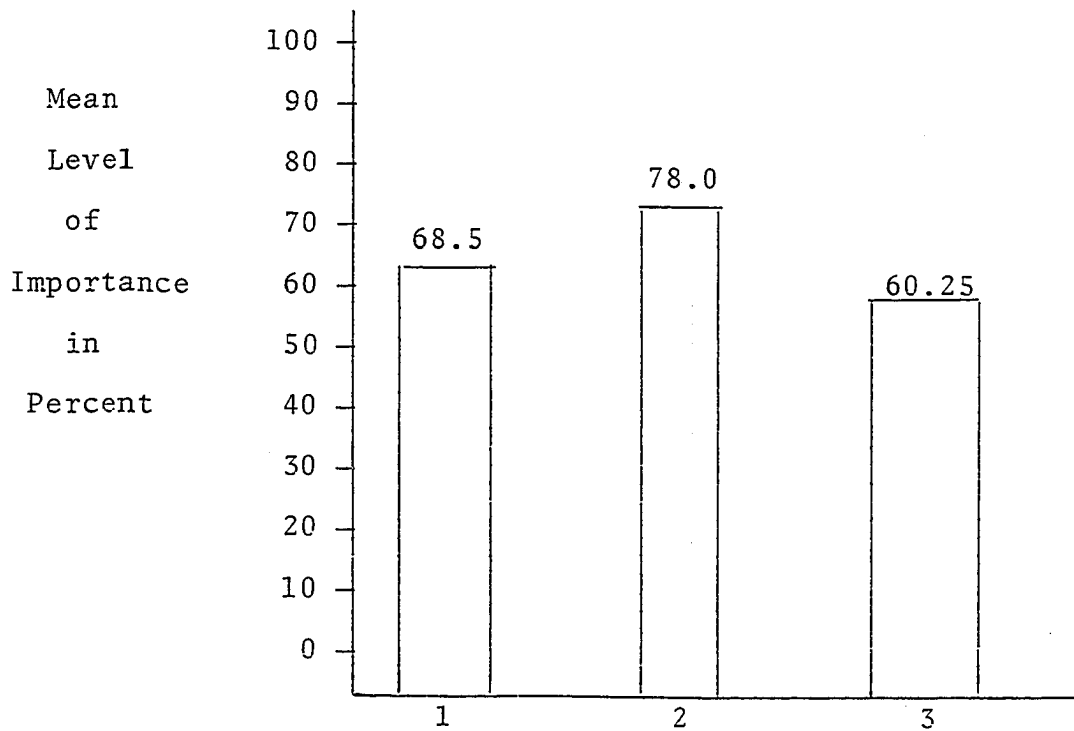
The mean level of importance for all of the statements that constituted this cluster, "Precedence of Evangelistic Goals," was 60.25 percent. This was the lowest of the three clusters which indicates that fewer respondents felt that the evangelization of society was as important as providing strong political leadership and expressing concern for the oppressed. Nevertheless, the fact that 60.25 percent of the respondents indicated that they expect the minister to focus on evangelistic goals, does suggest that there is not an absolute dichotomy in the laity's expectation of the clergy. There is a "both/and" phenomenon at work here which seems to indicate that the Black church laity expect the minister to be "priest" as well as social and political leader.

#### Overall Summary of the Core Cluster Responses

The aggregate data indicated that the mean levels of importance for each of the core clusters were 68.5, 78.0 and 60.25 percent respectively. This suggests that there is no true dichotomy in laity expectations of clergy

relative to the religious and the socio-political. Yet, the category "Active Concern for the Oppressed" has the highest combined percentage of important responses (see Figure 1).

Fig. 1. Mean Level of Importance by Cluster



<sup>1</sup>Aggressive Political Leadership

<sup>2</sup>Active Concern for the Oppressed

<sup>3</sup>Precedence of Evangelistic Goals

The statements in each of the clusters seem to be important to a large percentage of the respondents. This suggests a nexus between the socio-political and the religious that may be unique to the Black urban church laity because of their experience in the church and society.

### Results of the Hypotheses

#### Laity in Different Denominations Have Different Expectations of the Minister's Active Involvement in Social and Political Ministries in Urban Areas

There was not an overwhelming statistically significant relationship between the independent variable, denomination, and a majority of the dependent variables in the survey. Nevertheless, the chi-square statistic indicated that the difference in denomination was statistically significant regarding each of the following three variables.

1. Organizes groups to change civil laws which seem in light of scripture to be morally wrong.
2. Works to integrate people of varying educational, ethnic, and cultural backgrounds into the congregation.
3. Holds that the church's task of proclaiming the gospel by preaching and teaching overshadows

in importance the task of helping to eliminate physical sufferings of people.

A specific in-depth analysis of the data indicate that a majority of the respondents under different denominations rated the aforesaid items "important." Whereas there is a statistical significance, an analysis does not support the existence of a substantive significance. Therefore, there seems to be no practical significance to the statistical difference because a large majority of each congregation rated the aforesaid items "important" (see Appendix F, Tables 27, 28, and 29).

Each of the aforesaid variables relates to ecclesiology in some way, however, small. More precisely, each of the variables seem to be less oriented toward discerning social and political involvement than many of the others. Moreover, there was no statistically significant difference between denomination and the majority of the dependent variables. Taken as a whole, the null hypothesis is true. When viewed individually there is a statistically significant difference between denomination and the three dependent variables heretofore discussed.

Laity with High Socio-Economic Status (as Measured  
by Income and Education) have Higher Expectations  
in Terms of Social and Political Involvement  
than Laity of Low Socio-Economic Status

There was a statistically significant difference according to the chi-square statistic, regarding the education and income (see Appendix F, tables 30 and 31) of the respondent and his/her response to the following item:

1. Priorities in use of time indicate the belief that the one and only way to build an ideal world society is to convert everyone to Christianity.

This was the only dependent variable when cross-tabulated with education that had a statistically significant chi-square. Moreover, the aforesaid statement addresses the traditional perception of the minister and confirms the fact that there remains a dichotomy in the laity's expectations of the minister. While the majority of the persons who attend the Black urban church expect the minister to be involved in social and political activities, they also expect him to use his time to proselytize others to the Christian religion. This is not a contradiction because it should be understood that the church is still basically a religious institution. Moreover, there is an interrelationship between the religious

and the political in the Black community as has been indicated earlier in Chapter Three.

Secondly, the chi-square statistic indicated that there was a statistically significant difference ( $P = .0467$ ) in the respondent's income and his/her response to "Priorities in use of time indicate the belief that the one and only way to build an ideal world society is to convert everyone to Christianity." Moreover, the chi-square statistic indicated that there was a significant difference ( $P = .0230$ ) and ( $P = .0410$ ) in the respondent's occupation (see Tables 32 and 33) and his or her response to the following items.

1. Works to integrate people of varying educational, ethnic, and cultural backgrounds of the congregation.
2. Acquaints self with the history and aspirations of minority groups and other oppressed people.

#### Summary of the Findings

The majority of the statements that constituted each of the three core clusters--Aggressive Political Leadership, Active Concern for the Oppressed and Precedence of Evangelistic Goals--were rated important by the respondents. Of the three core clusters, "Active Concern for the Oppressed" received the highest percentage of "important" responses from the laity. An



impressive 78 percent of the respondents to the statements in this cluster felt that they were important in terms of their expectations of the minister. This cluster was followed by "Aggressive Political Leadership" with a mean level of importance of 68.5 percent and "Precedence of Evangelistic Goals" with a mean level of importance of 60.25 percent.

The findings suggest that the Black church laity expect the minister to be a spiritual leader as well as a social and political leader.

A macrocosmic analysis of the results suggests that neither socio-economic status nor denominational affiliation was statistically significant factors in the responses to the questionnaire. From a microcosmic perspective, the respondents' denomination made a statistically significant difference in the following three variables:

1. Organizes groups to change civil laws which seem in light of scripture to be morally wrong.
2. Works to integrate people of varying educational, ethnic, and cultural backgrounds into the congregation.
3. Holds that the church's task of proclaiming the gospel by preaching and teaching overshadows

in importance the task of helping to eliminate physical sufferings of people.

Because denominational differences affected responses to only three dependent variables and, because these variables were in three different core clusters, the writer accepts the null hypothesis that: there is no relationship between denominational affiliation and Black laity expectations regarding the urban ministers' social and political involvement.

Socio-economic status, as measured by education and income are statistically related in the respondents answers to the following statement:

1. Priorities in use of time indicate the belief that the one and only way to build an ideal world society is to convert everyone to Christianity.

If we include occupation as a measure of socio-economic status, then it made a statistically significant difference in the responses to the following statement:

1. Works to integrate people of varying educational, ethnic, and cultural backgrounds of the congregation.
2. Acquaints self with the history and aspirations of minority groups and other oppressed people.

Again, because socio-economic status was statistically significant for such a minuscule number of

variables, the writer must conclude that there was no difference between the social and political expectations of laity with high socio-economic status and those with low socio-economic status.

While Chapter 4 analyzed the results of the study, Chapter 5 provides a summary and conclusion which describe some of the implications of the study. Additionally, Chapter 5 will provide a limited comparison of the results of this study with the National Study conducted by the Association of Theological Schools in America and Canada and will also offer suggestions for further research.

## FOOTNOTES

<sup>1</sup>Council on Interracial Books for Children, Fact Sheets on Institutional Racism (New York: New York) November 1984, p. 27.

<sup>2</sup>Ibid.

<sup>3</sup>Steve Suitts, Patterns of Poverty: A Special Report of the Southern Regional Council (Atlanta: Southern Regional Council, 1984), p. 7.

<sup>4</sup>Cf. Ministry In America, David Schuller, Merton Strommen, Milo Brekke, editors. Specifically in Chapter 5, the sixty-four core clusters and their profiles are given. The present writer draws extensively from these data and uses the same clusters in an effort to contrast the political and the religious. Also, descriptions of the core clusters are extracted from the aforesaid book. Moreover, because these authors have already done the statistical tests that resulted in the core clusters, the present writer did not have to repeat that process.

<sup>5</sup>Ibid., p. 140f.

<sup>6</sup>The original survey asked respondents to rate the items using the following seven item scale: Highly Important, Quite Important, Somewhat Important, Undesirable, Detrimental, Reject Item and Does Not Apply. For purposes of explanation, the writer has combined the seven categories to form three new categories "important," "undesirable" and "no opinion."

<sup>7</sup>Lawrence J. Peter and Raymond Hull, The Peter Principle (New York: William Morrow and Company, Inc., 1969), pp. 2, 4.

<sup>8</sup>Richard J. Stillman, II., Public Administration: Concepts and Cases (Boston, Mass.: Houghton Mifflin Company, 1980), p. 112.

<sup>9</sup>Martin Luther King, Jr., Why We Can't Wait (New York: Harper and Row, 1964), pp. 78-79.

<sup>10</sup>Katherine Bradbury, et al., Urban Decline and The Future of American Cities (Washington: The Brookings Institution, 1982), p. 22.

<sup>11</sup>Jill Nelson, Black Enterprise, "Out of Work: The People Behind the Statistics," May 1982, p. 64.

<sup>12</sup>Aaron Wildavsky, Speak the Truth to Power: The Art and Craft of Policy Analysis (Boston: Little, Brown and Company, 1979), p. 254.

<sup>13</sup>Ibid., p. 258.

<sup>14</sup>Alan Pifer, Black Progress: Achievement, Failure and an Uncertain Future (New York: Carnegie Corporations, 1977), p. 9.

<sup>15</sup>Ibid., p. 11.

<sup>16</sup>Council on Interracial Books for Children, Fact Sheets on Institutional Racism, pp. 5-7.

<sup>17</sup>George Henderson, To Live In Freedom, Human Relations Today and Tomorrow (Oklahoma: University of Oklahoma Press, 1972), p. 164.

<sup>18</sup>George Gilder, Wealth and Poverty (New York: Basic Books, Inc., 1981), p. 128.

<sup>19</sup>Luke 4:18.

<sup>20</sup>For an explanation of the soul, cf. George F. Thomas, Religious Philosophies of the West (New York: Charles Scribner's Sons, 1965).

## CHAPTER V

### SUMMARY, CONCLUSIONS, LIMITATIONS AND IMPLICATIONS

Although much has been written about the Black church and the Black minister, few studies, if any, have focused exclusively on the urban laity and their expectations of the minister relative to social and political issues. In this connection, this study sought to determine information regarding the laity's expectations of the Black minister in terms of his social and political involvement in the urban condition. Moreover, it was designed to determine if persons who attend the Black church expect the minister to deal with socio-economic and political problems. The findings of this study indicated that Black church laity expect the minister to be both "priestly" and "activist/political." There was a clear indication that the minister is expected to accommodate a confluence of expectations arising out of a people whose existential situation represents the prototype of polarity and complexity. This partially explains why 78 percent of the respondents expected the minister to be actively concerned for the oppressed, 68.5 percent

expected him to be an aggressive political leader and 60.5 percent expected him to give priority to the evangelization of society. Moreover, these findings suggest that the expectations of the laity are multidimensional and cannot be neatly systematized into dichotomous or mutually exclusive categories.

Each of the items (dependent variables) that truly represented social and political statements was interpreted and discussed relative to the responses. Moreover, the chi-square statistic indicated a statistically significant difference in respondents denomination, income and education and their response to several items. Additionally, the responses to most of the items were favorable such that a majority of the respondents indicated that they expected the minister to be an active social and political leader. Because the Black minister as well as the laity are a part of the same urban environment, the Black urban minister is not afforded the luxury of insouciant passivity because urban problems can only be addressed by understanding their impact on human lives. Compassion for the oppressed is a prerequisite to addressing and eradicating the insidious nature of many social and political problems. In this connection, the data indicated that the laity expect the minister to address areas of inequality, injustice and poverty.

In 1983, the last recorded year for poverty statistics, the threshold for poverty for a

family of four was \$10,178.00 according to the standards of the U.S. Bureau of Census. Since the standard was originally defined, it has been increased yearly in order to allow for inflation.<sup>1</sup>

The Black urban minister has the responsibility of not only preaching justice and freedom but participating in the process of transforming these virtuous concepts into actuality. The church must object to jails and prisons overflowing with Blacks. It must actively engage in supporting political movements and politicians that are not only sympathetic to the plight of Blacks but are willing to implement programs that will alter the historical status of Blacks in the system. Joseph R. Washington states,

The moral and theological basis for the negro church's involvement in politics are not . . . in conflict with or contradiction to the function of the church. Together with the moral requirement to meet the needs of Negroes through a positive acceptance of the masses and their capacity to engage in the challenge of change, the theoretical, theological, moral, and political groundwork is unmistakable.<sup>2</sup>

The Black Church has always been the largest Black owned institution in the Black community. It can at least serve as a meeting place for strategic planning and distributing information to the masses. Furthermore, it can institute educational programs that will help obliterate apathy regarding public policy and the urban condition. In order for this to be done, the Black church needs to listen to the voice of the laity--a voice calling for



the engagement of the minister and the church in social and political activities.

Direct engagement of the Negro church in politics will result not only in a broad base but the much needed injection into the movement of black politics, the hope based upon the Kingdom of God which cannot be shaken by despair. Despair is the inevitable result of hope based upon human beings and institutions. Based on the brotherhood of man demands black politics will be informed by a faith more sustaining, if not more instrumental, than an ideology.<sup>3</sup>

The liberation theology of the Black church must be a practical theology such that it should seek to change the conditions that exist in the community. It can reemphasize self-help, self-determination, freedom, justice, morality and community. This will enable the church to move beyond being a "community of faith" to becoming a conglomerate community concerned not only with faith, but politics, development and the total plight of Black people. The laity expect the minister to be a community leader as well as spiritual leader. Yet, the minister has to internalize these expectations and determine the extent to which his social and political leadership will be determined by the expectations of the laity.

In comparing the results of this study with the results of the national study, it should be noted that the national study by Schuller, Strommen and Brekke, although comprehensive, did not really address the Black

urban minister nor the laity's expectations of him from a social and political perspective. The national study focused upon clergy and laity expectations of beginning ministers, while this study only focused upon laity expectations of clergy concerning the social and political arena of ministry in the Black urban community. This study utilized a limited aspect of one major theme in ministry expectations--"Ministry to Community and World." The national study was responsible for the establishment of the categories or areas of ministry and the core clusters that this study used extensively. Additionally, the scope of the national study was so extensive--and this study's scope was so narrow, that comparing them is like comparing apples and oranges. Moreover, this study was limited in its focus as well as its sample because its aim was to deal only with the laity and their expectations of the Black urban minister regarding a specific area of ministry--the social and political. The national study developed the usage of the nomenclature as well as the taxonomy for the areas of ministry, core clusters and the individual items constituting the core clusters. This study is indebted to the Schuller, Strommen and Brekke study for use of one of the eleven areas of ministry--Ministry to Community and World--and three of the core clusters and the items that made up these clusters. Yet, the results of the national

study and the results of this study are basically incompatible because of the aforesaid reasons. Additionally, the majority of the respondents in this study were National Baptist or affiliated with the Church of God In Christ; therefore, they had no association with the denominational affiliation of the respondents in the national study (see Appendix F).

### Conclusions

1. Denomination made a statistically significant difference in the laity's expectations of clergy on the following variables:
  - A. Organizes group to change civil laws which seem in light of scripture to be morally wrong.
  - B. Works to integrate people of varying educational, ethnic, and cultural backgrounds into the congregation.
  - C. Holds that the church's task of proclaiming the gospel by preaching and teaching overshadows in importance the task of helping to eliminate physical sufferings of people.
2. Education and Income made a statistically significant difference in the laity's expectations of clergy on the following variable: Priorities in use of time indicate the belief that the one and only way to build an ideal world society is to convert everyone to Christianity.

3. Occupation made a statistically significant difference in the laity's expectation of the Black urban minister on the following variables:
  - A. Acquaints self with the history and aspirations of minority groups and other oppressed people.
  - B. Works to integrate people of varying educational, ethnic and cultural backgrounds into the congregation.
4. Denomination did not make a statistically significant difference in the laity's overall social and political expectations of the Black urban minister.
5. Socio-economic status did not make a statistically significant difference in the laity's overall social and political expectation of the Black urban minister.
6. A majority of persons in this study had income over \$21,000. Moverover, the largest percentage of respondents, 33.1 percent, had income of \$27,000 and above.
7. The majority of the respondents in this study had attended college while 15.7 percent were college graduates.
8. The highest percentage of the respondents were Baptist and female--36.1 percent and 71.3 percent respectively.

The conclusions of this study suggest that the Black urban minister has a constituency that will support

his active involvement on behalf of the oppressed as well as his providing aggressive political leadership in the urban community. Moreover, Black laity seem to be quite homogenous in the expectations of the minister such that denomination and socio-economic status do not affect the overall expectations of the Black church constituency.

#### Limitations

This study was limited to three hundred and thirty-eight respondents in one southeastern Virginia city. It was also confined to Black church laity who were basically unassociated with the Association of Theological Schools in America and Canada. This contributed to its uniqueness while simultaneously disabling any substantive comparison with the national study.

This study utilized a survey that was developed by the Association of Theological Schools in America and Canada to gather information nationally from its affiliated schools and churches in order to determine clergy and laity expectations of beginning ministers. A portion of that survey was used in this study to determine laity expectations of clergy. While the validity of the survey is not questioned, the use of only a segment of it was a limitation of this study from a comparative perspective.

Moreover, because the writer could not secure the permission of several ministers in order to administer the

survey in their churches, other churches whose pastors were more cooperative, had to be chosen. This limitation vis-a-vis the fact that some persons present at the churches during the administration of the survey refused to participate, was expected but, could not be avoided.

Overall, this study proceeded according to plan.

### Implications

Many implications for urban management can be made from this study because the Black church and its constituents are a major part of the urban environment. "City governments today stand amidst a host of pressures and conflicts and successful urban managers must develop an understanding of these myriad external forces."<sup>4</sup> The Black church laity is one of many external forces that characterize urban America. Moreover, the Black church is an integral part of the urban milieu such that a coalescing of the somewhat latent force that is inherent in the numerical and political strength of the Black church laity has the potential ability to change the face of urban America.

Since the turmoil of the sixties, however, city governments have found it necessary to shift their attention from physical and technical concerns to human problems. In particular, urban public leadership increasingly has been called on to provide justice and services for those whose needs are greatest--the poor, the old and handicapped and the subjects of ethnic and racial discrimination.<sup>5</sup>

This study found that the laity expected the minister to be actively concerned about the plight of the oppressed and to provide political leadership in the community; therefore, specific implications of this study have been divided into three areas--ministerial, laity and church/state.

1. Black ministers in urban areas should actively seek political office. This will enable them to actively participate in the political process.
2. Black ministers need to value the opinions of their constituents--the laity. This means that after the minister attains a political position, he should use that position to advance the plight of the poor and minorities. He should risk becoming a gadfly (in the Socratic sense) in order that the voice "from down under" will be heard.
3. The laity clearly expect the minister to be socially and politically active. Nevertheless, this demands time and other resources that few ministers have because many already have second jobs. What is the laity willing to do in order to accommodate their own expectations of the minister? Are the persons, who expect the minister to be both socially and politically active as well as evangelistic,

willing to support an increase in the church's staff in order that the minister can do more of the things that are expected?

4. Inasmuch as the Black urban laity expect the minister to be socially and politically active in the community, does this suggest that there will be a corresponding level of activity on their part? If the expectations of the laity reflect an inherent interest by them to augment or complement the efforts of the minister, then a collaborative effort by both groups has the potential to transform the urban environment.
5. The national issue of church and state or politics and religion, highlighted in the 1984 presidential campaign, seems to be a nebulous one in the eyes of the Black church laity because they expect the minister to synchronize these two concepts such that the problems of oppression and injustice in the urban milieu will be addressed from a political and religious perspective. For the Black laity, there is no absolute polarity between the pragmatic use of politics and religion. The Black church laity understand that the church and the state are already intimately aligned. For example, protestant marriages are performed by clergy after the state grants a license to the parties



involved. Is marriage a church or state function? This example suggests that the dichotomy between church and state or politics and religion is more perceived than real-more ideal than practical. Historically, the Black laity understand that slavery was not just a state institution sanctioned by law, but that the church (religion) corroborated its intent and collaborated in maintaining its sacrosanctity by biblically "substantiating" its virtues. The eradication of oppression and injustice, however biblically based, presents society with a political (state) dilemma.

6. Some questions have been raised by this study. Some of them are the following:
  - A. Would this study have been more compatible with the national study had it sought to determine laity and clergy expectations of ministers using all of the core clusters constituting "Ministry to Community and World"?
  - B. Would a larger sample of the Black church laity (constituting several area cities) have yielded the same results?
  - C. What types of persons did not complete the survey? Was the population of the churches,

on the particular Sunday of the survey, representative of the normal attendance of these churches?

- D. How are expectations of laity conveyed to the minister? And, once expectations are known, how do they correlate with actual performance?

#### Suggestions for Future Research

Some suggestions for future research are listed below:

1. A comparison of White and Black expectations of the urban minister vis-a-vis social and political issues would clearly establish the similarities and differences between Black and White laity expectations. This study could focus upon a particular urban area or region.
2. The National Study conducted by the Association of Theological Schools in America and Canada should be duplicated in the Black urban church in America in order to determine some general and specific differences between clergy and laity expectations of beginning ministers.
3. The impact of the Black urban church upon the stability of the nuclear family. Inasmuch as

the church is a staple of the Black community, this research will determine how it (the church) positively affects the Black family as a social unit.

## FOOTNOTES

<sup>1</sup>Steve Suitts, Patterns of Poverty: A Special Report of the Southern Regional Council (Atlanta: The Southern Regional Council, 1984), p. 12.

<sup>2</sup>Hart M. Nelson, Raytha L. Yokley and Anne K. Nelson, eds., The Black Church In America (New York: Basic Books, Inc., 1971), p. 303.

<sup>3</sup>Ibid., p. 307.

<sup>4</sup>David R. Morgan, Managing Urban America (North Scituate, Mass.: Duxbury Press, 1979), p. 12.

<sup>5</sup>Ibid., p. 15.

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## APPENDICES

APPENDIX A  
THE QUESTIONNAIRE

APPENDIX A  
THE QUESTIONNAIRE

INSTRUCTIONS:

Please complete the following questionnaire to the best of your ability. This survey seeks to understand your expectations of a minister in terms of his social and political involvement in the urban community.

1. Please circle the number that corresponds to your denominational affiliation:
  01. African Methodist Episcopal
  02. African Methodist Episcopal Zion
  03. Baptist
  04. Church of God In Christ
  05. Episcopal
  06. Presbyterian
  07. Lutheran
  08. Disciple of Christ
2. SEX:
  1. Male
  2. Female
3. The following questions address your expectations of a minister. Using the rating scale explained below, please circle the number that corresponds to your feelings:
  1. Highly Important
  2. Quite Important
  3. Somewhat Important
  4. Undesirable
  5. Detrimental
  6. I reject this item; I find it meaningless or irritating.
  7. This criterion does not apply to my denomination or my experience.

- |     |   |   |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|---|---|
| 1.  | Actively works for justice in the local community.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2.  | Presents a theological basis for the mission of the Church.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3.  | Works to improve community services to older persons.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4.  | Requests members to hire exconvicts and rehabilitated alcoholics and drug addicts.                                      | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5.  | Often goes beyond the call of duty in working with people.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6.  | Originates activities which consider youth's interests and awaken their enthusiasm.                                     | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7.  | Organizes groups to change civil laws which seem in the light of Scripture to be morally wrong.                         | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8.  | Visits unchurched people to share the faith.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9.  | Speaks from the pulpit about political issues.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. | Locates people to whom he might refer individuals not helped by community agencies.                                     | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. | Participates in an effort to remove an incompetent or ineffective official from school, church, union, or Government.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. | Urges parish to respond to critical needs in the world through sacrificial giving.                                      | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. | Insists that clergy should stick to religion and not concern themselves with social, economic, and political questions. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |



- |     |  |   |   |   |   |   |   |   |
|-----|--|---|---|---|---|---|---|---|
| 14. | Declares a willingness to run for public office in the community (School board, city council, etc.).   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. | Priorities in use of time indicate the belief that the one and only way to build an ideal world society is to convert everyone to Christianity.                            | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. | Encourages non-union laborers to organize.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. | Invites professionals from the community to participate in congregational programs or services.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18. | Takes an informed position on controversial community issues.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 19. | Wins the respect and cooperation of society's outcasts.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 20. | Works to integrate people of varying educational, ethnic and cultural backgrounds into the congregation.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 21. | Pressures public officials on behalf of the oppressed.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 22. | Explores theological issues underlying current social movements.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 23. | Helps youth identify their gods and evaluate their adequacies.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 24. | Alerts members of their need for learning from Christians in other parts of the world.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 25. | Holds that the church's task of proclaiming the gospel by preaching and teaching overshadows in importance the task of helping to eliminate physical sufferings of people. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

- |     |   |   |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|---|---|
| 26. | Frequently approaches strangers to ask about the condition of their souls.                  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 27. | Works to make sure that all people are free to buy property in areas of their choice.       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 28. | Organizes study groups in congregation or community to discuss public affairs.              | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 29. | Demonstrates understanding of the influence of social and psychological forces on people.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 30. | Urges members to be both informed and responsive to the community needs.                    | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 31. | Serves on task forces or committees to improve conditions at school or in the neighborhood. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 32. | Shows concern about liberation of oppressed people.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 33. | Uses principles and methods of social organization for political change.                    | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 34. | Is willing to risk arrest to protest social wrongs.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 35. | Actively supports efforts to improve educational programs of the community.                 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 36. | Identifies sociological characteristics of congregation and community.                      | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 37. | Stimulates congregation to new interest and support for world missions.                     | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 38. | Gives pastoral service to all people with needs.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

- |     |   |   |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|---|---|
| 39. | Recommends that the parish cut off financial support for institutions (hospitals, missions, etc.) that discriminate against minorities. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 40. | Makes contact with the political thought and life in the community.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 41. | Seeks to bring everyone to know God's love in Jesus Christ.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 42. | Organizes action groups in the congregation to accomplish directly some political or social goal.                                       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 43. | Ministers to persons in prisons and their families, whether members of the congregation or not.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 44. | Provides community leadership in ways that awaken trust.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 45. | Encourages all classes of people to join the congregation.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 46. | Works toward racial integration in the community.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 47. | Speaks prophetically out of a conviction that the Church is the conscience of humanity.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 48. | Acquaints self with the history and aspirations of minority groups and other oppressed people.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 49. | Works with different community factions.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 50. | Teaches people to reject violence in words and deeds as not being in accordance with the Gospel.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

- |     |  |   |   |   |   |   |   |   |
|-----|--|---|---|---|---|---|---|---|
| 51. | Makes individuals aware of their possible part in causing world poverty.                             | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 52. | Uses authoritative information and facts to meet racism and prejudice in congregation and community. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 53. | Insists that the betterment of society is not a responsibility of the congregation.                  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 54. | Acts as though the church should provide a haven of safety in the midst of change.                   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 55. | Often expresses doubt about any good coming from social or political change.                         | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 56. | Does not participate in community programs for fear of alienating members of the congregation.       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

#### PERSONAL DATA

57. What is your predominant racial background?
1. American Indian
  2. Black (Negro)
  3. Caucasian
  4. Hispanic American
  5. Oriental
  6. Polynesian
  7. Other
58. How much formal education have you had?
1. Eighth grade or less
  2. Some high school or trade school, but not enough to graduate
  3. High school or trade school graduate
  4. Some college, but not enough to graduate
  5. College graduate
  6. Some graduate or professional school (or seminary), not enough for a Master's degree
  7. Seminary graduate

8. Master's degree
9. More graduate or professional school (or seminary) beyond Master's level
10. Doctorate

59. Check the figures that come closest to the total income (include estimate of housing and fringe benefits) of all members of your family living at home (before taxes).

- |                    |                      |
|--------------------|----------------------|
| 1. Under \$3,000   | 8. 21,000 - 23,999   |
| 2. 3,000 - 5,999   | 9. 24,000 - 26,999   |
| 3. 6,000 - 8,999   | 10. 27,000 - 29,999  |
| 4. 9,000 - 11,999  | 11. 30,000 - 34,999  |
| 5. 12,000 - 14,999 | 12. 35,000 - 39,999  |
| 6. 15,000 - 17,999 | 13. 40,000 - or more |
| 7. 18,000 - 20,999 | 14. Does not apply   |

60. If you are the main supporter of your household, answer in this way: Mark the number of the category that is closest to your occupation, based on these U.S. Census Classifications.

If you are not the main supporter of the household in which you are a member, answer in this way: Mark the number of the category that is closest to the occupation of the one who provides the main support of the household.

1. Clerical and Related Workers -- such as bookkeepers, stenographers, cashiers, mail carriers, shipping clerks, secretaries, ticket agents, telephone operators, etc.
2. Craft Worker, Blue Collar Worker Supervisor, and Related Workers -- such as tinsmith, bakers, carpenters, masons, shoemakers, electricians, inspectors, cement workers, jewelers, machinists, painters, garage mechanics, etc.
3. Laborers -- such as garage laborers, car washers, stevedors, lumber workers, teamsters, gardeners, unskilled helpers in construction, manufacturing, farmhands, etc.
4. Operative and Related Workers -- such as chauffeurs, delivery agents, laundry workers, apprentices, meat cutters, semi-skilled and unskilled employees in manufacturing establishments (bakers, tobacco, textiles, etc.), wholesale and retail workers, mine laborers, bus drivers, motor operators, farm renters, etc.

5. Private Household Workers -- such as servants, launderers, housekeepers, etc.
  6. Professionals -- such as teachers, editors, dentists, clergy, professors, instructors, doctors, lawyers, nurses, architects, librarians, social workers, etc.
  7. Proprietor, Manager or Official -- such as public official, credit and collection manager, bank officer, floor manager, proprietor, business worker, etc.
  8. Sales Workers -- such as sales workers, insurance and real estate agents and brokers, stock and bond sales agents, newspaper carriers and vendors, demonstrators, etc.
  9. Service Workers, except Domestic -- such as fire, police, barbers, beauticians, janitors, porters, waiters, ushers, practical nurses, etc.
  10. Semi-Professional, Technical and Similar Workers-- such as funeral directors, photographers, dancers, optometrists, aviators, surveyors, chiropractors, athletes, administrative assistants, accountants, research assistants, teaching assistants, lab technicians, etc.
  11. Farm Owners, Farm Managers
  12. Does not apply
61. What is the approximate size (total membership all ages) of the parish (i.e., congregation) to which you belong or serve?
1. Less than 50
  2. 50 - 199
  3. 200 - 499
  4. 500 - 9999
  5. 1,000 - 2,499
  6. 2,500 - 4,999
  7. 5,000 - 9,999
  8. 10,000 or over
  9. Does not apply

APPENDIX B

LETTER OF PERMISSION TO USE ATS QUESTIONNAIRE



The Association of Theological Schools  
in the United States and Canada

42 East National Road · P.O. Box 130 · Vandalia, Ohio 45377 · (513) 898-4654

October 19, 1984

The Rev. James H. Harris  
C/O Dr. Kato B. Keeton  
Old Dominion University  
5201 Hampton Blvd.  
Norfolk, VA 23508

Dear Mr. Harris:

I trust you will receive this response. Your letter of request to use a portion of the Readiness for Ministry Survey did not include a return address.

We, herewith, grant permission to use the copyrighted materials of the "Readiness for Ministry Survey," specifically the subsection on "Ministries to the Community and the World" in your Ph.D. dissertation. This permission is granted with the following two stipulations:

1. That no subsequent commercial use be made of the items in the survey.
2. That a copy of the findings be shared with the Readiness for Ministry Project of the Association of Theological Schools in the United States and Canada.

We wish you well in your work.

Cordially,

A handwritten signature in black ink, appearing to read 'David S. Schuller', is written over a printed name. The signature is fluid and cursive, with a large initial 'D' and 'S'.

David S. Schuller

sg



APPENDIX C  
LETTER DESCRIBING THE STUDY TO  
PASTORS OF SELECTED CHURCHES

June 7, 1984

Dear Reverend,

As part of my graduate studies at Old Dominion University, I am researching the laity's expectations of Ministers in the Black Urban Church--particularly in the City of Norfolk, Virginia. Before commencing the study, I need your help and advice because of your expertise and experience as a pastor.

I would be grateful if you would allow me to speak to you personally about this project in order that a detailed explanation can be provided and specific measures outlined as to how I need your help on gathering the data.

I am scheduling a luncheon meeting on Wednesday, June 20, 1984 at the Hotel Madison in Dolley's Restaurant (Norfolk, VA) at twelve o'clock noon (12:00).

I really need your input; so I would be very grateful if you could be present. I promise a delightful lunch and a brief meeting.

Yours In Christ,

James H. Harris

RSVP - Regrets Only by June 15th  
(423-2315/423-8469)

JHH/vb

APPENDIX D  
PROCEDURE FOR ADMINISTERING THE SURVEY

## APPENDIX D

### PROCEDURE FOR ADMINISTERING THE SURVEY

One week prior to the administration of the questionnaire, the pastor will announce that on the following Sunday, he would like for each person to remain after church for approximately fifteen minutes to participate in a survey. The purpose of the advance notice is to minimize the element of surprise and to maximize cooperation. If persons are simply asked to remain after church for the specified time on the same day that the survey is to be administered, the respondent may exemplify a level of resentment or uncooperativeness that will affect his/her responses. The number of persons in attendance may be affected by the advance announcement. Nevertheless at the end of the service on the day that the survey is to be administered, the minister should indicate that the questionnaire will be systematically distributed to every nth person until a sample of fifty persons has been drawn. After actually administering the questionnaire, the persons who did not receive one can be thanked and dismissed. Persons with a questionnaire will then be asked to complete it without collaboration with anyone.

Finally, I will have an assistant to attend the worship service and to distribute the questionnaire, provide pencils and to collect, seal and deliver the completed questionnaires to me on the same day. The assistant will accommodate the pastor effectuating a smooth administration of the survey.

APPENDIX E  
LETTER REITERATING THE ANNOUNCEMENT

July 5, 1984

Dear Reverend,

This is to remind you that the announcement regarding the administration of the questionnaire which will require your members to remain after church for about 15 minutes, should be made on this coming Sunday, July 1984.

Again, I appreciate your assistance in this connection.

The announcement is as follows:

On next Sunday, July 1984, I would like for each of you to remain after church for approximately fifteen minutes to participate in a survey regarding laity expectations of clergy. Each of you will not be chosen. Those chosen will complete the questionnaire while the remainder of you will be dismissed.

Please feel free to elaborate upon the announcement if necessary in order that a maximum level of cooperation might be achieved.

Sincerely,

James H. Harris

JHH/vb

APPENDIX F  
TABLES OF STATISTICALLY SIGNIFICANT RELATIONSHIPS  
BETWEEN INDEPENDENT AND DEPENDENT VARIABLES



TABLE 27

RELATIONSHIP OF DENOMINATION AND RESPONSE TO: ORGANIZES GROUPS TO CHANGE CIVIL LAWS WHICH SEEM IN THE LIGHT OF SCRIPTURE TO BE MORALLY WRONG

	Highly Important	Quite Important	Somewhat Important	Undesirable	Detrimental	Reject Item	Does Not Apply	Row Total
African Methodist Episcopal	1	5	1	0	0	0	0	7
African Methodist Epis. Zion	9	3	7	4	1	1	0	25
Baptist	40	33	26	6	6	5	6	122
Church of God In Christ	27	17	6	7	0	4	6	67
Episcopal	10	12	5	3	0	2	1	33
Presbyterian	7	6	5	0	0	0	0	18
Lutheran	3	3	5	7	3	1	1	23
Disciple of Christ	9	14	11	5	2	0	2	43
TOTALS	105	93	66	32	12	13	16	338

Chi Square = 61.46095    Degrees of Freedom = 42    Significance = 0.0266

TABLE 28

RELATIONSHIP OF DENOMINATION AND RESPONSE TO: WORKS TO INTEGRATE PEOPLE OF VARYING EDUCATIONAL, ETHNIC, AND CULTURAL BACKGROUNDS INTO THE CONGREGATION

	Highly Important	Quite Important	Somewhat Important	Undesirable	Detrimental	Reject Item	Does Not Apply	Row Total
African Methodist Episcopal	2	4	0	0	0	0	1	7
African Methodist Epis. Zion	6	6	6	4	3	0	0	25
Baptist	60	17	26	5	6	3	5	122
Church of God In Christ	35	8	6	3	3	5	7	67
Episcopal	15	12	2	0	1	0	3	33
Presbyterian	11	5	1	0	0	1	0	18
Lutheran	4	6	6	2	3	0	2	23
Disciple of Christ	17	13	9	2	1	1	0	43
TOTALS	150	71	56	16	17	10	18	338

Chi Square = 73.10143

Degrees of Freedom = 42

Significance = 0.0021

TABLE 29

RELATIONSHIP OF DENOMINATION AND RESPONSE TO: HOLDS THAT THE CHURCH'S TASK OF PROCLAIMING THE GOSPEL BY PREACHING AND TEACHING OVERSHADOWS IN IMPORTANCE THE TASK OF HELPING TO ELIMINATE PHYSICAL SUFFERING OF PEOPLE

	Highly Important	Quite Important	Somewhat Important	Undesirable	Detrimental	Reject Item	Does Not Apply	Row Total
African Methodist Episcopal	3	0	2	0	2	0	0	7
African Methodist Epis. Zion	5	2	6	6	1	4	1	25
Baptist	30	17	24	21	14	4	12	122
Church of God In Christ	29	4	11	8	2	3	10	67
Episcopal	11	6	4	5	2	3	2	33
Presbyterian	5	1	2	5	4	1	0	18
Lutheran	3	4	5	3	6	0	2	23
Disciple of Christ	12	10	14	3	3	1	0	43
TOTALS	98	44	68	51	34	16	27	338

Chi Square = 68.82007      Degrees of Freedom = 42      Significance = 0.0056

TABLE 30

RELATIONSHIP OF EDUCATION AND RESPONSE TO: PRIORITIES IN USE OF TIME  
 INDICATE THE BELIEF THAT THE ONE AND ONLY WAY TO BUILD AN IDEAL  
 WORLD SOCIETY IS TO CONVERT EVERYONE TO CHRISTIANITY

	Highly Important	Quite Important	Somewhat Important	Undesirable	Detrimental	Reject Item	Does Not Apply	Total
Eighth or Less	1	0	4	1	1	1	0	8
Some HS or Trade	15	7	5	3	2	0	4	36
HS or Trade	25	18	10	8	2	6	2	72
Some College	30	15	27	3	10	5	6	96
College Graduate	10	15	14	2	3	5	4	53
Some Grad or Prof.	9	8	4	8	1	1	0	31
Seminary Graduate	1	0	0	0	0	0	0	1
Master's	4	6	3	4	2	0	1	20
Master's Plus	3	5	2	1	3	0	0	14
Doctorate	0	0	3	1	2	0	1	7
TOTALS	99	74	72	31	26	18	18	338

Chi Square = 77.546112      Degrees of Freedom = 54      Significance = 0.0192

TABLE 31

RELATIONSHIP OF INCOME AND RESPONSE TO: PRIORITIES IN USE OF TIME  
 INDICATE THE BELIEF THAT THE ONE AND ONLY WAY TO BUILD AN IDEAL  
 WORLD SOCIETY IS TO CONVERT EVERYONE TO CHRISTIANITY

	Highly Important	Quite Important	Somewhat Important	Undesirable	Detrimental	Reject Item	Does Not Apply	Row Total
Under \$3,000	10	4	6	0	0	0	0	20
\$3,000- \$5,999	2	2	1	0	0	1	3	9
\$6,000- \$8,999	5	5	1	1	2	1	0	15
\$9,000- \$11,999	6	6	6	1	1	0	3	23
\$12,000- \$14,999	9	8	5	8	5	2	1	38
\$15,000- \$17,999	9	6	8	6	1	1	0	31
\$18,000- \$20,999	14	5	3	2	0	3	3	30
\$21,000- \$23,999	6	10	7	4	2	2	0	31
\$24,000- \$26,999	6	6	7	2	4	3	1	29
\$27,000- Up	32	22	28	7	11	5	7	112
TOTALS	99	74	72	31	26	18	18	338

Chi Square = 72.56199

Degrees of Freedom = 54

Significance = 0.0467

TABLE 32

RELATIONSHIP OF OCCUPATION AND RESPONSE TO: WORKS TO INTEGRATE PEOPLE OF VARYING EDUCATIONAL, ETHNIC, AND CULTURAL BACKGROUNDS INTO THE CONGREGATION

	Highly Important	Quite Important	Somewhat Important	Undesirable	Detrimental	Reject Item	Does Not Apply	Row Total
Clerical	19	8	4	2	2	3	1	39
Craft Worker	18	9	10	1	1	0	1	40
Laborer	8	3	7	0	0	1	3	22
Operative	9	5	7	4	1	0	0	26
Household Worker	13	8	5	5	5	3	4	43
Professional	43	19	12	3	3	2	3	85
Manager	8	1	3	0	1	0	1	14
Sales Worker	11	1	1	0	1	1	0	15
Service Worker	4	1	2	0	1	0	3	11
Technical	17	16	5	1	2	0	2	43
TOTALS	150	71	56	16	17	10	18	338

Chi Square = 76.66296

Degrees of Freedom = 54

Significance = 0.0230

TABLE 33

RELATIONSHIP OF OCCUPATION AND RESPONSE TO: ACQUAINTS SELF WITH THE HISTORY AND ASPIRATIONS OF MINORITY GROUPS AND OTHER OPPRESSED PEOPLE

	Highly Important	Quite Important	Somewhat Important	Undesirable	Detrimental	Reject Item	Does Not Apply	Row Total
Clerical	15	5	6	5	3	3	2	39
Craft Worker	13	8	12	4	0	2	1	40
Laborer	11	6	1	0	1	1	2	22
Operative	9	8	6	1	1	1	0	26
Household Worker	13	5	3	11	3	6	2	43
Professional	35	23	17	4	1	0	4	85
Manager	4	7	2	0	1	0	0	14
Sales Worker	4	5	3	1	0	2	0	15
Service Worker	3	2	2	2	1	0	1	11
Technical	13	13	9	6	1	0	1	43
TOTALS	120	82	61	34	12	16	13	338

Chi Square = 73.34665      Degrees of Freedom = 54      Significance = 0.0410

APPENDIX G  
THE THREE CORE CLUSTERS AND THEIR PROFILES  
FROM THE NATIONAL STUDY BY ATS



TABLE 5-16  
**Core Cluster 16: Active Concern for the Oppressed**  
(knowledgeably and earnestly working in behalf of minority and  
oppressed peoples)

<i>Load</i>	<i>Item No.</i>	<i>Item</i>	<i>Mean</i>
.64	155	Works toward racial integration in the community	1.138
.59	161	Uses authoritative information and facts to meet racism and prejudice in congregation and community	1.326
.54	129	Works to integrate people of varying educational, ethnic, and cultural backgrounds into the congregation	1.502
.54	157	Acquaints self with the history and aspirations of minority groups and other oppressed people	1.168
.45	160	Makes individuals aware of their possible part in causing world poverty	1.163
		* * *	
.45	148	Recommends that the parish cut off financial support for institutions (hospitals, missions, etc.) that discriminate against minorities	-0.166
		<i>Grand mean</i>	1.12

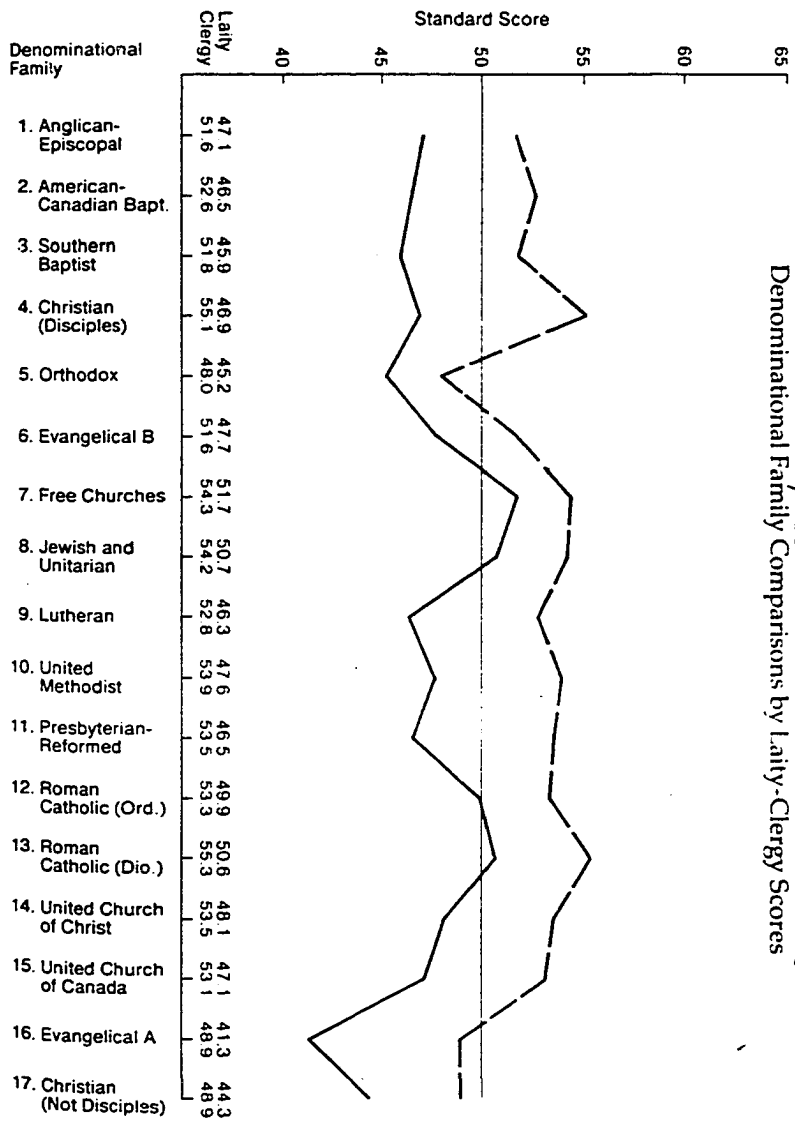


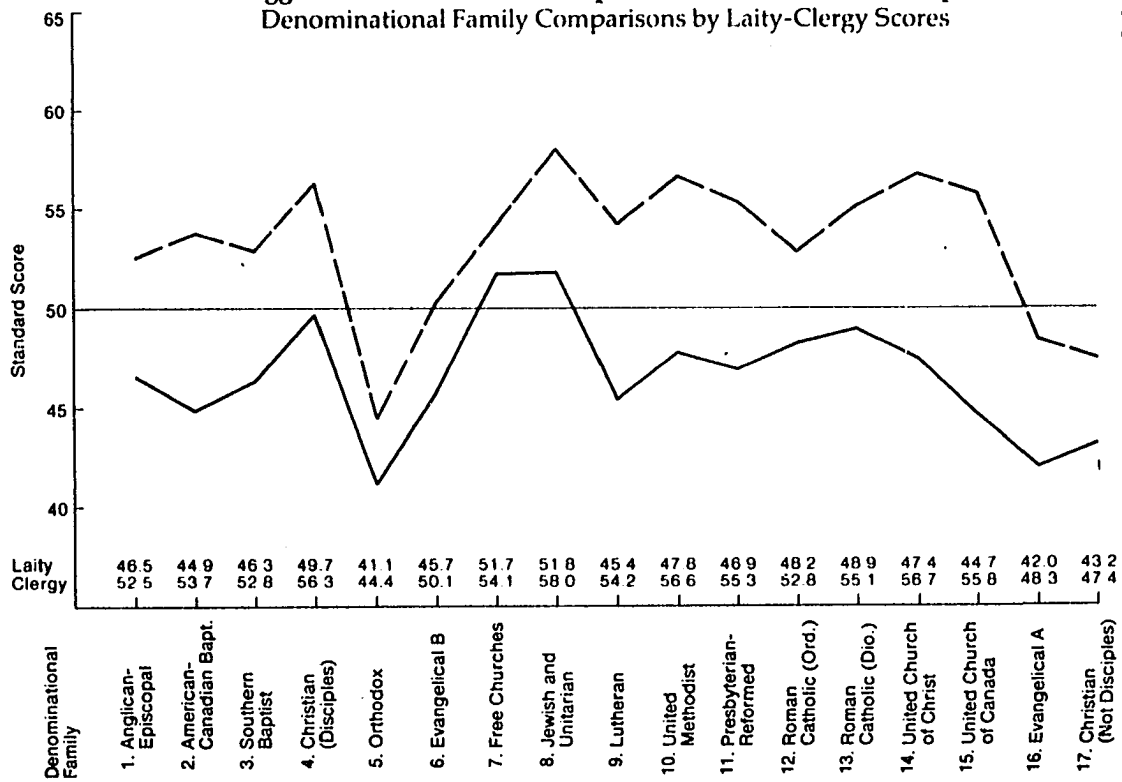
FIGURE 5-16  
Active Concern for the Oppressed (Core Cluster 16, Total Group)  
Denominational Family Comparisons by Laitly-Clergy Scores

Laitly ———  
 Clergy - - - -  
 Interaction probability = 0.19  
 Family probability = 0.000012  
 Laitly-clergy probability = 0.000007  
 Family in *italics* differs significantly  
 (0.001) from families listed after it  
 5-13: 7-16; 8-16; 10-16;  
 11-16; 13-16; 17

**TABLE 5-18**  
**Core Cluster 18: Aggressive Political Leadership**  
 (working actively, sometimes using the pressure of community groups, to protest and change social wrongs)

<i>Load</i>	<i>Item No.</i>	<i>Item</i>	<i>Mean</i>
.65	128	Insists that political struggle is a rightful concern of the Church	0.146
.64	119	Participates in an effort to remove an incompetent or ineffective official from school, church, union, or government	-0.328
.63	117	Speaks from the pulpit about political issues	-0.148
.63	142	Uses principles and methods of social organization for political change	-0.660
.62	115	Organizes groups to change civil laws which seem in the light of Scripture to be morally wrong	0.504
.62	124	Encourages nonunion laborers to organize	-1.640
.61	143	Is willing to risk arrest to protest social wrongs	-0.730
.61	136	Works to make sure that all people are free to buy property in areas of their choice	-0.748
.58	130	Pressures public officials on behalf of the oppressed	0.122
.57	137	Organizes study groups in congregation or community to discuss public affairs	0.024
.57	151	Organizes action groups in the congregation to accomplish directly some political or social goal	-0.432
.51	122	Declares a willingness to run for public office in the community (school board, city council, etc.)	-0.904
		* * *	
.49	126	Takes an informed position on controversial community issues	1.235
		<i>Grand mean</i>	-0.32

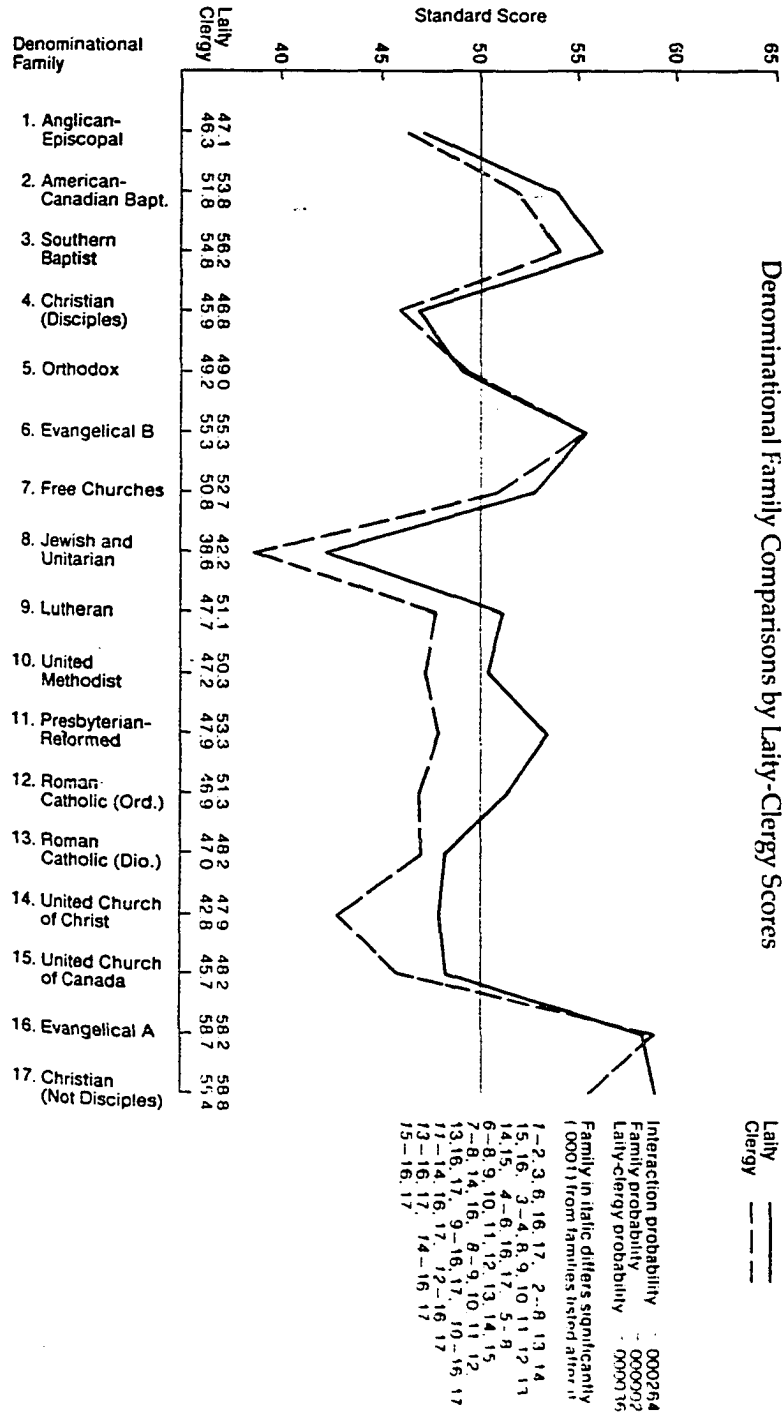
**FIGURE 5-18**  
**Aggressive Political Leadership (Core Cluster 18, Total Group)**  
**Denominational Family Comparisons by Laity-Clergy Scores**



**TABLE 5-19**  
**Core Cluster 19 Precedence of Evangelistic Goals**  
 (strong belief that efforts for the betterment of society are of minor importance by comparison with the evangelization of all humankind)

<i>Load</i>	<i>Item No.</i>	<i>Item</i>	<i>Mean</i>
.67	134	Holds that the church's task of proclaiming the gospel by preaching and teaching overshadows in importance the task of helping to eliminate physical sufferings of people	-0.554
.67	135	Frequently approaches strangers to ask about the condition of their souls	-1.177
.61	123	Priorities in use of time indicate the belief that the one and only way to build an ideal world society is to convert everyone to Christianity	-0.508
.56	121	Insists that clergy should stick to religion and not concern themselves with social, economic, and political questions	-1.178
		<i>Grand mean</i>	-0.94

FIGURES 5-19  
Precedence of Evangelistic Goals (Core Cluster 19, Total Group)  
Denominational Family Comparisons by Laitly-Clergy Scores



APPENDIX H  
EXAMPLES OF INSTITUTIONAL RACISM REGARDING INCOME,  
PER CAPITA INCOME, UNEMPLOYMENT AND TYPES OF JOBS  
HELD BY MINORITIES

TABLE 18

## INCOME

Median Income,  
Sex and Race, 1983

All adults with income:

Sex	White	Black	Hispanic
Male	\$15,401	\$8,967	\$11,278
Female	6,421	5,543	5,402

All adults working full-time, year round:

Sex	White	Black	Hispanic
Male	\$23,118	\$16,410	\$16,389
Female	14,677	13,000	11,874

Source: U.S. Census Bureau

Income, 1982

Hardly Proportionate

% of U.S. Population	% of Total Household Income Received
White (non-Hispanic) 78.0%	87.0
Black 12.5%	6.9%
Other 2.5%	2.3%
Hispanic* 7.0%	3.8%

\* Hispanic people may be of any race

Source: U.S. Census Bureau, telephone, Sept. 1984 and  
Department of Commerce



TABLE 19  
PER CAPITA INCOME, 1982

White	\$9,527
Black	5,360
Hispanic	5,548

SEX, RACE AND HIGH INCOME, 1982

Percent of Persons 14 Years or Older Earning \$25,000 or More:

Male White	25.2%	Female White	4.1%
Male Black	10.8%	Female Black	2.5%

TABLE 20  
 UNEMPLOYMENT  
 Rates, Race and Age, May 1984

Whites	6.4%
Blacks	15.8%
Hispanics	10.5%
White Teenagers	16.2%
Black Teenagers	44.1%

Source: U.S. News and World Report, 6/11/84

RACE, SEX, EDUCATION AND UNEMPLOYMENT, 1982

The unemployment rates for college graduates were:

White Males	1.6%	White Females	2.4%
Black Males	5.5%	Black Females	3.1%
Hispanic Males	3.8%	Hispanic Females	2.8%

TABLE 21

TYPES OF JOBS

Where Do Minorities Work? 1982

Nationwide Industry	Officials % Manager	% Black Laborers	% Black Service Workers	% Hispanic Officials % Managers	% Hispanic Laborers	% Hispanic Service Workers
Motion Pictures	4.6%	20.3%	10.9%	2.6%	9.7%	5.9%
Communi- cations	7.0%	10.1%	30.0%	2.8%	7.8%	6.7%
Special Trade Contr.	2.1%	25.0%	22.4%	1.9%	13.7%	7.9%
General Bldg. Contractors	1.9%	25.6%	25.3%	2.3%	14.5%	13.0%
Apparel & Textile	4.2%	18.6%	22.3%	3.8%	12.8%	8.9%
Air Transport	3.8%	27.7%	13.8%	1.3%	15.0%	5.9%
Security/ Comm. Broker	3.7%	16.5%	21.3%	3.1%	7.1%	6.0%
Hotels & Lodg. Places	7.9%	23.5%	21.9%	4.9%	27.5%	17.5%
Legal Services	6.5%	39.3%	35.8%	1.8%	32.1%	13.9%
Summary of All Indus.	4.3%	18.7%	21.8%	2.4%	12.5%	8.4%

Source: Equal Employment Opportunity Analysis Reports, 1982.

## AUTOBIOGRAPHICAL STATEMENT

James H. Harris was born June 6, 1952 in Chesterfield County, Virginia. He holds the Bachelor of Science degree in Business Administration from Virginia State University, Petersburg, Virginia (1974); the Master of Divinity degree from the School of Theology, Virginia Union University, Richmond, Virginia (1976); and, the Master of Arts degree from Old Dominion University, Norfolk, Virginia (1981).

Mr. Harris was licensed to the ministry in 1974 and ordained two years later to become Pastor of Mount Pleasant Baptist Church, Norfolk, Virginia where he has served for the past nine years. He is a member of the General Board of the Baptist General Convention of Virginia and serves as Chairman of the Education Committee of the Tidewater Metro Baptist Ministers Conference. Also, he serves as Chairman of the Norfolk Coalition for Quality Public Education and is active in other civic and community organizations.

Mr. Harris has been a doctoral fellow at Old Dominion University and is a member of Pi Alpha Alpha National Honor Society for Public Affairs and Administration. He is also a member of the Tidewater Chapter of the American Society for Public Administration and the Conference of Minority Public Administrators. Mr. Harris is also listed in Who's Who In Religion, 3rd edition.