

PROJECT ESSAY

The Building of Young Adult Fellowship

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Groups in the Black Church

Submitted in Partial Fulfillment
of Requirements for the Master
of Religious Education (MRE) de-
gree

Submitted By

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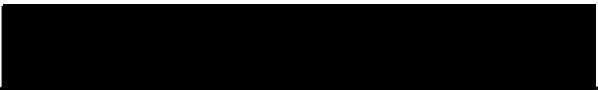
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AUTOBIOGRAPHY

I was born on August 20, 1941 at Supply, Virginia. My high school education was received at Essex County High School in Tappahannock, Virginia. I graduated in 1959 and entered Virginia Union University the following Year. After several years there, I entered the United States Air Force and after four years was discharged honorably. I continued my education at Syracuse University and in 1972 received a Bachelor of Science in Business and Economics. In 1975, I felt the urge to further my education and entered The Interdenominational Theological Center where I am studying religious education.

VOCATIONAL OBJECTIVE

My vocational objective is concerned with working as a director of Christian education for a cluster of churches within a given locality. By using this method I believe that the financial burden will be less strenuous on individual churches. Also, since there are a few trained Christian educators in the Black church, it gives opportunity for the church to make greater use of its limited resources in terms of utilizing the available personnel.

RELATIONSHIP BETWEEN VOCATION AND THIS PAPER

The relationship between my vocational objective and this paper is that I plan to use in practical situations the information that was gained through research, planning, and experience while completing my studies at The Interdenominational Theological Center. The work that I am about in this paper is not just for purposes of academic pursuit, but will be used rather as an instrument that will be of help in the pursuit to further Christian education in and among Black churches.

INTRODUCTION

STATEMENT OF PROBLEM

Many Black Baptist churches have been unduly slow in realizing and implementing the necessary kind of Christian education programs that would be an asset to the particular church and community at large. There is a need to expand the present day trend of Sunday School and Baptist Training Union into a more inclusive program that will meet the varying needs of the church and the community. There are three reasons why I have drawn the inference made in the first statement. These reasons are: 1) a survey that I made in the city of Atlanta; 2) information as published by The National Baptist Publishing Board in 1972, edited by Riggins R. Earl, Jr. ¹; and 3) personal observations that I have made in areas that I have worked. The results of the survey mentioned above will be shown in an appropriate setting later in this paper.

Those Black churches which are not stepping to the tune of the need that exist today would do well to start about the business of addressing the task that will make religion real to Black people. In order to address the task of energizing a successful program of Christian education, a change in means and modes may be necessary. However, in making changes, N. E. Douglas, author of Teaching in the Church has indicated 'that there may be a clash between the new and the old when an Agent of change and keepers of the status quo meet.'² Even in the face of such a meeting, the church cannot stand idly by

while new experiences usher in a new day.

STATEMENT OF PURPOSE

The purpose of this paper is to show the importance of meeting the needs of a particular group within the church. This will be done by employing a particular model to illustrate several of the principles involved as it relates to meeting such needs. The model involved will be known as a "Young Adult Fellowship Group". The use of such a model will be threefold in nature. It will be designed to show what is necessary in order to:

- 1) organize such a group;
- 2) build such a group; and
- 3) keep alive such a group.

The principles involved will be seen by examining some of the various tools and techniques that are available to the Christian educator. With the use of such tools and techniques, it will be further seen how such a program can make religion more relevant to the young adults as they grow and become aware of God's redeeming love as revealed in Jesus Christ.

LIMITATION OF THIS STUDY

The tenor of this paper will reflect an outlook primarily from a Baptist point of view since the greater part of my experience has been that of Baptist orientation. However, it is not the intention to single out this denomination as having or holding the final authority for Christian teaching

nor is it the intention to relegate the discussion for benefit of the Baptist denomination only.

Because of the broad area that Christian education covers, I have chosen to deal specifically with organizing, building and keeping the young adult fellowship group alive. In this study, the group includes persons between the ages of 18 to 30. No effort will be made to deal with types of ministries such as inner city, vocational or other such types of ministries. Since I am a member of the True Light Baptist Church in Atlanta, I have chosen this church to serve as the base for implementing a program of Christian education as it relates to building a young adult fellowship group.

STATEMENT OF METHODOLOGY

The method of research has taken the form of interviews, observations, surveys, projects and study of related literature on theories and principles of Christian education. This paper has grown primarily out of practical experience at the local church as indicated in the above statement.

DEFINITION OF PRINCIPLE TERMS

Fellowship group is an organized group of young adults, who have a common interest under God to develop a program of Christian education and help carry out the mission of the church. This mission as it relates to the church will have its roots in and out of a black experience.

Persons from this group will serve as the foundation for organizing and propagating as well as a motivating force for other areas in the church as it moves towards a goal of spiritual fulfillment.

PART I

I. What is Christian Education?

Christian education is the educational ministry of the church. The New Testament describes the process as the "ministry of reconciliation." Paul writes to the Corinthians that it is the doing of God, "who through Christ reconciled us to himself and gave us the ministry of reconciliation" (II Cor.5:18).

This ministry is many-faceted. It includes the telling of the gospel to mankind, the cultivation of worship, deeds of mercy and works of love, efforts of Christians to live as citizens of God's kingdom while they are citizens of the kingdom of this world, the education of the faithful and of humanity to the meaning of God's activity in the world.³

The central thrust of Christian education has as its focal point the life of the community of people responding to God's deed in Christ and to God's continuing activity in the world. Therefore, Christianity is not a package of ideas and beliefs that once descended from the clouds. Nor is it a philosophy that any intelligent individual might think up for himself. But rather it can be said to be an effort to introduce persons into the life and mission of the community of Christian faith.⁴

There are three major components in understanding Christian education. These components are:

- 1) learning to participate in the Christian community and its way of life;
- 2) appropriating the Christian heritage;

3) training for mission.

It is in Christian education that all three time spans are included. These time spans are:

- 1) Christian education as it relates to the present;
- 2) the impingement of the past as it relates to the present; and
- 3) the concern for the future as it influences our⁵ purpose and expectation in life.

As in most disciplines, there must be a base or foundation on which to build. In Christian education there are five such foundations which are:

- 1) theological foundation;
- 2) psychological foundation;
- 3) philosophical foundation;
- 4) sociocultural foundation; and⁶
- 5) dialogical foundation.

II. The Nature of Christian Education in the Black Church

The nature of Christian education in the Black church from a historical prospective as it relates to the early experiences of Black people in America have a significant bearing on how Christian education is viewed in the church today. John A. Blackwell, author of Black Church and Black Experience, indicates that "from the outset Black people came to this country both as free men and as slaves. The effects of the latter surfaced the need for a Black church in America. Before slaves came to America, most Africans had a tribal religion. African beliefs centered around the concepts of God in nature, good and evil spirits, magic, and "ancestor worship." Protestant churches in North America made it very difficult for the African religions to prevail, in fact, slavery put an end to some of the religions because African rituals were forbidden. The use of drums was banned because some slaves owners feared that drums would be used to send messages and create a rebellion."⁷ It is interesting to note that whatever spiritualism there was, with its very transparent coat of white Christianity, later gave way to what is now called "black Christianity".⁸ This loss of a national religion, without a doubt led to a real need for a black church as an institution for black people everywhere.

The nature of Christian education as it revolves around the role of the black preacher in the black experience is perhaps one of the greatest motivating forces in leading men

and women to realize that they had someone that they could rest their troubles with in times of unfortunate circumstances and cruel realities. The black preacher was right in the middle of survival under impossible circumstances. In spite of all the handicaps the black preacher appeared again and again through the history of America providing black people with the strength of dignity and with messages from God.⁹

There were other events that occurred before the American Revolution which helped to spread some Christianity among blacks. A religious revival, commonly called the "Great Awakening", took place from Maine to Georgia, touching the lives of many blacks. Slaves were drawn mostly to the Baptist and Methodist churches because of the uncomplicated form of worship and the lack of irrelevant rituals the blacks found there. The camp meetings gave the slaves a certain amount of solidarity and provided a much needed emotional outlet for the oppressed and enslaved people. The need for a black church was much in evidence. But God had his own time and place for this to happen.¹⁰

The nature of Christian education as it relates to organizing the black Baptist church can be seen in the action of the year 1774, when the first black Baptist church was organized at Silver Bluff, South Carolina. The organizing was the results of a break from the white church because white evangelists did not meet the needs of black people.

It was apparent that the black man had discovered that he, as a person who happened to be black, was worth more than he had been led to believe. This knowledge served as a freeing agent, such that he could be real in life on any¹¹ and all levels.

It is at this point that consideration is given as to why many black churches have been unduly slow in realizing and implementing the kind of Christian education program that is meaningful to the community. One major reason is the way in which the Baptist denomination is constructed. Each Baptist church is an individual body designed to function independently of any authority having direct control over its affairs. Thus a church might attend a convention, but still not avail itself to update church operations. Thus one can find Baptist churches in the same locale with varied arrangement of worship and orders of service.

The nature of Christian education as it relates to miseducation or lack of education has its sink-point at the level of leadership. It is at this point that many black Baptist churches fail to move with the time because there is lack at the level of education among leadership. There are only a few black Baptist Churches operating a viable educational program. The majority of black Baptist churches have a Sunday School as the major educational program, while a few still maintain a Baptist Training Union. The system of teaching in both of these organizations has not changed very much since

its inception. The only major tool changed has been the literature that is used. Even in this area, because of certain ideas and feelings among the International Sunday School Congress, certain symbols in respect to the Bible such as Heaven and Hell are no longer subject to be dealt with in these organizations.

The nature of Christian education at the local level can be seen in a survey that I conducted in the city of Atlanta among sixteen black Baptist churches. (Appendix A) During the month of October 1975, I conducted a sample survey in order to determine to what extent young adults were incorporated into the Christian education program of the church. The survey took the form of personally contacting and setting up appointments with the pastors of the different churches. There were seven questions in the questionnaire. (Appendix B) Some significant results of the survey reflected a rather pathetic outlook among some of the clergymen.

——Below are some of the results of the survey:

- 1) 4 of the 16 churches saw no need for an educational program apart from Sunday School and the Baptist Training Union;
- 2) 12 of the 16 churches had no organizational program established for young adults in the area of Christian education but did see need;
- 3) 3 of the 12 are making efforts to establish a Christian education program for the young adults.

These few statistics demonstrate a real need for the black Baptist churches to re-examine and re-evaluate their present program for the future church. In the first group of statistics of those in my survey demonstrated a lack of understanding as to what a Christian education program might be about. This brings us to the next point as to the task involved in Christian education as it relates to the young adults.

III. What Christian Education should be about as it relates to Young Adults.

In brief, a Christian education program as it relates to young adults has the task of developing ministries with blacks in the area of liberating the souls of men from sin and the oppression of physical, political and social bondage. For the blacks the church has been the supportive institution in the community in an unsupportive society.¹²

Another task is to develop an educational program with a strong Biblical foundation that will serve as a point for departing into other areas of need. Williard A. Williams, author of Educational Ministries with Blacks, says that "Christian education is believed by some to be an isolated, specialized unit. Such specialized functions do not accomplish adequately the purpose for which Jesus Christ came into the world. The Great Teacher came to serve persons in every station or position in life."¹³ Thus the church's Christian education program should be flexible in order to keep abreast of a dynamic and changing society. In such a program the young adults cannot be left out.

The author of this paper feels strongly that the young adults in the church can best serve in the capacity of forming the hub for a successful ongoing Christian education program. This is not to exclude "good counsel" from older adults. Such a program would not only meet unmet needs among young adults

in the church, but would provide a vehicle by which young adults might participate more fully in the direction in which the local church should go. In many of the black Baptist churches there has been little attention given to this group in terms of attaining meaningful goals as it relates to church activities. Thus a strong program of fellowship for young adults would provide much of the life and vitality that is needed in the weak and/or ineffective ministry existing among the young adults in the church. Therefore, the author of this paper feels that there is a need for a more directed program of fellowship designed to meet the needs of young adults in the church.

PART II

IV. The Need and Place for Fellowship of Young Adults in the Church's Christian Education Program.

There appears to be no secret that the one age group and population with which the black church is least effective is that of the young adults. Persons in the general age category of eighteen to thirty are most conspicuous in the church by their absence. There are few studies to substantiate this, but general observation of the absence of young adults in most local congregations is too visible to be ignored.

In making such an observation it is important to note that there are few specific programs and ministries in most local churches for young adults. Those who attempt to investigate the possibility of obtaining literature for blacks will notice that there are few curriculum materials and printed resources available for young adults groups to study. There may be several reasons why such a statement above has a high degree of accuracy. These reasons may be: 1) assumption that the interest and concerns of young adults are the same as the senior high youth or of older adults and that no special material are needed; 2) perhaps the market for such materials is too limited and that there are not enough young adults in the church to warrant special ministries and programs for them. Which ever reason is the problem, it initiates a vicious circle which goes around and around, because there are too few young adults to have materials

and programs and too few materials and programs to have young adult fellowship groups in the church. Mr. Prunty, one of the writers for the Christian Leadership magazine, takes the point a step further. He says, " In a real way, there is no place for young adults in the church. One young adult a few years ago described his place in life and the church as 'that awkward age'. There are few local churches that have many persons under thirty who are serving in key positions of influence and

responsibility." ¹⁴ Thus it can be readily seen why many young adults feel there is no place of importance for them in the life of the church except perhaps singing in the choir. There are many church leaders with the feeling that there are no young adults who are willing to really want to become involved. With such an attitude towards the importance and place of young adults in the church, it is then not hard to see why there are few successful young adult fellowship groups in the church.

The lack of programming for this group of people tend to give grounds for the exodus from the local church. This is a major factor for underdeveloped and undeveloped leadership among young people in the black church.

Studies conducted by Dr. Benjamin Perkins, Sr., author of Black Christian Tragedies, show that in the black communities there are few church-sponsored programs for the guidance of the young blacks, for adult education in Christian living, for health and cultural improvements or for help in occupational

skills and placement. These are a few of the areas of service in which the church could help black young people gain a fuller and richer life. But the black Christian church is handicapped by an inadequately trained ministry, it falls short of this kind of service to its membership.¹⁵ Research figures reveal that only two out of every twenty black men entering the ministry have had seminary training.¹⁶ This shows that over half those entering the ministry each year are professionally unprepared. The question that comes to mind is - can untrained leaders develop an adequate Christian education program, the kind of intensive service programs needed for the development of a handicapped people and its culturally deprived youth and young adults? If the church is to be effective today as well as tomorrow, there will need to be a trend started in the direction towards developing a ministry that is meaningful for the total church.

V. Why there is a Lack of Programs for Serious Fellowship.

As we examine another aspect of the problem relating to young adult fellowship programming in the church, a very important question comes to mind- WHY? The real question might be, does the church care about black young people? Does the church have a message for the Now generation? When these questions are answered, then we might understand why most churches lack programs for serious fellowship.

The Christian church will not admit that Sunday School, and training unions are not enough, particularly, within the framework of an antiquated training system. This is not to indicate that they are not important. For indeed, they are two of the important educational agencies of the black church. In the past they were adequate. They imparted Bible knowledge and training in Bible study on a limited basis. In their day they were two of the most significant parts of the black church's total ministry. But today, black young adults are better informed about the world and more directly influenced by it, than the generations before them. They know the popular entertainers, show business personalities, movie and television stars better than the world's Christian leaders, Bible heroes, and great leaders of the Christian faith.

These reasons make the one-hour Sunday church school and training union hour totally inadequate. These two educational areas need to be augmented by a well-developed Christian

educational teaching ministry. The black Christian church's worship service, club auxiliaries, vacation Bible school, the choirs, usher boards, junior officers and youth church all contribute to the church's overall Christian educational effort. They help to make and carry out a church program. But even this dedicated effort is not enough for our space age young people. They must have more — a total Christian education program that teaches about and meets the human needs of black young adults.¹⁸

As we look at the black church's Christian education program, we find that there are several basic reasons why there is a lack of serious fellowship groups in the church. Perhaps, the lack of understanding and training in the area of Christian education is the number ONE factor. Emphasis seems to be out of focus in relation to what is needed for effective programming in the black church. Lead members will often place money as the prime objective over the cost of saving lost sheep. The question — "How much will it cost us?" is always asked before the question, "What is the program about?"

The second reason for the lack of a good fellowship program is the scarcity of trained Christian educators. Sufficient emphasis has not been placed at the point of urgency. But schools and churches have been quiet in the area of recruiting persons for this very important position.

The final factor for few fellowship programs can be attributed to the misunderstanding as to where the

Christian educator and his program belong in relationship to the theological curriculum. In the past the church apparently placed this subject in the education rather than in the theological curriculum because it was not clearly defined.

Therefore, based on these factors, it is of prime importance that all institutions give proper place to the position of the Christian educator and his program. For it is also the task of the Christian educator to help carry out the mission of the church.

PART III

VI. What is a Young Adult Fellowship?

In the statement of Definitions of Terms a brief definition was given of a fellowship group. In this section the author wishes to present a broader view of such a group in the church as it applies to young adults. Perhaps the best approach to arrive at what might constitute a young adult fellowship group is to employ a definition as composed by a group that is actively engaged in carrying out such a fellowship group plan. This group is known as The True Light Baptist Church Young Adult Fellowship Group. At the time of this writing, the above group is using the following as the definition and purpose as guide line which read as following —

The purpose of the Young Adult Fellowship Group of True Light Baptist Church, Atlanta, Georgia.

Definition: The Young Adult Fellowship Group is an organized group of young adults, who have a common interest under God to develop a program of Christian education as well as to provide an opportunity for the common expression of religious convictions through group meetings and Christian activities.

Purpose: The purpose more explicitly stated is a program designed to:

- 1) help carry out the mission of the church;

- 2) provide opportunity for meaningful ways of finding and giving relevance and dignity in selfhood as the group seeks to search, find and give meaning to life in the realm of spiritual fulfillment;
- 3) raise our conscious level toward the task of freeing black men's soul from sin and their bodies from physical, political and social bondage as persons are moved to achieve their full humanity through enlightenment and action; and
- 4) provide Christian leaders in all areas of the church community.

The young adult fellowship provides an opportunity to fulfill the need for togetherness. This is to be seen in study, worship, service, and social action. Thus, fellowshiping lends itself towards developing the total person within the framework of the church's ministry.

In this paper I have sought to help fill the void in church's Christian education ministry by organizing and developing a program designed specifically for young adults. This type of program does not exist in any of the black Baptist churches within this general locale, certainly not in operation at those churches that underwent the survey. This is an experimental program using a small church (membership 125) as a

base to determine if such a program is feasible. The following section will outline the procedure used in the development of such a program.

VII. Procedure for Organizing and Developing the Young Adult Fellowship Group.

In this section of the paper, I propose to show how the fellowship group was organized in a step by step operation in the local church already mentioned. Because the author was a newcomer to the church community, it took some time to establish a proper relationship between the pastor and members in leadership positions. These steps are listed in the order that they were performed:

1. Evaluated the existing educational program which included only a Sunday School - there is no assembly for weekly teachers meeting to discuss the main thrust of the Sunday School lesson.
2. Observed and noted view points from members not in leadership positions - this included asking tactful questions without the appearance of imposing a threat to existing conditions.
3. Visited the homes of several of the more influential officers to listen to them and get their views concerning various matters of the church.
4. Visited the Sunday School Superintendent to get a feel of ideas from her and also exchanged other ideas concerning the educational program for the church. This task was easy in that she appeared to be attuned to some of the needs of the church.

5. Tested the tenor of several young adults in the church to see what needs and desires might be unfulfilled in their church relationship.
6. Finally, I visited the pastor's home to get his side of the church's picture by asking certain questions that did not pose a threat to his position. Example:
How do you see the church ten years from today ?
7. A small group of young adults met on an informal occasion to discuss: 1) What they would like to see; 2) What they would like to do; 3) How they could best implement a program that would interest other young adults with similar needs and concerns.
8. Met with the board of deacons and pastor at general meeting to get their approval for organizing the group;
9. A group of young adults met to discuss ways and means along with setting dates for fellowship meetings - each 2nd and 4th Sunday in each month at 5:00 p.m.
(Appendix D represent' outline followed).
10. (Appendix C questionnaire administered at second meeting - and officers elected).

PART IV

VIII. My Experience and Understanding of Keeping Fellowship Groups Alive.

As in any worthwhile on going church group, it is not enough just to organize but to keep it going as well. Thus in this project, the experience of keeping the group alive and growing has been a challenging undertaking. This experience has been predominately from an experiential view. I have made practical use of the tools, plans, and techniques that I have been exposed to in my studies here at The Interdenominational Theological Center (I.T.C.). However, some of my experiences have been by trial and error. In this project, I found that there were times when the various plans needed alteration and new alternatives pursued.

One of the first problems that I found associated with this endeavor was the need to convince the official staff of the real need for such a program. One of the first questions that was asked, who is to pay for the materials and equipment that will be needed to operate such a program. To respond positively to such a question appeared to be the easiest mode for the progressive realization of a fellowship group. This placed the responsibility at the heels of the fellowship group. This kind of responsibility does have certain advantages which include:

1. opportunity for the group to raise its own money;

2. determination of how much, when, and where the money is to be spent;
3. allowance for greater independence.

These are factors that lend themselves towards building a team spirit and also a sense of achievement among the group members. Money is a key factor to be used in rounding up interest within a group. Most people are interested in having a say as to how the money is to be used. This helps to keep the group alive.

Another factor that contributes to the interest of the group is the sense of self-rule. The group exercises total responsibility for setting up rules and guide lines for operation. Here it is on a small scale that members of the group learn many fundamental aspects of leadership as well as participate in group activities that affect others. Example of such a contributing factor - is the setting up of criteria that will determine what discussion topics have real value for them. Another example is, how much time and money is to be allotted to a specific project. Each of the above examples provide a certain amount of interest that contribute toward generation of interest and life within the group.

I have also found that youth and young adults have a greater amount of respect for their own designated leaders than for those who are chosen for them. There appears to be more seriousness among group members as a results of such a selection. The selection of a strong leader tends to have a direct bearing

upon the response that the group can command from both the young as well as the older members of the church when there is a call for support. A positive response as a results of such support creates a sense of stability within the group.. Stability because of good leadership fosters a good sense of security, thereby, produces a factor that enables the group to remain alive.

IX. How Young Adult Fellowship Groups can be made Effective.

The effectiveness of any organization can be enhanced by avoiding a repetition of previous mistakes. It is possible that mistakes can fog and dull some of the hopes and expectations of the group. One such mistake can be the choice of lead speakers that are called upon to conduct discussion topics for the group. I selected one of the most, supposingly, outstanding officers of the church to cover a specific area of study that was of great interest to the group. The speaker failed in his approach to addressing the issue assigned to him. The results was a let down for the group, a reduction in esteem for him among the members of the group, and a sense of insufficiency on the part of the official. The group requested that he "not" be chosen again as a discussion leader. In an attempt to evaluate that particular situation, I believe that one positive attribute made its appearance which will be mentioned in the following statement.

The sense of pride based on a false front was allowed to be uncovered before all who were present. The man became the issue, rather than the topic to be discussed. For he opened up the discussion with the question, Do you know anything bad about me ? The topic should have been the Church Covenant and Discipline. For a man about seventy years old, this experience created something of a shock to what appeared to be a secure life. Such an experience for a Christian director, immediately, put him at a decisive advantage or in the eyes

of such a person, who is considered a pillar of the church. The primary lesson to be learned from this experience is never present a person for discussion purposes at your introductory group meeting. If you are new in the church field, you should lead the discussion personally. The results for not leading your introductory group meeting discussion could be a reduction in future attendance. Incidents like the above would have the opposite affect of keeping fellowship groups alive.

A factor that does work well for fellowship groups in the black church is that of program variation. It is important for the director to change the format of the group meeting as often as possible to prevent a somewhat stagnant and dissatisfactory experience for fellowship meeting. Example of such variation in program might take the form of using films, records, and outside speakers. Our fellowship group made use of Gwen Mosley services one second Sunday afternoon. This program related very well to the group because they could identify with the person, thereby, making it possible to accept the experience that she related concerning Africa. This was a very fruitful experience for both Gwen and the group. It is these kinds of experiences that help to keep the fellowship groups alive in the black church.

Conclusion: The need to keep fellowship groups alive and growing can not be overemphasized, because it is in the togetherness that the black man and woman will be liberated. Fellowship provides the opportunity for strength through unity. A unity that has its foundation at the church level with Jesus Christ as the example as well as the source of power for overcoming.

Why will the program work? It will work because:

- 1) it is designed to break and relieve the tension of tradition,
- 2) it is designed to discontinue the present obsolete pattern of Christian education that is used in most black Baptist churches,
- 3) it provides opportunity to let the community know that the church ministers to people for the living of these times as well as prepare them for some future event.

The results will be fellowship groups that:

- 1) develop a sense of meaningfulness,
- 2) develop a trustful and responsible relationship with others,
- 3) develop a forward looking faith and hope that they can share life with others,
- 4) discover who they are and accept themselves,
- 5) gain confidence that they have something to share

- with their neighbor, community, and world,
- 6) experience a positive and meaningful relationship with God.

Appendix A

CHURCH NAME

1. Antioch Baptist Church
2. Beulah Baptist Church
3. Ist Corinth Baptist
4. Union Baptist
5. Wheat Street Baptist
6. Second Mt. Olive Baptist
7. Second Mt. Vernon Baptist
8. West Hunter Baptist
9. Greater Bethlehem Baptist
10. Ebenezer Baptist
11. Friendship Baptist
12. Mt. Moriah Baptist
13. Mt. Vernon Baptist
14. Mt. Zion 2nd Baptist
15. Quinn Tabernacle Baptist
16. Salem Baptist

The size of the above church memberships ranges from medium(650 to 900) to large (1,000 to 2,000+)
(7)seven of the above fall within the medium range-
(9)nine fall within the framework of being large.

Appendix B.

Questionnaire used in survey of churches

1. Do you have a Christian Education program for the young adult group of your church apart from the regular Sunday School class ?
2. How is the success of it? (Assuming a yes answer for #1)
3. How is the interest kept alive? (Assuming 2 is answered)
4. Who is responsible for leading or directing the group?
5. Do you have special literature? .
6. What are the reasons for not having a young adult group in your church? (Assuming a no answer to #1)
7. Do you envision a need for a program of Christian education for the young adults?

Appendix C.

QUESTIONNAIRE

1. The priority concerns of Young Adults today, in my opinion are: Number from 1 to 6

_____Marriage

_____Family

_____Church

_____Community

_____Religion

_____Security

2. Which FOUR elements are the most important for Christian Living ?

1. Church attendance_____ 2. Bible study_____

3. Understanding family relationship_____

4. Understanding Myself_____ 5. Helping other people_____

6. Helping myself_____.

3. Should the church be involved in: (Yes or No)

1. Social welfare_____

2. Political affairs_____

3. Economic involvement_____

4. Family relations_____

5. Personal growth_____

4. The purpose of the Church is to: (yes or no)

1. Gain new members_____

2. Teach rules and regulations_____

3. Be a place to be seen by other people_____

Cont.

4. The purpose of the Church is to: (yes or no)

4. Learn to more fully recognize an encounter with God_____

5. Let people see your new clothes and cars_____

6. Other_____

5. A good Christian should: (yes or no)

1. Be friendly_____

2. Be loving_____

3. Be sincere_____

4. Be hard to get along with_____

5. Be honest_____

6. Be truthful_____

7. Be cliquish_____

8. Be humble_____

9. Be fault finders_____

10. Have an uncontrolled attitude_____

11. Have pride_____

12. Follow the example of Jesus_____

6. If you had to make two changes for improvement in the church
what would they be?

A. _____

B. _____

7. If you had to make two changes in your life to be a better
person, what would they be?

A. _____

B. _____

Results of the questionnaire as administered to 14 persons
of the young adult fellowship.

1. Major important issues:

- a. Marriage-----6 of 14
- b. Family-----6 of 14
- c. Church ----- evenly spreaded no consensus
- d. Community-----8 of 14
- e. Religion----- evenly spreaded no consensus
- f. Security-----4 of 14

Community represented the highest total concern.

2. Major priority for Christian living:

- 1. Church attendance-----11
- 2. Bible study-----13
- 3. Understanding family---10
- 4. Understanding myself---8
- 5. Helping other people---11
- 6. Helping myself-----0

Bible study represented highest priority

3. Church involvement:

	Yes	No
1. Social welfare-----	10	4
2. Political affairs-----	2	12
3. Economic involvement-----	5	9
4. Family relations-----	12	2
5. Personal growth-----	11	3

4. The purpose of the church:

Learn to more fully recognize an encounter with God
obtained the common consent of all.

5. A good Christian should follow the example of Jesus
Christ receive the consent of all.

Appendix D

YOUNG ADULT FELLOWSHIP GROUP MEETING

TRUE LIGHT BAPTIST CHURCH -----

Time 5:00 p.m.

- * Devotion
 - Prayer.....

Welcome

Explanation of "Fellowship Gathering"

- * Outline of basic program
 - Devotion
 - Business
 - Discussion

Questionnaire

Activities that are possible

Projects

- Mission work
- Equipment
- Settings
- Observations

-
-
-
-

- * Subjects for discussion

Bible
Family
Marriage
Community
Church
Religion
Doctrine

Tools

Films
Records
Tapes
Books & literature, etc.
Speakers
Arts

NOTES

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