



**DEPARTMENT OF LAY MINISTRIES**  
 Christian Methodist Episcopal Church



**QUARTERLY NEWSLETTER**

JAN-MAR 2025

**PRESENTED BY:** *Dr. Shannon L. Faulk*  
 General Secretary of Lay Ministries

# TABLE OF CONTENTS

1. Message from the General Secretary of Lay Ministries
  - a. Rolling Stone 100 Top Protest Songs
2. Connectional Ministries Presidents
  - a. Former General Secretary's
    - i. Dr. Clifford Harris
    - ii. Dr. Victor Taylor
3. Contacting the General Secretary of Lay Ministries
4. Article by James Blackmon
5. Book Recommendations
6. Black History Month Info
7. Different Articles to Read
8. International Fellowship
9. Quotes/Words of Wisdom
10. Graham/Webb/Kennedy Scholarship Information
11. "In the Know"
12. Trends in African American Home Ownership
13. Diabetes in the African American Community
14. Department of Lay Ministries Initiatives
  - a. Spark of Love Campaign
  - b. Quadrennial Lay Institute Survey
15. Black College Enrollment (article)
16. Laity in Action

## A MESSAGE FROM THE GENERAL SECRETARY

### The Struggle for Political Empowerment and the Resiliency of Faith

**T**hroughout history, African Americans have faced significant challenges in their quest for political power and social equality. From the era of slavery to the battles of the Civil Rights Movement and into the present day, African Americans have continuously fought against disenfranchisement, systemic racism, and exclusion from the democratic process.

Despite the weight of history, however, African Americans have never lost their faith or their resolve. The unwavering Christian faith of African American communities has provided the strength to endure periods of deep disappointment and to persevere in the face of adversity, especially when political outcomes fail to reflect the justice and equality they deserve.

#### **DISAPPOINTMENT IN POLITICAL RACES: A HISTORICAL CONTEXT**

The disenfranchisement of African Americans is rooted deeply in America's history, beginning with slavery, but it extended well into the 20th century. After the Civil War, African Americans were granted freedom through the Emancipation Proclamation and the 13th, 14th, and 15th Amendments, but the promise of equality was long delayed by racist Jim Crow laws in the South. These laws not only enforced racial segregation but also systematically suppressed the African American vote through poll taxes, literacy tests, and outright violence.

Even after the Civil Rights Movement of the 1960s, which led to landmark legislation such as the Civil Rights Act of 1964 and the Voting Rights Act of 1965, the political process for many African Americans remained fraught with obstacles.

Our communities have always fought for the right to vote, and many feel that elected officials who understood our struggles would bring about positive change. Yet, despite the efforts to increase political representation, the election of leaders who truly championed the interests of African Americans has been rare, and the promises made during campaigns often go unfulfilled once those leaders assume office.

Take, for example, the presidency of Barack Obama. While historic in its symbolism, the Obama administration failed to enact some of the boldest and most necessary reforms for African Americans, particularly in terms of economic empowerment and criminal justice reform. The "Hope and Change" that many African Americans believed in as they cast their ballots for Obama in 2008 and 2012 often seemed distant in the face of continued racial inequality, mass incarceration, and police violence. The election of African American leaders did not automatically translate into the societal transformations many had hoped for, and yet our communities were often forced to endure the disappointment.

Similarly, in the aftermath of the 2020 presidential election, many African Americans had hoped for immediate and sweeping change with Joe Biden’s and Kamala Harris’s election. Yet, the realities of political compromise, entrenched systems of inequality, and continued racial tensions have led many to feel that, once again, their political hopes were not realized.

## **FAITH AS THE CORNERSTONE OF RESILIENCE**

Despite such disappointments, as African Americans, we never allowed political outcomes to define our worth or our destiny. The key to our perseverance has always been rooted in our Christian faith. The African American church has been the backbone of the community, providing spiritual strength, guidance, and support in times of struggle. The church and especially the “Black Church” has served as a sanctuary for worship and as an institution, which has provided leadership in the fight for justice and equality.

Theologically, African Americans have often found solace in believing that God is sovereign and working for our good even in the face of hardship.

Scriptures such as Romans 8:28 affirm this: *“And we know that in all things God works for the good of those who love him, who have been called according to his purpose.”* This conviction has sustained our communities through centuries of oppression. The belief that God’s plan transcends human systems of power and that true justice comes from Him and not from worldly leaders has allowed many to endure hardship with hope and determination.

African American spirituals, hymns, and gospel music have long been expressions of sorrow and hope, acknowledging the suffering endured and looking forward to God’s promise of deliverance. One of the most influential songs, “We Shall Overcome” became a rallying cry during the Civil Rights Movement, symbolizing the faith that, as African Americans, they would prevail despite the setbacks faced. It is a reminder that God is the ultimate source of victory, not political officeholders or earthly powers.

## **THE CHURCH’S ROLE IN TRANSFORMING THE WORLD**

Despite political setbacks, African American Christians have consistently shown that the Church does not merely exist to reflect the world but to transform it. As Jesus said in Matthew 5:13-14, *“You are the salt of the earth... You are the light of the world.”*

The Church, led by its people, has long been society’s moral compass. Its mission has always been to call the world to justice, righteousness, and truth—principles that transcend any political system.

Even when political outcomes have been discouraging, the African American Church has remained a powerful force for social change. During the Civil Rights Movement, leaders like Dr. Martin Luther King, Jr., John Lewis, the Little Rock Nine, and countless others drew from their Christian faith to organize, protest, and demand justice. The Church provided the foundation for these efforts, and through the prayers, support, and teachings within its walls, African Americans found the courage to challenge the status quo.

The Church's ongoing role is to provide a prophetic voice, challenging systemic injustices and offering hope to the oppressed. Especially in today's political climate, African American churches must continue to stand as centers for activism and support in communities that still face challenges related to poverty, racism, and inequality. The work of the Church is not dependent on the president's office but is rooted in the divine calling to love and serve others, particularly those most marginalized.

As African Americans, we will continue to face disappointment in political races; our ultimate hope does not lie in the shifting sands of political power. We have consistently relied on our Christian faith to sustain us through centuries of struggle.

Trust in God's sovereignty has always sustained our perseverance through the injustices of slavery, segregation, and disenfranchisement. Even when political victories seem elusive, the Church remains a beacon of light, calling its people to action and offering hope for a better future.

As we continue to navigate the complexities of politics, we must remember that the Church— is rooted in the love of God and the example of Christ—has the power to change the world, regardless of who occupies the White House. This faith, resilience, and commitment to justice will continue to guide our struggle for equality and dignity. The African American journey, both politically and spiritually, reminds us all that God's Church will prevail, and His people will persevere, no matter the obstacles in their way.

*"For we live by faith, not by sight." (2 Corinthians 5:7)*

*Dr. Shannon L. Faulk*

Dr. Shannon L. Faulk  
General Secretary of Lay Ministries  
Christian Methodist Episcopal Church

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## **DEPARTMENT OF LAY CONNECTIONAL OFFICERS**

Connectional Lay President:	<i>Dr. Barbara Campbell</i>
Connectional Steward President:	<i>Mr. Freddie McKnight</i>
Connectional Stewardess President:	<i>Mrs. Jolinda Dugger</i>
Connectional Trustee President:	<i>Atty. Barbara Bouknight</i>
Connectional Usher President:	<i>Ms. Dourrth Boyd</i>

# THE FIGHT GOES ON

## THE 100 BEST PROTEST SONGS OF ALL TIME

From Pete Seeger and Billie Holiday to Beyoncé and Rage Against the Machine, musicians across genres have spoken truth to power through their songs



<https://www.rollingstone.com/music/music-lists/best-protest-songs-1235154848/>

# Music

## RECOMMENDATIONS



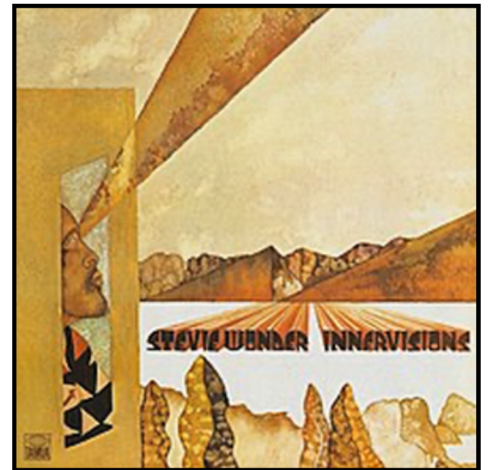
### 1. CYNTHIA ERIVO

- a. Cynthia Erivo performs 'Alfie' for Dionne Warwick | 46<sup>th</sup> Kennedy Center Honors
  - i. <https://www.youtube.com/watch?v=2-he6twMEF0>
- b. Cynthia Erivo 'Ain't No Way'
  - i. <https://www.youtube.com/watch?v=irlGOL63iX8>

*"I don't think I have ever seen such an unselfish performer"*

### 2. STEVIE WONDER - INNERVISIONS

Innervisions is the sixteenth studio album by American singer, songwriter, and musician Stevie Wonder, released on August 3, 1973. The nine tracks of Innervisions encompass a wide range of themes and issues: from drug abuse in "Too High", through inequality and systemic racism in "Living for the City", to love in the ballads "All in Love Is Fair" and "Golden Lady". The album's closer, "He's Misstra Know-It-All", is thought by some to be a scathing attack on then-US President Richard Nixon, similar to Wonder's song "You Haven't Done Nothin'" from the following year.<sup>[5]</sup> "Living for the City" was one of the first soul music songs to deal explicitly with systemic racism and to incorporate everyday sounds of the street, such as traffic, voices, and sirens, in with music recorded in the studio.



### 3. ARETHA FRANKLIN - LADY SOUL

Lady Soul is the twelfth studio album by American singer Aretha Franklin released in early 1968 by Atlantic Records. The album stayed at number 1 for 16 weeks on Billboard's R&B album chart, and it hit number 2 on the pop album chart during a year-long run.

Lady Soul was Franklin's third R&B chart-topper and reached number two on the Billboard 200, tying with I Never Loved a Man the Way I Love You for her highest-charting album on the pop chart. The album also included some of her biggest hit singles: "Chain of Fools" (number 2 Pop), and "(You Make Me Feel Like) A Natural Woman" (number 8 Pop), and "(Sweet Sweet Baby) Since You've Been Gone" (number 5 Pop). It sold more than a million copies in the United States.

#### 4. A TRIBE CALLED QUEST

The Low End Theory is the second studio album by American hip hop group A Tribe Called Quest, released on September 24, 1991, by Jive Records.

The album is widely regarded as one of the greatest albums of all time, appearing on many best album lists by music critics and writers. In 2020, it was ranked at number 43 on Rolling Stone's list of the 500 Greatest Albums of All Time. In 2022, the album was selected by the Library of Congress for preservation in the National Recording Registry for being "culturally, historically, or aesthetically significant".<sup>[1]</sup>



#### 5. BOBBY BLUE BLAND

Bobby "Blue" Bland (Robert Calvin Brooks, January 27, 1930 – June 23, 2013) was an American rhythm & blues singer. Bland's craft was most clearly heard on a series of early 1960s releases, including "Cry Cry Cry", "I Pity the Fool" (number 1 on the R&B chart in 1961) and "Turn On Your Love Light", all included on the 1961 album "Two Steps From The Blues".

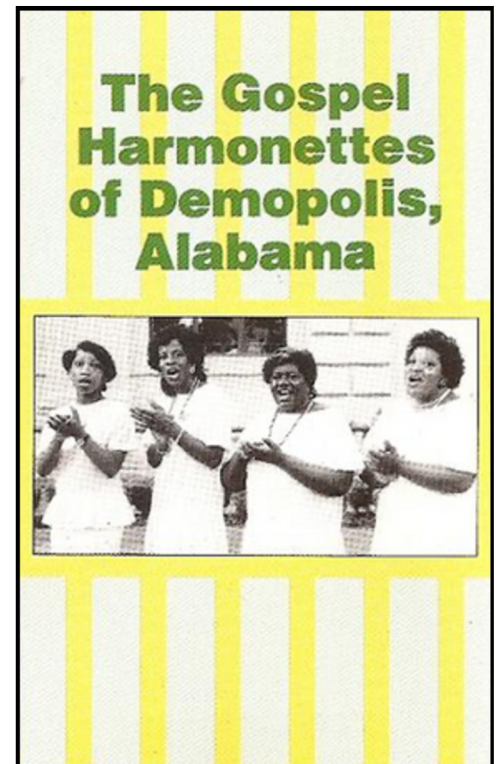
Bobby Bland developed a sound that mixed gospel with the blues and R&B. Bland was inducted into the Blues Hall of Fame in 1981, the Rock and Roll Hall of Fame in 1992, and the Memphis Music Hall of Fame in 2012. He received the Grammy Lifetime Achievement Award in 1997. The Rock and Roll Hall of Fame described him as "second in stature only to B.B. King as a product of Memphis's Beale Street blues scene".

He was sometimes referred to as the "Lion of the Blues" and as the "Sinatra of the Blues". His music was also influenced by Nat King Cole.



#### 6. THE GOSPEL HARMONETTES OF DEMOPOLIS, ALABAMA: THE GOSPEL HARMONETTES OF DEMOPOLIS, ALABAMA (GLOBAL VILLAGE, 1992)

These four a cappella-singing Alabama women had just begun performing outside their home county of Marengo when this cassette appeared, and even then their clothing-factory day jobs restricted their 100 or so annual performances to the immediate Southeast. Named after Dorothy Love Coates and the Original Gospel Harmonettes, the quartet honors its namesakes with bright, solid harmonies that build and build. But in lieu of instrumentation and dominant lead singing, they rock the rhythms harder than their Birmingham forebears, striking a balance somewhere between Africa and the Jordanaires and nailing uptempo riffs that ring in your head long after they end.



# WHEN STABILITY CAUSES CONTENTION!

James Blackman, Sr.  
Taylor Chapel CME Church  
Fifth Episcopal

Stability is often seen as a symbol of strength. We have learned to depend on the stability of God, who never changes, and it is the source of Joy and Strength in our Lives. We have over the past several years focused on renewal and revival which included a component of church growth. We all know that church growth is a multifaceted issue influenced by various factors, including leadership. While strong, consistent leadership can provide stability and vision, there are instances where long-term leadership can hinder growth. This article explores how leaders holding positions for extended periods can impact a church's development and offers potential solutions.

## THE STAGNATION OF IDEAS

One of the primary challenges with long-term leadership is the potential for stagnation. Leaders who have been in their positions for many years may become set in their ways, resistant to new ideas and approaches. This can lead to a lack of innovation and adaptability, which are crucial for addressing the evolving needs of the congregation and the broader community. Proverbs 27:23-24 tells us "Be sure you know the condition of your flocks, give careful attention to your herds; for riches do not endure forever, and a crown is not secure for all generations." This verse highlights the need for leaders to be attentive and adaptable, recognizing that leadership must evolve to sustain growth. When we as leaders become stagnate, our congregations suffer. Growth can not happen in a stagnant environment but if we develop and maintain a growth mindset, where challenges are seen as opportunities to learn, we can help foster personal development not only for our leaders, but our members as well!

## LIMITED OPPORTUNITIES FOR NEW LEADERS

We, especially in the Christian Methodist Episcopal Church have a great plan and programming of inclusivity of our youth and young adult members. The challenge is that it is not consistent.

We do a great job at highlighting and being intentional in including them during the planning and execution during Youth & Young Adult Week, Easter and Christmas, but too often we exclude them in the creation of the annual budget, the strategic plan and the different conferences. When leaders hold onto their positions for too long, it can create a bottleneck effect, limiting opportunities for emerging leaders. Younger or newer members of the congregation may feel discouraged from stepping up, believing there is no room for their contributions. This can stifle the development of new talent and fresh perspectives that are essential for growth and revitalization. Younger is Not always a danger to our traditions and values, it can be one of our best strategies when it comes to church growth!

## RISK OF BURNOUT

Long-term leaders may also face burnout, which can negatively affect their ability to lead effectively. We have seen and experienced this far more times than we care to admit. This happens when leaders feel overwhelmed, exhausted and unable to continue in their roles effectively. We all have experienced this stage, but many times we remain in the role because we feel there is no one else to do "what we do". Burnout can lead to decreased enthusiasm, energy, and creativity, all of which are vital for inspiring and guiding a congregation. A leader who is burnt out may struggle to connect with members and address their spiritual and practical needs. BURN OUT IS REAL!

## PERCEPTION OF EXCLUSIVITY

A church led by the same individuals for an extended period may be perceived as exclusive or unwelcoming to newcomers. While as Methodist, our pastoral appointments are only for 1 year at a time, too often in the local churches, those in leadership roles see them as "their position". This perception can deter not only potential new members, but current members who may feel that they do not have a place or voice within the church.

Inclusivity and openness are key to attracting and retaining members, and long-term leadership can sometimes unintentionally hinder these qualities. “Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others” Philippians 2:3-4. This passage underscores the importance of humility and considering the needs of others, which is crucial for inclusive and effective leadership.

## **THE SOLUTIONS**

While we have identified some of issues of when stability causes contention, a good leader tries to offer solutions that ensure we can curb that contention and encourage growth. I believe that the Christian Methodist Episcopal church is poised to move forward in hope.

If we would just utilize the system that is established, one of the proponents of fostering a ecosystem of growth is having leadership rotation. Officers are elected annually and if they are effective, then it is customary to elect them again. If we utilize our system of leadership rotation, it can ensure that new ideas and perspectives are regularly introduced. This can help keep the church dynamic and responsive to change.

One area that we have dropped the ball in is that we have failed to create early, consistent mentorship programs. Establishing mentorship programs can help prepare emerging leaders for future roles. Experienced leaders can pass on their knowledge while also learning from the fresh insights of younger members. This task will ensure continuity and stability without creating contention. When we foster mentorship programs, it helps everyone navigate challenges by equipping us with the skills needed to handle challenges that will arise with leadership. Mentoring fosters strong, supportive relationships within the church. These relationships can enhance teamwork and collaboration, creating a more cohesive and effective leadership team. By continuously developing new leaders, mentoring programs ensure that the church can sustain growth and adapt to changing needs and circumstances. Implementing a mentoring program can


can significantly elevate our church’s leadership and overall effectiveness.

We Must Ensure a more inclusive decision-making process that allows for a variety of voices to be heard and considered. When this happens, a sense of community and shared responsibility is fostered. We like to talk about finances when it comes to who makes the decisions, but I’m often reminded of when I was a kid, there was this cartoon that sparked my interest in history called School House Rock. One of my favorite episodes is “No More Kings”, In this episode, Patrick Henry stated his infamous line “No Taxation without Representation”. This is the same sentiment that some younger members of the church (not just young adults because we have an entire group between the ages of 35-55 who share these sentiments) have when it comes to assessments. Current leadership wants us to pay our tithes, offerings and special assessments but will not allow us any input in the true decision-making process. If we as a church want to see more participation financially from younger adults, we must allow them a sense of ownership and responsibility which in turns fosters more trust and transparency.

One thing we must do is receive regular feedback from our members. This is one of the outcomes of having regular Official Boards and Church Conferences (AMEN LIGHTS). Implementing regular feedback mechanisms can help leaders stay attuned to the needs and concerns of the congregation. Feedback helps identify areas where the church can improve, whether in services, programs, or community outreach. It allows the church to adapt and grow in ways that better serve our congregations. This can prevent stagnation and ensure that the church remains relevant and engaging. Creating a culture of feedback can significantly enhance the overall health and effectiveness of the church.

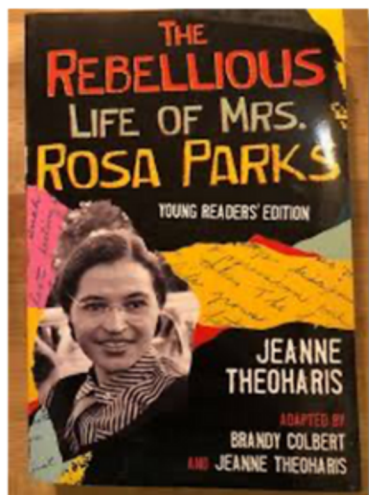
## **CONCLUSION**

While long-term leadership can provide stability and continuity, it is important for the Christian Methodist Episcopal Church to recognize the potential drawbacks and take proactive steps to mitigate them.



By fostering an environment that encourages new ideas, inclusivity, and shared leadership, we can better position ourselves for growth and continued relevance in our communities. We must live out our quadrennial theme of Being Bold (addressing the issues we have in front of us), Face Now (Create and foster communities of inclusivity), Embrace Next (Develop the next level of leadership) and See New (Understand the limitless possibilities that lie ahead) in order to advance the Kingdom of God!

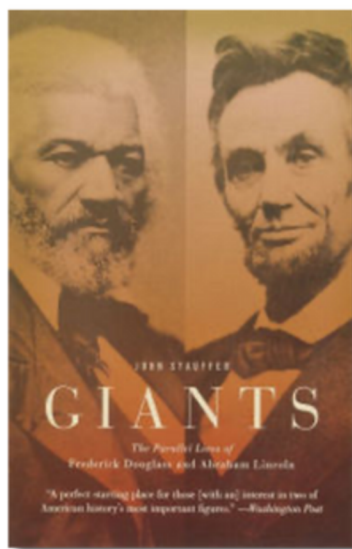
# BOOK RECOMMENDATIONS



## THE REBELLIOUS LIFE OF MRS. ROSA PARKS BY JEANNE THEOHARIS (2013)

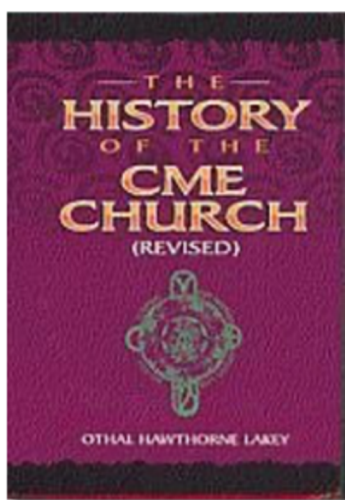
There's so much more to Rosa Parks' story than one day on a bus in Montgomery. Jeanne Theoharis takes a comprehensive look at her six decades of activism and why she wasn't the "accidental catalyst" the history books have made her sound like, regaining Parks her agency.

This book is best for those who know how the Montgomery Bus Boycott began but don't know about Parks' earlier involvement in organizing. Jeanne Theoharis' *The Rebellious Life of Mrs. Rosa Parks* is available from Penguin Random House.



## GIANTS: THE PARALLEL LIVES OF FREDERICK DOUGLASS AND ABRAHAM LINCOLN BY JOHN STAUFFER

Frederick Douglass may be remembered as a figure in your school history books, but he was a fascinating and courageous man, an escaped slave who worked publicly to see the institution abolished and served as a stark corrective to his era's belief that African Americans were not the intellectual equals of their oppressors. Few in American history have achieved as much as Douglass, despite the deeply ingrained racism and legal barriers he faced in his lifetime.

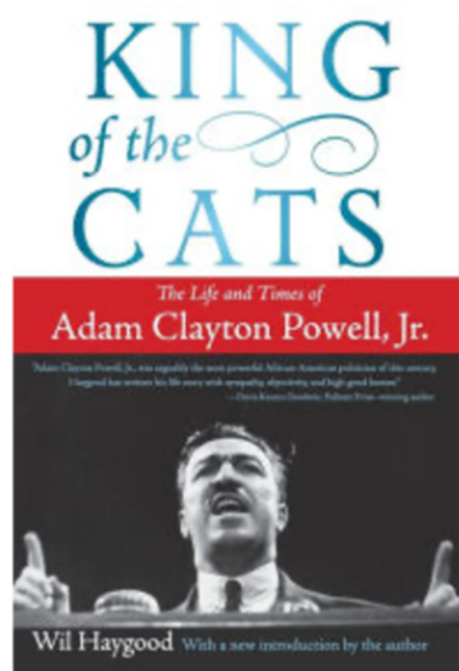


## THE HISTORY OF THE CME CHURCH

OTHALL HAWTHORNE LAKEY

## KING OF THE CATS | THE LIFE AND TIMES OF ADAM CLAYTON POWELL, JR.

The first black American elected from New York to the U.S. House of Representatives (representing Harlem), and just the fourth in the country's history, Powell served for more than three decades during a time when black Americans were kept out of politics in many areas of the country. One of the key figures who helped usher in civil rights legislation in the 1960s, Powell remains one of the most influential politicians in American history.



## THE HISTORY OF WHITE PEOPLE BY NELL IRVINE PAINTER



Telling perhaps the most important forgotten story in American history, eminent historian Nell Irvin Painter guides us through more than two thousand years of Western civilization, illuminating not only the invention of race but also the frequent praise of "whiteness" for economic, scientific, and political ends. A story filled with towering historical figures, *The History of White People* closes a huge gap in literature that has long focused on the non-white and forcefully reminds us that the concept of "race" is an all-too-human invention whose meaning, importance, and reality have changed as it has been driven by a long and rich history of events.

# BLACK HISTORY MONTH

## FACTS & IMAGES



### **AFRICAN AMERICAN MOBILE LIBRARIES**

Mobile libraries in African American neighborhoods in the 1950s were vehicles, often buses or vans, equipped with books and other reading materials.

These mobile libraries aimed to provide access to books and educational resources to communities otherwise isolated from libraries and other sources of information. They were especially important in African American neighborhoods, where segregation and poverty often made it difficult for people to visit traditional libraries.

The mobile libraries visited various locations in the community, such as schools, community centers, and public parks, making it easier for people to borrow books and expand their knowledge. They significantly promoted literacy and education in African American communities during the 1950s and beyond.



# PULLMAN PORTERS

Pullman Porters were African American men hired by George Pullman to work on the railroads as porters on sleeping cars. Their responsibilities were to care for the needs of the White passengers on the train. Pullman porters were highly regarded for their attention to detail and the level of service they provided to people on their trains.



The Louisville Medical Journal says that "hygiene in a Pullman sleeper was better than in nine of 10 American homes." Porters were dependent on tips for much of their income, which made them dependent on the whims of white passengers. White passengers often referred to all porters as "George," the first name of the company's founder. This practice was done so White passengers didn't have to learn their names.

Porters had to pay for their food, lodging, and uniforms, which consumed half of their wages and were charged whenever their passengers stole a towel or a water pitcher. Many of these conditions changed when the Porters unionized in 1935, making them the first African American labor organization to receive a charter in the American Federation of Labor (AFL). Unionization contributed to the creation of the black middle class. Pullman porters served American railroads for nearly 100 years, from the 1870s until the late 1960s. Some notable Pullman Porters were Matthew Henson (Arctic Explorer), Thurgood Marshall (Supreme Court Justice), & Malcolm X (Human Rights Activist).



The nearby Emancipation Oak marks where the Emancipation Proclamation was first read in the Southern US.



Dorothy Counts was the first black girl to attend an all-white school in North Carolina, United States, in 1957.



Kendrick Lamar halftime performance from the 2025 NFL Superbowl





A NATE PARKER FILM  
*The Birth of a Nation*

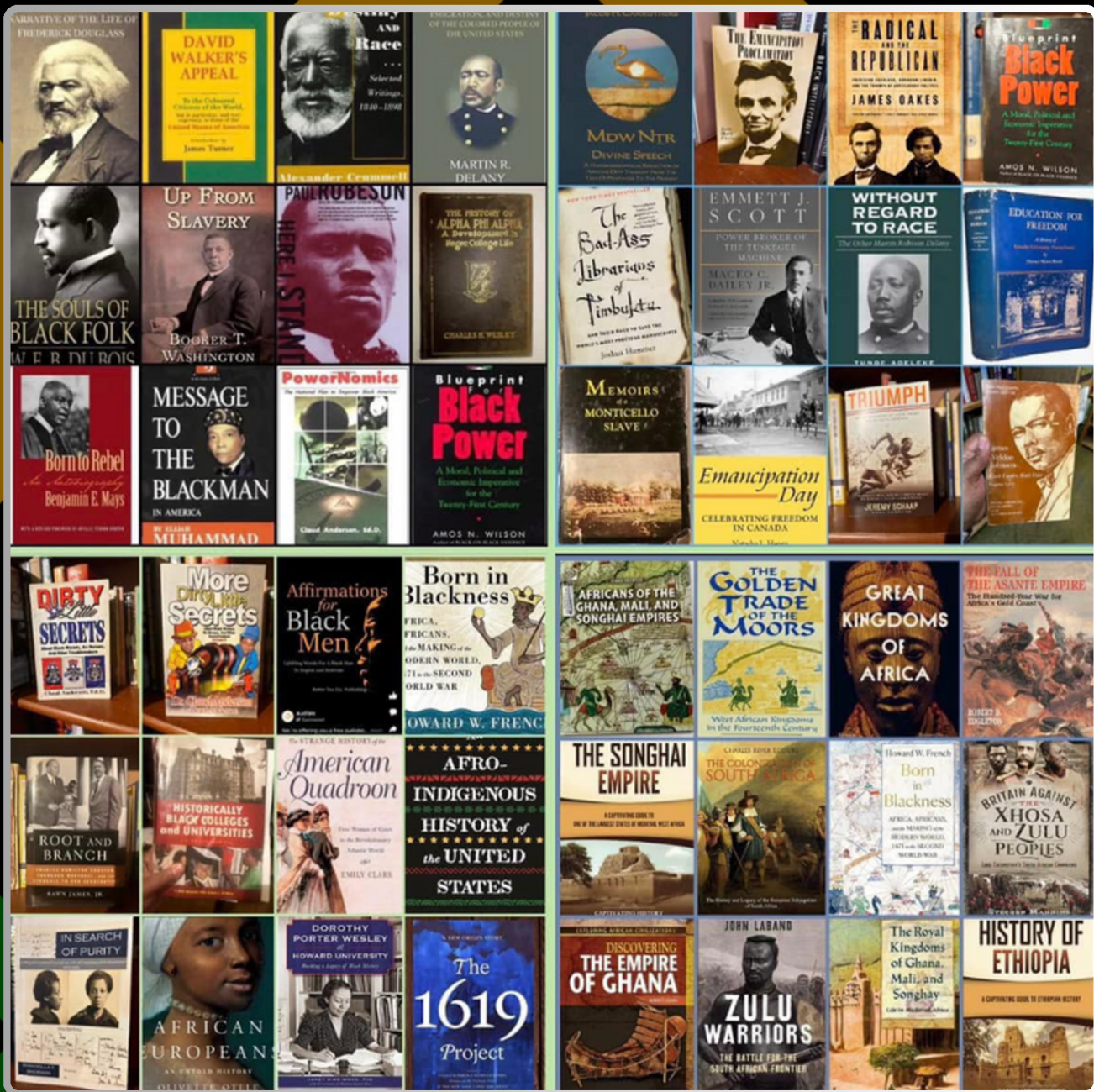
# **DON'T BUY WHERE YOU CAN'T WORK**

● **SEARS** 3 INNER CITY STORES  
GRAND RIVER GRATIOT HIGHLAND PARK  
HAVE  
**75% NEGRO PATRONAGE**  
AND LESS THAN  
**10% NEGRO EMPLOYEES**  
IN LOWER PAYING JOBS

NEGRO RETAIL STORE EMPLOYEES ASSOCIATION  
**SELECTIVE PATRONAGE CAMPAIGN**  
Organizing Consumer Dollars  
To Make Jobs


**THE INNER CITY ORGANIZING COMMITTEE**  
7625 LINWOOD

# LITERATURE FOR THE BLACK CONSCIENCE-MINDED





# AND NOW YOU KNOW

- Vanishing Black Atlanta: Proud to Be CME - The History of the CME Church in Atlanta [CLICK FOR FULL ARTICLE](#)
  - Dog Strollers Outsell Baby Strollers in Country With Lowest Birth Rate: Report [CLICK FOR FULL ARTICLE](#)
  - Bosses Are Firing Gen Z Grads Just Months After Hiring Them - Heres what they say needs to change [CLICK FOR FULL ARTICLE](#)
  - Sweden Mulling Social Media Age Limit To Stop Gangs Recruiting Young People [CLICK FOR FULL ARTICLE](#)
  - Church Attendance Has Declined in Most U.S. Religious Groups [CLICK FOR FULL ARTICLE](#)
- 

# LIFE LESSONS & WORDS OF WISDOM

“

*“There are two pains in life; there is the pain of discipline and there is the pain of disappointment.”*

**-Nick Saban**

*“You can't throw stones when you're busy washing feet.”*

**- Philip Nation**

”

1) The less you say, the more words will matter.

**2) Don't take everything personally. Not everyone thinks about you as much as yourself.**

3) When you focus on problems, you have more problems. When you focus on possibilities, you have more opportunities.

**4) No matter how much it hurts now, someday you will look back and realize that your struggle changed your life for the better.**

5) There will always be a reason why you meet people. Either you need them to change your life, or you'll be the one that will change theirs.

**6) Never be afraid to try something new, because life gets boring when you stay within the limits that you already know.**



# TRENDS IN AFRICAN AMERICAN HOMEOWNERSHIP (1960-2024)

- 1960: Approximately 38% of African American households owned their homes.  
[urban.org](http://urban.org)
- 1970: Following the Fair Housing Act of 1968, the homeownership rate increased to 41.6%.  
[virginiarealtors.org](http://virginiarealtors.org)
- 2004: The rate peaked at 49.7%.
- 2017: It declined to 41%.  
[forbes.com](http://forbes.com)
- 2024: The rate was 46.4%.  
[fred.stlouisfed.org](http://fred.stlouisfed.org)

## FACTORS INFLUENCING VARIATIONS IN HOMEOWNERSHIP RATES:

- Economic Disparities: Systemic racism has led to significant economic disparities, including lower incomes and higher unemployment rates among African Americans, which hinder the ability to purchase homes.  
[brookings.edu](http://brookings.edu)
- Discriminatory Lending Practices: Redlining and other discriminatory practices have historically limited access to mortgages for African Americans, reducing homeownership opportunities.  
[en.wikipedia.org](http://en.wikipedia.org)
- Housing Affordability: Rising housing costs have disproportionately affected African American families, making it more challenging to afford homeownership.  
[thezebra.com](http://thezebra.com)
- Subprime Mortgage Crisis: African American communities were targeted with subprime loans, leading to higher foreclosure rates and a subsequent decline in homeownership during the late 2000s.  
[en.wikipedia.org](http://en.wikipedia.org)
- Policy Interventions: Legislation such as the Fair Housing Act of 1968 aimed to reduce discrimination, contributing to increases in homeownership rates during certain periods.  
[virginiarealtors.org](http://virginiarealtors.org)

These factors, among others, have contributed to the fluctuations in African American homeownership rates over the past several decades.

# HEALTH & THE AFRICAN AMERICAN COMMUNITY

## Diabetes in African Americans

- More than 2.8 million African Americans have diabetes
  - 1.8 million have been diagnosed
  - Annual number of new cases is not known
- Diabetes contributed to more than 25,000 deaths among African-Americans in the early 1990s
  - 7th most common cause of death
- In addition to shorter life span, African Americans with diabetes suffer from many preventable complications
  - More than 9,000 lower-extremity amputations per year
  - More than 4,000 new cases of end-stage renal disease per year
  - More than 3,000 new cases of blindness per year
  - More than 400,000 hospitalizations per year (115,000 due to CVD)



**EVERY 17 SECONDS** someone in the US is diagnosed with diabetes.



**AFRICAN AMERICANS ARE ALMOST 2X MORE LIKELY TO HAVE DIABETES THAN NON-HISPANIC WHITES.**

### COMMON MYTHS



It's possible to have "a touch of sugar"



People with diabetes need to follow a special diet.



You have to lose a lot of weight for your diabetes to improve.

### THE FACTS



No. A "touch of sugar" means you have diabetes. Either you have it or you don't.



People with diabetes benefit from the same healthy food that is good for anyone else.



Losing 10 to 15 lbs can improve your blood glucose, blood pressure and cholesterol.

People diagnosed with diabetes, aged 20 years or older.

LEARN MORE ABOUT LIVING WITH TYPE 2  
DIABETES AT [DIABETES.ORG/TYPE2PROGRAM](http://DIABETES.ORG/TYPE2PROGRAM)

1-800-DIABETES (342-2383)





# As Black College Enrollment Lags, Study Suggests Strengthening Communities

<https://edsource.org/2024/as-black-student-enrollment-lags-study-suggests-looking-beyond-the-classrooms/712351>

## 8 IN 10 AMERICANS SAY RELIGION IS LOSING INFLUENCE IN PUBLIC LIFE

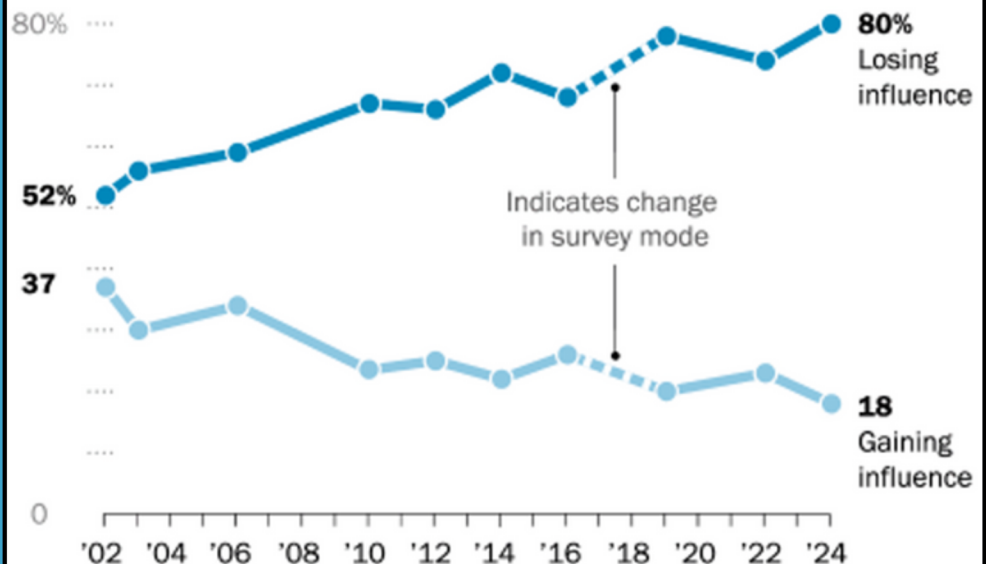
A new Pew Research Center survey finds that 80% of U.S. adults say religion's role in American life is shrinking – a percentage that's as high as it's ever been in our surveys.

Most Americans who say religion's influence is shrinking are not happy about it. Overall, 49% of U.S. adults say both that religion is losing influence and that this is a bad thing. An additional 8% of U.S. adults think religion's influence is growing and that this is a good thing.

Together, a combined 57% of U.S. adults – a clear majority – express a positive view of religion's influence on American life.

### Share of Americans who say religion's influence is declining is as high as it's ever been

% of U.S. adults who say religion is \_\_\_ in American life



Note: Those who did not answer are not shown. Dotted line indicates a change in survey mode between 2016 and 2019. Data from 2019 and after comes from Pew Research Center's American Trends Panel (ATP); 2016 and earlier used telephone surveys. The wording of the question on the telephone surveys was slightly different than on the ATP. Refer to the Topline for details.

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

"8 in 10 Americans Say Religion Is Losing Influence in Public Life"

PEW RESEARCH CENTER

# 100 WORDS EVERY COLLEGE STUDENT SHOULD KNOW

1. **Abate** – to reduce in intensity.
2. **Abstract** – existing as a concept rather than a concrete object.
3. **Accessible** – easily reached or understood.
4. **Accommodate** – to provide space or meet needs.
5. **Accumulate** – to gather or collect over time.
6. **Affinity** – a natural liking or attraction.
7. **Ambiguous** – open to more than one interpretation.
8. **Anomaly** – something unusual or out of place.
9. **Arbitrary** – based on random choice or personal whim.
10. **Archaic** – old-fashioned or outdated.
11. **Articulation** – clear and effective expression of ideas.
12. **Assimilation** – process of taking in and integrating.
13. **Augment** – to increase or make larger.
14. **Brevity** – concise and exact use of words.
15. **Camaraderie** – mutual trust and friendship among a group.
16. **Capricious** – prone to sudden mood or behavior changes.
17. **Catalyst** – something that sparks or speeds up change.
18. **Chronology** – arrangement of events in time order.
19. **Clarify** – to make something easier to understand.
20. **Coherent** – logically connected and consistent.
21. **Cohesion** – unity or sticking together.
22. **Coincide** – to occur at the same time or agree.
23. **Collaborate** – to work together toward a common goal.
24. **Colloquial** – informal or conversational in tone.
25. **Commencement** – a beginning or start; graduation ceremony.
26. **Compile** – to gather information from various sources.
27. **Compliance** – adherence to rules or standards.
28. **Comprehensive** – covering all or nearly all aspects.
29. **Conceptualize** – to form a concept or idea.
30. **Condescending** – showing a patronizing or superior attitude.
31. **Conform** – to comply with standards or norms.
32. **Consensus** – general agreement among a group.
33. **Contextualize** – to place in an appropriate setting or context.
34. **Continuum** – a continuous sequence or range.
35. **Contingency** – a possible but uncertain event.
36. **Convergence** – coming together from different directions.
37. **Convolutd** – extremely complex or difficult to follow.
38. **Correlate** – to show a relationship or connection.
39. **Critique** – to analyze and evaluate critically.
40. **Decipher** – to interpret or make sense of something complex.
41. **Deficit** – a shortage or lack of something.
42. **Delineate** – to describe or outline precisely.
43. **Derivative** – unoriginal; derived from another source.
44. **Discourse** – written or spoken communication.
45. **Discrepancy** – a difference or inconsistency.
46. **Disparage** – to belittle or speak down about.
47. **Disseminate** – to spread widely (e.g., information).
48. **Distort** – to twist out of a natural or normal shape or meaning.
49. **Elaborate** – to provide more detail or expand.
50. **Elusive** – difficult to find, catch, or achieve.
51. **Empathy** – the ability to understand and share another's feelings.
52. **Encompass** – to include or contain within.
53. **Equivocal** – open to multiple interpretations; ambiguous.
54. **Ethos** – characteristic spirit or ideals of a community or culture.
55. **Evaluate** – to assess or judge the value or quality of something.
56. **Expository** – intended to explain or describe.
57. **Feasible** – possible and practical to do.
58. **Fidelity** – faithfulness or accuracy.
59. **Flux** – continuous change or movement.
60. **Formative** – influential in developing or shaping.
61. **Frenetic** – fast, energetic, and often uncontrolled.
62. **Futile** – having no useful result; pointless.
63. **Holistic** – considering the whole rather than individual parts.
64. **Ideation** – the process of forming ideas or concepts.
65. **Impetus** – a driving force or motivation.
66. **Implicit** – implied rather than explicitly stated.
67. **Incentive** – something that encourages action or effort.
68. **Incremental** – describing small, step-by-step increases.
69. **Infer** – to derive a conclusion from evidence.
70. **Inherent** – existing in something as a permanent attribute.
71. **Innovate** – to introduce new ideas or methods.
72. **Integrity** – adherence to moral and ethical principles.
73. **Interdisciplinary** – involving two or more academic fields.
74. **Jargon** – specialized or technical language.
75. **Kinetic** – relating to motion or movement.
76. **Legitimate** – lawful or valid; also genuine.
77. **Lexicon** – a specialized vocabulary or dictionary.
78. **Methodology** – a system of methods or principles.
79. **Nuance** – a subtle distinction or variation.
80. **Objective** – unbiased; based on facts rather than feelings.
81. **Obligation** – a duty or commitment.
82. **Obscure** – unclear, partially hidden, or little known.
83. **Optimal** – most favorable or desirable.
84. **Parameter** – a measurable factor defining a system.
85. **Paradigm** – a typical pattern or model.
86. **Periphery** – the outer limits or edge of an area or object.
87. **Plausible** – appearing truthful or reasonable.
88. **Pragmatic** – practical, concerned with usefulness.
89. **Precedent** – an earlier event that may serve as an example.
90. **Preface** – an introductory statement.
91. **Premise** – a previous statement from which a conclusion is drawn.
92. **Provoke** – to stimulate or incite action or emotion.
93. **Quantitative** – relating to or measured by quantity.
94. **Qualitative** – relating to or measured by quality.
95. **Rationale** – reasoning or justification for something.
96. **Rectify** – to correct or make right.
97. **Redundancy** – repetition that is no longer necessary.
98. **Refute** – to prove wrong or disprove.
99. **Rhetorical** – related to effective speaking or writing techniques.
100. **Salient** – most noticeable or important.

# TOP 13 LEADERSHIP STYLES

**1 Transformational Leadership:** Inspiring and motivating to achieve a shared vision and goals



**2 Transactional Leadership:** Focusing on rewards and punishments based on performance and compliance



**3 Servant Leadership:** Prioritizing the needs and well-being of others over self-interest



**4 Charismatic Leadership:** Relying on personal charm and charisma to influence and attract others



**5 Democratic Leadership:** Encouraging participation and collaboration from others in decision-making



**6 Autocratic Leadership:** Exercising complete control and authority over others without their input or consent



**7 Laissez-faire Leadership:** Providing minimal guidance and supervision and allowing to work independently



**8 Situational Leadership:** Adapting to the changing needs and demands of the situation and others



**9 Ethical Leadership:** Demonstrating integrity, honesty, fairness, and respect in all actions and decisions



**10 Strategic Leadership:** Developing and communicating a clear vision and direction for the organization and aligning resources and actions to achieve it



By Justin Mecham

**11 Visionary Leadership:** Creating and articulating a compelling and innovative vision for the future that inspires and challenges others



**12 Coaching Leadership:** Providing feedback, guidance, and support to others to help them develop their skills and potential

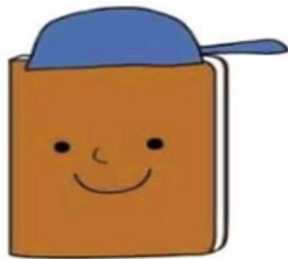


**13 Distributed Leadership:** Sharing power, responsibility, and accountability among others within an organization or network



# Get to know your Bible translations

Adam4d.com



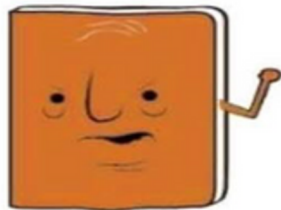
## NLT

A nice guy, but a little immature.  
Frequently gets in trouble with the older crowd.  
Still digs VeggieTales.



## NASB

Intelligent and analytical.  
A little socially awkward.  
Engineering major.  
Slightly pretentious.



## KJV

Always talks about 'the good ole days.'  
Doesn't get the youth.  
Always thinks he's right.  
Can be heard saying things like, "I was good enough for Spurgeon! Who are you?!"



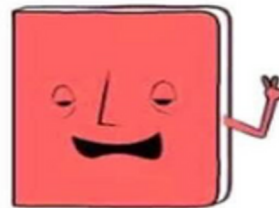
## NKJV

Solid guy despite a slight inferiority complex.  
Insists he's nothing like his dad.  
Dresses and talks like he's 20 years younger than he actually is.



## ESV

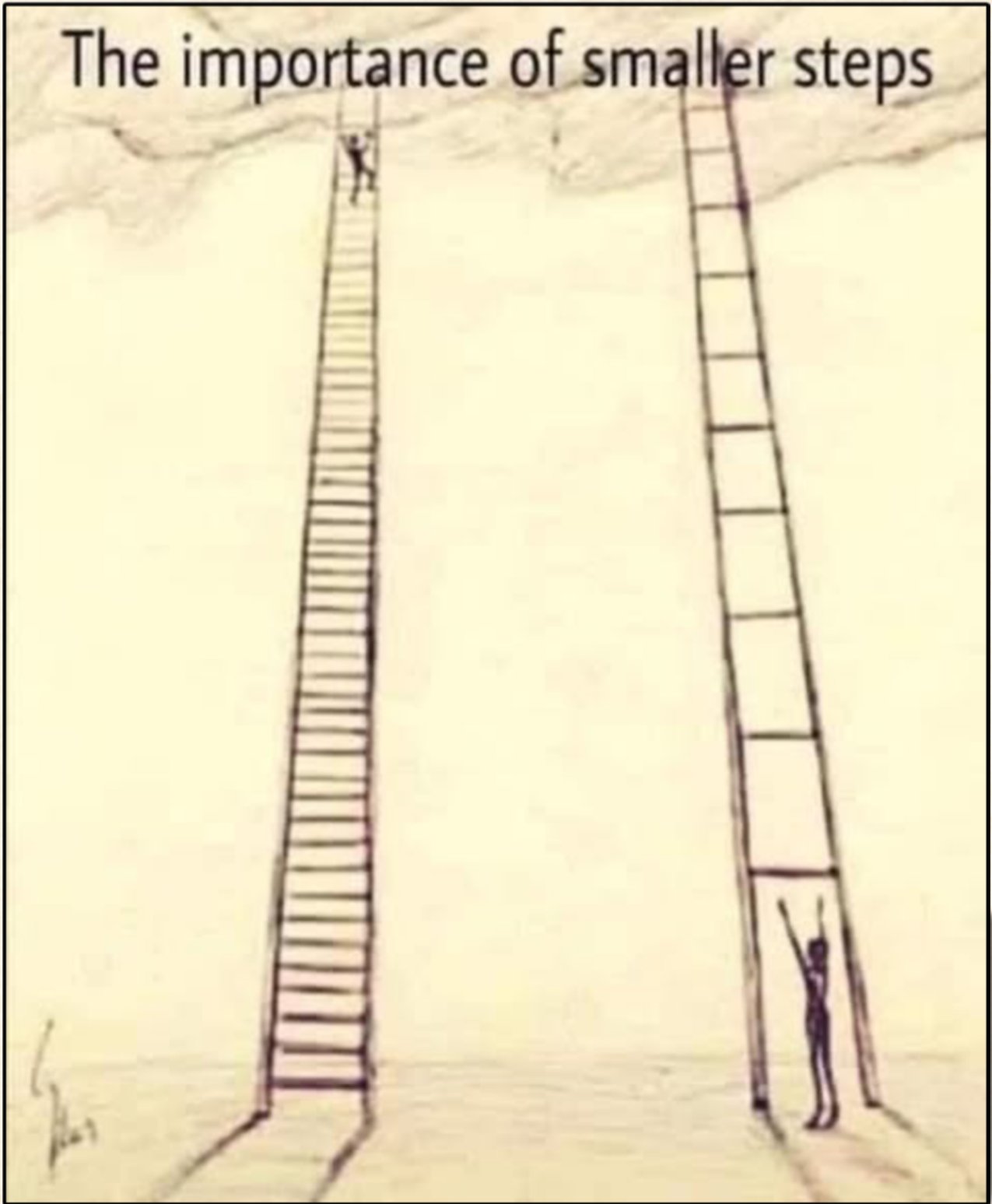
One cool cat.  
All the popular folks like him.  
Recent success may be going to his head a little.  
Was Reformed before it was cool.



## NIV

Was super-popular in high school.  
Got caught up in the wrong crowd and was never quite the same after that.

# The importance of smaller steps



# MARCH IS

# Women's History Month



CARRIE FISHER



FRIDA KAHLO



HARRIET TUBMAN



ROSA PARKS



MALALA YOUSAFZAI



JOY HARJO



MARIE CURIE



RUTH BADER GINSBURG



AMELIA EARHART

KAREN HALLION





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DEPARTMENT OF LAY MINISTRIES**