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COMPUTER LITERACY, "BRIDGING THE DIGITAL DIVIDE"
A SOURCE OF ECONOMIC EMPOWERMENT IN
A RURAL CHURCH COMMUNITY

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A FINAL DOCUMENT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
May, 2001

UMI Number: 3061496

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ABSTRACT

COMPUTER LITERACY, "BRIDGING THE DIGITAL DIVIDE"

A SOURCE OF ECONOMIC EMPOWERMENT

IN A RURAL CHURCH COMMUNITY

by

E. James Eaddy, Sr.

United Theological Seminary, 2001

Mentors

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This project established a computer lab with eight workstations and operated a training program in the St John Family Life and Education Center, located in rural Edenton, North Carolina. A qualitative pro-active research methodology was used involving a case study design to develop a comprehensive narrative based on pre-test and post-test surveys, interviews, quantitative demographic data, and field notes. Fourteen members of the congregation were involved, eight registered modest improvements in personal computer skills, two reported substantial increases, and four dropped the training. There is now a computer lab servicing the community with printers, fax and performance oriented training.

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ACKNOWLEDGMENTS

This document is the result of three years of research, writing, critical self-reflection, and project implementation, which were guided by Wyatt Tee Walker and W. Franklyn Richardson. They gave to this learning process a rich and vast accumulation of knowledge and experience, expressed with the choicest phrases and profundities in addressing the challenges of the African-American church in the 21st Century. David Forbes, Sr.'s counsel and encouragement was invaluable in his role as a fellow student and mentor. Each member of the doctor of ministry cohort: Sylvester Alexander, Anthony Bennett, James Cobbs, James Coleman, Barbara Delaney, Cathy Gilliard, Boise Kimber, Tony Henderson, Dwight Jones, Tony Minor, David Lee, Charles Lockett, Andre Saunders and Barry Wright added color and texture to the professional development experience. John Kinney, served as a Professional Associate, and helped situate the project in the proper theological framework, providing brilliant theological insights in supporting the author's effort in developing the conceptual basis for analysis. Virgil Wood also served as a Professional Associate and provided expert criticism, which helped expand the document analytically to included the discussion of the "nonviolent economy." Arkeem Fleming and Angela Kemp, as Context Associates, supplied extraordinary time and effort to help organize and implement the computer lab and training program. The members of the Saint John Baptist Church were loving and supportive. Doug Brooks and Harry Johnson read the document and offered comments from a lay perspective that measurably improved the manuscript's clarity. Finally, my wife, Linda read all of the material and served as an instructor in the training phase. In so many ways, she was for me what I could not be for myself.

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DEDICATION

To my wife Linda and our five children: Amanda, Earl Jr., Chad, Cristina, and Aaron.

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INTRODUCTION

This final document outlines a doctor of ministry project, which established and operated a computer literacy training program called, "Power-Up". The project's goal was to begin the work of addressing human development and economic empowerment requirements, which specifically demand the attention of the Christian church in a rural community largely populated by African-Americans. Particular concern was given to bridging the so-called digital divide. The hypothesis was that a computer lab with weekend computer courses involving 10% of the active members of the congregation in 20 hours of instruction would improve basic personal computer skills and serve as a catalyst to increase individual and group confidence and job skill development.

This manuscript deals with the research and analysis, implementation and evaluation phases of the project. The composition is organized into six chapters. *Chapter One* deals with the author's critical self-reflection and an analysis of his ministry context. It explores the events and circumstances that shaped the writer's spiritual development and formed the basis for the synergy that matched his knowledge, skills and abilities with the particular challenges of ministry at St John Baptist Church and Community. *Chapter Two* reviews the insights and results of similar programs in underprivileged communities in California, Chicago, and Virginia. *Chapter Three* provides the theoretical foundation for the project, which grows out of the conceptual basis of the author's Doctoral Ministry focus group. The main assertion of the Walker and Richardson group was that "Multidisciplinary Ministry for the 21st Century is essential, with the pronounced caveat that single dimensional ministry cannot be relevant to the needs of the African-American

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Church.[1] A social justice or liberation "piece" was at work at the heart of the project.

Moreover, *Chapter Three* details the biblical, theological and historical foundations that

served to validate the project as a viable course in Christian ministry. *Chapter Four*

addresses the pro-active qualitative or action research methodology and case study

design, which were used to develop the comprehensive narrative. Analysis was based on

pre-test and post-test surveys, interviews, quantitative demographic data, practical

exercise results, and field notes from observations and structured and unstructured

discussions. *Chapter Five* gives the reader a view of what happened during the

implementation of the project. It tracks the critical events in the life cycle of the project.

This chapter deals with the overall analysis to determine the lessons learned, and the

strengths and weaknesses of the project design and implementation. It also discusses

some of the unintended positive results of the programs having to do with spin off

initiatives. Finally, *Chapter Six* gives the writer's reflection in terms of the transforming

effects the project had in energizing the church and community. A new sense of the

possible has emerged in the St John community in terms of personal initiatives by key

individuals who are now seeking ways to foster cooperation towards building community

and improving the quality of life. An overall assessment of these observations, a

summary and final evaluation concludes the discussion.

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[1]Wyatt Tee Walker, Project's Theoretical Basis, Lectures at United Theological Seminary, August 19, 1999.

CHAPTER ONE

MINISTRY FOCUS

The term digital divide describes the disproportionately higher number of underprivileged people, especially poor, rural, elderly, and handicapped Americans, who do not have access to computers or the Internet, compared with wealthy, middle-class and young Americans living in urban and suburban areas who have such access. This is especially pronounced in the African-American community. President Clinton, during an April 27, 2000 visit to the northeast region of rural North Carolina, highlighted the need to develop partnerships between churches, non-profit organizations, and governmental agencies in order to find ways to bridge the so-called digital divide. Many persons consider this a critical step in dealing with the complex matter of economic development among underprivileged communities. [1] Individual and group confidence, along with job skill development are closely related to acquiring the knowledge, skills and abilities to use computers to take advantage of the possibilities inherent in the global Internet.

Why This Area of Ministry Was Chosen

A US Department of Commerce study released in the second quarter of 1999 showed that about 30 percent of all white Americans and 36 percent of Asian Americans have access to the Internet at home, while only about 11 percent of African Americans

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[1]Margret Johnston, "Clinton enlists aid to close digital divide, "*CNN.Com Technology Computing*, April 6,2000 [journal on-line]; available from , www.cnn.com/20...4/06/digital.divide.idg/index.html; Internet.

3

and 13 percent of Hispanics have home Net access.[2] Moreover, a U.S. Labor

Department projection for the next decade shows that 60% of American jobs will demand

skills that only 20% of Americans currently possess.[3] The urgent need to close the digital

divide evolves out of an economic and social justice concern, which places the matter

squarely before the Christian Church. It arises out of a pastoral and theological concern to

strengthened members of the church and community, to promote corporate salvation, and

to ensure that they can have *a life and life more abundantly*.

The boom that the US economy experienced during the last eighteen to twenty-

four month period of 1999-2000 was driven by the unprecedented growth being fueled by

the information technology industry. A powerful transformation is occurring which is

redefining the culture. Moreover, those who learn the language, technique and

procedures associated with this redefinition are empowered. Those who do not learn are

becoming members of the growing permanent underclass. Therefore, *it is critical that the*

church, given its mandate to *"lift every valley,"* accepts the challenge of ensuring that the

foundation for fruitful living in the twenty-first century is developed for members of the

historically oppressed community. On this matter President Clinton made the following

observation:

> "If you believe that there is an equal distribution of intelligence, ability
> and dreams throughout the population, and if you have seen in your
> own lives what this has done for you and for this economy, it seems to me

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[2] Johnston, "Close Digital Divide," 2.

[3] Ira J. Hadnot, "Experts wonder how to close gap between whites and minorities in computer use," *The Dallas Morning New, The Net Effect,* May 27, 1999 [newspaper on-line]; available from, www.dallasnews.com/specials/net_effect/0627reader1divide.htm; Internet.

that closing the digital divide is one of the most important things we could
do that would have the quickest results in alleviating the kind of poverty
which is inexcusable in the kind of economy we are experiencing today"[4]

President Clinton maintains that if we work together to close the digital divide,
technology can be the greatest equalizing force our society or any other has ever known.[5]

Without a doubt, information technology does provide a strong means for
bringing people together to coordinate activities, conduct trade, research, learn, share
information, develop new knowledge, problem solve and empower communities.
However, it is not the new creation that will totally redefine economic and social
arrangements. Still, it does provide, for the first time in history, a means by which
common every day people instantly can access in-depth and breath the vast world of
ideas that once belonged only to the rich and well positioned. Moreover, beyond the
immediate objective of simply conducting computer literacy training is the larger goal of
strengthening neighborhoods and communities. This will occur through networks that
link community centers and churches, in a strategy to totally immerse and enrich the
overall life situation by empowering minds to use information technology to promote
economic and social justice.

Today, if the right structure is in place, that is, a 501 (c) (3) nonprofit
corporation framework, the resources are available in increasing amounts. The nonprofit,
tax exempted corporation is the most effective structure for blending church and
governmental resources without violating constitutional restraints. Over 2 billion dollars

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[4] Randy Lilleston, "Administration's next challenge: Making 'digital divide' initiative stick,"
CNN.Com, April 19, 2000, [journal on-line]; available from
www.cnn.com/2000/ALLPOLITICS/stories/04/19/whats.next/index.html

[5] Johnston, "Close Digital Divide," 2.

is being projected for the fiscal year 2001 budget in the form of tax incentives to encourage businesses to donate computers. One hundred million is to be set aside to establish 1000 Community Technology Centers in low-income urban and rural neighborhoods; and fifty million to expand home access to computers and the Internet for low-income families.[6]

"Power-Up" is such a center, which is currently being run out of the Saint John Family Life, and Education Center (SFLEC); a nonprofit 501 (c) (3) corporation, in partnership with the St John Baptist Church located in Edenton, North Carolina. "Power-Up" is a year round, weekend and after school program with a performance-oriented curriculum. Since the start of operations in May 2000, eight persons have graduated. These have been both seniors citizens and young adults who have developed increased levels of computer literacy skills involving setting up a computer lab, linking computers and printers, trouble shooting systems, as well as the basics of Word, Power Point, Excel and the use of the Internet.

In February 2000, SFLEC procured eight 486 computers with monitors, eight ALPS 2000 dot matrix heavy-duty printers, and two Hewlett Packard (HP) laser printers along with the associated power cords, parallel cables, and Window/Microsoft Office software. Moreover, SFLEC received thirteen computer desks, thirteen cushioned office chairs on wheels, and an assortment of filing cabinets, large office couches, and desk-side filing cabinets on wheels. All free of charge. The computer equipment and furnishings

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[6] Kelly Wallace, "President Clinton Announces Initiative to Help Bridge the Digital Divide," *CNN. Com*, February 2, 2000, .2[journal on-line]; available from www.cnn.com/20.../02/02/clinton.internet/index.html.

were obtained as part of the Federal Government's Defense Automation Resource Information Center (DARIC) program. The total inventory was valued in access of $15,000.00. Presidential Executive Orders 12821 and 12999 direct that the Defense Department, under this program, make available excess computer equipment to school systems and nonprofit organizations.

The Context of the Ministry

The St John Baptist Church is a 140-member congregation located in Edenton, North Carolina, about a mile and a half from the shoreline of the Albemarle Sound, within rural Chowan County. The church is situated in what was an African-American settlement of ex-slaves who came together as a community of subsistence farmers during the period of Reconstruction. The St. John Baptist Church grew out of what E. Franklin Frazier called "the invisible institution"; the unauthorized black church during the period of slavery, which met secretly in the hollows, amidst groves of trees, and under brush arbors." The Church was formally organized in 1870 under a brush arbor, five years following the Civil War. During the era of Reconstruction, the members of the community organized themselves. A small Freedman's Bureau School was established; and later in 1920, a Rosenwald School was established and managed to uplift and move Black people of the church and broader community forward.

St John's story is about survival and the social and political necessity that forced a community of ex-slaves together to share limited resources out of necessity. The traditional African-American value of religious faith and educational pursuit defines what

the community was and now seeks to become again. Historically, the St John Church

and Community School existed in tandem and provided the crucibles in which individual

lives and the community as a whole was strengthened.

However, the legacy of narrow-mindedness that resulted from the slaveholding

tradition and Jim Crow laws has hampered social and economic development. Whites

and Blacks still exist in isolation with Whites controlling the economic and political

process. There are few job opportunities for blacks, especially for young African

American males. (See Appendix A, General Economic and Employment Data)

Consequently, the black middleclass is small. A white caucus of indifferent town and

county leaders remain concerned with maintaining a small town atmosphere, with the

social effects of the oppressive and segregated south in place. Many African-Americans

recognize this policy scheme as a desire to maintain the material status quo.

Chowan County has an estimated population of 14,219 and Edenton is the county

seat and largest township with approximately 5,354 citizens. The county has a

population density of nearly 83 persons per square mile. Its projected annual growth rate

for 1997 to 2006 is 0.5 percent. The estimated numbers of whites are 8,816 or 62%. The

approximate number of blacks is 5,349 or 38%. In addition, the assessed number of

Hispanic, Native Americans, and Asians is 54 or .004 percent.[7] Chowan County's labor

force is 6,440 with an assessed 36.6% non-white makeup. The county has been losing

population for the last decade because of poor economic development. In terms of

population size, it is ranked 88 out of 96 counties in North Carolina. Approximately 63%

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[7]Office of State Planning, North Carolina, "Municipal Population for 1990 and 1997." *State Demographics*, April 6, 1999, [report on-line]; available from www.ospl.state.nc.us/demog/munpop97.html; Internet; accessed April 6, 2:14 p.m.

have high school diplomas and 12% are college graduates. Nevertheless, regardless of

the level of educational achievement, the majority of single member households in

Chowan County make $7,740 or less a year. Moreover, the same is true for four member

households who in spite of education achievement, in the majority of cases make $15,600

or less a year. (See Chart 1, Income Status for a Single Member Household in Chowan

County) Both one member and four member households, in almost all cases have income

at or below the Federal poverty guideline.[8] (See Chart 2, Income Status for a Four

Member Household in Chowan County)
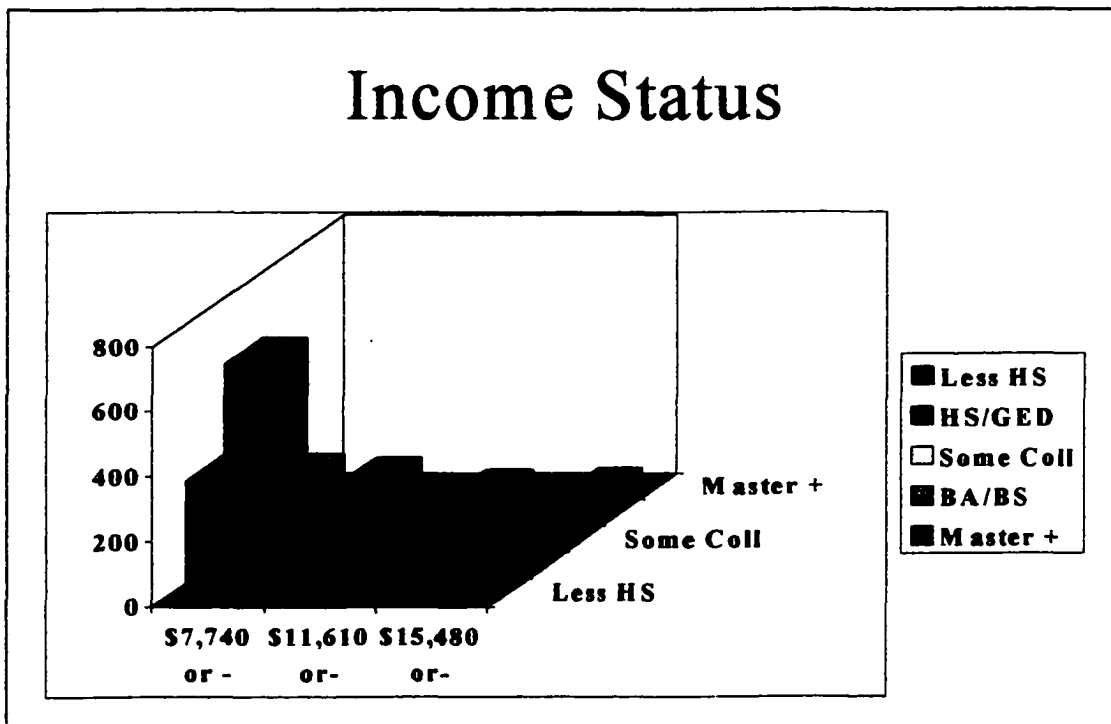
Figure 1, Income Status for a Single Member Household in Chowan County

The members of the church and community eke out a living as domestics or

laborers in textiles, service, and small industry. Tourism, textile, tool making, paper

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[8] Employment Commission, "Chowan County, Demographic Profiles of the Working Poor."
Research Navigator, April 6, 1999, [report on-line]; available from
http://149.168.175.36/navigator/re...gf.asp?CountyNumber=041&gSTFIPS=37; Internet; accessed April 6,
1999, 2:55 p.m.

production, senior home care, domestic services, and agriculture are the main activities of the local economy. Unemployment and underemployment are high, especially among young African Americans.

One of the major challenges for the leadership of the St John Church and the township of Edenton is to promote social and economic justice. Moreover, the task of Christian theology is to redeem not only the individual but to redeem the life context of the individual. James Cone maintains that the posture of authentic Christianity is held by those who engage in the struggle to help alleviate the suffering of the poor and to get rid of the conditions that oppress the poor.[9]
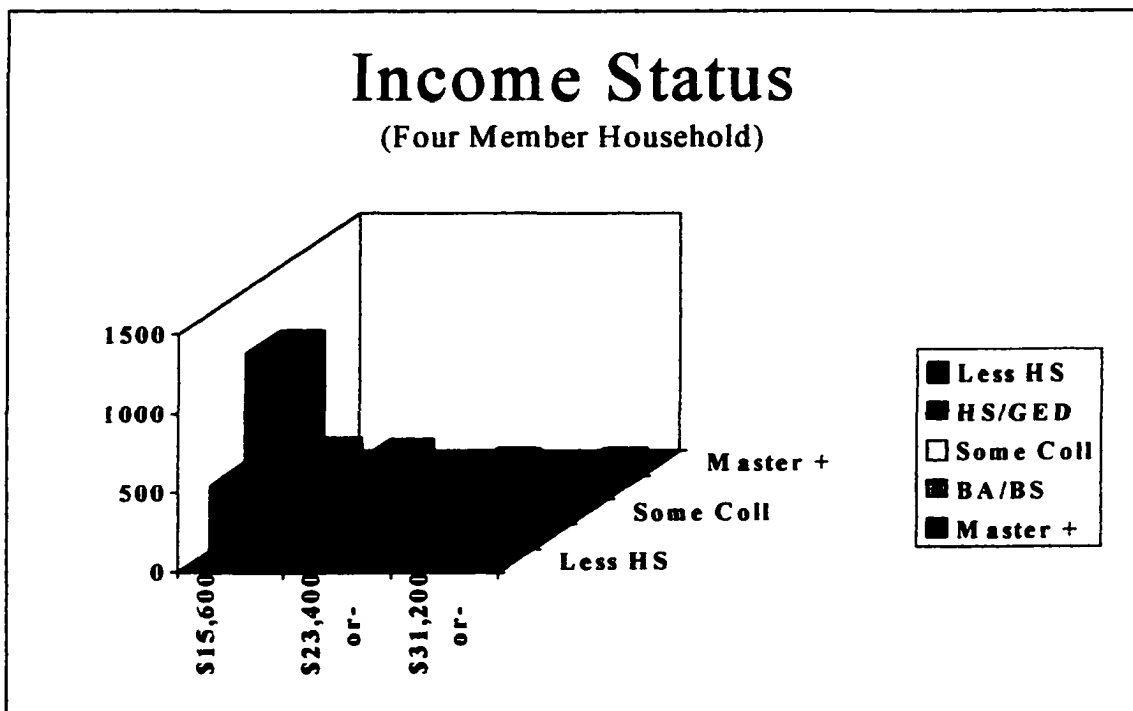
Figure 2, Income Status for a Four-Member Household in Chowan County

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[9]James H. Cone, *My Soul Looks Back* (Maryknoll, New York: Orbis Books, 1986), 41-113.

Jose Miquez Bonino, a Liberation Theologian says, "we have the power to transform and recreate the world materially. And God is with us, but God does not make us superfluous."[10]

The researcher through this doctor of ministry project sought to transform the life situation of the St John Baptist Church and Community of Edenton, North Carolina. The project's structure was multidimensional, with initial concern given to putting into operation information age technology resources and training. The Community Development Center (CDC) provided the program structure for strengthening personal computing skills and promoting individual and group confidence. The project's intent was to begin the long-term process of alleviating some of the blight associated with the high unemployment and underemployment, which hinders the members of the St John Community and impinge upon the conduct of Christian Ministry. Fundamental to this effort were the holiness and liberation motifs, which define community life among the faithful with the biblical tithe and the ethos of self-help as central requirements.

Special Insights for this Ministry Focus

It was against the broken-ness of poverty and the circumstance of reduced social capital that the author gained a profound appreciation for the human spirit's ability to be ennobled through education and the introduction into the world of ideas. A fast-paced series of events took the author from rural Black America, to a historical Black College

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[10]Elsa Tamez, *Bible of the Oppressed,* Translated by Matthew J.O. Connell (Maryknoll, New York: Orbis Books, 1976), 73.

and service in the nation's armed forces as a military intelligence officer. These events and circumstances of his spiritual development shaped and forged in him a hope and greater sense of what was possible in his life. He maintains a fundamental belief in the human personality to expand when persons are encouraged and nurtured with high expectations and faith in each individual's ability to engage the world with a determination and commitment to personal excellence.

The author is an African-American child from the low country of South Carolina – the flat land adjacent to the Sea Islands where African slaves were brought in the late seventeenth century to work on rice, indigo, and cotton plantations.[11] He was born on October 6, 1960 in Georgetown, SC, a small blue-collar town located along the coast between Charleston and Myrtle Beach. You can still hear dialects of the Africa tongue spoken (Gullah or Geechee) and witness the lifestyle tendencies of West Africa, especially that of the Yoruba people, particularly in terms of the local basket making techniques and the mode and temperament of social life.

The people of his early years had an astounding view of reality, in that they saw meaningful signs in normal things. To the sensitive soul, the Divine was transmitting signals in the random occurrences of nature and the chance events and circumstances of life. It is the African religious notion that sees the sacred in all things, what John S. Mbiti called the spiritual vitality,[12] a kind of religious power at work throughout the cosmos. The power of the spirit was everywhere. Moreover, there was less of a concern for

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[11] Elaine Nichols, "Sea Island Celebration," *American Legacy*, Volume 5/Number 2 (September 1999), 16.

[12] John S. Mbiti, *African Religions and Philosophy* (Oxford England: Heinemann Educational Publishers, 1969), 30.

separating reality into secular and sacred spheres. There was no attempt to separate reality into parts.

God is the creator of everything and God's creation is evidence of God's being. Moreover, there is a unifying field or explanation for what we experience and the explanation is ultimately a theological task. To engage in theology without considering the dimensions of reality that involve physics, chemistry, biology, psychology, etc., is to indulge in a futile effort.

The church has always been a stirring place of hope, poetically expressed in prayer, testimony, song and preaching; especially in preaching that emphasized without fail, Jesus Christ crucified, buried and raised on the third day. The author was shaped profoundly in seeing the beauty of the Black Church teeming with the idiosyncrasies of Africa, flowing with amazing vitality, and rhythm, which gripped and held him firmly to a belief in God. Worship was driven by a desire that grew out of the people's own need to transcend the everyday and recreate reality in light of the love of God. This drive would start in anticipation of the shout and dance; slow at first with a deep down handclap and toe heel foot pat[13] that grew in intensity with each repeating line. At the apex, the congregation was one mind and spirit, all in agreement as the clapping of hands and patting of feet echoed the collective appeal and praise. The whole church body was transformed into a mass of uplifted voices singing some glad song: "Glory, glory, ...Halleluiah, since I laid my burden down, ...I feel better, ..so much better, since I laid my burden down." Then in what W. E. B. Dubois described as frenzy[14], the body of

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[13]Wyatt Tee Walker, *The Soul of Black Worship* (New York: Martin Luther King Fellows Press, 1984), 65.

[14]W. E. B. Dubois, *The Souls of Black Folk* (New York: New American Library, 1969), 211-212.

believers would share the joy of heaven come down to earth. The people would, as they would say, *get the Spirit.*

The community of faith conferred a self-value and an understanding that everyone was made in the image of God, with self-defining possibilities. The church taught him that there was within him and everyone else, a value that could not be reduced nor negated. Moreover, he learned that value was central to life itself. It was not to be priced, sold, or violated in anyway. No amount of money could buy a person. Moreover, to price tag a life was the worst kind of evil and below humane consideration. This view no doubt grew out of the incredible and maddening suffering the people of long ago had experienced upon having their own loved ones, that is, wives and husbands, sons and daughters, sold away. This condemnation of selling a person had sunken deep and had been reinterpreted in the community's moral system as the worst kind of evil. Equal in consideration was the idea and practice of suicide. Life was the highest value.

The author accepted Jesus Christ as a young child, eight or nine, when an overwhelming need to go forward came to him during the call to discipleship one Sunday morning. He went up and stood, surrounded by deacons, the Pastor, and his paternal grandmother; Grand-mama Beach, the only woman who routinely stood in the circle of church leaders to consider new members.

For years, his family lived in one old wooden frame house after another. It was not until 1970 that they moved into the Bethel A. M. E. Apartments that were financed and policed by the most prominent African American church in town. Moreover, this extension of church ministry into the area of community development transformed the writer's life by leveraging his family situation with a wholesome place for moral and

social growth. Eventually, in the mid-seventies the family purchased a house on the outskirts of town in a new housing development underwritten by HUD.

After graduating from Howard High School, the predominately black vocational school, the author worked as a laborer at the Georgetown International Paper Mill. This was considered a solid, good paying job. However, after six months at the mill, feeling a deep void and strong, almost paranoid and destructive longing to do more, he headed to South Carolina State College where he had applied earlier in his senior year. He did well in college, graduated with honors, and left there with the basis for a good education. However, the best gift he left college with was his marriage to Linda, an intelligent, petite, good-looking, hard working woman who has given him five children. She is still the shapely, funny, lovely co-ed who tutored him in college algebra more than twenty years ago. She dropped her studies in professional mathematics to be a wife and mother while he served in Army Intelligence for eleven years. Moreover, after a 15 years hiatus, during which time she dedicated herself full time to the nurturing of the family, she returned to school and in 1999 completed her studies with honors, receiving a Bachelor of Science degree in Professional (Applied) Mathematics from Norfolk State University, Norfolk, Virginia.

On December 15, 1982, the writer was commissioned as a Regular Army Officer in Military Intelligence. While on active duty he was assigned at duty stations in Georgia, Arizona, Texas, and Panama. It was on his second duty assignment in Texas at Ft Hood in 1990 that he sensed the call to preach. A concern for preaching flashed before him and became a growing preoccupation. There was a renewed intellectual concern for finding meaning along with a distinct and constant desire to say something.

Always in worship, concurrent to the sermon being preached, there was the experience of the worship context being transfigured with the author, in a vision or a kind of suspended state, intensely engaged in the preaching moment. Up to that point, he had been leading soldiers from all lifestyles in the cold and wet of Europe and in the extreme heat of the Mojave Desert. He was an Airborne Paratrooper, with tough assignments under his belt, skilled in intelligence analysis, information processing and dissemination. Yet, while in the midst of commanding a Military Intelligence Company, he began to grapple with being called to preach.

He preached his trial sermon in May 1990 at Marlboro Missionary Baptist Church in Killeen, Texas, after having served there a little less than six weeks. The author left Ft Hood in June 1990, only weeks after acknowledging his call with a license to preach, headed to Panama not knowing what awaited him. However, in Panama he was blessed with a wonderful Christian community and the fellowship of five other preachers with families and a strong Pastor, from Morehouse College and the Inter-denominational Theological Center (ITC).

Soon, the author's military duties became increasingly removed and distant; he became otherwise focused. The draw down of the force structure in 1993 would mean non-selection to major, a stunning shock to his ego. In spite of the befuddled nature of his feelings, he could not believe he was not selected. He had been in the upper level of his year group and had satisfied the prerequisites for field grade promotion to major. His and Linda's plans were to retire after twenty years, become a Pastor and teach high school algebra. Nevertheless, they left active duty under the voluntary separation program in February 1994.

The decision to go to seminary came during a period of prayer and fasting in November 1993. While lying in bed, the thought came and brought with it a peace and sense of well-being. His first class session at Virginia Union was like coming home, as he listened to the transforming lecture of Professor Boykin Sanders, a New Testament Scholar. He completed seminary in May 1997 and is currently a bi-vocational Pastor.

In 1995, the St John Baptist Church was a declining congregation with approximately 20 active members. The previous Pastor had resigned and was helping the church in its search for a Pastor. The writer and current Pastor was in his second year of seminary at Virginia Union when he was approached by a member of Lynnhaven Baptist Church of Virginia Beach who had been reared in the St John community. He pointed out that St. John needed someone who was willing to help them. And, with few opportunities to preach and teach, the inexperienced seminarian, realized that he needed a congregation to help him develop his gifts and gain experience. So, the relationship was established.

The overarching need at St John from the beginning has been the requirement to breathe new life into the church and community with an atmosphere of empowerment. There was a need for a liberation God-consciousness and praxis, which promoted ministries to uplift people and help the members of the congregation realize God's purpose for them as individuals and as a community. Central to the writer's calling as pastor of St. John has been this requirement to promote the transformation of the church and community through the liberating teaching and spiritual presence of Jesus Christ. Fundamental to this concern has been the understanding that the Church must not be allowed to become isolated in one corner of reality, concerned only with personal

salvation. As Wyatt Tee Walker points out, *"We have always had to look to faith in God and the mechanism of the Black Church for promoting freedom."* Christ must be Lord in every area of life. Walker points out that of the resources available to the African-American community, the Black Church is best situated with the political and economic power (in particular) to bring about the full liberation of God's people.[15] W. Franklyn Richardson points out that far too often the Church accepts a theology that embraces poverty and powerlessness as a signature of spirituality.[16] It extends from a distorted theological view that maintains that because God is concerned with poor and oppressed people, therefore, those closest to God are poor or otherwise indifferent about the things of this world. This view denies the first mandate of God to be fruitful and multiple.

Historically, progressive African-American religious leaders have concerned themselves with creating a worldview within the community organized around Christian principles that emphasized basic improvements in human nature. The worship of God was intricately tied to educational achievement and the resulting development of character of mind and self-reliant spirit. Education was in a peculiar sense the doorway to .... heaven,[17] the effect of which worked out to be a better life for the people. Education has always been important to Black people's growth and strength. Coming out of slavery, African-American leaders recognized and selected education as the core strategy for converting an oppressed people into the kind of liberated and empowered

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[15]Wyatt Tee Walker, "The State of Black America, Illusion and Reality, Lecture," March 24, 1999.

[16]W. Franklyn Richardson, "Three Mandates for the Black Church," Lecture, March 24, 1999.

[17]C. Eric Lincoln and Lawrence H, Mamiya, *The Black Church in the African-American Experience* (Durham: Duke University Press, 1990), 243.

people that God calls all people to be. David Walker's words, written in *Walker's*

Appeal, in 1829, are timeless and prophetic in calling an oppressed people to embrace

education as central to the religious notion. He wrote:

> Men of color, who are also of sense, for you particularly is my
> appeal designed. Our more ignorant brethren are not able to
> penetrate its value. I called upon you therefore to cast your eyes
> upon the wretchedness of your brethren and to do your utmost to
> enlighten them -- go to work and enlighten your brethren! -- let the
> Lord see you doing what you can to rescue them and yourselves
> from degradation.
>
> Remember, to let the aim of your labours among your brethren, and
> particularly the youths, be the dissemination of education and religion.[18]

In doing the hard reflection to form a synergy between spiritual preparation and

ministry context requirements, the writer has embrace the strategic thinking and pastoral

concerns consistent with the thoughts of Wyatt Tee Walker and W. Franklyn Richardson.

The gist of which is the understanding that the Church must not be concerned only with

personal salvation and the manifestation of a warm Christ like heart. The Church's claim

is over all of reality, every implement of civilization is to be redeemed and used in the

furtherance of God's reign on earth. Christ must be Lord in every area of life; this means

the legislature, courts, business, education, etc. Walker's call is for creative thinking and

cooperative effort to muster the tremendous cash flow and people power of the church to

leverage political and economic policies and decision making so that God's people are

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[18]David Walker and Henry Highland Garnet, *Walker's Appeal and Garnet's Address to the Slaves of the United States of America* (Salem, NH: Ayer Company Publishers, Inc., 1969), 6.

benefited. There is a need for the local church to strengthen its cash flow and solidify it base of support to engage the community to transform the condition in life for God's people.[19]

Richardson points out that there has been a retreat from social activist ministry and that we are scheduled to start the 21st Century with this disengagement. He too believes that the Black Church is best positioned to deal with the issues that face the African-American community. He maintains that it is, "The mandate for liberation in the Luke 4.17 text ... *The Spirit of Lord is upon me because he has anointed me to bring good news to the poor....* which drives us to the Isaiah 40. 4 vision... *Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain* ... wherein the Church strives to promote social and economic justice. Racism is pervasive in our society and it is a given for at least the next 100 years.

Richardson offers three mandates, which are particularly useful for the spiritual leader. They are in the area of politics, education, and economics. In terms of the political, the distribution of power and wealth or the process by which it is done, the spiritual leader is to lead the congregation to be involved in the political process, that is, voter registration, political consciousness, providing leadership, public policy analysis and social activism. The leader must not allow the Black Community to be ignored. Concerning education, he maintains that it is unfortunate that in the 20th Century the nature of education has been more mis-education. In many cases, the African-American

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[19]Wyatt Tee Walker, "The State of Black America," Illusion and Reality, Lecture, March 24, 1999.

Church suffers from an untrained pew and a misinformed pulpit. This is especially the case in terms of interpreting the scripture. The task of the Christian leader is to interpret scripture and teach the congregation to interpret the text with a concern for the transformation of the individual, the community, and the culture. In terms of economics, there is a need for empowerment. Black people spent five hundred billion dollars in 1998, which is equal to the eighth largest country in the world. The Church must establish the biblical mandate of tithing. It is the only way to empower the African-American community. Moreover, the spiritual leader must teach the congregation and community that they have a tremendous responsibility to be good stewards in what they do with the 90% of their dollars.[20] Virgil Wood offers the conceptual framework of a non-violent economy, wherein African-American consumption is focused to better cycle dollars through local economies, to reduce the amount of leakage that occurs and which account for the disparity in wealth and capital in urban and rural African-American communities.[21]

In every case the power of information, the ability to coordinate and the facility of cooperation, involved with computer literacy and inherent in the Internet provides a basis for satisfying the political, educational, and economic mandates for the African-American church and community in the twenty-first century.

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[20]W. Franklyn Richardson, "Three Mandates for the Black Church," Lecture, May 24, 1999.

[21]Virgil Wood, "The Black Church Challenges Welfare, Racism and Poverty," Appearing in Special Edition 1977 Debate and Understanding, Boston University, Martin Luther King, Jr. Afro-American Center, 126.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

The Sacralization of Electronic Communication

Sacralization is a term that Thomas E. Boomershire uses to explain the process by which new technology is integrated into the life of the church for the purpose of promoting the Gospel of Christ.[1] In every age technological advancements were viewed by some as the instrument of the devil. The car, radio, TV, electricity, you name it, every thing that came forward as a result of human discovery of what was always there in the creative designed of God's universe, was viewed by some as the instruments of evil. This is a common reaction to the incarnation of God's movement in history. Even Jesus was not tolerated because of this crude tendency to hate and mistrust the breaking forth of something new. However, Kinney points out that a close review of the physical laws of nature which make the computer in an explosive age of connectivity possible are derived from the faithful and reliable principles that are at work in the design of nature. There are profundities in the design of the computer and our understanding of the whole electromagnetic spectrum that concurs at various levels of interpretations with our basic biblical and theological understanding.[2]

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[1]Thomas Boomershire, "The Church's role in Using Communication Technology," Lecture presented at United Theological Seminary, Dayton Ohio, during the January 2000 Intensive. Tape Library.

[2]John Kinney, Dean of Samuel DeWitt Procter School of Theology, interview by author, June 2000, Virginia. Notes in journal. Virginia Union University, Virginia.

Boomershine asserts that the task of the church in every age is to master the predominant and most powerful medium of communication and transform it from a tool of exploitation by the rich and powerful into a tool of social and economic justice for the oppressed. Any religious group, which has resisted a new medium, which was becoming dominant, has lost ground in society. Boomershire emphasizes "the present electronic communication revolution is the largest change since the development of writing." The church not only has to work to ensure that its members are resourced to perform in this new age but must also reshape the way it communicates the Gospel. The challenge is to win a generation of people to Christ who are being brought up in an electronic era of high power images and information intensity.[3]

What the African-American Church did during the late nineteenth and early twenty century to teach its members how to read and write is analogous to what is now required in order to teach underprivileged people how to learn and function in an information intense electronic culture. The possibilities are endless; with the Internet, there is license and freedom for creating new patterns of economic cooperation. Boomershire points out that the first century Christian Church, in its shift from the oral tradition, took the literacy system of communication and used it as a tool for fostering cooperation and empowerment of an oppressed community. The early Christians used the system of reading and writing to establish a theological and ideological foundation, which led to techniques and procedures for managing and sharing resources among marginalized people as a means of survival and progress. The literary system of reading

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[3]Boomershine, "Church's Role in Technology," January 2000.

and writing provided the basis for building networks of cooperation and caring. [4] The principle of creative economic cooperation and sharing between neighbors – as a practical technique of survival, not simply an ethical virtue – was one of the cornerstone of Jesus teaching about the way the *Realm of God* would be gained. [5]

There is now a similar basis for sharing *all things in common* in the sense of the community dynamic outlined in Acts 2. Elsa Tamez provides the proper perspective when she, a Latin American Liberation Theologian, critiques the limitation of the revolution in Latin American, and asserts that a new society must be sought, saying that, "It doesn't matter if it is capitalism or socialism. If capitalism brings life and justice then go with it. What's important is the new creation" [6]

Today, people of limited means can share and coordinate to create local non-violent economies in cyberspace that capitalize on our market oriented society. They can promote schemes of cooperation, which allows Black people in particular to breakout of splintered and contradictory goals and patterns of existence that defuse their collective talent and material resources. [7] A strategic vision would involve formation of synergies

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[4]Ibid.

[5]Richard A. Horsley and Neil Asher Silbermen, *The Message and the Kingdom* (Grosset and Putnam, New York 1997), 103.

[6]Alexa Smith, "Latin American Christian Reshape Liberation Theology," Presbyterian News Service, 2 [journal on-line]; available from www.villagelife.org/church/archives/pres_latinamerican.html.

[7]Virgil Wood, "The Black Church Challenges Welfare, Racism and Poverty," Appearing in Special Edition 1977 Debate and Understanding, Boston University, Martin Luther King, Jr. Afro-American Center, 133-134.

around the purchasing power of the more than 47, 000 churches of the National Baptist Convention, USA, Inc.[8] This possibility extends naturally into local communities where people of limited means can learn to share and care while using the Internet as a platform for coordination and cooperation. The opportunities are incalculable. Moreover, the mandate to do so is consistent with the sociopolitical and economic dimensions of holiness revealed in the Holiness Codes of the book of Leviticus as well as in the history of the African-American church.

It has been the historical role of the African-American Church to bridge the gaps that obstructed Black people from advancement in society. Furthermore, the holiness mandate as outlined in the Holiness School (HS) tradition as set forth in Leviticus, has a socio-economic justice concern, which seeks to ensure that opportunities for fruitfulness and flourishing are extended to everyone. The writers of HS direct that adequate resources and opportunities be made available to ensure the common good. Moreover, specific concern is given to strengthening those who are disadvantaged at the bottom of society. Leviticus 17-27 involved an attempt by the Holiness School (HS) writer to use the holiness motif as an organizing principle for separating and regulating the socio-politico and economic activities of a minority community.[9]

John Kinney points out that there is a need for a critical transition in our postmodern understanding. We must see that the biblical principles, which define holiness in an ancient land based agricultural society are the same organizing principles

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[8]W. Franklyn Richardson, "Three Mandates for the Black Church," Lecture at United Theological Seminary, March 1999.

[9] Jerome Ross, "Holiness as Ideology," Lecture presented at Samuel DeWitt Proctor's School of Theology, Virginia Union University, June 1996.

that must define holiness in a technological information age society.[10] It is the principle of faithfulness wherein the worth and success of the individual's life is assessed and valued in terms of the contribution made in promoting worth and value in all of life. In Leviticus 19.9-10 there is the concept of gleaning, which is, leaving some crop on the edge of the field so that the poor and sojourners, the less fortunate can survive. This is analogous, the same today as sharing one's knowledge, skills, and experiences to ensure all those who will, can have assess to the technological resources that are essential for successful living in the 21st Century. God's mandate is that we flourish and this is the driving concern being expressed in the Holiness Codes, Leviticus 19-27. Therefore, making sure that everyone has access to computer literacy has the same effect as gleaning. "Computer Literacy" in this hi-tech, fast paced, information age, is what land and the tools of farming were to life in the earliest agricultural Ancient Near East (ANE) based biblical times.

The technological tool becomes the tool for flourishing. However, flourishing cannot occur in isolation, wherein one is concerned only with individual progress and personal levels of self-proficiency.[11] There is a natural closeness and relationship that the Internet in fact gives rise to by the nature of its electronic connectivity. This amazing new horizon in human civilization and our ability to connect and share, demonstrates the tight, closeness, and nearness that the laws of the physical universe have always allowed. The Shalom of God or the Beloved community becomes more available, as we are

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[10]John Kinney, Dean of Samuel DeWitt Procter School of Theology, interview by author, June 2000, Virginia, notes in journal, Virginia Union University, Virginia.

[11]Ibid.

brought together and can see just how close we are to each other in our interests, fears, ideas and possibilities.

The Church or faith community is charged with the task of equipping the members of the community with the resources to survive. This is what defined life among the first century church as they came together frequently around the Lord's Supper. It was in fact descriptive of the African-American Church from its earliest inception down through the ages. One of the most prominent African-American churches in this nation, Abyssinia Baptist Church, in New York, once bought sewing machines to teach people this fundamental job skill so that they could make a living and survive. Holiness mandates this concern for a holistic approach to ministry. Read the book of James and this point is made clear. The historical role of the Black Church has been to serve as a center for healing and empowerment so that an oppressed and despised people could flourish against the hostile forces that were set against their collective progress.

In a rural, economic depressed context wherein the so-called digital-divide is pronounced and the growing disparities are chronic, the holiness mandate is an obvious one. It is essential to the life situation that the faith community promotes conditions that nurtures the common life. The walls need to be constructed so that people are empowered to live successfully and flourish. To change the historical and sociological context from an Ancient Near East (ANE) society to a modern information age society does not change the mandate. The driving concerned in Leviticus and Deuteronomy is the concern for mutual supportability with a particular concern for the least fortunate members of society. The faith community is charged with the task of equipping the members of the community with the resources to survive.

Cone in his book, *Speaking the Truth*, maintains that according to Max Weber's

description of religion, which is based on the function served in promoting life in society,

that the African-American Church is at risk of loosing its identity.[12] Its historical role

was that of promoting the liberation of an oppressed people. However, with the health

and wealth concern for individual prosperity over and against any concern for community

prosperity and corporate well-being, the Black church is in danger of becoming lost and

subsumed into the broader idolatry of consumerism.[13]

Information Technology and Social Empowerment

Information technology and social empowerment are joined when new tools for

survival are creatively employed to promote life and life more abundantly among the

oppressed. "Technology is not inherently good or bad. It's just a thing – a tool," says

Bart Decrem, founder of Plugged In, a community technology center in East Palo Alto,

California. "It's up to us to put technology to good use. If left alone, technology will

reinforce the existing disparities of opportunity in this country." Those with access to

computers and with skills at computing and their children, and, perhaps, their children's

children – stand a chance of cashing in on an economy that amply rewards the techno-

educated, and relentlessly punishes the techno-illiterate.[14] The particular form of social

justice concern is evident in the leadership and the actions taken to provide technological

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[12]Ibid.

[13]Ibid.

[14]Sara Terry, "Across the Great Divide", February 17, 2000, 2 [journal on-line]; available from www.fastcompany.com/online/26/greatdivide.html.

tools and skills to the underprivileged in order to empower them to transform their own situation in life.

The executive director of the Interdenominational Theological Center, Cicero Wilson, has undertaken a project to obtain 30,000 computers to outfit mainline black denominations in America in order to create a communication network. He asserts that churches are the economic and social base of the African-American communities and must become centers for promoting computer literacy.[15] According to the Association of Supervision and Curriculum Development, the objective of computer literacy is to shape people who know how to learn. Such people know how knowledge is organized, how to find information and how to use information in ways that promote problem solving and the creation of new knowledge. The objective is to prepare people who are ready for life long learning because they can always find the information needed for the task or decision at hand.[16] Knowledge, not minerals or goods, is this country's most precious commodity, along with people who are information literate and who know how to acquire knowledge and use it[17]

This is why national level leaders in politics, industry, and the church are mobilizing to find and implement programs to build the best bridges for negotiating the so-called digital divide. The "Plugged In" program of East Palo Alto, California is a program that provides an excellent model. It is a storefront operation begun in 1992 by a

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[15]Ira J. Hadnot, "Digital Divide," *The Dallas Morning News*, June 27, 1999, 1 [newspaper on-line] available from www.dallasnews.com/specials/net_effect/0627reader1divide.htm.

[16]Mary Treacy, "Information Literacy – A Community Priority," July 20, 1995, sponsored by National Center on Education Statistic, U.S. Department of Education, 6 [journal on-line] available from www.cyfc.umn.edu/Other/priority.html.

[17]Ibid., 7.

then graduate student of Stanford University, Bart Decrem.[18] Decrem's approach was to offer computer literacy training as part of a one stop shopping convenience center for the local community of East Palo Alto, which is just opposite Silicon Valley, where 62 millionaires are being made everyday.[19] In East Palo Alto, fewer than 20% of families own computers and more than 17% of the population live in poverty and only 14% have four-year-college degrees. "Plugged In" provides fax, copying, telephone and bus passes as a service. Most people initially drop in to purchase bus passes. The objective is to introduce information technology in a non-threatening and laid-back atmosphere. The effect has been that over time those who purchase bus passes, soon learn about resume preparation support, use of the Internet for job search, and the convenient and zero cost of having an "*hotmail*" e-mail account. They are taught how to use the computer to accomplish a personal task that needs to be done. There is the impact of immediate gratification and sense of relevancy that the technology has in satisfying a felt need. The informal presentation and accessibility make the technology available so that the people of the community can use the technology the way they want to use it. The program operates on the premise that in order to be an effective tool, information technology has to be woven into the fabric of a community until it becomes just another part of daily life. "On a typical day and evening, the center is used constantly. Its steady flow of walk-in customers from the community may include a high-school girl using a computer to type an essay for English class; an alternative candidate for mayor copying flyers for his

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[18]Sara Terry, "Across the Great Divide", February 17, 2000, 2.

[19]Ira J. Hadnot, "Digital Divide," *The Dallas Morning News*, June 27, 1999, 5.

campaign; teenage boys dropping in for a game of chess; two girls using the computer to make party invitations; and a man searching for job information on the Net." Because of Plugged In success it has attracted corporate sponsorship from companies such as Sun Micro Systems, which underwrites the program's operating budget of more than $500,000.00.[20]

Another program example is *Break Away Technologies*. Joseph Loeb was inspired by a vision of justice for America's underprivileged, a quest rooted in the civil rights activism of the 1960s. He spent seven years organizing *Break Away Technologies*, a nonprofit organization based in the Watts section of Los Angeles. His strategy has been to open up a flow of donated computers from governmental and private sector agencies. He has developed entire warehouses full of personal computers, minis, main frames, routers, cables, etc. All of which are retrofitted, inventoried and provided to various schools, churches, community centers and nonprofit organizations throughout Watts for the setting up of computer centers in low-income areas. Loeb's mission and passion has been to go beyond just getting individuals trained and connected but to create whole networks of communities. In his view, technology is about social change.

"....technology represents one of the few level playing fields in our society. When a company's computer system goes down, and its losing $10,000.00 an hour, the last thing that company cares about is the color of the person who fixes the problem. Technical expertise is something you cannot argue with"[21]

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[20]Sara Terry, "Across the Great Divide", February, 17, 2000, 3-4.

[21]Ibid., 6.

Break Away has established networks for several organizations free of charge, operating on a quid pro quo basis. Organizations accepting computers and networking services are expected to provide a staff person to maintain and operate the network. Loeb also provides a discounted Internet access through *Break Away's* own Internet Service Provider, (ISP) facilities. *Break Away* has even won a city contract to design and install a multimedia learning lab for the City of Los Angeles' "Electronic Arts Academies."

In 1999 Sony Pictures Entertainment provided 1500 personal computers when the company decided to undergo an organization wide upgrade. Though *Break Away* did not have the warehouse space, they nevertheless, accepted the offer and got Microsoft to donate the Windows 98 software and have undertaken an ambitious program of establishing 200 additional computer labs by the end of 2000. [22] *Break Away* also hosts the "Cyber Senior Program" wherein during 1999, more than 100 seniors took the nine weeks computer training course. The goal was to strengthen community involvement and the results has been that many of the seniors have volunteered their service to tutor children.[23]

Street Level Youth Media is a nonprofit neighborhood program being run on the West Side of Chicago, in a Latino community. Its genesis was a 1993 block party, which featured video presentations developed by local youths. What had been a one day event involving only 15 teenagers is today a $500,000.00-a-year program, funded largely through earned income, that touches the lives of more than 1000 young people a year. The focus is to use technology as an art form and vehicle of self-expression to connect

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[22]Sara Terry, "Across the Great Divide", February, 17, 2000, 7.

[23]Ibid., 8.

disconnected urban youths with the larger world.[24] The program seeks to teach young

people by their active involvement in film and video making. Street Level is organized

and run by a group of film artists who involve the children in every aspect including

lighting, operating a camera, interviewing, using special effects and computer animation.

Because the group or team approach is used, social skills involving collective decision

making and cooperation are learned and reinforced. The program's effect has been more

than 300 hours of teen produced work; much of it involving powerful, intensely personal

views on larger social issues.[25]

The St John Family Life and Education Center has brokered a relationship with a

computer thrift shop, a nonprofit program called "Komputer for Kids," which is located

in Norfolk Virginia. Robert Cuthrell is the executive director and his objective is to

refurbish computers and make them available to families with children who cannot afford

to purchase new computers. For an initial registration fee of $50.00, Komputer for Kids

provides a central processing unit (CPU), monitor, keyboard and Window 95 along with

six hours of basic computer and Internet classes and a two-year warranty. Since the store

opened in January 2000, Cuthrell has given away 500 computers to families in Norfolk

and North Carolina. Cuthrell's observation has been that most parents coming to the store

do not know anything about computers but they do understand the importance of their

children learning and becoming computer literate. One aspect of the program is to teach

parents the basics so that they can track and participate in the learning process with their

children.

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[24]Ibid., 8-9.

[25]Ibid., 9.

The Executive Director of the St John Family Life and Education Center has negotiated to obtain computers from the thrift shop for each student who takes the five-week performance oriented training offered as part of "Power-Up." This agreement has generated excitement among members of the community and will further "Power-Up's" goal of immersing the St John community in the information age culture.

Furthermore, the State of North Carolina has undertaken, in corporation with Bellsouth, Sprint, and GTE and various Internet providers to provide affordable high-speed Internet access to the entire State by 2002. The first priority is to build the telecommunication infrastructure in the rural northeastern region of the state and to extend Internet access towards promoting economic development. State officials recognize that reasonably priced Internet access is an essential competitive factor for attracting business, fostering education and improving the overall quality of life.[26] In fact, there is a proliferation of programs and activities focused on increasing Internet access.

The two arguments that shaped the thoughts of African-Americans early in the twentieth century are now being blended in the present effort to further computer literacy. The so-called *Great Debate* was to decide whether or not Booker T. Washington's economic pragmatism or W.E.B. Dubois' socio-political and intellectual enlightenment was going to direct the strategic vision of Black life. Today's urgent need for engaging and perfecting the knowledge, skills, and abilities of the information age mandates that both approaches move in tandem. The objective is to foster an ethos of personal

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[26]Daniel Keegan, "N.C. Promises High-Speed Net Access for All Residents," CCN.com, from Federal Computer Week, May 11, 2000, 1 [journal on-line]; available from www.cnn.com/200...5/11/nc.net.for.all.idg/index.html.

excellence with a zeal or frenzy for learning. Moreover, this is to be coupled with strong

entrepreneurial energy to create new businesses and local economies so that there can be

flourishing and fruitfulness within underprivileged communities.

CHAPTER THREE

THEORETICAL FOUNDATION

Today's society is complex, information intense, sophisticated, competitive and hard driving. There is a pervasive consumerism in the religious-culture of America with a host of Madison Avenue based prophets who proclaim the lesser gods of consumptionism. Meanwhile, the poor African-American community remains under stifling conditions of unemployment and underemployment, dilapidated housing and misdirected and inadequate education. This blight exists at the same time that the Dow Jones surges above record setting marks.

Moreover, today the strength of a community is measured in the degree to which human potential is nurtured to take advantage of information age technologies. Once the concern was with reading and writing, and that remains a concern to a large degree. However, the strategic choice is to augment public educational institutions with a particular concern for developing problem solving skills with an emphasis on creative thinking and research. Our children increasingly need to develop a basic appreciation for the physical world with rudimentary appreciation for math and science. The objective is to produce people who value the importance of knowledge, not just information, but have the creative ability to shape reality with the application of knowledge. Religious faith and educational excellence must again be joined. Given the nature of America's constitutional democracy and the legal separation of church and state, one effective way

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to bridge and muster both church, private and public resources to promote community is through the Community Development Center structure.

John Kinney asserts that to flourish and obtain fruitfulness in a personal, corporate, and holistic sense is what the creation imagery of Genesis gives as the Divine intent. Moreover, the condition of sin is characterized, in a fundamental sense, by the condition of non-flourishing. In the socio-economic realm, the lack of flourishing is a sinful state that occurs when human potential is not maximized. For reasons of passivity, apathy, lethargy, or a lack of vision, sinfulness saps the energy and vitality of productive life. It has to do with the authentic self; and sin being the refusal to live lives open to divine possibilities. It is a condition wherein the fruitfulness intended by God is not realized because of a lack of faithfulness. The individual and the community fail to do the work of pleasing God by refusing a mode of existence that recognizes and embraces the need and responsibility to be co-creators with God. The New Testament expression of this is couched in the *leitmotif* of fruitfulness; "You shall know them by their fruits." The evidence of God's pleasure is a socio-economic condition wherein life flourishes. However, this is not to be confused with a health and wealth theology that celebrates and spiritualizes individual material wealth while disregarding the call to engage and transform entire communities that languish in despair. [1] God is about life and life more abundantly and therefore the requirement is for those with much to pour it out to confront and alleviate the sinful conditions that tend towards death.

This is the *kenosis*, which concerns God's loving manner of pouring out goodness to empower and sustain a flourishing life situation. By embracing the paradigm of

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[1] John Kinney, Dean of Samuel DeWitt School of Theology, interview by author, February 2000, Virginia, notes in journal, Virginia Union University, Virginia.

holiness and the model of life that was within the first century church, the African-American Church and Community demonstrates the *kenosis*. It is the posture of emptying or pouring out holiness, that is, a loving concern to help others survive and grow. The church grows stronger for this reason, so that it can empty itself out on the life of the community to make others stronger, "*whether they do anything for the church or not.*"

This posture will lead people to invest in ministry with the same kind of efficacy that they demonstrate when they spend $40,000.00 to $60,000.00 on a car. In fact, it would question the excessive tendency of the market-oriented culture that seeps into the church and justifies a spiritualization of material gains as the sole distinction of God's blessing. [2] Instead, the evidence of God's blessing is exemplified in the positive and transforming effect that an individual's contribution has in creating a flourishing condition. A blessing is revealed in efforts that eradicate sin in its various forms of ignorance, oppression, racism, injustice, etc., all of which undermine human potential.

As long as there is a condition of non-flourishing the question of the potency of our God is raised. If socio-economic reality contradicts the intentions of God, to the outside world and even among the faithful, the efficiency of God's plan and activity in creation is brought into question. (Kinney maintains that anyone can tell the faithful condition of a church based on the obvious condition of flourishing or non-flourishing around it.)[3] A flourishing faith community is involved in being co-creators with God and

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[2]Ibid.

[3]Ibid.

working faithfully through love to effect empowerment. The Christian notion acknowledges that as God's people seek to be faithful; it is God who acts through them to bring about Divine will.

The lack of flourishing was not God's intention but followed naturally as a condition of sin as the creation account of Genesis records. In every non-flourishing context the question must be asked, "What are we doing to contribute to the non-flourishing and sinful condition? The signs of sinfulness are not manifested in the lack of personal piety alone. Instead, they are revealed in non-active-ness and the refusal to engage in the creative and redemptive process of pouring out and investing one's self, by working in creation to promote God's Realm.

Our ability to do anything is derived directly from the grace of God. It is God's pleasure that we be endowed with the freedom and the power to imagine, invent and co-create. This is the mandate of Holiness that runs throughout the biblical record, God is God Almighty, and we are to love God with everything we are and all that we have, and all that we do. Nothing is to be outside of the reign and sovereignty of God. Computers and every other technology tool are potential vehicles for access to a flourishing life. "We are not to see the tools outside of the God who gives us the tools. We do not bow to the computer we bow down to God. We do not say "Praise the computer," we say, "Praise God."[4]

The Church and faith community are charged with the task of equipping the saints with the resources to survive. This is what defined life among the first century church as they came together frequently around the Lord's Supper. The first mission of the deacon,

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[4]Ibid.

which caused Peter to establish the office, was the giving out of community resources

justly. (See Acts 6.1-6)

> In fact, throughout Greek and Roman cities, people organized
> themselves into various voluntary associations for social and
> economic purposes – such as taking meals together and
> drinking, division of labor, burying the dead, etc. Rather than
> being hierarchical and patriarchal, these voluntary associations
> were more egalitarian. The Greek tradition referred to these
> voluntary association generally as koina. The Romans called
> them collegia.[5]

The African-American Church from its inception has been the primary institution

of influence in Black life and it has existed for pouring out goodness. It is both natural

and logical that community centers under the aegis of the African-American Church hold

the greatest potential for human empowerment.[6] Historically, within the African-

American community, resources, such as, talents, skills, experiences, training, dollars,

influence, etc., were coordinated and shared to survive and promote human development

and social liberation. Moreover, the biblical mandates as set forth by Leviticus 19.9-10

and Nehemiah 1-6 have community development and human empowerment as the main

concern.

Biblical Foundation

God's word provides a paradigm for understanding and confronting the complex

problems associated with community life; especially community life among oppressed

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[5] Michael H. Crosby, *House of Disciples: Church, Economic and Justice in Matthew* (Maryknoll, New York: Orbis Books, 1988), 6-20.

[6] Wyatt Tee Walker, "The Black Church," Lecture at United Theological Seminary, August 1999.

people. Even the idea of holiness, as put forth in the writing of the Old Testament, provides a model for an orderly and a strong community. In fact, the large corpus of biblical material is mainly concerned with the mandate to confront and alleviate the social ills of community life among the subjugated and the oppressed. However, this section is limited to an investigation of Leviticus 19.9-10 and a broad assessment of Nehemiah 1-6.

Leviticus 19.9-10 is part of a broader range of material compiled under the Holiness Code, which is Leviticus 17-27. The book of Leviticus contains a compilation of laws that were typical of the legal codes employed throughout Northern Africa and the Ancient Near East (ANE). Sumerian, Babylonian, Assyrian, Hittite, and Hebrew communities commonly used these type codes to regulate daily life activities.[7] Leviticus 17-27 involved an attempt by the Holiness School (HS) writer to use the holiness motif as an organizing principle for separating and regulating the socio-politico and economic activities of a post-exilic minority community.[8]

According to Greengus, the linking of God to the law added an important ethical dimension to the worldview of ancient Israel. Since God was the source of the law, failure to observe the law became an offense against the deity.[9] In the Holy School (HS), the law is presented with extended concern for addressing both the religious and so-called secular. Ross maintains that HS writers constructed, redacted, and compiled

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[7] Samuel Greengus, "Biblical and ANE Law," *Anchor Bible* (Garden City, NY: Double Day and Company Inc. 1995), 242.

[8] Jerome Ross, "Holiness as Ideology," Lecture at Virginia Union University School of Theology, June 1996.

[9] Greengus, "Biblical and ANE Law," 245-252.

this material during the post-exilic period.[10] It is a redaction of the Priestly Tradition (P) and attempts to organize a minority, largely poor community around a centering principle, i.e., the holiness motif. Unlike P, HS employs holiness as a cultural idea or ethos for distinguishing the entire community and establishing their socio-politico and economic dimensions.

According to Knohl, Leviticus 19 includes a wide range of legal and moral ordinances that regulated a variety of human activities with the aim of bringing the community in line with the character and intent of God.[11] The essence of holiness, in the corpus of Leviticus 19, is the perfection attained through the fulfillment of the commandments of God in all areas of life. Internally, Leviticus 19.9-10 suggests a pastoral and cultivation-oriented socio-politico and economic setting. The text issues mandates, which seek to regulate the interrelationships within a community where kinship is not as pervasive; Israel was in a post-exilic setting where the returned Israelites were probably minorities and subject to the rule of a super power, i.e., Babylon.[12] Leviticus 19.33-34 expresses concern for the foreigner or sojourner with a sense of empathy. This represents the existence of a diverse cultural setting with a confluence of different ethnic groups.

The concern for the poor set forth in vv. 9-10 demonstrates that there was social stratification and a concern for organizing social-economic activities to ensure a redistribution of wealth to care for the poor. Leviticus 19.9-10 addresses the main

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[10] Ross, "Holiness as Ideology."

[11] Israel Knohl, *The Sanctuary of Silence* (Minneapolis, MN: Fortress Press, 1993), 170-171.

[12] Ibid., 53-54.

economic activity of the community. HS lists harvesting and gathering first in this litany of moral codes because of the vital importance harvesting grain and gathering fruit played in the community's life.[13] The first-person tone of God's speech directed to the larger community is a distinguishable trait of HS. The phrase "I am the Lord your God", internally authenticates the material and points to the HS tradition. Holiness is the driving concern throughout Leviticus 19. Harvesting of the field and gathering in the vineyard is to be done in such a way as to ensure that the needs of the poor are met. This is a feature of the holiness motif that was suppose to defined life within the community. The objective was to please God by having an orderly community.

(v. 9a) "When you harvest your fields...." This phrase serves as the problem statement, which introduces the case for what were the chief economic activities within the community. (The requirement to leave some crop on the edge of the field so that the poor and sojourners, the less fortunate can survive, is analogous to sharing and promoting assess to the technological resources that are essential for successful living in the 21st Century. Ensuring that the less fortunate members of society have access to computer literacy has the same effect as gleaning.) Leviticus 19 opens with a holiness emphasis, establishing God's jurisdiction over the land and agricultural products. Ross maintains that holiness provided the coordinating and organizing principle that defined the community and outlined the scope and temperament of social activities.[14] HS personalizes God to facilitate a broader conceptualization and appeal to the whole community so that God's character becomes the overarching character of the people.

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[13] Robert B. Coot, *Early Israel*, (Minneapolis, MN: Fortress Press, 1990), 15.

[14] Ross, *Holiness as Ideology*, Lecture, June 1996.

Unlike the God during Moses time, the HS God is close to the people – personal and intimate.

The basic resource was land and tenure of land did not refer to ownership but to terms of the land being worked.[15] Coot maintains that the land was shared in common by the community under the control of a local chieftain or "strongman". The total arable land controlled by a village was redistributed, or repartitioned, by lot among those families from a community who held cultivation rights. This communal sharing of land was an expression of solidarity and facilitated the collective effort, which was key for survival.[16]

(vv. 9b-10a) ..*do not cut the grain at the edges of the fields, and do not go back to cut the heads of grains that were left. Do not go back through your vineyard to gather grapes that were missed or to pick up grapes that have fallen....* These clauses establish the moral tasks, conditions and standards that guided social economic behavior in achieving holiness. HS expands the realm of holiness by encompassing the realm of socio-economic justice. In a sense, holiness under HS takes on a praxis hermeneutics wherein the activities of the people in society become the basis for authentic religious expression. Thus, holiness includes all areas of life and applies to the entire community.

(v. 10b) ..*leave them for poor people and foreigners...* This clause functions as the solution in the framework of the code. It deals with the highly important issues of eating. Most people of the time lived at the subsistence level and those classified as poor

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[15] Coot, *Early Israel*, 17.

[16] Ibid., 20-21.

were especially in dire conditions. People were hungry most of the time; the need for

food was so intense. Those who controlled the food supplies exercised tremendous

power over the lives of the community.[17]

Food was power, which came from God, and how it was allocated had immediate

and decisive impact on the short-term efforts to sustain life within the community.

Living at subsistence or below was precarious. The vicissitudes of wealth, politics and

weather often left households or whole villages destitute with no money and little or no

food or seeds.[18] These poor were reduced to gleaning the edges of the harvest fields and

vineyard for food. They were people who had no real estate and little to eat.

Coot argues that the poor of early Israel were those who worked the land but got

the least of the food. His theory is that the closer one was to the land the less control one

exercised over the produce of the land.   The further away one was from the labor of the

land the more control was exercised over the foodstuff. He asserts that there was very

little incentive for the poor to produce more than they needed to survive because the

strongman or chieftain agents would take away from the poor.[19] According to Coot's

theory, the poor were exploited and held to the land in a captured status and they would

from time to time run off and hide to avoid the oppression. They often turned to banditry

as a way of dealing with the harshness of their lives.[20] HS' expressed concern for the

poor offset the negative results of this exploitation to some degree by providing a basis

for a better state of existence, thereby adding to the overall social stability.

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[17] Greengus, "Biblical and ANE Law," 250-251.

[18] Coot, Early Israel, 20-21.

[19] Ibid., 22-23.

[20] Ibid., 23.

(v. 10c) *I am the Lord your God.* This authentication is a formula that occurs

fourteen times at the end of several paragraphs in Leviticus 19. HS uses this formula to

lend authority to the codes. A violation of any of the code is a breaking of faith with God

and an insult to the name of God who empowers the codes. Leviticus was given to Israel

so that the people might live holy lives in fellowship with a Holy God. It also provided

Israel with laws that secured their well being in a social setting wherein they were

minorities, subject to the controlling influence of others. The holiness motif regulated

social activities in such a way that there was stability within Israel's limited political

sphere of influence. Leviticus taught the people how to worship God in their day-to-day

existence.[21]

Leviticus 19.9-10 sets forth the universal truth that people are connected and are

inherently dependent on each other for sustainment in life. How a community treats its

weakest members, regardless of kinship or race, determines the efficacy of its compliance

with the will and character of God. To please God is to be like God, i.e., Holy; which is

to be concerned for others as one is concerned for self (Leviticus 19.18). Jesus taught

this same principle and added: do unto to others, as you would have them do unto you.

There is rich hermeneutic potential in the first six chapters of Nehemiah for

outlining the biblical sanction for community development and the resulting effect of

individual and group confidence. However, only a broad treatment will be given here to

explain the general strategic sense of the mandate as it supports the design and

implementation of this doctor of ministry project.

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[21] Knohl, *Sanctuary of Silence*, 182-183.

(Nehemiah 1.1-4) In the first chapter, a relative, from Jerusalem, visits Nehemiah in the Capital City of Susa, within the Persian Empire. At once Nehemiah inquires about the condition of the remnant community. He is told by his relative Hanani that the community is in *"great trouble and shame; the wall of Jerusalem is broken down and its gates have been destroyed by fire."* Upon hearing this news Nehemiah wept, prayed and fasted for days. He was a man of privilege, having access to power and the prerogatives of social status. He benefited from the advantage of economic advancement and was a member of the inner court with the special duties of cupbearer and informal counselor to the king, Artaxerxes I. Nevertheless, Nehemiah remained sensitive enough that his heart could be broken with the things that break the heart of God. [22] He lamented over the condition of the oppressed and allowed the pain of their dispossession to be relevant to him and to unsettle his comfort and his personal awareness of privilege.

The appeal of this pericope is the divine mandate to pursue and solidify access to power. God can use effectual power. However, the motive of accessible power to the faithful is towards the empowerment of the oppressed. Nehemiah had social and economic status but he remained morally and psychologically aligned with the oppressed community that suffered the shameful conditions of physical ruin and socio-economic injustice.

(Nehemiah 4.5-11) In his prayer, Nehemiah acknowledged that the people as well as Nehemiah and his family had done wrong and sinned before God. The sin was collective, in that they violated the covenant of holiness, which was to be concerned with God and each other, to promote social, economic, and political justice. Both the leader

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[22] Robert C. Linthicum, *City of God, City of Satan* (Michigan: Zondervan Publishing House, 1991), 195.

and the masses had brought about the ruin the community was suffering. He confessed

the sin. Nevertheless, Nehemiah reminded God that the Divine had promised that if the

people turned back to God, which also involved turning back to each other, that God had

promised that the Divine would bring them back together. Citing this promise of God,

Nehemiah prayed and asked God for success.

(Nehemiah 2-1-9) God used Nehemiah's access to power, combined with

Nehemiah's knowledge, skills, and abilities to bring about the restoration of community.

First Nehemiah had to speak to power and gain the necessary charter and resource to

return and organize the members of the community to do the work of rebuilding.

Nehemiah understood the nature of power. He had a sense of how to approach and

package information to be persuasive and crafty in brokering the interest of the poor.

God always situates the talent and resources for the work of rebuilding. Nevertheless, the

actual work of rebuilding would involve the people coming together around a centering

project. What really needed to be restored was not so much the walls as the confidence

and sense of worth within the community. It had more to do with the people's faith and

love for God as well as for each other. Therefore, in undertaking the task to rebuild the

walls, the people would restore the condition of holiness within the community by

restoring confidence in each other.

(Nehemiah 2.11-20) Nehemiah did a context analysis and then facilitated the

people's discussion in identifying the problem and sensing the need to rebuild the walls.

He developed a strong network among the local leaders and effectively built a

community organization.[23] The people said, "*let us start building*" and they "*committed themselves to the common good*". They had the power themselves to bring about renewal.

(Nehemiah 3-5) The walls represented their own broken sense of confidence. They were in a weak position unable to define and control the parameters of their community life. The nature and range of economic activities were wide open and largely designed to be beneficial to a hostile presence that surrounded the community and was represented in the personage of Sanballat, Tobiah, and the Arab leaders. This hostile group consisted of those who maintained an unfair economic advantage and who viewed efforts to organized the local community as a threat to the socio-economic structure and the material status quo. The survivors of those who were left behind in the old community were exposed and vulnerable to these enemies. Therefore, a coordinated effort was necessary to first identify the threat, determine the direction of attack and design a coordinated defensive effort. Linthicum called this a power analysis.[24]

(Nehemiah 6.1-19) The reconstructed walls provided the bounded dimension or structure wherein the people could perfect the techniques and procedures for survival and work out the broader strategies for long-term progress towards socio-economic well-ness. The restored walls and gates provided a corporate structure for organizing and coordinating local social and economic activities. The restored walls afforded a secure and effective space to conduct community development to ensure economic efforts and benefits were derived to the advantage of the people of the community.

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[23] Linthicum, *City of God, City of Satan*, 201-202.

[24] Ibid., 214.

Theological Foundation

From Israel's story, African slaves in America, generally acknowledged their own story. They came to realize that the God on the side of the slaves of Egypt was also the God on their side.[25] Black folks were able to see in the biblical message that God was acting to redeem them. The strong parallel between the Israelites of the Exodus account and African-Americans revealed that God was their God. Furthermore, Jesus' disciples and outcast friends at the bottom of the social and economic levels also validated that God was their God. Thus in the context of their struggle against the evil of racism, African-Americans reconstructed Eurocentric Christian theology to account for their own experience which strongly reflected the experience of oppressed people in the Bible whom God had sided with. In fact, Christian religion as introduced by the slaveholder was intended as opium but it had a liberating effect.[26] Walker observes that *it was the syncretism of traditional African religions and the Eurocentric Christian faith that produced the Jesus-faith of the ante-bellum slave community and ultimately what we know today as the African-American free church.*[27] The following quote from Howard Thurman sets forth this insight as well:

> The basic fact is that Christianity, as it was born in the mind of
> this Jewish teacher and thinker, appears as a technique of
> survival for the oppressed. That it becomes, through the inter-

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[25]James H. Cone, *God of the Oppressed* (San Francisco, California: Harper Collins Publishers, 1975), 11.

[26] Wyatt Tee Walker, "Project's Theoretical Basis," Lecture at United Theological Seminary Doctoral Studies, August 19, 1999.

[27] Wyatt Tee Walker, *Somebody's Calling My Name* (Valley Forge, Pennsylvania: Judson Press, 1979), 19-20.

vening years, a religion of the powerful and dominant, used
sometimes as an instrument of oppression, must not tempt us
into believing that it was, thus, in the mind and life of Jesus .

Whenever his spirit appears, the oppressed gathers fresh courage;
for He announced good news that fear, hypocrisy and hatred —
these three hounds of hell that track the trail of the disinherited —
need have no dominion over them.[28]

Belief in God held Blacks together against the tremendous absurdities of life in a

racist world system. They understood that God is a God of justice and sooner-or-later

payday will come when things will be made right by the great hand of God. In the days

of slavery, this "making-right" was seen in the Civil War and again it was seen in the

moral marching, singing, praying, and believing army of the Civil Rights Movement.

They saw God's hands in the Mighty Spirit of Jesus the Liberator moving the forces of

God against evil to set free God's people. The Zulu's saw God's power also in this

political sense. In their view God is the one who brings down ... and who roars so loud

that all nations tremble in terror.[29]

African Traditional Religions do not talk much about the love of God; nor do the

people use the word love often.[30] More emphasis is placed on demonstrating love. They

realize God's love through the loving actions of deliverance and sustainment. In the

same way the measure of love is revealed in what individuals do for each other, this glue

holds the community together. Concrete actions of deeds, blessings, and work become

the measurement of love. W.E.B. Du Bios wrote about the sacredness of work and the

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[28] Major J. Jones, *The Color of God* (Georgia: Mercer University Press, 1987-90), 87.

[29] John S. Mbiti, *African Religions and Philosophy* (Oxford, England: Heinemann Educational Publishers, 1969), 31.

[30] Ibid., 38.

importance of pleasing the God Force through sacrificial service to humanity.[31] The

Book of James was important to Du Bios' God view and understanding. James

announcement that faith without work is dead provided Du Bios the conceptual

framework for developing his religious views. Dubois placed doing something to better

the conditions of black people and to correct the institutional evils and imbalances of

racism, at the highest tier of human purpose. It is what Sister Jones of the St John

Missionary Baptist Church and Community said: *"God put us here to help others*

whether they do any thing for us or not. " (See Appendix A, Interview with Ruth Jones,

Senior Member of the St John Church and Community.)

James Cone maintains that the posture of authentic Christianity is held by those

who engage in the struggle to help alleviate the suffering of the poor and to get rid of the

conditions that oppress the poor.[32] Moreover, oppression is as much a part of the human

condition as the reality of free and blessed living. When faced with the evil and the

apparent suffering of innocent people, the question of God's providence arises. How can

a just and loving God allow suffering to occur under the heel of great social, political, and

economic injustice? Why in a world of so much, there is such hoarding of resources and

exploitation of the weak by those who seem to have been granted circumstances that are

more advantageous?

Black people do not ask whether or not God exists, more times than not, with a

trembling within, they ask whether or not God cares.[33] Then over time in the inevitable

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[31] Jones, *The Color of God,* 50.

[32] James H. Cone, *My Soul Looks Back* (New York: Orbis Books, 1986), 41-113.

[33] Jones, *The Color of God,* 48-49.

back and forth of life, African-American folks have found out that God is indeed a loving Sustainer, a very present help in a time of need. When the unexplainable forces and conditions of opposition seek to reduce and negate personhood only the Supreme Goodness of the Universe can wrest control and keep the oppressed. This understanding comes as a result of support and strength found in a loving community of mutual concern.

Dr. King said, "life is lived in an inexorable cycle of accountability." In creation God has connected everything together in a cycle of pro-action, action and reaction, means and ends, and cause and effect. We have been ordained with the resources of free mind, spirit and the will to grow into a greater awareness of this sustaining and ultimate connection that flows in the life and death cycle.

African Traditional Religions had no concept of hell. It was only when the African slaves witnessed the disconnected horrific evil imposed on them, did they conclude there must be a place like hell to house the essential being of those capable of such terrific evil and separation from life.[34] Blacks folks typically do not dedicate much consideration to questions of systematic evil or institutional violence and dehumanization. Nevertheless, there is the recognition, that beyond the concern for personal morality there is the acknowledgement that this world is sin sick. Something demonic has a place of influence in this world and has taken on the likeness and corrupt personality of being itself. They believe that evil is real, but that God's justice will prevail.

Ultimately, theological talk is essentially no more than an attempt at creating lasting meaning. This is accomplished when ideas become flesh in the active lives of

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[34] Ibid., 27.

people, which is the great achievement of the resurrected Christ. When people realize new possibilities and are brought together, the Christ presence is evident. God is revealed in Christ as the Word, full of grace and meaning in human life. Black folks understand that the Church is the body of Jesus Christ made flesh in the world and this body is called by God to serve and help others. It is the essential connect-ness God has ordained in the world. This is brought together through self-sacrificing love, which is the only lasting counter to evil.

Many reject the idea of redemptive suffering or sacrificial love. However, nothing is achieved against the forces of determined evil unless there is a willingness to commit self to a calling higher and nobler than self. Dr. King said: "Any person who has not found something worth dying for is not fit to live." The African-American slave knew that suffering was a requirement for any successful thrust towards freedom. That tragic period of history is replete with examples of great spirits who accepted and exposed themselves to risk promoting good over the corrupt presence of evil. Those dusty slaves saw in Jesus Christ on the cross, their own flogging and lynching and knew through Jesus, that sometimes self-sacrifice is a strategic choice that is necessary to serve God in serving others. They saw in Jesus the Word declaring that God knows what it is like to suffer and to be betrayed – to experience failure and disappointment. They knew that these essential human conditions had been sanctioned through Divine involvement. God knows what it is like and have fulfilled and redeemed them out of the hands of evil. Therefore, the fear of evil is no longer a necessary limitation, it need not hinder nor preclude the achievement of good. Now, God has ordained suffering, and when necessary one need not resist, flee, or fall back in fear, lacking the essential courage to be

and do what is necessary. Jesus said the greatest shall be servant of all. This speaks to the willingness to give of one self to serve others; and the highest expression of this is to lay down one's life. The beauty and power of the personality of Martin Luther King Jr. is enduring for this reason.

God's response to oppression is the active belief revealed in the deeds of self-sacrifice on behalf of others. This is the best revelation of God's Holy Spirit, which has kept the Black Church opened to new discoveries about God's will and direction for a people at a particular time. The Spirit of God is God-at-Hand or God-at-Work and is actually different from the spirit associated with the freedom of expression and celebrative emotions that brings the believer into a freshness and newness of faith. The Holy Spirit is the power of God acting in human life. It is the deep of God confronting the deep in humanity with a purpose that leads towards the liberating work of helping others. Indeed Jesus said another would come and when the Holy Spirit has come, the Spirit will lead and guide in all truth and righteousness.

Whenever a faith community strives to live free and creatively within the framework of the message of Jesus Christ, lives are changed. New structures of thinking and approaches are developed. Jesus Christ, as a conceptual and social factor, joins people together in a common cause to lift up and heal the condition of hurt and mistreatment within the oppressed community. A concern for God in Jesus Christ leads to a concern for empowering others to be the best in mind, body, and spirit. An ideology or way of life emerges with Christ as the source of authority to invest in a newness of being – enabled to do and be what one would otherwise not be able to do or be.

This ideology is fueled by a no nonsense love that binds together communities to shelter and protect the weak through a sense of inter-dependence. This is the model of life once active in rural African-American communities, which suffered under the heel of systematic racism. Each member engaged the other to lift the life condition of the community to levels of dignity. No one was allowed to fall too low, a basic standard of life was maintained by the strength and faith of the members. People shared the good fruits of harvest, freshly slaughtered meat, remedies for healing, nursing services during sickness, and knowledge and skills in problem solving. The main principle was cooperation. It was done largely without pretense or emotions but out of a sense of duty and dignity before God. Life was honored. Each helped the other to survive and success was experienced collectively.

Cooperation and not competition was the defining nature of relationship. People worked together because they needed each other to survive. This could and often did transcend the color lines among the working poor. An eighty to ninety year old sister in a nursing home in Virginia Beach, once commented to the author how she use to work in the fields: "People had to stick together to survive in those days, white and black together out in the field helping each other was the way we had to do in order to make it."

For rural Black folks, God is known in loving presence and essential goodness that holds life together with hope, lending Divine strength to deal with the many difficulties of life. God provides the celebrated presence and power of the Spirit that empowers one to make it through to a better day; to work, share, and care for each other as a faithful response to the Holiness of God.

Historical Foundation

The African-American Church was black people's response to the inhumanity of the North American slavery system. The African-American Church as we know it today was born, developed and nurtured in the context of racism. It is an instrument of social survival, analogous to the persecuted nature of the first century Christian community. It was a counter-formation to the economic and political forces set on destroying the fundamental nature of a people. These forces brutalized and sought to permanently subjugate and push out of the human family black people because of the tremendous economic advantage that slavery afforded the slaveholders. The African-American Church was a revolutionary response that thrust meaning and shielded the sanity, sanctity and worth of a persecuted African people.

The Saint John Church and Community history is about survival and the social and political necessity that forced a community of ex-slaves together to share limited resources. The traditional African-American value of religious faith and educational pursuit defines what the community was and now seeks to become again. The Saint John Church and Community School existed in tandem and provided the crucibles in which individual lives and the community as a whole were formed and strengthened. This has been the tradition within the African-American faith community in general. From the time of slavery, blacks have had to pool their talents and meager resources to curve out of hopelessness and despair some modicum of space for survival. An ethos of self-help and cooperation was once the defining trait of life among African people who were uprooted and re-planted in the Diaspora of America.

Since the period of its invisibility the Black Church has been the bedrock on which the community of wretched African people have had to construct the social, economic, and political scaffolding for freedom. Wyatt Tee Walker maintains that the development of mutual aid societies and insurance companies began early in the history of the African-American community. They began in the church as *"the cooperative concept of ordinary people of modest means pooling their meager resources for an agreed upon common aim.* "[35] Walker suggests that there existed a corollary in the economic advancement in the lives of black people during the two world wars and the expansion in the economic base of the African-American Church. Furthermore, the church was the only avenue available for organizing community life under creative leadership to shape and promote a better life situation.

Historically within the African-American community, education, coupled with religious faith, was considered the primary mean for achieving economic mobility and personal and social fulfillment.

> Despite the fact that teaching a slave to read and write was illegal during slavery, one of the most persistent desires of the slaves was to be educated ... For many slaves education was tied to their religion, a coveted doorway to the faith and its promises.[36]

Traditionally, African-American leaders concerned themselves with creating a world view organized around Christian principles that emphasized basic improvements in the human condition. The worship of God was intricately tied to educational achievement

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[35] Wyatt Tee Walker, *The Harvard Paper, The African-American Church and Economic Development* (New York: Martin Luther King Fellows Press, 1994), 19.

[36] Ibid., 251.

and the resulting development of character of mind and self-reliant spirit. Walker states

that as recently as the early fifties, in rural areas wherever there was a school, there was a

church, side by side.[37]

> "From their pulpits many black preachers preached the moral
> messages of saving for a rainy day, learning to read and write,
> getting an education, finding a job and working hard, supporting
> the family, and raising the children respectably and industriously"[38]

Within the historic matrix of the African-American Church and Community

religion was in the classic sense of the word, a drive for meaning, a force to make sense

out of and create value in life.[39] It was essentially orthopraxis, that is, more concerned

with right action, than with right thinking or orthodoxy. It is what W. Franklyn

Richardson called the "lived practice" or involvement of theology in human affairs.[40]

Out of necessity, the African-American Church has been employed as an instrument of

survival for an oppressed community. The mandate remains for the church to be engaged

and to work to promote and sustain life through human and economic development in the

21st Century information age society.

However, there remains a basic disengagement of sort; and what Martin Luther

King, Jr., proclaimed more than thirty years ago is still legitimate. "*It is time for the*

Negro middle class to rise up from its stool of indifference, to retreat from its flight into

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[37] Walker, *The Harvard Paper*, 21.

[38] Lincoln and Mamiya, *The Black Church in the African-American Experience*, 243.

[39] Robert C. Linthicum, Lecture at United Theological Seminary Doctoral of Ministry, August 1999.

[40] W. Franklyn Richardson, "A Local Church Responds to Economic Development as Ministry," (D.Min. diss., United Theological Seminary, 1997), 52.

unreality and to bring its full resources, its heart, its mind and its check book to the aid of the less fortunate."[41] There is a disengagement and basic loss of community as increasingly African Americans embrace the sweeping popular value of self-glorification, even within the church. Cornel West makes the following observation:

> The church is struggling against the influence of mass media. Many churches – sometimes most churches – succumbing to mass media, so that the sermons become melodramatic commercials for Jesus, and the prayers become let's make a deal with God." It is nothing but a reflection of culture. You do something for me , I'll do something for me ... No, thy will be done – no, no; that is old time religion. You do something for me, I'll do something for you is the consumer religion of our day. What you want done? ...a car, a girlfriend new clothes – and that becomes the measure of God's blessing.[42]

The concern of this paper is for the empowerment of people according to the biblical notion of holiness as outlined specifically in the Holiness Code of Leviticus. In addition, the tithe is God's principal instrument of holiness, designed for building up the faithful community. A strong community leads to strong individuals and in many ways today the strength of a community is measured in the degree to which human potential is nurtured to take advantage of information age technologies.

This is the paradigm of holiness and liberation that Leviticus 19.9-10 sets forth. As well, it is the model that Nehemiah used to assess, and rally the community and reconstruct the broken down walls and decaying lives of the 445-433 BCE local community of Jerusalem during the period of Persian captivity.

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[41] Martin Luther King, Jr., *Where Do We Go From Here* (New York: Harper and Row, 1967), 132.

[42] Cornel West, *Prophetic Reflections, Notes on Race and Power in America* (Common Courage Press, Maine 1993), 213.

CHAPTER FOUR

METHODOLOGY

The research methodology has to do with the entire process of a study. It can be quantitative, having to do with deductive forms of logic, the empirical side; or qualitative, having to do with inductive forms of logic, the experiential and value side. The quantitative approach deals with the testing of a theory composed of variables, measured with numbers, and analyzed with statistical procedures. The qualitative approach deals with data derived from individual observations and experiences to get at complex patterns and forms to explain occurrences in a natural setting.[1] For this project, a pro-active qualitative or action research methodology was used overall with a case study design, which also involved quantitative analysis of demographic data and class room practical exercise results.

> In the case study, the researcher explores a single entity or pheno-
> menon ("the case") bounded by time and activity (a program,
> event, process, institution, or social group) and collects detailed
> information by using a variety of data collection procedures
> during a sustained period of time.[2]

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[1]John W. Creswell, *Research Design, Qualitative and Quantitative Approaches* (Thousand Oaks, California: SAGE Publications, Inc., 1994), 2-7.

[2]Ibid., 12.

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The qualitative research methodology was best suited because of the researcher's basic assumption having to do with the importance of individual and group opinions, values, and sense of worth that can be factored in determining levels of individual and group confidence. A qualitative research methodology recognizes that some valuable outcomes having to do with individual and group perspectives and psychic evaluations cannot be reduced exclusively to quantifiable results. The basic assumption of the qualitative approach is that reality does not consist simply of quantifiable events or circumstances. What becomes valuable and useful in terms of life observations is not limited exclusively to those things that are objective and capable of being measured numerically. Independence and dependent variable need not be identified, isolated and controlled in order to arrive at knowledge and truth. Knowledge and truth can emerge from the subjective realm wherein individual and group experiences, opinions, observations, and behaviors form a common perspective, focus or sense of purpose within the community life. [3]

Through the qualitative approach the researcher becomes directly involved in the research. Moreover, in this project, the researcher was an active participant in the case, firmly involved in all phases of the decision making, implementation, and evaluation phases of the project. The pro-active qualitative aspects of the research moved beyond the mere concern for theoretical formulations and sought to implement a model program that would lead to transformation. Using surveys to collect data provided a straightforward manner for measuring changes in attitude and assessing experience levels. Individual results on the practical exercises also gave the researcher a source for assessing skill

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[3]Creswell, *Research Design, Qualitative and Quantitative Approaches,* 5.

levels as well as provided insights on individual attitudes concerning the biblical, theological and historical mandate for church involvement in such a program.

The programmatic aspect (or case) of the research involved the implementation of the "Power-Up" computer literacy program to address the particular problem of the so-called digital divide as it pertained to social and economic conditions within the St John Church and Community. The intent was to observe and assess the effect of the program intervention on the level of computer literacy, development of job skills, and increase in individual and group confidence levels. The population was 10% of the active members of the St John Baptist Church as well as some members of the broader community. A qualitative pro-active research technique was used to develop a comprehensive narrative to layout quantitative demographic data, field observations and the results of interviews and surveys that were conducted before and after the project intervention. In addition, the comments from structured and unstructured discussions were considered.

The objective was to link theory and practice through a project that sought to validate the research hypothesis – the drive was to put "ideas-in-actions." The group decided that what the community needed most in order to begin to deal with the complex problems associated with social and economic underdevelopment was a resource for strengthening computer literacy. The Context Associates agreed that this was the critical path that needed to be followed and the course of action that needed to be developed to affect quality of life improvements within the community. Though there were clusters of problems and potential programs, nevertheless the group's consensus was that computer training would afford the greatest returns in terms of immediate improvements. The goal of action research is to assign to the group of people who are most affected, the

responsibility for identifying the problem, developing a course of action, implementing a program, and following-up with evaluation; "*Action Research is group activity.*"[4]

The use of the action research qualitative methodology involved the researcher as an active participant in planning, organizing, and implementing the project. A computer lab was set-up and run as part of the experiment. It was a collaborative effort, which involved members of the Context Associates who assisted in all phases. The objective was to promote learning as a transformative process wherein the researcher and participants gained a firmer grasp of computer related knowledge, skills and abilities. This was both in terms of using a personal computer as well as in establishing a computer lab within an underprivileged community.

Careful notes were taken during all phases. There was a planning, coordination and project design phase, which involved building a community network of support and identifying and procuring the necessary equipment. This was followed by a site survey and physical arrangement phase, which dealt with floor plan development, system set-up, software installation and operational testing. The third phase included curriculum development, performance-oriented training, practical (self-paced) exercises and testing. The fourth and final phase was concerned with program evaluation, which consisted of exist surveys, group discussions and interviews. These four phases aligned neatly with Lewin's four moments of action research, which are plan, action, observation and reflection.[5]

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[4] Stephen Kemmis and Robin McTaggart, editors, *The Action Research Planner* (Victoria, Australia: Deakin University Press, 1988), 6.

[5] Ibid., 11-13.

Surveys were administered at the start and end of the five blocks of instruction, which included: Introduction to Windows, Word, PowerPoint, Excel, and the Internet. (See Appendix C, Class Survey) These classes went eight weeks for a total of twenty hours of classroom time instruction. The students took upwards of an additional 20 hours in self-paced work to complete the various practical exercises that went along with each block of instruction.

The case study designed was selected because it is best suited for a research effort primarily concerned with doing a qualitative assessment to get-at the impact of a program on the life of a people and community. The case study afforded the flexibility and responsiveness that were necessary to deal with unanticipated requirements involving scheduling in particular. Moreover, given the challenge to gauge increases in individual and group confidence levels, the case study was especially appropriate with the emphasis being on qualitative observations combined with quantitative analysis of test results and socio-economic demographics data.

The action research methodology allowed the researcher to be directly involved in the study to shape the effect of the program while concurrently being personally shaped in the process. The case study design captured people in the learning process during all phases of the intervention; especially as their critical reflection brought about new insights and prompted in them innovative ways to adjust and improve the overall effort. The qualitative aspects of the study relied heavily on the voices and interpretation of the participants in the study. Moreover, the quantitative analysis provided some objective considerations in assessing positive and negative effects.

> In action research we look for changes in . . . aspects of individual
> work and the culture of groups: changes in the use of language
> and discourses – the actual ways that people identify and describe
> their world and work; changes in activities and practices – what
> people are actually doing in their work and learning; and changes
> in social relationships and organizations – the ways people inter-
> relate.[6]

One major goal in the research was to promote transformation and emancipation

which are terms that Patricia Cranton used to expressed the desired effect of having self-

directed leaders and learners. Through a process of critical self-reflection and self-

directed learning, these autonomous leaders and learners discover new ways of solving

problems and contribute new knowledge to their field of work.[7] One of the main

underpinning of this research approach is the concern for creative thinking and

autodidaxy, which is self-learning driven by a need to address a problem within the

context. Things become clear to the researcher or leader as he or she strives to make

them clear to others.

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[6] Ibid., 15-16.

[7] Patricia Cranton, *Professional Development as Transformative Learning* (San Francisco: Jossey-Bass Publisher, 1996), 55.

CHAPTER FIVE

FIELD EXPERIENCE

In qualitative analysis, unlike in quantitative analysis, data collection and analysis are frequently done simultaneously.[1] Most of the analysis is done in the process of telling the story, which is the intent of the case study design.[2] The case study deals with the depth and breath of the quality dimensions of what is going on in the case.[3] The researcher seeks to gain a holistic view.[4] The narrative of this chapter weaves together the data that was collected and analyze to point out what happened during the implementation of the project, those who were involved, the analytical tools used, and the results and observations.

As early as February 2000, the researcher and context associates initiated steps to procure computer equipment from the Department of Defense program called the Defense Automation Resources Information Center (DARIC), based in Arlington, Virginia. DARIC handles processing requests and distributing computer equipment to public schools and nonprofit organizations. (See Appendix D, for Specific Information on

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[1] John W. Creswell, *Research Design, Qualitative and Quantitative Approaches* (Thousand Oaks, CA: Sage Publication, 1994), 153.

[2] William R. Myers, *Research in Ministry* (Chicago, IL: Exploration Press, 1997), 77.

[3] Norm Thomas, "Research Techniques and Analysis," Lecture at United Theological Seminary, Dayton, April 2000.

[4] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis* (San Francisco, CA: Jossey-Bass Publisher,1994), 6.

DARIC) However, formal implementation of the research began in April 2000, with the action research approach and qualitative methodology involving the researcher directly in the case study. The case study was limited to considerations involved in acquiring the computer equipment, setting-up the lab, and conducting the training. Pre-test and post-test class surveys, 20 hours of performance orientated instruction, self paced practical exercises, interviews, group discussions, field notes, and practical exercise results were used and analyzed. Data was collected over a seven-month period and was limited to the events and circumstances surrounding establishing the computer lab and conducting computer training. Consistent with Miles and Huberman's notion, the researcher attempted to capture data on the perceptions of the local actors from the inside, through a process of deep attentiveness, and empathetic understanding.[5]

Through a series of meetings between the context associates and the researcher, the problem was identified, courses of actions were developed and selected, resources were allocated, responsibilities assigned, milestones developed and work begun. (See Appendix E, Project Timeline/Milestone) The researcher and context associates frequently met to review progress. A briefing that outlined the project and program was prepared on PowerPoint and presented to civic leaders, including the Town and County Managers, and School Superintendent along with a cadre of school officials, e.g. High School Principal, Division Technologist, etc. (See Appendix F, Project's PowerPoint Presentation)

An interesting and inspiring chain of events surrounded the gracious way in which the computer equipment was obtained. A request letter was prepared and submitted to

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[5] Ibid., 6.

the local DARIC office located at Ft Monroe. The researchers personally visited the office to hand deliver the request and received a briefing from the "*Ft Monroe's School Computer Donation Program,*" supervisor. The request was processed expeditiously on April 13, 2000 following a briefing that the researcher gave to Mr. Simmon, the Ft Monroe program supervisor and computer warehouse manager. He briefed Mr. Simmon on the nature of the "Power-Up" program, the critical need in the St John community to deal with the so-called digital divide, and the compressed timeline constraining the implementation of the overall project. Consequently, during the period 14-15 April 2000, all of the computer equipment was inventoried, signed for, loaded and transported by the researcher to the St John Community. (See Appendix G, Finalized List of Computer Equipment that was Obtained) An exceptional sequence of events began on April 18 with a phone call. Mr. Simmon called and said that he had available three offices full of desks and other computer related furniture that the St John Family Life and Education Center could have if they could be at Ft Monroe the next day to pick up the entire load of equipment. The researcher placed a call to the Chairman of the Deacons who organized a crew consisting of the Chairman of the Trustees, another deacon and trustee and they were outside the Ft Monroe main gate in a 36 ft. U-Haul panel van the next morning at ten o'clock. On the morning of April 19, 2000, they loaded the equipment and transported it approximately 120 miles to Edenton. Two weeks later the community had a fully up and operating computer lab with all of the associated software, cables, file cabinets, desks, chairs, etc., in place. It was a dramatic sequence of events, which uplifted and energized the members of the community.

The researcher, his wife and children along with two another teenagers and a deacon set up the lab on 22 April 2000. Initial operational tests were performed which revealed problems with four computers not having printer and mouse drivers as well as various system files that needed to be reinstalled. One CPU had to be returned to the Ft Monroe warehouse for maintenance. On April 29, 2000 Mrs. Angela Kemp, an information systems specialist and context associates began trouble shooting each computer work station and continued these checks and services throughout the remainder of April 2000. By May 11, all of the workstations were up and operational, connected to printers, with all of the necessary Window 3.1 or Window 95 software installed.

The researcher and another member of the congregation began instruction on May 13 at 10:00 at the St John Community Center Building, with fourteen students. The Introduction to Window, Word 6, PowerPoint, Excel and Basic Internet techniques and procedures were taught in one hour blocks of instructions with two hours of performance oriented practical exercises for each subject area. The students did the self-paced practical exercise outside of the normal classroom instruction, often in small group sessions, taking upwards to an additional twenty hours. The students had to complete the practical exercises for each block of instruction and this yielded a series of Word 6 and PowerPoint documents that were analyze to determine skill levels in processing information as well as the students' impression of the theoretical basis of the project. The textual material used in the Word 6 and PowerPoint blocks of instruction was drawn from the researcher's, biblical, theological, and historical foundation paper. The students were required to read this material and performed Microsoft Office functions, e.g., "cut and paste", "spell check," "find and replace," "slide presentation development," etc." (See

Appendix H, for Examples of Word 6 and PowerPoint Instructional Material) Moreover,

included in the practical exercise requirements, was the need for each student to state his

or her agreement or disagreement with the proposition set forth in the textual material.

The student-developed documents were analyzed to determined patterns and themes,

which suggested confidence level shifts and changing attitudes towards the basic theme

of the material, which was: *The Scriptural, Spiritual and Social Mandates for Church*

Based Economic Activities.

Ten students successfully completed the Word 6, PowerPoint, and Excel blocks of

instruction by satisfying the practical exercise requirements. However, only four students

completed the Basic Internet block of instruction, which was the last segment of training.

Two students failed to complete major portions of the training.

Nine of the students were between the ages of 60 and 65; of this range seven

students satisfactorily achieved the requirements, completing each block of instruction

minus the Internet phase. Three students were between the ages 45-50 and two of them

completed all the course requirements, while one failed to satisfy major portions of the

requirements. One student was thirty-six years old; she failed to complete major portions

of the requirements. The one sixteen years old student completed all phases of the

requirement and in fact served as a player coach and lab assistant. He took on a

leadership role among the more senior members of the class particularly during the

practical exercise and self paced portion. Those who failed did not complete the practical

exercise requirements and attended too few of the classroom instruction sessions.

The overall increase in individual proficiency in the use of the personal computer

was modest. Each student reported some improvement. However, in six cases their

personal assessments started in the low range and did not exceed the mid-level rating on the "Likard Scale" of the pre-test and post-test surveys conducted. Field observations were consistent with the survey results. The limited exposure of the students as a group to the information technology culture meant a much slower pace in class and reduced retention levels. Only five of the fourteen had ever touched a mouse, knew what a monitor or keyboard were or could explain the function of the "A" and "C" drives at the start of the first class. Nevertheless, two of the students, between the ages 60-65, reported high levels of confidence on the post-test survey, up from a low assessment on the pre-test.

Self-directed learning occurred with the researcher and two other context associates, in that, they developed new expertise because of what Cranton described as the autodidaxical[6] process. The implementation phase drove him and the other context associates to learn more about computer hardware and software. Moreover, they researched and learned about governmental and nonprofit programs offering surplus computer equipment and the associated request procedures. They also learned about the legal and technical requirements involved in the acquisition of computer equipment (free of charge) as well as how to physically set-up, trouble-shoot and run a computer lab. Furthermore, as the primary instructor for the Word 6, PowerPoint, and Basic Internet blocks of instruction, the researcher as well as another instructor who taught Excel, strengthened their personal computer skills.

The researcher used a series of analytical tools with the objective of observing and recording increases in confidence levels by individuals and the community as a

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[6] Patricia Cranton, *Professional Development as Transformative Learning* (San Francisco, CA: Jossey-Bass Publisher, 1996), 55.

whole. Unstructured and structured interviews, pre-test and post-tests surveys, observations during classroom instruction and the self pace practical exercises, and student completed practical exercise documents along with solicited and unsolicited comments were analyzed. The researcher maintained extensive field notes that captured comments, especially concerning problem solving and improvements in marketing the program, course material, lab set-up, and new initiatives.

Most of the data collection activity occurred on the site of the *circa* 1920 Rosenwald School Building, which now serves as the St John Community Center Building. A Sony lightweight, high resolution and high brightness (600 lumens) Liquid Crystal Display (LCD), Data Projector, model VPL-CS1 was purchased for the convenience of real time display and interactive classroom presentations and facilitated group discussions. As the instructor lectured, he was able to execute commands from his laptop, with a projection of his laptop monitor displayed on a large white screen in order for the students to see and follow along. The effect of the classroom instruction was interactive in nature. It allowed for a performance-oriented style of presentation that verbally instructed and visually demonstrated the various steps and procedures. The instructor immediately was able to observe the students' levels of comprehension or confusion as they were prompted to execute commands.

In addition, the video data projector proved an excellent device for centering group discussions during the program evaluation sessions. The first session on August 19, 2000 involved students in a structured group discussion where they offered comments concerning the influence that the computer literacy program had on them personally and their assessment of the program's effect in the community. They were seated in the

computer lab in a horseshoe fashion and Word 6 was projected on the screen. As each

person commented, the note taker typed and the video projector provided an extremely

effective presentation format, which encouraged discussion, prompted concurrent

analysis, and facilitated collection and recording of the data. The second session brought

together a group of church and community members around a Saturday morning prayer

breakfast on September 26, 2000 during which time an unstructured group discussion

occurred to get-at the general impression of the computer literacy program in the broader

community. The researcher outlined the purpose and progress of the program in a

PowerPoint presentation. A note taker captured comments from the twenty-one adults

and youths that participated in the discussion.

One hundred and twenty pages of material from field notes, interviews, group

discussions and student practical exercise documents were read and analyzed to identify

themes or categories. The researcher then went through the material and coded segments

of information to facilitate coalescing in order to do a kind of fusion analysis. The

objective was to determine general consistency or what Myers called triangulation. This

occurs when data of a similar sort appears from three or more separate research sources

or tools.[7]

In terms of results and observations, the consensus among the students and the

context associates with hands-on involvement in managing the computer lab, is that the

community has grown closer together because of the centering effect of this project. The

summation of the data analysis points to the strengthening of community life with a

stronger sense of community attributed to a positive evaluation by members of St John of

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[7]Myers, *Research In Ministry*, 76.

the new community development activities. The project triggered team building and created stronger ties of friendship; before the member's came together mostly around religious centered events now they come together to help each other develop new skills. In addition, the members reported unsolicited comments from others outside of the immediate St John Community who talked about the positive work that the St John Family Life and Education Center is doing, even though the gains thus far have been modest. One church member commented that, *"The Pastor got me doing things that I never thought of doing nor thought that I could do."* Someone from outside the immediate St John Church and Community said, *"It is just good to see us doing something positive like this and keeping it going,"* and others have said many complimentary things to the researcher. In fact, numerous accolades have flowed from members within and outside of the community concerning the positive effect and appropriateness of the project. Effectively, the project is redefining what is considered possible in terms of the kind of ministries that the local Christian church and community of rural Chowan County ought to be engaged in. Both the computer training and the efforts that went into obtaining the computer equipment have empowered individual members with new skills and abilities and has vested the community with an important resource for beginning to address some of the socio-economic blight that undermines community life.

An additional and somewhat surprising development has been in the personal lives of two students and senior deacons who participated in the training. They both reported a high confidence level rating on the post-test survey result. Moreover, each is using his newly developed personal computing skills to write his life story. They spend a

good deal of time at the computer lab further honing their skills. One has developed

spreadsheets on Excel to manage his checking account. The other is emerging as a

mentor for other senior citizens who are interested in learning how to use the personal

computer. The Power-Up program was the first time that either of them used a computer.

Another observation concerns the time it takes to develop high confidence levels

and proficiencies. It takes considerably more time, well in excess of the twenty hours

that was allotted for training in the research phase of the project. The self-paced practical

exercise portion has demonstrated the importance of allowing enough time for each

student to learn at his or her pace.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

The researcher analyzed the survey results, field notes from interviews and group discussion, as well as student produced documents from the practical exercises. Six categories or themes emerged from this process: confidence levels, spin-off initiatives, coming together, economic/job skills, resources (money and time), and strengths and weaknesses.

Reflection

Confidence Levels

The computer lab and computer literacy training have resulted in increased confidence levels both for individuals and the community as a whole. During classroom instruction, most of the students complained that the instruction was proceeding too fast. Nevertheless, they successfully completed the practical exercises and developed proficiency in performing the objective standards for each class. They worked together as a group, helping each other complete the requirements and in the process discovered the value of group learning. The members of the class grew closer together and reported that they gained an increased admiration for each other. The one teenager, who served as a player coach, grew in the estimation of the senior members of the class because he sought to ensure that each member understood how to perform the various Microsoft

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Office functions. He helped them develop fidelity in executing personal computing skills. He reported that the experience helped him develop his people skills and nurtured his overall confidence. This year he became more involved in community activities, serving as a page for North Carolina's Governor Jim Hunt in July and running for and winning the office of President of the Student Government Association for the local High School. He was the first African-American to do so in the history of the high school.

One student reported that before taking the class she avoided the computer at work. Because of the class, she has developed better keyboarding skills. She said, *"I trust myself more when I am assigned work that involves the computer. I am not afraid of the computer and everyday do something with it. It is a mandatory requirement for jobs with or without a degree."* Another student said, " . . . *"when I get up in the morning after I get a cup of coffee, I am on the computer. In the afternoon when I come in I am on the computer. I am writing my life story and shared it with my sister and she liked it very much. We don't know much about each other because we were reared separately."*

Two of the students commented that, *"the church should be out front leading the way, teaching its members. This will help us and our children in the future."*

Spin-off Initiatives

Moreover, a new sense of the possible has emerged with members taking the initiative to improve the common ground of community life. There has been initiated a series of spin-off community improvements. Several families with ties to the St John Community, now living in New York, Las Vegas, Virginia Beach, etc., have sent financial assistance. A new heating and cooling system was purchased and installed in

the Rosenwald School House and the building has had vinyl siding put on. Approximately $15, 000 has been collected and used towards improving the resources of the community. Furthermore, proposal-writing efforts are on going and a capitalization program is in place, which seeks to establish a recurring flow of revenue based on small user fees and membership dues from supporters internal and external to the community through a campaign of direct mailing.

The church and community are building new coalitions of support. In November 2000, a new class was started and two members from other churches in the community signed up for training. A local pastor and his wife visited the computer lab and expressed interest in having their members attend classes. A partnership has been formed with a nonprofit computer thrift shop in Norfolk, Virginia called "Komputer for Kids." Through this partnership computers are being made available to families at reduced cost; for as little as fifty dollars, a 486 computer with Windows 95 and some children games can be purchased upon successful completion of the Word 6 block of instruction. Two hundred and fifty dollars will purchase a fully Internet ready computer with CD-ROM, modem, and a one gig hard drive. Furthermore, a previously purchased computer can be traded towards an upgrade with the original purchased price credited as a discount. So far, six computers have been purchased through this partnership.

Coming Together

The St John and Family Life and Education Center's "Power-Up" is the only program in the county aligned with a faith-based community having a computer lab. One context associate observed that, *"Having the "Power-Up" run out of the Rosenwald*

School House has brought the building to life." In fact the computer training, according to one of the students, *"has become the topic of the community. The training has brought people in the community together and they have learned to depend on each other through working together to learn computer skills. The training has brought us together in activities outside of Sunday or purely church related activities."*

Economic/Job Skills

There has been little electronic-commerce activities beyond research by a few of the deacons and trustees to identify a program on-line where government surplus vans and buses can be bid on. Yet, there is the recognition that computer literacy and the "Power-Up" program goals and objective (See Appendix I, Power-Up's Goals and Objectives) as one student puts it, *"represents the road to the future."* During the September 16, 2000 unstructured group discussion, two persons from outside of the St John Community pointed out that many jobs do not offer training in computers. They expect you to bring those skills with you. One women of about fifty years of age who works in the Chowan Hospital as a receptionist, commented: *"My white co-workers know how to use the computer well and I had to try to learn by watching them. No one volunteers to teach you any thing."* A computer lab as part of the common ground of community life, as she pointed out, *"opens up the world through the Internet. And the key is hand-on participation."* A thirteen-year-old female observed, that most jobs in the future will be generated by computers.

Resources (Money and Time)

When asked why younger members of the community appear to be less interested in the training opportunity the comments ranged from not having time or not having day care available. *"Mothers and wives who work five days a week need the weekends to catch up on housework. Many persons have to pay for day-care during the week and do not want to pay for child care services on the weekend."* A related concern involves the limited resources of the St John Family Life and Education Center; it is severely constrained by the lack of revenue.

Strengths and Weaknesses

There is more involvement in community activities as a result of the implementation of the program. The resources of the eight computer workstations of the lab have leveraged the situation for the community to develop important skills in a friendly, family oriented environment, where jokes and laughter are common. The fellowship and sense of belonging, which is engendered, is invaluable. Ten persons in the community who before could not use a computer can now do so. Moreover, there is a partnership in place through which those successfully competing the Word 6 block of instruction can purchase discounted computers. Six computers have been purchased to date.

However, the computer-training program needs a staff and tighter organization with a budget adequate enough to cover expenses. Not enough youths are involved in the program; incentives are necessary to increase their participation. Other churches in the community need to be informally incorporated to potentially increase the base of support.

Summation

In brief, the actual implementation of the project has resulted in the establishment of a computer lab with eight workstations and the development of a performance oriented computer-training program. Fourteen individuals were directly involved in the research and training phase of the program; eight of them reported increased confidence levels based on interviews and survey results. There is growing appreciation across the community for engaging in community development efforts. Members of the broader community have rallied to support with money; and have become involved in the on-going computer literacy effort. Fifteen thousands dollars were received as a direct results of enthusiasm for the program initiative. The lab and training program is called "Power-Up," and has had a transforming effect within the St John Community.

"Power-Up" is being run out of the Saint John Family Life, and Education Center (SFLEC); a nonprofit 501 (c) (3) corporation, in partnership with the St John Baptist Church located in Edenton, North Carolina. "Power-Up" is a year round, weekend and after school program with a performance-oriented curriculum. In February 2000, SFLEC procured eight 486 computers with monitors, eight ALPS 2000 dot matrix heavy-duty printers, and two HP laser printers along with the associated power cords, parallel cables, and Window/Microsoft Office software. Moreover, SFLEC received thirteen computer desks, thirteen cushioned office chairs on wheels, and an assortment of filing cabinets, large office couches, and desk-side filing cabinets on wheels. All free of charge. The computer equipment and furnishing were obtained as part of the Federal Government's Defense Automation Resources Information Center (DARIC) program. The total

inventory was valued in access of $15,000.00. Presidential Executive Orders 12821 and 12999 directs that the Defense Department, under this program, make available excess computer equipment to school systems and nonprofit organizations.

The St John Family Life and Education Center has brokered a relationship with a computer thrift shop, a non-profit program called "Komputer for Kids," which is located in Norfolk, Virginia. The Executive Director of the St John Family Life and Education Center has negotiated to obtain computers from the thrift shop for each student who successfully completes the Word 6 block of instruction. This agreement has generated excitement among members of the community and will further Power-Up's goal of immersing the St John community in the information age culture.

Since the start of training in May 2000, both seniors citizens and young adults have developed increased levels of computer literacy skills involving setting up a computer lab, linking computers and printers, trouble shooting systems, as well as the basics of Windows, Word, Power Point, Excel and the use of the Internet. Because of the Doctor of Ministry project, a new sense of the possible has emerged in the St John Community in terms of personal initiatives by key individuals who are now seeking ways to foster cooperation towards building community and improving the quality of life. The implementation of the project has been transformational. Now there is a computer lab where none existed before. Fourteen persons have received training; with ten persons successfully completing major phrases; and eight persons reporting increases in confidence levels. New spins off initiatives were implemented to included, renovation of the *circa* 1920 Rosenwald School which houses the St John Family Life and Education

Center and "Power-Up" program. Fifteen thousand dollars as been raised from internal and external supporters and used to re-wire the building, install heating and air conditioning and vinyl siding.

Conclusion

The analysis that was done concurrent to planning and organizing this project revealed that there is a growing nonprofit industry of surplus computer equipment available throughout the nation. Moreover, a challenge that cuts across private and public organizations is what to do with excess supplies of computer related equipment. In five year cycles, because of the rapid modernization in information technology, computer related equipment valued at hundreds of millions of dollars become excess and effectively discarded. Currently, several Internet sites are available to help with identifying and obtaining revitalized equipment free of charge or at reduce cost. Through a nonprofit, 501 (c) (3) corporation, acquisition of computer equipment can be done from a virtual cornucopia of programs throughout the nation. Underprivileged communities in rural and urban areas can take advantage of these resources. Each month from the Norfolk, Virginia area alone, several hundred units of computer equipment are turned in to excess computer supplies. At the Norfolk Naval Base, the equipment is loaded and shipped to a prison in the mid-west where the computers are retrofitted and provided to public school systems. Agencies such as Goodwill Industries also provide computer equipment free of charge or at reduce cost. Through retrofitting programs that tap into private sector resources, these programs establish supplies of computer equipment in warehouses.

As mentioned, "Komputer for Kids" run by Robert Cuthrell is partnered with the

St John Family Life and Education Center. Moreover, Cuthrell's program hires workers

who are mostly low-income European-Americans and African-Americans. What Virgil

Wood calls the non-violent economy[1] is at work in this cooperative effort, which trains

persons from under privilege community in computer literacy and provide personal

computers at exceptionally reduced rates as an incentive for successful completion of

training. Furthermore, the arrangement provides a small revenue flow to support

community development programs at St John while supporting a non-profit operation in

Norfolk, which provides jobs to low-income persons. This is an effective way to address

the digital divide and promote local economic activities based on mutual supportability

and cooperation, which is consistent with the idea of Holiness at work in the biblical

record.

It should not be lost on the reader that the first century Acts community was

brought together on the basis and power of what happened during Pentecost. That

iconoclastic event of Divine activity was the catalyst, which spurned a new socio--

economic development. The Holy Spirit brought members of the latent first century

Christian community together, with a concern for mutual supportability; resources were

shared and coordinated to strengthen the life situation. The Divine activity in the

tradition of the Acts community created a new social movement that had an organizing

effect that challenged the social, political and economic

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[1]Virgil Wood, "The Black Church Challenges Welfare, Racism, and Poverty," Special Edition 1977 of Debate and Understanding, Boston University, Martin Luther King, Jr. Afro-American Center, 126.

structure of a Roman dominated, unjust social structure. It was the power of Pentecost in the material life of the faithful community that led to a new model for cooperation and integration, and this became the Christian church. Furthermore, the idea of holiness according to the HS tradition, is ideological, that is, concerned with successful existence based on a pattern of life activities, which promote cooperation and well being, especially for the least or sojourners of society. The objective of holiness is to promote survival, by sharing and caring, using the technology of civilization to promote social justice.

This project sought to take a powerful technological tool, which is becoming more and more critical to successful existence and make it available to members of an underprivileged community in order to transform the life situation. Moreover, though modest, there have been some distinct shifts among individuals and the community as a whole in bridging the so-called digital divide. Whereas before the establishment of the lab and computer training, the researcher never got e-mails from the members of the community, since the completion of the project, he routinely gets two to three messages a week; mostly from the church clerk and two another context associates who schedule students for classes and manages the computer lab. Before, members did not talk about CPUs, monitors, 486 hard drives, parallel cables, etc., now such terms are part of the lexicon, which points to a shift in the local culture.

Furthermore, the Internet is being explored for practical reasons. A potential source for a church bus or van was discovered through the Internet. The church is now listed at www.wheretoworship.com. In fact, the researcher during the Internet block of instruction, through the President of Wheretoworship.com, coordinated to have all of the

churches in Edenton listed on the site. More and more Bible studies and meetings are being conducted using the video data projector and the convenience of PowerPoint. The goal in the near future is to have each Sunday school class resource with a computer and video data projector and a church site where classes can be posted for review and coordination.

Although little has occurred in terms of economic activities via the Internet, the local culture is shifting towards the information age. Changing the culture will take more time. Cultural tendencies that emanate from social despair tend to undermined enthusiasm in certain persons toward the program. People with a tradition of having limited social capital require nurturing and prodding to get over the: *"What's the use syndrome."* There remains the challenge of addressing the despondency of significant numbers of young people who have accepted a culture of low expectation. In fully shifting to the information age, there is the need to immerse the entire community with training and access to personal computers. As more personal computers are placed in the homes of members of the community and the routine pace of life shifts to the common activities of checking one's e-mail, listening to music on-line, scanning the news, researching an assignment, surfing the net for jobs, updating one's checking account register, etc., then the so-called digital divide will be thoroughly bridged. Moreover, just having access to computers is not enough. Cultural attitudes must be addressed by demonstrating over time the practical usefulness of being computer literate. The church and community, through the St John Family Life and Education Center is slowly negotiating the so-called digital divide; and doing so according to the mandates of Holiness.

Traditionally the African-American church has served as the sole institution in Black life capable of organizing, providing resources, and leadership to promote individual and community development; especially as it relates to developing basic literary and social skills. The church maintains responsibility to take the lead to ensure members of the African-American community are not left behind as society is transformed into the information age.

APPENDIX A

GENERAL ECONOMIC AND EMPLOYMENT DATA

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Population

The State of North Carolina

North Carolina has a population of 7,546, 493, which ranks it as eleventh in the Nation based on 1998 data from the North Carolina Department of Commerce. The state has a population density of 154.90 persons per square mile. And, its projected annual growth rate for 1997 to 2006 is 1.1%. The approximate number of Whites in North Carolina is 5,735,335 or 73%. The estimated number of Blacks is 1,666,265 or 22%. And, the assessed number of others, i.e., Hispanic, Native Americans, and Asians, is 144,893 or 2%.

Based on 1997 data, North Carolina's civilian labor force is 3,844, 100. Given this number, high school graduates, ages 25 or above makeup 78.4% of the State's population. This ranks North Carolina 40th in the United States. As a comparison, Ohio is ranked 11th and has a high school graduate rate, for 25 or above, of 86.2% and New York which is ranked 37th has a high school graduate rate of 80%. College graduates in North Carolina, of 25 years old or more, account for 22.6% of the state's population.

Table 1. North Carolina State Profile

	North Carolina	US Rank	Ohio	US Rank	New York	US Rank
Population	7,546,493	11	11,209,493	7	18,175,301	3
Density (per sq. mile)	154.90		273.72		384.88	
Labor Force	3,844,100		5,710,000		8,807,100	
Education HS Grad 25+ College 25+	78.4% 22.6%	40 24	86.2% 21.5%	11 32	80% 25.8%	37 15
Crime 100K pop. Property Violent	4,938.1 or –1.1% 588.1 or 3.2%		4,079.2 or -1.3% 435.4 or 1.6%		3,222.4 or –5.4% 688.6 or 5.3%	

Profiles of the Working Poor for North Carolina

The measurement of working poor, according to the 1996 federal poverty guidelines, is based on a one member households making $7,740 or less and a four member households making $15,600 or less. Given these criteria, an estimated 29% of North Carolina's working force population falls under the first category and 50% under the second category of working poor. This estimate is based to those individuals for whom income and county of residence could be verified. The analysis suggests that a significantly high proportion of the State's population fall into the rank of the working poor. (This data was compiled from the administrative records supplied by the Employment Security Commission (ESC) and the Department of Motor Vehicles (DMV).

One-Member Households

The estimated number of individuals making $7,740 or less includes 385,273 males and 429,744 females. The approximate numbers of Whites are 566,612 and the numbers of Black and Hispanic are 261,725 and 23,917 respectively. Those with less than a high school diploma include 134,096 and those with a high school diploma or GED includes 222,283. The numbers with some college are 77,050; those with a bachelor's are 25,304; and those with a graduate or professional degrees are 17,503.

Four-Member Households

The estimated number of four member households making $15,600 or less is 1,515,298 or 50% of North Carolina's labor force. Of this number, 645,747 are males, 869,415 are females, 987,831 are White, 442,054 are Black, 39,743 are Hispanic, 17,432 are American Indian, 7,979 are Asian, and 20,259 are unknown.

Chowan County and the Town of Edenton

Chowan County has an estimated population of 14,219 and Edenton is the county seat and largest township with approximately 5,354 citizens. The county has a population density of nearly 83 persons per square miles. Its projected annual growth rate for 1997 to 2006 is 0.5percentage. The estimated numbers of Whites are 8816 or 62%. The approximate number of Blacks is 5349 or 38%. In addition, the assessed number of Hispanic, Native Americans, and Asians is 54 or .004 percentage.

Chowan County's labor force is 6,440 with an assessed 36.6% non-White makeup. The county has been losing population for the last decade because of poor

economic development. In terms of population size, it is ranked 88 in North Carolina.

Approximately 63% have high school diplomas and 12% are college graduates. The

average SAT score is 941 based on 1997 results.

Profiles of the Working Poor of Chowan County

One-Member Households

The same criteria for measuring and analyzing the working poor that was used

above under the heading, "Profiles for the Working Poor for North Carolina," applies

here. Given this, 37% of Chowan County available one-member family households,

verifiable by DMV and ESC records, makes $7,740 or less a year. This includes nearly

1,927 persons of whom 813 are males, 1,114 are females, 1026 are White, 845 are Black;

49 are Hispanic, one is Asian and six are unknown. Those with less than a high school

diploma include 387 and those with at least a high school diploma or GED comprises

664. The number of persons with some college is 224; those with a bachelor's includes

65 and the number with a graduate or professional degree amounts to 51 persons.

Income Status

800
600
400
200
0

$7,740 $11,610 $15,480
or -   or-   or-

Master +
Some Coll
Less HS

- Less HS
- HS/GED
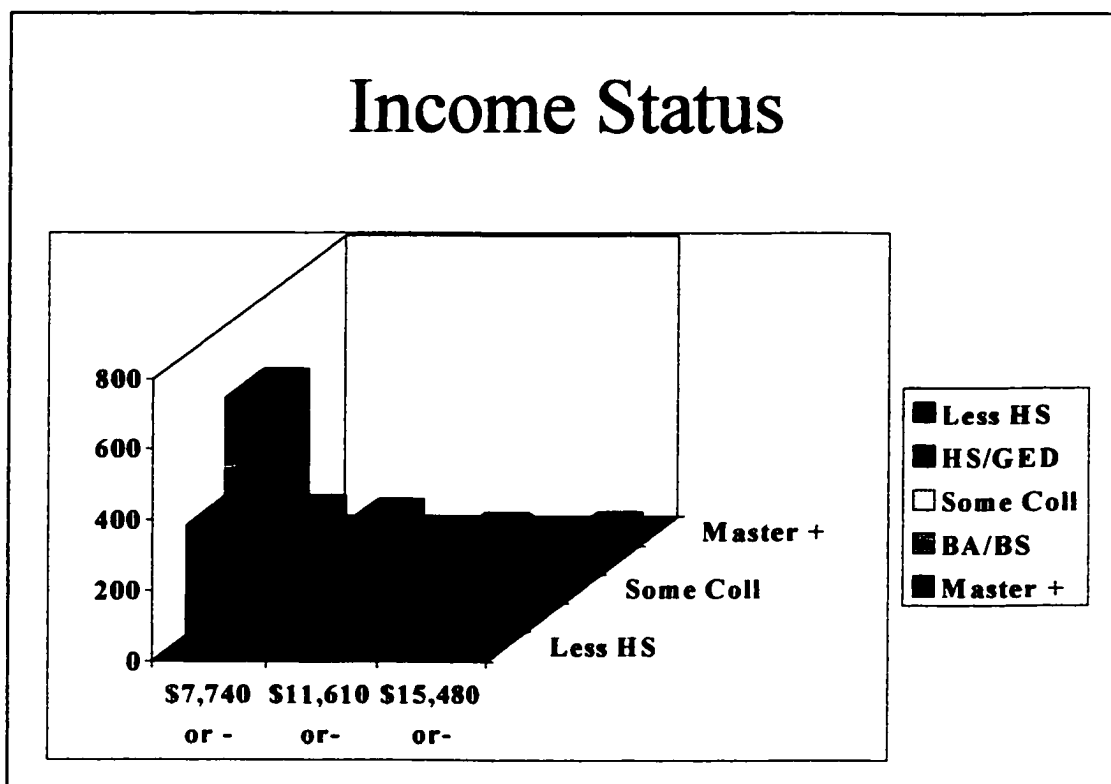- Some Coll
- BA/BS
- Master +

Figure 3. Income Status for a One Member Household in Chowan County

In a basic sense, one would think that the status of income would follow the level

of education on a trajectory. However, as charts three, four and five below indicate, in

Chowan county there is a condition of underemployment that affects the community's

social well being across the board. However, what the data does not reveal is the

probable significant number of African-Americans, especially young African-American

males, who are not included in the number of those with verifiable records at the ESC

and DMV.[1]

The graph in Chart 4 shows that regardless of the level of educational

achievement for one member households, those with high school diploma, BA/BS and

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[1] U.S. Bureau of Labor Statistic, N.C. Economic Trends, March 1999, Volume 5.3, U.S. and N.C. Unemployment Rates and Payroll Employment. Washington D.C., 1-2.
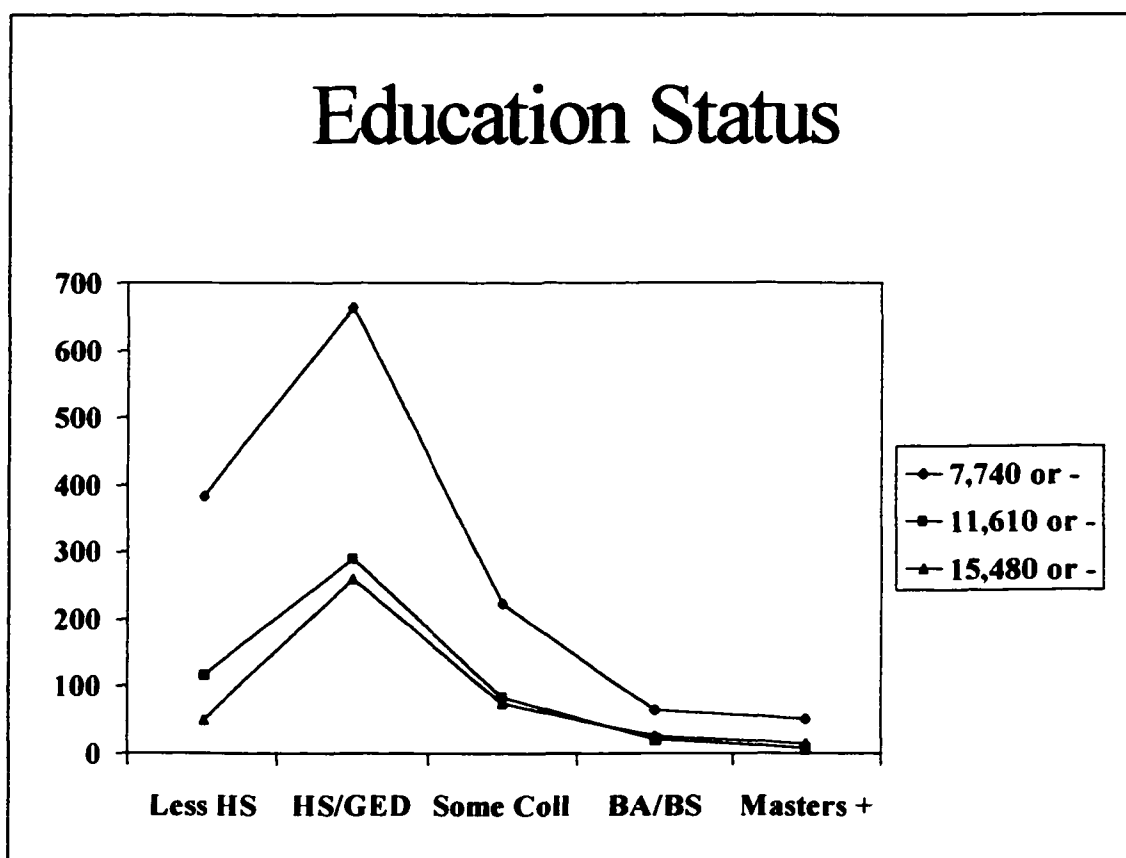
Figure 4. Income and Education Status for a One Member Household in Chowan County

Masters degrees, still in the majority of cases make $7,740 or less a year. Most of the

one member households fall at or below the Federal poverty guideline.

Moreover, the numbers suggest that there is a parity among Blacks and Whites

when comparing one member household income by race. (See Chart 5, Income Status by

Race, One Member Household.) Nevertheless, there is a clear disparity when Blacks and

Whites income levels are compared for four member households. (See Chart 8, Income

Status by Race for Four Member Household.)

Income Status by Race

Figure 5. Income Status by Race for a One Member Household in Chowan County

Four-Member Households

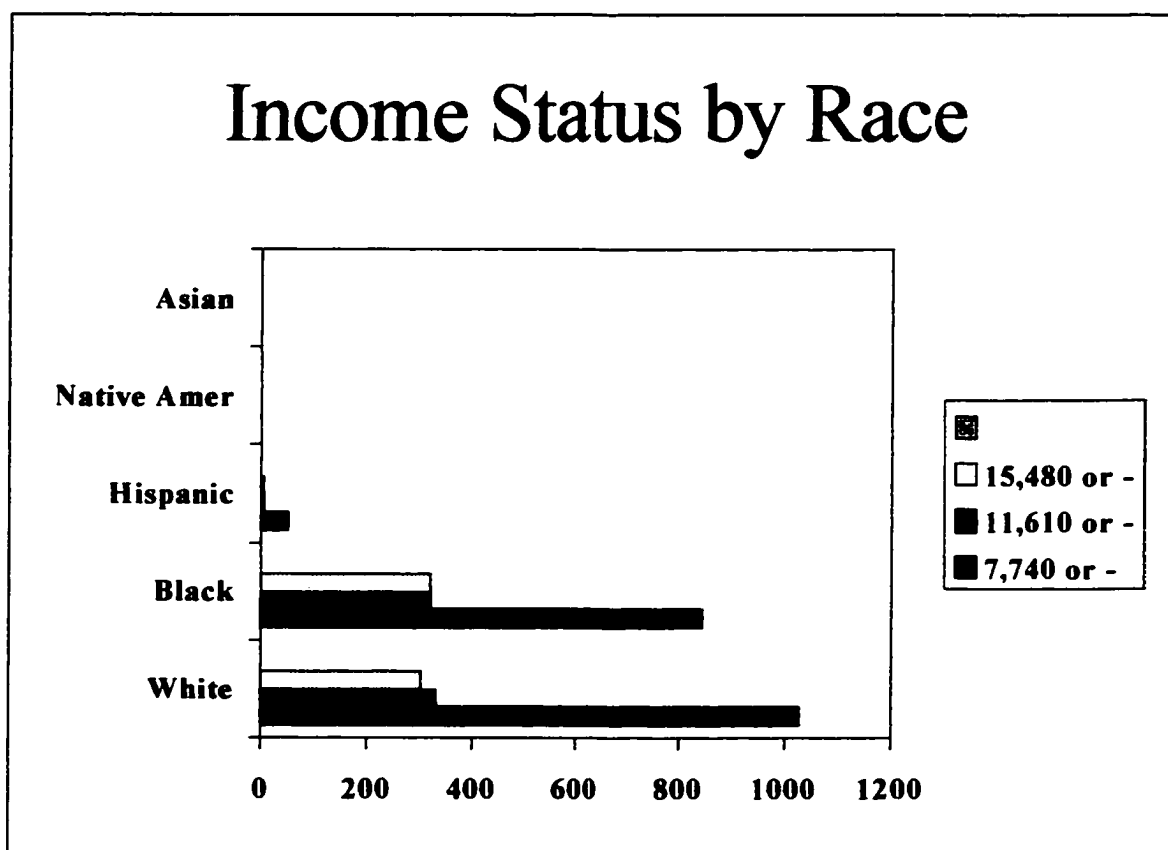The estimated number of households in Chowan County making $15,600 or less is 3,240 or 62% of the county's work force population. Of this number, 1,313 are males, 1,927 are females, 1,673 are White, 1,494 are Black, 59 are Hispanic, one is Native American, one is Asian, and 12 are unknown.
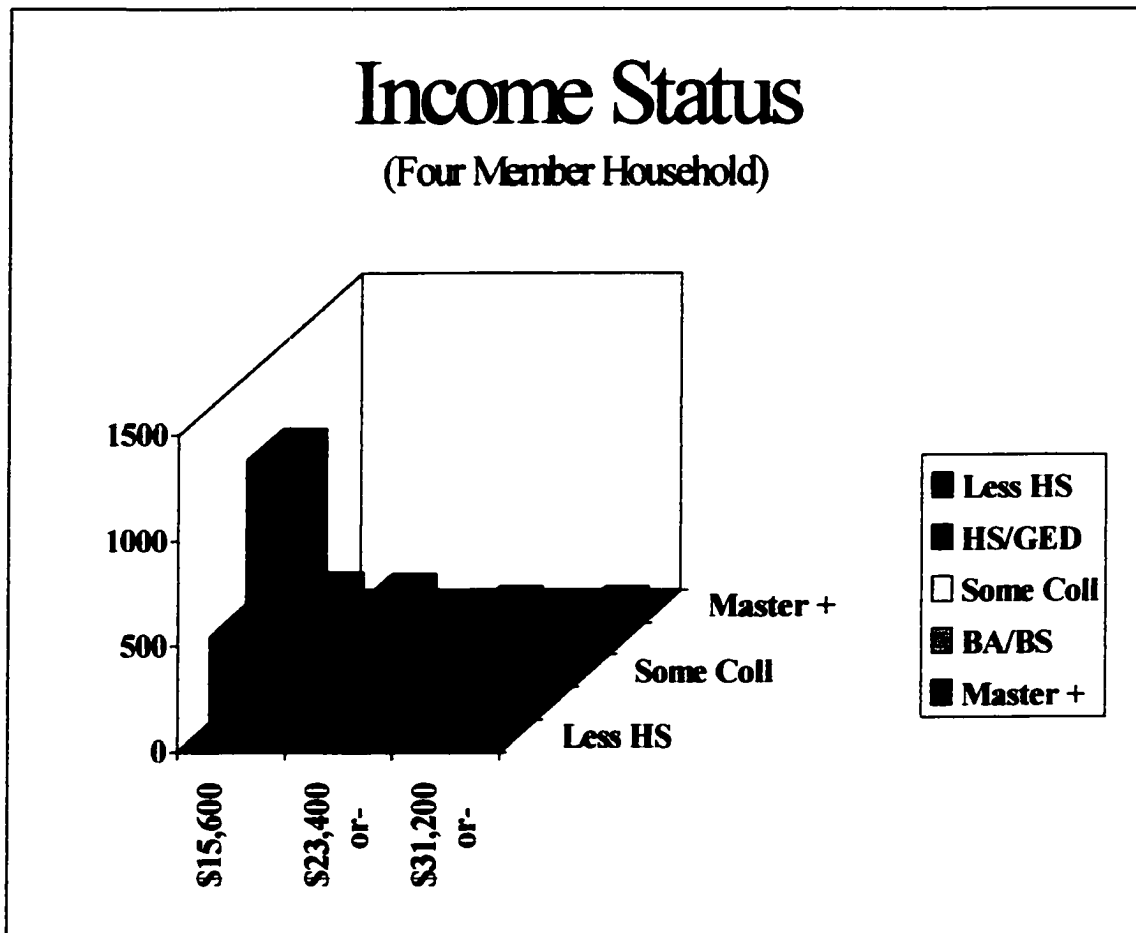
Figure 6. Income Status for a Four Member Household in Chowan County

As before, Charts 6 and 7 reflect the same condition of underemployment wherein

the largest numbers of households have an income at or below the Federal poverty

guideline of $15,600 for a household of four members. Moreover, similarly under each

educational achievement level, the majority of those holding a high school diploma,

BA/BS, or Master degree still have an income at or below the poverty level. A

discouraging conclusion that can be drawn is that because of the poor economic

conditions, education tends to have less of an impact in improving the income of Chowan

County residents.

Education Status
(Four Member Household)
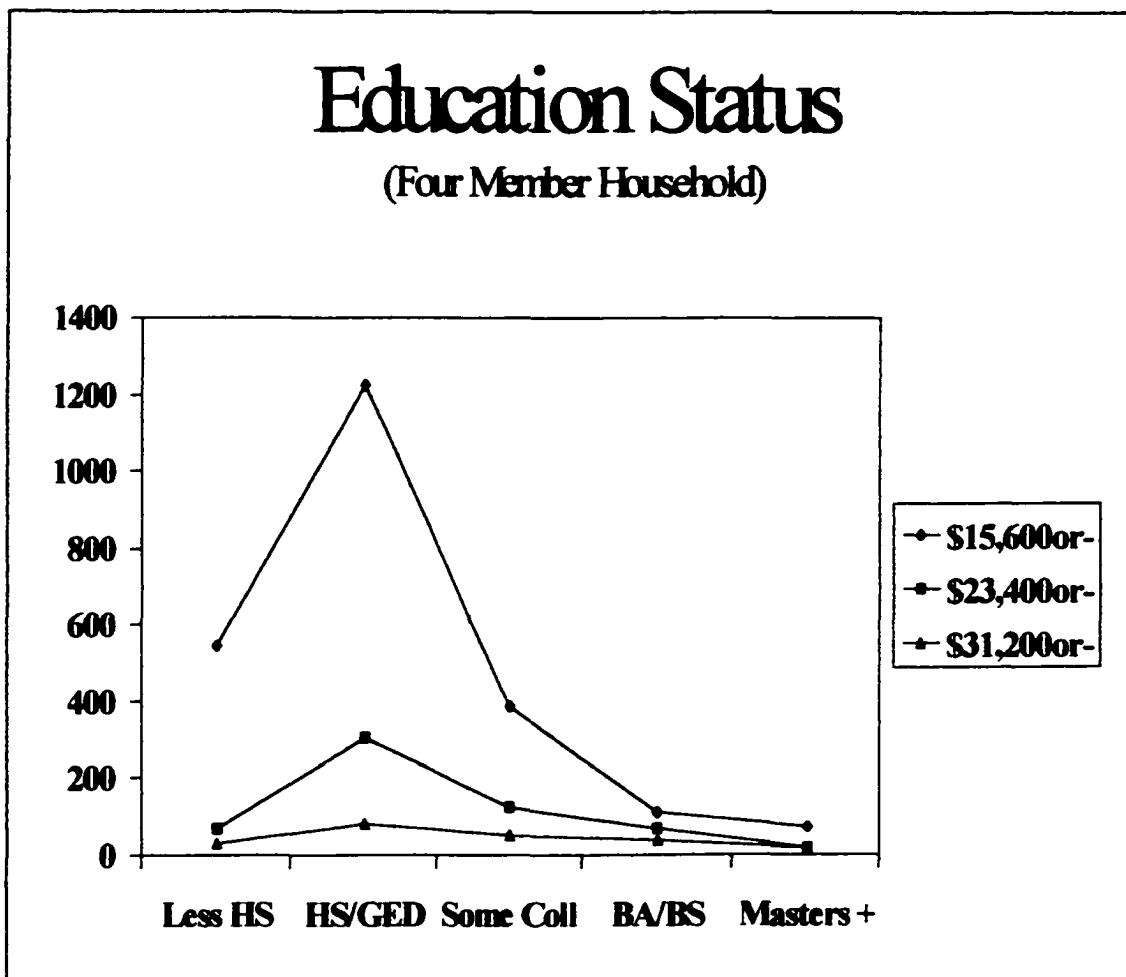
Figure 7. Income and Education Status for a Four Member Household in Chowan County

Moreover, there is a clear disparity among the races in terms of income for four

member households as Chart 8, Income Status by Race, indicates. The majority of

Chowan County residents, regardless of race have income that fall under the Federal

guideline for the poverty level. One of the major challenges for the leadership of

Chowan County and the township of Edenton is to promote economic development.

Income Status by Race

(Four Member Household)
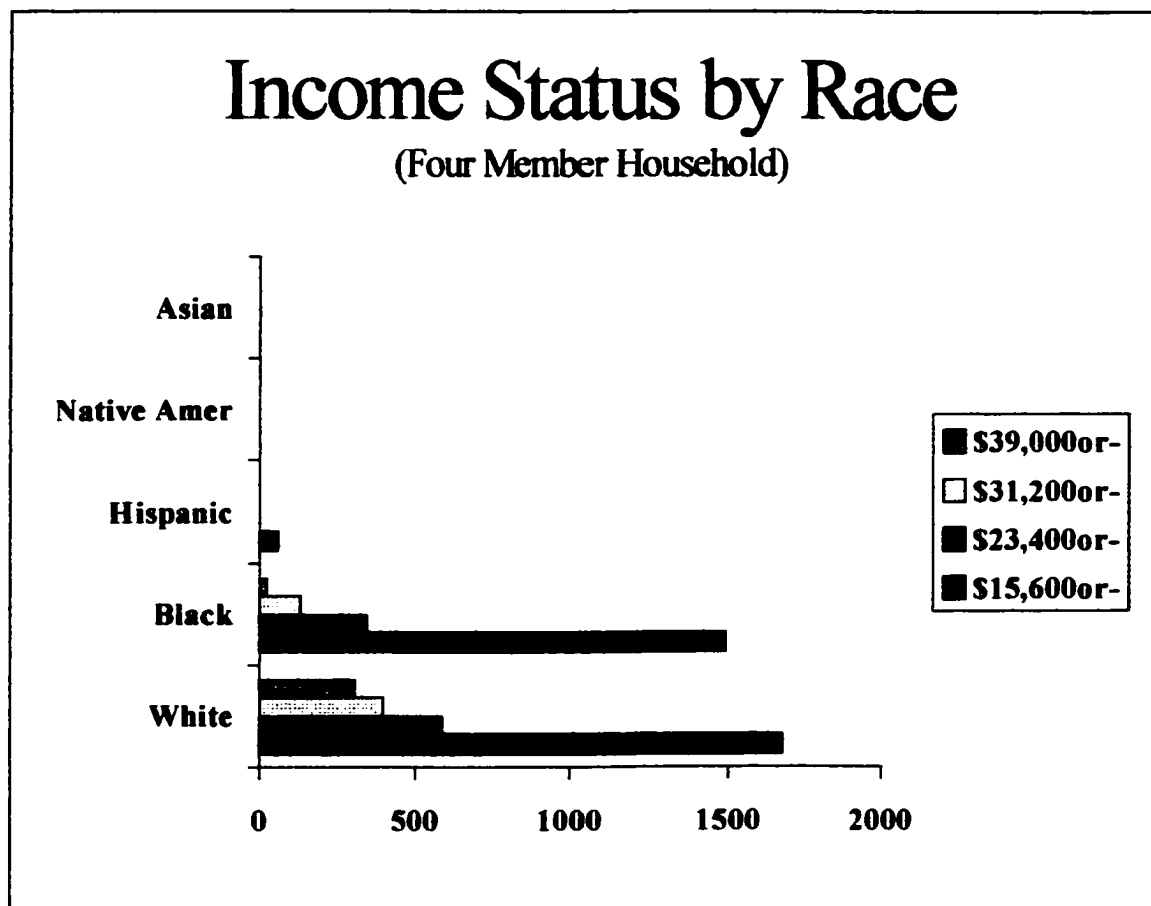
Figure 8. Income Status by Race for a Four Member Household in Chowan County

Jobs

The State of North Carolina

The per capita personal income for North Carolina is 23,345. The average hourly rate in the manufacturing sector in January 1999 was $12.01. In addition, in January 1999, the state's non-farm employment rose 3.7 percent from 12 months prior, an increase of more than 136,000 jobs. However, most of these jobs were in the service and retail sector with the largest increase occurring in the Northeastern region where Chowan County and Edenton are located. The average retail sales volume is $2.3 billion for the state. However, the northeast region's retails sales was $271 million for the last 12 month period ending in January 1999. [2] Overall, there is less retail dollars cycling through the northeastern region's local economy because of the scarcity of jobs and good paying jobs in particular.

Chart 9 below, shows the loss of substantive jobs and increases of low end jobs in the service and retail sectors of the economy. During the same January 1998-January 1999 period, there was a loss in manufacturing jobs. Those manufacturing jobs that remained saw modest increases in hourly wages but there were fewer jobs. This points to the trend in deindustrialization wherein African-American blue-collar workers suffer disproportionately. This trend is nationwide as more large corporations move off shore for cheaper labor.

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[2] N.C. Economic Trends, March 1999, Volume 5.3, U.S. and N.C. Unemployment Rates and Payroll Employment: U.S. Bureau of Labor Statistic

Job Rate by Employment Sectors
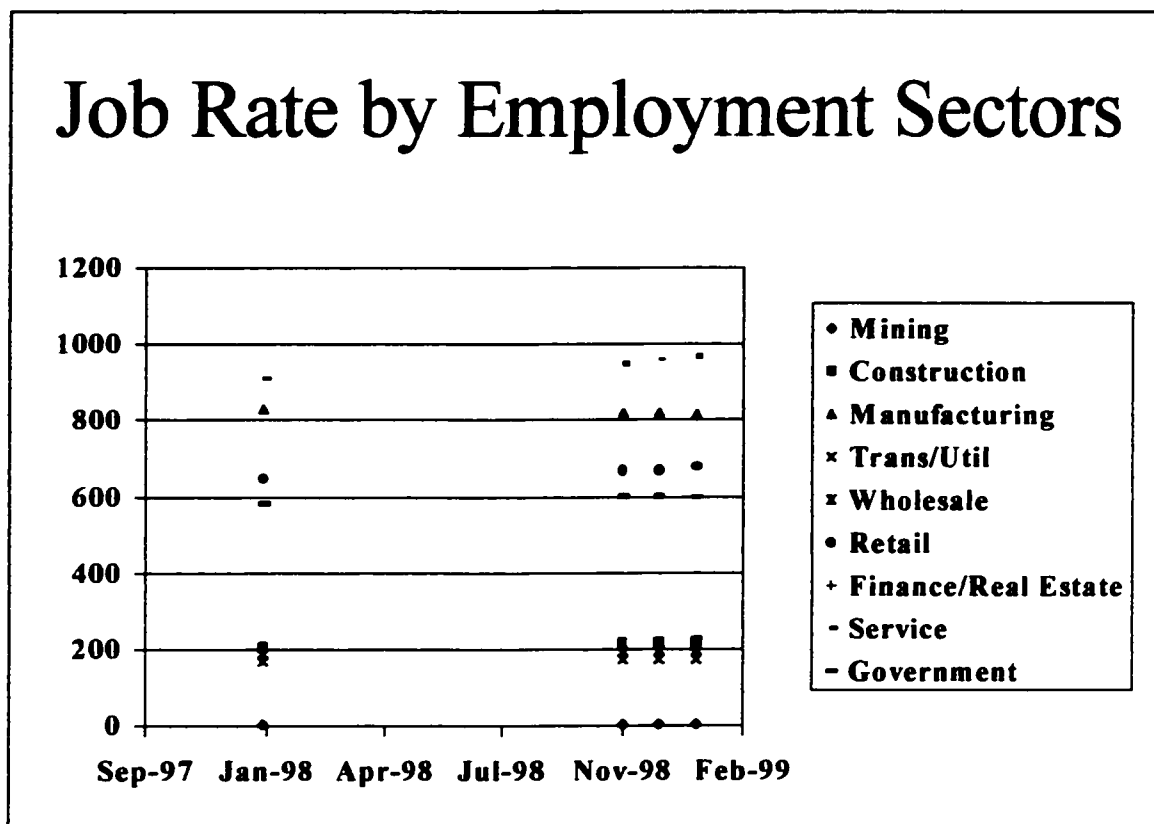
Figure 9. Job Rate by Employment Sectors

The northeastern region of North Carolina falls well behind the state in terms of every key economic trends and indicators. Chart 10, sets forth this comparison. Again, the most drastic impact is the denial of opportunity for young African-American males.

Selected Trends and Indicators
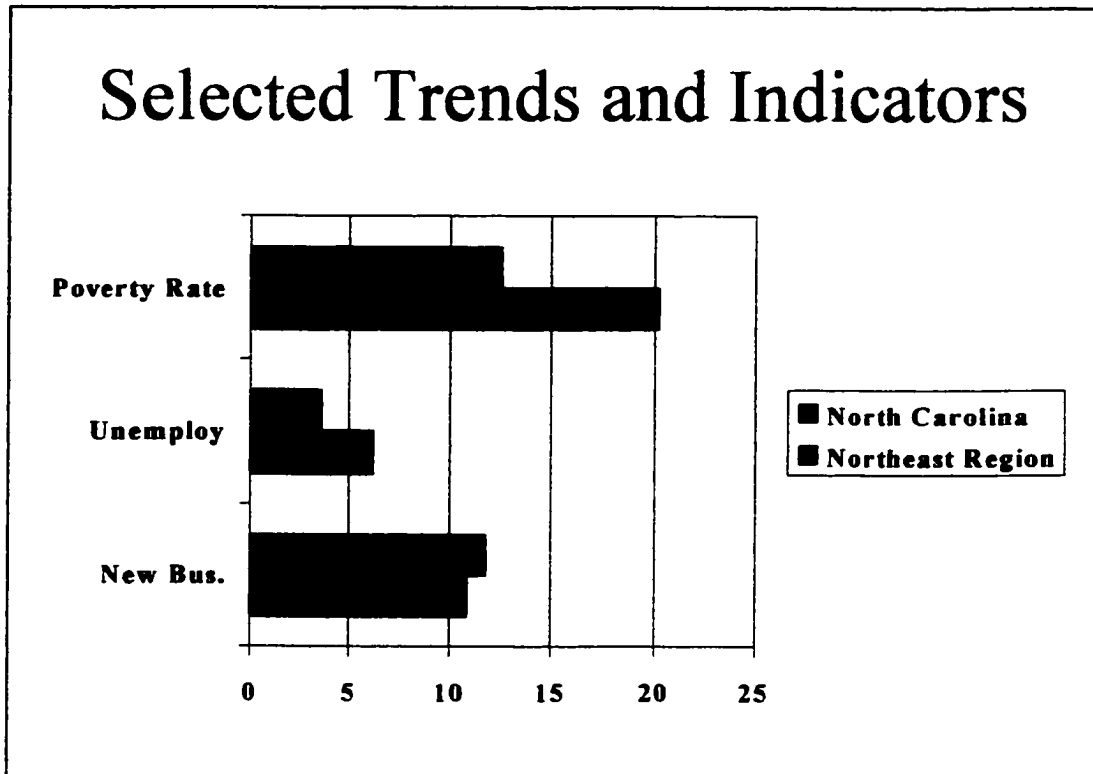
Figure 10. Comparison of Key Economic Trends and Indicators

The Research Triangle and Regional Partnership of the Durham Raleigh area

represents one of the most successful growth regions in the nation. Table 2 below shows

some of the fasting growing jobs in North Carolina.

Table 2. The Fasting Growing and Most Job Openings in North Carolina

Occupational Titles					
	8.3%	380	$14.65	$38.53	Bachelor's Degree
	8.1%	141	—	$23.25	Bachelor's Degree
	7.0%	964	$15.41	$22.09	Bachelor's Degree
	6.8%	204	—	$8.55	Short-term Training
	6.7%	437	—	$7.05	Short-term Training
	6.1%	120	$10.60	$13.19	Associate Degree
	5.9%	122	$9.28	$11.45	Moderate Training
	5.9%	272	$7.50	$9.42	Moderate Training
	2.0%	5,322	$5.05	$5.95	Short-term Training
	1.5%	4,760	$5.68	$7.60	Short-term Training
	3.6%	4,213	$3.21	$4.06	Short-term Training

Chowan County and Town of Edenton

The estimated total number in the work force in Chowan County is 5,366 based on third quarter 1997 figures. This represents approximately 37.7% of the total population of 14,219. The annual unemployment rate is 3.4%, which affects the African American community hardest. In particular, young African-American males find few opportunities in the retail and service oriented economy which is heavily concentrated with jobs in nursing home and personal in home care. The unwritten assessment is that the Edenton and Chowan County leadership intends to control economic growth. Allegedly, this is part of an agenda to preserve control in the hands of traditional white families. These families control and own retail stores in down town Edenton. Also, unofficially, most of the manufacturing jobs are allocated based on traditional family ties and networks. This effectively ensures that the relatively better paying jobs are passed along according to family connections. Table 3, breaks out the labor force by industry to show the number employed and the average weekly earnings.

Table 3. Workforce by Industry in Chowan County

Industry	Number	Percentage	Weekly Earnings
Agriculture	146	2.8%	$278
Construction	204	3.9%	$327
Finance/Insur./Real Estate	164	3.1%	$431
Government	856	16.2%	$443
Manufacturing	1,287	24.3%	$386
Retail/Wholesale Trade	1,208	22.8%	$982
Service	1,227	23.2%	$376
Trans./Comm./Utilities	206	3.9%	$438

The gross retail sales for the county for fiscal year (FY) 1997-1998 was $108,889,834, which ranks Chowan County as 79 in North Carolina. There are six banks in the county. Approximately 26 physicians practice in the county with a ratio of 547 to one. Table 4, list the largest manufactures.[3]

Table 4, Largest Manufacturers in Edenton and Chowan County

Manufacturers	Product	Staff	Est.	Location
United Piece Dve Works LP	Textile Finishers.NEC	325	1989	Edenton
Moore, George C Co	Yarn Spinning Mills	300	1964	Edenton
Seabrook Enterprises Inc	Salted & Roasted Nuts	115	1959	Edenton
Tee-Lok Corp	Special Ind Machinery	110	1963	Edenton
Albermarle Forest Prod. Inc	Saw and Planing Mills	95	1988	Edenton
Albermarle Boats	Boat Building &Repair	80	1978	Edenton
Jimbo's Jumbos	Salted & Roasted Nuts	80	1946	Edenton
Chowan Veneer Co	Wood Veneer Prod.	50	1920	Edenton
Carolina Classic Boats	Boat Building &Repair	40	1992	Edenton
Regulator Marine Inc	Boat Building &Repair	32	1988	Edenton
Perry, CA & Son Inc	Fertilizer, Mixing Only	25	1950	Hobbsville
Ashley Welding & Machine	Machinery Equipment	20	1955	Edenton
Fueston Wood Products Inc	Boat Building &Repair	19	1975	Edenton
Biocomp	Fertilizer, Mixing Only	15	1992	Edenton
Chowan Herald	Newspaper Publishing	13	1934	Edenton
Atlantic Coil Processing	Metal Stamping	7	1993	Edenton
Nixon, W	Welding Repair	7	1960	Edenton
Dawson, J R Manufacturing	Metal Stamping	2	1968	Edenton

Norfolk, Virginia is the nearest city, located 70 miles north along U.S. Highway 17, that has a population of 100,000 or more. Virginia Beach and the North Carolina's Outer Banks, with Nag's Head, Kitty Hawk and Kill Devil, are the two major tourist sites that attract visitors from all over the United States. In addition, each year Edenton plays host to a national level bass fishing tournament.

Chowan County lacks an adequate wastewater treatment capacity and does not have natural gas available. Both are important legislative initiatives that are being

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[3] Ibid., 3.

pursued in the State House and Senate. Table 5 shows some of the fastest growing jobs in

Chowan County. These jobs in Chowan County contrast drastically with the high tech

good paying jobs that are fastest growing in other regions of the State of North Carolina.

Table 5, The Fasting Growing and Most Jobs Opening in Chowan County and Edenton

Occupational Title					
	8.0%	33	$5.15	$5.23	Short-term Training
	6.3%	3	$5.15	$5.18	Short-term Training
	6.3%	2	—	$16.78	Long-term Training
	6.2%	3	—	$10.80	Postsecondary Voc.
	6.2%	2	$6.16	$8.52	Long-term Training
	6.1%	2	$8.85	$12.37	Associate Degree
	5.6%	10	—	$17.19	Bachelor's Degree
	5.1%	22	$7.14	$8.77	Work Experience
	4.9%	10	—	$11.61	Bachelor's Degree
	4.1%	39	$7.89	$10.47	Long-term Training
	3.8%	29	$5.70	$6.98	Long-term Training
	3.2%	36	$5.30	$5.99	Short-term Training
	2.9%	79	$2.85	$2.94	Short-term Training
	1.2%	80	$5.48	$6.72	Short-term Training
	1.4%	100	$5.15	$5.63	Short-term Training

APPENDIX B

INTERVIEW WITH RUTH JONES

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There was a 99 years old woman, Sister Ruth Jones, who had a wonderful vibrant

personality and an exceptional mind. Listed below are some portions of an interview

with her that provides insights into the religious mind set and theological notion of rural

African-Americans of Edenton, North Carolina. Sister Jones died in 1999.

Ms. Ruth Jones

Age: 99

Edenton NC

Ms Jones is a long-standing member of the community.

She is well respected and valued by many members of

of the St John Church and Community. She is known

for her faithful support of people in need.

1. WHAT DOES IT MEAN TO BE A CHRISTIAN TO YOU? "There are two ways to live. There are other ways, but mainly two ways to live. You can look to God for everything and live for other people or you can live concerned only for yourself." (Looking to God is synonymous with being concerned about others ... Community.) When speaking with her granddaughter who had fallen on hard times and sickness Ms Ruth Jones told her to "look to God. He will help you, I can't tell you any better than that."

(This understanding is common among the members of the community and reaches back to the slave community. It is absolute trust in God for everything. God invades every area of life and becomes the force for accomplishing all things large and small. God is the provider and doer of those things that one cannot do for his or herself, i.e., healing, protection, and justice against those who oppress.)

2. HOW HAS BEING A CHRISTIAN AFFECTED YOUR LIFE? She is crippled as a result of a stroke. She said, "Before I came to this place (seniors home) I was able to walk some. But since getting here I have not be able to walk at all. No less, I believe God is going to let me walk again. It may not happen but I believe God is going to let me walk again. At one time, I could not turn over in bed but I can do that now. I just believe God is going to let me walk again." In talking about her illness, she expressed concern that today's doctors are only concerned about money. "One time doctors could help you, now they can not do too much for you. (This speaks to her own condition of age and the natural course of life.) Curiously she mentioned, "in times before doctors would allowed you to try other things (home remedies)." "They said, if you thinks it is going to do you any good go ahead." During the session she mentioned several cures for ailments and referenced occasions when people would come to her for assistance to deal with some kind of sickness. I got the impression that she was the Communities root woman, naturalist healer, or conjurer.

(African Traditional Religions generally have a strong faith in the healing power of belief. Sister Jones had seen how healing was promoted through the power of people's belief and understood the Gospel to mean this when Jesus from time to time in the text referred to one's faith making them whole. Sister Jones knows that God works in ways that are not understood completely and that the range of possibilities are limited by one's belief. The power for healing and making a way out of no way resides in the capacity of one's faith and belief. This understanding comes across in the text as having been basic to the world view of the first century Christian community and was shared by a large segment of the St John Community at one time. Moreover, it is present among older members to a lesser degrees.)

3. WHAT DO YOU THINK A CHRISTIAN LIFE OUGHT TO BE LIKE? She said: "Christians ought to help people whether they have done anything for you are not." She believes God keeps us here for that purpose.

(Again, this social and mutual support theme is constant among members, especially the seniors. The younger members tend to view Christianity as a confession or alliance to a faith system. It has become more of a personal decision than membership in a supporting community.)

4. NAME ONE PERSON WHO YOU BELIEVE WAS A GOOD CHRISTIAN. MOREOVER, WHY DO YOU THINK SO? "Oh no, I don't know who is and who ain't." She told of an incident that happened at the senior's home. There was a woman, whom Sister Jones believed, had taken some of the clothes that Sister Jones's granddaughter brought her. She told the woman "I am glad that God changed me and I did not change myself, otherwise I would have done beat the hell out of you."

(Sister Jones knows her own inclinations and understands how she ought to behave in light of the mind that God has given her. This is what black folk call getting their change or being converted by Jesus. It is a personal awareness that impels the person, an active morality that informs behavior in accordance with a way of life that Jesus modeled and explained in his teachings. In Sister Jones' view, it is the motivation behind one's actions that bears out the extent of Christian faith; and not the dogma or confession of a creed. It is a personal awareness that a person lives by that has to do with a dependence on God in all areas of life and a willingness to do God's work to help others. As Sister Jones said "helping or doing unto others is why God put us here."

5. WHAT DO YOU REMEMBER ABOUT YOUR EARLIEST EXPERIENCE OF CHURCH LIFE AS A CHILD GROWING UP IN THE COMMUNITY? "Children were not allowed to do anything they wanted to do. My mother did not allow us to do hardly anything. All my mother did was stayed around the house and have babies. And we had better not have any babies and we could not go places. Parents were stricter then, than they are now."

(Others have commented on the strictness that was imposed on the youth of the community. Parents were everywhere in the community. Each responsible adult was expected to be guardian over every child. Disrespect to elders was not tolerated and was considered shameful. And, grown folks were empowered to deal with disobedient children. Children were not allowed to get out of hand because the community needed them to grow strong and become responsible so that life could continue. Shame was a social force that scourged all improper behaviors such as sexual relationship without commitment or pregnancy without marriage.)

5. WHAT WERE SOME OF THE THINGS PEOPLE BELIEVED IN THAT YOU THOUGHT WERE STRANGE OR NOT TRUE? FOR INSTANCE, SOME BELIEVED THAT IF A CHICKEN FLEW OVER A CHILD'S HEAD THAT WOULD HEAL THE CHICKEN POX.

"Those things help the people because they did not know any better. They also believed that a person with the mumps could be healed by hanging a jawbone over the door. People would save jawbones from the hog slaughtering and share them with each other. Young people today do not listen to this kind of advice any more. If the doctor does not tell them to do it, they will not do it. Back then if someone told you to do something you did it because you trusted what they were saying. Especially with babies concerning things like teething pain. I told one of my younger nieces to do something to help the baby get rid of teething pain and she would not listen to me. They do not see that some things we knew that the doctors do not know anything about."

(Once people were more dependent on each other within the community and this empowered the community with a kind of authority. This sense of community involved the myths, symbols, and artifacts that have been lost and there are less authority and creative solutions. Sister Jones recognized what Immanuel Kant discussed in one sense, that is, the notion that knowledge is not fixed, what is truth today maybe a myth tomorrow. Knowledge is fleeting and no one has a corner on it. In a real sense, it is the issue of spirituality and efforts to control belief with a framework of doctrine or empirical notions. In a broader sense, this spirituality is the sacred view of all of reality which is embodied in Traditional African Religions and which was posited in the slave communities of America. Cornel West in his book, Restoring Hope, entered a dialogue with Dr. James A. Forbes, Jr., and Dr. James M. Washington. Concerning the idea of spirituality, Dr. Washington made the following observation: "What used to be the African heritage of spirituality – a world view in which the spirit had place, the spirit was in the trees, the spirit was in the streams, the spirit was in the

community and the elders looking down – is vanishing, and so is the vitality that that vision gave us. Is there a relationship between the vanishing of the sense of the sacred at this point in our history and the withering away of some of the vitality of the African American, our religious experience?" [Cone, 1997, p. 97])

7. HAVE YOU EVER BEEN TREATED BAD OR UNFAIRLY BY SOMEONE FROM ANOTHER RACE? (She would not answer this question, instead talked about dancing.)

8. WHAT DO YOU REMEMBER ABOUT HOW LIFE WAS BETWEEN THE TWO RACES. (She withdrew when asked this question, almost as if she was frightened by the nature of the question. She just looked at me and shook her head indicating that she was not going to answer the question.)

9. WHEN YOU THINK ABOUT RACISM, WHAT DO YOU FEEL ABOUT GOD? IN ADDITION, WHAT DO YOU FEEL ABOUT JESUS CHRIST? (She would not answer questions along this line.)

Racism has effected the life of every member of the community. Sister Jones apparent discomfort and refusal to address questions concerning racism points to the wound this wickedness has inflicted on the believing community.

APPENDIX C

SURVEY FOR COMPUTER CLASS

Survey For Computer Class

Question	Response				
1. What is your confidence level in the use of a personal computer?	Very low	Low	Mid	High	Very High
2. How often do you use a personal computer?	Never	Seldom	Average	Often	Very Often
3. Do you have a personal computer in your home?	Yes	No			
4. Do you have INTERNET access in your home?	Yes	No			
5. Have you ever gone on-line and used the INTERNET	Yes	No			
6. Circle any of the following Micro Soft Office software you have used	Word	Power Point	Excel	Access	
7. Circle any of the following INTERNET related functions you have performed	Surfing	E-mail	Down load files	Purchased	
8. Do you know anyone who is on-line that you might e-mail	Yes	No			
9. Do you intend to purchase a computer within ...	30 days	2-3 Months	6-12 Months	1 years	Future

APPENDIX D

SPECIFIC ON THE DARIC PROGRAM

Specific On The DARIC Program

The Defense Automation Resources Information Center (DARIC) services can be accessed by visiting or corresponding with the nearest defense facility, e.g., Army, Air Force, Navy, Marine, Coast Guard, etc. Contact should be made with installation property book offices, excess equipment warehouses, depot operations, or information management operations to determine procedures for requesting equipment at local defense agencies. Alternatively, the DARIC Arlington office can be contacted at: Defense Automation Resources Information Center, Attn: DARIC-P, Code-TXRP, 701 S. Courthouse Rd., Arlington, VA 22204-2199. DARIC representative can provide information on how to go about requesting and acquiring computer equipment from areas in the nation where there are no defense operations nearby.

APPENDIX E

TIMELINE FOR THE DOCTOR OF MINISTRY PROJECT

Timeline For Doctor of Ministry Project

As of August, 2000

Event	Suspense Date	Responsible for Action	Remarks
Meeting with Dr. Smith, the Chowan County Superintendent, Mr. Allen, High School Principal, Nelle Carter, School Division Technologist, and Mrs. Angela Kemp, Disciple of St John and Information Management System Specialist.	February 8, 2000	Pastor Eaddy and Angela Kemp	Completed. Ms. Angela Kemp set up the meeting following a Context Associate session in late January. During the meeting I gave a PowerPoint Presentation using Data Video Projection, which outlined the purpose and scope of this project. Dr. Smith was noticeably excited. He wants to piggyback on this effort by assigning five to six students who are having problems passing the North Carolina State Computer Literacy test. There is a strong possibility for a funded proposal this Fall. Context Associates will have this as a separate project. The briefing went extremely well.
Procure eight computer sets and eight ALPS 2000 dot matrix heavy-duty printers and two HP laser printers along with the associated power cords, parallel cables, Window and Micro Soft Office software.	April 14, 2000	Pastor Eaddy	Completed. The equipment was procured from the Defense Department as part of a Presidential Executive Order that mandates that excess computer equipment be made available to schools and non-profit organizations. (This equipment was obtained on the basis of an official request which was filed with the government on February 28, 2000.)

Event	Suspense Date	Responsible for Action	Remarks
Procure thirteen computer desks, thirteen cushioned office chair on wheels, two large and one medium size upright filing cabinets, a large office type couch, and twenty small desk side filing cabinets on wheels.	April 19, 2000	Pastor Eaddy, Deacons Littlejohn and Settle along with Trustee Roberts and Fleming	Completed. This equipment was procured as part of the same excess computer equipment program. The St John Family Life and Education Center reacted quickly and was able to get the computer-related furniture.
Operational testing and evaluation of computer equipment.	April 22, 2000	Pastor Eaddy, EJ and Chad Eaddy, Arkeem Fleming, David Leigh and Deacon Settle	All of the equipment checked out minus one CPU that was returned to the warehouse and repaired.
Setup up Computer Lab at the St John Community Center Building.	April 29, 2000	Pastor Eaddy, Sister Eaddy, EJ, Chad, Cristina, and Aaron Eaddy	Completed. Standard classroom configuration with a row of computers and printers oriented towards lecture area of classroom. (Note: In February the Church had the circa 1920 Rosenbald School House Bldg. re-wired to modern code with 12 ceiling fans with light fixtures throughout. On May 10, 2000 a $10,000.00 heating and air conditioning unit will be installed of which $5000.00 has already been raised in pledges with a goal of being paid off by August 2000)
Second phase of operational testing and evaluation of computer equipment.	April 30, 2000	Sister Angela Kemp (IMS specialist), Pastor Eaddy, Sister Eaddy, Chad, EJ and Cristina Eaddy	Completed. Some minor software glitches that will require the re-loading of Word 6.0.

Field Notes and Observations: The researcher is already noticing a transforming effect resulting from the initiation of this program. Much like in Nehemiah case, the mere undertaking of the project is serving to further galvanize the community. Trustee Horton, one of the major landowner, approached Pastor Eaddy on April 30, 2000 following worship service and said that he had decided to sell some of his family property. Trustee Horton said he would segment and sell the property in lots to young families who have been trying to buy property to build new homes. His words were, "I have decided to sell to young families who want to move back out here and build the community up." His comments reflect the strategic vision that God directed from the start of Pastor Eaddy's ministry work within the community some five years ago.

Event	Suspense Date	Responsible for Action	Remarks
Conduct First Block of Instruction: Basic Use of Word 6.0	May 13, 2000 at 10:00 am	Pastor Eaddy	One hour of instruction and two hours of a performance oriented exercise module. The instruction is loosely based on the State of North Carolina approved curriculum. It's modified to ensure hand-on learning and concurrent evaluations.
Write-up Initial assessments and field observations.	May 17, 2000	Pastor Eaddy and Angela Kemp	Student complained about pace of classroom instruction.
Conduct Second Block of Instruction: Basic Use of PowerPoint	May 20, 2000	Pastor Eaddy and Angela Kemp	One hour of instruction and two hour of a performance oriented exercise module.
Write-up initial assessments and field observation.	May 24, 2000	Pastor Eaddy and Angela Kemp	Heavy Review Requirement of Previous class. Still working first PE. Only six showed up
Conduct Third Block of Instruction: Basic Use of Excel	June 3, 2000	Sister Eaddy	One hour of instruction and two hours of a performance oriented exercise module. The instruction is loosely based on the State of North Carolina approved curriculum. It's modified to ensure hand-on learning and concurrent evaluations.
Write-up initial assessments and field observations	June 7, 2000	Pastor Eaddy	Improved proficiency observed. Only eight showed up

Event	Suspense Date	Responsible for Action	Remarks
Conduct Fifth Block of Instruction; Basic Use of the INTERNET	June 24, 2000	Pastor Eaddy	One hour of instruction and two hours of a performance oriented exercise module. The instruction is loosely based on the State of North Carolina approved curriculum. It's modified to ensure hand-on learning and concurrent evaluations.
Develop rough draft of initial findings.	June 28,2000	Pastor Eaddy	Assemble field notes and feedback. Observed modest increase in confidence levels. Only four showed for last block of instruction
Develop first two chapters of final paper	July 19, 2000		

APPENDIX F

THE PROJECT'S POWERPOINT BRIEFING

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Appendix F, The Project's PowerPoint Briefing

Doctor of Minister
Project Review

United Theological Seminary

AGENDA

- Project Description
- Timeline
- Status
  - ▲ *Transformation*
  - ▲ *Resource*
- Assessment

Project Description

■ **St John Baptist Church Located Rural in Economic Depressed NC**

■ **Computer Literacy Program Involving 10% of Active Members**

■ **Performance Oriented Curriculum: Windows, Word 6, PowerPoint, Excel, Internet Procedures**

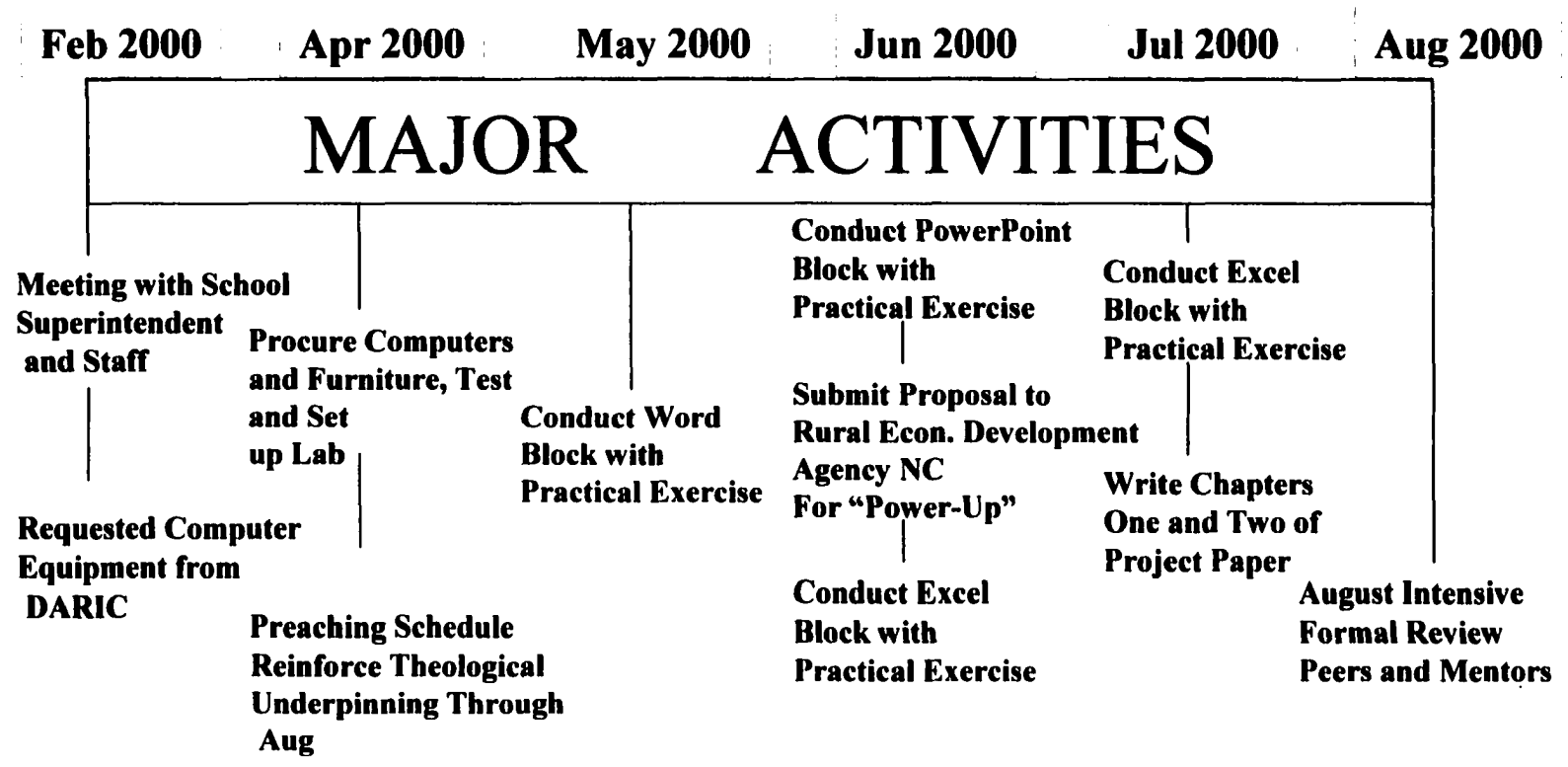# Project Description (Continue)

- **Theory: Increased Individual and Group Confidence and Job Skill Development**

- **Holiness Motif, Levitcus, Deuteronomy, Nehemiah, Acts, James,**

- **Reference: Walker, Richardson, Kinney Ross, Boomershine, Cone, Tamez, etc.**

- **Case Study: Qualitative Pro-Active**

Timeline

Feb 2000	Apr 2000	May 2000	Jun 2000	Jul 2000	Aug 2000

MAJOR ACTIVITIES

Conduct PowerPoint Block with Practical Exercise

Conduct Excel Block with Practical Exercise

Meeting with School Superintendent and Staff

Procure Computers and Furniture, Test and Set up Lab

Conduct Word Block with Practical Exercise

Submit Proposal to Rural Econ. Development Agency NC For "Power-Up"

Write Chapters One and Two of Project Paper

Requested Computer Equipment from DARIC

Conduct Excel Block with Practical Exercise

August Intensive Formal Review Peers and Mentors

Preaching Schedule Reinforce Theological Underpinning Through Aug

Status

- **"Power-up" Is Being Run Out of Saint John Family Life and Education Center, Nonprofit 501 (C) (3) Corporation**
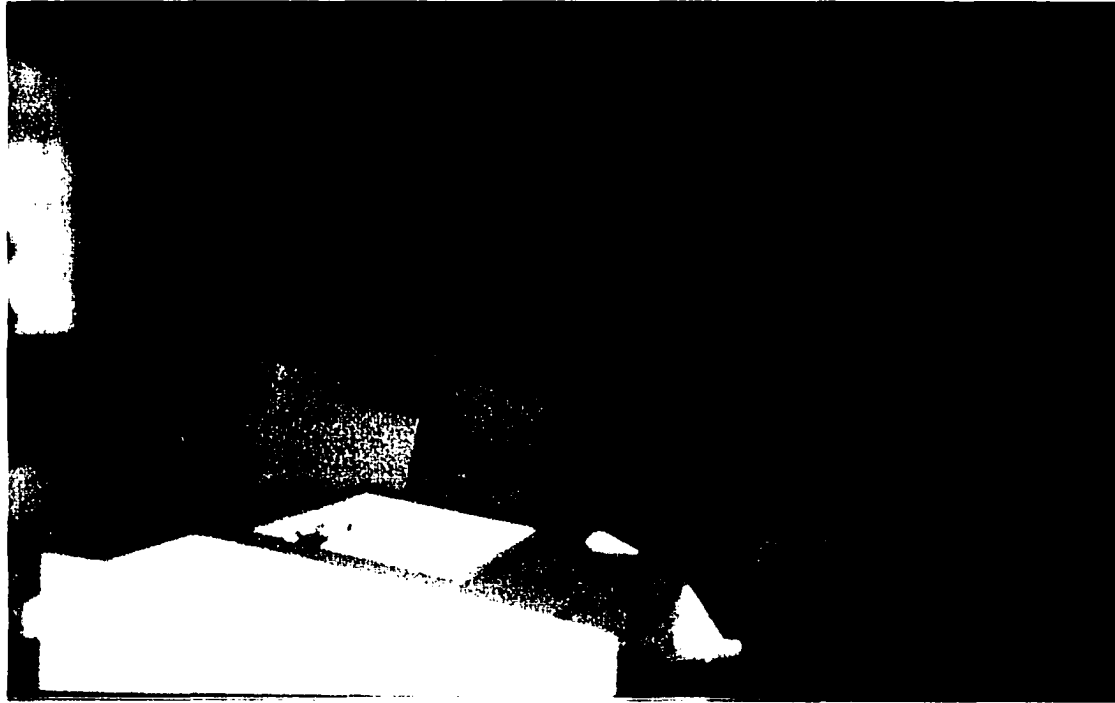
TRANSFORMATION

■ **Trained 14 Persons, Seniors Citizens and Young Adults, in Setting up a Computer Lab, Linking Computers and Printers, Trouble Shooting Systems, the Basics of Word, Power Point, Excel &Internet**

■ **By May 2001, the Number of Students Through the Program Will Be Approximately 20**

Resources

■ **Have Eight 486 Computers With Monitors, Eight ALPS 2000 Dot Matrix Heavy-duty Printers, and Two HP Laser Printers, With Window/Microsoft Office Software.**

■ **Pursuing Funding Through NC Rural Economic Development Center**
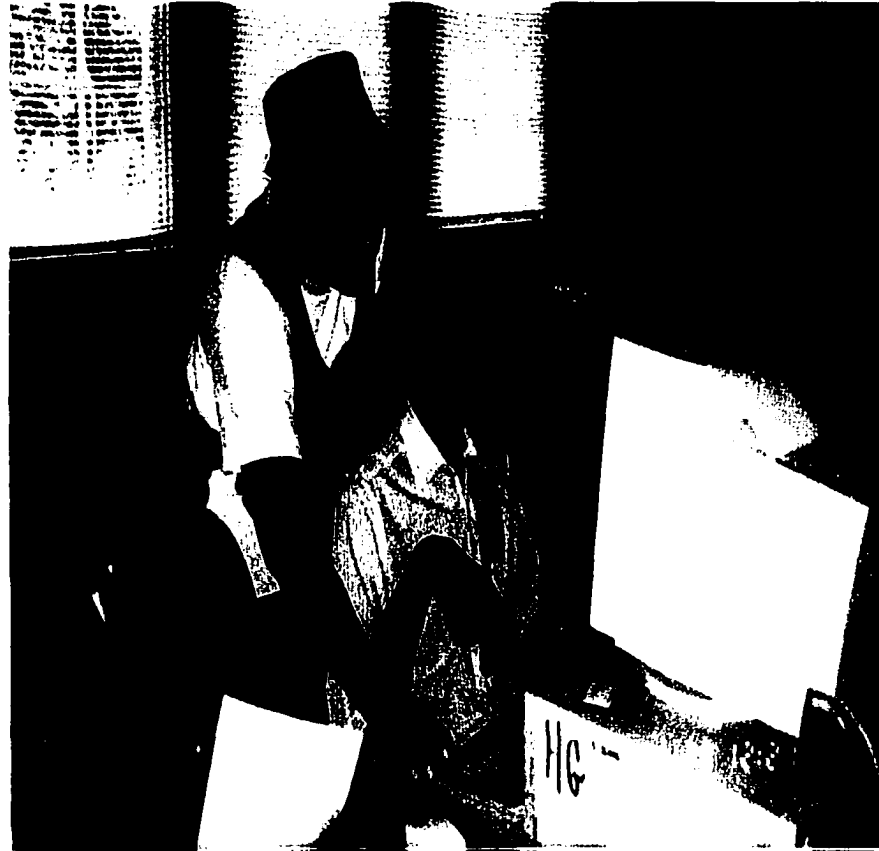
Assessment

- **Strengths**
  - **Catalyst in Community**
  - **Church and Community Support**
  - **10 Persons Trained**
  - **Computer Lab w/ Eight Sets**
  - **Source for Additional Computers**
  - **Reshape Worship and Christian Education**

Assessment (Continue)

- **Challenges**
  - **Funding**
  - **Economic Development**
  - **Community Computer Network**
  - **Expansion**

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APPENDIX G

ACTUAL COMPUTER EQUIPMENT LIST

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REQUISITION AND INVOICE / SHIPPING DOCUMENT

1. TO:
Directorate of Logistics
Property Book Division
Fort Monroe, VA 23651-6600

2. TO:
Defense Automation Resources Information Center
Attn: DARIC-P, Code-TXRP, 701 S. Courthouse Rd.
Arlington, VA 22204-2199

3. SHIP TO:
ST. JOHN FAMILY LIFE & EDUCATION
307 INDIAN TRAIL ROAD
EDENTON, NC 27932
POC: EARL BADDY
757-724-6845

ITEM	FEDERAL STOCK NUMBER, DESCRIPTION, AND CODES OF MATERIAL AND / OR SERVICES	UNIT	QUANTITY	UNIT PRICE	TOTAL COST
1.	W26DJR01660013 NOMEN: CPU MFR: ZENITH DATA SYSTEMS MDL: ZMS-4298-QL SN: 3K8ATA007933	EA	1	600.00	600.00
2.	W26DJR01660014 NOMEN: CPU MFR: AT&T MDL: 3304 SN: 15-29299657	EA	1	600.00	600.00

GRAND TOTAL 1,200.00

DD Form 1149, DEC 93

SHIPPING CONTAINER TALLY   1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50

REQUISITION AND INVOICE / SHIPPING DOCUMENT *(Continuation Sheet)*

Public reporting burden for the collection of information is estimated to average 1 hour per response, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing this burden, to Washington Headquarters Services, Directorate for Information Operations and Reports, 1215 Jefferson Davis Highway, Suite 1204, Arlington, VA 22202-4302, and to the Office of Management and Budget, Paperwork Reduction Project (0704-0246), Washington, DC 20503.

PLEASE DO NOT RETURN YOUR COMPLETED FORM TO EITHER OF THESE ADDRESSES. RETURN COMPLETED FORM TO THE ADDRESS IN ITEM 2 OF DD FORM 1149.

SHEET NO.	NO. OF SHEETS	8. REQUISITION NUMBER	11a. VOUCHER NUMBER & DATE	b. VOUCHER NUMBER & DATE
2	4			

ITEM NO. (a)	FEDERAL STOCK NUMBER, DESCRIPTION, AND CODING OF MATERIEL AND / OR SERVICES (b)	UNIT OF ISSUE (c)	QUANTITY REQUESTED (d)	SUPPLY ACTION (e)	TYPE CON- TAINER (f)	CON- TAINER NOS (g)	UNIT PRICE (h)	TOTAL COST (i)
3.	W26DJF01660015 NOMIN: CPU MFR: NCR MDL: 9004 SN: 17-25053730	EA	1				600.00	600.00
4.	W26DJF01660016 NOMIN: CPU MFR: MICRONICS NUCLEUS MDL: SS100HI/HCD SN: 540886	EA	1				600.00	600.00
5.	W26DJF01660017 NOMIN: CPU MFR: WANG MDL: PC382 SN: A1201W	EA	1				600.00	600.00
6.	W26DJF01660018 NOMIN: CPU MFR: WANG MDL: PC350/33C SN: A6003W	EA	1				600.00	600.00
7.	W26DJF01660019 NOMIN: CPU MFR: ATI MDL: CPT1000 SN: 92090050	EA	1				600.00	600.00
8.	W26DJF01660020 NOMIN: MONITOR MFR: GOLDSTAR MDL: STUDIOWORKS 4SI SN: 710DI0S201	EA	1				300.00	300.00
9.	W26DJF01660021 NOMIN: MONITOR MFR: PRINCETON MDL: ULTRA 40 SN: 0572115064	EA	1				300.00	300.00
10.	W26DJF01660022 NOMIN: MONITOR MFR: PRINCETON MDL: E014 SN: 0462076020	EA	1				300.00	300.00
						SHEET TOTAL		3,900.00

DD Form 1149C, DEC 93   51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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ITEM NO.	FEDERAL STOCK NUMBER, DESCRIPTION, AND CODING OF MATERIAL AND / OR SERVICES	UNIT OF ISSUE	QUANTITY REQUESTED	SUPPLY ACTION	TYPE CON- TAINER	CON- TAINER NOS.	UNIT PRICE	TOTAL COST
11.	W26DJF01660023 NOMIN: MONITOR MFR: PRINCETON MDL: ULTRA40 SN: 0572114701	EA	1				300.00	300.00
12.	W26DJF01660024 NOMIN: MONITOR MFR: DELL MDL: 828FI SN: 2279480GU688	EA	1				300.00	300.00
13.	W26DJF01660025 NOMIN: MONITOR MFR: MAX TECH MDL: XT-4800 SN: 5A1-69MT01741	EA	1				300.00	300.00
14.	W26DJF01660026 NOMIN: PRINTER MFR: ALPS MDL: P2000 SN: 89A6440548Y	EA	1				300.00	300.00
15.	W26DJF01660027 NOMIN: PRINTER MFR: ALPS MDL: P2000 SN: 9A6413996Y	EA	1				300.00	300.00
16.	W26DJF01660028 NOMIN: PRINTER MFR: ALPS MDL: P2000 SN: 8A6409974Y	EA	1				300.00	300.00
17.	W26DJF01660029 NOMIN: PRINTER MFR: ALPS MDL: P2000 SN: 79A6430322Y	EA	1				300.00	300.00
18.	W26DJF01660030 NOMIN: PRINTER MFR: ALPS MDL: P2000 SN: 8A6406206Y	EA	1				300.00	300.00
						SHEET TOTAL		2,400.00

NO. OF SHEETS 4

DD Form 1149C, DEC 93   PREVIOUS EDITION MAY BE USED

BEFORE CONTAINER TALLY   1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50

REQUISITION AND INVOICE / SHIPPING DOCUMENT *(Continuation Sheet)*

Form Approved
OMB No. 0704-0246
Expires Dec 13, 1995

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PLEASE DO NOT RETURN YOUR COMPLETED FORM TO EITHER OF THESE ADDRESSES. RETURN COMPLETED FORM TO THE ADDRESS IN ITEM 2 OF DD FORM 1149

SHEET NO.	NO. OF SHEETS	6. REQUISITION NUMBER	11a. VOUCHER NUMBER & DATE	b. VOUCHER NUMBER & DATE
4	4			

ITEM NO. (a)	FEDERAL STOCK NUMBER, DESCRIPTION, AND CODING OF MATERIEL AND / OR SERVICES (b)	UNIT OF ISSUE (c)	QUANTITY REQUESTED (d)	SUPPLY ACTION (e)	TYPE CON-TAINER (f)	CON-TAINER NOS. (g)	UNIT PRICE (h)	TOTAL COST (i)
19.	W26DJF01660031 NOMIN: PRINTER MFR: ALPS MDL: P2000 SN: 8A6484585Y	EA	1				300.00	300.00
20.	W26DJF01660032 NOMIN: PRINTER MFR: ALPS MDL: P2000 SN: 8A6444105Y	EA	1				300.00	300.00
21.	W26DJF01660033 NOMIN: MONITOR MFR: SONICA MDL: IMAGE-VISION 15-65 SN: E01194014	EA	1				300.00	300.00
22.	W26DJF01660034 NOMIN: PRINTER MFR: IBM MDL: 4029-030 SN: 11-M4939	EA	1				300.00	300.00
23.	W26DJF01660035 NOMIN: PRINTER MFR: HP MDL: C2010A SN: 4SBB106033	EA	1				300.00	300.00
24.	W26DJF01660036 NOMIN: CANON MFR: CANON MDL: L700 SN: 55238	EA	1				300.00	300.00
25.	W26DJF01660037 NOMIN: PRINTER MFR: ALPS MDL: P2000 SN: 8A6465105Y	EA	1				300.00	300.00
26.	NOMIN: KEYBOARDS MFR: KEYTRONIC MDL: E03601Q	EA	4				50.00	200.00
27.	NOMIN: KEYBOARDS MFR: NTC MDL: KB-6251/2	EA	3				50.00	150.00
						SHEET TOTAL		2,450.00

DD Form 1149C, DEC 83   51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
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1. FROM: *Include ZIP Code*					SHEET NO. 1	NO. OF SHEETS 2	5. REQUISITION DATE	6. REQUISITION NUMBER
Directorate of Logistics Property Book Division Fort Monroe, VA 23651-6600					7. DATE MATERIAL REQUIRED (YYMMDD)			8. PRIORITY
2. TO: *Include ZIP Code* Defense Automation Resources Information Center Attn: DARIC-P, Code-TXRP, 701 S. Courthouse Rd. Arlington, VA 22204-2199					9. AUTHORITY OR PURPOSE			
					10. SIGNATURE		11a. VOUCHER NUMBER & DATE (YYMMDD)	
3. SHIP TO - MARK FOR ST. JOHN FAMILY LIFE 307 INDIAN TRAIL RD NORTH CAROLINA POC: EARL J. EADDY 726-6845					12. DATE SHIPPED (YYMMDD)		b.	
					13. MODE OF SHIPMENT		14. BILL OF LADING NUMBER	
					15. AIR MOVEMENT DESIGNATOR OR PORT REFERENCE NO.			

4. APPROPRIATIONS SYMBOL AND SUBHEAD	OBJECT CLASS	EXPENDITURE ACCOUNT (From) ITEM		CHARGEABLE ACTIVITY	BUREAU CONTROL ACTIVITY NO.	BUREAU CONTROL NO.	AMOUNT

ITEM NO. (a)	FEDERAL STOCK NUMBER, DESCRIPTION, AND CODING OF MATERIEL AND / OR SERVICES (b)	UNIT OF ISSUE (c)	QUANTITY REQUESTED (d)	SUPPLY ACTION (e)	UNIT PRICE (f)	TOTAL (g)	UNIT PRICE (h)	TOTAL COST (i)
1.	W26DJF01940006 NOMIN: CPU MFR: IBM MDL: LQU SN: 23A3121	EA	1				600.00	600.00
2.	W26DJF01940007 NOMIN: CPU MFR: ELECTRONIC DATA SYSTEMS MDL: ASL333 SN: A3330012054	EA	1				600.00	600.00

Earl Eaddy, Feb 26, 2000

16. TRANSPORTATION VIA MATS OR MSTS CHARGEABLE TO					17. SPECIAL HANDLING					
18. RECAPITULATION OF SHIPMENT	ISSUED BY	TOTAL CGS TAKEN	TYPE CGS TAKEN	DESCRIPTION	TOTAL WEIGHT	TOTAL CUBE	19. RECEIPT	CONTAINERS RECEIVED EXCEPT AS NOTED	DATE (YYMMDD)	BY	SHEET TOTAL 1,200.00
	CHECKED BY							QUANTITIES RECEIVED EXCEPT AS NOTED	DATE (YYMMDD)	BY	GRAND TOTAL
	PACKED BY							POSTED	DATE (YYMMDD)	BY	20. RECEIVER'S VOUCHER NO.
				TOTAL						

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USAPPC V1.10

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REQUISITION AND INVOICE / SHIPPING DOCUMENT (Continuation Sheet)

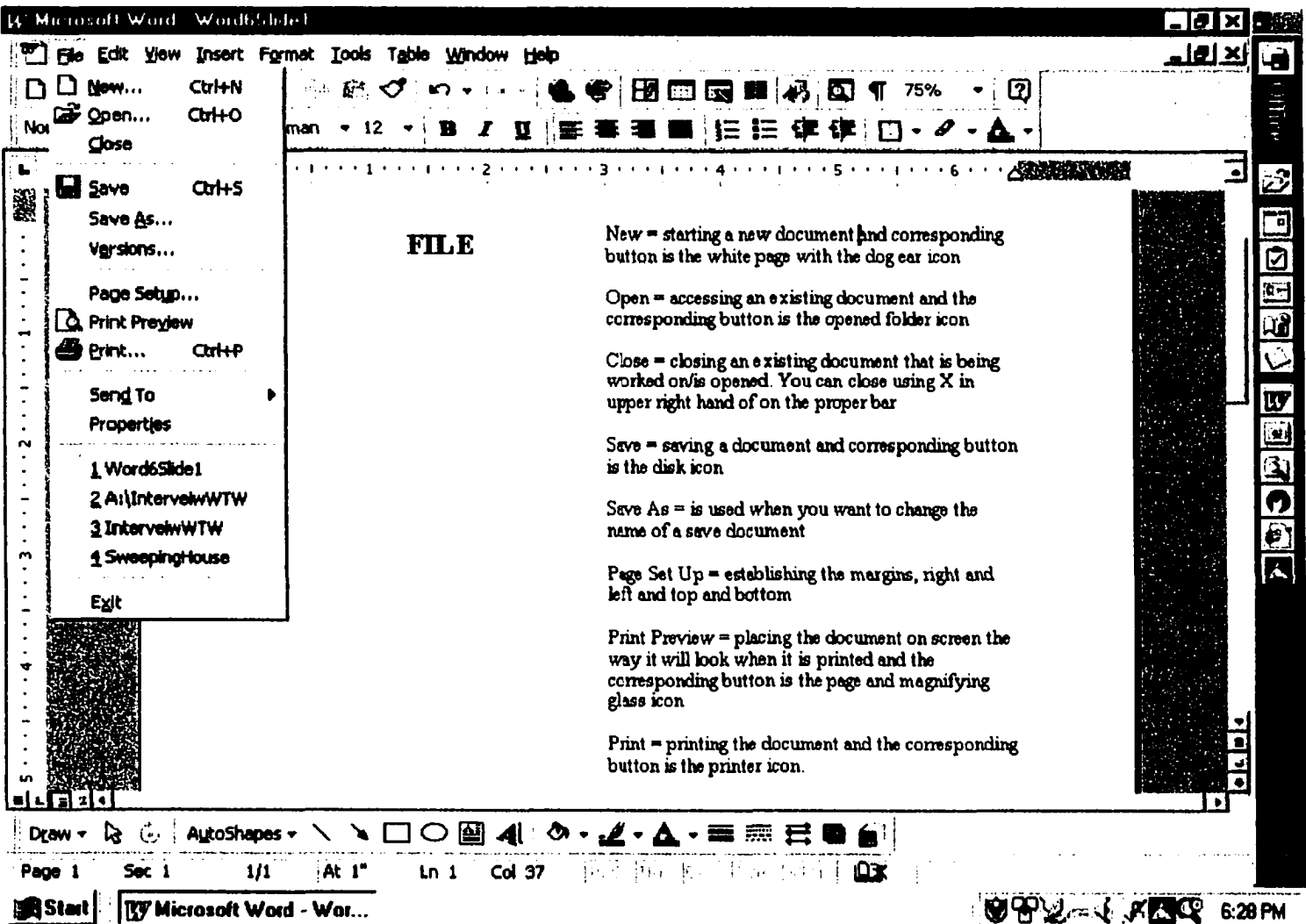| ITEM NO.	FEDERAL STOCK NUMBER, DESCRIPTION, AND CODING OF MATERIAL AND / OR SERVICES	UNIT OF ISSUE	QUANTITY REQUESTED	SUPPLY ACTION	TYPE CON- TAINER	CON- TAINER NOS.	UNIT PRICE	TOTAL COST
3.	W26DJF0194008 NOMIN: CPU MFR: ELECTRONIC SYSTEMS DATA MDL: SS100HU/HCD SN: 341483	EA	1				600.00	600.00
4.	W26DJF0194009 NOMIN: CPU MFR: IBM MDL: LQU SN: 23A331	EA	1				600.00	600.00
	SHEET TOTAL							1,200.00

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APPENDIX H

WORD 6 AND POWERPOINT INSTRUCTIONAL MATERIAL

139

Microsoft Word - Word6Slide1

File Edit View Insert Format Tools Table Window Help

New...   Ctrl+N
Open...   Ctrl+O
Close

Save   Ctrl+S
Save As...
Versions...

Page Setup...
Print Preview
Print...   Ctrl+P

Send To
Properties

1 Word6Slide1
2 A:\IntervelwWTW
3 IntervelwWTW
4 SweepingHouse

Exit

FILE

New = starting a new document and corresponding button is the white page with the dog ear icon

Open = accessing an existing document and the corresponding button is the opened folder icon

Close = closing an existing document that is being worked on/is opened. You can close using X in upper right hand of on the proper bar

Save = saving a document and corresponding button is the disk icon

Save As = is used when you want to change the name of a save document

Page Set Up = establishing the margins, right and left and top and bottom

Print Preview = placing the document on screen the way it will look when it is printed and the corresponding button is the page and magnifying glass icon

Print = printing the document and the corresponding button is the printer icon.

Draw AutoShapes

Page 1   Sec 1   1/1   At 1"   Ln 1   Col 37

Start   Microsoft Word - Wor...   6:28 PM

Under File Select Open or double click on the Opened Folder looking icon. Select the File "Cut&Paste" by double clicking on it. This will be used during the Practical Exercise (PE) following the lecture.

Explained the layout of the Open dialog box|

EDIT

Undotyping = getting rid of the last string of words you typed without pausing. Notice corresponding icon on the task bar

Repeat Typing = putting back in place the ti thing you type before you clicked Undotyping. Notice corresponding icon on the task bar.

Cut = removing a selected block of text and placing it on the clip board. Notice scissors icon.

Paste = Putting a selected block of text at the position of the cursor.

Exercise 1: Type your name then use the Undotyping icon to get rid of it and use the Repeat Typing icon to put it back

Exercise 2: Select the paragraph 1 from the Cut Paste file. Cut it and place it at this page.

Select All = selects everything in a document or file to change font, double space, delete, etc. Note: Can also Select all or portions of text with the mouse drag or Shift hold down + arrow keys.

Find = locating certain word and phrase in a document.

Replace = replacing the found words or phrase with another word or phrase.

Menu:
- Undo Font Size Select — Ctrl+Z
- Repeat Formatting — Ctrl+Y
- Cut — Ctrl+X
- Copy — Ctrl+C
- Paste — Ctrl+V
- Paste Special...
- Clear — Delete
- Select All — Ctrl+A
- Find... — Ctrl+F
- Replace... — Ctrl+H
- Go To... — Ctrl+G

VIEW = Different views of the on screen document

Notice the effect as each view option is selected

Toolbars = different taskbar options

Ruler = puts the rulers top and on the sides or get rid of them.

Header and Footer = Puts text inside the top and bottom margins.

Microsoft Word - WordНеt

File Edit View Insert Format Tools Table Window Help

Body Text Inde ▾ T

75%

Break...
Page Numbers...
Date and Time...

AutoText
Field...
Symbol...
Comment

Footnote...
Caption...
Cross-reference...
Index and Tables...

Picture
Text Box
File...
Object...
Bookmark...
Hyperlink...   Ctrl+K

INSERT

Break = creating a page

Page Number = paginating the Document

Picture = Inserting a picture in the Document from a file

Text = Build a frame within the Document to Paste selected text, graphic or a picture

Draw ▾ AutoShapes ▾

Page 3   Sec 1   3/3   At   Ln   Col

Start   Microsoft Word - Wor...   Exploring - My Documents   Microsoft PowerPoint - [W....

8:35 PM

Microsoft Word - Wordklass

File Edit View Insert Format Tools Table Window Help

Body Text Inde ▾ Times Nev ▾

75%

Font...
Paragraph...
Bullets and Numbering...
Borders and Shading...

Columns...
Tabs...

Change Case...

AutoFormat...
Style Gallery...
Style...

Background...

FORMAT

Font = Changing letter size and style. Notice taskbar windows with font size 12 pt and Times Roman style.

Paragraph = Primary for changing line spacing from single to double spacing.

Bullet and Number = Sentence or paragraph marking or sequencing.

Columns = Different types of one, two, or three column text page layouts. (Good for Church or Family New letters)

Change Case = Changing from sentence, title, upper cases

Exercise 3: Change the font size and style of the text on this page from 12 pt to 10 pt and the style from Times New Romans to Arial.

Page 4   Sec 1   4/4   At 6.3"   Ln 28   Col 1

Draw ▾   AutoShapes ▾

Start   Microsoft Word - Wor...   Exploring - My Documents   Microsoft PowerPoint [W...   8:55 PM

Microsoft Word - Word1 lass

File Edit View Insert Format Tools Table Window Help

Normal — Times New Roman — 75%

TOOLS

Spelling and Grammar = Correcting spelling and grammar errors in the document.

Language = Use mostly for the Thesaurus to identify different words with similar meaning creating variety and clarity within a document.

Envelopes and Labels = To type and print addresses on envelopes as well as create labels

Letter Wizard = To Develop a letter in the proper format for business, elegant, and normal as well as in block, modified block or semi-block style.

Custom = Setting up the tool bars with various command icons.

Options = For setting features on the tool bar having to do with view, spelling, etc.

Lesson 4: Select the text below using the mouse or shift down arrow key change the font size to 12& then spell and grammar check only the italicized text.

The Book of James was important to W. E. B. Du Bois' understanding of what God desired of the faithful. James emphasized that faith without work is dead provided Du Bois point from which to develop his own understanding of religion. DuBois placed doing something to bear the condition of black people and to correct the problem of evils and the unkindness of racism, at the highest level of human purpose. It is what Sister Jones of the St.

Spelling and Grammar... F7
Language
Word Count...
AutoSummarize...
AutoCorrect...
Look Up Reference...
Track Changes
Merge Documents...
Protect Document...
Mail Merge...
Envelopes and Labels...
Letter Wizard...
Macro
Templates and Add-Ins...
Customize...
Options...

Draw — AutoShapes —

Page 5   Sec 1   5/5   At 6.5"   Ln 47   Col 6

Start   Microsoft Word - Wor...   Exploring - My Documents   Microsoft PowerPoint - [W...

9:37 PM

TABLE

Insert Table = Basic Command to builds a table based on desired numbers of rows and columns
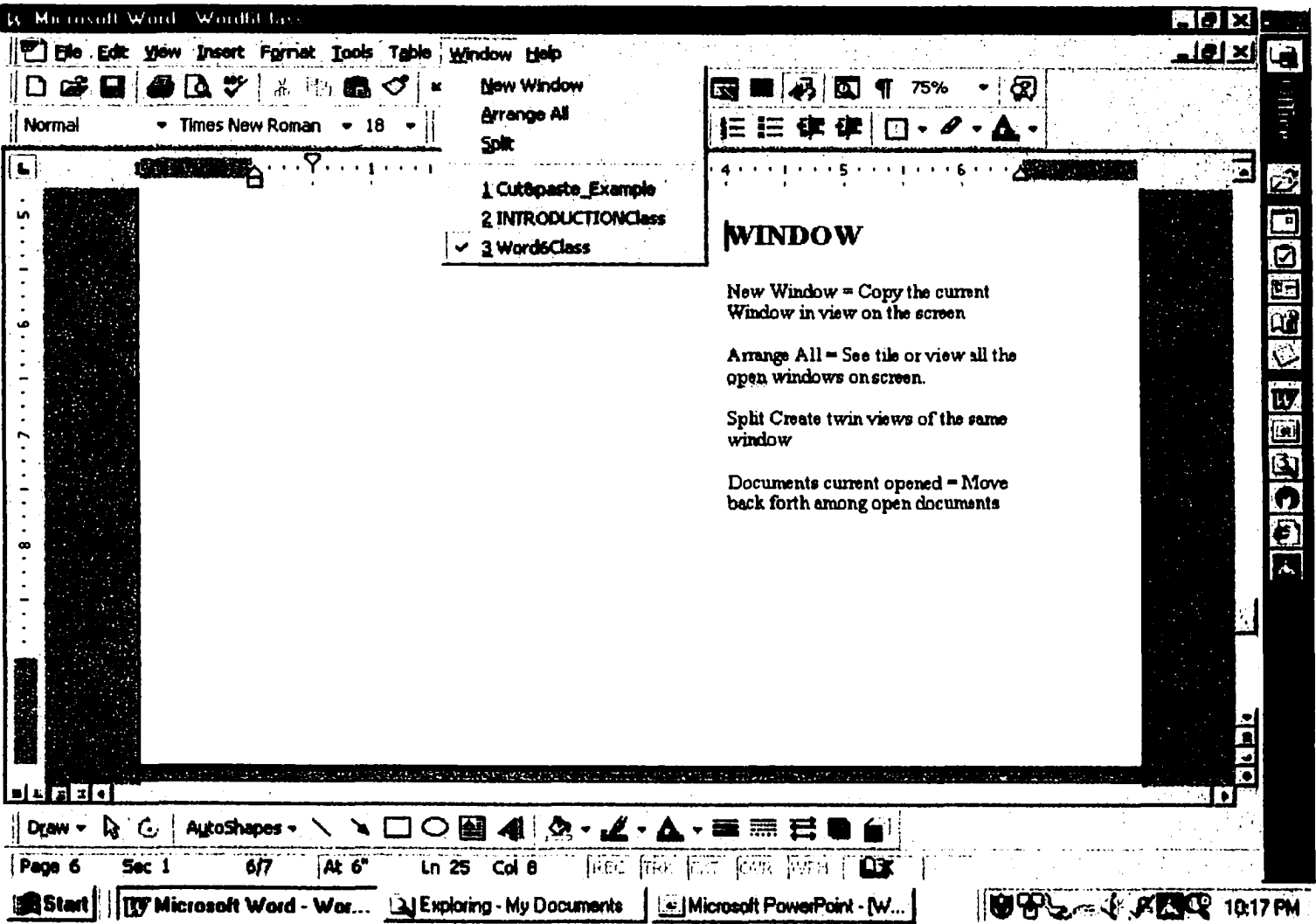
Example:

Command	Effects
Insert Row	Add a row above the point of the cursor
Delete Cells	Delete a row or column
Merge Cell	Make a two rows or columns into one
Split Cells	Make one row or column into several
Table Auto Format	Select for a variety of different styles of table formats

Microsoft Word - Word6Class

File Edit View Insert Format Tools Table Window Help

Normal — Times New Roman — 18 —

New Window
Arrange All
Split

1 Cut&paste_Example
2 INTRODUCTIONClass
✓ 3 Word6Class

75%

WINDOW

New Window = Copy the current
Window in view on the screen

Arrange All = See tile or view all the
open windows on screen.

Split Create twin views of the same
window

Documents current opened = Move
back forth among open documents

Draw ▾ AutoShapes ▾ \ \ □ ○ 🔲 ◢ 🎨 ▾ ✏ ▾ 🔺 ▾ ≡ ≣ ⇄ ■ ⬛

Page 6   Sec 1   6/7   At 6"   Ln 25   Col 8   REC TRK EXT OVR WPH

Start   Microsoft Word - Wor...   Exploring - My Documents   Microsoft PowerPoint - [W...   10:17 PM

Microsoft Word - WordM class

File Edit View Insert Format Tools Table Window Help

Microsoft Word Help   F1

Normal   Times New Roman   11   **B** *I*

Contents and Index

What's This?   Shift+F1

Microsoft on the Web

WordPerfect Help...

About Microsoft Word

HELP AND OTHER FEATURES ON THE TOOL BAR

Micro Soft Word Help = Can ask questions using a search tool to answer your questions

Content and Index = On line manual and key categories that can be reviewed to answer questions

What's This = Selecting this options will turn the cursors into a "point click and get an explanation device."

Percent View Window = Zoning in or Zoning out the size, scope, and detail of the page.

Text symbol with? = Brings the help animated feature into play

Note the following:

1. Font Color:
2. Draw
3. Line
4. Arrow
5. Shapes
6. Shadows

Draw   AutoShapes

Page 7   Sec 1   7/7   At 4.1"   Ln 17   Col 0

Start   Microsoft Word - Wor...   Exploring - My Documents   Microsoft PowerPoint - [W...   10:40 PM

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Type Your Names Here

SFLEC
Power Up

Use Any Style In Black and White

Church and Economics

■ The Commandment to be Holy is the mandate to be concerned with God's people

■ Leviticus 19.1-17 instructs us to care for everyone in the community by sharing resources and talents

■ Nehemiah demonstrated Holiness with his concern for the people who were left back in Jerusalem with broken down walls

■ Note: Read Leviticus 19.1-17 and Nehemiah and tell me in two or three bullets what you think

Use Any Style In Black and White

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Key Points Page One

■ Read the Cut&paste Document and Extract the Main Points From the First Page and List Them in Six to Seven Bullets; No More Than Three Lines Per Bullets.

■ Use 18 Point Font, Arial Black

■ Be Sure to Title the Slide: Key Points Page One

Use Any Style In Black and White

Key Points Page Two

■ Read the Cut&paste Document and Extract the Main Points From the Second Page and List Them in Six to Seven Bullets; No More Than Three Line Per Bullets.

■ Use 18 Point Font, Arial Black

■ Be Sure to Title the Slide: Key Points Page Two

Use Any Style In Black and White

Key Points Page Three

■ Read the Cut&paste Document and Extract the Main Points From the Third Page and List Them in Six to Seven Bullets; No More Than Three Line Per Bullets.

■ Use 18 Point Font, Arial Black

■ Be Sure to Title the Slide: Key Points Page Three

Use Any Style In Black and White

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Conclusion

■ On this, in six to seven bullets outline how this computer training has effected you

■ What effect has it had in the community that you can point to as an example

■ What do you think about the Church and its role in community and economic development

Use Any Style In Black and White

APPENDIX I

THE PROGRAM'S GOALS AND OBJECTIVES

Goals And Objectives

GOALS	OBJECTIVES
Increase computer literacy for children and adults	• Provide remedial, introductory and intermediate skill sessions in word processing, spreadsheet, presentations, desktop publishing and internet.
Increase student achievement by integrating technology, families and schools	• Provide after school tutoring for students in technology, math and reading. • Provide a safe and conducive environment capable of supporting the technology and resources required to assist students with homework assignments • Integrate the North Carolina Department of Instruction Standard Course of Study for computer skills • Support the state of North Carolina's goal "First in America" – North Carolina schools to become first by 2010 • Provide transportation / access to the center
Enhance teaching and learning regardless of socioeconomic status or age	• Provide open door policy • Establish community meetings • Establish one-on-one dialogue
Increase adult participation in their children's education	• Provide open door policy • Establish community meetings to include parents and schools • Establish one-on-one dialogue

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