

PASSING THE MANTLE



*A New Generation
of Leaders in
the Black Church*

PASSING THE MANTLE

*A New Generation
of Leaders in
the Black Church*

by Nick Street

Center for Religion and Civic Culture
May 2011

USC | DANA and DAVID
DORNSIFE
COLLEGE
of LETTERS, ARTS and SCIENCES



The Passing the Mantle Clergy and Lay Leadership Institute is supported by a grant from The James Irvine Foundation.

This report was funded in part by the Liberty Hill Foundation.

© USC Center for Religion and Civic Culture, 2011

Executive Summary

In many urban neighborhoods where African American churches have deep roots, obdurate problems such as homelessness, drug addiction, gang violence and educational underachievement have only grown more acute since the economic downturn that began in 2008. Local, state and federal government programs that address these issues have been among the first to feel the effects of belt-tightening measures. And over the past four decades, the black church—which had developed successful strategies and networks to support civic engagement during the civil rights era—has largely turned inward as successive waves of immigrants have altered the demographic landscape of their communities. Trends such as the “prosperity gospel” have also encouraged this insularity by allowing pastors and parishioners to see redemption and salvation as personal matters rather than social imperatives.

The goal of the Passing the Mantle (PTM) Clergy and Lay Leadership Institute, now in its fifth year, is to help African American churches reclaim the activist legacy of the 1960s and become agents of positive social change in their communities. Specifically, PTM is designed to equip pastors, clergy, faith-based nonprofit leaders and church board members for better mission conceptualization, civic engagement modeling, strategic planning and partnership-building with the public and private sector. The program creates a learning environment with leading practitioners, politicians and professors with expertise in areas related to civic engagement and community development.

A network of 200 PTM alumni now supports sustainable social change in the communities served by their congregations. PTM’s course architecture also provides a basic template for training programs that can be customized to address the particular needs of faith-based organizations beyond the black church.





I.

Introduction: History and Context

For **Rev. Najuma Smith-Pollard**, the statistics that describe the plight of many urban African-American communities aren't abstractions—they're everyday realities. St. James AME Church, where Smith-Pollard serves as pastor, is at the heart of South Los Angeles. While problems like poverty and homelessness are acute, Smith-Pollard says that nowhere are her community's troubles more apparent than in its high schools.

"Schools like [Alain Leroy] Locke and [Thomas] Jefferson have an overall 95 percent drop out rate," she says. "And half the kids in these school districts are foster-children, which means there are no parents around. Add to that the number of fathers who are in prison or in jail and you see the community is broken down on so many different levels. That's why we need to push for programs that deal with re-entry for parents coming out of prison and that address gang violence, because that has become the new family for a lot of our children."

Black churches like St. James have historically served as the primary reservoirs of social capital in African-American communities. But the tradition of advocacy and activism that reached its pinnacle during the civil rights era has gradually faded with the graying of the generation of leaders who came of age during the time of Martin Luther King, Jr. and activists like James Lawson—a key architect of the civil rights movement’s strategy of non-violent confrontation.

“At one time, social activism and social justice was the main message of the black church,” Smith-Pollard says. “I don’t think that is the message of most African-American churches today. Social justice action concerns are no longer necessarily on the front lines.”

This shift away from civic engagement reflects an inward turn among some African-American clergy and their congregations at a time when many black communities urgently need the kind of advocacy their religious leaders and institutions once provided. In a recent piece titled “Too Long Ignored,” *New York Times* op-ed columnist Bob Herbert notes a number of grim statistics related to black men in the United States: a third will spend time in prison at some point in their lives; those who die in their young-adult years are most likely felled by homicide; and less than half will graduate from high school on time.

“The aspect of this crisis that is probably the most important and simultaneously the most difficult to recognize is that the heroic efforts needed to alleviate it will not come from the government or the wider American society,” Herbert writes. “This is a job that will require a campaign on the scale of the civil rights movement, and it will have to be initiated by the black community.”

Thus recovering its legacy of passionate social activism in response to the challenges that Rev. Smith-Pollard and others like her are facing is arguably the greatest task the black church has faced in a generation. The primary goal of the Passing the Mantle Clergy and Lay Leadership Institute is to provide a spark to help reignite that flame.

“As a pastor I preach and I run the church,” says Smith-Pollard, a graduate of the first PTM class in 2006 and the current president of the alumni association. “But I also have to be engaged in what is going on in the community as well.”

The skills and networking resources Smith-Pollard acquired through “Passing the Mantle,” a program of the Center for Religion and Civic Culture at the University of Southern California, have enabled her to begin to develop Project Destiny, a series of interventions aimed at school-age girls, whose incarceration rates are increasing even more rapidly than their male counterparts. But perhaps even more importantly, she found in the program a kind of theologically grounded activism that honored the social justice legacy of the black church.

Finding a New Bottle for Old Wine

If helping African-American clergy and lay leaders reclaim that legacy seemed like an obvious way for the Center for Religion and Civic Culture to respond to the challenges facing black communities, the best strategy for shaping the PTM curriculum was not immediately apparent.

“In year one, we were still wrestling with where we were going,” says **Rev. Mark Whitlock**, director of the program and executive director of CRCC’s Cecil Murray Center for Community Engagement.



“...she found in the program a kind of theologically grounded activism that honored the social justice legacy of the black church.”

The model for the PTM curriculum in 2006 was the Harvard Divinity School's nearly decade-old Summer Leadership Institute, which provided executive training for clergy and lay leaders involved in community development. Two years later, administrators at the divinity school suspended their program, but the PTM team had already begun to adapt the Harvard curriculum.

"Their model focused on more economic development—job creation, constructing buildings, developing programs—that you can measure immediately versus civic engagement, which would take longer," Whitlock says. "It was you come to class. You complete your class. You receive your certificate, and it's over. In the second year we revised the PTM program to include a primary focus on civic engagement and policy analysis."

In practical terms, this meant shifting from a classroom-oriented strategy that entailed two classes a month for four months—as well as a financial incentive to keep participants engaged in a protracted, non-residential program—to

a practicum-focused curriculum that included residential components, hands-on mentoring and an integrated approach to policy initiatives and community development. A modest tuition fee also encouraged participants to have a stronger sense of investment in their training.

"We take them right from the classroom into existing civic engagement work that's going on," says **Rev. Eugene Williams**, PTM's co-founder who also heads the faith-based Regional Congregations and Neighborhood Organizations Training Center. "By year three, that became the standard we were using."

The four phases of the current iteration of the PTM program are designed to equip leaders with the skills they need to manage partnerships in the public arena and to encourage the cultivation of networks that can help sustain socially engaged activism in the black church and beyond. They are also geared to change theological mindsets that keep leaders from moving beyond the walls of their congregations and into the public square.

We have to return to the values that made the black church an agent of positive social change.



II.

Civic Engagement in the Classroom and the Community

“Religion is personal but it isn’t private,” says **Rev. Dr. Cecil “Chip” Murray** in a typically pithy summary of belief capturing a tension that shapes the lives of individual Christians as well as the loosely confederated group of religious movements collectively called the black church.

Murray joined the faculty of USC in 2004 after retiring from his post as pastor of First African Methodist Episcopal Church (FAME). During his quarter-century at FAME, he transformed a congregation of a few hundred into an 18,000-member mega-church with multi-million dollar community and economic development programs that brought jobs, housing and corporate investment into many South Los Angeles neighborhoods.

His association with the PTM program as a senior fellow at the Center for Religion and Civic Culture has been essential to attracting participants, many of whom cite the opportunity to work in a mentoring relationship with Murray as a key reason they decided to enroll. But a self-interested desire to emulate Murray’s success as a church-builder—particularly if that impulse is tinged with the materialism of the Prosperity Gospel—is a setup for disappointment.

“I would admonish those who preach prosperity to remember that the one who founded the Christian church had just one pair of sandals for his feet,” Murray says.

In Phase I of the program, which usually occurs over two days at the end of June, students have their visions of the social role of the church and faith leaders challenged and reformulated. The two-fold purpose of this mindset reorientation is to counter the institutional paralysis that often prevents African-American congregations from responding effectively to the urgent needs of their communities as well as the near-term focus on personal prosperity that PTM’s directors see as a betrayal of the spirit of their movement.

“We believe Christ came to set the captives free,” says Mark Whitlock, “to bring sight to the blind, to clothe the naked, to find shelter for those who are looking for housing. That’s the work of the church. We have to return to the values that made the black church an agent of positive social change.”

Still, there is often a tension between that goal and the desire of some participants simply to bolster their own membership rosters. A handful of students have left the program at this early stage, though the PTM staff say they are careful to establish that while their purpose is not to





equip participants to build a personal pastoral empire, they are committed to helping students do the hard work of spiritually rigorous civic engagement.

“They can expect an experience that’s academic, theological as well as political,” says Eugene Williams. “But not political in a partisan sense. We try to help people to think differently about the world and their faith and to use that new thinking as a way to expand the public square.”

Mentoring Change

The clarification process that underlies Phase I of the PTM program includes presentations on the nuts-and-bolts of community development and policy advocacy as well as the theological and historical impulses that inform PTM’s mission. Equipped with this theoretical introduction to civic engagement, participants are then divided into clusters and assigned mentors from the PTM staff.

As they begin to shape their ideas for the projects that will be the focus of their written and on-the-ground work during the next phases of the program, students are encouraged to see both their mentors and the other members of their cluster as resources to help them assess and address the needs of the wider communities their congregations serve. In a practical sense, this emphasis on collaboration encourages participants to cultivate the kinds of skills and relationships that will allow them to sustain and build social capital over the long term. It also reinforces the premise that civic engagement is integral to the history and vision of the black church.

“This part of the program gave me a clear understanding that I can be a part of civic life without jeopardizing spiritual gifts,” says **Robert Rubin**, an alumnus of the PTM program in 2007 and executive director of the Crenshaw Christian Center’s Vermont Village Community Development Corporation, which works to seed affordable housing, business investment and home ownership in L.A.’s Vermont-Manchester corridor.

“It’s not a social service perspective versus a salvation perspective,” Rubin says. “People have to be saved in order to be changed, but the church has also been an organization that is socially oriented to do the right thing in the community.”

Reigniting Embers

About a month after their introduction to the PTM program, fellows meet for Phase II, a six-day residential intensive that deepens their relationships with mentors and peers in their cluster, who become key resources for trouble-shooting and inspiration as each participant is pushed to develop her or his plans for civic engagement more fully. PTM staff members expand on the community development and policy-oriented components of Phase I, and guest speakers—from prominent scholars like Lawrence Mamiya of Vassar College and public theologians like J. Alfred Smith to seasoned veterans of state and local politics—further illuminate the close connections between activism, history and applied theology in the black church.

“The speaker that stuck out in my mind was Dr. Aldon Morris,” says 2010 PTM alumnus **Marcus Farrow**, a lay leader at New Dawn Christian Village, where he co-founded a faith-based youth mentoring program to help keep ado-

lescent and teenage boys out of the criminal justice system. Morris, a professor of sociology and African-American studies at Northwestern University, outlined larger trends that Farrow sees playing out in the lives of the young men he works to shepherd through an often treacherous cultural landscape.

“There has been a tendency to say that there has been advancement in overall systemic attitudes about race in America,” Farrow says. “People like Oprah Winfrey or Michael Jordan are used as examples of progress in a situation that I don’t think has progressed that much. And having a black president has started this post-racial discussion—like we’ve gotten past something that I don’t think is really behind us.”

Morris’s lecture impressed on Farrow not only the importance of a clear-eyed view of the present but also the urgency of learning the skills needed to effect change.

“It was like embers being reignited,” says Farrow, who has spent two decades in the mortgage and banking industries. “It all goes back to interests”—personal and commercial as well as political—and capital formation and access to credit. That’s the connection I needed to make.”

Building Human Infrastructure

Before she enrolled as a PTM fellow in 2010, lawyer and educator **Lydia Hollie** says that while she felt pulled to express her faith through the violence-prevention work she was doing with the Long Beach Human Relations Commission, she was at a loss for a conceptual framework that would allow her to integrate her on-the-ground activism with the spiritual

life of her community at the Greater Open Door Church of God in Christ, where she serves as director of public affairs. The penny dropped for her during Phase III of the PTM program, a three-month practicum during which students hone their formal plans for future civic engagement projects and continue to work with the members of their mentoring clusters to meet the day-to-day challenges of leadership.

“I realized that what I was doing to try to shut down the pipeline to prison was the same as what was going on inside the church on Sunday,” says Hollie, who also studied as a fellow at CRCC’s Institute for Violence Prevention. “Community work is sanctuary work. That was the real ah-ha moment for me.”

Bolstered by her ongoing consultation with mentors and peers, Hollie began to broaden her relationships with key stakeholders in the Long Beach neighborhoods where she saw young people were at greatest risk. The confidence that she had professional and spiritual resources to match the needs she wanted to address prompted another revelation.

“It’s all about knowing where to start,” she says. “We often think of community development as bricks and mortar, or policy work as building the legitimacy of an issue. That’s true, to an extent. But in my mind, especially through my experience with PTM, both of those things begin with the development of human infrastructure. Real community change starts by having conversations with the people who are in it.”

“...Real community change starts by having conversations with the people who are in it.”



Who Takes Up the Mantle Now? Phase IV and Beyond

That imperative sounds far easier than it actually is. The people who live in many of the neighborhoods served by this city's historically African-American churches are no longer predominantly African-American. In fact, parts of Crenshaw and Compton now have large Hispanic majorities. The census tract that is home to Najuma Smith-Pollard's St. James AME Church is 82 percent Latino.

"Immigration," Chip Murray tells the 2010 PTM fellows at their graduation, "is the single biggest challenge our community has faced since the civil rights era. We are becoming a nation of nations."

One response of black churches to the loss of demographic cohesion in their communities has been to turn inward—a reversal of a legacy of religiously-inflected civic engagement that is in some ways indistinguishable from the history of the 1960s.

A recent report from the Public Influences of African-American Churches Project (PIAAC) at Morehouse College determined that black churches emerged from the decade with considerable political momentum both from their successful public policy activism and from enhanced electoral opportunities achieved as a result of that activism.

"But while there is ample evidence that African-Americans have built effectively upon that electoral momentum," the report states, "there is very little evidence of large-scale public policy engagement by rank-and-file blacks over the last 40 years."

The PIAAC research team reached a pair of conclusions: first, that the influence of black churches within their own communities has been impaired by a lack of infrastructure devoted to policy advocacy and civic interaction. And, second, that the best remedy for this situation is civic capacity-building among church leaders through intergenerational and inter-ethnic dialogue about churches and public life.

Providing a model for building that needed infrastructure and coaxing the black church's latent capacity for civic engagement back to life were the primary goals of the PTM staff at the outset of the program. The purpose of Phase IV—encouraging the ongoing accumulation of social capital through an active alumni network—is to sustain that momentum into the future.

And, to accommodate new demographic realities, this process of activism and network-building must eventually extend past the comfort zones within which many black churches have traditionally operated.

“We have to follow the Lord’s example,” says **Dr. Michelle Stewart-Thomas**, a therapist and PTM instructor. “That means we have to be willing to do a new thing—even if that means stepping outside our established religious and cultural boundaries.”

In fact, a number of program participants are already beginning to adapt to this changing landscape. “I live in suburbia,” says **John Wells**, head pastor of Mountain View Community Church in Temecula and a 2008 PTM fellow. “So even though I’m an African American pastor and we’re predominantly African American,

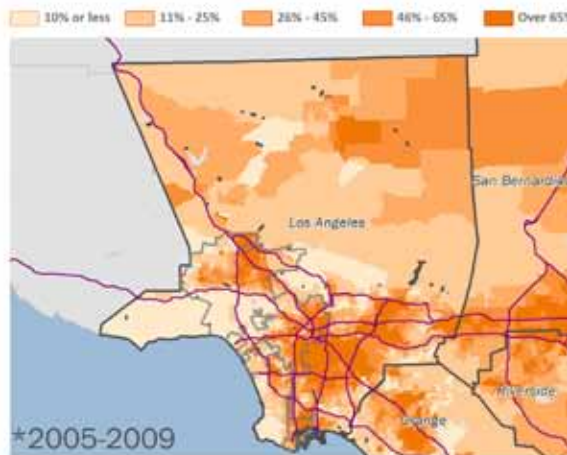
because we don’t have a quote-unquote ‘black’ community, our church isn’t race- or ethnicity-driven. It is more community-driven.”

Wells’ identity as one component of a broader mosaic points toward the two most important elements of Phase IV of the PTM program: first, a network of 200 alumni in the Los Angeles area who will continue to serve as sources of knowledge for one another and, second, a culture of civic engagement that honors but also reaches beyond the particular concerns of African-Americans and the black church. In practical terms, this ongoing collaboration ensures that alumni

**Changing Demographics, 1990-2009:
Percent African-American by Census Tract**



Percent Latino by Census Tract



Center for Religion and Civic Culture, University of Southern California
Source: US Decennial Census (1990); American Community Survey (2005-2009, *5-year rolling average)



“Immigration is the single biggest challenge our community has faced since the civil rights era. We are becoming a nation of nations.”



“Refining and then replicating the PTM formula will thus be the real measure of the program’s success.”

will begin to reflexively look for ways to effect positive change in the increasingly diverse communities where they live and worship.

Moreover, like sturdy scaffolding that can be used to construct a variety of buildings, the essentials of the PTM program are designed to be useful not just in the black church but in any community where religious commitment entails a call to social engagement. In other words, the broad outlines of PTM’s curriculum can serve as a template for training programs in an array of faith-based organizations—from Latino advocacy groups to Muslim civic leadership initiatives.

“Every major faith tradition speaks to justice,” says **Jared Rivera**, former executive director of L.A. Voice PICO, part of a national organizing network that works with religious congregations to increase community activism and civic engagement. “What that means in modern-day America or a modern-day Los Angeles when you have to have decisions about how to create more affordable housing or how to improve schools—it’s very difficult to navigate. So what we try to do is try to translate those collective religious values into the creation of just public policy.”

Refining and then replicating the PTM formula will thus be the real measure of the program’s success. In other words, the leadership network should ideally grow beyond the boundaries of ethnically or denominationally distinct communities to serve as the matrix for broad-based movements for social change. The center of gravity for any given iteration of the program will vary—perhaps there will be a Muslim or Latino gray eminence like Chip Murray, or a supportive institutional home like Harvard Divinity School or USC—but the common result should be a diverse community of activists who can speak the same language.

“If the questions are asked by the leaders of our faith communities,” Murray says, “the solutions will ultimately present themselves in a way that includes all of us.”

That sentiment may sound naïve. But at a time when the constituencies served by many congregations are suffering and no other source of succor is apparent, the leadership and advocacy of people of faith is not simply desirable. As Bob Herbert reminds us in “Too Long Ignored,” it’s essential.

APPENDIX

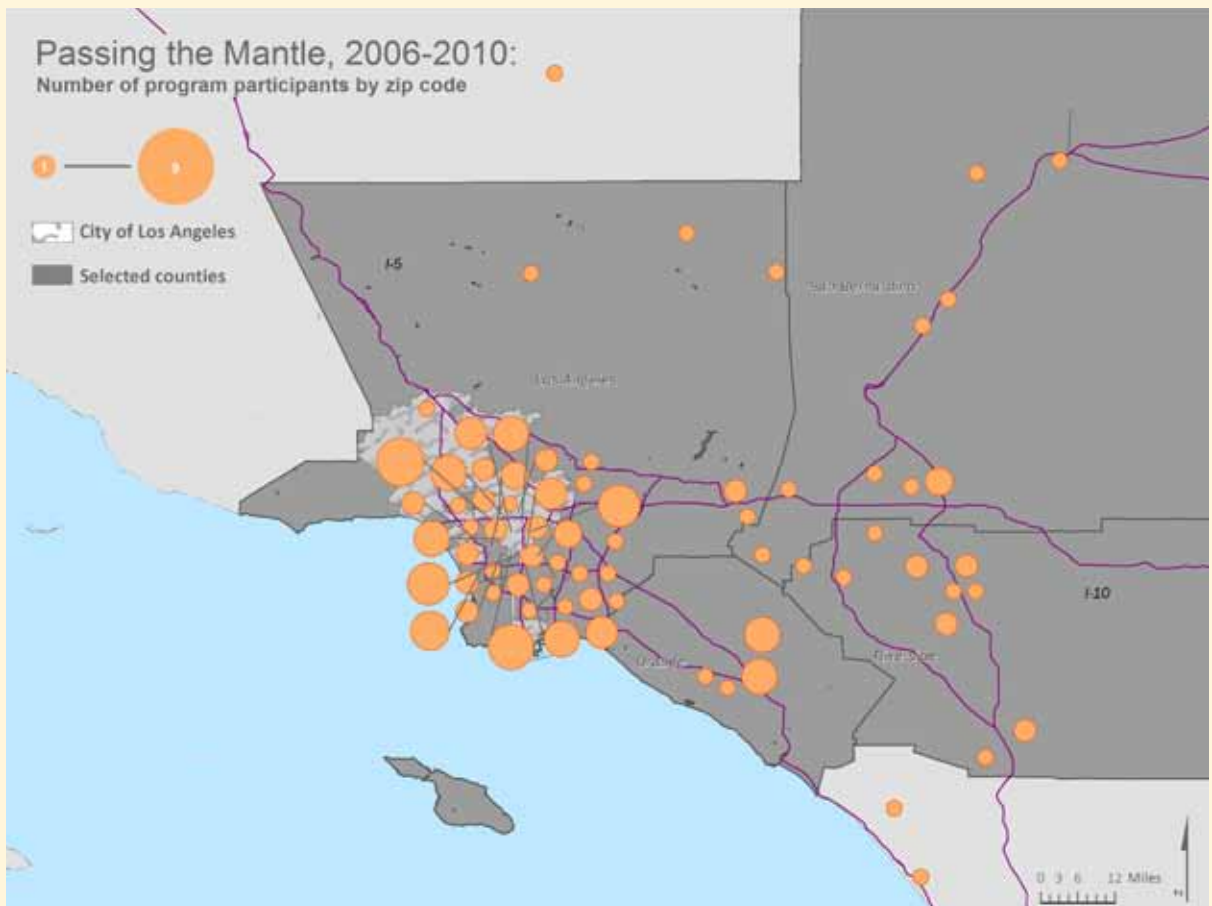
PTM survey results

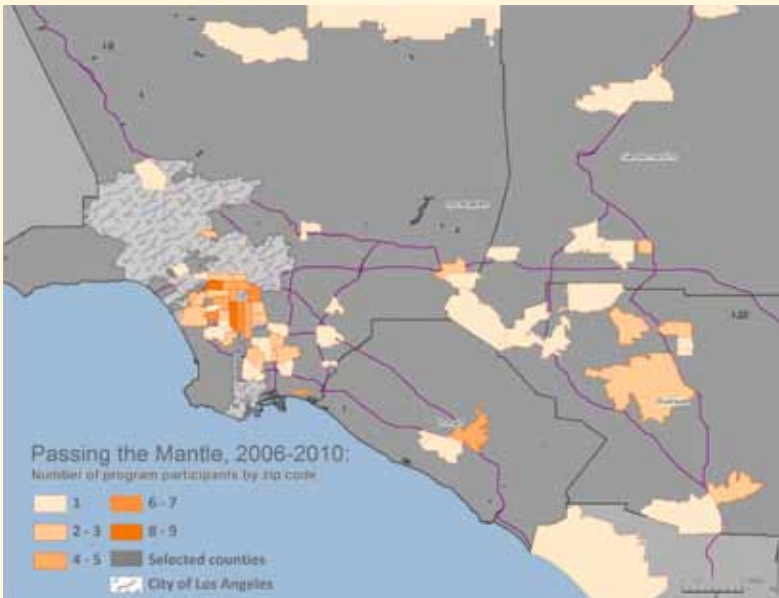
In Fall 2010, CRCC conducted an online survey of all PTM alumni to get a better understanding of their participation in the program, from recruitment to what they learned during the program, to determining the areas that they believed they still needed to develop. The majority of the survey items were discrete response items, but we also included several open-ended questions that required the respondent to articulate an answer. The survey was administered through an online methodology, alumni were initially contacted through an email message, and then were reminded (through email) twice. The

response rate for the survey was 43 percent, which exceeds the average survey response rate of 33 percent. In addition to the survey, we have included data gathered from our records of PTM alumni, so that we can see the makeup of the entire group of graduates.

Who are the PTM Alumni?

Overall, more men (60%) than women (40%) have participated in the PTM program. However, graduates of the PTM program are almost evenly divided in terms of the roles they have in their churches. Lead pastors make up 26% of the graduates, associate pastors 25% and congregational lay leaders comprise 30% of





Themes from PTM Alumni

Several themes emerge from the survey data regarding what PTM graduates gained from the program and the areas that they wanted to develop further. The top two areas that graduates identified as being the most beneficial to their work were training in community development (18%), and the expansion of their network and developing new relationships with others doing similar work (15%). PTM alumni also ranked as priorities several areas that they wanted to continue developing: strategic planning (22%), grant making (18%), foundation relations (14%), capacity building (18%), and community assessment tools (9%).

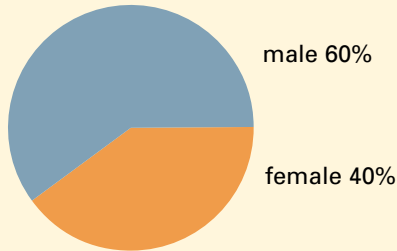
graduates. The remaining 19% include participants who are part of para-church ministries in their communities. The majority of these church leaders have either taken academic work at the graduate level, or have a graduate degree (65%). Yet, despite this relatively even distribution of roles among the PTM graduates, and their education levels, the majority (66%) receive no financial support from their church, with only 18% receiving full financial support.

PTM graduates are from 134 distinct churches or organizations, with several being from the same churches. These congregations are from the five Los Angeles area counties (Los Angeles, Ventura, Orange, San Bernardino and Riverside) in addition to four more (San Diego, Kern, Alameda and Santa Barbara).

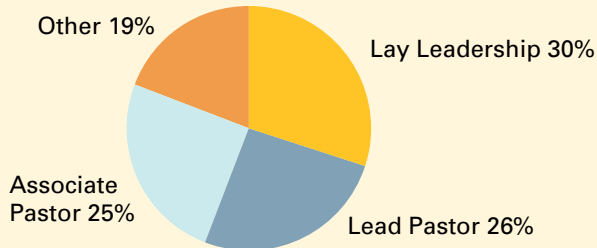
Graduates were also asked to rank what were in their view, the most significant issues facing their communities and congregations. Economic development was ranked as the first or second most significant issue by 21% of PTM graduates, followed by education (20%), gang violence (12%), health issues (13%), drugs (12%) and immigration (5%). Finally, the PTM respondents were asked whether their congregations would be interested in participating in a variety of programs or trainings. Overall, the responses suggest that the churches represented by the PTM graduates were very interested in participating in a variety of such programs, as follows: economic development programs (85%), leadership training (80%), disaster relief/preparedness training (70%), prison reform (70%), marketing/advertising development for their different programs (66%), and inter-religious dialogue (49%).

Description of PTM Participants

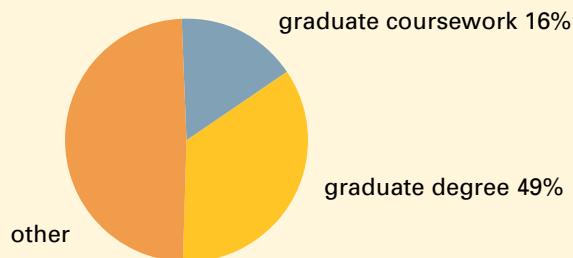
Gender



Role in Church



Education



PTM Alumni survey responses:

Source of financial support	PERCENT
100% of Support from Church	18
Partial Support from Church	16
No Financial Support from Church	66

Organizations represented by PTM alumni	COUNT
Number of Different Congregations/ Organizations	134
Zip Codes Represented	75
California Counties	9

Most beneficial skills learned	PERCENT
Training in Community Development	18
Expansion of Network and Relationships	15

Top two skills PTM alumni hope to develop further	PERCENT
Strategic Planning	22
Capacity Building	18
Grant Making	18
Foundation Relations	14
Community Assessment	9

Significant issues facing community or congregation	PERCENT
Education	20
Economic Development	21
Gang Violence	12
Immigration	5
Drugs	12
Health Issues	13

Percent saying their church members would be interested in:	PERCENT
Economic Development Programs	85
Leadership Training	80
Disaster Relief/Preparedness Training	70
Prison Reform	70
Training in Marketing/Advertising Development	66
Inter-religious Dialogue	49

PTM ALUMNI 2006-2010

Robin Allen-Hamilton

Charles Allen-Anderson
*Regional Congregations and
Neighborhood Organizations*

Tony A. Ashley
*New Mt. Pleasant Missionary
Baptist Church*

Vera Alice Bagneris
New Philadelphia AME Church

Camille Banks
Economics Research Associates

Barbara Barker
CTW Faith-based Re-entry Initiative

Winford E. Bell
New Heights Inc.

Everett Bell Jr.
*Mt. Olive 2nd Missionary
Baptist Church*

Donald Blake
*Prayer Tower Community
Development Corp.*

Benjamin F. Briggs, II
Greater Light Community Church

Rosalynn Brookins
*First African Methodist Episcopal
Church*

Alishia Brown
Refuge Christian Church

Terry Brown Sr.
Liberty Baptist Church

Oliver Buie

Leslie Burke
Unity Fellowship of Christ Church

John Cager III
Bethel Community Outreach Corp.

Larry Campbell
St. Paul AME Church

Samuel J. Casey
*Imani Temple Christian Fellowship/
Imani Economic Community and
Development Corporation*

Lowell Charles
Bible Revival Church

Louis Chase
Hamilton United Methodist Church

Jamila Chavis
*The Coleman Walk in Faith
Foundation*

Willie Cockroft
Zion House of Praise Ministries

Candace Cole-Kelly
ACTS Bible Church

Rochelle Collins
Cannon House

Doris Cope
Ward AME Church

Ruby Cottle
*God's Faithful Disciple
of Jesus Christ*

Karen Crozier
New Hope MBC

Ebony Cunningham
Macy Gray Music Academy

Wendell J. Sr. Davis
New Jericho Christian Church

Alison Shawn Davis
Walker Chapel AME Church

Gayle Davis-Culp
Holy Trinity AME Church

Veronica Dawson
*New Mount
Calvary Missionary Baptist Church*

Sonja Dawson
Sisters in Ministry

Rosalynd Divinity
Covenant Worship Center Ministries

Jeremy Dixon
First Church of God/Center of Hope

Charles Dorsey
Christ Our Redeemer AME Church

Bernard Dory II
Los Angeles Metropolitan Churches

Jacqueline Driscoll

Jacquelyn Dupont-Walker
*Ward Economic Development
Corporation*

Michael Eagle Sr.
*Saint Mark African Methodist
Episcopal Church*

Adam Edgerly
NewSong LA Covenant Church

Trevon Evans
Faithful Central Bible Church

Marcus Bruce Farrow
The Manformation Project

Kenya Francis
*Grant African Methodist
Episcopal Church*

Jane Galloway
*Immanuel-A Center for
Conscious Living*

Duane Ganther
Harvest Christian Center

Joe Gates Sr.

Yvonne Gibson-Johnson
West Angeles Church of God

Juliet Annette Gipson
Christ Our Redeemer AME

Darrell Stephen Glover

Keith Goodman
North Philadelphia SDA Church

Gerald Green
Harvest Christian Center

Kenneth L. Green Sr.
Messiah Full Gospel Bible Fellowship

Joseph Hamilton
One in Christ Bible Church

Tonya Harris
Lynwood United Methodist Church

Cavalain Hawkins
Hollypark United Methodist Church

Marc Anthony II Henderson
HOPE House Christian Ministries

Jawane Hilton
City On the Hill Church

L. Fisher Hines
*Walker Temple African Methodist
Episcopal Church*

Harold Hines Sr.

Lydia Hollie
*Greater Open Door Church of God
in Christ*

Clovis Honore
*Regional Congregations and
Neighborhood Organizations*

Delman Howard
Primm Tabernacle AME Church

Frederick E. Howard
Southside Bethel Baptist Church

Anthony L. Hughes
St. Paul AME Church

Marcus Jackson
Apostolic Faith Assembly

Ollie Jackson
Mt. Tabor Missionary Baptist Church

Frank Jackson
New Mt. Pleasant MBC

Eric L. Jackson
*Power of Love Christian Fellowship
of Antelope Valley*

Marian Kirk
*Jackson Vermont Village Community
Development Corp*

Chester L. Jackson Sr.
BOLD Discipleship Ministries

Stephen "Cue" Jn-Marie
New Song LA Covenant

Tracey Johnson
Corona Community AME Church

Maurice Johnson
Kingdom Life Christian Fellowship

William "Bill" Johnson
Manna Ministries

Crissina Johnson
*National Alliance of Parents for the
Advancement of All Students*

Keesha Johnson
RCNO Training Center

Keith Johnson
*So. Cal. Falcons Youth and Family
Services*

Charles Ronald Johnson II
Straightway M.B.C

Patricia Ann Jones
*New Greater Circle Mission
Church Inc.*

Bryan Jones
New Mt. Pleasant MBC

Charles Jones
St. Reed MBC

Jacqueline Justice
*Justice Teen Parenting Center
Inc.*

Kwesi Kamau
Amos Memorial CME Church

Joyce R. Kitchen
*Emmanuel-H.M. Turner AME
Church*

Charles Knight
Mt. Rubidoux SDA Church

Wesley Knight
Mt. Rubidoux SDA Church

Darryl K. LaBat
Greater Metropolitan Church

Bernestine Lee
Lee's Learning Center Inc.

Vickie Michelle Lee
Saints of Value Ministries

Rochelle M. Lewis
City Of Praise Community Church

Jason T. Lewis
Redeemer Missionary Baptist Church

Dwight D. Lewis Sr.
Christ Commissioned Int. Church

Baron Jay Littleton Jr.
Baron Jay Foundation

Clarence Luckey
*Bethel AME Church
Barstow*

Mark S. Luckie Sr.
The Rhema Church Inc.

Vanessa M. Mackenzie
Episcopal Church of the Advent

Dorothy R. Mallery
*First African Methodist Episcopal
Church*

Deborah Manns
Virtuous Woman Ministries

Jonathan Maxey
Grace of Temecula Valley

Michael McBride
The Way Christian Center

Moses McCutcheon Jr.
*Bethel LA Community Development
Corporation*

Edwin A. Mendoza
HOOP Foundation

Donnell Miles
Price Chapel AME Church

Vincente Miles
Victory Institutional Baptist Church

Albert W. Miller
Hollypark United Methodist Church

Gloria Mitchell
JOY Youth Ministries

Eudora Mitchell
Quinn Community Outreach Corp.

Curtis Monroe Jr.
Redeemer Missionary Baptist Church

Devin M. Nimmers
*Nimmers Family Youth Outreach
Inc.*

Sharon Olson
Immanuel Center for Conscious Living

Peter A. Ortiz
Iglesia de Dios de la Profecia

Jim Ortiz
My Friend's House

Dorothy Patrick
St. Paul AME Church

Carolyn S. Patton
Life COGIC

Reginald C. Payne
Full Gospel Baptist Church

Keith Peete
First New Christian Fellowship Church

Roy S. Pettitt
Miracle Center Apostolic Community Church

Desmond Pringle
Neighborhood Community Church

Tynisha Randolph
Prelude Aspiration Women & Children Foundation

Priscilla Reed
MAJINS Armor of Faith The Bread Crumb Journey

Sebastian Ridley-Thomas
First New Christian Fellowship MBC

Brian S. Riley
New Song Community Church

Ed Robinson
Friendly Temple MBC

Ronald Robinson
Imani Economic and Community Development Corporation

Tyron Delbert Robinson
Kingdom Builders Christian Fellowship

Beth Gartrell Ross
First AME Church Los Angeles/ The Biddy Mason Foundation

Robert Rubin
Vermont Village CDC

Clayton D. Russell
The Church of Divine Guidance

Sabrina Saunders
San Francisco Christian Center

La Donna M. Sebastian
Crenshaw United Methodist Church

Hermia Shegog Whitlock
Christ Our Redeemer AME Church

Joseph Jr Simpson
Statcheka.com Foundation

Najuma Smith
St. James AME Church

Andrew (A.R.) Stanch
Word Empowerment Ministries

John Stevens Judson
Baptist Church Prison Ministry

Edward J. Thomas
Christ Our Redeemer AME Church

Cassie Thomas
Restored Destiny Intl. Ministries

Russell Thornhill
Unity Fellowship of Christ Church

Rhonda Thornton
The Levitical Network

Helena M. Titus
Powergirl Ministries

Cheryl K. Tucker
Christ United AME Church

Dina L. Walker

Rodney Walker
Hope Community Development

Taylor Walton
Christ our Redeemer AME Church

Joseph M. Ward Jr.
Unity One Foundation Inc.

Dorothy Wardlaw
Mt. Hebron Baptist Church

Alexander L. Warthen
First New Christian Fellowship MBC

Richard Washington Sr.

Etta Weathersby
New Greater Circle Mission Inc.

Debra P. Wells
Perfecting Ministries

John W. Wells Jr.
Perfecting Ministries/ Mountain View Community Church

Christilene Whalen
Walker Chapel AME Church

Carl Wiggins II
Eagles Wings Christian Church

Carolyn Wilkins
Immanuel Center for Conscious Living

Melinda Williams
The Williams and Wellington Foundation

Michael Wilson
Grace Community Bible Church

Robert Wright
Christ Our Redeemer AME Church

Cheryl I. Young
South Los Angeles Baptist Church

Aneisa Young Bolton
Hart Works/Immanuel Community Church

Johnny Jernell
Youngblood Zion Cathedral

* Please note that this list does not include graduates of the 2011 PTM program.

PAST SPEAKERS

The Passing the Mantle Clergy and Lay Leadership Institute has included the following distinguished speakers.

Dr. Raphael Bostic

USC School of Policy, Planning, and Development

Ms. Cheryl Ann Branch

Los Angeles Metropolitan Churches

Rev. Jeff Carr

Los Angeles Office of Gang Reduction and Youth Development

Rev. Dr. Monica A. Coleman

Claremont School of Theology

Dr. George C. L. Cummings

Imani Community Church

Min. Lonnie Dawson

New Mt. Calvary Baptist Church of Los Angeles

Ms. Alicia Dixon

The California Endowment

Bishop Yvette Flunder

Refuge Ministries and The Fellowship

Mr. Robert Gnaizda

Greenlining Institute

Rev. Dr. James Lawson

Holman United Methodist Church

Rev. Leonard Jackson

Office of Mayor Antonio Villaraigosa

Rev. James Jones, Jr.

Gangsters for Christ

Ms. Edina Lekovic

Muslim Public Affairs Council

Ms. Mary Lee

PolicyLink

Dr. LaVonna Lewis

USC School of Policy, Planning, and Development

Mr. Alfred Lomas

Dream Center

Dr. Lawrence Mamiya

Vassar College

Dr. Juan Martinez

Fuller Theological Seminary

The Right Rev. Dr. Vashti

Murphy McKenzie

Bishop of the 13th Episcopal District of the African Methodist Episcopal Church

Ms. Noreen McClendon

Concerned Citizens of South Central Los Angeles

Dr. Aldon Morris

Northwestern University

Rev. Clyde Oden, Jr.

Bryant Temple AME Church

Rev. George Regas

All Saints Episcopal Church, Pasadena

Ms. Constance L. Rice

Co-Director, Advancement Project

The Hon. Dr. Mark Ridley-Thomas

Los Angeles County Board of Supervisors

Dr. Robert K. Ross

The California Endowment

Rev. Dr. J. Alfred Smith

American Baptist Seminary of the West

Dr. R. Drew Smith

The Leadership Center at Morehouse College

Mr. Arnie Sowell

Office of California Assembly Speaker Karen Bass

Dr. Michelle Stewart-Thomas

Mt. San Antonio College

Dr. Harold Dean Trulear

Howard University and President, GLOBE Community Ministries

Dr. Ralph Watkins

Fuller Theological Seminary

Ms. Carolyn Webb de Macias

University of Southern California

Dr. Linda Wharton-Boyd

The Wharton Group

Dr. Leslie R. White

Grant AME Church in Los Angeles

Rev. Dr. Jeremiah Wright, Jr.

Trinity United Church of Christ, Chicago

2010 PROGRAM

PHASE I

(Non-Residential)

DAY 1

Welcome, Overview, and Orientation

11:15 – 12:15 p.m.

Building Community

Ms. Brie Loskota, *Managing Director, Center for Religion and Civic Culture*

1:15 – 2:00 p.m.

Speaking Truth to Power

Rev. Cecil L. Murray

2:00 – 3:00 p.m.

What is Civic Engagement

Rev. Eugene Williams

3:00 – 5:00 p.m.

The Warning

Rev. Eugene Williams

DAY 2

Check-in and Recap

9:30 – 11:00 a.m.

Melian Debate

Rev. Eugene Williams

11:15 – 12:15 p.m.

Power

Rev. Eugene Williams

1:15 – 2:15 p.m.

The Nuts and Bolts

Rev. Eugene Williams

2:30 – 3:45 p.m.

PTM Vision to Reality

(Alumni Testimonials)

PHASE II

(Residential)

DAY 1

Welcome and Orientation

11:15 – 12:15 p.m.

Purpose

Brie Loskota

1:15 – 2:00 p.m.

Speaking Truth to Power

Rev. Cecil L. Murray

2:00 – 3:00 p.m.

What is Civic Engagement

Rev. Eugene Williams

3:00 – 5:00 p.m.

The Warning

Rev. Eugene Williams

DAY 2

Dedicatory Devotion, Overview, and Reconnection

10:30 – 12:00 p.m.

Speaking Truth to Black Leadership

Dr. J. Alfred Smith, Sr.

1:15 – 3:15 p.m.

The Role of The African American Church in the Age of Obama: Should the Black Church raise its prophetic voice to improve conditions Black America

Dr. Aldon Morris

3:30 – 4:30 p.m.

Grassroots to Treetops: A Panel Discussion on the role of Blacks in Holding Black Elected Officials Accountable

Dr. J. Alfred Smith Sr.,

Dr. Aldon Morris,

Rev. Cecil L. Murray

DAY 3

7:30 – 8:30 a.m.

Fundraising

Rev. Mark Whitlock

8:30 – 8:45 a.m.

Dedicatory Devotion

8:45 – 9:30 a.m.

Mentorship (Small group meetings with mentors)

9:30 – 10:30 a.m.

Is the Black Church Dead: An Examination of the Black Church in a Post Civil Rights Era

Dr. Larry Mamiya

10:45 – 12:00 p.m.

Is the Black Church Dead (continued)

Dr. Larry Mamiya

1:15 – 2:15 p.m.

Prophecy or Prosperity: The Challenge of Soothing Itching Ears

Dr. George Cummings

2:30 – 3:30 p.m.

Prophecy or Prosperity (continued)

Dr. George Cummings

3:45 – 5:00 p.m.

Fireside Chat

Rev. Cecil L. Murray,

Dr. George Cummings,

Dr. Larry Mamiya

DAY 4

7:30 – 8:30 a.m.

Fundraising

Rev. Mark Whitlock

8:30 – 8:45 a.m.

Dedicatory Devotion

8:45 – 9:30 a.m.

Mentorship

9:30 – 11:00 a.m.

Case Study

Rev. Eugene Williams

11:15 – 12:15 p.m.

From Problem to Public Policy: Key Elements of Public Policy Develop.m.ent

Rev. Eugene Williams

1:15 – 2:30 p.m.

From Problem to Public Policy: An Inside Perspective

Rev. Eugene Williams

2:45 – 4:00 p.m.

The Impact of Strategic Policy Develop.m.ent

Rev. Eugene Williams

4:00 – 5:00 p.m.

Panel Discussion

DAY 5

7:30 – 8:30 a.m.

Fundraising

Rev. Mark Whitlock

8:30 – 8:45 a.m.

Dedicatory Devotion

8:45 – 9:30 a.m.

Mentorship

9:30 – 11:00 a.m.

Difficult Conversations

Dr. Michelle Stewart-Thomas

11:15 – 12:15 p.m.

Empowering the Village: The Role of Women in Civic Engagement

Rev. Najuma Smith-Pollard

1:15 – 2:30 p.m.

From Three Fifths to Full Partner: Identifying and Removing Barriers to Full Participation in Civic Engagement

Dr. Monica Coleman

2:45 – 4:00 p.m.

Panel Discussion with Presenters

4:15 – 5:30 p.m.

Fireside Chat

Rev. Cecil L. Murray

Rev. Jim Lawson

DAY 6

7:30 – 8:30 a.m.

Fundraising

Rev. Mark Whitlock

8:30 – 8:45 a.m.

Dedicatory Devotion

8:45 – 9:30 a.m.

Mentorship

9:30 – 11:00 a.m.

Strategies for Dealing with Intercommunity Conflict/Mediation

Dr. Michelle Stewart-Thomas

11:15 – 12:15 p.m.

Civic Engagement Leading to Immigration Reform

Dr. Juan Martinez

1:15 – 2:30 p.m.

Civic Engagement Leading to Immigration Reform

Dr. Juan Martinez

2:45 – 4:00 p.m.

Implications

4:00 – 5:30 p.m.

Introduction to Phase III

PHASE III

SESSION 1

(September)

Dedicatory Devotion and Reconnection

9:30 – 11:00 a.m.

Public Policy Breakdown

Ms. Mary Lee, Associate

Director, Policy Link

11:15 – 12:15 p.m.

Policy Review

Rev. Eugene Williams

1:15 – 3:30 p.m.

Policy and Paper Review

Rev. Eugene Williams

3:30 – 5:00 p.m.

Mentorship Session

5:00 – 5:30 p.m.

Next Steps

SESSION II

(October, Final Papers Due)

Dedicatory Devotion

Rev. Cecil L. Murray

9:00 – 10:00 a.m.

Mentorship

Rev. Cecil L. Murray,

Rev. Mark Whitlock and

Rev. Eugene Williams

10:00 – 11:45 a.m.

Gang Intervention and Recidivism

Rev. Eugene Williams and Ms. Noreen McClendon, Executive Director of Concerned Citizens of South Central Los Angeles

11:45 – 1:00 p.m.

Lunch and Mentorship

Rev. Najuma Pollard-Smith

and Rev. Frank Jackson

1:00 – 2:45 p.m.

Gang Suppression

Assistant Chief Earl C. Paysinger, Director of the Office of Operations, Lieutenant Fred Booker, Special Assistant to Chief Beck, LAPD

3:00 – 4:30 p.m.

Gang Prevention

Rev. Dr. Clyde Oden, Bryant Temple AME Church

4:30 – 5:30 p.m.

Next Steps

SESSION III

(November)

Dedicatory Devotion and Reconnection

9:00 – 10:30 a.m.

Clergy Self-Care

Dr. Michelle Stewart Thomas

10:45 – 12:00 p.m.

Next Steps

12:45 – 2:00 p.m.

Graduation

2:00 p.m. – 3:00 p.m.

Reception

ABOUT THE AUTHOR

Nick Street is the journalist in residence at the USC Center for Religion and Civic Culture. He studied religious ethics at Oberlin College and the Candler School of Theology at Emory University. After a decade working as an editor in the world of scholarly publishing, he returned to graduate school at USC Annenberg, where he received an M.A. in print journalism. His writing on religion, science, sexuality, media and culture has appeared in the *Los Angeles Times*, *LA Weekly*, the *Jewish Journal*, *Search*, *Religion Dispatches*, *Patheos* and the *Revealer*. In addition to his role at CRCC, he is the managing editor of *TransMissions*, the web site of the Knight Chair in Media and Religion at USC. He is also a resident priest at that Hazy Moon Zen Center in Los Angeles.

STAFF BIOGRAPHIES

Cecil L. Murray

Co-Principal Investigator

Rev. Dr. Cecil “Chip” Murray joined the faculty of USC. After retiring from his post as pastor of First African Methodist Episcopal Church (FAME), he was appointed as the John R. Tansey Chair of Christian Ethics in the School of Religion at the University of Southern California. In addition, Rev. Murray was named a Senior Fellow of the Center for Religion and Civic Culture. Murray holds a doctorate from Claremont School of Theology and has many years of experience as a senior statesman in the African American community and in the city of Los Angeles as a whole.

Donald E. Miller

Co-Principal Investigator

Donald E. Miller is Firestone Professor of Religion at the University of Southern California and executive director of the Center for Religion and Civic Culture. He received the Ph.D. degree in Religion (Social Ethics) from USC in 1975. He is the author, co-author or editor of nine books, including

Finding Faith: The Spiritual Quest of the Post-Boomer Generation, with Richard Flory, (Rutgers University Press, 2008) and *Global Pentecostalism: The New Face of Christian Social Engagement* (University of California Press, 2007)

Mark Whitlock

Director and Co-Founder

Rev. Mark Whitlock is the executive director of the USC Cecil Murray Center for Community Engagement at the USC Center for Religion and Civic Culture. He also serves as the pastor of Christ Our Redeemer AME Church in Irvine. Before his full-time call to the ministry, he served as the founder and executive director of FAME Renaissance, the economic development arm of First AME Church, which raised over \$400 million in grants, loans, and contracted service initiatives that created over four thousand jobs in South Los Angeles. Rev. Whitlock completed his undergraduate studies in religion at the University of La Verne and is completing a master of divinity at Fuller Theological Seminary.

Eugene Williams

Co-Founder

Rev. Eugene Williams is CEO and National Director of Regional Congregations and Neighborhood Organizations Training Center. He is an associate pastor at Mt. Olive Second Missionary Baptist Church in Watts and a nationally recognized leader in faith-based organizing.

Brie Loskota

Managing Director

Brie Loskota is the managing director of the USC Center for Religion and Civic Culture. In this capacity, she oversees the strategic planning and daily operations of an interdisciplinary research center that conducts 25 research and community-based projects each year. She has contributed to raising and managing CRCC’s annual budget of \$5 million. She received her M.A. degree from Hebrew Union College-Jewish Institute of Religion

in Los Angeles and completed her B.A. in history and religion from the University of Southern California.

Sumaya Abubaker

Program Manager

Sumaya Abubaker serves as project manager for the USC Center for Religion and Civic Culture. Prior to joining CRCC, she worked for Wells Fargo Bank, the Council for Islamic Education and The Minaret Magazine. She attended the University of California, Los Angeles, where she studied International Development with a specialization in the Middle East/North Africa and sub-Saharan Africa.

RESEARCH TEAM

Richard Flory

Richard Flory is director of research in the USC Center for Religion and Civic Culture and associate research professor of sociology at the University of Southern California. His Ph.D. is in sociology from the University of Chicago, and his primary research and teaching interests are in the intersection of religion, culture, and urban life. He is the author of *Growing up in America: The Power of Race in the Lives of Teens* (Stanford University Press, 2010). He is the author of *Finding Faith: The Spiritual Quest of the Post-Boomer Generation* (Rutgers University Press, 2008) and *GenX Religion* (Routledge, 2000).

Hebah Farrag

Hebah Farrag is project manager for CRCC’s Pentecostal and Charismatic Research Initiative and other research projects. She is a graduate from the American University in Cairo (AUC) receiving an M.A. in Middle East Studies. She also holds a BA in political science and international relations from USC and a graduate diploma in Forced Migration and Refugee Studies from the AUC. Hebah is interested in issues concerning religion, the politics of identity, nationalism, and migration.

Cecil Murray Center for Community Engagement

<http://crcc.usc.edu/murraycenter>
Rev. Mark Whitlock, *Executive Director*

Through our leadership development work with the Passing the Mantle Clergy and Lay Leadership Institute, the Center for Religion and Civic Culture has identified the need for a systematic training and capacity building initiative for the faith community. In spring 2011, CRCC launched the Cecil L. Murray Center for Community Engagement.

The Cecil Murray Center for Community Engagement, sponsored by the University of Southern California, will draw on the social, spiritual, and leadership capital of churches and the broader faith community to promote economic development and civic engagement in low-income neighborhoods. Specifically, the Center will honor Rev. Cecil L. "Chip" Murray's three-decade-long legacy of working for the betterment of Los Angeles by addressing the following areas:

- > Engaging businesses and nonprofit organizations to promote economic opportunities, community development, financial literacy, and jobs
- > Building leadership skills, particularly for those in the faith community
- > Strengthening the capacity of faith-based organizations
- > Capturing solutions and creating a data-bank of research on best practices for promoting the civic health and economic development of underserved areas nation-wide.

The Murray Center will operate in these four areas and will serve as a bridge between the academy and the broader community. It will function under the organizational umbrella of the Center for Religion and Civic Culture at USC, which was created shortly after the 1992 civil unrest with funding from the James Irvine Foundation to create, translate, and disseminate scholarship on the civic role of religion in a globalizing world. CRCC engages scholars and builds communities in Los Angeles and around the globe. Its innovative partnerships link academics and the faith community to empower emerging leaders through programs like the Institute for Violence Prevention, which is focused on Latino and African-American gang-reduction efforts, and the American Muslim Civic Leadership Institute.

**About the
Center for Religion
and Civic Culture**

The Center for Religion and Civic Culture at USC was founded in 1996 to create, translate, and disseminate scholarship on the civic role of religion in a globalizing world. CRCC engages scholars and builds communities in Los Angeles and around the globe. Its innovative partnerships link academics and the faith community to empower emerging leaders through programs like the Passing the Mantle Clergy and Lay Leadership Institute, for African American church leaders, and the American Muslim Civic Leadership Institute. Since its inception, the Center has managed over \$25 million in grant-funded research from corporations, foundations, and government agencies. In 2002, CRCC was recognized as a Pew Center of Excellence, one of ten university-based research centers. Currently, the Center houses more than 20 research initiatives on topics such as Pentecostal and charismatic Christianity, the transmission of religious values across generations, faith-based non-governmental organizations, and the connection between spirituality and social transformation. CRCC is also involved in the creation of scholarly resources, including the Internet Mission Photography Archive, the largest online repository of missionary photographs that document social change in non-Western cultures. The Center for Religion and Civic Culture is a research unit of the USC College of Letters, Arts & Sciences.

Center for Religion and Civic Culture
USC College of Letters, Arts and Sciences
825 Bloom Walk, Suite 439
Los Angeles, California 90089-1483
(213) 740-8562
fax (213) 740-5810
e-mail: crcc@usc.edu
www.usc.edu/crcc



USC | DANA *and* DAVID
DORNSIFE
COLLEGE
of LETTERS, ARTS *and* SCIENCES