

# Helping Nazarenes **Reach** the Black Male

*Strategic Readiness to Reach  
the Black Male with the Gospel*

*A Resource of  
MISSION STRATEGY USA/CANADA*

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## Introduction

We must face the reality that today Black men die younger than white men, white women, and Black women. Black men are the most frequent victims of homicide, and they are being killed by one another in increasing numbers. The suicide rate of young Black men is the only suicide rate greater than that of whites.... Black infant mortality remains two to three times the figure for whites. We continue to have the highest rates of separation and divorce, thus family dissolution. We continue to have some of the highest rates of teenage parenthood.... We continue to have high levels of juvenile delinquency, gang wars and drug addictions.<sup>1</sup>

The future of the Black male is one of the great challenges facing America in the 21st century and beyond. The persistence of racism, unemployment, school failure, drugs, violence, imprisonment, and low church involvement are a few of the problems that Black men must face daily. If these problems are not dealt with by the faith community, no evangelical denomination can effectively present the claims of the Gospel.

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1. Frances Cress Welsing, *The Iris Papers: The Keys to the Colors* (Chicago: Third World Press, 1991), 257.

## Helping Nazarenes Reach the Black Male

Within the streets of the inner city on our American soil rest some of the most under used talents in the world. Our inner-city youth are full of promise and potential that the world will never get to see or experience. Our inner cities are full of young men who possess the innate talents and gifts that would stand up and stand next to many of our already existing professional ballplayers, musicians, lawyers, schoolteachers, doctors, preachers, electricians, carpenters, and CEO's. Within the inner cities of urban America rest and abide some of the greatest possibilities of "what could be or what could become" in the world.

Right now, in our inner cities the cure for cancer might be found in the confused mind of a crack head. The "would be" Mayor of the city in which you reside, could possibly be out in the streets planning the drive-by shooting of a rival gang member, right now. A young lady who God has foreordained to give birth to the next Malcolm X, Marcus Garvey, Martin Luther King, Jr., Benjamin E. Mays, Jeremiah A. Wright, Jr., H. Beecher Hicks, Jr., Bill Cosby, Charles G. Adams, Oliver Phillips, Major Jemison or C.L. Franklin, will not be born because the man that is supposed to father her child will be killed in his early years by someone who had too much to drink. Within the concrete jungles of our inner cities, Black men are killing other Black men over street corners that don't belong to either of them. Within the inner cities of this place we call "the home of the free," our Black men are being arrested and detained for just being Black and living in America.

In the city, with all its finery, people are living beneath the poverty rate. In the city, with all the bright lights, people are living in utter darkness, not knowing who they are and whose they are.

In the city, many privileged people drive their cars to their beautiful corporate offices while turning a blind eye and a deaf ear to unfortunate children, who are forced to attend decrepit schools and walk through metal detectors, like common criminals. In the city, while the rich have safe places to park their cars, while shopping, too many little Black boys and little Black girls don't have a safe place to play children's games. In the city, the parks that once nurtured the physical development of lively Black children are now being used for the peddling of drugs and the promotion of prostitution. In the city,



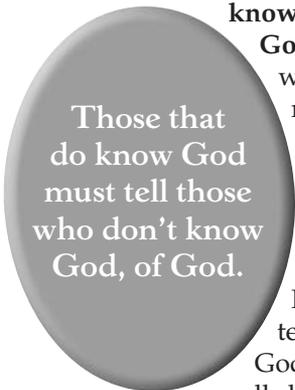
Too many little Black boys and little Black girls don't have a safe place to play children's games.

groups of investors are eradicating neighborhoods by the droves and converting apartment buildings into condominiums for the expressed purpose of moving Black people out and White people in. In the city, there are young ladies losing their virginity, in the dark and nasty alleys in many of our communities because they have lost their sense of direction and purpose.

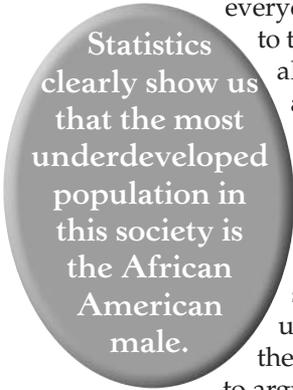
These sad and gruesome realities are the reasons we need to have the question raised, —“*Can the Church of the Nazarene reach the Black male?*” If there is to be grace in the city, we who have experienced grace must be willing to give and display it to others. If grace is going to be administered in the city, it will have to come from a group of people that understand how good it feels to have someone offer hope to them. If there is going to be any grace extended to the lost, it will come from someone who is and has been found. The grace will flow to the hurting, only from those that are healed, delivered, renewed and washed in the blood of the Lamb of God.

The grace will be given to the spiritually walking dead, only from those that have been spiritually born again. **Those that do know God must tell those who don't know**

**God, of God.** Somebody must tell the sinner who is hungry, about the text that says “I’ve never seen the righteous forsaken nor its seed begging for bread.” Somebody must tell the homeless, about a text that says, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you.” Somebody must tell those that are ready to give up on life and God about a text that says, “Be not weary in well doing—in due season you shall reap if you faint not.” Somebody must tell someone who’s feeling lonely about the text that says, “God will never leave you nor forsake you.” We who have experienced the mercy of God through the blood of God’s only begotten Son have a responsibility to tell everyone we can about the mercy and compassion of our God through the mercy and grace of Jesus. Let us be ever so mindful of this reality...if God had not offered us grace and/or compassion and saved us from our sins, we would all be headed south for eternal damnation. But our Lord looked beyond our faults and saw our needs. God, who is qualified to judge us all, displayed mercy and compassion, towards our shortcomings and mistakes. And God is still blotting out a lot of our transgressions, even today. God keeps on blessing us, anyhow.



In order for the Church of the Nazarene as a universal denomination to effectively evangelize the African American male, she is going to have to allow herself to be stretched beyond her traditional comfort zone. She is going to have to move beyond the norm of her everyday understanding of God and really submit to the will of God in the context of unconditional love, while producing programs that address the needs of the Black male. She must also return to the biblical mandate to offer grace and compassion to all of the marginalized people within our society in general; but to the Black male, in particular. One could choose to argue this reality, but statistics clearly show us that the most underdeveloped population in this society is the African American male. One could choose to argue who's at fault for this underdevelopment of the Black male or one can choose to address the reality that it actually does exist. Scholars are in agreement that we must return to being about the Master's business, which is, displaying compassion toward one another and people in the margins, by telling them of God's power and God's might.



Statistics clearly show us that the most underdeveloped population in this society is the African American male.

Luke, chapter seven, talks about Jesus entering a city called Nain. Upon entering the city, He displays compassion towards a widow who had lost her only begotten son, by putting His hands on the coffin, and stopping the funeral procession.

What are we doing with our hands?

What are we doing with our eyes?

What are we doing with the hearts of our congregations?

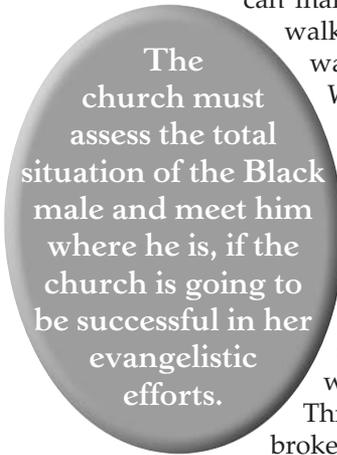
What are we doing to stop the spiritual death of so many Black males in the urban setting?

What lives are we affecting with effective and life changing ministries?

What situations in our communities are we addressing and getting dirty because of them?

We must be reminded of what we already know; Jesus was about the business of restoration and reconciliation. *In this text*, we see Jesus restoring a young man to his mother and a family to the community. *In this text*, we see Jesus first and foremost walking into a city. The first thing we must do to effectively evangelize the African American male is to walk in their neighborhoods and allow ourselves to look at life through their lenses. Why? Because when we look at life through their lenses we will be better equipped to

assess their needs. When we're in a better position to assess their needs, we will then be able to design a ministry for the expressed purpose of addressing their unique situations. However, before we



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can make an assessment, we must first take a walk in their community. We must take a walk in the community of their existence.

We must allow ourselves to spiritually walk in their pains, perspectives and problems. The text doesn't suggest that Jesus was concerned about her religious affiliation or her pedigree. He simply saw a widowed woman weeping, and that was enough to move Him into a posture of pity and compassion. The text shows us that Jesus was willing to look at life through her lenses.

Through her lenses she saw agony, grief, brokenness, despair, and desperation. Jesus was willing to deal with her reality. Her reality was that her only son was dead, and she didn't have a husband. Therefore, she was in a vulnerable position, her social position, her political position, and her economic position was fragile.

The church must assess the total situation of the Black male and meet him where he is, if the church is going to be successful in her evangelistic efforts.

It must address the rate and the cause of incarceration of Black men.

It must address the health concerns of the Black male.

It must address the psychological needs of the Black male.

It must address the unemployment and underemployment rate of the Black male.

It must address the causes and results of the crime in the communities.

It must address the lack of adequate housing in the community.

It must address the teen pregnancy in the Black community.

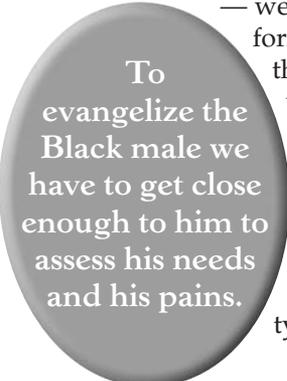
It must address the police brutality in the Black community.

It must address the high rate and leading factors of school dropouts.

It must be prepared to address the illegal use and sale of drugs on the street and the legal use and administering of drugs by public school officials in the schools to the young Black male. Drug dependency in the public schools carries with it the potential for drug abuse in the streets. The church must address the issues that

tear away the fiber of a stable community, and must be willing to commit resources to counter the systematic attack of a few people that benefit economically from the demise of many people.

It's not by accident that the jails are being privatized and are being traded on Wall Street. After we meet persons where they are



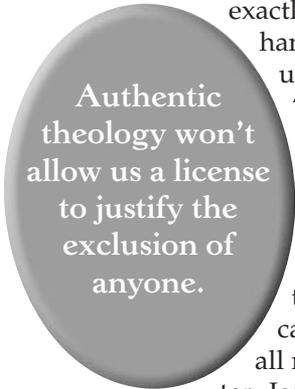
To evangelize the Black male we have to get close enough to him to assess his needs and his pains.

— we can then bring them close to us —after we form a relationship with them we can help them go to another level in their being. By walking into the city, Jesus was able to assess that she was a widow, and that this was her only begotten son. To evangelize the Black male we have to get close enough to him to assess his needs and his pains. When Jesus stopped the funeral procession, He was displaying His authority.

To effectively evangelize the Black male, we must do it with a sense of authority over the forces that seek to dwarf and destroy the development of the Black male's spiritual formation and growth. Just as Jesus interfered with the burial of that young man, the church of today must interfere with the senseless burials of too many young and strong Black men. The church of today must step up to the plate of opportunity by stepping out on the faith of possibility. She must be willing to openly challenge and physically confront the prevailing social order of the community. How? Jesus attacked the professionals that made a living off of the death of this young male, by touching the coffin and stopping the funeral procession.

The church of today must be willing to do the same thing. To effectively evangelize Black men, we must be willing to confront or at least teach Black men how to confront the institutions that seek to kill, steal, and destroy their potential, purpose, and productive possibilities in Christ and in life. Jesus teaches us in this text that to effectively evangelize, we must be ready and willing to move away from our traditional teachings/stances. He shows us that we must be willing to touch the individuals that society says are the "untouchables." He shows us that doctrine alone won't do it, denomination alone won't do it, and desire alone won't do it. We must have dedication, determination, and deviation from the norm in the forefront of our mission perspective. Stated differently, sometimes we must choose between what Darryl Sims refers to as "*exact-ology*" and theology. *Exact-ology* says this is how we feel it ought to be, therefore, it is. It says this is the way we interpret the meaning of

this text, therefore, this interpretation must be correct. *Exactology* says that we are looking for people who will do it exactly like us, say it exactly like us, believe it exactly like us, disseminate information exactly like us, dress exactly like us, clap their hands exactly like us, praise God exactly like us, and live exactly like us. This is where the “cookie cutter mentality” rules. This is where very little room is left for the Holy Spirit to move in the direction that it prefers. *Exact-ology* is more of man’s interpretation and less of God’s inspiration.



On the other hand, theology shows us that God is not a respecter of persons. Jesus came, lived, died, and rose again — so that all men may have salvation. In the same chapter, Jesus heals a servant of a Centurion at the request of some elderly Jews. The Centurion displayed such great faith in Jesus, that the Bible records Jesus saying, “I say unto you, I have not found so great faith, no, not in Israel.” Authentic theology won’t allow us a license to justify the exclusion of anyone. Theology, when allowed to exist freely from man’s finitude, can allow us to embrace people of all nationalities and backgrounds. Jesus says, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost.”

We need to be intentional and unapologetic in our efforts to love unconditionally, forgive unconditionally, assist unconditionally, and accept people as who they are and as they are, while permitting God to do the convicting, converting, and chastising that may be needed. We would do well to keep in line with Paul’s declaration, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:1-2). God has given us the power to make a difference in the lives of the marginalized and in the lives of one another. We need not miss our divine opportunity to help usher in the kingdom of God by loving one another as we love ourselves. We need to allow our little light to shine in the midst of a dark and cruel world. We must always remember that we can do all things through Jesus who strengthens us.

Furthermore, for us to effectively evangelize Black men, we must be willing to talk to them and then allow them to talk back at us. Jesus displays for us that we must be able to speak with authority to people that are in dead situations. We must develop a lan-

guage that people in dead situations can respond to. The leaders within our denomination must accept the truth that all people don't speak the same, and that all people don't hear the same. In order to attract and retain people of a vastly different culture we must attain some spiritual elasticity. Any church that desires to take on the mandate to go into the entire world must accept that the world is diverse; therefore, it must be ready to give up some old things in order to gain some new things.



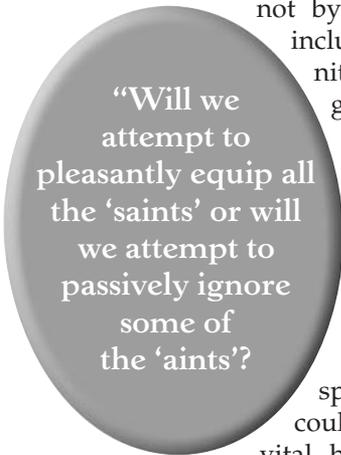
We must  
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The church must be willing to experience a massive paradigm shift in its worldview of God, for the expressed purpose of experiencing God in a more comprehensive fashion. This is necessary for the new language to come into existence. Therefore, the question that one must raise is, "how do we remain true to our beliefs and effectively stretch our liturgical practices to embrace people of a cultural disposition?" The Bible is clear, "whosoever will, let him come." The ultimate challenge in speaking a different language is learning it from someone who speaks it thoroughly. Are we willing to be taught by a group of people that were once demonized? Are we ready to publicly challenge the erroneous scholarship of past racist Bible scholars? Are we ready to teach the truth about the inclusive contribution of all people, relating to the canonizing of this Bible?

If we desire to effectively evangelize the Black male, this is what it is going to encompass. We must be willing to speak the truth, told and taught by God and not her truth, as told and taught by some prejudiced scholars. The new language that must be spoken to the spiritually dead includes the truth about the use of the Bible to justify the enslavement of a group of people. The new language, must include an apology and an act of repentance for the devastating brutality of former "good Christians" that would hang a Black male on a tree directly in front of their church on any Sunday morning — immediately after worshipping a version of their Christ. Regardless, how we would like to forget the past and not talk about these atrocities — the Black man is still waiting for somebody somewhere to say, "I'm sorry!" After Jesus spoke, the man arose.

We must speak in a fashion that would make a Black man come to his feet. Many Black men, although strong as any other man, still are suffering from the vestiges of slavery. It doesn't matter if the church wants to acknowledge it or not, the evidence is all around

her. And sooner or later, a declaration of the breaking up and dismantling of millions of African families will have to be addressed, if not by man, then by God. If we want to include the Black male in our faith community, then we must speak a word that will give him life and a word that will help him sit up, and get up from his dead situation. We Nazarenes, like all denominations, will eventually be forced to grapple with the question, "Will we attempt to pleasantly equip all the 'saints' or will we attempt to passively ignore some of the 'aints'?"



Jesus shows us in this pericope that speaking a language that would and could help someone sit up and get up is vital, but teaching and allowing that man to speak back is equally as important. In the text, it says that the formerly dead man spoke. One of the major deterrents for Black males in the church is the inability to be heard in a congregational setting. *Not the refusal to be heard but the lack of an opportunity to be heard. Not just on Sunday mornings but throughout the entire week.* To effectively evangelize the Black male we must provide a podium and platform of leadership opportunities for him. He needs and deserves a chance to allow his light to shine in a fashion that may be different in structure and content. Nevertheless, it's his way of expressing his love and adoration to God. He needs an opportunity to do more than *sing and dance*. He needs a chance to share his views, issues, and news. He needs a chance to voice his desires, concerns, and fears. He needs a chance to tell his trials, tribulations, and triumphs. After all, the redeemed of the Lord ought to say so!

Another thing that we must do to effectively evangelize the Black male is to help solidify the Black male's need for a sense of belonging/family/completeness. The solidity of the Black male mind, body, and spirit to his family and the greater society is vital for the promoting of harmony between all aspects of the Black male existence. The text records Jesus giving the young man back to his mother. The Black family desperately needs the Black male to be an active participant in the development/functioning of the family. Black men instinctively seek nurturing and loving relationships. That's why gangs appeal to many young men of all nationalities. That's why the Nation of Islam attracts so many of our Black men. The deep-rooted need to belong and work in cohesion with an

organized structure is imbedded in the psyche of Black males.

We must understand the true nature of Black males before we can effectively evangelize them.

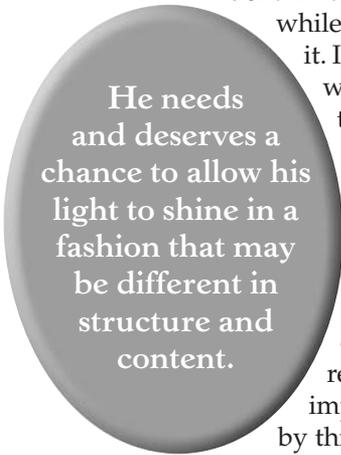
- Black men are not “naughty by nature;” they are nurturers by nature.
- Black men are not takers by nature; they are givers by nature.
- Black men aren’t loners by nature; but are communal by nature.

The Black male needs to be reminded of his biblical role as a man, a husband, a father, a friend, a leader, and a son.

In the context of evangelism, we must institute programs that counter the forces that seek to dismantle the Black family. Some of these forces are the media, the political, the educational, the military, the penal and the economic structures that attempt to cast the Black male as savages, distrusting, inferior, ignorant, shiftless, unredeemable, lacking in patriotism, and lacking in business acumen. The social structures and social dynamics that purposely destroy Black families create barriers to Black males receiving the Gospel. It will be difficult to share the good news of Jesus to a man that is finding it next to impossible to feed his children because the system seeks to denigrate his image to the larger society.

It will be challenging to engage a man in his spiritual formation when he hasn’t found a job in three years because of a bad decision he made in his youth. It will be a daunting task to suggest to a man joining a church choir while he’s singing the Blues about the unfair treatment that he’s experiencing from the local police. Nevertheless, to effectively evangelize the Black male, we will have to develop programs and ministries that attempt to help them become more confi-

dent in their own efforts to do for themselves, while asking the Holy Spirit to help them do it. It is imperative that they are reminded of what Solomon shared with us, “Trust in the Lord with all your heart; and lean not unto your own understanding. In all your ways acknowledge Him, and he shall direct your paths.” (Proverbs 3: 5-6) Jesus understood the power behind the reconciliation of the mother and the son. He understood that word of this act would spread throughout the region and the world. He understood the impact of others believing in His ministry by this very act alone.

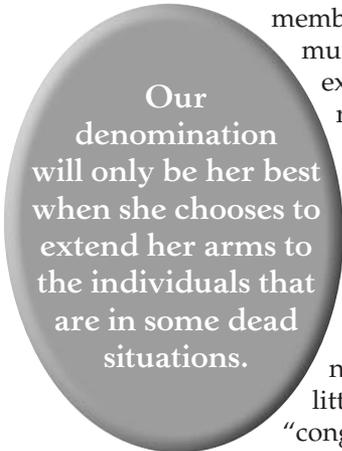


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And today, we must allow ourselves to serve as a conduit for the restoring of broken families, now. We must extend our programs of mercy and grace to the Black male for the expressed purpose of a more happy and healthy society. We must choose between evangelizing the Gospel or scandalizing the group. We must choose between whether or not it is going to influence by inspiration or to insult by indifference. This text illustrates to us that Jesus expects us to help those that are in the margins. As a witness, we will be what God wants us to be when we feel a sense of inclusion and not exclusion;

- The church will be a place of excitement when we are excited about the God that we serve.
- The church will be a fun place when we learn how to laugh with each other.
- The church will be a place of refuge when we learn how to protect one another.
- The church will be a place of birthing when we learn how to speak encouragement into each other's life as opposed to discouragement about each other's life.
- The church will be a place where we can lean on one another in difficult times when we stop attempting to press the issues of old hurt and disappointments upon our bending spirits.
- Our denomination will only be her best when she chooses to extend her arms to the individuals that are in some dead situations.

We Nazarenes can effectively evangelize the Black male by instituting programs and ministries that reflect love, acceptance, and understanding of the Black male's cultural disposition. We must offer diversity classes to all of our leaders and members.



Our denomination will only be her best when she chooses to extend her arms to the individuals that are in some dead situations.

The clarion call of and for inclusion must start at the top, it must be a normal expectation and not an unusual occurrence. Everyone within the church must understand that evangelism is a mandate from God (Matt. 28: 18-20). The preacher must preach inclusion and the teacher must teach inclusion. The congregation must accept inclusion and change will come.

Although change is difficult, it is not impossible. Like seasoning food, a little pepper can add seasoning to our "congregational diet."

We must be willing to commit resources to attract and sustain viable programs and ministries to the Black youth as well as the Black adults. Some ministries will have to address the anger that rests and abides so deeply within the Black spirit and psyche. Some ministries will have to address the feelings of abandonment and betrayal that are common to the Black male. Some ministries will have to address the reasons why so many Black men view self-exploration and self-disclosure as “unmanly” or as a sign of weakness. Ministries must be designed to address the intrapersonal issues of the Black male; poor self-esteem, identity issues, feelings of powerlessness, feelings of hopelessness, feelings of grief, guilt, stress, and masculinity. Ministries must be designed to address the interpersonal issues of the Black male; male-female relationships, male-male relationships, father-child relationships, child-father relationships, sibling relationships, in the work environment relationships, and former spouse relationships.

## SUGGESTIONS FOR MINISTRY

### *Bethel AME Church in Baltimore, MD*

Rev. Dr. Frank Reid of the Bethel AME Church in Baltimore, MD, who has earned a black belt in karate, leads a congregation that was initially 20% men to now 50% men. Black men in his congregation have reconciled with their wives, resumed responsibilities to their children and communities, committed themselves to becoming productive citizens, and dedicated themselves to God.

Reid attributes the growth of his congregation to a return to its Methodist roots. The Methodist movement, started by Charles and John Wesley in England in the 18th century, was spread throughout America by preachers such as George Whitefield. When Richard Allen and other blacks were barred from praying in a Methodist church in Philadelphia in the late 1700s, they established the AME church.

Early Methodism emphasized moral rectitude and discipline, revivalism, the study of Scripture in Bible groups, and personal conversion. The movement played a leading role in the national crusades against drunkenness and slavery. "We meet the spiritual needs of the people because of our focus on prayer and the mystical nature of connection between the individual human being and the Holy Spirit," says Reid.

Reid's ministry to men is in the early Methodist tradition of vigorous outreach to the unchurched, wherever they may be found.

### *How does Reid attract men to Bethel?*

Reid uses a four-step plan that relies on "**respect**" for black males, teaching the "**roots**" of Christianity, "**reformation**" of habits, and "**resurrection**" of lives. At Sunday services, male visitors are welcomed with applause and hugs. "We want to express our joy for your presence in the Lord's house," Reid says from the pulpit.

At Bethel, men as well as women occupy important board and teaching positions, and Reid makes sure that men won't have to leave the church to find opportunities for brotherhood.

Reid also attracts men to Bethel by setting strict standards of individual moral responsibility. Foul language, lying, cheating, and adultery are simply not tolerated. No drinking, smoking, or blasphemy is allowed in the congregation.

Reid challenges the males in his congregation to be men rather than boys. "You can be 65 and still be a boy," he preaches. "You can be 45, married with children, and still be a boy. The difference

between a boy and a man is that a man loves God and takes responsibility for him and others.”

Bethel provides wrongdoers with encouragement coupled with discipline. Biblical passages are cited to show why the behavior in question is wrong. The church is firm in response to wrongful deeds, but forgiving.

Reid argues that spiritual leaders must be honest with men about their own failings. Some Black men resist attending church because they regard the preachers as hypocrites. Reid chides his fellow clergy for not practicing what they preach.

Reid’s ministry to men includes working with women to restore male authority in the home. Men will be better fathers and husbands and will participate more willingly in church and community life, Reid argues, if they are allowed to exercise authority as head of the household.

Reid encourages men to marry or, if they are separated, to reunite with the mothers of their children. But he does not always counsel marriage. “It makes no sense,” he says, “to push together a couple that does not love each other. If the mother has become pregnant for the wrong reasons—out of lust, for example, or to get welfare payments—then it may not be possible for the father to exercise loving authority as head of the household.”

Reid teaches that models of Christian manhood from African and African-American history are essential in attracting Black men to church. Before becoming full members of Bethel, men must spend an hour with the pastor, who teaches them about Africans in the Bible and African-American church history. In this portion of his ministry, which he calls “roots,” Reid tries to dispel the notion that Christianity is a Eurocentric, slave masters’ religion.

Reid also likes to point out to his black audience that Jesus may not have been as European-looking as Hollywood and other forms of popular culture typically have portrayed him—white, blue-eyed, and fair-haired.

Reid encourages the men to spiritually mold young males of the community. Through Project RAISE, they mentor teenagers from local schools.

Bethel assists men in running their households. In the class for new members, men are shown how to allocate their earnings. The 10-10-80 plan is a voluntary financial-management procedure wherein 10 percent of the new member’s yearly earnings is contributed to the church. Another 10 percent goes into a savings account, while the remainder is used for living expenses.

Men who need additional help in managing their finances can

attend classes on preparing tax returns, taught by a CPA who donates her time. Bethel has helped its members form food co-ops and investment clubs for pooling risk capital, purchasing bonds and mutual funds, and setting up funds for children's college tuition.

Reid and members of the congregation also find jobs for men. Some have convictions for crack use, weapons possession, or other felonies, while others possess little or no high school or college education. But Reid and other officers at Bethel often vouch for the character of church members who might not look good on paper.

Reid himself hires men as security guards for the church. The security team not only protects the church and its membership; it gives young men the opportunity to "soldier"—to wear a uniform, carry walkie-talkies, use one's physical strength, and become close friends with other men.

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**Rev. Darryl D. Sims** contributed as a consultant to Mission Strategy USA/Canada in the preparation of this resource for Black male evangelism. Sims is the founder and president of **DLR Learning Center**, which focuses on improving the quality of life for African American youth, particularly males. He is also the founder and president of **Evangucation Ministries**, which combines "evangelism" and "education" to improve the spiritual formation and educational development of African Americans. He is editor of *Sound the Trumpet* and *Sound the Trumpet Again* (Judson Press 2003 & 2004). Sims holds a Master of Divinity degree from Howard University School of Divinity. Darryl is available for workshops and seminars: [evangucationmin@hotmail.com](mailto:evangucationmin@hotmail.com) or 773-314-7060.

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NBC has a scholarship in honor of Rev. Warren A. Rogers. Rogers' vision for the Black presence in the Church of the Nazarene positively affected thousands. The scholarship is for Black students interested in studying at NBC. Call (800) 873-3873, or visit [www.nbc.edu](http://www.nbc.edu).