

Talking Points

The Carl Nelson Program

Tuesday, December 16, 2025, 6:00 – 7:00 a.m. EST Hour

Host: Mr. Carl Nelson

Guests: Dr. Brooks Robinson, Founder and Chief Contributor to BlackEconomics.org (“Providing vigorous analysis of Black Economics concepts, issues, policies, and plans) www.BlackEconomics.org; and LTSPFBA Implementation Team Rapporteur (“Restoring the Afrikan Mind”) www.LTSPFBA.org.

Rev. Dr. Gale Frazier, see her “brief bio” on page 4 of this document. Dr. Frazier resides in the Chicago, IL Metropolitan Area.

Recognize the CREATOR and Our Ancestors

Topics: **Recent BlackEconomics.org released recently special correspondence: “Inquiry Concerning a Black American (Afrodescendant) Religion” (https://www.BlackEconomics.org/BEFuture/be_org-icabaar120525.pdf, 310 KB).**

This special correspondence was transmitted to selected Black American (Afrodescendant) religious organizations concerning the subject topic. It was, and is, intended to stimulate comments and discussion concerning methods for building trust and unity among Black Americans beginning with our religious organizations and institutions. This effort is linked to ongoing efforts by the *Long-Term Strategic Plan for Black America’s* (LTSPFBA’s) Implementation Team. To clarify the relevance of religion to economics, economists have long-held that culture—including religion—influences economic outcomes in significant ways. The so-called “father of economics,” Adam Smith, prepared a very well-received work entitled, *The Theory of Moral Sentiments* (1759), long before he penned his seminal work on economics, *The Wealth of Nations* (1776).

Also, there is no doubt that Black religious organizations have long been the second most important Black American institution (behind the family), and that they have played, are playing in certain environments, and can play again pivotal roles in Black America’s economic development.

More broadly, this topic is about Black America being a new and different People altogether. We have been forged in 400-plus years of suffering under a hard task master (akin to the Biblical Hebrew experience). As a new and different People,

we have a right, nay an obligation, to recognize the source that has helped us fight this 400-plus-year-long undeclared war, and use that insight to piece together our own new way of living—our own and new religion. We have already achieved this. However, we need to recognize the essence of what we have done, almost unknowingly, formalize it more completely, and reap the concomitant benefits.

We Suggest Conducting the Program in at least Four Parts

These talking points should precipitate a conversation that covers:

Part I: The idea and our action. Mergers and acquisitions (M&A) are long-standing private “for profit” corporate strategic actions intended to increase economic efficiency and profitability. The question arose concerning the efficacy of such action for “not-for-profit” entities—in this case Black Churches and other religious organizations. Moreover, some M&As can increase concentration within an industry (fewer firms) and increase the power of the remaining firms. We questioned whether the integration of major Black Church Organizations would enhance Black American power and fuel or reduce economic activity. We consider religious organizations to be “enterprises,” and we prepared a memorandum floating this idea to selected Black American religious organizations and institutions inquiring concerning their thoughts on the matter.

1. We can list the organizations/institutions that received the correspondence.
2. We can explain why these organizations were contacted.
3. We can discuss responses thus far. We continue to await further responses.

Part II: Expected implications and outcomes from consolidation or integration of major Black Churches and religious organizations.

1. Greater unification (UMOJA) of Black America. The top 5 Black Church organizations (AMEC, CME, COGIC, NBC USA, PNBC) account for over 20 million Black Americans. The Black American total population is in the 45-to-50 million range.
2. It would be a statement that we can invent our own “religious administrative structures,” and not be held hostage to the practices of other Christian organizations. Do we need permission? We only owe allegiance to “our God,” “our People,” and “our Future.”
3. It could produce additional economic opportunities: (a) Theoretically, an enhanced hierarchy to the level of Pope (with or without connections with the African Continent). It could pool financial and nonfinancial resources. It could enable an administrative structure that could organize more efficiently the financial and nonfinancial capital of Black religious organizations. It could direct wealth (capital) to its highest and best uses.
4. It could serve as an impetus to consider a different form of governance: A theocracy.

Part III: Is this a reasonable idea and what are the primary barriers to fulfilling it? Given the implications and outcomes, what is the probability that Black

Churches and other religious organizations would or could/seriously entertain this idea? Would it be “good” for Black America?

1. Time will yield answers to these questions. However, logically, and on an *a priori* basis, we believe that benefits to Black America, the broader nation, and to the world could result from operationalization of this idea.
2. It could certainly yield favorable results for Black America.
3. Religious leaders will be motivated or inclined to accept it if they are assured that they will experience no significant diminution of their power/control, while also gaining an upside opportunity to reach a higher level of power and authority. As you know, the Catholic Church has “Cardinals” and a “Pope” above the Office of “Bishop.” While this may seem a purely administrative matter and not directly related to the idea/concept, the reality is that we are all economic agents who mainly respond to incentives.
4. The primary barriers to some implementation of this idea/concept are: (A) Greed; (B) Selfishness; (C) Weakness. This is not to paint Black religious leadership into a corner, but these are the realities. At the same time, we cannot overlook that this is a very complex matter with many moving and historical parts!!!

Part IV: Going forward, what are potential next steps? After hearing from the organizations institutions that we contacted initially (floated the idea), what should be our follow-up actions?

1. Black American religious leadership should engage in contemplation, supplication, prayer, fasting, and seeking insights from “on high” concerning “What is the Right Thing to Do.” Not for the leadership, but for Black American People; potentially for Black People the World over; and for the Earth’s future. Our world is in dire need of divine leadership that can calm the sea, right the ship, and set sail on a new course to peace and prosperity for all of us on the Earth.
2. For example, to our knowledge, right now in Orlando, Florida, the Conference of National Black Churches (CNBC) is conducting a conference (<https://www.thecnbc.net/>). All major Black Churches are represented in the “CNBC” and they will be represented in Orlando. What are the topics for discussion in Orlando? What is the focus of that leadership? We urge interested listeners to visit the CNBC’s web site and see for themselves what “business” is being undertaken. Then we should all ask ourselves: “Are these topics sufficient to meet Black America’s needs today and tomorrow?”
3. BlackEconomics.org and the *Long-Term Strategic Plan for Black America (LTSPFBA)* Implementation Team will continue to engage at some level with Black religious organizations. As you know, the *LTSPFBA* volume includes a chapter/sector entitled, “Recreation, Religion, and Culture.” However, we do not have enough bodies and expertise at this point to develop and coordinate this huge and very important initiative. It is incumbent upon Black religious organizations to see the “merit” and “potential benefits” of moving forward with this idea and deciding to make it a reality. This could be the single most important move by Black People since the Civil Rights Movement. Our hope is that it does not become mired in pettiness; the future of our People and the world are at stake.

Other Suggested Sources:

Essay: [“Reversing the Pointed Finger”](#) (October 24, 2025) (279 KB) [RTPF102425.pdf]

Analysis Brief: [“Permission Granted”](#) (October 17, 2025) (406 KB) [PG101725.pdf]

Volume: [Long-Term Strategic Plan for Black America](#) (July 2023) (1.5 MB)
[FIN_LTSPfBA_071223.pdf]

Brief Bio

Dr. Gale Frazier.—Holds a bachelor’s degree in Civil Engineering (Tennessee State University); a Master of Science Degree in Project Management (Keller Graduate School of Management); a Doctor of Philosophy Degree in Education (Roosevelt University); an Honorary Doctor of Divinity Degree; and she is a Fulbright Scholar. She is Chairperson of the Board of Directors for the National Black Agenda Consortium; Vice-President of the Global Institute of Planning and Sustainable Development and Advisory Chairperson of its Technical Operations; and President and Chief Executive Officer of the Construction Management Consortium, LLC. She is National Dean of the US Minority Contractors Association, and founder and President of Daughters of Sarah International Outreach Ministries. She is also a Certified Clinical Trauma Professional. She is also a founding member of the Long-Term Strategic Plan Panel, which produced the *Long-Term Strategic Plan for Black America* volume.

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