

Liberty University School of Divinity

**A Model for Mentoring the Millennials of the Ephesus Seventh-day Adventist Church to  
Perform Relevant Urban Ministry in Harlem**

A Thesis Project Submitted to  
the Faculty of Liberty University School of Divinity  
in Candidacy for the Degree of

Doctor of Ministry

by

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June 1, 2020

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## **Chapter 1**

### **Introduction**

The millennials who attend the Ephesus Seventh-day Adventist Church possess the desire to be involved in urban ministry initiatives that would lead to the transformation of the community where their church is located. While several attempts have been made to engage the constituents of Harlem by these millennials through outdoor worship services, health-based initiatives, the distribution of water bottles, tracks, and hygiene kits, etc. they have been unable to address issues that are relevant to the community.

A brief analysis of some of the activities listed above will reveal that it is almost impossible to establish a meaningful connection with the members of the community when the intention is just to place something in their hands without engaging them. Therefore, there is a need to teach the millennials of the Ephesus Church how to establish an active presence within the community that results in the discovery of relevant issues that generates dialogue to identify a need that the church is capable of addressing in order to demonstrate that it is not an institution that just resides in the community, but instead is a part of it.

The means of doing so is hinged to two New Testament passages. In these verses, the concept of incarnational ministry emerges. In John 1:1, the Word, who is Jesus, is identified as God but as one transitions to the fourteenth verse the text indicates that Word became flesh and made his dwelling amongst humanity.<sup>1</sup> When these verses are viewed within the context of the contemporary church the active presence is established when members of the body of Christ make the decision to dwell within the community where its constituents are, like Jesus did.

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<sup>1</sup> John 1:1;14, Unless otherwise noted, all biblical passages referenced are in the *English Standard Version*.

The second series of verses highlight the necessity of those who dwell in the community “becoming.” This concept is what weaves the notion that Paul expresses in 1 Corinthians 9:19-23 together. Therein he writes:

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.<sup>2</sup>

If one looks at these verses in connection to dwelling it becomes evident that one strives to become for the purpose of contextualizing, which becomes apparent in the latter portion of these verses when he writes: “that I have become all things to all people, that by all means I might save some.”<sup>3</sup> The purpose of doing so is further explained in the following verse when he articulates: “I do it all for the sake of the gospel, that I may share with them in its blessings.”<sup>4</sup> The embodiment of this concept will enable the millennials to accomplish what Paul expresses at the onset of this pericope which is being able to serve those that one is attempting to win for Jesus.<sup>5</sup> When both of these concepts are brought into alignment with one another what this project will convey is how this focus group will learn to coexist with their neighbors within the ministry context so that relevant urban ministry can be performed in Harlem by the millennials of the Ephesus Church.

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<sup>2</sup> 1 Cor. 9:19-23.

<sup>3</sup> 1 Cor. 9:22b.

<sup>4</sup> 1 Cor. 9:23.

<sup>5</sup> 1 Cor. 9:19.

## Ministry Context

### The History of the Ephesus Seventh-day Adventist Church in Harlem: Past and Present

The Ephesus Seventh-day Adventist Church, formerly known as the Second Harlem Church, was established in 1924.<sup>6</sup> It is located in the Central Harlem section of Manhattan in New York City.<sup>7</sup> Historically, like many of the other churches in the area, as Karen Taborn suggests, it helped to address the social ailments in the community because it played the role of a social, political, and religious stronghold in the Black uptown community.<sup>8</sup>

Under the leadership of James K. Humphrey, the Ephesus Church articulated a vision of justice in situations of human oppression by clarifying the contradictions that existed in both the community and culture. Before being dismissed by the denomination he emphasized the right of the people to exist in isolation of other races for the purpose of determining their own destiny.<sup>9</sup> Additionally, Douglas Morgan adds insights on one of Humphrey's contemporaries who served the Ephesus church for six years. He identifies Matthew C. Strachan, as one of the pastors of Ephesus who engaged in social reform initiatives by speaking against the ills of society and collaborating with other faith groups to address those needs. One example includes the work that he did with the Girls and Boys Rescue League. Second Harlem, working in conjunction with other churches and public agencies worked to prevent juveniles from entering the reformatory

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<sup>6</sup> David Dunlap, "After 90 Years, a Harlem Church Vows to Endure Amid Relentless Change," *New York Times*, October 1, 2014, <https://www.nytimes.com/2014/10/02/nyregion/harlem-church-marking-90-years-takes-a-defiant-stance.html>.

<sup>7</sup> The City of New York, "About Community Board 10," [www1.nyc.gov](http://www1.nyc.gov), accessed May 19, 2019, <https://www1.nyc.gov/html/mancb10/html/about/about.shtml>.

<sup>8</sup> Karen Taborn, *Walking Harlem* (New Brunswick: Rutgers University Press, 2018), 152.

<sup>9</sup> R. Clifford Jones, "Utopia Park, Utopian Church: A Critical Examination of James K. Humphrey," *Andrews University Seminary Studies* 43, no. 1 (2005): 84-85.



and workforce by providing an alternative residence for their personal enhancement. Though many were able to receive the benefits of his influence while ministering in the Harlem community after leaving there was no continuity in his social justice initiatives. Furthermore, Morgan states: “We can only speculate as to how Strachan’s social initiatives in Harlem might have further developed had he stayed longer.”<sup>10</sup> What this information conveys is a history of the Ephesus Church involved in urban ministry initiatives that cease after the contributions of Strachan. Therefore, there is a need to reestablish this kind of work in the Harlem community.

Like any other part of the city there are unique issues that are specific to Harlem. Nevertheless, the church has not taken active steps to discover, assess, and address those concerns outside of the usual one-day programs hosted by the various departments of the church that are not informed by the current experience of the community. As a result, this approach has proved to be ineffective in the attempt to establish a relationship with it.

The reason why there has not been a paradigm shift in the church’s practice of urban ministry can be accredited to the expressed need of members that occupy leadership positions to maintain the traditions of the church. This makes it difficult to suggest and implement any form of change because their focus is on the execution of one day programs that lack social relevance. What this demonstrates is that there is a concentrated effort on maintaining the status quo even if it is not in concert with the principles of the Great Commission.

Though Matthew 28:18-20 serves as Ephesus’ affirmation of faith, their internal focus has made it difficult to progressively create a bridge between the church and community. As a

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<sup>10</sup> Douglas Morgan, “Proclaiming the Gospel and Changing Society,” *Ministry Magazine*, April 2011, <https://www.ministrymagazine.org/authors/morgan.-douglas>.

result, millennials have become frustrated because their zeal for impacting the community has become stifled by both church programs and tradition. Nonetheless, two other factors contribute to the failure of the church to be community oriented.

The first factor that must be taken into consideration is that there is a failure on the part of the Adventist Youth Society leader to take advantage of the outreach mechanism voted on by the church board for millennials to create an active ministry presence in the community. The action permits this group to become involved in outreach initiatives every fourth Saturday between the hours of 12-2pm. The action was later amended to reflect that the millennials be allowed to engage in outreach at their discretion and whenever the opportunity becomes available. This decision reflects the original reason why the AYS (originally called Mission Volunteers) branch of the Seventh-day Adventist Church was formed, which included: raising funds for literature, furthering the cause of temperance, and among other things promoting missionary work.<sup>11</sup> The problem is that the AYS leader does not collaboratively plan and clearly communicate when these opportunities are available. Therefore, this mechanism that rests within the church's infrastructure is not being utilized to its full potential to accomplish its intended purpose.

The other factor that contributes to the failure of the Ephesus Church to engage the community is that it is a commuter church. The only days that the members of the church occupy the building is on Saturdays for divine worship and for other afternoon services that take place on that day. The other days include Tuesdays for the distribution of clothes sponsored by the community services department of the church and on Wednesday nights for prayer meetings.

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<sup>11</sup> Baraka Muganda, "Defining Moments in the History of Youth Ministry in the Seventh-Day Adventist Church," *Youth Accent*, April-June 2007, 9, [https://www.andrews.edu/library/car/cardigital/Periodicals/Youth\\_Ministry\\_Accent/2007/2007\\_02.pdf](https://www.andrews.edu/library/car/cardigital/Periodicals/Youth_Ministry_Accent/2007/2007_02.pdf).

What this illustrates, is that the church is vacant on the other four days of the week yet when there is an opportunity to serve on a day other than Saturday there is an expressed unwillingness and objection on the part of members to participate. Even though the church at large puts forth a hesitance to inconvenience themselves there is a small group of millennials who are willing to immerse themselves into the community to initiate transformation because as Thom and Jess Rainer indicate they understand their role in altering the circumstances that have negatively impacted the world around them.<sup>12</sup>

### **Statement of the Problem**

The problem is that the millennials of the Ephesus Seventh-day Adventist Church do not possess the skills to perform relevant urban ministry in Harlem. Though observation is a means of determining what some of the issues are in the community it does not provide a holistic picture of addressing a need that does not lead to continued dependency on the church for resources. For example, the church, as stated above, is involved in distributing clothes on Tuesday of each week. While a need is being met within the church's ministry context these individuals are not acquiring the skills or accessing the resources to no longer depend upon the church to aid those who benefit from this ministry. As a result, they are not being empowered so that transformation that can be evaluated can take place.

The next step in this process is learning how to connect, not just with those who partake in the example stated above, but with all whom the church seeks to serve. This may involve multiple interactions, but it provides an opportunity for a millennial to become an active

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<sup>12</sup> Thom Rainer and Jess Rainer, *The Millennials: Connecting to America's Largest Generation* (Nashville: B&H Publishing Group, 2011), 58, iPhone.

presence within the situation that they are ministering in to generate relevant change that can be reproduced in the lives of others. One example that the Bible provides that illustrates this is Jesus' interaction with the demoniac. In the gospel of Luke, the story portrays an interaction that leads to transformation as opposed to continual dependency. When Jesus recognizes what the issue is, he responds by alleviating him of the demons that afflicted him. The treatment that Jesus provides leads to a complete transformation which leads him to make the request to follow Jesus. Instead, Jesus commanded him to return to his home and share what he experienced and while on his way there he proclaimed what the Lord had done for him.<sup>13</sup>

What this example illustrates is a reproducible system that can be taught to millennials to meet the needs of those within the community in a relevant way that leads to both transformation and proclamation. In fact, Ellen G. White writes: "Christ's method alone will give true success in reaching the people. The Savior mingled with people as one who desired their good. He showed sympathy for them, ministered to their needs, and won their confidence. Then He invited them, "Follow Me."<sup>14</sup> Therefore, if there is a failure on the part of the millennials to ascertain the success described in this quote it is because the method of Christ is not being applied within the ministry context.

### **Purpose Statement**

In relation to the problem, the purpose of this project is to provide a model that equips the millennials of the Ephesus Seventh-day Adventist Church with the skills to do relevant urban ministry in Harlem through the use of mentoring relationships. By doing so, they will be able to

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<sup>13</sup> See Luke 8:26-39 to read the entire account.

<sup>14</sup> Ellen G. White, *The Ministry of Health and Healing* (n.p.: publisher, n.d.), 73, <https://m.egwwritings.org/en/book/2715.557#558>.

collaborate to assess the needs of the community and develop appropriate responses to the issues that arise.

The need to perform this study stems from millennials and other generational cohorts sharing many of the same core values, but at the same time addressing the dichotomy that exists between both parties concerning the traditional approach to performing urban ministry. If this issue remains unresolved it has the potential to prevent the church from progressing toward becoming a relevant entity in the community. Therefore, this exercise is designed to develop a dialogue between the millennials of the Ephesus Church and the older generations in order to couple their wisdom/experience with the contemporary insights of the millennials. If there is a failure to blend these perspectives, within a few years, the church will fail to initiate change within the social context of the church.

Many millennials possess the zeal that Moses had prior to fleeing from Egypt on account of making a premature assumption that led to his life being placed in jeopardy. In the book of Acts, Stephen recalling this situation states: “When he was forty years old, it came into his heart to visit his brothers, the children of Israel. And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand.”<sup>15</sup> What this communicates is that the desire to initiate social transformation and address injustice cannot be driven purely by passion. Furthermore, passion must be coupled with wisdom in order to perform ministry that does not lead to the construction of a false narrative in the minds of those that millennials are seeking to aid.

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<sup>15</sup> Acts 7:23-25.

When viewed from the perspective of this episode within the narrative of Moses, it reveals that the process of God preparing him to lead his people takes time. In his case, it took forty years before God would reveal himself to Moses and show him what to do when he returned to Egypt in order to liberate the Israelites.<sup>16</sup> In like manner, mentoring the millennials that will participate in this project will take time, and like Moses, they must be shown what to do in order to create an active presence that stimulates interaction and results in the development of relevant solutions within the urban context of Harlem.

### **Assumptions**

The early history of the Ephesus Seventh-day Adventist Church presents evidence of involvement in both social justice and community engagement. Upon closer analysis, it appears that as various leaders were transferred from the Ephesus Church to other congregations there was no continuity in urban ministry initiatives. Therefore, it is safe to assume that as a new leader transitioned into the role of his predecessor a new mission was spawned that was not in sync with the legacy of the previous leader.

What this conveys is that the conference appointed officials who entered the pastorate at Ephesus never took it upon themselves to intentionally mentor those that occupied subordinate leadership positions so that continuity in the church's mission can take place. As a result, this lack of mentoring has led to church leadership becoming dependent upon the pastor to drive the direction of the mission. This may explain why the church has been unable to establish a goal that all parties can work toward accomplishing.

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<sup>16</sup> See Acts 7:30.

When viewing this within the confines of how the church organization operates, one must take into consideration that the average Seventh-day Adventist minister remains with his or her congregation between four to seven years. Without an established ministry goal, every time there is a change in leadership a new mission is implemented which results in nothing being accomplished but the management of programs scheduled on the yearly calendar of the church. This may explain why the traditionalist view is cherished amongst both the leadership and membership of the Ephesus Church which millennials feel is counterproductive to the public expression of their belief in God because as Jaco Hamman puts it: “The values of the engaged millennial include: personal transformation, community, spirituality, social transformation, and ecological concerns.”<sup>17</sup>

### **Definitions**

**Active presence:** The church as an institution actively engaged in the affairs of the community.

**Adventist Youth Society (AYS):** The church works for and with its youth through AYS. Under AYS, youth are to work together, in cooperation with the wider church community, towards the development of a strong youth ministry that includes spiritual, mental, and physical development of each individual, Christian social interaction, and an active witnessing program that supports general soul winning plans of the church. The goal of AYS should be to involve all

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<sup>17</sup>Jaco Hamman, “The Millennial Generation and the Church: Doing It Differently,” *Journal of Pastoral Theology* 25, no. 3 (November 1, 2015): 161.

youth in activities that will lead them to active church membership and train them for Christian service.<sup>18</sup>

**Community assessment:** Any one of four methods used in ascertaining information for the purpose addressing community-based issues. These include: Asking members of the community to identify their needs, conducting or using existing research to provide information about the community, recognizing the power of existing relationships, and personal observation.<sup>19</sup>

**Conference appointed official:** The pastor assigned to the local church by vote of the conference executive committee to oversee and carry out the daily functions of the local church.<sup>20</sup>

**Contextualization:** The means of presenting the gospel or doing ministry in a manner that is culturally relevant to the audience that one is seeking to engage.

**Divine Worship:** The portion of the church's services that takes place at 11 A.M. on Saturday.

**Mentoring:** The process where a person with serving, giving, encouraging attitude (the mentor) sees leadership potential in a still-to-be developed person (the protégé or mentee) and is

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<sup>18</sup> Secretariat, General Conference of Seventh-day Adventists, *The Seventh-Day Adventist Church Manual* (Nampa: Review and Herald, 2016), 104.

<sup>19</sup> Rick Rusaw and Eric Swanson, *The Externally Focused Church* (Loveland: Group Publishing, 2004), 158-63.

<sup>20</sup> Secretariat...*The Seventh-day Adventist Church Manual*, 32-33.



able to promote or otherwise significantly influence the protégé in the realization of their potential.<sup>21</sup>

**Millennials:** The generational cohort that consists of the individuals born between 1980-2000.<sup>22</sup>

**Urban Ministry:** Ministry performed for the purpose of resolving issues that afflict the constituents of the inner city.

**Youth Church/Commissioned:** The Ephesus Seventh-day Adventist Church has two sanctuaries within the building. Therefore, a system was to establish an environment where youth can be trained to serve in the senior sanctuary services. Eventually, the youth church stopped functioning but was revived and rebranded on January 5, 2019 for the purpose of establishing a relationship with the community through community service/outreach.

### **Delimitations**

The scope of this project does not permit for an exhaustive description of each generational cohort. Each cohort may possess valued strengths, but this study is designed to examine the unique qualities of millennials for the purpose of identifying strengths that can be utilized in the development of a model that will enable them to perform strength-based, inner city evangelism. Even though the goal of this study is not to perform a comparative analysis of each

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<sup>21</sup> J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed. (Colorado Springs: NavPress, 2012), 345, iPhone.

<sup>22</sup> Rainer and Rainer, *The Millennials...* 21, iPhone.

group, there will be times when it is necessary to highlight minor similarities and differences to enhance the understanding of the implementer of the model from any generational cohort.

In specifying the demographic that this study will place under the microscope it is also important to note that the millennial group that will consume the focus of this study are those from the Ephesus Seventh-day Adventist Church. In the Central Harlem district, there are several other churches, including two other Seventh-day Adventist churches. Each ministry context has its own unique set of challenges that this study will not be able to address though there may be elements from within the model that are helpful toward devising a systematic approach for engaging millennials from these different ministry contexts.

Finally, as stated above, the Ephesus Church is located in the Central Harlem district of New York. Therefore, it is important to clarify the focus area of this study. The generic use of the term “Harlem” may give the reader the impression that the geographical location where this study is being performed encompasses the entire area which spans according to, Karen Taborn, “north of 110 Street (Central Park North), south and west of the Harlem River, and east of the Hudson River.”<sup>23</sup> Thus, to place parameters around the focus area, the southern portion of Central Harlem, which houses the Ephesus Church, is where this study will take place.

### **Limitations**

The core group that will be utilized in this study consists of twelve participants: six males and six females. These individuals volunteered to be a part of the project when the invitation was extended at the Ephesus Seventh-day Adventist Church’s young adult service, which is called “Commissioned,” which is also known as the Ephesus Youth Church. When the invitation

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<sup>23</sup> Karen F. Taborn, *Walking Harlem: The Ultimate Guide to the Cultural Capital of Black America* (New Brunswick: Rutgers University Press, 2018).

was extended the criteria for the participants needed for this project were stated. This includes six individuals who fit within the age group of 18-35 and six more who are 36+. Both groups must have an interest in addressing some of problems in the Central Harlem area, and want to learn how to do meaningful urban ministry that leads to community transformation.

Each volunteer was screened to discover their area of interest in ministry. Also, they were assessed to determine their level of education, profession, and the spiritual gifts they possess. After being selected, they were assigned to a mentor. This structure was created to make a distinction between the core group and the rest of the church because they have the specialized task of learning how to engage the community, assess their needs, and design a solution that addresses the community-based issue which will be later used to invite the entire Youth Church to engage in service that gradually generates community transformation.

### **Thesis Statement**

The research conveys that millennials are seeking to be guided by experienced mentors in their areas of interest.<sup>24</sup> The question that one must seek to answer then is: Can mentoring relationships be used to construct relevant responses to community issues? In order to determine the answer to this question, the participants of this project will interact with each other in mentoring relationships to assess the needs of Harlem, analyze the data from the assessment, and devise a strategy to implement the results of their findings.

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<sup>24</sup> Rainer and Rainer, *The Millennials...*, 104, iPhone.

## **Chapter 2**

### **Review of Literature**

#### **The Millennials and Servant Leadership**

Millennials, according to both Thom and Jess Rainer, will shape American culture for the first half of the twenty-first century and will continue to do so for decades to come.<sup>25</sup>

Researchers, John E. Baruto, Jr. and Ryan K. Gottfredson, contribute to this conversation by highlighting that by 2020 more than 50% of the workforce will be made up of millennials which will provide them with the platform to exercise the most influence professionally.

Communicating this gives rise to the notion of the need for organizations to attract and retain this group. Therefore, Baruto and Gottfredson suggest that the means to accomplish this is by utilizing the servant leadership model to prepare them to occupy leadership positions in the future.<sup>26</sup> Though this information applies to the context of the workforce it can also be utilized to shape the interaction between millennials and leaders within an ecclesiastical setting.

The stereotype attached to this group that was born between the years of 1980-2000 is that they are selfish and lazy and that is because as the literature suggests, that unlike previous

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<sup>25</sup> Thom Rainer and Jess Rainer, *The Millennials* (Nashville: B&H Publishing Group, 2011), 44, 71, iPhone.

<sup>26</sup> John Barbuto and Ryan Gottfredson, "Human Capital, the Millennials Reign, and the Need for Servant Leadership," *Journal of Leadership Studies* 10, no. 2 (July 1, 2016): 59.

generations, advancing in one's career is not a motivating factor for the millennials.<sup>27</sup> It is said that they prefer flexible jobs/responsibilities that help maintain the work/life balance and does not interfere with their ability to develop personal relationships. In fact, the evidence supports the notion that this attitude has functioned to transform the conditions of the work environment from a place that places an unrealistic set of demands on satisfying the responsibilities associated with one's job to a place where working conditions are more stable.<sup>28</sup> Furthermore, Rainer and Rainer corroborate dispelling this stereotype by stating: "It's all about relationships. The employer who can grasp that reality and respond to it well will be an employer that has a motivated and productive group of millennial employees."<sup>29</sup> As a result, this relational model will be hinged to the servant leader model which conveys the establishment of a relationship for the purpose of cultivating growth to produce societal changes.

The servant leadership model put forth by Janis Bragan Baldan and Fernando Mora consists of five components. These include the altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. They are attributed with contributing to the development of servant leadership among millennials and transforming the culture of an organization overtime.<sup>30</sup> Furthermore, in seeking to determine the relevance of servant leadership for millennials, Bragan Baldan and Mora view servant leadership in terms of purpose (meaning) and action (practice) and attests that this line of reasoning explains why millennials

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<sup>27</sup> Janis Bragan Baldan and Fernando Mora, "Adapting Leadership Theory and Practice for the Networked, Millennial Generation," *Journal of Leadership Studies* 5, no. 3 (September 1, 2011): 15.

<sup>28</sup> Ibid.

<sup>29</sup> Rainer and Rainer, *The Millennials...*, 309, iPhone.

<sup>30</sup> Ibid., 61-62.

want their work to make a difference and possess the desire to do something meaningful with their lives.<sup>31</sup> On this note, In a 2009 study, when surveyed, 86% of millennials indicated that it is important that their work make a positive impact in the world.<sup>32</sup> In the context of this study, the world is too broad to apply the principles that will be discussed in this project. Therefore, the focus will be narrowed down to the confines to the boundaries of Central Harlem.

### **Steps to Assess Harlem**

In this area, it will be determined if mentoring relationships can be utilized as means to determine the kind of social ministry needed to meet the needs of the community's constituents. Ronald Sider, Philip Olson, and Heidi Rolland Unruh indicate in their work that there are four kinds of social ministries that can be used to help establish contact with the community. These include relief, individual development, community development, and structural change.<sup>33</sup> Before making that determination though it is essential to implement Rick Rusaw and Eric Swanson's steps of assessing the community because as Robert Lewis puts it, "Our usual mode of operation is to act without asking and minister in a context void of facts and objective understanding."<sup>34</sup> Therefore, as Rusaw and Swanson suggest, it would be in the best interest of both the mentor and the mentee to first implement a means of assessing the needs of the community. The way to accomplish this task according to Rusaw and Swanson is to ask the constituents in the community to identify the need, conduct or use existing research, recognize the power of existing

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<sup>31</sup> Janis Bragan Baldan and Fernando Mora, "Adapting Leadership Theory and Practice for the Networked, Millennial Generation," *Journal of Leadership Studies* 5, no. 1 (September 1, 2011): 20.

<sup>32</sup> Ibid.

<sup>33</sup> Ronald Sider, Philip Olsen, and Heidi Unruh, *Churches That Make a Difference* (Grand Rapids: Baker Books, 2002), 86.

<sup>34</sup> Robert Lewis, *The Church of Irresistible Influence* (Grand Rapids: Zondervan, 2001), 190.

relationships, or personally observe with the intent of identifying the issues that need to be addressed.<sup>35</sup> This, according to Timothy Keller, is the first step in active contextualization. He emphasizes the importance of understanding and being able to identify the people that one is trying to reach.<sup>36</sup> As a result, the mentoring relationship will be utilized for the purpose of generating interaction between those involved in the mentoring relationship and the constituents of the community. The purpose for doing so is to attain information that will inform how the Ephesus Seventh-day Adventist Church produces a response that addresses a concern of the community in a relevant manner.

### **Jesus' Mentoring Model**

Mark Gornick states: "Mentoring relationships should be developed for the purpose of enhancing community development and organizing skills."<sup>37</sup> In light of this, Jesus' model serves as the template for developing mentoring relationships. On this note, Phil Newton states: "When considering a strategy to develop leaders in the local church the model that Jesus utilized should be taken into consideration."<sup>38</sup> Jesus' strategy, according to Robert Coleman, was to invest in a few for the purpose of transforming the world. He knew, according to Matt Thomas, that in order to do that he had to transform the individual which would be impossible to do in the context of a larger group.<sup>39</sup> The rationale behind this decision was to keep the group small enough so that

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<sup>35</sup> Rick Rusaw and Erick Swanson, *The Externally Focused Church* (n.p.: Group Publishing, 2014), 158-63.

<sup>36</sup> Timothy Keller, *Center Church* (Grand Rapids: Zondervan, 2012), 120.

<sup>37</sup> Mark Gornick, *To Live in Peace: Biblical Faith and the Changing Inner City* (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 215.

<sup>38</sup> Phil Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids: Kregel Ministry, 2017), 33.

<sup>39</sup> Matt Thomas, "The Indispensable Mark of Christian Leadership: Implications from Christ's Methods of Leadership Development in Mark's Gospel," *Perichoresis* 16, no. 3 (July 1, 2018): 110.

Jesus could work with them effectively.<sup>40</sup> Greg Ogden builds on this notion by expressing: “Jesus focused on a few because that was the only way to transplant his heart and mission into the lives of his followers.”<sup>41</sup> Furthermore, Newton provides a paradigm to demonstrate how Jesus’ model can be implemented into one’s practice of mentoring that is made up of five elements. These include providing an example for mentees to follow, demonstrating the priority of relationships with mentees, modeling an example of love and service in leadership, mentor with the cross in view, and correction.<sup>42</sup> These same elements are echoed by Ron Belsterling but with the addition of one caveat, which is casting and communicating a vision for one’s life.<sup>43</sup>

If the components within the mentoring model of Jesus are implemented properly it will result in millennials being able to replicate the model. Danita Bye attests to this by articulating: “Even as you proactively and intentionally invest in your next-gen leader, the end goal is to inspire them to invest in others, to make a positive difference in a way that only they are wired to do. This is imperative for meaningful, lasting impact. Your insight, discernment, wisdom, in combination with their passion and vision, create a relationship that fuels well-grounded leadership.”<sup>44</sup> This will allow them to set up teams, which Alvin Reid suggests, is the best way to engage urban communities.<sup>45</sup>

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<sup>40</sup> Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 1993), 24.

<sup>41</sup> Greg Ogden, *Transforming Discipleship* (Downers Grove: IVP Books, 2003), 85.

<sup>42</sup> Newton, *The Mentoring Church*, 34-36.

<sup>43</sup> Ron Belsterling, “The Mentoring Approach of Jesus as Demonstrated in John 13,” *The Journal of Youth Ministry* 5, no. 1 (January 1, 2016): 79.

<sup>44</sup> Danita Bye, *Millennials Matter* (Racine: BroadStreet Publishing Group, 2017), 556-57, iPhone.

<sup>45</sup> Alvin Reid, *Evangelism Handbook* (Nashville: B&H Publishing Group, 2009), 449-50.



## Theological Foundation

In Scripture, there are several examples of Jesus using the mentoring relationship he developed with his disciples to address the concerns of the individuals he interacted with. In like manner, this model will seek to address the concerns of the community, but it begins with moving those involved in the mentoring relationship away from allowing their assumptions to inform how they respond to those issues. An example of how this is done can be found in the Gospel of John.

In John 9: 1-2, the story is told of a man who was born blind. As Jesus and his disciples enter the vicinity of the man, they asked Jesus concerning the man's ailment: "who did sin, this man, or his parents, that he was born blind?"<sup>46</sup> The interaction between Jesus and his disciples demonstrate that the role of the mentor is to listen to the concerns of his/her mentee and provide insights that give clarity to their concerns.

Moving forward, if one considers the question that is posited it implies that an assumption is being made about how this man became the recipient of his disability. The question, according to the Seventh-day Adventist Bible Commentary, stems from the Jewish teaching that the sufferings of this life were the results of divine punishment against one's sin.<sup>47</sup> The explanation provided by the commentary reveals what is guiding the thought process of the disciples when this question is asked, but Jesus' response helps to debunk that notion when he states: "It was not that this man sinned, or his parents, but that the works of God might be

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<sup>46</sup> John 9:2.

<sup>47</sup> Francis D. Nichol et al., eds., *The Seventh-Day Adventist Bible Commentary* (Hagerstown: Review and Herald Publishing Association, 1980), 5:996.

displayed in him.”<sup>48</sup> Here, the mentor functions to move his mentees away from making the assumptions that cloud their ability to see the underlying issues and provide the appropriate response to arrive at the desired results.

The reason why these three verses serve as the theological foundation of this project is because the current practice of urban ministry at the Ephesus Seventh-day Adventist Church is informed by assumptions. In the verses referenced above, it is evident that the assumptions of the disciples hindered them from both learning the lesson that God wanted to teach them and responding to the issue that was present before them. Before moving forward there is a need to clarify the discrepancy in the use of pronouns within this verse when it comes to how it is expressed in different versions.

It was stated earlier that the assumptions made by the disciples hindered them from responding to the blind man’s issue appropriately. The reason that this statement is problematic is because in the King James Version, the words of John 9:4 read: “I must work the works of him that sent me.”<sup>49</sup> In this version, the use of the pronoun “I” gives the impression that Jesus is solely focusing on himself and that the onus of responsibility in resolving this issue is solely on him. This notion is brought into conflict when read in other versions, which include, but are not limited to, the English Standard Version, the Amplified Version, the American Standard Version, etc., which makes use of the pronoun “we” which is the correct interpretation of the text. It is rendered in this way in *The New Greek-English Interlinear New Testament* which expresses this phrase this way: “ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με.”<sup>50</sup> The use of the plural

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<sup>48</sup> John 9:3.

<sup>49</sup> John 9:4a.

<sup>50</sup> J.D. Douglas, ed., *The New Greek-English Interlinear New Testament*, trans. Robert K. Brown and Philip W. Comfort (Carol Stream: Tyndale House Publishers, Inc., 1990), 356.

pronoun, ἡμᾶς, illustrates Jesus' use of an all-inclusive term that negates the King James Version use of the singular pronoun. What this means is that Jesus expected his disciples to be involved in the restoration of the blind man's sight.

The undertone that emerges from this portion of the narrative is that assumptions have been hindering the church's effectiveness in performing ministry within the urban context. Though not all assumptions are bad, what prevents the church from making progress toward transforming the community is when those assumptions are not coupled with informed insights from people who live in the community where the church ministers. This is reflected in Jesus' response to the disciples initial question when he states: "It was not that this man sinned, or his parents, but that the works of God might be displayed in him."<sup>51</sup> Furthermore, the interactions between the church and the community will produce in points of clarity that will inform the development of a more precise solution toward addressing the issue.

Another aspect within this story to consider is that though Jesus makes use of the plural pronoun in this scenario he is the only one actively involved in the steps that are used in restoring the man's sight. The text declares: "...he spit on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing."<sup>52</sup> What this indicates is that while Jesus is doing the work that he said they should be doing they were watching while he was modeling what should be done to address this issue. This helps to bring the mentoring

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<sup>51</sup> John 9:3.

<sup>52</sup> John 9:6-7.

component of this project into perspective, which proves that collaborating in the mentoring relationship can be used to address the concerns of the community.

Jesus' model for mentoring becomes evident when he calls his first pair of disciples while waking by the Sea of Galilee. He extends the invitation by saying: "Follow me, and I will make you fishers of men."<sup>53</sup> When closely considered, it is not difficult to realize that the "making" comes as a result of "following," but there are more profound implications embedded in the word "follow" when further examined.

The Greek word for this term is ὄπισθεν and it denotes the position that one takes behind an entity that precedes it.<sup>54</sup> What this definition conveys is where the learner stands in position to his/her teacher as the information is being transmitted. Interestingly, this concept can be juxtaposed to the situation that was referenced in John 9 because while Jesus is taking the steps necessary to heal the blind man, the disciples are in a position to see what he is doing so that they can eventually replicate it. Evidence to support this notion can be found in Matthew 17:14-20.

The story depicts a father who brings his son to the disciples to perform an exorcism in the absence of Jesus. When Jesus arrives, he states: "I brought my son to your disciples, but they were unable to heal him."<sup>55</sup> Jesus then turns to his disciples and says: "...O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me."<sup>56</sup> In this verse, the frustration of Jesus is derived from the expectation that he has placed on

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<sup>53</sup> Matt. 4:19.

<sup>54</sup> Frederick William Danker, ed., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: The University of Chicago Press, 2000), 716.

<sup>55</sup> Matt. 17:16.

<sup>56</sup> Matt. 17:17.

his disciples to be able to replicate what they have learned while being in his presence but are unable to. Accordingly, within the mentoring process it is not unreasonable to place expectations on one's mentees after modeling the behaviors needed to execute the task essential to accomplishing a goal.

The fact that Jesus left his disciples alone in this example demonstrates that he had enough trust in them to empower them. One can then conclude that within the mentoring process a mentee needs the space and opportunity to practice the skills that they are being taught by their mentor. Greg Ogden comments on this by stating: "Jesus allowed his disciples to live with conundrums."<sup>57</sup> Hence, why they asked: "Why could we not cast it out?"<sup>58</sup> Ogden continues by stating: "Jesus wanted disciples who would have to think through issues."<sup>59</sup> In the case of their failed exorcism, this shortcoming led to a cognitive exercise that resulted in a dialogue between the mentor (Jesus) and his mentees (the disciples) to prevent future failure from occurring.

What this biblical evidence proves is that within the mentoring relationship failure is necessary for growth. What this may mean is that even though one may have acquired the information necessary to structure an initiative that has been designed to address a specific need within the community there is still a possibility that they may be unsuccessful. In the example of the disciples, it appears that they did everything correctly but there was one thing that lacked. According to Jesus, the demon that they were attempting to extract from the boy's body could

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<sup>57</sup> Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove: IVP Books, 2003), 89.

<sup>58</sup> Matt. 17:19.

<sup>59</sup> Ogden, *Transforming Discipleship...*, 89.

not be released because they lacked faith,<sup>60</sup> which emphasizes its importance when engaging in ministry exploits.

In performing ministry in the urban centers of the world it will take a lot of faith to confront many of the problems that exist there, but it must be done. As Christians, people of faith are summoned to act on the words of Jesus in Matthew 28:19-20, which state: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.”<sup>61</sup> In this text, Jesus’ use of the word “world” is all inclusive. Therefore, the cities are not to be neglected because they are a part of God’s target demographic. In order to effectively do so Skip Bell deposits this idea on the subject. He writes: “Disciple making in an urban center requires connecting with people, engaging with the culture, serving sacrificially, living faith publicly, and challenging reasoning.”<sup>62</sup> A powerful example of this is recorded in Acts 17:16-34. In this account Luke indicates:

Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. Some of the Epicurean and Stoic philosophers also conversed with him. And some said, “What does this babblers wish to say?” Others said, “He seems to be a preacher of foreign divinities”—because he was preaching Jesus and the resurrection. And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are presenting? For you bring some strange things to our ears. We wish to know therefore what these things mean.” Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new. So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found

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<sup>60</sup> Matt. 17:20.

<sup>61</sup> Matt. 28:19-20.

<sup>62</sup> Skip Bell, “Serving Christ in the City,” *Ministry: International Journal for Pastors* (March 2016), <https://www.ministrymagazine.org/archive/2016/03/Serving-Christ-in-the-city>.

also an altar with this inscription: 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, for "In him we live and move and have our being"; as even some of your own poets have said, "For we are indeed his offspring.' Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead." Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again about this." So Paul went out from their midst. But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.<sup>63</sup>

Therein, Paul's visual assessment of Athens allows him to determine that there is an infamous culture of idolatry, which differs from the Christian values that govern his life. His response is to engage those in both the synagogue and the marketplace daily by expressing his difference of opinion. His actions would later enable him to receive an audience with both the Stoics and the Epicureans who would later invite him to the Areopagus because his views stimulated their curiosity. As a result, Paul was able to communicate his views which demonstrated that he possessed a vast knowledge of their culture, religious values, and literature, which resulted in some of the members of the audience accepting Jesus.

There are several lessons that emerge out of this story that are applicable to the execution of this project. First, Paul interacted with the Athenian community daily. The Ephesus Church is mostly made up of members who commute and only enter the community on Saturday for

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<sup>63</sup> Acts 17:16-34.

worship services. As a result, church members have very little to no interaction with the members of the community, but when one looks at this in contrast to the approach that Paul utilized one recognizes the benefits of intentionally positioning oneself within the community for the purpose of being heard, especially when the attendance of church members in the public sphere rises above once a week.

Secondly, this approach led to him acquiring a target audience who invited them to speak within their sacred space. The Stoics and Epicureans were philosophical groups who acquired an interest in the new school of thought that Paul was presenting in their community. Paul's message created a platform that allowed him to move from the marketplace to the Areopagus, which the Bible says, was the place where the Athenians and foreigners who lived there spent their time discussing new philosophical concepts.<sup>64</sup> In like manner, through these mentoring relationships, the intention is to create a presence that moves the church out of building so that their proclamation will create a platform that will move them from their permanent residence to places where they can contextualize their message or ministry to address the needs of specific groups.

Finally, the integration of concepts that were relevant to the culture of the Athenians in his sermon led to some of the members of the focus group accepting Jesus. Paul intentionally gave an identity to the unknown god and quoted their literature to provide depth to his message. Contemporary ministers and those involved in the mentoring process would benefit from this practice by creating a point of reference that the target audience would be able to conceptualize in their own minds. This will assist in bringing the gospel to life and positioning an individual to

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<sup>64</sup> Acts 17:21.



make an informed decision to accept Jesus as their needs are being ministered to in a way that is both specific and relevant.

If these principles are intentionally adopted into one's practice of urban ministry, it will create a paradigm shift that will demonstrate mentoring relationships can be used to develop relevant responses to community issues that will draw members of the community to the church. These practices will assist the church in moving from making premature assumptions to assessing the needs of the community. This will be accomplished through the creation of an active presence which will be produced by both the mentor and the mentee interacting with the community to acquire information that will inform the best way to present the gospel in either word or deed. As a result, these biblical principles will serve as the underpinnings of developing a model for mentoring the millennials of the Ephesus Church to perform relevant.

### **Theoretical Foundations**

Millennials are said to seek healthy relationships in all spheres of life,<sup>65</sup> but in an attempt to determine if mentoring relationships can be used to address community issues this project will examine the interaction between millennials and their mentors. Therefore, the first step is to define the kind of model that will govern the interaction between the millennials of Ephesus Seventh-day Adventist Church and those who have been selected as mentors.

John E. Barbuto and Ryan K. Gottfredson advise the use of the servant leadership model because it is the most effective in attracting and retaining millennials within an organization.<sup>66</sup> The model is made up of five elements that harmoniously work together to influence the

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<sup>65</sup> Thom Rainer and Jess Rainer, *The Millennials* (Nashville: B&H Publishing Group, 2011), 103, iPhone.

<sup>66</sup> John E. Barbuto and Ryan K. Gottfredson, "Human Capital, the Millennials Reign, and the Need for Servant Leadership," *Journal of Leadership Studies* 10, no. 2 (July 1, 2016): 61.

millennial for the purpose of generating productivity. These include altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship.<sup>67</sup>

### **The Altruistic Calling**

The altruistic calling describes the willingness of a leader to serve others even at the cost of putting their needs above their own. What this will convey to the mentee is the mentor possesses an attitude of selflessness. From a biblical standpoint, this is reflected in the conversation between Jesus and his disciples when they are urging him to eat in John 4 and he refuses by responding: “I have food to eat that you do not know about.”<sup>68</sup> He later goes on to explain what this food is, by stating: “My food is to do the will of him who sent me and to accomplish his work.”<sup>69</sup> By taking this stance, Jesus demonstrated that satisfying the demands of one’s physical needs, etc. is secondary to making significant investments into the lives of other people. Mentors who possess this attitude will convey to their millennial mentees that they are entirely invested in their personal growth and development.<sup>70</sup>

The challenge associated with this component is striking the balance between the demands of the mentor’s personal life and being present to help the mentee take strides toward growth. Though this is apparent, it is not difficult to attain since millennials emphasize the importance of a work/life balance when it comes volunteering or working within a professional setting.<sup>71</sup> Therefore, the principle that governs this exchange is found in acknowledging the need

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<sup>67</sup> Ibid.

<sup>68</sup> John 4: 32.

<sup>69</sup> John 4:34.

<sup>70</sup> Ibid.

that millennials have within their own life and expecting mutual reciprocation. In praxis, it requires the mentor to make intentional time to respond to the needs of their mentee at any cost without interfering with their ability to develop personal relationships, carry out their responsibilities, etc. and vice versa. This will prevent the mentee from ever questioning if their presence in the life of their mentor causes any inconvenience. Instead, it creates a mutual respect for the time of both parties and an opportunity to display the desire of the mentor to see his/her mentee experience growth during the scheduled time of interaction. Ideally, this helps to communicate how the mentor maintains the balance within the mentoring relationship as he/she functions within their altruistic calling. What it does not take into account is moments of crisis that may occur outside of the scheduled time for both parties to interact. This creates a point of contact with the second element of the servant leadership model that allows one to segue to address this concern.

### **Emotional Healing**

Emotional healing refers to the ability of a mentor to be present during a period of distress in the life of a mentee.<sup>72</sup> What this indicates is that mentors must be open to being present during unscheduled moments of distress in the life of their mentee. The mentor must recognize that he/she is being contacted during this time in their mentee's life because their

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<sup>71</sup> Jill M. Moore, "Multigenerational Challenges: Team-Building for Positive Clinical Workforce Outcomes," *Online Journal of Issues in Nursing* 21, no. 2 (May 2016), <http://web.a.ebscohost.com.ezproxy.liberty.edu/ehost/detail/detail?vid=5&sid=83ac4e27-c2eb-48b2-92f9-0810c23050e9%40sessionmgr4007&bdata=JnNpdGU9ZWZWhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=116288403&db=asn>.

<sup>72</sup> Barbuto and Gottfredson, "Human Capital...", 61.

counsel is valued and brings serenity into their circumstance. Therefore, this is a critical attribute for mentors to possess.

Rainer and Rainer suggest: “A millennial mentorship should have open lines of communication. A mentorship will only work if the mentor is available. A millennial will expect the mentor to be accessible whenever they need him or her. With technology and social media, they have several avenues of communication, and they will use them all.”<sup>73</sup> What this conveys, is that in a crisis, millennials will make use of all the avenues of communications that are available to them for the purpose of connecting with their mentor whom they expect to listen, understand, and respond appropriately.

The role of the emotional healer then is to be available even when it is inconvenient. A part of this may mean being interrupted, but it demands that the mentor acknowledge his/her responsibility to communicate through the aforementioned mediums that they are currently unavailable and unable to respond to the concern of their mentee. Additionally, In the case that a situation like this should arise the mentor must attempt to address the concern of their mentee within the next 24-48 hours. The reason why this is such an important component within this model is because millennials expect their mentors to honor this commitment within the mentoring relationship where their wisdom is relied upon to provide insight toward addressing an issue in times of crisis which corresponds with the next element in the servant leadership paradigm.

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<sup>73</sup> Rainer and Rainer, *The Millennials...*, 103, iPhone.

## Wisdom

Wisdom denotes the ability of mentors to sense the impact that a negative situation has had on their mentee. The responsibility that is associated with this task involves the mentor using his/her judgment to govern how to respond to the emotional concerns of their mentee because millennials will not always be open to sharing the trauma associated with an event. Therefore, mentors must be able to pick up on emotional cues when they detect that there is a problem.<sup>74</sup> On this note Barbuto and Gottfredson state: “By engaging in wisdom, servant leaders foresee concerns facing Millennials and take a proactive approach to addressing the concerns of millennials and meeting their needs.”<sup>75</sup>

The two key words in the Barbuto and Gottfredson’s statement are “foresee” and “proactive.” Foreseeing, in this context, refers to the ability of the mentor to sense a disturbance in the equilibrium of their mentee. This ability allows him/her to discern that disturbance and then take active steps toward gaining the trust of their mentee in order to open up channels that lead to a healthy dialogue where both parties can participate in the collaboration of a resolve.

It is at this point that the mentor can become proactively involved in administering the care needed to address the concern of their mentee’s emotional trauma. Wisdom dictates utilizing the details of the mentee’s experience to affirm an understanding of their emotions. Affirming here does not mean to agree. Instead, it refers to understanding the plight of the communicator to establish trust that enables the mentee to invite their mentor to enter their experience. As a result, the mentee can be guided to either escape or accept their pain, as means

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<sup>74</sup> Barbuto and Gottfredson, “Human Capital...,” 62.

<sup>75</sup> Ibid.

of coping and empowering them to move forward in a healthy way that does not deter them from achieving their personal, professional, or spiritual goals. When this occurs, it allows the servant leader to enter the persuasive mapping phase of the servant leadership paradigm.

### **Persuasive Mapping**

Persuasive mapping refers to the individual attention that a mentor provides to his or her mentee due to understanding that each person responds to stimuli differently.<sup>76</sup> Furthermore, it takes into account that each person is different and there is no “one size fits all” approach in mentoring. As a result, mentors intentionally seek to understand the way their mentees individually process information to provide the support needed to aid in their ability to carry out a task that is essential to accomplishing a goal and eventually entering a role of leadership.

A millennial’s ability to effectively lead is dependent upon how they process and think about the issues in their lives in a clear and logical manner. Therefore, the function of mentors within this capacity is to guide their mentees into confronting the truth, accepting the consequences (whether positive or negative), and developing and implementing practical steps toward growth in either their personal or professional development. In this case, their ecclesiastical involvement in developing a relevant response to a community concern.

It is in this aspect of the mentoring relationship that the mentor motivates his/her mentee to both think and reflect on the circumstances that shape their development in their area of interest. This is critical to identifying and evaluating the stimuli that may act as a deterrent in the developmental stages of a leader. When a mentor creates an environment where this activity can take place it provides an opportunity for his/her mentee to mature as they matriculate through the

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<sup>76</sup> Ibid.

stages of this process. This is the only way that mentors can empower their mentees to transition into future leadership positions where they can take the skills they have developed and apply them in a situation where they can make a difference within the context that they have been placed in.

### **Organizational Stewardship**

Organizational stewardship is defined as the attempt of the mentor to emphasize and demonstrate the importance of making a positive impact on the community and society. In seeking to add more definition to this concept Barbuto and Gottfredson state: “Servant leaders who practice organizational stewardship can produce a renewed commitment to look past oneself and focus instead on the positive impacts that are being made in the community and society, thus a more macro prosocial evaluation. Such a focus aligns with Millennial’s desire to have meaning in their work and be socially responsible.”<sup>77</sup>

It is at this juncture that the mentor can communicate a vision of transformation that is two dimensional. The first aspect of this vision conveys the objective attached to entering the mentoring relationship. This is to become an agent of change as a result of the interaction that takes place between the mentor and the mentee in that relationship. It is within the confines of this relationship where the mentor models the attributes discussed within the servant leadership paradigm that allows the mentee to see how to look past oneself and make substantial contributions into the lives of others who occupy the social setting they hope to change.

The second aspect of this vision involves the social setting itself which has the potential to be transformed on account of how one currently views the space they occupy and what they

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<sup>77</sup> Ibid.

would like to see it become. This will inform how the mentee makes his/her decisions due to the recognition that the outcomes associated with those choices will determine whether there is movement toward the actualization of the vision or if there is a movement away from it. As a result, the investments deposited into the community by the mentee will yield growth toward positive changes taking place that would influence others to contribute to the realization of the vision.

### **Empowering Millennials**

Though the latter of these elements speak the most to what millennials seek to accomplish, it would be premature to act on this principle in isolation. All the parts of the servant leadership paradigm must work in tandem with one another to generate the results that a mentor is looking for. That is, each component moves the mentee from being simply a learner who is dependent upon his or her teacher to impart their wisdom in their area of expertise to them, to an empowered leader who possesses the ability to act independently of their mentor.

One of the principles that Jesus emphasized in his model for mentorship was: “A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple to be like his teacher, and the servant like his master.”<sup>78</sup> Therefore, in the development of this model the servant leadership paradigm will be utilized in an attempt to guide the mentee into a position of equality with their mentor while helping them to maintain their individuality so that their

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<sup>78</sup> Matt. 10:24-25.



approach to solving a problem or accomplishing a goal is in sync with their individual skill set and abilities.

The means of accomplishing this, as J. Robert Clinton suggests, is by “giving timely advice that encourages the protégé; by risking one’s own reputation in backing the protégé; by bridging between the protégé and needed resources; by modeling and setting expectations that challenge the protégé; by giving tracts, letters, books, or other literary information that open perspectives for the protégé; by giving financially, sometimes sacrificially, to further the ministry of the protégé; by co-ministering in order to increase the credibility, status, and prestige of the protégé; and by having the freedom to allow and even promote the protégé beyond the mentor’s own level of leadership.”<sup>79</sup> What Clinton conveys here is critical to the development of the mentee, but one must also take into consideration some of the other dynamics at work that governs the relationship between both parties that allow for the imparting of the mentor’s experience and expertise to his/her mentee. In examining this generation, it is important to note three elements that will allow it to occur.

First, millennials value conversations with their mentors, but unlike the previous generations, they expect it to be more of a dialogue that is open, positive, and affirming. What this reveals is that within the confines of the mentoring relationship the mentor is more of a peer and less than an authority figure in their area of expertise.<sup>80</sup> Second, millennials need the autonomy to govern their own actions as they act on putting the theory that they have been

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<sup>79</sup> J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed. (Colorado Springs: NavPress, 2012), 348-49, iPhone.

<sup>80</sup> Baldan and Mora, “Adapting Leadership Theory....,” 20.

taught by their mentor into practice.<sup>81</sup> This communicates to the mentee that a certain level of trust has been established in them by their mentor and that they possess the competency to be successful in an attempt to replicate what they have been taught. Failure to provide them with this room to operate and exercise this autonomy communicates distrust and leads to the deterioration of the relationship. If they fail, miss a step, or succeed, they value feedback that provides constructive criticism or affirms their efforts. Without this they feel that they are not making any progress and their work is pointless and does not contribute to the whole.<sup>82</sup> So the question then is: How does one apply these principles to address how mentoring relationships can be used to respond to concerns within the community?

Millennials need to have clear objectives communicated to them. In other words, they need to know where the journey of mentorship is going to take them. This is similar to the words that Jesus spoke to his first pair of disciples when he said: “Follow me, and I will make you fishers of men.”<sup>83</sup> In these words, a clear destination is articulated that allows the mentees of Jesus to know where all three parties are going. In like manner, millennials must be brought into an understanding that they are going to be taught how to perform assessments and how to analyze the data in order to articulate a strategy that responds to the needs of the constituents of Central Harlem.

With that understanding, the mentor must be careful to identify the six categories of needs that churches are called to address. These are physical needs, spiritual/moral needs,

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<sup>81</sup> Ibid.

<sup>82</sup> Barbuto and Gottfredson, “Human Capital...,” 59-60.

<sup>83</sup> Matt. 4:19.

social/relational needs, emotional needs, educational needs, and training/mentoring needs.<sup>84</sup> The basic comprehension of these categories helps both the mentor and the mentee place parameters around the attempt to address a need within the community by letting both know what kind of assistance the church can offer based upon their possession of resources or the lack thereof in order to provide a referral. In other words, one must know they have to effectively address a need.

The next step involves performing the assessment itself and Rusaw and Swanson highlights four methods that one can utilize to determine the needs of the community. He suggests first asking what the needs of the community are as opposed to assuming what they are and creating programs that bear no relevance to what they need.<sup>85</sup> What this suggests is that the input of the stakeholders within the community are important to making informed decisions that can possibly lead to transformation in the life of an individual or the community itself.

This approach, when placed in more scientific terms, happens through interviews that can be either structured, semi-structured, or unstructured depending upon who the audience is.<sup>86</sup> In the case of structured interviews, this is necessary when speaking to prominent leaders in the community which should result in asking more focused questions to the interviewee based upon their area of expertise. For example, Rodney Wambeam, in his book, *The Community Needs Assessment Workbook*, uses the illustration of interviewing the local chief of police about vandalism in the downtown entertainment district. During the interview he suggests asking the

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<sup>84</sup> Rick Rusaw and Eric Swanson, *The Externally Focused Church* (Loveland: Group, 2004), 165.

<sup>85</sup> *Ibid.*, 158.

<sup>86</sup> Rodney A. Wambeam, *The Community Needs Assessment Workbook* (New York: Oxford University Press, 2016), 24-25.

following questions which reflect an intentional attempt to receive insight about the problem from the expert. Consider the following: “How many acts of vandalism occur each weekend in the downtown area? How many arrests have your department made downtown in the past year? What time of day does downtown vandalism usually occur?”<sup>87</sup> The relevance that these sample questions bear on this project is the distinction that millennials can make between interviewees and the types of questions that can be asked in seeking to ascertain information to address and resolve community issues.

The next type of assessment that Rusaw and Swanson suggest is conducting or using existing research on the needs and dreams of the community. They state: “It is not often necessary for churches to do the research because much of it has already been done.”<sup>88</sup> Therefore, as Wambeam argues: “all that is needed as a result is for someone to gather the results together and analyze the archived data.”<sup>89</sup> What this task may uncover is that some of the resources that the church lacks may be discovered during the analysis stage because other nonprofits in the community may be more equipped to address some of the issues that stand outside of the church’s scope of practice. This creates an opportunity for the church to develop partnerships with organizations who may not embrace the same doctrinal positions as they do but function toward accomplishing the same mission, which is to possibly aid someone who may be incapable of helping themselves. What may even help to speed up the process is if someone within the congregation may have a relationship with one of these nonprofits, which lays the foundation for the third form of assessment.

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<sup>87</sup> Ibid., 25-26.

<sup>88</sup> Rusaw and Swanson, *The Externally Focused Church*, 159.

<sup>89</sup> Wambeam, *The Community Needs Assessment Workbook*, 23.

Rusaw and Swanson emphasize cherishing the power of existing relationships. Due to a church member possessing a previous relationship with one of the leaders within the community that person may serve as the liaison between the external entity and the church. These kinds of relationships have the potential to provide service opportunities that can be used for the church, through the millennials, to create an active presence in the community.<sup>90</sup> If this kind of relationship does not exist within the congregation it creates an opportunity to identify talent within the congregation who may be able to act as the point person between the church and community. On this note, Rusaw and Swanson state: “Look around the congregation to identify individuals who are already plugged into various groups within the community that can provide guidance and open doors for involvement.”<sup>91</sup>

Finally, Rusaw and Swanson suggest looking and listening. This denotes acquiring information by personal observation.<sup>92</sup> These observations may serve as the answers to research questions, but to arrive at the answers Wambeam provides three steps to ensure that this practice is not an exercise in futility. He suggests that prior to starting this process, one must decide what kind of observation they want to perform. Wambeam indicates that there are two types of observations, passive or participatory, and as their names suggest, it denotes either watching the thing being observed from a distance or actively becoming involved to acquire a better understanding of the person, thing, or event being observed. Next, one must choose where they will observe and the time that the observation will take place. Finally, one must precisely

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<sup>90</sup> Rusaw and Swanson, *The Externally Focused Church*, 162-63.

<sup>91</sup> *Ibid.*, 162.

<sup>92</sup> *Ibid.*, 163.

identify what they are observing to keep the scope of research within reason.<sup>93</sup> What these steps will help the observer to do is identify commonalities within behavioral patterns that may lead to the identification of a problem that can possibly be addressed by the church.

Though performing all these forms of assessments simultaneously may not be necessary to identify what the problem is within the community they all, at the appropriate time, help to answer the question: What should we do? It moves the participants from the assessment phase and places them in a position to begin to think about how to address the problem.

By comparing one's finding to the six classifications of needs, which were earlier presented, it helps the church to now compare those needs to the current ministries they have for the purpose of seeing if any one of them is suitable to address the need that the assessment has identified. If the ministry does exist but does not currently function to accommodate those who can benefit from its current activity it can then be modified to accommodate a relevant need so that the church can put forth an active presence in the community.

For example, the community services department of the Ephesus Seventh-day Adventist Church currently distributes clothing to people in the community each week on Tuesday. If a survey is disseminated by the church to those who attend this ministry and the results communicate that there is a need to teach them how to fill out job applications or create resumes so that those individuals can use those articles of donated clothing to go on interviews, the ministry can then be modified by adding that component to what already takes place in the church at that time each week. The goal of this is to perform relevant and contextualized

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<sup>93</sup> Wambeam, *The Community Needs Assessment Workbook*, 30-32.

ministry that can help to transform lives and not leave those who come to the church for assistance in a continual state of dependency.

What the example above helps to illustrate is that after the assessment is complete and the analysis of the data is performed one can begin to think about the kind of social ministry that the church has the resources to do. More definitively, social ministries could fall within any one of the following categories: relief, individual development, community development, and structural change.<sup>94</sup> Each one bears its own set of unique characteristics, which is described below:

1. Relief involves directly supplying food, clothing, or housing to someone in urgent need.
2. Individual development includes transformational ministries that empower a person to improve physical, emotional, intellectual, relational, or social status.
3. Community development renews the building blocks of a healthy community, such as housing, jobs, health care, and education.
4. Structural change means transforming unfair political, economic, environmental, or cultural institutions and cultural systems.<sup>95</sup>

These options are meant to help the church determine the type of support they can provide the community as they contemplate how to become an active presence there. Even though they do not provide a means to an end, they function as an entry point to expand upon the foundation that was laid after selecting the type of social ministry that the church will utilize to have an impact on the community. What this means is, as Ronald Sider, Philip Olson, and Heidi Rolland Unruh

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<sup>94</sup> Ronald J. Sider, Philip N. Olsen, and Heidi Rolland Unruh, *Churches That Make a Difference: Reaching Community with Good News and Good Works* (Grand Rapids: Baker Books, 2002), 86.

<sup>95</sup> Ibid.

state, “What begins as an isolated act of charity, individual acts of compassion, or programs of social service can develop under the power of God’s spirit through creative leadership into very positive collaborative actions for systemic justice.”<sup>96</sup>

In the collaborative process with a mentor, what this forces the mentee to begin to think about then is how can the ministry that is being established based upon the results of the assessment continue to evolve. It puts the millennial in a position to think like a visionary. Meaning, that as they consider it from the standpoint of time, as they plan, they are already contemplating the possibilities that the future holds as the foundation is being laid. As a result, it helps them to formulate both short term and long-term goals that are both realistic and measurable.

The role of the mentor here is not to dictate the steps that the mentee should take. Rather, they exercise their influence to challenge their thinking in order to empower them and help them to become a stakeholder in the initiative that they may be implementing or strengthening. That is why James Means writes in relation to leaders that: “One crucial ingredient is the emphasis on others (group and individual) goals, not the personal goal of the leader. In other words, spiritual leaders do not unilaterally decide what others should do then try to get followers to do it. Or...leaders do not determine what the will of God for the group or the church then attempt to persuade others to follow it. Rather, they stimulate and aid members to identify and achieve goals.”<sup>97</sup> At the heart of this statement is the insight that the mentor is not a dictator but a

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<sup>96</sup>Ibid., 88-89.

<sup>97</sup> *The Portable Seminary: A Master's Level Overview in One Volume*, ed. David Horton (Bloomington: Bethany House, 2006), 591.



facilitator of collaboration. This is in sync with the notion that millennials want to view their mentor as a peer.

In the development of this model, the servant leader paradigm stands in connection with mentoring millennials in a manner that moves them from assessing a problem to deliberating how they should address it so that transformation can take place. It is during the development of the application phase that the mentor collaborates with his/her mentees as means of empowering them to be agents of change. As peers, the mentor and the millennials strike a balance without crossing the boundaries of either's role that results in the implementation of ministry that is both maintainable and sustainable based upon the current needs of the community that serve as a platform to create a greater impact in both the present and the future.

## **Chapter 3**

### **Methodology**

#### **Intervention Design**

##### **The Goal of this Thesis Project**

The goal of this project is to determine if millennials in collaborative relationships with mentors from other generational cohorts can respond to issues within the Central Harlem section of New York City in a relevant manner. Therefore, mentoring groups will be formed during the first week to assess if the objective of this project is possible. To perform this assessment the twelve participants (six males and six females) who have consented to participate in this project will be paired together. The mentoring groups, as they are referred to in this project, will consist of one mentor (an individual who is not a millennial from an older generational cohort) and a mentee from the millennial cohort. These groups will be responsible for a series of tasks, which will be expounded upon below, that will help to determine if mentoring relationships with millennials can result in the formation of a relevant ecclesiastical response to issues in the Central Harlem community.

##### **The Pre-mentorship/Mentorship Survey**

The first assessment that each mentoring group will perform is the Pre-mentorship/Mentorship Survey. This survey consists of thirty-two questions and is designed to stimulate reflection on the experience of each mentoring group participant within the context of a previous mentoring relationship. The purpose of performing this task is for the mentor and his/her mentee to generate expectations that will later be discussed when both parties collaborate to complete the Pre-mentorship/Mentorship Follow Up Questionnaire. Upon completion of these two tasks, the researcher will collect these three documents at the end of week 2.

### **The Pre-mentorship/Mentorship Follow Up Questionnaire**

The second assessment that each mentoring group will perform is the Pre-mentorship/Mentorship Follow Up Questionnaire, which contains five questions. This is the first collaborative assignment that requires both members of the mentoring group to express their expectations within the relationship that is being formed to complete the objective of this project. The expectations that are expressed during this dialogue find their root in the Pre-mentorship/Mentorship Survey that was taken in the previous week. This assessment, as previously stated above, will be collected at the end of week 2 with the Pre-Mentorship/Mentorship Survey.

### **The Community Assessment Survey**

The next aspect of this project moves the mentoring group out of the church and into the community. Often, subjectivity skews the ability of the church to effectively minister in the location where God has placed them. So, to avoid operating on the premise of assumptions each group will be given the task of distributing and collecting twenty surveys, during week 3, that will document the observations of the community in order to objectively develop a relevant response to their concerns. This survey contains twenty questions which will be filled out by constituents of the Central Harlem area and returned to the members of the mentoring group for further analysis upon completion.

### **The Community Assessment Data Input Sheet**

After each group has received the required amount of surveys, they will transition into assessing the data to produce a relevant response which will be used to develop a proposal to get the church involved in relevant urban ministry. Therefore, during weeks 4 and 5, mentoring

groups will enter the assessment phase to determine the best response to the information they received from the survey. Each group will be provided with a tool called the Community Assessment Data Input Sheet for the purpose of documenting the data that will help to construct a proposed response to the information they received. This tool will not only help the mentoring group see what the needs of the community are, but also assist them in determining if the church has the resources to provide both an appropriate and relevant response. In the case that the church does not have the resources to provide a relevant response to what the data uncovered an opportunity is then created for the mentoring group to devise strategies to tap into local church members who may have relationships with community organizations who do, research companies and organizations who possess or have access to the resources they need, and/or set up appointments to meet with community leaders who may be able to help them attain the materials needed to produce a relevant response.

### **Mentor/Mentee Collaboration Assessment Survey and The Closing Interview**

After the mentoring group has completed their proposed response that was informed by the data in the surveys, both the mentor and the mentee will take the Mentor/Mentee Collaboration Assessment Survey. This thirty-question survey will be taken both individually and privately by each member of the mentoring group. This exercise is designed to help the researcher understand the experience of both parties as they collaborated throughout the duration of this research. The responses from these surveys will be then used to guide the discussion in the audio recorded closing interview that will help the researcher further assess if mentoring relationships, involving two people from different generational cohorts, can be utilized to provide relevant responses to community issues.

### **Implementation of the Intervention Design**

At the onset of this project, six mentoring groups will be formed to assess if mentoring groups can be utilized to provide relevant responses to community issues. These groups will consist of twelve participants who agree to participate in this project. Each group will be made up of six males and six females who will be placed into groups by gender based upon the time they agree to participate in the project. Furthermore, there is no other reason outside of the ones stated that provide a rationale that explain how the groups were formed. After forming these groups, the members of the mentoring groups will be assigned pseudonyms to conceal their identities and a master list containing the identities of the members of each mentoring group will be created.

To arrive at the results that this project is supposed to yield there is no need to receive church board approval for this activity to take place. Previously, an action was taken by the church board at a board meeting in 2018 that permits both the youth and young adult populations of the church to be engaged in outreach initiatives at any time and at their discretion. Therefore, between the hours of 12 P.M. and 2 P.M., on Saturday afternoons, each mentoring group will be deployed into the target area during weeks 4 and 5 to begin implementing the steps needed to ascertain the information to construct a relevant response to an issue that is of great concern to the community. The interaction between the members of the mentoring group will then be measured by a series of surveys to determine if relevant responses can be produced to address community issues through mentoring relationships.

Following the formation of each group, during week 1, each participant will receive the Pre-Mentorship/Mentorship Survey. This document will allow both the mentor and the mentee to reflect on their previous experience as either a mentor or mentee which will be helpful in them developing expectations that will be discussed in week 2 as they discuss the results from the Pre-

Mentorship/Mentorship Survey together. The responses from this dialogue will be articulated in the Pre-Mentorship/Mentorship Follow Up Questionnaire. Each group will be responsible for returning one of these documents to the researcher which expresses the view of the entire group. This will provide the researcher with an idea of the compatibility of the mentoring group as they prepare to engage in assessing the Central Harlem community.

Upon completing this stage, each mentoring group will embark into a specific region with the target area. The area will be selected at the discretion of the mentoring group at the end of week 3. No two groups will be allowed to operate in the same region. If two or more groups, select the same area then the researcher will provide an alternative to the group that selected the area second but will also provide the mentoring group with the autonomy to select another area if they desire to do so. Once an area is selected from within the target area by the mentoring group and is approved by the researcher, the group must confine themselves to this area for the duration of the implementation process.

Both members of the mentoring group will then enter their selected area at the start of week 4. It is here that they will be responsible for distributing twenty surveys and receiving them back upon completion. During this phase both members of the mentoring group will be expected make observations of their selected area. Though it is not required, it will be recommended that both members of the mentoring group walk around the target area several times to make note of any observations that they see concerning the people, the neighborhood, etc., that may help to provide insights into the response they will develop from the data they will acquire when the surveys. If the mentoring groups decide to implement this step in the process, there should not be any engagement with members of the community. The objective here is to utilize the

evidence acquired in the observation phase to formulate ideas that may help their findings from the survey be put into perspective.

Both members of the mentoring group will be expected to be involved in the distribution and the reception of the surveys filled out by the community. Once they have fulfilled their requirement, as previously stated above, they will be expected to complete the Community Assessment Data Input Sheet. This sheet is a tool that helps the mentoring group input the analyzed data from the surveys. Each will have two weeks (Weeks 5 and 6) to complete this portion of the project. It will also require them to meet at least, but not limited to, twice during both weeks. They can be scheduled at the convenience of both the mentor and the mentee with the understanding that the Community Assessment Data Input Sheet along with the twenty surveys are to be returned to the researcher at the end of week 6.

It is not necessary, though it is preferred, for each mentoring group to meet in person. At their discretion, mentoring groups can schedule to meet via conference call, skype, facetime, etc. In the case that any group decides to take advantage of the observation phase, it is recommended that prior to the group meeting to analyze the results of the survey, both the mentor and the mentee within the group should email their notes to one another to compare the similarities and differences noted to enhance the quality of the conversation as they construct their proposed response to the results of the survey.

During the construction of the proposed response both parties will be expected to provide feedback that will challenge each other to engage in critical thinking, especially when it comes to determining if one's future urban ministry initiative falls into one of the following categories:

relief, individual development, community development, and structural change.<sup>98</sup> The ideas generated from this discussion will be used to enhance the quality of the proposed response. This will provide both parties with an opportunity to pose difficult questions that may arise by others who were not a part of constructing the proposal due to the possibility of their idea challenging the status quo. This serves as a means of preparing the millennials to persevere in the presence of people who may not agree with them and empowers them to defend their stance to make a difference in the church's community despite the opposition. The intent of the mentor here is not to frustrate their mentees. Instead, it is to make them aware of the frustration and confront it privately so that they can learn to keep themselves composed in the presence of those who may oppose progressive nature of their plan. This will allow the mentees, as indicated by scholars, within the group to get the feedback that they value from the mentor. Both Barbuto and Gottfredson state: "Specifically, of the many attributes unique to Millennials, they want frequent and candid performance feedback."<sup>99</sup>

At the heart of this phase is collaboration, since millennials prefer mentorships that reflect partnerships, where each party within the mentoring group is invited to provide insight to the contribution of a solution. The purpose of this technique is to promote the notion that millennials believe that they can learn from their mentors just as much as their mentors can learn from them. The role of both parties at this juncture is to engage in a dialogue that will allow both the mentor and the mentee to explain the rationale behind the suggestions they make during this portion of the project in order to respond to the questions that challenge the creative process,

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<sup>98</sup> Ronald Sider, Philip Olson, and Heidi Rolland Unruh, *Churches That Make a Difference: Reaching the Community with Good News and Good Works* (Grand Rapids: Baker Books, 2002), 86.

<sup>99</sup> John Barbuto and Ryan Gottfredson, "Human Capital, the Millennials Reign, and the Need for Servant Leadership," *Journal of Leadership Studies* 10, no. 2 (July 1, 2016): 59-60.



and to also provide constructive criticism to it. The intent of this aspect of the project is to solely construct a proposal that both the mentor and the mentee has scrutinized, both weighed in on, and possess elements that they both agree on that are not guided by preference of either of them, but the facts contained in the data.

Furthermore, in performing this task, each member of the mentoring group should consider if the church possesses the resources to implement the proposed response to what the data revealed. If they do, they should be able to answer the question: “Are these resources currently being used in a capacity that is relevant to the community?” If not, thought should be put into how to shift the paradigm to move the church in a direction that allows it to use its resources in a manner that connects the church to the community. This may even mean partnering with a ministry within the church who provides those resources and sharing the findings from the research with them to generate buy-in so that that ministry leader can advocate the cause of the mentoring group if the proposal, in its final form, is presented to the board for approval, if necessary.

On the other hand, if the church lacks the resources to address the identified need or lacks a ministry that can address it, the mentoring group can begin to explore other organizations that they may be able to partner with to provide. The benefit of taking advantage of this option is that it has the potential to create a bridge between the church and the community by putting the members of the mentoring group in contact with an outside entity who shares an interest in accomplishing the same thing as the church.

If this step is taken, it may require setting up meetings with representatives from these organizations. This is partially why more time may be allotted to the mentoring group to accomplish this phase of the methodology. Initially, two weeks have been allotted for this

portion of the project but if needed, an additional two to three weeks may be provided to receive the answers needed to construct a proposed response of optimal quality. This is essential if working with an outside entity because meetings are scheduled around the availability of the external organization's representative if for some reason a concern cannot be addressed in a phone call or an e-mail. Therefore, if one chooses to present the proposed response to the church board for approval at a later date, they will be able to indicate how they will ascertain the resources to achieve the objective of the proposed response.

The final portion of this project involves both members of the mentoring group taking the Mentor/Mentee Collaboration Assessment Survey. This tool was designed to evaluate the mentoring experience of both participants within the mentoring group. The results of the survey will be seen only by the researcher and will not be shared with the other members of the mentoring group. To ensure privacy, each participant will be asked to take the survey prior to the closing interview, which will be audio recorded, so that the researcher can use the results of the guided discussion in the closing interview. The results of both parties will then be compared to determine if this model can yield the result of mentoring relationships with millennials producing relevant responses to issues within the Central Harlem area of New York City.

The purpose for attempting to implement this model is because the goal of the church's evangelistic initiatives is to enable the church to establish a connection to the community. On many occasions, the Ephesus Seventh-day Adventist Church plans a program, or some form of outreach and they fail to advertise it to the community or even receive their input from them so the initiative can be tailored to their needs. This approach has prevented the church from reaching those who would benefit from what the church is offering. Therefore, when the steps of this model are implemented phase the church will begin to experience a paradigm shift that will

create intergenerational partnerships within the church and volunteer opportunities for the community that will allow all parties to be a blessing within the space they occupy within the inner city.

## Chapter 4

### Results

The expectation of this project is to create a system that will allow millennials and other generational cohorts to objectively collaborate toward the production of both an informed and relevant response to issues in the surrounding environment of the church. The rationale for this stems from the following scenario which reflects the contextual situation of the Ephesus Seventh-day Adventist Church. In this example, Jaco Hamman, describes the intergenerational conflict that arises between two different generational cohorts who are actually accomplishing the same task yet utilizing different methods to do so because both equally feel that their approach to addressing the needs of their congregation is the right way. Consider the following:

Alex, a youth pastor, and her late-baby boomer colleague, Lewis, met at a Chipotle Mexican Grill to process felt frustrations. Gladdened that the conversation is taking place, Alex asks why their church lacks racial and sexual diversity. Lewis, immediately on the defensive, affirms that few persons of color visit and fewer stay, but all persons are welcome. He does not address her comment on sexual diversity. Lewis continues, mentioning that it is important for him that, as pastors, they are visible and available at church during the week. Alex counters, saying that she prefers working in coffee shops. The youth meets in someone's home and remains connected during the week via Instagram, Twitter, and Facebook. Every few minutes, Alex's attention drifts to a notification on her phone, and she informs Lewis when it is from a teen in church. Lewis feels disrespected by the interruptions and silently envious of Alex's obvious close relationship with the youth. Talking past each other, Lewis suggests that Alex is not theological enough in her preaching. Alex declares that she preaches Jesus, the man who walked in sandals and who touched the marginalized. Lewis then asks: "But what about people entering into a personal relationship with the Risen Lord and growing in theological knowledge?" Despite their hopes, lunch affirmed the socio-political, theological, religious, relational, professional, and technological differences between Alex and Lewis. Alex left contemplating opening her own coffee shop, while Lewis returned to his office, worked on his sermon, and later visited a shut-in on the way home.<sup>100</sup>

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<sup>100</sup>Jaco Hamman, "The Millennial Generation and the Church: Doing It Differently," *Journal of Pastoral Theology* 25, no. 3 (November 1, 2015): 161-162.

The scenario reveals that though both are engaged in a conversation they are not actually communicating with each other. What this conveys is that intergenerational collaboration cannot take place when one or both parties fail to affirm what either contributes to the conversation, even if one disagrees with the point that the other party is making. In the case mentioned above, neither party validates what the other contributes to the conversation. As a result, their exchange ends with both Alex and Louis not reaching a solution to their problem because both prefer the other to operate within the confines of the system that they deem to be the right one. The reality of cherishing this ideal is that it breeds disunity amongst the generations which potentially can result in a failure to accomplish the mission of the church and prevents continuity in ministry through the generations from taking place. Therefore, to circumvent the effects of this attitude, which is prominent at the Ephesus Seventh-day Adventist Church, collaborative groups were formed to measure if mentoring relationships can be used to address community issues in a meaningful manner. This process began with the Pre-Mentorship Survey.

## **Group 1**

### **The Results of the Pre-Mentorship Survey**

Group 1 consisted of Jay Saxon (Mentor), a water treatment specialist and Joseph Markan (Mentee), an educator. Their surveys revealed that both are on different educational levels. Markan possesses an undergraduate degree while Saxon's only holds a high school diploma and this difference begged the question: Does the educational level of church members play a role in determining what they wish to try when it comes to doing effective ministry? Though differences arise in this area, both agree that they are not sure if their academic training will help them in this study.

Another difference that arose between the two is that Saxon has been involved in a mentoring relationship that lasted between 1-5 years while Markan has not. Therefore, the latter cannot provide a description of the quality of his previous experience in a mentoring relationship. On the other hand, in the case of Saxon, he expressed that he had a good experience. In looking at this comparison another question arises that cannot be answered by this study but may be taken on by another researcher in a future study: Can people who have never been mentored become effective mentors?

Furthermore, the results of the survey revealed that both occupy the same leadership position at the Ephesus Seventh-day Adventist Church. They are both elders, but Saxon was trained to occupy the position that he holds while Markan was not. According to the Seventh-day Adventist Manual it is the responsibility of the local church pastor to equip the local church elder for service.<sup>101</sup> Therefore, it is quite possible that Markan was not trained by previous leader who occupied the pastorate, but the mentoring relationship that this project provides has the potential for Saxon to demonstrate the role that an elder plays within the context of serving in both urban ministry and community engagement in order for him to receive some formal training, even though it is short term.

Moving forward, both express differences of opinion in describing the relationship that the Ephesus Seventh-day Adventist Church has with the community. Both neither describe the church's relationship with the community as either good or excellent, but Saxon conveys that it is poor while Markan believes that it is average. Though differences of opinion are expressed in this area, what one can mutually agree on is that steps to improve this relationship have to be

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<sup>101</sup> Secretariat, General Conference of Seventh-day Adventists, *The Seventh-Day Adventist Church Manual* (Nampa: Review and Herald, 2016), 173.

strategically planned and implanted if the church is going to put forth an effective witness through the mediums of urban ministry and community engagement.

Though the evidence conveys that the quality of the relationship between the church and the community is an area that is in need of improvement, it does not downplay the fact that attempts have been made by the church to engage the community. Both Saxon and Markan agree that the attempts to do so have been average, which indicates that attempts have been made. What the response of average may convey is that more thought may need to be put into developing a relevant way to reach the community that the church is called to witness to. In fact, Saxon expresses that ministries of the Ephesus Seventh-day Adventist Church are not designed to minister to meet the needs of the community nor do they provide relevant responses to issues taking place in the community.

On the other hand, Markan is not sure if the church's ministry is designed to meet the needs of the community or provide a relevant response to issues in the community. Upon further analysis of this survey, there appears to be an inconsistency in his responses because he expresses that the ministries of the Ephesus-Seventh day Adventist are very relevant despite the ignorance he expressed toward the issues previously mentioned. Therefore, one can assume that relevance on his part is measured by the fact that ministry is being done by the church as opposed to the impact that the ministry has on the lives of the constituents within the community.

On this same issue, Saxon indicates that the relevance of the church's ministry is average which differs from his mentee's response. What this reveals is that both agree that ministry is happening at the church, but what must take place is dialogue that allows both parties to understand their differences of opinion so that they both come to a mutual understanding in their definition of relevance. If there is a failure to do so, there is a possibility that when seeking to

objectively design a response to an issue that is affecting the community those differences may prevent their ability to produce a response that is relevant.

### **The Results of the Pre-Mentorship Follow Up Questionnaire**

After completing the first portion of the project, the discussion that transpired between Markan and Saxon led them to discover that they were both uncertain about the church's involvement in assessing their community anytime in its history. Moreover, they equally lacked an awareness of its attempts to evaluate the response of the community after seeking to connect with its constituents. The conclusion that was drawn from this was that creating ministries that are informed by the people that it is supposed to impact the most was not a part of the culture of the Ephesus Seventh-day Adventist Church. Furthermore, this caused them to realize that the church's current approach to urban ministry makes it difficult for them to establish relationships with community which caused them to doubt if the church was concerned with the affairs of the community at all. Therefore, both members of mentoring group 1, agree that steps need to be taken to keep abreast of the issues that affect the community so that in replicating a model where the objective is to make informed decisions about addressing issues that impact community these resources can be passed on to the next generation of mentors and mentees.

The area where the questionnaire pointed out a difference is in the willingness of both participants to make a difference in the community where the Ephesus Seventh-day Adventist Church is located. Saxon expresses that he is unsure while his mentee affirms that he is willing to. The survey does not provide an opportunity for both to explain why they feel this way toward this matter, but the questionnaire provided insight into their attitude toward it. Saxon indicates that he feels that his ideas are rejected/criticized by church leadership. As a result, there is difficulty on his part to present new ideas to them. In many instances, it is usually the



millennials who feel this way but on this occasion the roles are reversed. On this note, Markan does not share the same sentiment. His attitude is that he wants to make a difference in the community where the church is located, and he does not feel rejected/criticized when he presents his ideas to church leadership. Therefore, he has no problem presenting new ideas about community engagement to this group.

Though this difference is present between both members of the group, both admit that they enjoy working on collaborative projects. In addition, they believe that mentorships can be used to design relevant responses to community issues. As a result, both members of this mentoring group will have an opportunity to learn how to do so because they have never engaged in the process of performing a community assessment so it will be interesting to see what they discover.

Both agree that the Ephesus Church is a program-oriented church yet there is a difference of opinion concerning how the church will respond to the data that is acquired once the community assessment is performed. This stems from Saxon's previous interaction with church leadership versus Markan's inexperience interacting with church leadership at the board level. Saxon emphasizes the desire of the church to maintain its traditions, even at the cost of implanting ideas that will effectively impact the community and result in the formation of life changing relationships. Markan, however, believes that the Ephesus church will be willing to adjust some of their standard operating procedures to address the concerns of the community. Though both possess a difference of opinion where this is concerned they do not believe it will affect their ability to work together because both agree that the mission of church takes priority over their preference because as Saxon states: "Based on his (Markan's) optimism I believe that I can be more open to see the church grow in the areas where we disagree."

## **The Results of the Community Assessment Survey**

As previously stated, each mentoring group was charged with the task of having 20 surveys completed. At this juncture, one may be tempted to ask: “Why such a limited amount of surveys?” While this is a good question, one must keep in mind that the objective of this project is not solely to develop a relevant response to an issue within Central Harlem community, but to measure if mentoring relationships can be used to address them. To that end, this step served as the precursor to each mentoring group completing the Community Assessment Survey Data Input Sheet to determine a response to the concern of the community.

Group 1 surveyed the Lenox Avenue and 125<sup>th</sup> Street section of Central Harlem. Within their findings, they learned that all 20 of the people surveyed were aware of the location of the Ephesus Seventh-day Adventist Church. Of the 20, 16 people were aware of the services that the Ephesus Church provides, while 3 people indicated that they somewhat knew, and one person was not aware of their services. In regard to their community service presence, 19 people expressed awareness while 1 person did not provide a response to that question. What this information conveys is that within the surveyed area the Ephesus Church is a known entity. Secondly, the community is aware of the services they provide and is aware of their presence in service.

When those surveyed were asked if they have ever seen any form of advertisement from the Ephesus Seventh-day Adventist Church, 18 out of the 20 people surveyed in this responded in the affirmative. Those surveyed were given an opportunity to respond to multiple choices in this section. The chart below reveals the forms of advertising that were seen by those who were surveyed and the number of the number responses each form of advertising received.

<u>Forms of advertising</u>	<u>Responses to each form of advertising</u>
Handbill	8
Social media	8
Internet	7
Newspaper	3
Television	3
Church Gate	2
Tracts	1

The information contained in this chart is not designed to measure the effectiveness of advertising methods. Even though it would be interesting to see what the most effective form of advertising ministry is at the Ephesus Church, this is not the task of this study. Instead, it provides insight into which forms of advertising received the most recognition. In this case, it was handbills, social media, and the internet.

The next aspect of the Community Service Data Input Sheet measured what would be the most convenient time for those being surveyed to receive services from the Ephesus Seventh-day Adventist Church. According to Group 1's findings, the top three responses were Sunday evening, Thursday afternoon, and Saturday evening. This was determined by counting the

selections that correlated with day of the week and time day that was selected by each person that was surveyed. Like the previous question, those surveyed were given the choice of selecting multiple options.

When asked if one would consider receiving services from the Ephesus Seventh-day Adventist Church, 14 out of 20 people expressed they would consider it. Out of the remaining 6, 4 said they were interested in learning more about the services. The remaining 2 said they would not consider it. If satisfied with the services, 18 of those people said they would recommend a friend or a family member to be a recipient of that same service while 1 person responded they would not, and the other said that it depends on the kind of treatment they received after being serviced. Furthermore, 19 of the people surveyed said that they would consider volunteering to provide services they were satisfied with at the Ephesus Seventh-day Adventist Church.

Regarding the target audience, those surveyed identified the teenage population as having the greatest need in the community at this time. When this information was compared to the service options provided in the survey, the majority of the responses communicated that this group was in dire need of educational services, respectively in the area of tutoring. According to Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh this would fall under the category of Individual development.

The church currently does not have this kind of ministry. Therefore, Group one realized that they had to devise a strategy to address the concern that emerged out of the data. Both Markan and Saxon indicated that they would first need to consult the education department of the church to see if anything of this nature ever existed. Upon doing so, they learned that at one point the church had a ministry called “The Trailblazers” which primarily functioned to provide services to youth within the community, one of which was to help people receive their G.E.D.

When they asked why it no longer existed, they learned that after the person who started it died no one decided to continue this ministry though it made a great impact on both the members of the church and the community. This response addresses why a model, such as the one being proposed in this project, is needed. Without it, there is no system in place that promotes continuity in ministry.

The next thing they did was to see if the evidence that the surveys unearthed was in sync with the mission of the education department of the Ephesus Seventh-day Adventist Church. After speaking with the church's appointed leader of the education department it became evident that this ministry did not have a mission statement that clearly explained the purpose of that ministry. Neither were they taking steps to use the platform of the education department that connected the church to the community. This led Group 1 to the realization that they had to develop a new program that clearly responds to the educational needs of teenagers between the ages of 13-18 within the Central Harlem Community. Their first task, as indicated from their Community Assessment Data Input Sheet, will be to inform the departmental leader that this need arose from the data they received. The rationale behind this decision is to acquire an ally in the person of the departmental leader for the purpose of gaining access to resources that both the mentor and mentee won't have access to outside of a relationship with this department and its leader. This, according to Saxon, would help them acquire an advocate on the board when the proposal is presented to local church leadership for approval.

The next thing considered in the construction of this proposal was if the church had vacant rooms available on the days indicated by the survey. The purpose of doing this was to determine the size of the space available to them because that would help to determine the number of people that this response would be possibly be able to impact without endangering

anyone. After consulting the event coordinator, they learned that several rooms were available and decided that they would house this initiative in the cradle roll room which could safely hold up to 50 people. This allowed them to realize that they needed to create a ministry that could help a manageable amount of people in order to measure the effects of the services that the church would be providing. Therefore, they decided to develop an SAT prep program to help students in the community acquire test readiness skills, expose them to Seventh-day Adventist Colleges and Universities, and help those interested in these schools apply to them.

Group 1 then sought to see if this kind of program already existed in their community. Their research led them to realize that there are two other SAT prep programs, but they were located in East Harlem. This caused them to look at the models of these programs and what they realized is that they were short term programs due to the times that the test was administered throughout the year, which means that a program of this nature would have to be delivered in cohorts and people would have to register in advance to be a part of it. They also noted that the cost of both programs was free. Therefore, if the church were to engage in this initiative, they would be rendering a free service to the community. The only expense that would come to the church is the cost of the books which would be loaned to the students for the duration of the program and later loaned to the students who registered for the next cohort. Additional resources include volunteers from within the church and the community who have passed a background check and have been cleared to work with this population.

## **Group 2**

### **The Results of the Pre-Mentorship Survey**

Group 2 consisted of Shavon Bartholomew (mentor), a social worker, and Sara Hemmingway (mentee), an unemployed sophomore in college, who is majoring in economics. The analysis of both surveys conveyed many similarities in the responses provided by the participants with very few differences. Though Bartholomew holds a graduate degree while the highest level of completed education for Hemmingway was high school both believe that the training, they received in their academic disciplines will help them in this study.

Another difference that emerged out of their results was that Bartholomew had never been in a mentoring relationship while Hemmingway has. The difference between this group and Group 1 is that in Group 1 the roles were reversed. The mentee had not been in a mentoring relationship while the mentor had. The question that this then raises is: Will this difference have any impact on the outcome of this project? Meaning, can a person who has never seen a model of mentorship lived out in their own experience satisfy the demands of the role? In further analyzing this aspect of the survey, Hemmingway expressed that she had been mentored between 1-5 years. She described her experience as good.

Currently, Bartholomew serves as the Children's Church Coordinator of the Ephesus Seventh-day Adventist Church. Her survey revealed that she received training to occupy the position that she holds. In comparison to Saxon, it appears that the Ephesus Seventh-day Adventist Church does prepare its leaders to occupy positions of leadership. Hemmingway, however, does not occupy an office currently.

Regarding community relations, Bartholomew believes that the relationship is average while Hemmingway did not give a response to any of the options provided in this section. Instead, she indicated that she had only been attending the church for five months and that it was difficult for her to determine the quality of the relationship that existed between the church and community in that short space of time. However, when describing the attempts of the Ephesus Church to engage the community, both participants agreed that it was average because the ministries that the church provide are irrelevant to the needs of the community.

Considering this, both members agree that they want to make a difference but feel as though their ideas are either judged or criticized by church leadership. Though Hemmingway has only been with the Ephesus Seventh-day Adventist Church for five months, the result of her Pre-Mentorship Follow Up Questionnaire, which will be explored in the next section reveal, that her experience as the child of a Pastor, has caused her to experience what she considered to be unwarranted judgment and criticism when positing unconventional ideas before church leadership.

Another difference that arose in the analysis of these surveys were their attitudes toward involvement in group projects. Bartholomew indicated that she sometimes liked participating in group projects while Hemmingway expressed the opposite. When asked this question she said no. This leads to the next point because while Hemmingway expresses not liking collaborative projects, she believes that mentorships can be used to design relevant responses to community issues. On the other hand, Bartholomew possesses uncertainty about the possibility of mentoring relationships producing responses to community issues. This initiative will then give them both an opportunity to determine if mentoring relationships can.



Furthermore, the results of these surveys point out that both members of Group 2 have never performed a community assessment before. Neither are they aware if the Ephesus Church has ever performed a community needs assessment or if they have evaluated the results of any of their community engagement initiatives.

### **The Results of the Pre-Mentorship Follow Up Questionnaire**

As the analysis of the Pre-Mentorship Survey indicates, both participants from Group 2 share many of the same ideals regarding the matters that arose in the survey. The point that resonated the most for Both Bartholomew and Hemmingway was the current condition of the relationship between the Ephesus Seventh-day Adventist Church and the community. They both agree that Ephesus is not aware of the issues that are present in the Central Harlem area and agree that their program-oriented approach to ministry reflects a desire to solely satisfy denominational requirements instead of addressing the actual concerns of their neighbors. In addition, they also feel as though Ephesus is not willing to change its approach in order to do ministry that is transformative because it is fixed on maintaining its tradition despite the possibility of making progress.

On the contrary, though they agreed on most of the questions in the survey, as previously stated, there were a few areas in the survey where both members of this mentoring group had differences of opinions. This difference stems from the amount of time that both participants have spent at the Ephesus Seventh-day Adventist Church. Hemmingway, as previously stated, has only been attending the Ephesus Church for five months and is eager to get involved while Bartholomew has been there for years and serves in a leadership position and possess more of an awareness of the politics, operation, and culture of the church.

The major point of contention, as expressed by them in this portion of the project, was in the approach that needed to be taken to manage the current condition of the relationships between the members of the church as they seek to forge new ones with members of the community. Bartholomew expressed the need for the church to repair the dysfunctional relationships that exist between members before establishing new relationships within the community, while Hemmingway feels that both can be accomplished simultaneously.

Despite their differences, according to the questionnaire, they were able to reconcile their differences by first acknowledging that there are issues that need to be addressed. Also, they recognized that those issues must not get in the way of accomplishing the mission of the church, both agreeing that the church's mission must continue to be a priority despite their differences. In the questionnaire, both Bartholomew and Hemmingway agree that the purpose of the church is to evangelize. Furthermore, they expressed that a community centered approach is the best way to evangelize and effect meaningful change.

Finally, both agree that their differences will enhance the quality of their work as they collaborate to produce a relevant response to evidence put forth by the community. In fact, while engaging in this process together they both believe that they can learn from each other. This stems from the experience that Bartholomew has as a social worker while Hemmingway seeks to study the church as a tool for effecting socioeconomic change.

### **The Results of the Community Assessment Survey**

Group 2 surveyed the area of Adam Clayton Powell Boulevard and 123<sup>rd</sup> Street. Out of the 20 people who took the Community Assessment Survey, 15 individuals responded that they were aware of the church's location and their community service presence. Though the results

conveyed that the community service presence were acknowledged by 15 out of 20 of those surveyed, only 10 of the participants indicated that they were aware of the services that the church offered.

Regarding advertisement, only 12 participants indicated that they had seen any form of advertisement from the Ephesus Seventh-day Adventist Church. Though the survey asked for the participants to indicate what form of advertisement they had been exposed to Group 2 failed to provide an analysis of this data. Without it, one will be unable to determine what is the most effective way to attract members of the community to its services. Neither will they be able to determine which form of advertisement is ineffective. If this information is not taken into consideration in the formation of their proposal it will be difficult for them to capture the attention of those that they are attempting to attract and impact in both a meaningful and relevant manner.

In their attempt to determine which day of week and the time of day that would be the most suitable for those surveyed, the evidence revealed that Sunday evening would be the most appropriate time to provide services for members of the community to receive services from the church. The following chart reveals the responses of those surveyed.

<b>Day</b>	<b>Morning</b>	<b>Afternoon</b>	<b>Evening</b>	<b>Night</b>
<b>Sunday</b>	1	0	4	1
<b>Monday</b>	0	0	1	0
<b>Tuesday</b>	2	0	1	0

<b>Wednesday</b>	1	0	1	0
<b>Thursday</b>	2	0	0	0
<b>Friday</b>	0	0	3	1
<b>Saturday</b>	3	2	3	1

If this group were to consider an alternative in determining when to provide their proposed service, the other best choice would be Friday and Saturday evening and Saturday morning.

Considering this, 16 out of the 20 people surveyed indicated that they would come to receive services from the Ephesus Seventh-day Adventist Church. 14 of those individuals said they would recommend a friend or family member, etc. to receive a service they were satisfied with. Furthermore, the same number of people said they would volunteer to provide services that they were satisfied with.

Moving forward, the survey revealed that young adult population is the group that had the greatest need in Central Harlem community. Additionally, Group 2 indicated that services that would benefit this group would either be health and fitness services and financial literacy. In the case of the former, Group 2 indicates that the Ephesus Seventh-day Adventist Church has a thriving health and temperance ministry which possesses the components of an annual health fair and a weekly spin class. Therefore, all the church will have to do in this area is to contextualize their services to meet the needs of this population. Furthermore, they indicated

that more research will be needed, that this study does not permit, to identify the specific need of this group in order to minister to them both effectively and appropriately.

In the case of the latter, they expressed that this individual development initiative must be targeted to the Latinx and overwhelmingly African American population of Central Harlem. If done so effectively, they believe it would help them to make improved decisions with their finances and help them to invest their wealth in the future of their lives and community. They propose that the means of doing this is through the development of a series of financial literacy workshops on the days pointed out by the surveys. In this proposal, both Bartholomew and Hemmingway suggest utilizing the expertise and experience of financial professionals within the church and the leadership of those in both the stewardship and treasury departments. In addition, they believed that this initiative would also create an opportunity for the church to collaborate with financial professionals in the community to lead out in these workshops that will help the young adults of Central Harlem learn the importance of consulting Christ in their financial decisions.

When Group 2 reached out to both the current stewardship director and the treasurer they learned that a ministry of this kind previously existed but was unable to determine what caused it to stop. They learned that the only thing that they would have to do is restart this initiative and incorporate the best time indicated by the survey and seek to solicit the help of some of the financial professionals in the community which will move the church from being a church in the community to a church that is part of the community.

### **Group 3**

#### **The Results of the Pre-Mentorship Survey**

Group 3 consisted of Amanda Walcott (Mentor), a pediatrician, and Ashley Harding (Mentee), an unemployed, first year college student. The results of their Pre-Mentorship Surveys conveyed the following. The highest level of education completed by Walcott was graduate while for Harding it was high school. When questioned about whether they believed that their academic training would help them in this study Walcott indicated that she was not sure while her mentee said it would.

When asked about involvement in a mentoring relationship both responded yes. The difference lied in the amount of time that both spent in the mentoring relationship. Walcott indicated that she was involved in that kind of relationship for a period of between 1-5 years while Harding spent 1-11 months in it. In rating their experience as either a mentor or mentee Walcott expressed that she had a good experience while Harding described her experience as poor.

Regarding leadership positions, Walcott conveyed that she was an elder that is specifically tasked with the responsibility of overseeing the operation of children's ministries at the Ephesus Seventh-day Adventist Church. Furthermore, she expressed that she was trained to occupy the position she currently occupies. Her mentee, on the other hand, pointed out that she did not hold a leadership position. However, she indicated that she was interested in volunteering in any of the church ministries where she could provide assistance.

The members of Group 3 expressed obvious differences in the area of the church's relationship with the community. Walcott's results revealed that the relationship between the

church and the community was average while Harding expressed it was good. This was followed by both participants providing the same answers that they gave to the previous question in the area of community engagement.

In the area of church ministries, both express differences of opinion as it relates to the ministries of the Ephesus Church being informed by the people who live in the community. Walcott indicated no while Harding expressed yes. Interestingly enough, Harding expressed that the ministries of the Ephesus Seventh-day Adventist church are not designed to meet the needs of the community. It appears that there is either a contradiction in her response or a misunderstanding of the question. Regarding Walcott's response she agreed that the ministries were not designed to meet the needs of the community and just satisfy denominational requirements. Additionally, both agree that the ministries of the Ephesus Church do not provide relevant responses to issues that the church's community has to face. In their opinion of the relevance of the church's ministries Walcott indicated that the church's ministries were average while Harding provided an answer of very relevant.

Both expressed the desire to make a difference in the community that the church is called to serve. However, they both feel like their ideas are sometimes rejected/criticized by church leadership which sometimes leads to discouragement about presenting new ideas as a means of engaging the community. Moreover, they both enjoy working on collaborative projects and believe that mentorships can be used to design relevant responses to community issues.

### **The Results of the Pre-Mentorship Follow Up Questionnaire**

The results of this questionnaire reveal that both participants from Group 3 have never performed a community needs assessment. Neither are they aware if the church has performed a

community needs assessment, but they both agree that it may highly improbable because there is a failure on the part of the church to assess any form of ministry that they are engaged in or involved in. Additionally, they believe that even if the Ephesus Church did perform an assessment of the community it would be difficult for them to alter their approach to ministry because they are more interested in maintaining their traditions. This, they expressed, gives younger members of the church the impression that the possibility of progress is often sacrificed on the altar of Ephesus' legacy.

Further elaborating on the legacy of Ephesus, the participants of Group 3 also expressed uncertainty about the church's ability to establish sustainable, ongoing ministry because they felt as if the church utilizes its resources to fund initiatives that are church centered as opposed to community centered. This, they believe, will result in the church's failure to possibly establish deeper relationships with the members of the community. In order to prevent that from occurring, they agreed that the church must take more of a vested interest in becoming more aware of issues affecting the community and actively become involved in community affairs that do not contradict the theological values of the church.

There were minor differences that arose from the results of Walcott and Harding, but they do not believe that it would prevent them from working together. They did not elaborate on their differences of opinion, but they did express that they were willing to objectively utilize the facts they acquired from the community assessment survey to construct a proposal to address an issue in the community. Also, they expressed a willingness to replicate this model if it would move the mission of the church forward and strengthen the relationship between the church and the community.



## **The Results of the Community Assessment Survey**

The members of Group 3 conducted their research at a Greater Harlem Coalition meeting that took place at a Baptist Church a few blocks away from the Ephesus Seventh-day Adventist Church. The results of the Community Assessment Survey revealed that all 20 of the individuals who were surveyed are aware of the church's location. Of the 20 people that were surveyed, only 5 people expressed that they were aware of the church's community service presence, while only 3 of them expressed awareness of the services that the Ephesus Church offered.

The Community Assessment Data Input Sheet of Group 3 conveyed that 13 of people surveyed expressed ever seeing any form of advertising from the Ephesus Church. The members of this mentoring group did not include the forms viewed by those surveyed. They also failed to list the days and times that would be the most convenient for those surveyed to receive services from the Ephesus Seventh-day Adventist Church. Furthermore, they indicated that 15 people expressed an interest in receiving services from the Ephesus church and 15 of them said they would recommend a friend, family member, etc. to receive services they were satisfied with. 20 of them said they would be willing to volunteer to provide services they were satisfied with.

Moving forward, those surveyed identified that the teenage and elderly population were the groups that needed the most attention at this time. In this area, they failed to provide a comparative breakdown to support their findings. However, they did indicate that there was a unanimous expression of those who did the survey for all community entities to engage in the work of getting petitions signed to prevent a local hospital from erecting another drug rehabilitation in the Central Harlem community and placing it in a neighborhood that lacks a drug rehabilitation center.

This kind of social ministry is identified as structural change because it seeks to address an unfair system within the community because Harlem has its fair share of drug rehabilitation centers. Therefore, Group 3 proposed organizing the youth and young adults of the Ephesus Church to enter the community and acquire one hundred signatures to prevent the local hospital from erecting another facility that would endanger both the teenage and elderly populations in the community.

The resources needed to engage in this initiative are the petitions which Walcott and Harding received from the leaders of the Greater Harlem Coalition prior to leaving the meeting. Next, they would need to get teens and young adults who are willing to engage in this form of outreach to by going to [ephesus.org](http://ephesus.org), clicking on the contact tab, and signing up to volunteer. As a result, all they would need to sign up is a device with internet access to sign up. Other resources needed are clip boards and pens. This activity would take place between the hours of 11 AM-1 PM because youth and young adults do not need to get board approval to engage in any outreach activity due to an action taken at a previous meeting. The goal is to collaborate with the external community entities to prevent Central Harlem from being overrun by drug rehabilitation centers that bring numerous drug abusers into the community and endanger constituents of the community.

## **Group 4**

### **The Results of the Pre-Mentorship Survey**

Group 4 consisted of Dallas Chisholm (mentor), a banker, and Kevin Taylor (mentee), who works for a delivery service. The highest level of education completed by Chisolm is graduate studies while Taylor has received a high school diploma. When questioned if they feel as if the skills that they have acquired in their academic training would be an asset to them in this study both provided different answers. Chisolm responded in the affirmative while Taylor was unsure.

As they transitioned into the area dealing with one's experience in a mentoring relationship both responded in the affirmative. The difference lies in the amount of time that both have spent in this kind of relationship. Chisolm conveys that he has spent between 1-5 years in a mentoring relationship while Taylor has spent 1-11 months in one. Both expressed that they had a positive experience while in the mentoring relationship. In this category they both responded that it was good.

Both currently occupy the position of Elder at the Ephesus Seventh-day Adventist Church. When asked if they were trained to occupy the position, they currently hold, both provided a different response. Chisholm responded that he had training while Taylor expressed that he had not.

Another area where an obvious difference of opinion was expressed was in the area of community relations. When asked: "How would you describe the relationship between the Ephesus Seventh-day Adventist Church and the community?" Chisolm responded that the relationship was good while Taylor responded that there is no relationship between both entities.

Additionally, when asked: “How would you describe the attempts of the Ephesus Church to engage their community?” Chisolm, again, responded that the attempts were good while Taylor, on the other hand, disagreed by responding that the attempts were average. Again, when asked: “Are ministries of the Ephesus Church informed by the people who live in the community?” Chisolm also responded yes to this question while Taylor said, no. They also disagreed when asked: “If the ministries of the Ephesus Church are informed by the members of the community?” In response to this, Chisholm said “yes” while Taylor said “no.” Furthermore, both disagreed on the relevance of church ministries and the responses those ministries provide to community issues.

Even though there are a number of differences between the members of Group 4 concerning community relations, both agree that they want to make a difference. Sometimes, according to Chisholm and Taylor, their ideas are sometimes rejected/criticized by church leadership, but this does not affect their ability to present new ideas about community engagement to the local church board. The evidence in their survey that they do not feel discouraged about sharing their ideas with them. Moreover, both expressed that they enjoy collaborating on projects and believe that mentorships can be used to design relevant responses to community issues.

### **The Results of the Pre-Mentorship Follow Up Questionnaire**

Group 4’s Pre-Mentorship Follow Up Questionnaire revealed the generational differences that exist between Chisholm and Taylor. Though these differences are present, both agree that they can maintain objectivity as they work toward analyzing the data in order to construct a proposal. In their results, both addressed the fact that Chisholm has experience performing community needs assessment with the church while Taylor never engaged in this type of activity.

In response to this, they express that it creates a great opportunity to engage in teamwork, learn from each other and see how their differences will help to shape the response they will construct.

The major area of disagreement between the members of this mentoring group was in the area of community relations. Chisolm listed some of the programs that take place, which were previously listed in chapter 1, but Taylor makes it a point to indicate that even though the church is involved in providing a few services for the community it does not mean that the Ephesus Church has a relationship with them. Furthermore, he adds that the church's program-based approach to ministry fails to lead to personal transformation. What this conveys is that both agree that activities are taking place on the premises for the community, but where there is a difference of perspective is what is accomplished at the end of an event, program, special day, or activity. Here, Taylor emphasizes the need to transition to a people-oriented approach to ministry, which both agree, can begin to take place when church leadership begins to evaluate the results of any initiative that takes place.

The evidence revealed that even though there are apparent differences they were reconciled by the ability of both to listen to one another and understand each other's perspective. Also, their results reveal that they were able to reconcile their differences by finding an area of improvement which they both can agree on and see the need to work toward accomplishing a common objective. Above all, this project will provide them with the opportunity to take the first step toward implementing a critical approach that can be utilized to transform the lives of the people they encounter and the church's current approach to urban ministry.

## **The Results of the Community Assessment Survey**

Group 4 distributed their surveys in front of 253 West 125<sup>th</sup> Street which is the location of the Apollo Theater. Out of the 20 people who took the survey, all of them indicated that they knew where the Ephesus Seventh-day Adventist Church is located. Though all the people surveyed knew where the Ephesus Church is, only 7 people were aware of their community service presence and 3 knew of the services they offer.

In the area of advertisement, only 10 indicated that they saw any form of advertisement. Unfortunately, the members of Group 4 did not indicate which form of advertisement that was. When asked which day and time of the week was most convenient for the those surveyed to receive services, the Community Assessment Survey Data Input Sheet of Group 4 revealed that Tuesday evenings would be the best time for them. Again, this group just provided a response without providing data that indicated what the other choices were.

Next, out of the 20 people surveyed 12 said they would consider receiving services from the Ephesus Church. The remaining 8 indicated they would like to learn more about the services rendered at the Ephesus Church. If satisfied with the services rendered from the church, all 20 said they would recommend a friend, family member, etc. to receive that same service. Also, all 20 expressed an interest in volunteering to help others receive the service they were satisfied with.

Transitioning into the next aspect of the Community Assessment Data Input Sheet, Group 4 indicated that those surveyed expressed that the young adult population is the group that needs the most attention at this time. In this instance they indicated that the teenagers and the adult population came in behind the young adults. By providing this information, depending upon the

resources that the church possesses, in relation to what the evidence from the analyzed data reveals, this group may be able to design an alternative to address one of the other populations if they are unable to respond to the need of the primary group.

In the final aspect of this assessment, Group 4's data analysis revealed that the service that would be most beneficial to the young adult population was either educational and health and fitness services. The Data Input Sheet of this mentoring group revealed that both Chisholm and Taylor agreed to merge these two concepts since the Ephesus Seventh-day Adventist Church already has a spin class that takes place on Sunday mornings. When they questioned the leader about the class, they learned that this is a ministry that was solely attended by members of the Ephesus Church and has never been marketed to the constituents of the community. Furthermore, their data reveals that they would need to have a conversation with the leader of the spin class to move the class to the day identified in the survey or to create a variation of it that meets on Tuesday evenings.

They further highlighted that the Ephesus Church has a group of qualified health professionals that may be able to assist by providing information that would help others reach their personalized fitness goals. In order to incorporate this element, they suggest that when members of the community sign up to be a part of the program that they indicate what their fitness goals are and if they would like to consult with a professional who can give them ongoing advice as they work toward those goals. They expressed that these consultations would take place over the course of once a month for three months then they would be referred to a professional outside of the church. As a result, they realized that they would have to develop partnerships with external entities who may be able to provide specific services at a discounted

price if the health care professionals were not able to maintain contact with those who come to receive this service from the Ephesus Church.

## **Group 5**

### **The Results of the Pre-Mentorship Survey**

The analysis of Group 5's results conveyed the following. This mentoring group consisted of William Geist (Mentor) and Elliot Ziggler (Mentee). Geist works in the social services sector while Ziggler is currently unemployed.

Regarding academic training, Ziggler has attained a higher academic degree than Geist. He holds a master's degree while his mentor, for this project, has a high school diploma. Furthermore, both possess a difference of opinion as to the possibility of their academic training helping them to achieve the objective of this project. Geist indicates that he believes that it will while Ziggler communicates uncertainty.

Both participants of Group 5 have been in mentoring relationships before. In the evaluation of their experience, both indicate that they had a good experience. However, the difference lies in the amount of time spent in that kind of relationship. The results of Geist reveal that he spent between 1-5 years in a mentoring relationship. Ziggler, on the other hand, conveys being in a mentoring relationship between 1-11 months.

Currently, both participants, according to their Pre-Mentorship Survey, occupy positions of leadership at the Ephesus Seventh-day Adventist Church. Geist is the director of social services while Ziggler serves as a church elder. In terms of preparation, both express being trained to occupy the position they currently hold.



When questioned about the quality of the relationship between the Ephesus Church and the community, both Geist and Zoundi agree that the relationship between both parties are average. This was the same answer that they provided in response to the church's attempts to engage the community. Where the difference of opinion arose was in regard to the ministries of the Ephesus Church being informed by the constituents of the community. Geist believes that the ministries of the Ephesus Church are informed by the needs of the community while Ziggler expresses uncertainty in this area.

Again, when the members of Group 5 were asked: "If the ministries of the Ephesus Seventh-day Adventist are designed to meet the needs of the community or do they just meet denominational standards?" both supplied different answers. Geist responded "no" while Ziggler replied, "I'm not sure." Ziggler also expressed uncertainty about the ministries of the Ephesus Church providing relevant responses to community issues while his mentor said, "no." Moreover, in their evaluation of the relevance of the church's ministry both agree that the ministries measure up as average.

Moving forward, both indicate that they are interested in making a difference in the community where Ephesus is located. However, Geist feels that his ideas are sometimes rejected or criticized while Ziggler expresses a different opinion. When asked: "Do you feel like all your ideas are rejected/criticized by church leadership?" Ziggler responded: "no." Additionally, regarding the presentation of new ideas to church leadership, both again express a difference of opinion. Though Geist feels as though his ideas are often rejected/criticized, he is not discouraged about presenting new ideas to church leadership. Ziggler, nonetheless, expresses that he is sometimes discouraged when he has new ideas to present to church leadership.

Regarding collaborative projects, both express that they enjoy working in groups. Additionally, both agree that believe that mentorships can be used to design relevant responses to community issues. The responses of both participants further indicate that both Geist and Ziggler have never participated in community needs assessment. Neither are they aware if the Ephesus Seventh-day Adventist Church has ever performed one. Therefore, it will be interesting to see what they uncover as they engage in the process together.

### **The Result of the Pre-Mentorship Follow Up Questionnaire**

The Pre-Mentorship Follow Up Questionnaire revealed that they agreed upon the church actively taking steps toward improving their current approach to engaging the community. Both expressed that the church is currently involved in servicing a small population within the Central Harlem community through the means of clothes distribution and other unspecified needs that fall under the category of social services. Though this addresses a real need in the community both express that it does not lead to underprivileged populations in the community experiencing transformation. The rationale behind that, according to both Geist and Ziggler, is the failure of the church to evaluate these initiatives after they have taken place. They further expressed that when this starts happening the Ephesus Church will begin to see a resurgence in both church attendance and a significant increase in church membership.

Moving forward, both agree that Ephesus is a program-oriented church. However, the members of this mentoring group disagree on current methodology utilized by Ephesus to accomplish its objectives. In order to clarify the meaning of that Geist states: “The church needs new training on discipleship and soul winning for the next decade in order to effectively evangelize the millennial generation, generation z, etc.” On the contrary, Ziggler expressed the need to fine tune the church’s approach in the areas of new member assimilation and the means

whereby one interacts with guests who attend the church. The responses indicate that Geist is looking into the future while Ziggler is focused on the way that church interacts with others in the moment. Though both are vitally important and essentially go hand in hand, no steps were taken to reconcile these differences of opinions according to the responses they provided in this portion of the project. The only way to evaluate if these differences have an impact on their ability to work together is to see how it affects their ability to collectively produce a response to answers provided in the surveys they distribute and collect.

Furthermore, they do not believe that their differences will hinder them from actively developing a solution together. Both agree that despite their differences the data will guide their course of action in the development of a response and help them to maintain their objectivity as they work together. However, they express, difficulty may arise in the methodology that is used to construct a proposal to address the needs of the community at this present time but it is unlikely that it will hinder them from learning from one another. In fact, Geist states: “Working with him (Ziggler) I believe that I can learn what youth from within both the millennial and generation z cohorts need for Christ to be relevant in their lives.” He goes on to state: “I welcome the time where I can give the youth my seat and allow them to express Christ’s method for doing ministry in their own way.”

### **The Results of the Community Assessment Survey**

According to the members of Group 5, 20 people responded to the questions asked in the Community Assessment Survey. Out of the 20 people who participated in the survey, 9 are aware of the services that the Ephesus Seventh-day Adventist Church offers. Regarding the community service presence of the church, 8 of those who did the survey acknowledge the community service presence of Ephesus.

When asked “How many of the participants who participated in the survey have seen any form of advertisement from the Ephesus Church?” 14 out of the 20 participants indicated they had. However, like some of the other groups there was a failure to provide an analytical breakdown of the types of advertising though the survey sought to assess the different mediums that would help to bring attention to the church and the activities they are having. Some examples include, television, social media, etc.

Concerning which days were most convenient for those surveyed to receive services Group 5 provided the following breakdown: Sunday-9; Monday-3; Tuesday-3; Wednesday-5; Thursday-3; Friday-0; and Saturday-3. Moreover, regarding what time of day would be the most convenient for those surveyed to receive services from the Ephesus Church, 7 indicated morning, 4 indicated afternoons, 5 indicated evening, and 2 indicated night. According to their findings, the data reveals that Sunday Evening is the most convenient time to receive services from the Ephesus Church. Therefore, in the construction of their proposal, the response that Group 5 develops would have to take place during that time in order to ensure that the needs of the community are met at a time that is convenient for them.

Next, 12 out of the 20 people said that they would receive services from the Ephesus Church. Along with that, 15 of the people surveyed said they would recommend a friend, family member, etc. to receive services from the Ephesus Church that they were satisfied with. Additionally, the same amount of people expressed a willingness to volunteer to provide services that they were satisfied with. What this conveys is that there is the potential to create collaboration between the church and the community in initiatives that seek to address concerns that both entities agree on.

In seeking to determine who the target audience would be for their proposed response from the data they received, they disclosed that 9 people indicated the young adult population. The findings in their Community Assessment Survey Data Input Sheet did not include the other categories indicated in the survey. They also indicated that 12 people agreed that this population needed educational services. In this area, they also failed to include their findings about the other populations. However, they indicated that this individual development initiative as it would seek to enhance the intellectual capacity of the young adult population.

As a result, the members of this mentoring group proposed the creation of a café that would open between the hours of 2-6 P.M on Sundays. Therein, young adults between the ages of 18-35 would have access to free beverages (both hot and cold), assorted pastries, and wi-fi. The goal of creating this environment, according to both Geist and Ziggler, is to attract the unchurched through specialized courses in financial literacy, health and wellness, etc. and provide an outlet for healthy recreational activities as means of building a relationship with this population before attempting to evangelize them. Secondly, this will act like a bridge to invite this group to become involved in outreach initiatives sponsored by the church for the purpose of developing collaborations between the church and the community in events such as the Ephesus Church's community thanksgiving dinner, providing breakfast for the underprivileged Christmas morning, etc.

Currently, according to the members of Group 5, they have identified professionals who work in both the health and wellness field and the banking industry who would be willing to facilitate weekly workshops that would engage this population. The resources that they lack, according to their proposal, is the bandwidth to provide the wi-fi needed to offer this aspect of the service. In order to acquire it, they indicated the need to include the help of the information

technology department of the Ephesus Church to assist them in acquiring this resource. By doing so this would incorporate the help of church leadership who can process the request to the church board in the appropriate manner. As a result, this in turn, transitions from being a Group 5 initiative to an Ephesus Church initiative that allows the entire church board to participate in the overall growth and development of this ministry.

Another element that they indicated that they would like to implement in the execution of this plan is the opportunity for the church to provide tablets/laptops (that would only be loaned to their guests during workshop sessions) to enhance the learning experience as these workshops take place. Currently, the church does not have these resources. Therefore, they propose developing a grant writing team to seek out grants and apply for them in order to acquire this resource. This, they said, would require them to seek out individuals within the congregation who have grant writing skills to employ those skills to help the church meet the requirements for attaining the grant so that they could provide this service. The other option put forth was to develop a GoFundMe account to acquire the funds to implement this component of the ministry.

## **Group 6**

### **The Results of the Pre-Mentorship Survey**

The participants of Mentoring Group 6 were Catrina Waters (mentor) and Wendy Archer (mentee). Waters, a financial services/banking professional, holds a master's degree and expresses uncertainty as it pertains to her academic training being helpful throughout the course of this exercise. Archer, on the other hand, has acquired an undergraduate degree and believes that her academic training will help her in this study. She is currently unemployed.

Both participants indicated that prior to becoming involved in this study they were involved in mentoring relationships. The adjective that they both used to describe their experience was excellent but where their response differed was in the amount of time that these two spent in these relationships. Waters articulated that she spent between 6-10 years in this kind of relationship while her mentee indicated that she had been in this kind of relationship for a period of between 1-5 years.

Though both attend the Ephesus Seventh-day Adventist Church only Waters occupies a position of leadership there. She serves the Ephesus Church as both the Finance Chair and a local church elder. She builds on this by indicating that she was not trained to serve in the positions she occupies. However, though the question does not ask for an explanation she supplies one, by stating: “her corporate experience and exposure at other churches have helped to refine my leadership at Ephesus.”

When asked about the quality of the relationship between the community and the Ephesus Church, both members of this mentoring group supplied a response of average. Furthermore, this same response carried over into the next question when both participants were asked to describe the attempts of the Ephesus Church to engage the community.

Regarding whether the ministries of Ephesus Seventh-day Adventist Church were informed by the community, Waters responded yes. Waters further expressed that the ministries of the Ephesus Church are indeed designed to meet the needs of the community and that they do provide relevant responses to the issues in the community. Regarding the latter, again, though not necessary, she states: “that the ministries relevantly respond mostly to the needs of one aspect of the community – the less fortunate. We have not found a relevant approach to include the needs of a gentrifying community.” When Archer was asked these same questions, she

expressed uncertainty. Moreover, both Waters and Archer indicated that the relevance of the ministries of the Ephesus Church were average.

Next, when asked if they were interested in making a difference where the Ephesus Church is located, both members of Group 5 said yes. Another area where both participants demonstrated agreement was when asked about expressing their ideas to church leadership. Both indicated that they do not feel like all their ideas are rejected/criticized by church leadership. Waters further supplied that the word “all” was the differentiator for her which implies, though not stated, that she feels her ideas are sometimes rejected/criticized. This then led them to both express that they are not discouraged about sharing new ideas concerning community engagement to church leadership. A concern that emerged out of this for Waters was the likelihood of implementation.

### **The Results of the Pre-Mentorship Follow Up Questionnaire**

Both Waters and Archer express being in favor of working on projects that put them in a position to collaborate. The reason for indicating such was on account of their belief in much being accomplished through a diversity of perspectives. They went on to state Proverbs 11:14, which states: “Where there is no guidance, a people falls, but in an abundance of counselors there is safety.” As a result, they believe that mentoring groups can be used to design relevant responses to issues in the community and may potentially be the answer to helping them make a difference. They further express that if it is, they would be willing to replicate this model to help other make a difference in the church’s community. Though not expressed by them, their response implies the potential for this model to promote continuity in ministry at the Ephesus Church, which would cause leaders from future generations to arise and make a difference in unique and relevant ways.



Their results further show very little to no disagreements. Archer indicates that in the areas where there were disagreements that they stemmed from her limited historical knowledge/exposure of the church. Furthermore, she indicated that reconciliation emerged out of Waters' ability to supply information/ context about the church's history to address her ignorance. This is an issue that did not arise among any other group but demonstrates that progress toward achieving a goal can be made if one is willing to receive clarification about a point that they are either ignorant about or fully aware of.

Despite this minor point of contention, both express that it will not hinder their ability to work together because they both agree that they can indeed learn from each other. In fact, they both go on to say that they believe that they can learn from each. On this note, Archer writes: "I could learn from Waters based on her longer exposure to Ephesus and its history and operations." What this conveys is that Archer is willing to allow the experience of her mentor guide her in the process of constructing a proposal. This is important because as the proposal makes its way to the appropriate channels (from the mentoring relationship to the local church board) it can be packaged to address the needs of a group who has the power to take an action to move it to the next level (the local church in business session) for implementation.

### **The Results of the Community Assessment Survey**

Both Waters and Archer indicated that they have performed a needs assessment of the community. This positioned them both to know what to expect as they engaged in this aspect of the project in terms of distributing surveys and having them returned to them. They surveyed 20 people and 14 of those people indicated that they were aware of the location of the Ephesus Seventh-day Church. 9 expressed being aware of the church's services and 6 said they knew about the church's community service presence.

Regarding advertisement, 8 out of the 20 people surveyed expressed seeing any form of advertising. The findings of Waters and Archer did not include the forms of advertisement seen by those surveyed. The omitted information could have been possibly used in the construction of a future church event/activity to determine the best way to attract the community and bring them into an awareness of what is taking place at the Ephesus Church.

When asked which days of the week and time of day were convenient for those surveyed to receive services from the Ephesus Church the days that were selected the most were Saturday and Sunday. Both days were selected by 14 people. Friday followed with 4 people then Monday with 2 while Tuesday, Wednesday, and Thursday were selected by 1 person. Furthermore, their findings did not include what time of day was most convenient for those surveyed. This omission possibly prevents them from intentionally structuring a service at a time where the church could receive the best attendance from the community.

9 out of the 20 people surveyed indicated that they would consider receiving services from the Ephesus Seventh-day Adventist Church. 15 of those people indicated that if they were satisfied, they would recommend a friend, family member, etc. to receive those same services. Moreover, 13 of those people said that if they were satisfied with the service, they received from the Ephesus Church they would be willing to volunteer to provide those same services to the community.

Moving forward, the group that was identified from having the greatest need in the Central Harlem community from Group 5's findings were the young adult population. The surveys further revealed that individual development initiatives would benefit this group the most. Some of the ideas presented in their findings include financial literacy services,

relationship enhancement services, and mental health services even though it was not listed as an option. This gave rise to the following idea, as stated exactly by Waters and Archer:

The church should implement a Community Service Day. For sake of simplicity: Ephesus Community Tuesday. Every Tuesday there is a day of Community Programming designed to meet the needs of the members of the community. During the day 10am-3pm, there is an elder care day program. Activities include arts and crafts, exercise, watching a movie, basic education about wills/finance. During the afternoon, there should be an afterschool program dedicated to children and teenagers. This program will assist with Homework and could possibly include other activities such as music – learning to play and instrument or community choir. There can also be additional activities base on interest (cooking, computer programming, career discussions, etc.). In the evening, activities are catered to working adults. There will be workshops on Financial Literacy, Health and Fitness, GED Training and other topics of relevance. Church members can participate through volunteering their specific skill or talent. We can also request community involvement through volunteers or instructors. Once per quarter, there should be a Community Tuesday Celebration Day during the Sabbath Service to show case all that has been done for the quarter and have a graduation ceremony for those that graduated from the workshop programs.

## **Chapter 5**

### **The Conclusion**

The evidence presented in the previous chapter conveys that it is possible for intergenerational mentorships to produce relevant responses to community issues. After analyzing the results from the Mentor and Mentee Collaboration Assessment and the Closing Interview documents, it became evident that each participant went into this experience with their own preconceived notions that they believed had the potential to prevent possibly implementing a solution that would respond to the needs of the community. Moreover, what they all expressed, in their own unique way, is that the data they acquired from the Community Needs Assessment helped to dissolve what they assumed would be the best method and response for addressing the concerns of the community.

Regarding methodology, surprisingly, no contention concerning the best way to address the concerns of the community arose from any of the participants that made up the six groups involved in this project. In fact, all the groups, but specifically Geist and Ziggler, indicated that this portion of the project provided the space for each participant to learn from each other as they discussed different ways to construct their relevant response to the issue they discovered as a result of analyzing the data. Furthermore, the conclusion that can be drawn from examining this aspect of the project is that healthy mentorships can provide a safe space where discussion, learning, and growth can take place between a mentor and mentee.

What is yet to be assessed, is the impact that each proposal constructed by these groups would have on the bodies within the local church that possess the authority to make enabling actions for implementation of these proposals to take place. What that means, in terms of a

future research question is, “How will an intergenerational presentation that provides a platform for both members of a mentoring group impact the action taken by both the local church board and the local church in business session?”

Additionally, all the participants concurred in their closing interview that collaboration between the Ephesus Church and the Central Harlem community contains the potential to shift the paradigm in terms forming relationships between both entities. Building on this notion Waters, from Group 6, indicated in her closing interview, “that if the Ephesus Church further probed the possibility of creating opportunities for collaboration to take place between the Ephesus Seventh-day Adventist Church and the community through volunteering, it may generate a response that reshapes the church’s current approach to evangelism.”

The question that further emerges in response to this thought is, “How would collaborations through volunteer opportunities evangelistically affect the Ephesus Seventh-day Adventist Church?” Though the response to this question would possibly yield some profound answers, this body of work does not provide the room to further examine the potential of this undertaking. Perhaps, at a later date, another researcher can embark on this quest.

Furthermore, what this study proves is that mentoring relationships, independently of themselves, can be used to formulate ideas to begin the process toward establishing a concept that can be used to provide a relevant response to a community issue within the vicinity of the Ephesus Seventh-day Adventist Church. What the implementation of this model further revealed, is that depending on the type of response yielded from the needs assessment of the community other bodies within the local church government must be consulted in order to take steps toward adopting the proposal into the Ephesus Church’s catalogue of actively functioning ministries and services. So, what that means is that in some cases some

ideas must be processed through the proper channels in order for the work to commence while in others it can just start. For example, Group 3's proposal to involve members of church to get petitions signed to prevent the establishment of another drug rehabilitation center in Harlem does not require an action of the board because a previous action was taken by them that permits this form of outreach to take place. On the other hand, though Group 1's proposal of a SAT program mirrors a ministry that previously took place at the Ephesus Church, the proposal must be presented to the local church board and the church in business session for both approval and implementation because it is a ministry that must be reestablished.

It was on this note, that several of the participants, particularly from the millennial cohort and two of the mentors (Saxon and Geist) expressed frustration toward this reality. Some even went as far to say that this is what keeps many of the young adults, who at one point, attended the Ephesus Seventh-day Adventist Church away from it. Furthermore, what many of them, with the exception of Archer, included was that they believed that the church and church leadership maintain this attitude in an effort to keep cherished church traditions not realizing the impact that it is having on this population. What this may mean is that both church leadership and the church in business session may have to think about a way of affirming this population when rejecting an idea put forth by them. As previously stated, what may help to address this condition is the use of future mentoring relationships to propose new ideas where both members of this group present these proposals together.

Moving forward, all the participants within each mentoring group indicated they would reproduce this model. All the participants expressed that they believe that this approach provides a chance to both repair intergenerational relationships and provide an opportunity for members of different generational cohorts to collaborate toward accomplishing the mission of Christ

together. However, though no group complained about the mentee and mentor interaction there was one point of contention expressed by the members of Group 2.

The difficulty expressed by Bartholomew regarding her mentee was her failure to respond to various forms of communication to complete the Community Assessment Data Input Sheet. What this conveys is that the issue expressed by Bartholomew was a personal issue as opposed to a problem with the model itself. The relevance of this concern reveals that the inability of Hemmingway to respond to her mentor's attempts to communicate prevented progress toward accomplishing this objective. Furthermore, what this example communicates is that the inability of either participant, mentor or mentee, to use any vehicle of communication to communicate or respond puts both members of the mentoring group in a position to fail to complete any objective associated with this model. For this to work, it will require the commitment and cooperation from both members of the collaborative group from the beginning to the end of this process.

Another finding that contributed to the success of this study were the connections made between members of some of the mentoring groups and other members of church leadership. In the case of Groups 1 and 4, they both had to consult leaders of ministries to determine if resources were available in the construction of their proposal and understanding the inner workings of previously functioning ministries. This also, regarding Group 1, provided them to gain historic insight into church ministries that were currently successful and are no longer functioning. When asked about the impact that this experience had on them as them, all the participants from these groups agreed that it helped to provide insight about the church that they did not know about and that it enhanced their ability to internally broaden their network as they sought resources to achieve their objectives.

In some cases, some of the groups realized that they did not have to establish new ministries. The information that they acquired from the Community Input Data Sheet caused them to arrive at inquiries which led them to build on the work that some of the ministries at the Ephesus Church are already doing. As a result, the evidence reveals that some of the needs that the community currently can be addressed by the Ephesus Seventh-day Adventist Church at this time. All that needs to be done in order to do so is add some of the components brought out in the analysis of the data.

In conclusion, this project revealed that mentorships can provide relevant responses to community issues. Secondly, in some cases, these mentorships can only be used to start the conversation about addressing issues in the community. This determination must be made under the following circumstances:

1. The ministry already exists, and adjustments need to be made to alter the way it currently operates (for example, changing the day that the ministry provides services),
2. The ministry needs to be reestablished because it is no longer functioning,  
or
3. A new ministry needs to be established to address the needs of the community.

Thirdly, mentorships create the potential for millennials to build relationships with other church leaders depending upon the needs that are uncovered in the need's assessment of the community. The benefit of this is that it provides the mentoring group with access to resources which they do not have access to outside of the ministry's network. Also, the relationship that



has been established between the mentoring group and the church leader provides them with more human resources to aid in what needs to be done to successfully address the needs of the community because the ministry leader is a part of a team. Fourth, mentoring groups give rise for the opportunity to establish relationships with the community and its leaders through the creation of volunteer opportunities because it opens a pathway that allow collaboration to take place between the Ephesus Church and the Central Harlem Community. Finally, mentorships create channels for continuity in ministry, especially amongst intergenerational populations, when both groups are willing to value the contributions of one another and realize that the input of each party is valuable for making progress toward accomplishing the mission of Christ, which involves expanding the kingdom of God in urban communities.

## Appendixes

### Pre-Mentorship Survey

The Pre-Mentorship Survey is designed to give the researcher an understanding of each participant's experience in mentoring relationships. The results will later be used to facilitate a discussion between the members of each group (mentor and mentee) as a means of cultivating a relationship between all the parties involved in the group.

**Instructions:** Read the following questions and place a check in the box that corresponds with the appropriate answer.

1. What is your name?  
\_\_\_\_\_
2. What is your highest level of completed education?
  - High School
  - Undergraduate
  - Graduate
  - Postgraduate
  - N/A
3. What role will you play in this study?
  - Mentor
  - Mentee
4. Do you think that the skills you acquired during your academic training will help you in this study?
  - Yes
  - No
  - I'm not sure
5. Are you employed?
  - Yes (Please specify what industry you are in): \_\_\_\_\_
  - No
6. Have you been in a mentoring relationship before?
  - Yes
  - No
7. What was the duration of the mentoring relationship that you were in?
  - 1-11months
  - 1-5 years

- 6-10 years
- 11+ years
- N/A

8. How would you describe your previous experience as a mentor/mentee?

- Excellent
- Good
- Average
- Poor
- N/A

9. Do you currently hold a leadership position at the Ephesus Seventh-day Adventist Church?

- Yes (Please specify the position you currently serve in):

- \_\_\_\_\_
- No

10. Were you trained to occupy the leadership position you said you held in question 9?

- Yes
- No

11. How would you describe the Ephesus Church's relationship with the community they are located in?

- Excellent
- Good
- Average
- Poor
- No relationship

12. How would you describe the Ephesus Church's attempts to engage the community?

- Excellent
- Good
- Average
- Poor
- No attempt is made

13. Are the ministries of the Ephesus Church informed by the people who live in the community where the church is located?

- Yes
- No
- I'm not sure

14. Are the ministries of the Ephesus Church designed to meet the needs of the community or do they just satisfy denominational requirements?

- Yes
- No
- I'm not sure

15. Do the ministries of the Ephesus Church provide relevant responses to the issues in the community?

- Yes
- No
- I'm not sure

16. How relevant are the ministries of the Ephesus Church?

- Very Relevant
- Average
- Not Relevant
- I'm not sure

17. Are you interested in making a difference where the Ephesus Church is located?

- Yes
- No
- I'm not sure

18. Do you feel like all your ideas are rejected/criticized by church leadership?

- Yes
- No
- Sometimes
- I'm not sure

19. Are you discouraged by the idea of presenting new ideas about community engagement to church leadership?

- Yes
- No
- Sometimes
- I'm not sure

20. Do you enjoy working on collaborative projects?

- Yes
- No

- Sometimes
- I have never done it

21. Do you think that mentorships can be used to design relevant responses to community issues?

- Yes
- No
- I'm not sure

22. Have you performed a community assessment before?

- Yes
- No

23. Has the Ephesus Church ever performed a community needs assessment before?

- Yes
- No
- I'm not sure

24. Has the Ephesus Church ever evaluated the results of community engagement initiatives?

- Yes
- No
- Sometimes
- I'm not sure

25. Does the Ephesus Church possess the resources to create sustainable ministries that address the concerns of the community?

- Yes
- No
- I'm not sure

26. Do you think that the Ephesus Church is comfortable with adjusting some of their standard operating procedures to address the concerns of the community?

- Yes
- No
- I'm not sure

27. Does the Ephesus Church's current approach to urban ministry result in the formation of relationships between the church and the community?

- Yes
- No
- I'm not sure

28. Do the ministries of the Ephesus Church enable the underprivileged to escape their current situation?

- Yes
- No
- I'm not sure

29. How would you describe the Ephesus Church?

- A program-oriented church
- A people-oriented church

30. Do you believe that the Ephesus Church is concerned with the affairs of the community it's located in?

- Yes
- No
- I'm not sure

31. Are you interested in becoming abreast of the issues that are affecting the community where the Ephesus Church is located?

- Yes
- No
- I'm not sure

32. Would you be willing to replicate a model where the objective is to make informed decisions about addressing community issues?

- Yes
- No
- I'm not sure

## The Pre-Mentorship Survey Follow Up Questionnaire

The Pre-Mentorship Survey Follow Up Questionnaire is a tool that was designed for both the mentor and mentee to reflect on the conversation they had as a result of completing the Pre-Mentorship Survey and comparing responses.

**Instructions:** Both the mentor and mentee will carefully read the following questions and provide a detailed response in the space provide. In order to accurately assess the interaction between both parties, responses should be a minimum of one paragraph (3-5 sentences) when applicable.

1. What aspects of the Pre-Mentorship Survey did you and your mentor/mentee agree on?

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2. What aspects of the Pre-Mentorship Survey did you and your mentor/mentee disagree on?

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3. How did you and your mentor/mentee reconcile those differences?

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4. Will the differences that arise out of the Pre-Mentorship Survey affect your ability to work with your mentor/mentee? If so, how?

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5. Despite having differences, do you think that you can learn from your mentor/mentee? Explain why.

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## Community Assessment Survey

The following survey is a 20-question survey that is designed to assess the needs of community to help the Ephesus Seventh-day Adventist Church acquire an understanding of how they can serve the Harlem Community in both a relevant and effective manner. Your responses to this survey would remain anonymous and would be only used for research purposes.

**Instructions:** Read the following questions and place a check in the box that corresponds with the appropriate answer. Some questions require more than one response, but if it is required the question will specify.

1. What is your gender?
  - Male
  - Female
  - N/A
  - I do not wish to disclose my gender
  
2. What is your age?
  - 18-24
  - 25-30
  - 35 +
  - I do not wish to disclose my age.
  
3. What is your ethnicity?
  - White
  - Black or African American
  - Hispanic
  - Other
  - I do not wish to disclose my ethnicity.
  
4. What is the highest level of school you have completed?
  - High School
  - Undergraduate
  - Graduate
  - N/A
  - I do not wish to disclose this information.

5. What is your religion?
- Christian
  - Muslim
  - Buddhist
  - Hindu
  - Judaism
  - N/A
  - I do not wish to disclose my religion.
6. Have you ever heard of the Ephesus Seventh-day Adventist Church?
- Yes
  - No
  - Somewhat
  - I would like to learn more about it.
7. Do you know where the Ephesus Seventh-day Adventist Church is located?
- Yes
  - No
  - I think so
  - I would like to know where it's located.
8. Have you ever seen the Ephesus Seventh-day Adventist Church engaged in any kind of community service?
- Yes
  - No
  - I heard about it
  - Maybe they were, I just did not know it was them.
9. How would you describe the relationship between the Ephesus Seventh-day Adventist Church and this community?
- Strong
  - Good
  - Poor
  - I'm not sure
  - They don't have a relationship
10. Are you aware of any of the services of the Ephesus Seventh-day Adventist Church offers?
- Yes
  - No
  - Somewhat
  - I would like to learn more about them.

11. If you were to receive any services offered by the Ephesus Seventh-day Adventist Church what time of day would be the most convenient for you?

- Morning
- Afternoon
- Evening
- Night

12. If you were to receive services from the Ephesus Church what days of the week would be most convenient for you? (Check all that apply)

- Sunday
- Monday
- Tuesday
- Wednesday
- Thursday
- Friday
- Saturday

13. What age group in this community do you think needs the most attention at this time?

- Children (0-12)
- Teenagers (13-17)
- Young adults (18-35)
- Adults (36-64)
- Elderly (65+)

14. According to your previous choice, which of the following do you think would benefit the age group you selected?

Educational services (please specify):

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Financial literacy services (please specify):

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Health and Fitness services (please specify):

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Childcare services (please specify):

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Relationship enhancement services (please specify):

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Parenting services:

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Other:

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15. Would you come to receive services from the Ephesus Seventh-day Adventist Church?
- Yes
  - No
  - I'm not sure
  - I am interested in learning more about the services that Ephesus Seventh-day Adventist Church offers.
16. If you have ever been to the Ephesus Seventh-day Church for an event, church service, etc., how would you rate your experience:
- Excellent
  - Good
  - Average
  - Poor
  - I have never been to the Ephesus Seventh-day Adventist Church
17. Have you ever seen advertisements by the Ephesus Seventh-day Church on any of the following platforms? (Check all that apply)
- Social media (Facebook, Instagram, Twitter, etc.)
  - The internet
  - News paper
  - T.V.
  - Handbill
  - Other (Please specify):  
\_\_\_\_\_
  - Never saw an advertisement
18. If you have ever attended the Ephesus Seventh-day Church for an event, church service, etc. how would you describe the treatment you received from the church members?
- Excellent
  - Good
  - Average
  - Poor
  - I have never been to the Ephesus Seventh-day Adventist Church.
19. If you were to receive services from the Ephesus Seventh-day Adventist Church that you were satisfied with would you recommend those services to a friend, family member, co-worker, etc.
- Yes
  - No

It depends (please specify):

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20. If you were to receive services from the Ephesus Seventh-day Adventist Church that you were satisfied with would you be willing to volunteer to help others receive those services?

Yes

No

It depends (please specify):

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## Community Assessment Data Input Sheet

**Instructions:** The Data Input Sheet is a tool to help organize and analyze data contained in the Community Assessment Survey. After the surveys have been completed, both the mentor and the mentee must input the data into this form to construct a proposal that demonstrates it was informed by the people who were surveyed.

1. How many surveys were completed? \_\_\_\_\_
  
2. Identify the number of participants who knew the following information about the Ephesus Church:
  - a. Location: \_\_\_\_\_
  - b. Services: \_\_\_\_\_
  - c. Community service presence: \_\_\_\_\_
  
3. How many of the participants who participated in the survey has seen any form of advertisement from the Ephesus Church? \_\_\_\_\_
  
4. List the days of the week and time of day that was most convenient for those who participated in the survey to receive services from the Ephesus Seventh-day Adventist Church?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
5. How many participants said they would consider receiving services from the Ephesus Church? \_\_\_\_\_
  
6. How many participants indicated they would recommend a friend, family member, etc. to receive a service they were satisfied with? \_\_\_\_\_

7. How many participants indicated they would volunteer to provide services they were satisfied with at the Ephesus Seventh-day Adventist Church? \_\_\_\_\_

8. What age group was identified as the one that needed the most attention?  
\_\_\_\_\_

9. Using number 14 in the Community Assessment Survey, identify which service the participants believed would be the most beneficial.  
\_\_\_\_\_

10. Using the response to question 6, identify the kind of social ministry that can be used to respond to the data you received:

Relief-- directly supplying food, clothing, or housing to someone in need.

Individual development—transformational ministries that empower a person to improve physical, emotional, intellectual, relational, or social status.

Community development—renews the building blocks of a healthy community, such as housing, jobs, health care and education.

Structural Change—transforming unfair political, economic, environmental, or cultural institutions and systems.<sup>102</sup>

11. What resources does the Ephesus Seventh-day Adventist Church need to possess to respond to the data received? Do they possess the resources and if they don't what can be done to acquire them?

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<sup>102</sup> Adapted from the book Churches that Make A Difference, by Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh.







## Mentor/Mentee Collaboration Assessment Survey

The Mentor/Mentee Collaboration Assessment Survey is designed to assess the quality of the relationship between the mentor and mentee in a focus group. The data from this document will be used to guide the audio recorded interview after both the Community Assessment and the Community Assessment Data Input Sheet has been completed. Your responses to this survey would remain anonymous and would be only used for research purposes.

**Instructions:** Read the following questions and place a check in the box that corresponds with the appropriate answer.

1. Name: \_\_\_\_\_
  
2. Your mentor/mentee was easy to work with.
  - Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
  
3. Your mentor/mentee was a good listener.
  - Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
  
4. Your mentor/mentee responded well to feedback/criticism.
  - Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
  
5. You learned a lot from your mentor/mentee.
  - Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
  
6. Your mentor/mentee felt threatened when you challenged their opinion.
  - Strongly Agree
  - Agree

- Neutral
- Disagree
- Strongly Disagree

7. Your mentoring relationship felt like a partnership.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

8. Your mentor/mentee was a know it all.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

9. Your mentor/mentor would seek to justify their mistakes.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

10. Your mentor/mentee was always available to address my concerns.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

11. Your mentor/mentee always kept their appointment with me.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

12. Your mentor/mentee used various forms of communication (social media, email, text messages, etc.) to connect you about this project.

- Strongly Agree
- Agree

- Neutral
- Disagree
- Strongly Disagree

13. Your mentor/mentor empowered you to make decisions while constructing your proposal.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

14. Your mentor/mentee made it difficult to communicate with him/her after you made a mistake.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

15. Your mentor/mentee stifled your creativity.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

16. Your mentor/mentee made you feel like you were doing everything wrong.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

17. Your mentor/mentee repeated things on numerous occasions when you did not understand the first time.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

18. Your mentor/mentee irritated when you did not understand a concept the first time.
- Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
19. Your mentor/mentee was helpful in help you to find resources.
- Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
20. Your mentor/mentor was timid during the mentoring process.
- Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
21. Your mentor/mentee competently modeled how to receive responses to the survey.
- Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
22. Your mentor/mentee responded well to rejection.
- Strongly Agree
  - Agree
  - Neutral
  - Disagree
  - Strongly Disagree
23. Your mentor/mentee was able to balance their personal relationships with others while participating in this project.
- Strongly Agree
  - Agree
  - Neutral

- Disagree
- Strongly Disagree

24. Your mentor/mentee was constantly stressed out by the demands of this project.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

25. Your mentor/mentee was present to help you manage the stress associated with the demands of this program in a healthy way.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

26. You would like to continue to your mentoring relationship with your mentor/mentee after completing this project.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

27. Your mentoring relationship equipped you to be mentor/mentee to someone else.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

28. You believe mentoring relationships can be used to perform relevant urban ministry.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

29. You believe that collaborating with someone in a different age group to complete a goal is different to accomplish.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

30. Your mentor/mentee has helped you to acquire a greater appreciation for ministry.

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

## Closing Interview

The purpose of the Closing Interview is to assess the interaction between the parties involved in the mentoring relationship. As the name implies, it is the final step in the process to determine if mentoring relationships, involving two people from different generational cohorts, can be utilized to provide relevant responses to community issues.

1. Describe the quality of the interaction between you and your mentor/mentee?

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2. How did your generational differences impact your ability to work together?

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3. What were the strengths and weaknesses of your mentor/mentee?

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4. What were you able to learn from your mentor/mentee while participating in this project?

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5. What were you able to teach your mentor/mentee while participating in this project?

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6. Did your collaboration produce a response that could possibly address an issue in your church's community?

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7. As a result of participating in this project, how do you think intentionally implemented mentoring relationships would impact the ministries of the Ephesus Seventh-day Adventist Church and the community that God has called them to serve?

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8. Would you be willing to teach this model with other churches in Harlem?

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9. What are the strengths and the weaknesses of the model? Provide suggestions to improve the effectiveness of it.

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10. Other questions:

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# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

January 20, 2020

Cory Marshall

IRB Exemption 4006.012020: A Model for Mentoring the Millennials of the Ephesus Church to Perform Relevant Urban Ministry in Harlem.

Dear Cory Marshall,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(ii) Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation; or

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

**Research Ethics Office**



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