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MINISTER AS MENTOR:
A BIBLICAL MODEL FOR THE PREPARATION OF A
MENTORING MINISTRY AT FIRST BAPTIST CHURCH IN
REIDSVILLE, NORTH CAROLINA

A PROJECT

SUBMITTED TO THE FACULTY
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY
GARDNER-WEBB UNIVERSITY
BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
THOMAS LEROY BARKSDALE II

MAY 12, 2019

APPROVAL FORM

MINISTER AS MENTOR: A BIBLICAL MODEL FOR THE PREPARATION OF A
MENTORING MINISTRY AT FIRST BAPTIST CHURCH IN
REIDSVILLE, NORTH CAROLINA

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ABSTRACT

A preparation model was developed to equip mentors to effectively engage, encourage, and guide community youth. Members of the Christian faith have a responsibility to reach out and impact positively the next generations of leaders. Potential mentors were led through developmental sessions to prepare for the mentor relationships. Surveys, journal entries, pre-posttests, and questionnaires measured the effectiveness of the developmental weekly sessions and engagement.

CONTENTS

ACKNOWLEDGEMENTS	v
ABSTRACT	vii
1. INTRODUCTION	1
Project Setting	6
Statement of Problem and Personal Interest	10
Literature Review	13
2. DETAILED PROJECT DESCRIPTION	15
Project Outline	15
Project Goal	17
Initiation of the Project	20
Developmental Sessions	24
Purpose of Mentoring	25
Problem of Mentoring	32
Piety of Mentoring	38
Presence in Mentoring	44
The Person of Mentoring	50
The Proclamation of Mentoring	55
3. THEOLOGICAL RATIONALE	65
Old Testament Rationale	65
New Testament Rationale	70
4. CRITICAL EVALUATION	79
Evaluation of Project Procedure	81
Results of Pre-Congregational Survey	82

Results of Pre-Experimental Survey	83
Results of Pre-15 Question Test for Experimental Group	84
Results of Post-Congregational Survey	86
Personal Evaluation of Congregational Survey	87
Results of Post-Experimental Survey	87
Personal Evaluation of Experimental Group Survey	88
Results of Post-15 Question Test for Experimental Group	89
Results of Weekly Developmental Sessions	91
Personal Evaluation of Weekly Developmental Sessions	93
Results of Student Survey	95
Personal Evaluation of Student Survey	98
Results from Central Question of Mentoring Ministry Launch	99
Qualitative Data: Journal Prompt Results	103
Personal Reflection of Journal Prompts	104
5. CONCLUSION	106
Steps Forward	111
APPENDIX	
1. PROJECT LETTER OF INVITE	113
2. COVENANT LETTER	114
3. STAFF HELPING HANDS 2016 SARAH PROM	115
4. SURVEY 1, PRE-PROJECT CHURCH MEMBERSHIP SURVEY	116
5. SURVEY 2, POST-PROJECT CHURCH MEMBERSHIP SURVEY	117

6. PRE-TEST SURVEY FOR EXPERIMENT GROUP, FIRST BAPTIST CHURCH REIDSVILLE	118
7. POST-TEST SURVEY FOR EXPERIMENT GROUP, FIRST BAPTIST CHURCH REIDSVILLE	120
8. PRE-15 PREPARATION QUESTIONS FOR THE MINISTER AS MENTOR MINISTRY PROJECT	122
9. POST-15 PREPARATION QUESTIONS FOR THE MINISTER AS MENTOR MINISTRY PROJECT	125
10. WEEKLY SESSION EVALUATION 1	128
11. WEEKLY SESSION EVALUATION 2	130
12. WEEKLY SESSION EVALUATION 3	132
13. WEEKLY SESSION EVALUATION 4	134
14. WEEKLY SESSION EVALUATION 5	135
15. WEEKLY SESSION EVALUATION 6	137
16. STUDENT SURVEY	138
17. IMAGE – BIBLICAL MENTORING RELATIONSHIPS IN THE BIBLE	139
18. SESSION I, DO’S OF MENTORING	140
19. JEAN RHODES MODEL OF MENTORING	141
20. SEARCH INSTITUTE’S DEVELOPMENTAL ASSETS	142
21. SESSION II, THE DO NOT’S OF MENTORING	143
22. ERIKSON’S STAGES OF PSYCHOSOCIAL DEVELOPMENT	144
23. SESSION III: TYPES OF BIBLICAL LOVE	145

24. CASE STUDIES	146
25. SESSION IV: DR. WIL BROWER – COMMUNICATION MODEL	147
26. FACTS ABOUT YOUTH POVERTY	149
27. SESSION V: TECHNOLOGY AND SOCIAL MEDIA	150
28. STUDENT LETTER	151
29. SESSION VI: PEER ENGAGEMENT	152
30. MODEL FOR USING SCRIPTURE IN PASTORAL COUNSELING	153
31. GENERATIONS ON SEX EDUCATION	154
32. FAITH SEGMENTS ON SEX EDUCATION	155
33. 11 FACTS ABOUT TEENS AND STIS	156
34. YOUTH SUICIDE STATISTICS	157
35. RESULTS OF PRE-POST CONGREGATIONAL SURVEY	158
36. PRE - AND POST- CONDITION RESULTS BASED ON LENGTH OF MEMBERSHIP (PRE N = 137, POST N=123)	159
37. PRE - AND POST- CONDITION RESULTS BASED ON AGE (PRE N = 137, POST N=123)	160
38. PRE/POST COMPARISON OF ITEMS 5 AND 7 BY LENGTH OF MEMBERSHIP (N=123)	161
39. COMPARISON OF MEANS OVER TIME, GROUPED BY GENDER (N=123)	162
40. PERCENTAGES OF EACH RESPONSE OPTION ON Q5 AND Q7	163
41. PRE-POST EXPERIMENTAL GROUP SURVEY RESULTS	164

42. FREQUENCIES OF RESPONSES ON Q1, Q14, AND Q15, PRE AND POST	165
43. RESULTS OF PRE-POST 15- QUESTION MULTIPLE CHOICE TEST	167
44. WEEKLY DEVELOPMENTAL SESSIONS EVALUATION RESULTS	168
45. RESULTS FROM WEEKS 1-3 WEEKLY SURVEY FROM QUESTION 5 ON SURVEY	171
46. RESULTS OF STUDENT SURVEY	172
47. PERCENTAGES OF EACH RESPONSE OPTION ON Q1, Q3, AND Q5	174
48. STUDENT SURVEY RESULTS BY GRADE LEVEL AND AGE	175
49. CONTINUED RESULTS FROM STUDENT SURVEY	176
50. BUILDING RELATIONSHIPS: A GUIDE FOR NEW MENTORS EFFECTIVE STRATEGIES FOR PROVIDING QUALITY YOUTH MENTORING IN SCHOOLS AND COMMUNITIES	177
51. MENTORING TIPS BY MENTORPRIZE: MAKE REWARDING CONNECTIONS	179
52. REV. THOMAS’S BEST PRACTICES OF MENTORING	180
53. FOLLOW-UP SESSION EVALUATION ON PRACTICAL BEST PRACTICES OF MENTORING	181
54. RESULTS OF FOLLOW-UP SESSION	182
55. PROMPT FOR THEOLOGICAL REFLECTION JOURNAL 1	183
56. PROMPT FOR THEOLOGICAL REFLECTION JOURNAL 2	184
57. PROMPT FOR THEOLOGICAL REFLECTION JOURNAL 3	185
58. OVERALL JOURNAL PROMPT RESPONSES RESULTS	186

59. SIX-WEEK DEVELOPMENTAL SESSION ATTENDANCE	187
SOURCES CONSULTED	189

CHAPTER ONE

INTRODUCTION

The life of a minister is rewarding, joyous, challenging, and often unpredictable. For me, there is no greater fulfillment than working with young people in a ministerial context. To be in the lives of young people is a privilege and should not be taken lightly. Youth are vibrant and hopeful, and their energy is contagious. When I consider young people, I am reminded of servant leadership and being a non-anxious presence as I am often called to help youth in their confusion, calamity, and chaos. In addition, over the years I have stood with youth who have discovered meaning and purpose as they have set their life goals and lived their ambitions. I am humbled at the opportunity to serve youth, and I recognize that this service is an extension of my calling in ministry. Although, I cannot solve most of young people's challenges, I can, as a minister, model a response for the youth, congregation, and community that exemplifies the Christ event. In my experience a ministry of presence has been productive and life giving. Youth like adults do not want sympathy but are open to empathic and compassionate responses to life events. Mahzad Hojjat, a Social Psychologist and Professor of Psychology at the University of Massachusetts- Dartmouth, and Anne Moyer, a Faculty member in the Department of Psychology at Stony Brook University, quote Laura G. Lunsford who states, "For youth, mentors provide important sources of psychosocial support that appears to be a lot like friendship from the young person's perspective. The positive

outcomes of youth mentoring include grades, emotional well-being, and behavioral measures such as school attendance.”¹

Over the years, I sensed that the local church, and larger Body of Christ could offer a comprehensive, intentional, and systematic framework to help youth of all ages and backgrounds respond to their life situations. The intent of this project was to carve a slice of the larger human existential pie and prepare mentors to engage youth from a community location in Reidsville who desperately need and desire human connection. Through effective mentoring and walking with youth through support, healthy relationships, and mutual respect, families, namely youth, will feel valued. This project acknowledged Jesus’ mentoring posture with his disciples and the theological images therein. In addition, Old and New Testament texts posited added credence for mentoring and human investment in others.

It is this notion of Minister as Mentor that undergirds this project. As such, through this research study, I looked to model or live out mentoring principles to members of FBC. This model of mentoring was designed for those who sensed a call or urgency to become a mentor and to strengthen their gifts and the nuances of youth understanding. My presupposition is, as I show, model, and teach mentoring (through six developmental sessions), others will be encouraged to become mentors.

The foundation of this project sought to explore the Minister as a Mentor model within the mentoring ministry to encourage youth and show communal care with selective youth in the community. It is imperative that mentoring is defined to ensure

¹Laura G. Lunsford, “Mentors as Friends,” in *The Psychology of Friendship*, ed. Mahzad Hojjat and Anne Moyer (Oxford: Oxford Press, 2017), 142-149.

clarity for this project. By mentoring, I am suggesting a framework borrowed from church Historian William A. Clebsch and Pastoral Care Specialist Charles R. Jackle, cited by Howard Clinebell, formerly Professor of Pastoral Psychology and Counseling at the School of Theology in Claremont, California in pastoral care vernacular that articulates a construct where members of the congregation assist youth in the community through, “Healing care, sustaining care, guiding care, reconciling care, and nurturing care.”² It is through this care motif whereby I sought to establish a model that can be replicated in other churches that are seeking processes and tools to begin the steps of launching a mentoring ministry.

According to Alton Chua and Pelham Lessing of the South African Theological Seminary, “The term mentor has its root in the world of Greek mythology. In Homer’s *Odyssey*, Mentor was a character entrusted with the task to tutor and guide Odysseus’ son, the young Telemachus (Daloz 1999:20).”³ To tutor and guide meant that character was crucial in this relationship. In addition, what was being taught was imperative to preserve the intent of the connection. Nathan H. Chiroma and Anita Cloete, Professors of Theology at Stellenbosch University, in South Africa, quote Addington & Graves when they suggest, “Mentoring is a reciprocal relationship with an intentional agenda, designed to communicate explicit content along with life wisdom from one individual to another.”⁴

²Howard Clinebell, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, 3rd ed. (Nashville: Abingdon Press, 2011), 40-41.

³Alton Chua and Pelham Lessing, “A Biblical Model of Mentoring with a Knowledge Management Perspective,” *Conspectus* 15, no. 86 (March 2013), accessed February 8, 2018., <https://www.sats.edu.za/userfiles/Chua%20and%20Lessing.pdf>.

⁴Nathan H. Chiroma and Anita Cloete, “Mentoring as a Supportive Pedagogy in Theological Training,” *HTS*, 71, no.3, (March 2015) accessed February 8,

It is this reciprocal relationship where the Minister as Mentor model could serve the local church and the greater community in a more sustainable way.

Through this project, program participants explored through six development training sessions, *Purpose, Problem, Piety, Presence, Person, Proclamation*, the components of biblical mentoring and how to theologically process their servant leadership with young people. It is through mentoring strategies and tools that members of this local church assessed their own faith journey (storytelling), family origin, discernment of community needs, and how these realities inform or intersect the mentoring relationship. It is this theological reflection, self-awareness, and heart for the communal order that yields awareness and comprehension of self, appreciation and value of others, and the Christ event. I believe that, as one part of preparation to become a mentor, the program participants reflect through a journal prompt stakeholders (mentors) that made a significant difference in their individual lives. James O. Duke, Professor of History of Christianity and Historical Theology at Brite Divinity School and Howard W. Stone, Professor Emeritus of Psychology and Pastoral Counseling at Brite Divinity School suggest, “Whenever and wherever it occurs, theological reflection is not only a personal but also an interactive, dialogical, and community-related process.”⁵

With a relational posture through human vulnerability, a sustained attempt of spiritual engagement evaluated the need for a mentoring program and comprehensive

2018, <http://www.hts.org.za/index.php/HTS/article/view/2695/html>
 #4<https://www.researchgate.net/publication/277622475>.

⁵James O. Duke and Howard W. Stone, *How to Think Theologically*, 2nd ed. (Minneapolis: Fortress Press, 2006), 4.

ministry praxis that undergirds the totality of the church's mission and values. The first three developmental sessions, *Purpose, Problem, Piety* unpacked the biblical/theological themes of mentoring and the do's and do nots of human engagement while the last three sessions, *Presence, Person, Proclamation* featured how to live out biblical mentoring. John C. Maxwell, internationally recognized leadership expert, speaker, and author says, "Whether you have a natural gift for interacting positively with people or you have to really work at it, you are capable of mentoring others and lifting them to a higher level."⁶ This project sought to begin the preparation of moving mentees, or youth, to a higher level in themselves. To do so requires what Erik H. Erickson, Father of Psychosocial Development Theory describes as "wholeness." He argues, "Wholeness seems to connote an assembly of parts, even quite diversified parts, that enter into fruitful association and organization."⁷ Thus, if a mentoring program could provide a portion of what Erickson describes (wholeness) mentor and mentee win. In truth, with mutual respect, time, and commitment both mentor and mentee can experience profound transformative change by mutually serving each other. Erickson continues, "Wholeness emphasizes a sound, organic, progressive mutuality between diversified functions and parts within an entirety, the boundaries of which are open and fluid."⁸ It was in this frame that I sought to expose

⁶John C. Maxwell, *Mentoring 101. What Every Leader Needs to Know* (Nashville: Thomas Nelson, 2008), 11.

⁷Erik H. Erikson. *Identity: Youth and Crisis* (New York: W.W Norton & Company, 1968), 80.

⁸Erikson, 80-81.

community mentoring to selected church leaders that promised an opportunity for self-discovery and ministry gains.

Project Setting

To better appreciate my ministry setting and the credence for mentoring inside and outside the church, I needed to look back at how the Black church formed. Its function in and for the community historically is crucial to ascertaining the width and staple of this living organism. The establishment of the Black church in America is woven in the communal context in which its circumstances demanded. Thomas Stanley and other Black Church Studies Scholars quote Sociologist C. Eric Lincoln when he asserts, “For black people, the church was their school, their forum, their political arena, their social club, their art gallery, their conservatory of music.”⁹ Thus, in the Black church, the ecclesial formation was rooted in heritage, social constructs, and norms that govern black thought and behavior. The black church identity is inextricably woven in the social, political, economic, and spiritual oasis of unimaginable situations that provoked a call to action, prayer, and determination.

My first mentoring experiences began in the church setting. I vastly remember men and women teaching, guiding, and helping me frame the world in images that I could understand. By teaching me the history of my local church and African-American history, I was able to form an identity of pride and grace. I was taught early in my development to appreciate the forebears who showcased strength, determination, and

⁹Thomas L Stanley, Juan F. Thomas, Carol B. Duncan, Stephan G. Ray, Jr. and Nancy L. Westfield, *Black Church Studies: An Introduction* (Nashville: Abingdon Press, 2007), xxiii.

willingness to preserve through incredible odds. Throughout my ministry experiences and leadership roles, I have strived to model these lessons and practice the art of servanthood and community progress. I owe a tremendous debt to the people who are responsible for my faith formation and supporting me in my life journey. This same teaching, awareness, and appreciation of my own history governs my thoughts, behaviors, and ministry praxis in my current church context.

Currently, I am an Associate Minister at First Baptist Church in Reidsville NC. I have served in this capacity for over five years and have enjoyed serving in a variety of ministry opportunities. At FBC, we strive to serve humankind through the teaching, expressions, and lifestyle of Jesus Christ. We are community engaged and are proud to model the Christ event in all that we do. As a body of believers, we are constantly looking for new initiatives and mission led programs to improve the lives of our members and community alike. Thus, this project had the local Reidsville youth population in mind in each developmental session with understanding that proper allowance and attention must be made to understand the local demographics and potential sample population.

According to records from Rockingham Health and Human Services, “Rockingham County is part of the Piedmont Triad region, which is defined as the area of land formed or lying at the foot of a mountain or mountain range area and surrounding the cities of Greensboro, Winston-Salem, and High Point. Rockingham County has beautiful landscape and is known for its art shows and craft exhibits. This county is known for its plush parks and thriving Community College. Rockingham County’s school district is comprised of twenty-five schools with dedicated faculty and staff. In

2015, the drop-out rate was below 4% and over 87% of the schools met or exceeded growth.¹⁰

Reidsville, North Carolina, is a city rooted in family life that is easy going and neighborly. According to the US Census Bureau, “The Reidsville Community (located in Rockingham County) in 2016 total population was 14,520, of which 6,082 or 41% are African American.”¹¹ The average median income in Reidsville is \$35,617, and 16.5% of the population have earned a Bachelor’s degree or higher.¹² In addition, the poverty line peaks at 19% annually and the average drive to work is about 21 minutes. These numbers give a glimpse into the life of the average Reidsville resident. For many years, Reidsville was known for its thriving Tobacco acumen under the leadership of the Penn family. As a former industrial town with plants and factories, agriculture was the main staple in this community.

From a historical sense, First Baptist Church in Reidsville was formed in 1874 as an extension of the invisible church’s cry to continue the advancement and upward mobility of freed blacks in the South. Under the leadership of Reverend Samuel Jones,

¹⁰Rockingham County Government, “State of the County,” accessed January 24, 2018, <https://rc.municipalcms.com/files/documents/news101201030052716045317a.pdf>, p.21. (2016).

¹¹US Census Bureau, “Population Demographics for Reidsville, “North Carolina” 2016-2017.” p.1 (2016) accessed January 29, 2018. <https://suburbanstats.org/population/north-carolina/how-many-people-live-in-reidsville>.

¹²U.S. Census Bureau, “*American Community Survey 5-year Estimates*,” retrieved from *Census Reporter Profile page for Reidsville, NC 2015*. accessed January 29, 2018, <https://censusreporter.org/profiles/16000US3755900-reidsville-nc/> Census Bureau (2015).

“First Baptist Church (black) was organized and drew blacks away from First Baptist Church (established in 1869) to form a church and worship center uniquely their own.”¹³

On March 7, 1874, J.M. Gehee, a black member of the White First Baptist church, withdrew his membership and joined the newly formed black church. In the National Register of Historic Places, the following comment fosters context as to the vision to establish the all Black church. The National Register states, “The colored members affiliated with the whites, but of their own accord withdrew to build their own church. Under the trying days of Reconstruction, they continued to kneel in prayer and sing the songs of Zion together, as together they struggled in friendly and cordial co-operation to solve their common problems and to promote the welfare of each other.”¹⁴ Deacon Warren Montgomery donated property in 1884 to the Black church on the corner of Williams and South Scales Street. This property served as the meeting location for many years.

The edifice was upgraded in 1916 under the leadership of Rev. S. B Brown. As the church continued to meet the communal need, each visionary leader brought his own gifts and talents to the Reidsville community. In 1943, Pastor Logan devoted his time and energy to education, volunteering in the public schools and civil rights. His tenure was marked by church growth and community advancement. As society developed, so did First Baptist Reidsville. In the early 70’s, land was bought, and the members erected another building to continue to advance the works of the ministry.

¹³United States Department of the Interior: National Park Service, “National Register of Historic Places Inventory Nomination Form”-1024-0018, October 30, 1987, accessed February 4, 2018, www.hpo.ncdcr.gov/nr/RK0269.pdf.

¹⁴United States Department of the Interior. 1987.

Currently, First Baptist Church of Reidsville is led by Dr. Joseph A. Bryant. FBC has a staff of part-time workers, and the senior pastor is full-time with weekly office hours. In addition, the congregation is African-American with a majority of women forming the membership. Dr. Bryant has served as Pastor of First Baptist Church for twenty-four years. During his tenure, he has led several renovation projects for the church. A new annex and classrooms were added to meet the growing demands of the church and community. The current membership is two-hundred people, ranging in diversity of age, education, economics, and spiritual gifts. The current ministries include Missionary Circles, Men's Fellowship, Women's Fellowship, Sunday School, Worship on Wednesday (WOW), Choirs, Deacon Board, Outreach Ministry, Nurse Corpus, Trustees, Youth Ministry, Steward Board, and Bible Study.

Statement of Problem and Personal Interest

I have had the fortune of being the beneficiary of several mentoring relationships that have been pivotal to my life journey and faith formation. From my childhood through adulthood, I have been blessed with men and women in my life who have served as mentors to me. To that end, my entire adulthood has been rooted in helping others grow and develop with a heavy concentration on the youth. My mentors granted me the greatest gift of exposure that opened a world of opportunity for me. In fact, my passion is to see and watch young people grow in Christ and the other frames of their lives.

I have labored with at-risk youth and mentored hundreds, if not thousands, of youth in my ministry and secular career. I have always been filled and intrigued with the human story. Thus, in my ministry context, I have been wondering how I model mentoring through authentic relationship commensurate with what I have benefited from

as a mentee. This project interest grew out of my quiet reflection and my thirst for understanding youth behavior and shared connection.

I have been an Associate Minister at First Baptist Church for over five years. In my tenure, I have noticed and seen that the congregation is warm, loving, and has a heart for God. I find credence in modeling mentorship as a minister to evaluate the likelihood of adopting this preparation model as a way of fulfilling the Great Commission at my local church.

Since high school, I have noticed and recognized a deep respect, honor, and power for my family origin, faith formation, and trailblazers in the community who sacrificed for me. I was raised in a village of support and love that transcended and transformed the fiber of my being. I learned early in my life that I am standing on the shoulders of many people who fought, labored, and died to ensure that someone like me would have opportunities.

Over the last year, I have been thinking and processing how to better engage laity and community. Further, I have been thinking critically about communal needs, social constructs, and the worldview of some youth whom I have met. Recently, I was serving in a high school and was perplexed and dismayed at the maladaptive behaviors and how ill-prepared many students were for learning that day. My soul was hurt, and my heart was grieved at the lack of awareness and future implications that those students would bear without an education. That day, I questioned my own motives, ability, and interaction with youth, as I saw students not focused and oblivious as to why they were in school. Hence, if FBC could connect with young people in a way that would uplift,

guide, teach, train, and educate, our community could be strengthened. The youth are crying out for help, and the church must be on the frontlines of this effort.

To combat the challenges of the community, teen age pregnancy, prison industrial complex, low wages, lack of education, reduction of communal connectivity, limited appreciation for history, lack of honor of heritage, and crime, the body of Christ should strive to form new strategies and recalibrate its vision and mission. Marcel Lebrun, a world-renowned expert in the field of emotional behavior disorders observed statistics from the Children Defense Fund from 2009. He reports,

“There are approximately 74 million children in the United States of America. A child is born into poverty every 33 seconds. A child is abused or neglected every 35 seconds. A child is born uninsured every 39 seconds. A child dies before his or her first birthday every 18 minutes. A child or teen is killed by gunfire every 3 hours. Why the chaos? Why are youth of America in such crisis?”¹⁵

It is this eruption in the social fabric of the most vulnerable and innocent of those among us that arrested my attention to this matter.

Could a mentoring program from the local church engage youth and continue the long tradition of FBC being a beacon of light? My fascination with this question intensified that day in that high school classroom. I knew that I should not just talk about the problem only but create a space to address this sample of a youth population that needs guidance, boundaries, and formation. The scope of this project was not to solve all the deep and perplexing personal and social ills of youth, family dysfunction, or norms of behavior that are counter to becoming a productive citizen. Instead, the intent of this project was to be a ministry of consistent and sustained presence in the life force of

¹⁵Marcel Lebrun. *Rebels In Society: The Perils of Adolescence* (New York: Rowman & Littlefield Publishers, 2012), 1.

selected youth to create a space for connection saturated in love. This project, therefore, is motivated by an attempt from FBC to do what it can, and where it can, by using human and spiritual capital. Kenda C. Dean, Associate Professor of Youth, Church, and Culture at Princeton Theological Seminary says, “Human development is rarely a straight shot. Most of us lurch our way to maturity. In height and intellect and social awareness-and in matters of faith as well. The adolescent’s ego is a work in progress, making adolescent’s more likely to adopt a provisional identity.”¹⁶ This project sought to help youth and mature adults to frame their identity in purpose and character.

Literature Review

It was incumbent upon this researcher to embrace adequate resources for the successful completion of this ministry project. First, I allowed the Bible to speak for itself regarding biblical mentoring and community engagement. The Bible was the first resource consulted for this research project. Next, I asked the church clerk to work with me to organize each survey, pre-posttests, questionnaires, etc. in a manner that will be easy to file and record. Having a person to strategically help me with the data collection and paperwork freed me up to concentrate on the totality of every phase of the project. Further, the church clerk aided me with reserving meeting space each week and making sure the ministry setting was clean and comfortable for program participants.

I knew there would be financial costs associated with this ministry project before we began. First, there were costs associated with light refreshments, including snacks and drinks, for each developmental session. I looked to create an environment whereby the

¹⁶Kenda C. Dean, *Almost Christian: What the Faith of Our Teenagers is Telling the American Church* (Oxford: Oxford Press, 2010), 79.

focus group was engaged, motivated, and focused. I needed to make copies of project materials and purchase file folders to keep documents in a proper and professional order. Further, I expected to increase my travel mileage from my home, place of employment, library, and church during the project initiation and implementation.

In addition, the probability of a successful project was heightened with the buy in of the Senior Pastor of FBC. Further, I needed a minimum of 12- 15 members to take part in six developmental sessions as well as complete weekly written assignments. Their commitment was profound toward the overall success of the project. Additionally, I knew there was value in speaking before the entire body introducing and explaining the project. Also, the congregation was asked to pray for the ministry project and complete a pre- and post-survey on mentoring. Countless books, articles, reviews, and journals enhanced the research for this project. The support, wisdom, and guidance of the faculty of the Divinity School at Gardner-Webb University was invaluable, with direction from my faculty advisor, Dr. Hebert O. Palomino.

John C. Maxwell's, *Mentoring 101. What Ever Leader Needs to Know*, and Penelope Leach's, *Children First: What Our Society Must Do-And Is Not Doing-For Our Children Today*, allowed me to form and model mentoring to the developmental group. James O Duke and Howard W. Stone's work, *How to Think Theologically*, informed and guided the storytelling aspect of this project. Bobb Biehl's *Confidence in Finding a Mentor and Becoming One*, and Kendra C. Dean's *Almost Christian: What the Faith of our Teenagers is Telling the American Church* will inform my understanding of youth and their worldview. Gordan F. Shea's *Mentoring: How To Develop Successful Mentor*

Behaviors, allowed me to explain foundational steps to practical apply mentoring principles.

Ron Belsterling's article, *The Mentoring as Demonstrated* fostered serious discourse between the intersection of faith formation and mentoring relationships from the biblical landscape. Other resources used are documented in the appendix and bibliography.

CHAPTER TWO

DETAILED PROJECT DESCRIPTION

Project Outline

In early June, I introduced the Minister as Mentor project to the entire church body. During this worship service I asked every member of the church to complete a pre-survey on the need and viability of a community mentoring program. After this service, I invited by letter sixteen people to be part of the experiment group. I passed out a covenant agreement and explained to these selected individuals the expectations of them for the six-week study. In addition, I passed out a project schedule with dates for them to mark their calendars and for proper planning.

On June 13, 2018, I implemented the six-week model of preparation and ran the program in succession except for the week for the observance of the fourth of July. In each session we began with prayer and at the end of each session the participants assessed me as a facilitator and the topic for that day. In session one, three, and five I assigned a journal prompt and asked each participant to return their writing the following week.

The first developmental session featured mentoring strategies on the “Purpose-Do’s of mentoring” (appendix 18) from a Godly perspective. The second session offered dialogue regarding “Problems/Challenging of Mentoring-The Do Not’s of mentoring” (see appendix 21). The third session focused on “Piety” and our reverence or devotion to God as mentors. In the fourth session, the ministry of “Presence” featured a case study and video to depict and elevate the learning. In the fifth session, “Personhood” allowed each participant to process their own faith journey and how their own story informs their

personal ministry. Lastly, this session topic featured the “Proclamation of the Mentor Message” during the training.

It was important that all parties involved in the ministry project were made aware of program expectations, felt safe, comfortable, honored, and informed of their right for privacy. At the ministry launch and at the beginning of each session, I reminded the group that every evaluation, pre-test, post-test, survey, and questionnaire will be held in confidence and all forms (program documents- see appendix) given and completed will be filled out anonymously. In addition, each member of the research group was assigned a program participant number and their names never appeared on any documents. It was the plan of this researcher that the church clerk assigns the program participant number to each member. This was to satisfy and protect each church members privacy and the freedom to share their experience without this researcher being aware of who was sharing comments and feedback. In addition, I informed the group that I was following the University guidelines and policies regarding data collection and gathering information from human subjects.

If the church decided to proceed and mentor youth, a required criminal background check and drug screening will be administered by the church to all mentors. The students that would be selected from the community to participate would be required to have their parents sign a permission slip given by the Recreation Center Site Director or Teen Center. Also, a parent meeting with church officers would be conducted before any mentoring could take place.

Project Goal

There were four goals that gave the structure of intent for this ministry project. Each goal provided credence for this project and serves as a guide for this researcher and the preparation model taught in the developmental sessions. The first goal (1) was to evaluate the preparation model for launching a mentoring program through the lens of Minister as Mentor at FBC in Reidsville, North Carolina. The second goal (2) was to offer relevant strategies and tools of biblical mentoring to potential mentors to prepare them to relate to today's youth. By focusing on the mentor side of the mentor/mentee relationship, ownership is realized, and growth is seen. In so doing, the third goal (3) was to offer an opportunity for members of the church and youth to reframe or rethink their spiritual constructs, development, behavior, and attitudes that inform self, improves self, and improves community. Virginia Samuel Cetuk, Associate Dean for Contextual Learning at The Theological School of Drew University, offers a description of this reframing motif. She offers:

To reframe, then, means to change the conceptual and /or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the "facts" of the same concrete situation equally well or even better, and thereby changes its entire meaning.¹⁷

It is this reframing where new potential and motivation are birthed. The fourth goal (4) was to continue the trajectory of creating a whole and healthy congregation.

¹⁷Virginia S. Cetuk, *What to Expect in Seminary: Theological Education as Spiritual Formation* (Nashville: Abingdon Press, 1998), 34.

Peter L. Steinke, a Congregational Systems Consultant and Author quips, “To talk about a healthy congregation is to talk about a congregation from an organic perspective.”¹⁸

There were several expected pre-outcomes because of the implementation of this project. First, (1) this project yielded an answer to the plausibility of launching a mentoring program. By carefully considering the surveys, journals, questionnaires, pre/posttests, etc., a concentrated effort and clearer awareness resulted in a greater appreciation for young people. Secondly, (2) mentor understanding was gained on the imperative of being a non-judgmental presence when interacting with today’s youth. Further, (3) it was the hope of this researcher that new relationships would form between laity and mentee families that may have never occurred under any other circumstance.

Yolanda B. Gibson from George Mason University quotes Hoffman & Wallach (2005) who argue, “Minority male students who participate in mentoring programs show higher self-esteem as well as higher levels of academic motivation and performance.”¹⁹ While the scope of this project did not define one demographic for community mentees, this researcher does acknowledge the preponderance of evidence that minority males are starving for human engagement and positive interaction. Author and Researcher Jean E. Rhodes cites a classic study, *Growing Up Poor* by two Sociologists, Terry Williams and William Kornblum who concluded, “A key difference between successful and unsuccessful youth from lower-income urban communities was mentoring-the successful

¹⁸Peter L. Steinke, *Healthy Congregations, A Systems Approach* (Herndon: The Alban Institute, 2006), xii.

¹⁹Yolanda B. Gibson, “The Impact of Mentoring Programs for African American Male Community College Students,” *Journal of Mason Graduate Research*, vol. 1 no. 2, 2014, 72.

ones had mentors, they unsuccessful ones did not.”²⁰ Rhodes continues by saying these Sociologists write, “The probabilities that teenagers will end up on the corner or in a stale job are conditioned by a great many features of life in their communities.”²¹

Although this ministry project sought to prepare mentors for mentee relationships there is more work to be done after this project concluded. After this project ended the church needs to decide to implement a mentoring program or not based on the feedback generated by this experimental group. If the church decides to launch a program, a new set of questions and possibilities must be explored. Thinking long-term, an evaluation instrument must be created to help discern the effectiveness of the program. On-going training and development for the mentors, as well as parent involvement workshops, should be presented quarterly. Further, events and field trips will need to be planned to create a shared space for human interaction. Also, the church will need to amend its fiscal budget to ensure adequate resources are allocated to launch an effective ministry program. Future research will foster new discourse on mentoring and youth engagement. There will need to be further research on how the church can create the space for shared learning and understanding youth trends. Lastly, on-going recruitment and retention should be explored to gain greater participation. Mentoring work is never completed. New forms of curriculum and data evaluation should always be collected for discovery of best practices.

²⁰Jean E. Rhodes. *Stand by Me: The Risks and Rewards of Mentoring Today's Youth* (Cambridge: Harvard University Press, 2002), 9.

²¹Rhodes, 9.

While the goal of this project featured the adult or mentor side of the mentor relationship, this researcher recognizes that to measure mentoring effectiveness is both complex and cumbersome. Context, demographics, location, and mentor/mentee match are some of the various factors that impact this artform. Because mentoring is popular in our current social landscape, there is ongoing research on the effectiveness of mentoring relationships. Truly, a serious mentoring program includes stakeholders from cross-sectional members of the community committed to youth engagement. In the past, the youthful voice has been denied or not included as a meaningful source of knowledge and understanding regarding their own plight and progression. Kim S. Flores, Founder and Principal of Kim S. Flores Consulting, argues, “One of the primary advantages of youth participation in evaluation is to gain their perspectives in order to develop and improve the programs serving them. When young people are involved in the process of evaluation, they can use the data to change their programs according to their needs.”²² This project strived to bear witness to young people’s real stories and circumstances to invite this important entity to the mentoring table.

Initiation of the Project

On June 6, 2018, I introduced the ministry project to the entire congregation of FBC. I explained the objectives of the project and solicited the congregation’s assistance and prayers. During this worship service I articulated the scope of the project and provided details of community mentoring and youth engagement. In addition, it was on this day that I passed out a pre-survey for the entire congregation to complete. In my remarks, I

²²Kim S. Flores, *Youth Participatory Evaluation: Strategies for Engaging Young People* (San Francisco: John Wiley & Sons, 2008), 13.

indicated I would administer this same survey again in six weeks which would serve as our post congregation instrument. Over one hundred and sixty surveys were passed out and one hundred and forty-seven were returned the same day. This survey asked mentoring related questions regarding mentor roles, church responsibility, youth trends, and the readiness to engage youth in the local community (see appendix 4). In addition, this instrument was used to gain information on the climate, culture, and ethos of the church in general regarding community mentoring.

Immediately after the conclusion of this service, I passed out sixteen covenant and consent forms to pre-determined church leaders who would potentially form the experimental group for the ministry project. This invitation fostered the space for me to explain to each member of the potential research group more details of what was required of them. Each invitee expressed an eagerness to begin the sessions and a willingness to journey with me for the duration of this project. I also sent an email to each of the leaders the same day thanking them for their consideration of this effort.

This research project consisted of adult engagement and training to equip potential mentors with tools, strategies, and knowledge for the awesome task and responsibility of mentoring in a community narrative. Each session was developed by this researcher, and several cases studies, videos, books, and other resources are borrowed from scholars and experts in various disciplines within youth development, psycho-social models, family system theory, sociology, psychology, and theology. All resources are documented in the bibliography and appendix when appropriate. Author Pete Scazzero articulates central questions that will undergird one theme of each session. He offers, “It is biblical and wonderful to make plans to expand God’s kingdom. The questions we must continually

ask, however, are these: Where does this opportunity or plan fit within the larger plans of what God is doing in the world? How do we sense God is inviting us to do this work?²³ As I planned and conducted these sessions these questions and others was imperative for me to evaluate.

Another theme that governed these sessions was from the Stages of Psychosocial Development Theory established by Erik Erikson. According to Robert F. Biehler and Jack Snowman, “In Erickson’s view, personality development occurs as one successfully resolves a series of turning points, or psychosocial crises.”²⁴ For this ministry project these developmental sessions were designed with Erickson’s framework of Identity versus Role Confusion in mind (12-18 years old, see appendix 22). Thus, these sessions helped create awareness on the power of youth identity and the role confusion that lies beneath the surface as youth transition between stages of development. Biehler and Snowman state, “The goal at this stage is development of those roles and skills that will prepare adolescents to eventually take a meaningful place in adult society.”²⁵ Each session was designed to maximize what author Ray M. Oswald describes as Emotional Competencies. He borrows the framework from Daniel Goldman when he states that Emotional Competencies involves, “Self-Awareness, Self-Management, Social

²³Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids: Zondervan, 2011), 185.

²⁴Robert F. Biehler and Jack Snowman, *Psychology Applied to Teaching*, 4th ed. (Boston: Houghton Mifflin Co, 1982), 34.

²⁵Biehler and Snowman, 35.

Awareness, and Relationship Management,”²⁶ These training sessions were facilitated with these major concepts at the forefront of each activity and governed all thoughtful planning.

Erikson continues this theme of identity by observing, “The conscious feeling of having a personal identity is based on two simultaneous observations: the perception of the selfsameness and continuity of one’s existence in time and space and the perception of the fact that others recognize one’s sameness and continuity.”²⁷ This project’s highest ideal was to affirm each young person and mentor’s own self while resolving that the scope of this project is limited by resources, human capital, and time.

Each training opportunity was conducted in the church annex which provided space for the experimental group to be divided into smaller groups and for individual work locations. Also, it was important to make sure tables and chairs were in place beforehand to ensure time would not be wasted setting up the room. A deacon each week was assigned to open the church and help create a comfortable environment to conduct the sessions due to summer heat and humidity.

Reflecting upon the overall training sessions, I am reminded of the imperative of forming ministry relationship with authentic, mutual, and trusting partnerships for the sake of Christ. Launching this ministry project took effort, coordination, and effective communication. The senior pastor and I met several times both over the telephone and in person, to plan the six-week research study. There is value in serving Christ by being

²⁶Roy M. Oswald, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham: Rowman & Littlefield Publishers 2015), 2, accessed April 22, 2018, *eBook Collection (EBSCOhost)*.

²⁷ Erikson, 50.

prepared, organized, and intentional when conducting a project of this magnitude. I was grateful that I had overwhelming support and the anticipation of our six-week journey had begun.

Developmental Sessions

Outline Session I on the Purpose of Mentoring- “The Do’s of Mentoring”

Developmental Session 1

June 13, 2018

It is imperative that mentors understand what they should **DO** within a mentoring relationship. To leave a legacy and prepare future leaders, FBC can encourage, train, guide, and teach youth who need an extended hand of engagement. Proverbs 22:6 says, “Train up a child in the way he should go; even when he is old he will not depart from it” (Prov. 22:6). It is this preview where the first developmental session featured concepts about the behavior of the mentor. In session one participants evaluated norms of behavior that are consistent with encouragement, guidance, and building community. In addition, the focus group was prompted to find its own story in the biblical landscape and journal through theological reflection how they can make a difference in a young person’s life. Campbell and Chancy suggest, “Mentoring is about using your influence with less experienced people for their good.”²⁸

First, mentoring scriptures were read to unpack examples of biblical mentoring. 2 Timothy 1 1-7, John 15, 1 Samuel 3, and Isaiah 5 1-7 were used the concentrated scripture references. It is through closer consideration that beautiful images of mentoring and faith formation appeared. Focus group members then collaborated with one another and developed a framework for best practices in the mentoring relationship.

A video featuring Brené Brown, *The Power of Vulnerability*, unpacked the willingness and heart posture that mentors need.

- I. Prayer/Welcome
- II. Read Scripture- 2 Timothy 1:1-7, John 15 & Isaiah 5:1-7
 - a. Exercise/Discussion on Intersection of biblical mentoring and my own faith journey
 - b. The Do’s of mentoring
 - c. Group Exercise- Picture Exercise.
- III. The Purpose of Mentoring
 - a. Overview of the Handbook of Youth Mentoring by David L. Dubois and Michael J. Karcher. Model of Youth Mentoring: Jean Rhodes
 - b. How does your family of origin inform your potential mentoring?
- IV. A Call to Serve. Video by Brené Brown: The Power Vulnerability.
- V. Journal Prompt
- VI. Session Evaluation

²⁸Campbell and Chancy, 106.

Journal Prompt 1

How does your faith journey inform your mentoring approach? Is it possible to mentor youth without establishing a sustaining, guiding, and trusting relationship? Why or Why not? Who was a mentor in your life that changed the course of your existence?

Purpose of Mentoring

Session one opened with prayer and remarks from our Senior Pastor. In his remarks he welcomed all and thanked the participants for their time and commitment. The scripture reference for this day was 2 Timothy 1:1-7. That scriptures reads:

“Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. As I remember your tears, I long to see you, that I may be filled with joy. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. For this reason, I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control.” (2 Timothy 2:1-7)

This developmental session was conducted on June 13, 2018 for an hour and forty minutes in length. Before the session began, I was eager and full of anticipation as I thought about the experimental group prior to my arriving at the church. I arrived at the church forty-five minutes before the session was scheduled to start. This ensured that I was prepared with program materials and that the annex hall was cooled and clean. Previously I had worked with the church clerk to make sure the building was program ready. As I laid out the program materials, the church clerk registered each participant and assigned them a participant number. All members that I invited to join the experimental group was in attendance the first session.

The objective for this session was to understand and process biblical foundations of mentoring. With program expectations established we set out to explore biblical mentoring in today's social landscape. In this session we sought to outline the purpose of

a mentoring relationship and frame this dynamic theologically. Next, we turned our attention to examples of biblical mentoring in both Testaments. Participants were able to identify mentoring relationships from both Testaments and we shared discourse about these relationships. Several members articulated the relationship with Paul and Timothy, while others sited Naomi and Ruth, Eli and Samuel, and Moses and Jethro's relationship. Over half of the group cited at least one example of biblical mentoring. By uncovering biblical examples, the group concluded that mentoring relationships have a Godly purpose and inextricably woven in the word of God.

A pre-test was given with instructions to place participant number and date on documents (see appendix 4) that yielded information about the group's mentoring approach from a biblical orientation. This survey also asked more detailed questions regarding, family dynamics, community, and church roles than the congregational pre-survey from the previous week. Subsequently, a pre-15 question multiple choice test was given to the group that would assess a working knowledge of participants understanding of youth trends, fads, fashions, and culture. It was explained that each of these instruments would be given again at the last session to evaluate if there are any changes, (delta) shifts, or perspectives after the six-week preparation curriculum was worked through.

As the Minister/Mentor, I knew that it was incumbent upon me to create shared space of building relationship with each member of the group. As such, each participant was able to articulate a portion of their faith journey and how that intersection informs their mentoring posture. There was a consensus of the group that family dynamics and how one was reared fosters a worldview that impacts mentoring. One participant said,

“How my parents raised me directly shapes how I see the world. I will mentor probably how my parents shaped me.” Another chimed, *“It takes a village and I know that children are reared differently than I was. But, some things should not change, like your values.”* There is a correlation of family dynamics that informs best practices of mentoring for each individual and it begins with our family of origin. Author, Thomas E. Keller says, “The defining feature of youth mentoring is the personal relationship established between a young person and a caring, competent individual who offers companionship, support, and guidance.”²⁹

Next, each participant was given the same picture and was asked to write two words that described the picture before them (see appendix 3). This picture was a beautiful image of hands extending toward the other with a glow of light hovering above. Given the complexity of humankind and how youth grapple with daily existence, this image fostered dialogue about how human beings relate to one another. Of the sixteen participants, nine (56%) used the word **helping** to describe the picture. Four (25%) people described the picture as **reaching** to describe what they saw. The other participants had various responses but no consistent theme or word. After a thought-provoking discussion, the group concluded that this picture is an example of the mentoring relationship in that one hand strives to reach the other. It was important in week one to draw images to help the experimental group imagine interaction with community youth.

²⁹Thomas E. Keller. “A Model of Youth Mentoring.” in *Handbook of Youth Mentoring*. edited by. David L. DuBois and Michael J. Karcher, (London: Sage Publications, 2005), 82.

Jean Rhodes proposed a mentoring for youth model that was evaluated with interest in the group (see appendix 19). To mentor youth, adults should desire to yield positive outcomes in them by establishing a relationship through guiding beliefs, values, and character. In this model, trust, empathy, and mutuality are listed as prerequisites for benefits in the mentoring relationship. As Rhodes argues in his figure or model, mentoring relationships incorporate moving parts that worked together to form well-being. As the figure indicates development is framed when many stages of development are apprehended and converge to form a healthy and stable young person. A mentor relationship bridges the gap by allowing a shared space of exploration of self by the mentee/mentor, which produces self-discovery. Session one created the opportunity to grapple with helping youth explore personal mastery in terms of their various locations of development, experience, and background. Adolescent development, then, is formed on a spectrum framework that embraces relationships that are formed within mutual vulnerability of both mentor/mentees. As was discussed and processed, the idea that adult mentors shape identity was humbling to say the least. One participant said, *“To shape a child I don’t take lightly.”* Another said, *“It really is how you talk to a student that makes all the difference, it’s your tone. If you respect them, they will respect you. Most youth are basically good.”*

It was incumbent upon me to form a foundation for biblical mentoring and how that practically applies to our current context. As such, a list of best outcomes of mentoring by Jean Rhodes was shared to support the model presented. As we discussed these frames, the conversation shifted into the history of parenting and the rearing of children. As such one participant quipped, *“Each generation raises the next differently*

than the previous “A healthy dialogued ensued about the nature of support systems in young people’s life. Generational responsibility was presented by a member of the group as a critical factor in family cohesion and sustainability. As the discussion proceeded, a narrative presented itself regarding how youth are not raised the same as the past. One participant said, “*When you have a 15-year old giving birth to a child you then have a 30-year old mother with a grandmother who is probably young as well that can produce generational problems.*” This reality in many communities creates angst and despair that is difficult to overcome. While the scope of this project was not to postulate or bring to surface all social ills surrounding youth, it was important to this experimental group to showcase contextual integrity to the families and communities that either they reside or are a part.

A historical struggle emerged as participants and facilitator heard stories about culture, existential situations, and family trends that allowed for introspection for all. This reflective moment gave way to presentations of real-life events with youth over the years. Dialogued was then presented that demonstrated the enormous need for mentoring from a community posture. For example, the prison industrial complex was cited as one example of the trap of black and brown skinned males that are caught in the vicious cycle of the penal system and the impact of the epidemic of absent fathers. This erosion of a present “father figure” in the home was viewed as an adverse outcome to sustaining healthy families.

The rich sharing of worldviews and perspectives challenged this researcher. I did not adequately anticipate the vast scope of depth and breadth with exhaustive clarity this group held for youth in their community. We struggled with grasping where many of our

children are in relation to social locations and acceptable forms of behavior. There was almost quiet pain to deliberate and consider our roles in the lives of the young. A cry of desperation seeped into the session to no fault of anyone. The enormity of living and serving Christ through community mentoring was sobering. There was no clear singular purpose of mentoring that was proposed in session one. However, more questions of youth functionality surfaced that needed to be addressed. Author Julie Duin quipped, “When church isn’t relevant, the first out the door are usually the young.”³⁰ It is this thought that often cripples youth programs and youth ministries in the church context. Not only should mentoring occur in the lives of youth, but the mentoring process, also must be relevant with practical strategies to navigate the maze of life. The group concluded that since we (people) are the church, creativity is needed to keep youth engaged with adults.

Lastly, I asked for a show of hands on how many people would participate if the church would launch a mentoring program today. I informed the group that I would ask this same question five weeks from now. Fourteen (87%) of the sixteen said by hand that they would participate on day one. The first journal prompt was assigned (see appendix 50) and instructions followed. The session concluded with completion of the session evaluation and a reminder of the date and time of the next developmental session. Several days after the first session concluded, I received an email from one of the participants. Attached with this email was the *Youth Risk Behavior Survey: Data Summary & Trends Report 2007-2017*. This report was in conjunction with the CDC, National Center for

³⁰Julia, Dunn. *Quitting Church: Why the Faithful Are Fleeing and What to Do About It* (Grand Rapids: Baker Books, 2008), 37.

HIV/AIDS, Viral Hepatitis, STD, and TB Prevention, and Division of Adolescent and Social Health. I vastly appreciated this email and report and was grateful and hopeful as I learned that the participants were fully engaged in matters pertaining to youth.

Outline Session on the Problems of Mentoring. (The Do Not's of Mentoring)

Developmental Session II

June 20, 2018

Central to the Christian life is the narrative of believers communicating with God. In this session, a focus on prayer was highlighted to boost the need for the mentors to practice this artform throughout the mentor/mentee relationship. By effective prayer strategies and tools participants uncovered the DO NOT'S of mentoring. A working list of what we do not do in a mentoring relationship was shared. Members role played scenarios and talked about a case study of what we should not do in a mentor/mentee relationship.

Germane to a healthy mentoring relationship is the understanding of who the mentors will be interacting with. By studying the *Search Institute's 40 Adolescent Developmental Assets*, the research group learned the internal/external compass of young people. This analysis forecasted the various traits and makeup of youth development. By processing this developmental spectrum mentors began to frame their own mentor responsibility. In addition, this framework shaped discussion on the myriad of opportunities that mentors are granted to impact lives. The discovery of external and internal assets highlighted the complexity of young people and the enormous opportunity to transform young lives.

By studying Kendra C. Dean, *Almost Christian: What the Faith of our Teenagers is Telling the American Church*, this session revealed the cry, angst, and pain from youth in our current context.

- I. Prayer/Welcome
- II. Scripture Reference Exodus 18: 20-23
- III. Essence of Biblical Prayer
- IV. The Do Not's of Mentoring
 - a. List of what not to do in mentoring
 - b. Case study of a bad mentoring relationship
- V. Developmental Assets of Adolescent Development evaluation.
 - A. Group discussion on Assets.
 - B. Responsibility of mentors.
- VI. The State of Youth
 - A. Book Study. *Almost Christian: What the Faith of our Teenager is Telling the American Church*, By Kendra Dean
- VII. Session Evaluation

Problem of Mentoring

On June 20, 2018, session two was conducted and lasted for an hour and thirty-five minutes. This training day began with prayer and scripture reading. The scripture reference for the day was Exodus 18:18-20. This text reads:

“You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. ¹⁹ Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, ²⁰ and you shall warn them about the statutes and the laws and make them know the way in which they must walk and what they must do.” (Exodus 18:18-20)

Next, I explained that the objective for the day was to discuss the challenges or problems with mentoring. Fifteen of the sixteen participants were present (one participant had a previous commitment). The session was held in the church annex, and the set up was the same as the first session. After a brief follow up on the highlights from session one, we focused ourselves in the topic of the day. It was important to explain to the group that we were moving in a direction to help us ascertain the concept of adopting a community mentoring program. As such, I knew we needed to address the hindrances/problems/challenges of mentoring. I concluded that we built a firm foundation the week before on the Do's of mentoring. Now we needed to explore thoroughly what we should not do in mentoring relationships. To accomplish this task, I asked the participants to divide into small groups and generate a list of behaviors that mentors should avoid in the mentor/mentee relationship. Based on time constraints and facilitation dynamics we could not present an exhaustive account of what is not appropriate in mentoring, but I did seek to make participants aware of some of the pitfalls of mentoring.

The small group discussion was lively, and I joined a group to practice the art of Minister as Mentor. As the experimental group came back together, we then had a discussion on what should not be done from a mentor perspective. One participant said, *“Adults should not forget where they came from. We were young too. If you judge youth, they won’t be bothered with you.”* After this comment, I thought we would add more items to one working list. I had a posted pad to record statements and to stick to the wall so that everyone could see our working list. However, to my surprise, the group shared more and more narrative about judging youth. I had prepared to focus on Rhett Power’s thoughts on the Do Not’s of Mentoring after a full list was presented (see appendix 21). Based on the feedback that kept pouring in that mentoring should be a judge free zone and the implications of this thought, we never fully embraced the handout I had prepared. After years of presenting and training, I knew that it was important to flow with the group and travel the road they sought. In addition, I felt ownership (the participant’s) in the session was taking place as the participants were heart felt about not judging youth. I appreciated the energy that was present in the room. Also, this dialogue fostered a caring spirit for potential mentors of community youth.

Next, I distributed the powerful list of *40 Developmental Assets* from the Search Institute (see appendix 20). This list provided a detail analysis of the developmental needs of youth and the complexity of helping youth gain wholeness. I drew attention to several external and internal assets that the list provided. In the discussion, we focused on family support, religious community, and caring. Based on the non-verbal cues from the group they were processing the list and were confronted with the enormity of adolescent needs and growth spectrums. It was here that I felt a wonderful opportunity to focus our

attention on the role of the religious community. Brief discussion followed on the role of the church. I pressed the group to think about the larger Body of Christ, but to also think about the local church and its role. I then introduced a controversial question to the group. I asked, “*Should youth adjust to the church, or should the church adjust to the youth.*” I knew before I presented this question that this thought would produce emotional responses. Indeed, it did! There was a myriad of responses, and we never concluded either way.

Lastly, a critical evaluation of key concepts from Kenda C. Dean, *Almost Christian: What the Faith of our Teenagers is Telling the American Church* provided the impetus to explore the spiritual and theological shifts that are taking place in our country. Questions like, *Does the church matter? and Do youth really care about God centered the discussion?* I read excerpts from Dean’s book that highlighted the fundamental core beliefs from youth provided by the comprehensive study of *National Study of Youth and Religion (2003-05)*. This study generated discourse to help potential mentors process the gravity of mentoring in our community. By sharing key results and finding, we were able to share responsibility in the often upward slippery climb to serve, mentor, care for, guide, and train today’s youth. Honestly, this book and the research of (NSYR) could have been the core curriculum for the entire preparation model. The book is fascinating in that the author allows the reader to peek into the worldview of today’s youth. Alarm bells went off in the group on this day. It was increasingly clear that major work must be done to rescue and save community youth. Kids sandbox locations in the community, if a kid is on free or reduced lunch, or if a child comes to school with a smell should not determine his/her entire lot in life. Trusted adults must bear the burden to ameliorate the

pain and despair in the lives of millions of youth. Jonathan Kozol wrote several books on the depravation that urban students face daily. Books by Kozol, such as *Savage Inequalities*, *The Shame of the Nation*, and *Amazing Grace*, shaped and informed my early resolve to mentor youth. I shared these books with the group and encouraged them to add to their library and indicated to them that Kozol invites the reader to live in the shoes of American youth. It was not until I conducted this session that I realized how much Kozol and his works have informed and impacted my life's work.

After sharing that most youth adopt the religious practices and core beliefs of their parent's a great discussion followed. People have a plethora of options to receive their spiritual food was the summation of the remarks. One participant stated, "*People desire to feel good and be entertained. They do not want the deeper things of God and think through about who I am in relation to God.*" A similar finding was concluded in the study presented by Dean.

The week of this session also featured the disturbing national and heated debate over immigration in our country most notably in our southern border states. Images and audio clips littered national news outlets and cable news cycles of crying children who were separated from their families. People who are called to serve children and youth do not desire to see any child suffer from any background, race, socioeconomic status, or ethnicity. As the discussion surfaced about this topic, several members were visibly moved by the discourse. Moral decay is a factor that mentors will contend with as they engage youth and function in society. Graham Johnston talks powerfully about a society that lives in a postmodern context. He argues that people in a postmodern framework live by their own rules and do not desire to be told how to live. As such, to prepare mentors

for this ideology, mentors must first acknowledge that this worldview exists. Next, I introduced the term non-anxious presence to engage youth who are emotional or who may appear turned off from past trauma and pain. I readily stated to be non-anxious conveys that you are there for the young person in any state they come in with. You as the mentor do not reveal your anxiety based on what you hear from the mentee. It is best practice to actively listen and help mentees form solutions and ownership within their lives.

One of the most substantive thoughts about this topic and youth in general was that youth know who is for them and who is not. The group concluded that kids have a way of feeling adults who do not see their better selves. In fact, research suggests that mentors have a higher probability of reaching youth when they demonstrate a genuine care, concern, and willingness to offer support.

I concluded the day with the collection of journal prompt 1 from members (received 13 out of 16 journal prompts) and reminding the group of our next meeting. One participant said after we dismissed, *"It took me three days to write that prompt. I had to really look at myself."* I replied, *"The preparation model is working and designed to do just that."* For further reading of journal prompt 1 excerpts see appendix 50. Session two was a heavy day of processing and searching through the ambiguity of youth engagement. To be sure there are several things that a mentor should not do in a mentor/mentee relationship. Clearly, this group felt it is more heart work than head work. It is this frame that led us productively into the next session.

Outline Session on the Piety of Mentoring
Developmental Session III
June 27, 2018

As Christians our devotion and reverence for God impacts our spiritual locations daily. How we navigate our lives and how we spend our time speaks to our spiritual piety. Servant leadership is and should be a key ingredient in the life of a Christian. In Matthew 22:37, the text says, “And He said to him, you shall love the Lord your God with all your heart and with all your soul and with all your mind” (Mt 22:37). Participants processed the concept of love and how this trait impacts mentoring. Further, the mentors wrote a letter to their potential and future mentees and shared why they desire or not to be a mentor. In this letter, the participants explained their mission and vision for the mentoring relationship. The participants then were asked to seal their letters in an envelope and only place their project number on the envelope.

Dr. Jonathan F. Borus, Professor of Psychiatry at Harvard Medical School, suggests, “Mentoring, like virtue, is its own reward. Being helpful to the next generation is, in and of itself, a gratifying reward. It provides the opportunity to give back, to be altruistic, and to have a hand in nurturing and guiding the next generation.”³¹

- I. Prayer/Welcome
- II. Scripture Reading: Isaiah 29:23, Matthew 6:1-15, John 15
- III. Define biblical Piety
 - a. Sharing “Love” Writing Exercise: Case Study- Write a small note to your potential mentee
 - b. Types of biblical love.
- IV. How personal piety intersects with mentoring relationships.
 - a. Case study on biblical Piety- Group Exercise
 - b. Demonstrating Piety in mentoring- Can mentoring be a form of worship?
- V. Journal Prompt 2 assigned
- VI. Session Evaluation

Journal Prompt 2

Since you were a youth what has changed in the culture, climate, and norms of community? What are three aspects of life that your family of origin taught you that are relevant for rearing today’s youth?

³¹Jonathan Borus, “How to be a Good Mentor,” in *The Academic Medicine Handbook: A Guide to Achievement and Fulfillment for Academic Faculty*, ed. LW Roberts 2013, 168.

Piety of Mentoring

Session three was conducted on June 27, 2018. The length of the session was one hour and forty minutes. After praying for our shared time together, I read the scripture reference John 15:1-7 to begin our training session. The text reads:

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.” (John 15:1-7)

As fifteen participants assembled (one was absent due to sickness) in the church annex, I became increasingly excited about the planned lesson. After reading the chosen text for the day, I introduced our objective, biblical piety, and its relationship to mentoring. We explored biblical piety and listed examples of what devotion or reverence to God looks like. As the discussion proceeded, we tied biblical mentoring to our personal piety or worship and spiritual disciplines. For example, we shared that it was incumbent to pray for the mentoring relationship and ask for Godly direction. It was imperative to indicate to these potential mentors that how our personal relationship with God is lived will affect our mentoring posture. To discuss biblical piety the conversation must include biblical love. It is this love that Jesus was able to endure the cross and bear the sin of humanity. This same love saved and continues to save souls and redeemed humankind. As we discussed the various aspects of love throughout the biblical landscape, we labored with the notion that youth need these forms displayed by others.

The primary focus on this day was to draw a link between youth mentoring and how this intersection impacts our relationship with God. How we serve others and assist those who cannot pay us back was my primary remarks on this day. In addition, I knew we needed a creative way to grapple with this thought in a productive way. As such, we divided into three groups, and each group was presented a real-life situation of a student who was facing a circumstance(s) or dilemma(s). Over the course of my engagement with youth in a variety of contexts challenges and crisis events have surfaced that I was called to address. I have had the opportunity to speak to youth across the country who were facing extreme calamity and disorder. I drew three students' experiences and wrote a synopsis of their story as case studies (see appendix 24).

After randomly assigning participants to three groups each separated and read their individual case. The assignment was a simply one, or so some thought. They were asked to respond to their own group case with a sense of urgency through a piety framework. Also, they needed to counter that response with a secular or worldly response. I began to hear moans and utterances toward the case study prompt as members began to picture the complexity of these student's stories. Each group had about thirty minutes to explore their case and generate two responses. Also, I asked each group to choose a representative to read the case and then share the consensus and feedback of the group.

In case one a young man in high school has a promising basketball career. He was obviously an extraordinary talent on the court. However, he does not have good grades and is no longer eligible to play high school sports next year. He also is at least three grade levels behind in reading and his parents have decided to go their separate ways. It

was intriguing to witness the responses and the discussion that followed. It was important to place the participants in a mentoring or authoritative role to simulate a mentor/mentee relationship. The first group admitted that case 1 was tough or difficult for them to work through. Privately, I was thankful for this revelation from group 1 because all mentors should approach this artform with a level of sobriety. I was not looking for a certain response either way to any of the cases. I did seek to make the participants a bit uncomfortable to display that mentoring can be difficult and a person should be called by God to be effective. As we listened to group 1 a theme of trust and being open to learning from the mentee engulfed the presentation. Discussion ensued about if you have a student's attention, in this example, he should not feel berated and that he needs extended help and support in his reading acumen.

In case two a female high school student is pregnant and will graduate from high school in several months. She has not told her parents about her pregnancy but is active in youth ministry and in the National Honor Society at school. You, the mentor/teacher met her at last year's Vacation Bible School. She is back at VBC again and she begins to cry as you are facilitating the youth session. As the teacher you notice her breakdown and asks to talk with the young lady after the session concludes. The young lady begins to share her problems and the teacher learns she has several other challenges than being pregnant. In this group there was tension in the presentation. Members admitted that this case was troubling, and it was noticeable that a response in a non-pious posture was easier to formulate. As this group worked through this young lady's challenges, a member of the group rendered a powerful testimony. In short, one participant stated that

she knew someone in her formative years who mirrored this young lady situation. In a powerful way a level of transparency captivated all that were in attendance.

Group 2 did articulate that a Godly response to this young lady would feature words of encouragement and love. Truly, the youth of today are crying and lamenting for help. Often youth are not consciously aware that they need assistance. A mentor's role is to discern this reality and help young people negotiate their lives in productive frames. In addition, this group mentioned that this student needed long-term engagement with support and resources. Further, the word love permeated this group remarks as to a tool that this young lady desperately needed to experience.

In Group 3 participants discussed the life situation of Rambo. Rambo is a gang-affiliated youth who is troubled in mind and spirit. He has artistic ability but does not show this gift often. In fact, he is rising in the gang ranks quickly and is caught up in a maladaptive lifestyle of drugs, gang banging, and other nefarious behaviors. As such, in the case, Rambo agrees to talk to someone, and the task of this group was to articulate a response to Rambo upon meeting him.

The reaction of Group 3 after dialoguing about the case was breath taking. As they considered the situation of Rambo each member of this group admitted that Rambo should be approached with caution. In addition, one member felt that if you work to build a trusting relationship Rambo has a greater probability of responding to the initial conversation. To be sure, Rambo is a tough kid. Group 3 stated that Rambo does not need a secular response but a loving relationship through respect and encouragement.

Discussion then opened the door to consider that fear is natural with students who have

challenges and who may have committed criminal behaviors. In addition, one member mentioned that, for gang affiliated youth, respect is a high value.

The intent of this day was to teach, remind, and guide potential mentors to engage mentees with the gift of piety. In other words, our reverence for God should undergird how we approach each situation in a mentoring relationship. The group discussions allowed each of us to model the Minister as Mentor. We explored best practices and engaged others and affirmed each. Toward the conclusion of the day, as the facilitator, I felt that many of the participants felt overwhelmed at the complexity of the cases and the lives of real youth. I reminded them that each case represented extreme real-life students that I have met during my career. It became imperative that before we dismissed that I shared that I wanted the cases to be complex and to feel the weight of this potential ministry. Based on the non-verbal cues, I think that goal was accomplished. I regretted, due to time constraints, that I was not able to work with the group around the letter writing exercise to a potential mentee I had planned. This exercise would have been a fantastic opportunity to vision cast and share the heart of the mentor. I booked marked this assignment with hope that in the second half of the sessions there would be an opportunity to introduce this noble task.

After I assigned journal prompt 2, the senior pastor had concluding remarks. He then prayed, and we were dismissed.

Outline Session on Presence of Mentoring
Developmental Session IV
July 11, 2018

John Maxwell says, “The best people to mentor don’t sit back and wait for opportunities to come to them. They make it their responsibility to go out and find

them.”³² Young people do not only care or desire tangible items and material possessions. More times than not, young people are craving, and many are starving, for adult engagement and presence. I coached football for 18 years on the middle school level. I recall each year how many of my players would search the stands and bleachers to lock eyes with their parents. Over the years, I recall many players who had no adult support and presence. Those young people desired their parents or adult figure to be there with them as they played their sport. I believe this is common among young people. In session 4, participants focused on the power of presence in young people’s lives.

A TED talk featuring Brit Fitzpatrick expressed how mentoring can reshape communities. Across the country, there are countless communities that need to be revitalized. Positive adults in young people’s lives can help to solve some of the ills that plagued sectors of society. By connecting and forming healthy relationships, mutual trust and support can be established. The research group during this session was exposed to the power of presence by reading and processing together a case study on the human experiment. Bobb Biehl, Founder and President of Master Planning Group argues, “In contrast to the past, the mentoring function today is in short supply. It is certainly not found in those homes where children part company with their parents for the better part of each day and accumulate an average of eight to eleven minutes of parent-child conversation before the sun sets.”³³ Therefore, this session spoke directly to commitment in the mentoring relationship from a mentor perspective.

- I. Welcome/Prayer
- II. Scripture Reference Mark 1:17-18, Isaiah, 6:8, Matthew 5:16
- III. Brit Fitzpatrick: TED Talk “How Mentoring Can Reshape Our Communities”
 - a. Discussion of video
 - b. Group Exercise about video
- IV. Facts about youth poverty. By Dosomething.org
- V. Effective Communication with youth
 - a. Listening to youth
- VI. Session Evaluation

³²Maxwell, 31.

³³Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville: Broadman & Holman Publishers, 1996), 9-10.

Presence in Mentoring

On July 11, 2018, the fourth session was conducted. Fourteen participants (two cited vacation for their absence) were in attendance and the session lasted for one hour and forty-five minutes. I had some brief technology challenges as I was trying to load the TED talk video on YouTube, but I eventually loaded it properly. We began this session with prayer and the reading of two scriptures, Isaiah 6:8 and Mark 1:17-18. The read as follows:

“And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here I am! Send me.” (Isaiah 6:8)

“And Jesus said to them, “Follow me, and I will make you become fishers of men.” And immediately they left their nets and followed him.” (Mark 1:17-18)

As we were progressing nicely in our preparation model, I knew that for today’s youth the ministry of presence must be discussed. In other words, young people today care less about adult’s words than they do their action. In this session my facilitation remarks centered on the power of showing up and keeping your word toward your potential mentee. Youth who are broken, who are prone to disappointment, and who fear trusting new adults need to be assured that mentors will follow up and do what they say they will do.

The first task of our agenda this day was to watch a TED talk by Brit Fitzpatrick entitled, “*How Mentoring Can Reshape Our Communities.*” This short video featured strategies and tools to encourage community mentoring and youth engagement. Fitzpatrick, in her presentation, talked brilliantly from her own experience about the value of mentoring. She included testimony from moments in her life that proved valued added because she had a mentor. This video allowed the group to process their potential

mentoring relationships and see the value in this God centered task. Fitzpatrick also included a model of the mentoring relationship that fostered discussion and remarks from the group. The video showed a slide of circles with arrows throughout which indicated a fluid motion between each word or phrase. The words on the slide were shared values, clear expectations, mutual respect, and reciprocity. For her, and I agree, these components are the needed ingredients in a mentor/mentee relationship. As the slide indicated in a mentor/mentee agreement there is constant motion and movement within the spheres.

In one segment of the video the presenter talked about the narrative of presence. It was here that the group heard the topic for the day and began to harness with their own vulnerability regarding being presence with youth. One gentleman stated, *"There is a difference between what is real and what is right. To mentor kids today, I must think about what is real in these kid's lives."* It was here that I allowed others to comment about this thought and other points from the video. I then drew from my one-year residency (Clinical Pastoral Education) training in a hospital and provided contextual experiences about moments of being present with the lost, grieved, hurt, and those who suffer. To offer genuine care for another requires presence and Godly love. I recall many moments in the lives of families in the hospital when I entered their lives in the worst of times. Although each family knew I could not take away their pain and grief they did appreciate my presence. I felt it was imperative for the group to hear each other process this video aloud and to present probing questions that may have surfaced. This principle governs the mentor/mentee relationship as well. To be present with someone can make the difference that impacts generations.

Next, I presented each participant with a handout from DoSomething.org that featured facts about youth poverty (see appendix 26). In this handout, alarming statistics are presented to show the depth of challenges that youth and children face regarding poverty, achievement, and sustainability.

I divided the participants into three groups to discuss the material found on this handout. I asked each group to consider what were the long-term cumulative effects of DoSomething.org statement that, “Children living in poverty have a higher number of absenteeism or leave school all together because they are more likely to have to work or care for family members. By the end of the 4th grade, African-American, Hispanic and low-income students are already 2 years behind grade level. By the time they reach the 12th grade they are 4 years behind.”³⁴ Considering the responses, it was clear that the pressing issue in our society, as it relates to youth is a stable, loving, caring, environment where there is freedom to explore and form positive identity. For the group there was no way to pretend that these facts and much more do not exist. At one point during the discussion, I thought to myself I wish these alarming details were not true. I thought about Kozol’s arguments and studies and became sad at the perplexity that America faces. Central to any youth mentoring discussion is the narrative that millions of youth are doing well and have mentoring relationships that are sustaining and life giving. I do not, nor should I, ignore the fact that countless youth are motivated and will contribute mightily to our society and systems. These students should be lauded and celebrated at every turn. However, I was reminded there in the session of Matthew 25:43-45 that reads:

“For I was hungry, and you gave me no food, I was thirsty, and you gave me no drink, I was a stranger and you did not welcome me, naked and

³⁴See Appendix 26.

you did not clothe me, sick and in prison and you did not visit me.’ Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’”

For me this is the anthem that rings loudly as I think about community mentoring. It was this contextual posture that I sought to communicate to the experimental group. Could a mentoring program for the local church begin the reckoning that must start to rescue a generation? The intent of this discussion was to highlight the power of presence. When adults who are chief stakeholders in the community invest in youth all parties win. To do so requires that youth see and touch positive adults who can help cast a vision that is transformative. Young people are looking to whom they can relate toward and who can relate to them. James Evans, a pioneer in African-American Theology, states, “The two stubborn facts of African-American Christians existence are that God has revealed Godself to the black community and that this revelation is inseparable from the historic struggle of black people for liberation.”³⁵ It is this liberation motif through the gift of presence that enables youth to climb from the abyss and achieve their dreams and goals. Admittedly, I did not know how the group would process and appreciate the idea that for many minority youth freedoms of thought, expression, voice, and identity, which Erik Erickson asserts, and its historical significance for a productive life are never realized. It was important not to teach victimization to the group but unpack that all youth need Godly presence in their lives. In this discussion the opportunity opened for me to share about the time I met the late great Author and Poet Maya Angelou. I recall being at a

³⁵James Evans. *We Have Been Believers: An African –American Systematic Theology* (Minneapolis: Fortress 1992), 11.

charitable event and had the opportunity to meet and take a picture with this legend and epitome of strength for so many around the world. I remember vividly that she was sitting on a stool and I leaned in to make sure that the person taken the picture could see me. Suddenly, in Ms. Angelou's distinguished voice she said, "Oh no, no, no! Don't bow to anyone but God." For me, mentoring in the community is about teaching youth to stand up straight with pride, joy, and power that God freely gives.

I shared with the group about a day in Seminary when I was sitting in my theology class at Shaw University in Raleigh, NC. We were studying James McClendon's *Systematic Theology* work when a question that he raised leaped off the page. He offers, "None of us comes to the theological task as a blank book to be inscribed by our teachers. Rather, we come as formed human beings with convictions that constitute us as the people we are. What must the church teach if it is really to be the church? That is a question addressed to no single individual, but to a community."³⁶ I could not then, and I cannot now get over this simple but profound question.

I concluded the session by reminding the group that we are hopeful because of our labor over this topic and there are others who are forming and beginning movements to shape the next generation. I closed with a statement from Author David Goatley who said, "A foundational understanding about the nature of God is that God is understood as the One who is always present. When one listens to the stories of the experiences of antebellum African-American life and hears the theology of spirituals that sing of suffering and the crucifixion, one may reasonably conclude that, for those who belong to

³⁶James McClendon, *Systematic Theology: Doctrine*. Vol. II. Nashville (Abingdon Press. 1994). 23.

God and experience the extremities of human suffering, God is with us.”³⁷ Since God is with us we can choose to be with community youth. I collected Journal Prompt 2 (14 out of 16) and reminded the group of our next time and date. We prayed and dismissed for the evening.

Outline Session on Person (Mentee) of Mentoring
Developmental Session V
July 25, 2018

In this session program participants explored general identity characteristics of the youth that they may be working with. With an in-depth appreciation for the context of today’s youth, the session stressed understanding this population and what motivates and drives them. To properly serve youth, mentors must know the context of youth and what young people face daily. Current youth trends explored the veracity of the task to embrace mentorship in this time and space. Participants shared their exchanges and experiences with youth and how youth tendencies have shifted over the generations. Author Gordon F. Shea reminds, “Research indicates that two-thirds of the population suffers from generalized low self-esteem. They have negative feelings about aspects of themselves or attributes they possess.”³⁸

Family engagement was discussed to process family dynamics and how these realities impact the mentor/mentee relationship. By appreciating societal shifts in culture, mentors were better equipped to understand the variety of messages that youth take in daily. Also, the use of technology and how this artform is dominant in young people was featured. Further, an effort to process youth’s attention span encouraged mentors to value preparation for the relationship. Careful consideration of social media platforms and cellular phone usage undergirded this discussion. By looking at the various forms of social media, mentors were educated on the various methods of communication that youth are exposed to.

For today’s youth, music is critical in forming their worldview and how it shapes norms of behavior. By evaluating forms of music and the messages that various genres of music suggest, participants begun to discover the plethora of messages that are communicated to youth daily. By evaluating Hip-Hop, Country, and Rock music, appreciation was gained on these genres of music and how and what they communicate to youth. Lastly, a discussion on communication and what that means in today’s youth context drove the final topic of this session. By looking closely at, Management Consultant and trainer, Dr. Wil Brower’s frameworks on listening and receiving communication, mentors reimagined the power of this artform.

I. Prayer/Welcome

³⁷David Goatley. *Were You There? Godforsakenness in Slave Religion* (New York: Orbis, 1996), 101.

³⁸Gordan F. Shea, *Mentoring: How to Develop Successful Mentor Behaviors* (Mendo Park: Crisp Publications, Third Ed. 1992), 33.

- II. Scripture Reference Mark 10:10-16, Matthew 18:1-5 Psalm 127:3-5
 - a. Dr. Wil Brower's Effective Communication Model
- III. Technology- Intersection of attention span.
 - a. Social Media Platforms.
 - b. Cellphone
- IV. Music Influence
- V. Journal Prompt assigned
- VI. Session Evaluation

Journal prompt: I am hopeful about African-American youth because.....

The Person of Mentoring

On July 25, 2018 session five was conducted in the church annex. All were in attendance, however, one person left early due to a prior scheduled event. Our scripture reference for the day came from Psalm 127:3-5. It reads:

Behold, children are a heritage from the LORD, the fruit of the womb a reward. Like arrows in the hand of a warrior are the children^[a] of one's youth. Blessed is the man who fills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate. (Psalm 127:3-5)

It was imperative on this day that the group think about who is the person or mentee that will form the second tier of this relationship. To mentor youth, adults must look and observe factors that form the identity integration of youth. To do so requires understanding of social media, music, family systems, psychology, and other pathologies that form young person pedigree. While the intent of this session was not to reveal a detailed account of any of the above, the goal was to introduce certain terms, genres of music, and social media platforms where youth spend a considerable amount of time. To ignore these realities is to ignore the fabric of existential locations that persist for many youths.

First, I presented to the group a handout from one of my personal mentors, Dr. Wilbur Brower, (see appendix 25). In this handout Dr. Brower shares Do's and Don'ts regarding how to give constructive presentations and to communicate effectively. My

reason for sharing these points was to begin a conversation on the importance of communicating with mentors both verbally and non-verbally. If FBC launches this ministry several members may be called to make presentations and to share with community stakeholders what our mentoring ministry encompasses. Therefore, how to communicate is critically important to glorifying God and reaching the intended audience. Also, these notes from Dr. Brower are appropriate and should be kept in mind when conducting the mentor/mentee relationship.

Next, I wanted to ensure that we cover on this day the various platforms for how youth communicate with their peers and adults. To engage youth, technology must be embraced. It was important for adults not to feel intimidated by these platforms but to embrace them. As such, social media was a topic of the discussion and I sought to help expose these members to these tools of connection. Therefore, I showed icons of Instagram, Snapchat, Twitter, and Facebook as means by which young people communicate and interact within the world. By understanding the digital footprint of today's youth, adults will obtain a greater probability of relating. The group appeared engaged with this discussion, but many admitted they were unfamiliar with these platforms. We spent a considerable amount of time on this topic because to engage youth, mentors may need to embrace several of these communicative tools. The crucial point was not to judge either way these platforms but expose the adults to how youth like to communicate. In addition, I did share that often these platforms can be used for unwise practices and habits. Certainly, for example, cyber bullying is an issue and a growing concern. Also, youth are tempted to form their identity through these platforms as the primary means of engagement whether these means are positive or not.

I wanted to imagine with the group that we were youth living in this current fast, do what you please, and self-absorbing society. I then asked what or how would they feel in this current climate and directed them to think of Erickson's Identify and Role Confusion stage of development. Many articulated that current conditions are tough for youth and they need guidance from their parents. The use of cellular phones then generated a major discussion on how addictive these devices can be for both youth and adults. As we shared, I gave practical examples of how often students in schools struggle to not use their phones during instructional time. We then dialogued about the long-term impact of this phenomena. Undoubtably, technology and the use of it are forming identity patterns in many adolescents. This fact should influence adults to embrace this and form effective tools to discover how to help youth use digital landscapes positively and effectively.

This discussion made the group tired and sullen regarding finding sustaining solutions about technology and the implications for youth. Many cited their own struggles with their children or work-related issues with students and technology. I reinforced the reality that technology is not going anywhere, and it behooves us to learn all we can because this is the context of youth.

One pivotal comment came from a participant who said, "*It is so much stuff to sniff through before you can even deal with the real person inside these kids.*" I agreed with this assessment and we labored to work through this difficulty. It is true that for many kids, masks are presented as real and authentic selves. I explained that is why trusting relationships over time are critical for the advancement of a mentoring relationship. It was here that we entertained the thought that in mentoring youth do not

look for immediate results. You may or may not know if you are effective in mentoring. To measure success is cumbersome and complex, due to the numerous variables on all sides of the mentoring spectrum.

Thus, it was in this session where I briefly dealt with the personal satisfaction or being called to mentor. There are enormous gains internally when you know you have helped a young person. To be sure, the personal satisfaction that you can receive when you have affirmed a child is life changing. I asked the group to visualize making a difference in the lives of youth. I then shared personal stories of youth who found me after several years through social media and told me I made a difference in their lives. I shared a recent story of how a young lady found me on the social media platform of Facebook. She reached out to me and then took a screenshot of a recommendation letter I wrote for her with my business card attached that had to be over fifteen years old (see appendix 28). She wrote to thank me and to remind me that I was one of her early cheerleaders. What was fascinating to observe was that the letter and card looked brand new. She obviously had kept this document somewhere to preserve it. This letter meant something significant to her.

Young people desire connection. They seek to feel a part of something special and vibrant. When adults show acts of service with time, care, and attention, lives are shaped and transformed. What did I say or do for this young lady to find me? I am not sure. Whatever it was at the time resonated with her. What I do know is that she reached out to say thank you and to inform me what her station in life is.

Lastly, I dealt with the powerful concept of Intersectionality coined by the renowned Author and Theorist, Dr. Kimberlé Crenshaw. In an article entitled, *Why*

Intersectionality Can't Wait, published by the Washington Post, she states,

“Intersectionality is an analytic sensibility, a way of thinking about identity and its relationship to power.”³⁹ This concept, though originally used to empower black and Latino women with their own agency, is imperative for minority youth as well. For mentors who are serious about holistic development in youth, there is no way to escape the systems that pervade society. As such, youth must be taught that they have agency of self and can overcome any barrier or oppressive practice. For youth who find themselves in adverse conditions, the identification of the barriers of entry must be dealt with in a cogent way. Thus, young people are then able to harness and proscribe their power, identity, and self-worth. Crenshaw continues by offering, “Intersectionality has been the banner under which many demands for inclusion have been made, but a term can do no more than those who use it have the power to demand.”⁴⁰ As I see it, all youth need help with developing a skill set and language that demands that they are included and have a birthright to sit at any table that they have earned. This anthem rang loudly as I concluded this session. When all students of all backgrounds realize they have power, they can and will achieve. The mentor’s role is to see the power in all students for collective gain. I did not pretend during this session to hide my urgency or voice that young people are in a fight for their lives. Platitudes and noisy discourse do not evaporate the pain that millions of young people face presently. What does begin a process of healing is when concerned adults regard young people, though flawed, as real people with a real destiny.

³⁹Kimberlé Crenshaw. “Why Intersectionality Can’t Wait,” *Washington Post*, September 2015. accessed July 31, 2018, https://www.washingtonpost.com/news/in-theory/wp/2015/09/24/why-intersectionality-cant-wait/?utm_term=.a17224cc571c.

⁴⁰Crenshaw.

I assigned journal prompt 3 and we dismissed.

Outline Session on Proclamation of Mentoring Developmental Session VI

August 1, 2018

In this session the word of God and biblical examples offered program participants guidance from a mentoring perspective. Potential mentors searched the biblical landscape to identify stories that can provide meaning for mentoring. While the goal of this mentoring program was not to “win souls,” per se, it was incumbent that the church model Jesus Christ to young people. This modeling even reached the preparation posture of engaging youth. The desired end of this ministry project is to share the love of Christ in a context that will be meaningful for youth. The goal was to create an environment where the church could reach out to the community and demonstrate care that is transformative and redemptive.

In addition, this ministry will follow the vision and mission of the church, which is to be Bible based and spirit led in all that we do. It was the scope of this project to offer family support to a group of youth and love them like Christ loves His church. This proclamation narrative will speak to mentors by focusing on their message. To disciple youth requires modeling more than preaching to them. This ministry is not designed to preach at youth but to journey with them in a way that they feel valued, validated, and honored.

- I. Prayer/Welcome
- II. Scripture Reference 2 Kings 2:9, John 13
- III. Edward P. Wimberly- Pastoral Care and Mentoring
- IV. IV. Requirements for Mentoring
 - a. Time/Availability
 - b. Background check
 - c. Heart for Serving
 - d. Site regulations and rules
- V. Potential mentoring site location and discussion
- VI. Evaluation of Session
- VII. Completion of Post-test surveys and instruments

The Proclamation of Mentoring

On August 1, 2018 the last developmental session was conducted. All sixteen participants were present which was impressive because a severe thunderstorm was active in the area thirty minutes prior to the start of the session. The session lasted for an

hour and forty minutes which included questions, comments, and feedback at the end. I knew beforehand that this day was going to be full and time sensitive. I hired a local caterer to provide a working dinner for the group as gesture of thanks to them for their endurance, time, expertise, and willingness to be part of this distinguished group. It was very important to complete several instruments such as the post experimental group survey, the post 15-question multiple choice test, and the final weekly evaluation. Although this data was imperative for the successful completion of the research I had to first deal with the proclamation of mentoring. This topic was central because, at the end of this session it was essential to ask the fundamental question to each participant regarding community mentoring. First a prayer was offered for our time of sharing, and then I asked a participant to read the following scripture.

When they had crossed, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” And Elisha said, “Please let there be a double portion of your spirit on me.” (2 Kings 2:9)

Soon after I introduced the question of what we say, teach, and provide in a mentoring relationship. This was critically important because I was taught in ministry never to assume that people know, and clear expectations are always in order. Thus, on the final training day and time together the power of listening for the mentee’s story was showcased and introduced. Many adults with good intentions tend to rush into discourse with students without first listening and hearing what perspective the youth is coming from. Every young person has a story and is searching for affirmation and affiliation. In my facilitation remarks, I indicated that the Bible is a great tool to help youth find themselves in their own context. Edward P. Wimberly, Professor of Pastoral Care and Counseling at the Interdenominational Theological Center observes, “I have also come to

realize that the relationships with significant others as a child influenced significantly how Bible stories functioned in my life. I have also come to realize that Bible stories with which I identified as a child functioned to bring healing and wholeness in my life despite some of the negative convictions that I had about myself.”⁴¹

This was the first point of the evening. In community mentoring, we must always keep the word of God at the forefront of what we teach and value. That does not mean, as I stated, that we teach the Bible only in mentoring, however, it does mean that biblical principles undergird the relationship. It was at this juncture that I presented Wimberly’s seven step model that he uses in pastoral care and counseling as a potential way of normalizing the mentor/mentee relationship. The goal here was to expose this model to the potential mentors as a resource for future implementation. My intent was to allow this model to inform the participants of steps mentors can take as they begin communicating with mentees.

For example, in Wimberly’s model, “Attending to the presenting problem” is the first step⁴². It is here that mentors can ask mentees probing questions to learn family heritage, religious acumen, and personal history that may impact the mentoring relationship. I prefaced these remarks by reminding the participants that we are not therapists but trusted adults who care about the general well-being of the youth that we encounter. To be sure, because the foundation of our potential mentoring launch would be the church, it was agreed, that in all we do Christ centered approaches were essential. Thus, by allowing the youth to have voice validates their existence and teaches the

⁴¹Edward P. Wimberly. *Using Scripture in Pastoral Counseling* (Nashville: Abingdon Press, 1994), 15.

⁴²See Appendix 30.

mentor about the mentee. As we agreed listening first is part of the proclamation in mentoring.

I knew that the proclamation or message to the mentees was a noble topic. I divided the participants into three groups and asked them to generate a working list of what should be the central theme(s) from a mentor that seeks to use biblical stories at some point in the relationship. The point was clear and concise at this juncture of the session. Each group listened with intentionality to the biblical stories and imagined that youth could find their situation represented in the biblical landscape for a similar story or character to reference. The three groups had similar remarks in that the mentor message must be woven in love, compassion, and understanding toward the youth. This was great to hear because I did not want the participants to think they had to brow beat students with the Bible. In fact, this was exactly what not to do in a mentoring relationship. By listening for the mentee's stories and then processing biblical truth to that story is the aim. Melissa M. Kelly, Assistant Professor of Pastoral Care and Counseling at Boston College School of Theology and Ministry says, "Metaphors offer us a way of connecting words and ideas with images, concrete matters, real life."⁴³ Therefore, understanding the vast array of genres in the biblical literature provides a vast reservoir of information to pull from when engaging youth. By using metaphoric language in the relationship mentors help mentee's paint pictures and frames of their life situations.

Next, I explained several requirements would be mandatory if a mentoring ministry is established. I informed the participants that each person would be required to

⁴³Melissa M. Kelly, *Grief: Contemporary Theory and The Practice of Ministry* (Minneapolis: Fortress Press, 2010), 4.

submit a background check and drug test. In addition, the local Recreation Center/Teen Center has a need for mentors and each church member would have to attend training from the local Parks and Recreation Department if this was the location of the community mentoring program. In addition, further training from the church will be required for all potential mentors.

I also presented another scenario to that group to consider. I stated there is also a need from the local school district to have Lunch Buddy's attend Elementary Schools and sit with children during lunch. This program along with a literacy program already established by the school district is an excellent way for a church to invest in the lives of community youth. Before I started the project, I had my own thoughts of where to launch the community mentoring program. I knew that if the experimental group made the decision to go forward, I had the perfect scenario. I privately had already met key community members and engaged them in brief discussion. However, on this last day, I was aware that what I held in my heart was not the appropriate idea to articulate. Because these sixteen church leaders decided to journey with me, I felt it was only fair and responsible for them to venture out and assess a need in the community. In other words, I had already decided on a mentoring location and how to match the mentees with the mentors before I ever assembled the experimental group. While sitting in the last session, I corrected myself in this regard. It was not my place to tell this group if they answered yes to mentoring where we should conduct the ministry. As a local community of faith, we should decide the narrative together. My intentions were well suited, but my thoughts and brief actions were misguided. Thankfully, I corrected this notion within myself during this session.

In my haste to help youth and begin a new ministry, I forgot a key element in ministry. This or any other ministry launch must be collectively sought and prayed for with a spirit of unity and goodwill. It was not my potential ministry, and I did not own anything regarding this situation. I revealed this truth to the group this day. In mentoring meekness, character, humbleness, and fairness are powerful concepts to teach and model. As the community of faith, a bridge of hope, forgiveness, kindness, and redemption are the values to teach mentees. This, however, will not be easy, and my remarks on this day reflected that. George Barna, Founder of the Barna Group, laments, “Get used to the fact that your life is lived in the context of warfare. Every breath you take is an act of war. To survive and thrive in the midst of the spiritual battle in which you live. Seek a faith context and experience that will enhance your capacity to be Christlike.”⁴⁴ What do we teach or proclaim to community youth? We teach a faith that allows us to fall in love with Christ and, in turn, bring others to this loving relationship. We mentor like Jesus Christ mentored. To be sure, Barna argues, it is and will be spiritual warfare. In other words, for ministry sake, we must be willing to get in the muck and mire of human existence and let our light so shine. Spiritual warfare is real and those who accept the call to wage war on behalf of youth is the rallying cry. Lebrun suggests that we begin, “By treating youths at risk as potentially productive members of society, instead of lost causes in prison cages. We need to empower children to have a vision of their future and the role they play in those goals being attained.”⁴⁵ One member said in the discussion, “*We have a scared work to do because youth need to detox themselves from the world.*” I thought that was a

⁴⁴George Barna, *Revolution* (Wheaton: Tyndale Publishers, 2005), 26.

⁴⁵ Lebrun, 3-4.

powerful statement and asked for more clarification and meaning. Others group members began to share the importance of this potential work.

Lastly, I shared the list from Elmore regarding Jesus' precepts and practices toward mentoring. I stated that our proclamation should be linked and connected with these qualities in dealing with community youth. Elmore outlines twelve factors that Jesus lived out in his ministry and mentoring relationships. As representatives for the Body of Christ, these factors can help any mentor live out his/her faith and help promote the message of Jesus Christ. These factors were presented to the group.

1. INITIATIVE (Luke 6:12-13)

Jesus didn't wait for mentees to approach him. He was determined to leave His legacy behind through mentoring people. He prayed all night, then selected them.

2. PROXIMITY (Mark 3:14, Luke 8:1)

Jesus employed the "with him" principle. Much of His mentoring was done through the disciples merely observing His life; they were walking alongside Him with each step.

3. FRIENDSHIP (John 15:15)

Jesus called His mentees His "friends." It is difficult to mentor someone if you don't enjoy them as friends. He demonstrated this through his love, time and transparency.

4. EXAMPLE (John 13:15)

Jesus deliberately gave his disciples His life as an example to watch. He knew they would learn faster if He would *show* them not just *tell* them. He taught His life.

5. COMMITMENT (John 13:1, Matthew 16:24)

Jesus both committed Himself to His relationship with the twelve and asked for this same commitment from them. Mentoring doesn't work without mutual commitment.

6. RESPONSIBILITY (Mark 6:7)

Jesus soon transferred the responsibility He felt for advancing God's Kingdom to His mentees. He gave them all ownership of the ministry through delegation and authority.

7. KNOWLEDGE (Luke 8:9-10)

Jesus taught and discussed hundreds of issues with the twelve. While His mentoring was so much more than "words," it did, indeed, involve careful instruction on His part.

8. TRUST (Matthew 10:1-8, Luke 10:1-16)

Jesus gave one of His greatest gifts to the disciples when he exhibited trust in them. He trusted them enough to give them a part of His ministry. He sent them out---in His name.

9. EVALUATION (Luke 10:17-20)

Jesus also performed the related task of assessment and evaluation. Once he trusted them with tasks, He knew they would need objective accountability on their performance.

10. GOAL (Matthew 4:19, John 4:35)

Jesus, from the very beginning, kept His goal before the mentees; that they would be making disciples one day, themselves. He even made this part of His invitation to them.

11. POWER (John 20:22, Acts 1:8)

Jesus made sure to "empower" His mentees before launching them into their ministry. At the close of His ministry, He ensured that the Holy Spirit was upon them in power!

12. LAUNCH (Matthew 28:18-20)

Jesus initiated one final contact and gave one final challenge to His mentees; that they duplicate what He had just done with them! The mentees must become mentors."⁴⁶

I then presented a final question to the group. I asked, would they be willing to mentor a youth if the church launched a mentoring ministry from FBC? This was the same question that they answered in week one of the training. They were to answer this question on the final weekly evaluation and explain briefly their response either way. Regrettably, I did not have the opportunity to go over the Barna Group research of faith,

⁴⁶Elmore, 145-46.

evangelicals, and sex education, but I did pass out the material as supplemental reading going forward. I thanked the group one more time and we heard closing remarks and prayer from the senior pastor. Time was allowed to complete the survey instruments and then we dismissed.

CHAPTER THREE

THEOLOGICAL RATIONALE

There are many biblical themes that reveal mentoring from a theological and Bible based motif. There are powerful images in the Bible from both Testaments that show mentoring effectiveness. Throughout the biblical landscape, people available for God were often used by God. In fact, there appears to be a recurring theme that God picked or summoned people who were available. Though many often had internal unrest at the thought of being used by God, and outright resistance to the command of God people fulfilled their spiritual assignment. As God called people who were available, God also provided mentoring opportunities in their context. In some cases, God was the mentor. In other cases, individuals were elevated to leadership roles and served as mentors. Given the biblical evidence, it appears that when God used people to guide or encourage others it was communal in scope. In other words, God used people to carry out the divine order that affected humanity.

Old Testament Rationale

In Exodus 18, Moses father-in-law Jethro offers him advice on ministry praxis and servant leadership. In Moses ministry he has already served the people of God in several capacities. He led them in tumultuous times from slavery, wondering in the wilderness, and rebellion through idol worship. Tim Elmore, Vice President of National Ministries of Kingdom Building Ministries says, “Life had become difficult, his days had become long, and the job had begun to make him weary.”⁴⁷ Moses needed someone to

⁴⁷Tim Elmore, *The Greatest Mentors in The Bible: 32 Relationships God Used to Change the World* (Denver: Kingdom Publishers, 1996), 25.

intervene even if he is not fully aware that he needs intervention. Jethro explains to Moses that the weight of servanthood and ministry is too heavy to journey alone (Ex. 18:18). In fact, Jethro discerns that Moses may burn himself out if he does not rely on other people to share the ministry burden (Ex 18:24). To shape context, it is imperative to note that in this chapter there are disunity and communal challenges facing the people of God. Moses' leadership is being challenged, not only by people from the outside, but he is facing challenges from internal forces as well. Thus, this chapter is a bridge or a transitional period of uncertainty for all parties involved. Upon visiting Moses, Jethro notices a need to rethink or retool procedures to confront and manage the social upheaval that has encamped around Moses. Jethro counsels Moses and guides him in his current leadership role.

In Exodus 18:19-20, Jethro offers the following sage advice, "Now obey my voice; I will give you advice, and God be with you! You shall represent the people of God and bring their cases to God, and you shall warn them about the statutes and the laws and make them know the way in which they must walk and what they must do (Ex. 18:19-20). Here, Jethro is not shy in offering Moses needed guidance at a time when he needed it the most. Jethro mentors Moses through a ministry context that is both complex and challenging. The burden of the people rests on Moses. He knows that Israel's history and future are in his hands. However, he finds himself serving alone, or at least he feels alone. Jethro intervenes at a God moment and offers him counsel. True mentoring involves offering wise counsel. Carol Myers, Professor in the Department of Religion at

Duke University, notes, “Jethro notices more than the supremacy of Israel’s god; he also notices that Israel’s leader is overburdened.”⁴⁸

Moses now has a decision to make. Does he continue the same ministry track, or does he heed the wise advice from his father-in-law? Moses needed a proven relationship to handle community disputes and to know how to deal with people who suffered an anxious presence. Further, Moses also needed to be spiritually poured into and connect with someone he knew he trusted and who cared for him as a person. In addition, Jethro provides Moses with a space to vent and share what he was facing and feeling. In Exodus 18:8 the text reads, “Then Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel’s sake, all the hardship that had come upon them in the way, and how the Lord had delivered them” (Ex. 18:8). Jethro created a space for Moses to talk about his existential reality. For mentoring to occur, listening is imperative. Jethro’s simple gesture of listening provoked solutions to Moses’ and the Israelites’ problems or, at the least, their functionality. Notice the two-tier blessing. Moses can vent his frustrations and rejoice in what the Lord has done through Jethro and the others he will empower. Jethro’s availability structured communal order, fairness, and justice.

In addition, Jethro says to Moses, “Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh and has delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods, because in this affair they dealt arrogantly with the people” (Ex. 18: 10-11). Jethro

⁴⁸Carol Myers, *Exodus: The New Cambridge Bible Commentary* (Cambridge: Cambridge Press, 2005), 137.

has seen the works of God and is choosing now to acknowledge Israel's God. He even presents sacrifices and shares a meal with the established leadership of that day. This is powerful in that a Midianite priest is communing with God's people in a way that honors all parties involved. Mentoring relationships produce a climate where mutual benefits are experienced, and people learn more about themselves. Myers imparts, "The result will be well-being for all in addition to a more tolerable life for Moses (v.23)."⁴⁹ Jethro and Moses exemplify the power of mentoring relationships. Elmore, says, "Jethro became a mentor; a confidant; a counselor; and consultant and a companion for this season of Moses' life."⁵⁰ Godly mentoring relationships form in providential occurrences that meet current and contextual concerns and happenings. *The New Interpreter's Bible Commentary* suggests, "Jethro receives the news and is immediately convicted by it. He is a model for the way in which biblical faith is heard and embraced by those once removed from the events (cf. John 20:29)."⁵¹

In 1 Samuel 3, there is a call from God, featuring Samuel and Eli. This image is remarkable because God uses Eli to teach Samuel how to discern the voice of God. Eli could have been unavailable or bitter from his own family dysfunction. Certainly, Eli felt the pains of his own sons and his failure there. In fact, he knew during his engagement with Samuel that judgment and divine consequences were upon his family. Yet, Eli was available to Samuel and mentored the next priest for kingdom purpose.

⁴⁹Myers, 137.

⁵⁰Elmore, 50.

⁵¹Walter, Brueggemann. *The New Interpreter's Bible Commentary*. Vol.1 (Abingdon Press: Nashville, 1994), 826.

Samuel, at a crucial moment in his development, heard his name called and thought it was Eli calling him. Several times Samuel approached Eli only to discover that Eli never called him. Eli, discerning it was God calling Samuel, says, “Go, lie down, and if he calls you, you shall say, Speak LORD, for your servant hears. So, Samuel went and lay down in his place (1 Samuel 3:9 ESV).” Here Samuel was available and sought to hear correctly. Hence, Eli was willing to guide Samuel, even though he struggled to manage his own offspring.

The New Interpreter’s Bible Commentary asserts, “When Samuel comes to Eli a third time, the old priest perceives that the Lord was calling the boy (v.8b). The blind priest *sees* what is taking place, whereupon Eli gives Samuel a proper response to make (v.9).”⁵² Samuel eagerly sought to hear who was calling him, but he needed direction from a trusted figure. Biblical mentoring is rooted and set up by relationships. Eli and Samuel prove this regard by shared moments when they both needed God and each other. Eli needed to feel like he mattered, and Samuel was in ministry preparation. Both exhibited a tendency for openness and willingness to enter a relationship that had future implications. The framework of mentoring intersected with ministry and God’s will was established.

Elmore, says, “Although Eli had failed miserably at mentoring his sons, God gave him a shot at mentoring the priest who would succeed him. Apparently, God uses imperfect mentors.”⁵³ This is a significant point when discussing mentoring in present

⁵²Bruce C. Birch. “1 & 2 Samuel,” *The New Interpreter’s Bible Commentary*. Vol. 2 (Abingdon Press: Nashville, 1998), 992.

⁵³Elmore, 50.

day context. Youth are not looking for adults or trusted people to be perfect and free from human frailty. Eli shows that there is biblical evidence that God gifts people to mentor despite their personal flaws and imperfections. Elmore further states, “In fact, once he understood what was going on that evening (in chapter three), he helps to posture Samuel to hear God’s voice as a lifestyle.”⁵⁴ What an incredible image to behold and process for potential mentors. This biblical story represents the best in humankind and the limits of the same. It is by the grace of God that people enter mentoring relationships that have the potential to shape lifestyles.

Certainly, the Elijah-Elisha relationship through passing on the torch of anointing/blessing to the next generation, is a clear example of mentoring. In 2 Kings 2:9 the text reads, “When they crossed, Elijah said to Elisha, ask what I shall do for you, before I am taken from you. And Elisha said, please let there be a double portion of your spirit on me (2 Kings 2:9).” Elijah and Elisha represented prophetic mentoring and ministry modeling. Elisha was captivated by Elijah and did not want to leave his presence. Elijah, seasoned in developing prophets, saw unique gifts and potential in this young prophet. Their relationship uncovers the power of availability and effective effort in mentoring. Elijah is unselfish, and Elisha is thirsty for a cup of power that he notices Elijah possesses. Elijah’s time is ending on earth. He knows it and seeks solitude. Walter Dietrich, a Professor of Bern, argues, “Elijah wishes to be alone when the time comes: miracles tended to occur at times of silence. Elisha, however, is required and wants to accompany him; as a witness to the miracle and an heir to the master.”⁵⁵ Mentoring

⁵⁴Elmore, 50.

⁵⁵Walter Dietrich, “The Pastoral Epistles,” in *The Oxford Bible Commentary*, ed. John Barton & John Muddiman (New York: Oxford University Press, 2001), 1200-1233.

fosters opportunities that are woven in matters often of the unexplained. Elijah did not die, but he departed. Elisha is not only left with kingdom advancement but was also left to grapple with a mystery of the faith.

New Testament Rationale

There are several examples of mentoring in the New Testament. Jesus Christ is the best model of mentoring throughout human history. His compassion, teaching, and walking beside his disciples proved to not only change their lives but has impacted humankind ever since. What Jesus shows and models changed the course of human history. Jesus' mentoring approach has impacted people from all walks of life and his reach extends from every corner of the planet. Throughout the word of God Jesus's life demonstrates and practical exemplifies how to mentor through service and love.

Most notably, the Farewell Discourse (last statement) recorded in John gives a preview of a mentoring narrative from Jesus' ministry. Dr. Ron Belsterling, Professor and Therapist, observes, "Jesus' relational approach with the twelve disciples as seen in John, and especially in the farewell discourse, demonstrates the key elements of a mentoring relationship."⁵⁶ In John 13:5 the text reads, "Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him." (Jn.13:5) In a posture of humbled servant leadership Jesus models for the disciples how to care, love, guide, and instruct. Belsterling offers, "Jesus' humiliation in washing

⁵⁶Ron Belsterling, "The Mentoring as Demonstrated: Approach of Jesus in John 13," *Journal of Youth Ministry*, October 2006, 5 Issue 1, p88-102. Accessed February 15, 2018, 15<http://journals.biola.edu/sfj/volumes/3/issues/1/articles/88>.

His disciples' feet was a precursor to the humiliation He was to suffer on the cross."⁵⁷

Jesus was not afraid to touch or journey with others in their filth and dirtiness.

Jesus knew that he not only needed to serve his followers but to prepare them for when he would no longer exist in the earth. This is the epitome of mentoring in a spiritual context. The best guidance is the guidance that lasts after the mentoring relationship is not seen. Jesus had this forethought as he spent time teaching the disciples for a time when he eventually would not be among them. In addition, Jesus showed love for them as he expected his disciples to love one another. Later in chapter 13, Jesus poignantly instructs the disciples that they ought to practice this same humility. Jesus says, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (Jn.13:14). This result is vision implementation in its purest and finest form. As Paul was preparing Timothy to carry out the ministry, so too is Jesus instructing his closest mentees how to conduct behavior consistent with who He is.

Jesus Christ had a view of the people that would be affected through his mentoring relationships. In other words, his concern was not only for the twelve but for all future believers. In the high priestly prayer recorded in John 17, the reader will notice the heart of a mentor. Jesus records a heart-warming prayer back to God for the people that will eventually spread the message of Christ crucified.

In this Farewell Discourse, there is a powerful depiction of the conclusion of Jesus' earthly ministry. This is critical to note for the intent of this hour in Jesus' life. He has a vision for all people, across racial, social, and class dimensions. As he is communicating with his father, humanity is being considered.

⁵⁷Belsterling, 78.

Gerard Sloyan, Professor Emeritus of Religion at Temple University, writes,” Jesus knows that his hour to depart “out of this world to the Father is upon him-Luke had called it his exodus (9:31) - and so he gathers with his friends in a display of love (v. 1).”⁵⁸ In the chapters, Jesus spends a lot of time preparing his disciples of his imminent departure. Mentoring relationships do not last forever. In fact, true mentors look for their mentees to do greater works than they themselves. As Mark A. Powell, Professor of New Testament at Trinity Lutheran Seminary quips, “He talks about his identity as the one who comes to reveal the Father and about what it means for people to believe in him, love him, obey him, and abide in him.”⁵⁹ Mentors have a vision for the mentee and often will offer a map to get there. It is this shared community that produces transformative lives through exchanges of goodness. This project looks to prepare those who will affect tomorrow’s leaders. Regi Campbell, an Entrepreneur and Mentor and Richard Chancy, of Next Generation Mentoring, state, “Next-generation mentoring is just doing what Jesus did.”⁶⁰ Adhering to Campbell and Chancy’s perspective, mentors have a unique platform to intersect faith, character, goodness, love, and moral fiber into impressionable lives. Jesus Christ provided a road map to follow and his example was shared with the developmental group to emulate and measure our intent and potential ministry launch goals.

⁵⁸Gerard Sloyan, *John*, Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: John Knox Press, 1988), 66.

⁵⁹Mark A. Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey* (Grand Rapids: Baker Books, 2009), 179.

⁶⁰Regi Campbell and Richard Chancy, *Mentor Like Jesus* (Nashville: B&H Publishing Group, 2009), 2.

In addition, Paul provides another excellent demonstration of mentoring in his interaction and relationship with the young preacher, Timothy. As Paul begins 2 Timothy, he is recalling and reflecting upon his ministry, his personal life, and his legacy. Dr. Philip A. Towner, Dean of Nida Institute of Biblical Society of the American Bible Society, suggests, “Paul addresses Timothy in a way that creates an atmosphere of mutual devotion and love for the encouragement and instructions that will follow.”⁶¹ Here, Paul is writing to his younger mentee and proof of their relationship is evident in the scriptures. Paul knew he had the ear of Timothy (mentoring relationship) and sought for him to continue in ministry and not forget what he was taught.

In Paul’s ministry he understood the power of purpose. He accepted and was clear about his call. I contend, that one sure way Paul had the propensity to mentor Timothy is because he embraced Godly purpose for his life. For Paul to be at a critical transition in his life and still pour into Timothy meant he had unique Godly qualities already in him. It is when we discover the purpose for our lives that we mature with Christlike attention. Paul did not wake up and embrace his purpose for the kingdom overnight. There was a process of learning, retooling, mistakes, setbacks, and triumphs along the way. Paul’s faith journey was riddled with conflict and persecution. Peter Steinke states, “The non-anxious presence is a description of how a person works to keep the center of control within oneself and to affect relationships in a positive manner.”⁶² Paul can mentor

⁶¹Phillip H. Towner, “1-2 Timothy & Titus.” The IVP New Testament Commentary Series. Ed. Grant R. Osborne. (Downers Grove: InterVarsity Press, 1984), 168-214.

⁶²Peter L. Steinke, *Congregational Leadership in Anxious Times* (Herndon: The Alban Institute, 2006), 31.

Timothy because he has already begun the tough work of grappling with self-awareness and vulnerability.

As a spiritual leader, Paul had accepted his mandate from God. He knew that times would get tough. Yet, God gave him the strength to look after the next generation of proclaimers. By being non-anxious and available, Paul proved a level of maturity that can only come from a depth of Godly sustenance and peace. We see a very similar and, I would argue, more powerful, example of this non-anxious presence in Jesus on the cross.

Paul has Timothy on his mind with prayer daily and nightly. This speaks volumes to the degree to which Paul discerns the need for intercessory prayer for his mentee. Here, Paul, introduces another critical aspect of the spiritual mentoring relationship. To be effective, a mentoring relationship, must be bathed in prayer. For a kingdom partnership to be mutually beneficial, prayer is central and cements the encounter. Paul understood fully what Steve Nolan a Palliative Care Chaplain, calls “evocative presence.”⁶³ It is with petitions to God on behalf of others that we become one with a person and carry the brightness and burdens of their lives. Because Paul and Timothy formed a mentoring relationship, they could advance God’s kingdom. Dr. Steven Nolan, asks, “If presence is such a fundamentally important aspect of spiritual care, then what does it mean to be present to a person who knows they are dying?”⁶⁴

Yet, he specifically asks for the presence of one with whom he was in a mentoring agreement. Nolan’s question raises another set of possibilities. Can a person be present

⁶³Steve Nolan, *Spiritual Care at the End of Life, The Chaplain as a Hopeful Presence* (London: Jessica Kingsley, 2012), 36.

⁶⁴Nolan, 17.

with someone and not occupy the physical space of that person? Put another way, is there a spiritual presence that penetrates the soul of a person when they reflect what another human being means to them? Also, this dynamic goes to the heart of the relationship. Paul could have chosen to be selfish and think only of himself. He could have been thinking of his trial, his escape, or anything else that comes to the mind of a human being when they are facing death.

Paul knew that Timothy had to grow further in Christ and in his faith. In a way, this verse is meant to authenticate Timothy's human frailty. This is a moment for Paul to say to Timothy one last time, "I understand you." In my experience, people desire to be understood sometimes more than be accepted. People seek to feel validated and assured. In this verse, Paul is saying to Timothy, "I remember your tough moments." In addition, this is Paul's way of telling Timothy, though subtle, do not give up in ministry.

In a clever way, Paul speaks to Timothy and all future believers through trust and honesty. Paul shows trust in Timothy because he knows Timothy's family tradition of faith and community. This is a beautiful image to behold. A beloved servant is suffering but lifts a young follower by covertly reminding him of his spiritual DNA. If Timothy wanted to quit, he would not, because he has now been reminded of his lineage and his sincere outreach to humanity.

After this verse, there is no banter in the writer's voice. He says, "I am fully convinced that your faith is sincere" (2 Tim 1:5). This is another peculiar way of stamping or approving this disciple for ministry. Paul never says to the young preacher, "get yourself together." He never says, "dry your tears", or "you should not have feelings." He understands because he has a lived experience and can advise Timothy.

Paul knows that Timothy has the word of God on his side and that he will carry the gospel further.

Samuel D. Proctor, Pastor Emeritus of Abyssinian Baptist Church and former Professor of Duke and Rutgers Universities suggests, “Great preaching calls on witnesses from the Scriptures, history, literature, and logic and pleads the case for transcending our tribalism and pursuing genuine inclusive community.”⁶⁵ Paul is admonishing his disciple to reflect upon his ordination and call to faith for ministry. Paul is encouraging Timothy to rethink the moment when he was set apart for kingdom service. It is the utterance of the word of God that binds Timothy to Paul. They share the love of the proclaimed word. Proctor says, “Preaching helps us find answers to the mystery of human suffering and misfortune. The preacher has the burden of interpreting life’s annoying vicissitudes and relating them to the larger purposes of God in creation.”⁶⁶ In both Testaments, people are called to speak and preach a word from the Lord to accomplish the will of God. Often the environment for proclamation was not ideal. Sometimes the people or individuals rejected the message. However, God gave mentors to guide and instruct.

Mentoring relationships from shared communal contexts are mutually beneficial in that both parties understand that each has been equally tested and vetted. This reflection would prove to be critical for Timothy as he is progressing in ministry.

In 1 Timothy 4:14, there is an image of laying of hands to receive spiritual gifts. It is the promise of God with gifts that biblical mentoring is recognized. God not only

⁶⁵Samuel Proctor, *The Certain Sound of the Trumpet: Crafting a Sermon of Authority* (Valley Forge: Judson Press, 1994), 15.

⁶⁶Proctor, 12.

promises to the believer the Holy Spirit but will bestow the believer with attributes and talents used to bring glory back to himself. By reflecting on the ancestral motif that Paul has mentioned before, Timothy is to ignite the gifts that are in him by this special ordination process.

Timothy is faced with a paradox as Paul is living and grappling with human tension and the finality of life. Timothy must fight the good fight of faith knowing that trouble is coming. In fact, he has a picture of what his own life can result in by watching Paul. Peter K. Nelson, Pastor of Goshen Baptist Church, calls this dynamic, “Forming, yet never formed.”⁶⁷ For Nelson, believers are constantly managing, maturing in faith, and maintaining their faith. This duality often may result in seasons of storms in one’s life. Paul instructs Timothy to stir up the spiritual gifts that God has given him. By “stirring up” the spiritual gifts, the writer is suggesting that Timothy activate and apply the gifts to the people he is serving. He is encouraging him to spread the Gospel message to all who will believe. For Timothy, this is a tough command. He is expected to continue in ministry and helplessly watch his mentor be killed. Further, by Timothy being set apart in the laying of hands by Paul, this is an act of recognition and validation. This validation comes through a sustained mentor/mentee relationship.

⁶⁷Peter K. Nelson, *Spiritual Formation: Ever Forming, Never Formed* (Downers Grove: IVP Books, 2012), p.4, ProQuest Ebrary.

CHAPTER FOUR

CRITICAL EVALUATION

The success of the project and its process is governed by the data and other feedback from the experimental group. Also, my personal reflections and honest feedback about my role in this ministry project is documented further in the results sections and the conclusion chapter. Without a concise and orderly methodological process there would be no way to determine if this project was successful or not. Both qualitative and quantitative data was collected before, during, and at the end of the preparation model implementation. For the qualitative data I assigned a numeric number of (1) if the participants wrote according to the prompt. If they somewhat wrote according to the prompt, they were assigned a (2), if they did not write according to prompt, they were assigned a (3), and if there was no coherent thought or pattern of response, they received a (4). To measure the Likert Scale instruments, I assigned a number to correspond to each possible answer. If a participant answered Strongly Disagree, I assigned a (1), if they answered Disagree (2), Neutral (3), Agree (4), and Strongly Agree (5). On the follow-up session I expand the Likert Scale Instrument from 1-10 (1=Strongly Disagree, 5=Neutral, to 10=Strongly Agree) to measure a greater range of what the participants gained or not from that session.

The Minister As Mentor preparation model fostered various data points to generate conclusions and steps forward for further advancement and discovery of community mentoring. What follows is this researcher approach and method for this topic of study and evaluation.

1. A survey evaluated the overall perspective and framework of the church with a mentoring concentration. This questionnaire was completed anonymously, and understanding was gleaned from congregational perspective on community mentoring (see appendix 4). In addition, the same instrument served as the post-test congregational survey.
2. Each participant in the experimental group was given three journal prompts (qualitative data) to reflect upon during their six-week experience to capture their cognitive recognition of internal and external movement for themselves. These journal assignments (theological reflections) were completed after week one, three, and five. The results served as a lens into the heart and mind of each member and the changes, perspectives, shifts, behaviors, and attitudes towards God, self, others, and the mentoring platform.
3. A 15 question multiple choice pre and post-test evaluated the knowledge of youth trends before the developmental sessions began and when the research study ended.
4. A pre-test showed the level of comprehension within biblical mentoring that the experimental group begin with. This same test served as a post-test to measure the delta, if any, each participant experienced.
5. One hundred and fifty-nine youth from elementary, middle, high schools, and community centers, were surveyed regarding mentoring and their perspective of adult engagement.

By using the Likert Instrument Tool of Measurement for surveys, project tests, and questionnaires, this researcher was able to find consistencies and inconsistencies in

the group that shaped discourse, training, and weekly assignments accordingly. By evaluating project data and identifying variants from the data collected, patterns formed that allowed me to draw responsible conclusions. Some of the data findings supported my predispositions other findings did not.

As the *Minister As Mentor* preparation program was being developed, assessment and evaluation of the program and materials had to be explored. First, an evaluation of the training materials presented to the focus group needed to be conducted to affirm or not affirm that the program was substantive and meaningful. Several questions had to be answered:

1. Did the program materials adequately address the stated objectives for the preparation model as presented?
2. Did the materials address youth trends and culture from an inclusive, diverse, and contextual framework that had lasting impact on potential mentors?
3. Did the materials presented challenge the pedagogical, cognitive, and relational posture of each participant to mentor today's youth?

Second, an evaluation of the facilitator, presentation, and how the program materials were offered had to be answered. Several questions during this portion of the project implementation were at the forefront:

1. Was the facilitator prepared and passionate about the subject matter each week?
2. Were the materials presented in a way that was transformative and instructional for adults considering mentoring youth?
3. Were the strategies and tools used proper for engaging adult learners?

Evaluation of Project Procedure

As these questions were being answered, careful consideration of each developmental session was being conducted. I kept asking myself how these lessons impact future mentors/mentees and their participation in our potential program. It was not enough to complete the developmental sessions and not learn and access what I could have done differently throughout the project process. I needed extra eyes and other human contact to offer comments and feedback. To help with this awareness I invited sixteen participants from FBC by letter to form a focus group that established my preparation sample size for community mentoring. Further, instructions were outlined in the documents that informed each participant of important dates and details of the research study (appendix 1-2). These persons who formed the experimental group were not arbitrarily selected. With the assistance of the Senior Pastor of FBC, we chose leaders who were actively engaged in the church and community. Since the six-week curriculum was the substantial portion of the research study, I sought members of the church who had a passion for God and youth.

Several criteria surfaced as I thought about this group. First, (1) I wanted a diversity of background, spiritual gifts and experience. Age was not a strong determinant; however, I was seeking spiritual informed members who would add to our discourse around community mentoring. Secondly, (2) I was looking for leaders in the church who were passionate about servant leadership. This factor was best observed by my membership and watching these members over the years. Third, (3) I felt it was important to have active members who were engaged in ministry as a calling. Thus, I sought people who had a zest for living and would help me grapple with the narrative of mentoring

youth in a productive way. As such, I was not looking for people with the same worldview. In other words, I was hoping that I would get a cross-section of people with various perspectives concerning the church, youth, and community.

Results of Pre-Congregational Survey

Before the developmental session began, I needed to understand the climate of the church regarding youth mentoring. During a Sunday morning worship service, I presented the ministry project to the entire church family. The congregation listened with intent and gave their resounding support and prayers. In addition, I asked that they complete a survey that I had prepared and return it without identifying their names. The congregation was gracious with their time and effort in this regard. By using the Likert Scale of assessment, the congregation filled out this survey. In this instrument I wanted each member to examine their thoughts within the narrative of community and church involvement pertaining to youth. As appendix 36 shows, the congregation is comprised of an older population of whom a significant percentage have been actively engaged at FBC for over fifteen years. Also, as appendix 37 indicates, most in that age distribution group Agreed or Strongly Agreed with each question on the survey. I evaluated questions 5 and 7 to extract other measurements regarding where the congregation stood in certain issues. In question 5, I asked the participants if they were prepared to mentor a youth? 46% percent Strongly Agreed that they were, and 36% Agreed they were ready to mentor. It is important to note that 16% of the membership scored Neutral on this same question. One fascinating discovery about the pre-congregational survey is that the responses on all the questions were strikingly similar despite gender. Appendix 39 shows that there were only slight variations in how the men and women scored this pre-survey. In question 7, I

wanted to know if the membership thinks most youth would appreciate a mentor outside the home. Thirty-nine percent scored Neutral on this question, while 12% Disagreed that most youth would value mentorship outside their family unit. This was interesting to note because it does show that some adults are ambivalent about where youth stand regarding adult interaction. Overall there were no surprises from the pre-survey. However, this instrument was used as a barometer to what and how the congregation was processing this topic.

Results of Pre-Experimental Survey

On the first day of training I presented the group with a pre-survey that asked for pertinent information regarding personal views of community mentoring and the church. This tool was used to gain awareness with in-depth concentration on the role of the church and community more specifically than the pre-congregational survey. This instrument was designed using the Likert Scale of Assessment, and honesty was encouraged. The participants noticed that these questions were more personal and prompted more inward consideration. That was the intent of this instrument, and these results would help me evaluate the experimental groups thoughts before they experienced any of the preparation model. I observed with interest questions one, fourteen, and fifteen, to identify trends and patterns toward individual perspectives regarding mentoring. For the complete results, see appendix 41-42 respectively. On question 1 of the survey I asked is it important to have a spiritual mentor. 43% of the respondents felt like it is imperative to have a spiritual mentor. Of these respondents, 47% Strongly Agreed and 46% Agreed that a spiritual mentor is meaningful. In this pre-survey 7% responded Neutral to this question. These are fascinating numbers to consider. Before the

project began, I thought the 47% number would be higher. Perhaps because I benefited from mentoring relationships, I privately wanted this number to be in the 80-90% range.

On question 14, I asked the group members to honestly assess how well they felt prepared on week 1 to mentor youth. 20% of the participants Strongly Agreed that they were prepared to mentor youth on week one. However, 46% answered Neutral on this question in week 1. This finding indicates that these adults are thinking critically about their skillset in mentoring today's youth. This percentage did indicate that there was fertile ground to teach and expose congregational members to the concepts of biblical mentoring.

The last question of the pre-survey asked do you see value in establishing a mentoring ministry at the church. Sixty percent Strongly Agreed that this potential ministry would be of value. Forty percent Agreed that this would be a value-added ministry endeavor. What is clear regarding the above data is that the experimental group wholeheartedly believes that this ministry would be invaluable to both church and community. However, there was a question in many in the group of their core personal skills regarding mentoring youth. This scenario is not surprising given that these trends began to show within other instruments as well. Thus, church wide, and the focus group indicated there was a recognition that mentoring is important but who would become the mentor must be explored further.

Results of Pre-15 Question Test for Experimental Group

During the first session, I presented the group with a 15-question pre-test to complete without using other sources such as google or other internet resources from their cellular phone. In this test I wanted to document the groups answers using a

multiple-choice framework that would comprise a portion of the quantitative data collection. This test would allow me to gain understanding of the thoughts, worldviews, and perspectives of the participants on the first week of the training regarding youth facts and other youth related information. These questions focused on youth trends, fads, fashions, and culture. Given that these are potential mentors I knew it was critical to compare these answers from week one to week six when the 15-question post-test would be presented.

Out of the sixteen participants that took the pre-15-multiple choice test, one person scored 3 out of 15 correctly. Two potential mentors scored 6 and 7 questions correctly. On the higher end of the results, 3 adults scored 12 answers out of 15 correctly. The remaining group members were in the 8-9 score for answered questions correctly range. For the complete results of the pre- test see appendix 43. Although only three group members passed this test the first week, it was clear that the members wanted to learn about the intriguing questions on the test.

I did hear groans and gasps as these adults were taking this test. If I had to present this test over again, I would give additional remarks as I introduced this instrument. This test was designed to be informative and to identify to a degree the core competences of some youth facts and trends. I wanted it to be challenging but not intimidating. Given some of the non-verbal cues, this test in week 1 felt intimidating to some. It was presented out of love and not to shame anyone. After the test was collected, I reminded each member that this test in no way defines their potential mentoring capabilities. Moreover, this test was designed to give a baseline to begin a process of growth and development in youth narratives.

Results of Post-Congregational Survey

After the weekly session ended, I presented brief remarks to the entire congregation during a worship service as a follow up on the ministry project. Using the same assessment instrument (pre-congregational survey), I passed out a post-congregational survey to the entire congregation. It was important to evaluate if there were any changes overall in the general climate perspective (congregational) regarding community mentoring.

If so, I sought to understand why these changes may have occurred. I knew that the experimental group would discuss and share with other members their six-week experience. Could sixteen members of a focus group help bring awareness to community mentoring to the larger church as a whole? One way to access this probing question was to evaluate how the church would score the same instrument after a specific amount of time had elapsed. Fourteen people less completed the survey at the end of the research study than when the study began. Also, when looking at questions 5 and 7 again, the numbers do tell a story. For example, in the pre-survey, 46% Strongly Agreed that they were prepared to mentor. Forty-five percent answered the same way in the post-survey. The data reveals that the number increased by 2% in the Agreed category of the same question. On question 7 of the instrument, I asked would most youth appreciate a mentor outside of their home. On the pre-survey 45% Agreed with this premise. However, on the post survey, 50% Strongly Agreed on this question. More people felt strongly after the research study was done that youth would value a mentor outside of the home. This increase can best be explained because community mentoring was the topic of

conversation, and church wide there was a new awareness on the importance of youth engagement.

Personal Evaluation of Congregational Survey

I believe that the survey for the membership of FBC was effective because it allowed me to understand how the church perceives their role in community mentoring and youth engagement. I also valued the fact that the survey was simple and easy to understand. This allowed the older members of the congregation to feel included and active in this project. The elders of the church have earned the right for their voices to be heard. This survey allowed for this reality. Also, I was pleased with the number of respondents in both the pre and the post-survey. It did help that I was able to introduce the entire project during a worship service before I passed out the pre- survey. In my presentation during the worship service, I was able to invite the membership to journey with me. Indeed, they did! Throughout the six-week project and afterwards, members would randomly ask me how my project was going. I valued this encouragement, and I appreciated their support.

Results of Post-Experimental Survey

Given the result of the pre-experimental survey it was important to evaluate the delta or change, in any responses from the participants to questions 1,14,15. These questions were chosen based on the specificity of mentoring preparation and church responsibility. Would there be any significant shifts or changes in perspective after these sixteen people experienced the preparation model? The data revealed that on questions 1 and 14, the group, felt more prepared to mentor and that it was important to have a spiritual mentor. On question 15, the percentage declined slightly from the pre-survey on

the value of establishing a mentoring ministry. At first glance this decline could raise questions on the effectiveness of the preparation model. However, this number can be explained by several members on a personal note having questioned their capabilities of mentoring. Also, age of some respondents could be a factor in this decline from the pre-survey. This statistically is not a bad conclusion, but it raises awareness of the need for younger members to become more involved.

There was a significant decline in the Neutral response to the question regarding feeling prepared to mentor. On the pre-survey this percentage was 46%. On the post-survey, that percentage was 19%. Although the percentage was over various answers it does show that the group felt better prepared to decide on mentoring either way. There was an increase by 9% (Strongly Agree) from pre to post regarding the importance of having a spiritual mentor (question 15). That result was an indicator that more people felt strongly that a spiritual mentor is critical in the lives of young people.

Personal Evaluation of Experimental Group Survey

Based on time constraints I felt, I administered both the pre and post instrument with haste. This was not done intentionally, however, I did move with urgency to encourage the members to complete the instrument. I felt the questions were adequate and this instrument did assist in identifying improvement areas in the model. For example, this instrument proves that although the focus group believes in mentoring, several have questions on their personal abilities to mentor. That is good to know for future ministry launch concerns. There is a need to sit down with these members and learn more about why they feel this way. Could more training in mentoring help ease the anxiety of mentoring? In addition, how to match mentors with mentees is important with

this instrument findings. Several factors should be considered when making those determinations. If an adult has some concerns and is matched with a more challenging student, this could become problematic for the adult. Overall, this survey was a great benchmark to see where the preparation model had an opportunity to be changed or tweaked.

Results of Post-15 Question Test for Experimental Group

On the last preparation session, I was excited to give the post 15-question test to the developmental group. When I began to pass out the test, many participants looked nervous about this instrument. I reminded each that I would compare the answers that they recorded on this same test five weeks prior. In addition, I felt it was important to mention that this data is only to help us learn and grow in our mentoring approach. Most seemed eager to take the test, however, I did hear some grumbling about this endeavor. By making a joke about the test, I succeed in lightening the mood and the atmosphere. I took their eagerness to do well as a sign that they wanted to know and perform well on the test.

Over the course of the developmental sessions, I taught or shared data regarding each question. With intentional effort I, at some point, explained each question on this test. This was by design although the participants did not know I was sharing in this manner.

Twelve out of the sixteen participants improved from pre to post on this instrument. In other words, 75% of this group improved their score from week 1. Seven participants (43%) of the 75% that improved their score increased the number answered correct by at least 4 questions. Three members correctly scored the same on both pre-and

post (12/15), although they did not miss the same questions from the pre-test. Only one member went down in their overall score from pre-post-test, however, it was just by one question (see appendix 43). I was proud that one participant scored a perfect score (15/15) on the post-test.

My assessment of this test is that this instrument of evaluation was fair and informative. Each question gave credence and substance to the discourse regarding youth and mentoring. This instrument was effective because it provided potential mentors with needed information that would impact a mentoring relationship. This evaluation sought to better equip mentors to process and critically think about their audience. Mentors cannot mentor effectively if key data about youth is not known. I did not hear any complaints about this instrument per se. What I did notice is an awareness that mentoring is not as easy as it sounds. Lastly, the participants were motivated to score better on the post-test. The percentage of increase could be explained by the group members studying and researching these questions on their own. Also, they could have listened with purpose over the course of the training and remembered the discourse from this researcher.

As I consider and compare pre-post results, I would have tried to ease the anxiety of taking a test with this format. These members have not been in school for years and perhaps this multiple-choice format brought up feelings of their time in school. The content of this test was imperative to properly engage young people. Therefore, more information like that presented is needed, but I could have shared this same data in a different format.

Results of Weekly Developmental Sessions

Each week I wanted to access the developmental sessions and gain awareness from the participants on what I could have done differently. I intentionally asked the participants to access me as the facilitator, the program materials, my time management, snacks, etc. Using the Likert Scale, I sought feedback on this preparation model and indicated that the group could answer honestly and free from judgment. Also, it was important to gain feedback on the materials used and the information presented each week. Each member of the experimental group labored with focus for six weeks and invested their time, heart, and energy to this process. As the end user, they were the experts and could offer suggestions and identify concepts that needed to be added or deleted from the model. What follows are several statements from the actual weekly survey and brief comments from one or more of the participants (see appendix 10). For a list of tables with results on the weekly evaluation see appendix 44.

- Rev. Thomas defined the session. Each week I began the session by defining the topic or objective of the learning. This was done to ensure that the group knew and understood the direction that the process was moving. One group member offered, *"I appreciate that Thomas explained what we were going to do each week."* On week one the mean score from the survey on this statement was 4.75. In other words, the group scored either Strongly Agree or Agree that I defined the session. The standard deviation for this same statement was 0.047. This score indicates that the sixteen members scored very similar to this question.
- The material presented was understandable. It is not enough to think and believe that the information that you wish to present is good to you. Others who are

receiving the information must access to gain true growth and development. Did the participants understand the materials in this preparation model is critical to assess was this project successful? One participant stated, *“This information is heavy, I don’t know what I am going to do. I must think about each session slowly and all that we covered. I understand it, but the awareness is humbling.”* In session two the participants mean score on this question was 4.73. Overall the group felt that they understood the materials with only a slight variance. I was proud of this reality because this was one of the questions that allowed me to rate the project a success. Truly, I sought to help members understand youth in a more dynamic and wholesome way.

- I feel more prepared to mentor because of this session. Admittedly, this score was personal for me. I wanted each member to feel that they were ready for mentoring. However, the data did not always support my heart felt plea. In fact, for example, the mean score for this question in week three was 3.93. In other words, several felt on this week that they were Neutral on this statement. Further opportunity of understanding is needed to ascertain why several in the group felt this way. Was the need of mentoring presented so strongly that several members felt overwhelmed? Did these adults come with this thought and belief pattern before the training began? Or, should I have changed the materials or the way I presented the topic of the day? These are questions that I am still thinking through. By week three I began to see a pattern or trend regarding this question (see appendix 45). The participants were asking beginning to ask themselves were they up for the task and this sobering responsibility.

- I could ask questions freely. It was very important to create a safe space for the adults to be vulnerable around the concept of learning and mentoring. As such, I worked diligently, to create an environment where the group felt they could be themselves and ask for clarification or more support around an issue or topic. One member said, *“Thank you for being relatable and making the dialogue back and forth easy.”* When I read this on the bottom of an evaluation, I was pleased that this was his impression.
- The snacks were beneficial for me. We met late on Wednesday nights. I knew in the pre-planning phase that the group may come to the church hungry because of other commitments and work-related events. I wanted to offer light refreshments and drinks each week as a thank you and based on need. Several people would leave work and rush to travel to get to the session on time. This was a tremendous act of faith on their behalf. In week one, I offered a snack of doughnuts and water bottles. At least two members recorded on their evaluations that the snacks were not beneficial (SD) because they were diabetic. I did not make that mistake again. I was beyond thankful that they brought this to my attention. I did not consider this reality leading up to week one.

Personal Evaluation of Weekly Developmental Sessions

The weekly assessment tool that the participants filled out fostered accountability for me in my preparation each week. Knowing that I would hear constructive feedback and comments did created added accountability for me to be diligent and thorough during this research project. If people were going to invest their time, I owed it to them to be prepared, on time, and respectful of their busy lives. I knew the church members who

were selected would be honest whether I personally agreed or not. I believe, overall, the six-week preparation model was a success. First, (1) I planned well and engaged the group each time I conducted a session. Based on the results from the surveys, I was prepared and was on time for the sessions. I agree with this assessment and worked extremely hard to respect their commitment and willingness to journey with me.

Second, (2) I rated myself as effective in how I presented the materials. Because my background is in professional speaking and training, I was comfortable in front of this group. A vast array of facilitation tools was used to keep this group engaged and the learning fun. One challenge for me was deciding on what materials should be included and what to omit. This was difficult because I sought to present a wealth of information to help assist us to evaluate and analyze whether we should adopt a mentoring ministry or not. As I reflect, I do wonder did I present too much information each week. I raise this question because each week I ran out of time presenting the materials planned. Also, I would have begun each session earlier if I could. The time chosen was selected so it would not interfere with Wednesday night choir practice and Bible study.

Third, (3) I believe that I presented the at-risk side of youth mentoring more than I did youth who needed a mentoring relationship but who are not considered at-risk. My background and expertise are working with youth who are in trouble, facing the justice system, and whose behavior has been non-conforming in some capacity. Although these students need extra support outside their family unit, I did not make the case that millions of youth need adult engagement who are not defined as at-risk. Thinking back, the preparation model should include students who are doing well and still need guidance, support, and training. I think the plan was carried out in a spirit of excellence and pride.

To this end, this project did shape awareness and the developmental session were a success.

Further, I truly believe that more concentration on the digital space and locations of youth is needed to properly engage young people. Technology and how youth connect is pivotal in the totality of youth identity and values. This fact must not be fought against but embraced to understand. The preparation model must feature more of this training than I applied in this project. Also, a trauma informed approach, motivational interviewing, and active listening tools should be articulated in future training models.

Results of Student Survey

Before I began this project, I was excited to learn what the results would be regarding how today's youth process the potential of being involved in a mentoring program. Having twenty-three-years of experience working with youth in ministry and secular locations did afford me a unique lens through which to view the culture and subculture of youth. Doug Stevens, Pastor of Hillside Covenant Church suggests, "Adolescents are caught between two periods of life; being neither dependent children nor autonomous adults, they are aware that both groups are given more respect, security, and necessary resources than they are."⁶⁸ It is in this ambiguity or maze of life that I surveyed 159 youth from 5th grade to 12th grade to learn how they would perceive their role in a mentor/mentee relationship. Some results reflect a total of 157 students because one student wrote on their evaluation, they were a college student. Another student wrote

⁶⁸Doug Stevens. *Called To Care: Youth Ministry and the Church* (Grand Rapids: Zondervan Publishing House, 1985), 44.

that they were 113 years old. When appropriate these two students are included, while in some data results, (grade level and age) these two students are not included. In this survey (Likert Scale) I asked six questions regarding youth perspectives, mentoring and adult relationships.

In question three of the survey I desired to know whether these students would participate in a mentoring program if they had the opportunity?⁶⁹ Over 50 students responded that they would be open (SA) to participating in a mentoring program. However, it was surprising that 57 (33%) of the 159 students responded Neutral to this question (see appendix 46). There are several predictable factors that can offer plausibility to this reality. First, (1) students that are from broken homes, experience trauma by an adult, or feel abandon by one or more parents or key stakeholders do not feel like they can trust adults again. Young people do not want to revisit the pain and hurt of adult let down, so they may not feel like adults will follow through. Second, (2) young people seek and are using social media to form peer cohesion and connection. As a result, students may feel that they do not need any outside family support because of the advancement in technology. Third, (3) many youths are busy with extra-curricular activities and may feel that their lives are already busy so adding something else would be a bother.

Additionally, on statement 3 of the survey I sought to ascertain would you as a youth participate in a mentoring program (see appendix 47).⁷⁰ Of the 159 students 36% responded Neutral to this question. There appears to be some question in many students

⁶⁹See Appendix 46.

⁷⁰See Appendix 47.

surveyed their ability to trust adults in this type of relationship. Also, there is a fear among many students that their parents may not support mentoring for fear of revealing family secrets. While this instrument did not explore other reasons, these students might feel this way, it does point out that students are preceptive and require adults to earn their relationship. Other results from question 3 were 9% Strongly Agreed with this question and 16% Agreed to this premise. While these numbers are low for participation in a mentoring program, it does not tell what would happen if the students met the potential mentors before they decided on entering a mentoring partnership. There is plausibility in considering that if students met their potential mentors' youth participation would increase. Also, when I saw the results of this question, I grew increasingly aware of why it is critical for adults to be called by God to engage youth. These results indicate that there is more work to be done by adults who seek to work with young people. Without genuine care, students may not choose to participate. In question 5 I asked would you give mentoring a chance. Twenty-six percent Agreed with this notion and 38% answered Neutral in this regard. It is also important to note that 13% Strongly Agreed with this narrative. Again, we see that the student's surveyed are unsure if they would give mentoring a chance (see appendix 47). It is important to note that for all the students surveyed 25% were in 8th grade, 36% were in 7th grade, 15% were in 6th grade, 10% were in 9th grade, and 14% were in 5th grade (see appendix 48). Further appendix 53 shows the breakdown by age on the total number of students surveyed. 24% percent were 14 years old, 31% were 13 years old, 18% were 12 years old, 13% were 11 years old, 7% were 15 years old, 4% were 10 years old, and 3% were 16 years old. The middle school years are grades of transition in young people from an emotional, physiological, and mental

stratum. This dynamic was crucial in understanding the data from the survey presented to the young people.

Given the complex nature of youth who are in transition these results predict and should alarm caring adults on the urgency of forming mentoring programs that are relevant and consist in the lives of youth. In addition, the student survey results indicate how fundamental it is for the local church to pray, gain communal support, and work diligently to foster care in a loving way that earns youthful attention.

Personal Evaluation of Student Survey

To get a sample size of youth, I relied on relationships that I formed over the years with educators and community leaders. From schools, civic groups, and other community locations, I was able to survey a group of students diversifying in age, race, and background. I think that diversity is key in processing what today's youth are feeling and expressing. I surveyed the students in a variety of locations. On several occasions I had to do the survey quickly due to class change in schools and other scheduling occurrences. Overall, I think the survey assessment tool used was effective. Ideally, I would have liked to gain more data on the state of young people in this current context. However, I felt that time and student's short attention span would have made this survey non-relevant if it was long and drawn out. This survey is not an instrument to capture all what youth feel about community mentoring. Nor, was it ever intended to be. I did seek to provide a level of understanding for this project on what youth were thinking and processing regarding community mentoring with adult engagement. That was accomplished, and the results of the survey influenced me to critically think of more ways to make the training model more effective and youth friendly. I should have

included a Comment section at the bottom of the survey. This would have allowed students to freely share more of their thinking and reasoning in their responses. I regret that I did not do this in this instrument. More perspective would have been valued added for this project.

Results from Central Question of Mentoring Ministry Launch

On week one of the training I asked the group if (FBC) launched a mentoring program today would they sign up to be a mentor. By a show of hands, fourteen of the sixteen (87%) gave the affirmative that they would participate. I asked this same question, five weeks later, and there was a change from week one to week six. Four of the sixteen (25%) participants wrote on their weekly evaluation in week six that they would not like to be a mentor if we launch a new ministry. In other words, after the six-week model was presented two more people (from week 1) decided that mentoring is not in their current interest. Several factors led to this decision, based on the feedback they provided on the evaluation form. Difficulty relating to youth, time, and personal reasons were cited as reasons for this stance. Twelve of the sixteen (75%) stated that they would be a mentor and that the church should move forward in adopting this new ministry.

The increase of group members not willing to move forward and participate (20%) did not shock me but I have wondered could I have done something in the preparation model differently. In my own mind I did hope for 100% affirmation to launch this new ministry. However, I am not convinced this goal before the sessions began was realistic.

Practical Do's and Don'ts in a Mentoring Relationship

After a period of reflection and analysis I thought it might be helpful to reconvene with the experimental group to check in and to process practical aspects of the

mentoring relationship. It was after careful consideration that I was able to honestly access myself and conclude that I needed to ensure that these potential mentors heard from me on everyday steps and strategies that they could use to govern behavior and perspective. My mission for this follow-up session was to provide tangible and concrete tips to carry out the mentoring function. Although my attempt was not to provide a one-stop approach to mentoring, it was my hope that participants would feel that they had their walking orders to carry out this scared function.

As such, on February 27, 2019 I conducted a follow-up developmental session that provided best practices (Do's and Don'ts) and areas to avoid regarding youth mentoring. On this day, twelve of the sixteen original group members attended and several more congregational members were present because they were wrapping up choir rehearsal and curious about our potential ministry launch. For fidelity, I only asked that the twelve original members evaluate the session and the facilitator since they had journeyed with this process since its inception.

First, I provided all attendees with a copy of an article by Dr. Julie Connor entitled, *10 Tips To Mentor Youth Like A Superstar*. In this article Dr. Connor articulates the concept of mentoring and cites the *Effective Strategies for Providing Youth Mentoring in Schools and Communities Series: Building Relationships Guide for New Mentors* (see appendix 50).⁷¹ This list provided excellent practical do's and don'ts to begin a mentor/mentee relationship. As we discussed each tool from the list, growing awareness

⁷¹Dr. Julie, Connor. 10 Tips 'To Mentor Youth Like A Superstar'. Blog. *In Effective Strategies for Providing Youth Mentoring in Schools and Communities Series: Building Relationships Guide for New Mentors*, April 2017. accessed February 22, 2019 <https://www.drjulieconnor.com/10-mentoring-tips/>.

invaded our space. It was clear to me that watching the non-verbal cues of the participants they longed for step by step ways and means to mentor.

We then divided into three small groups and discussed a list of *Mentoring Tips* Do's and Don'ts from *MentorPrize: Making Rewarding Connections* (see appendix 51). This list provided practical steps to follow within adult and youth involvement. The discussion was rich in each group and the participants were talkative and fully engaged in this exercise. A heavy concentration was on "Encourage and praise but be honest and sincere" on the Do's side of mentoring.⁷² Each group dialoged about this premise and we agreed as a group that modeling Christian character is what youth need. Also, there was discussion on "Make promises you cannot keep" notion on the Don't side of the list.⁷³ It was apparent that these steps were being processed for future implementation.

Next, I selected two people to role play a scenario of a mentor/mentee meeting each other for the first time and implement concepts from the aforementioned list. I had the two participants sit across from each other and begin a discussion starting with the mentor. Before the session started, I explained to these two selected people that they would demonstrate the Do's of the mentoring relationship. I followed this same pattern with two different participants, and they acted out the Don'ts of the mentoring relationship. Simply stated, the dialogued was amazing. By sharing the Do's of mentoring, (be positive, listen intently, I care for you, I am committed to our time

⁷²Mentor Prize: 'Mentoring Tips', *Mentor Prize: Make Rewarding Connections*. <https://mentorprize.org/index.php/be-a-mentor/dos-and-donts/>. accessed on February 22, 2019.

⁷³Mentor Prize.

together, I desire to learn from you,) we all felt a sense of empowerment and service. By observing the Don'ts of mentoring, (don't judge, don't over commit with promises, don't put down.....) we were able to see how costly a mentoring relationship really is. A conclusion was drawn for all of us not to do harm when engaging youth.

Next, for informational purposes I provided the group with the Do's and Don'ts of Mentoring from my perspective (see appendix 52). This list was generated from my background and experiences with youth over the years. I thought this was an excellent way to model the Minister as Mentor narrative and share how I practice mentoring. Although there is more knowledge to be gained in this narrative, this information was a great start to visible see how I model mentoring as a Minister. These tips have been my guide and worldview as I have interacted with diverse students in diverse locations. I enjoyed the feedback from the group, and we shared many stories and how to practically apply my list. Lastly, I asked for several volunteers to role play a small skit demonstrating the mentoring approach using the list of mentoring from my perspective. Simply put, it was a rich experience for all. We concluded this final session with an evaluation assessment that the group completed and prayer.

Results/Personal Evaluation of Follow-Up Session

I believe that not only was the follow-up session invaluable, it was needed to build energy around our potential ministry launch. As I reflect up this session, I found benefit in providing Do's and Don'ts of the mentoring spectrum. Truly, all in attendance gained awareness on how to live out practical steps in the mentoring relationship. In this session the role playing, and skits were beneficial as these activities allowed the participants to be an active part in their own learning. I learned in this follow up session

that people need every day concepts to apply the mentoring function. In my haste to provide the case for mentoring, I should have in the developmental session provided more hands-on approaches toward mentoring. As appendix 54 indicates all in attendance rated this session high and valued added. On the questions pertaining to the Do's and Don'ts of mentoring the average scores on a Likert Scale of 10 were 8 point. In other words, all in attendance felt that these tips were crucial to understand the concept of mentoring. To ascertain the full results, see appendix 54.

Qualitative Data: Journal Prompt Results

Over the course of the preparation model I assigned three journal prompts as a means of gathering qualitative data and learning from each group member. There were several criteria that were used to score and evaluate each prompt. It was important that the group process then document what they were thinking and reflecting upon to gain access to a framework while the preparation model was in progress. The criteria were as follows:

1. The writer wrote according to the prompt. Reflected with intent on the journal prompt and expressed with clear voice.
2. The writer used scripture references to extend or reinforce their points within their reflection.
3. The writer did not stick to the prompt with a clear message and focus.
4. The writing was not coherent and was not easily understood.

With a score of 1 to 4 (1= well written and 4=not well written) each journal prompt was evaluated on its own merits. Several journal responses are included in the appendix as examples from each prompt (see appendix 55-57). The first journal prompt, "How does your faith journey inform your mentoring approach," allowed the group to think critically about their faith formation and journey in Christ. Additionally, I asked

each member to consider, is it possible to mentor youth without establishing a sustaining, guiding, and trusting relationship. Why or Why not? Who was a mentor in your life that changed the course of your existence? Thirteen of the sixteen group members turned in a journal prompt 1 (81%). Of those turned in 6 or 46% scored a 1 on their prompt. Six of the thirteen responses (46%) scored a 2. There was one respondent who scored a 3 on the prompt. The response that was scored lower (3) did not stick to the topic and drifted in thought.

Journal prompt 2 asked, “Since you were a youth what has changed in the culture, climate, and norms of community? What are three aspects of life that your family of origin taught you that are relevant for rearing today’s youth?” Of the fifteen responses out of sixteen (93%) six responses scored a 1 (40%). Eight responses were scored at a 2 (53%). One plausibility for these high scores was that the prompt asked for the participants to reflect on their own experiences and childhood. Also, this prompt asked for solutions regarding youth development, and these adults have been thinking about this topic before this study began. There was similar scoring for the last journal prompt and those figures are compiled in the total composite scores. Overall, the three journal prompts yielded 46% of the total responses scored a 1. Forty-six percent of the overall responses scored a 2, and 8% overall scored a 3 (see appendix 58).

Personal Reflection of Journal Prompts

I enjoyed reading the journal prompt responses as they came in during this research study. I was able to incorporate these reflections in future sessions, and built the model based on some of the feedback presented. By looking critically at these responses created the space for innovative ideas, solutions, and concepts that one person cannot

generate alone. Additionally, by asking the experimental group to write outside of the sessions fostered ownership and group unity. Lastly, by assigning the prompts the experimental group knew that the facilitator was serious about this preparation model. Also, the feedback and emails that followed the research study informed me that the focus group members valued the theological reflection. I believe this tool was effective for measuring and adding validity to this research study.

CHAPTER FIVE

CONCLUSION

The state of youth in our current societal context is two-fold. Millions of young people have psychological injury and are searching for agency. Thus, many youths have unrecognized trauma that makes normal development and growth unattainable. On the other hand, there are millions of youth who wake up every morning and seek to become whole, productive citizens, and make the world better. They are putting in the work to shape their character, education, and future. They practice servanthood and live a paradigm of inclusion, fairness, and respect. These students should be celebrated by family and community alike.

Sadly, the counter narrative to the latter premise must be confronted with urgency. Many young people are living in perilous conditions that often are pre-set for them from poor housing, dysfunctional homes, generational poverty, and low performing schools. To be sure, there is a gulf of resources and opportunities that often are assigned by race, class, and social-economic factors. The students who fall in the latter category must work extremely hard to carve a sliver of the American dream. They are operating with a deficit to no fault of their own in many cases. Over time their calamity over takes them and they live on the margins of our society. Quite frankly, many of these young people are people of color who live day to day and hope to survive to fulfill their dreams and aspirations. For example, the disproportionate number of minority males who find themselves in failed states of depravity should be alarming to all.

Therefore, disparities exist that lead to generations of the haves and the have nots. This project sought to bring awareness that all students need encouragement and support

from a “village” or community. In the African-American community the local church is still the safe place and beacon of light to be authentic and free. Therefore, this project labored with fervor over the potential of helping youth access personal mastery through community mentoring.

What is central to understand about these two tiers of young people is that all young people need mentors. There is overwhelming evidence that suggest a positive stable adult in the lives of youth gives that young person a better chance of living a whole and productive life. A person outside the core family unit who guides, trains, and directs a youth is critically meaningful to that young person. During this project I strived to make sure that I was not providing excuses for some nefarious and maladaptive behavior that many young people embrace. In addition, I am keenly aware that students who are putting in effort and who harness academic motivation must not be forgotten and placed in the corner of society and think nobody is concerned about their needs and longing for upward mobility. I also sought to speak honestly about my twenty-three years of professional speaking to youth across the country who comprise a cosmopolitan of worldviews and experiences. What rings so clearly in my view is the need for mentors in all social locations and intersections of the youth matrix.

In short, all students of all backgrounds need love, guidance, training, and hope. One way to shape this vulnerable population is by community mentoring. Even more, is the creative opportunity the local church must embrace to sustain, continue, and, in many cases, rectify a hope that is both moral and socially aware. However, the church must search, pray, and implement new tools, strategies, and methods to actively engage young

people in this context. Failure to do so is ignoring the responsibility that salvation yields through our faith tradition.

Further, we are living in a time of declining church attendance and laments about the relevance of the church. People of all backgrounds seemingly are finding non-traditional methods of experiencing God. I attempted to bring several voices to this narrative while maintaining that the church is a primary place for faith formation and development. This preparation model was an attempt to juxtapose youth with the church and sustain a vibrant community through a win-win relationship. To do so however, requires honest and an awareness of where the local church stands, adults giving their time and sharing wisdom, and young people open to allowing someone to invest in them. To trouble the waters of youth development promises to expose the carnage that is visible to all of us. To eradicate the system of profit for some by those who are in pain is not popular and comes at a tremendous price. This project was not a feel good or cookie cutter approach to helping kids learn their ABC's. Nor was my attempt to partner youth with ill-informed adults who derive meaning by looking down on students who are disadvantage or who lack social capital. This project was an attempt to call attention to the cry of humanity through the lens of training, guiding, healing, and providing, for the next president, lawyer, pastor, educator, and entrepreneur. Further, it was a preparation model that had in its purview trauma informed care through the framework of Godly love and support.

This project confirmed the desperation that I wear like I wear my clothing each day. Since my early undergraduate days, I knew my body of work and calling would feature the lives of young people. I have accepted my urgent call of now to help all I can

when I can. This calling has not been easy, but it has been worth it. As I finished the six-week preparation model for community mentoring, I could not help but think about all the students that I have met over the years. Also, this project allowed me to reflect on many students that I have lost due to sickness, gun violence, and the other vicissitudes of life. I think of Alice who I met when she was in the ninth grade. Alice was troubled on every side. She had a 10-month old daughter, addicted to cocaine, and was in an abusive relationship when I met her. Each Tuesday when I spoke to her class, we talked privately after the session. After about two months with Alice, I grew to learn that Alice needed a mentoring relationship with me. It was clear she longed for extended support and found that extension in me. As a result, not only did Alice gain a trusted adult but I learned many lessons about the cognition of youth. Alice and her story would become the impetus for my calling into ministry. I felt like God was pleading through me to get Alice's attention.

Sadly, I received a call one early morning about 2:00 am. I was informed that Alice had been shot and tragically killed by her boyfriend. I was devastated, and I still ask myself what I could have done better or differently. Every book that I have read or word that I have typed for this project has had Alice in mine. Her gregarious personality was infectious. She shared with me several poems about a month before she died with me. In one poem she said, *"Brother Thomas, I am living on a fence between heaven and hell and one day I will be pushed to either side."* Would Alice have benefited from a community mentoring program established by a church? We will never know, but I wish for Alice to answer that question for herself. Alice and many other students were constantly in my framework as I conducted this research.

I am not under any delusion that if FBC launches a program, that all is well with young people and the local community. In fact, Barna helped me come to terms with the idea that we must engage in a spiritual fight. I am aware of the prison industrial complex (mass incarceration), the decline in overall church attendance, tech savvy society, and the other realities of life. That said, the experimental group who journeyed with me gives me hope. There were willing adults who look forward to engaging youth and living their faith tradition. I reflect on their feedback, journal prompt responses, and the wealth of wisdom that they shared in this preparation model. I have never been more encouraged by their resolve and the belief in community. To mentor youth takes arduous work, commitment, and a sense of calling. These persons have answered the call for this ministry.

There are several things in the preparation model that need to be tweaked or altered. I felt I should have given myself more time to conduct the sessions. There were several topics that I did not get to cover because of time constraints, and I regret that. To adequately train adults for community mentoring, the correct allotment of time is in order. Further, I believe the next training should feature a panel discussion or somehow incorporate the youth voice into the equation. Adults need to hear from youth directly about their needs and desires. This dynamic must be inserted in the preparation model. Often adults come together and form task forces and committees to deal with the complexity of young people. Often these well-intentioned people make a tragic mistake like I made during this project. Although I did survey students about mentoring, I should have invited them to the table.

Further, as I reflect on the preparation model for mentoring it would have been interesting to have a youth participate in the weekly sessions. To have a youthful voice each week would have been advantageous to the discourse. Also, all adults would have witnessed the heart of a young person who was free to express him/herself in a non-judgmental environment.

As I reflect about this project, I am reminded that many adults care about the future generation. Some may not know exactly what to do, but they care. This project has taught me that adults and youth desire guidance and a path forward. The veracity of the human experiment is shared with what Brene Brown calls “connection.” When we form relationships that matter, all possibilities are worth pursuing. The great lesson for me during this project is that the labor was worth it. It is worth investing in mentors who will journey with youth. It is worth planning transformative developmental sessions that glorify God. It was a skillful use of time to dig deep within, and search my heart, and ascertain where I stand regarding young people.

I truly benefited from mentoring relationships. The Minister As Mentor project was my way of paying it forward. I owe humankind for what humankind has given me. The majority (75%) percent of the training group felt that the church should move forward on this ministry. To do so would require a church wide commitment and boots on the ground to serve young people. I believe that we can do it.

Steps Forward

Given that the project has concluded, and the data has been analyzed the next step is to inform the senior pastor of the research finding and the conclusions. After this step a planning committee will be formed to assess community needs in either the local

Recreation Center, Teen Center location or the school district. I proposed the following to the senior pastor for his consideration;

- Identify the community location for mentoring and meet with director of that location
- Obtain all necessary paperwork for the community site that is required to interact with youth at location
- Identify agency to render criminal background check and clearances
- Conduct interest meeting for church wide mentors
- Establish training dates, curricula, and calendar of implementation
- Benchmark for best practices in youth and community mentoring

This project was successful because members of a church galvanized cooperation around a topic and are considering adopting a new ministry. As we speak adults are talking, sharing, and thinking about what is best for youth in the Reidsville community. This project lit a flame in adults to get involved in the lives of young people. Lastly, this project was successful because I invited sixteen people into the tension of being. This tension made each of us uncomfortable each week. It was by sitting in this tension that we discovered some of what we did not know. We are better people because we gathered in the name of Christ.

APPENDIX 1
PROJECT LETTER OF INVITE

June 1, 2018

I greet you in the name of our beloved Savior Jesus Christ. I am honored and thankful to be a member of First Baptist Church in Reidsville, North Carolina. I am currently conducting a ministry project at FBC entitled *Minister As Mentor*. This is a project that will evaluate the potential of a Mentoring Ministry launch at the church that promises to be filled with growth, development, and community promise. I am asking for your participation as a focus group member for this project study. Our concentrated area of study will be on biblical mentoring and theological reflection evaluating community youth needs.

This project will be conducted for six-weeks on Wednesday night and run in succession starting August 1, 2018 and ending September 5, 2018. Your involvement is needed to ensure that this project is implemented with success and integrity. You will be asked to think critically about our church, community, and potential ministry launch as we continue the long, historic relevance for the greater Reidsville community. Our primary area of interest is biblical mentoring and what that means for youth through communal purpose.

Given the complexity of life, I believe that we are a better community when we share and contribute to sustaining healthy relationships through human connection. In addition, I believe that Jesus Christ is magnified when we grow together, serve together, and worship together.

I invite you to bring an open mind and spirit as we share in six weeks of training that speaks to the veracity of our faith. The amalgamation of our presence guarantees that we will forever be etched in the history of each other's lives. If you would like to participate, please fill out the form below and return to me by July 15, 2018. Thank you for your consideration.

Respectfully submitted,

Rev. Thomas L. Barksdale II

____ Yes, _____ would like to be a member of the Minister As Mentor ministry project developmental training sessions.

____ No, _____ would not like to be a member of the Minister As Mentor ministry project developmental training sessions.

I, -----consent to participate in six developmental sessions and complete weekly assignments accordingly. Further, I understand that all data collected will be anonymous given and held in strict confidence.

APPENDIX 2

COVENANT LETTER

I greet you in the name of our beloved Savior Jesus Christ. Thank you for agreeing to be a member of the experimental group for the ministry project titled *Minister As Mentor*. This is a project that will evaluate the potential of a community Mentoring Ministry launch at FBC that promises to be filled with growth, development, and community promise. I seek to enter a covenant relationship with you as we embark upon this journey of ministry together. As a covenant member, you will be asked to pray and support this project as you are led. It will be incumbent upon each of us to pray without ceasing for our intent and for the lives that can be impacted by this ministry.

This project will be conducted for six-weeks on Wednesday night and run in succession starting August 1, 2018 and ending September 5, 2018. Your involvement is appreciated and valued to implement this project with success and integrity. You will be asked to think critically about our church, community, and potential ministry launch as we continue the long historic relevance for the greater Reidsville community. Our primary area of interest is biblical mentoring and what that means for youth through communal purpose.

As a covenant member;

1. I pledge to participate in all developmental sessions.
2. Complete three journal entries of theological reflection.
3. Complete all surveys and assignments related to project.
4. Participate in discussions on sessions topics as led by the Spirit.
5. Learn while having fun!

I..... willingly agree to enter covenant with Rev. Thomas L. Barksdale II to assist in the successful implementation of *Minister As Mentor* ministry project conducted at First Baptist Church, Reidsville NC.

In Christ,

Thomas L. Barksdale II

APPENDIX 3
STAFF HELPING HANDS 2016 SARAH PROM



APPENDIX 4
SURVEY 1, PRE-PROJECT CHURCH MEMBERSHIP SURVEY

This survey is for members of First Baptist Reidsville that is used as part of the research by Rev. Thomas for completion of the degree of Doctor of Ministry. Please complete this survey in its entirety. All surveys are kept anonymous and confidential. Please do not write your name on this survey. Please answer each question in honestly. All comments will be held in confidence.

Please circle your age:

18-25 y/o 25-40 y/o 40-45 y/o 55-65 y/o 65-80 y/o 80+

Please circle your gender:

Male

Female

How long have you been a member of First Baptist Reidsville?

Less than 5 years 5-10 years 10-15 years 20-30 years more than 30 years

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Young people can benefit from mentors in their lives.	SD	D	N	A	SA
The Body of Christ has a role and responsibility to serve youth in the local community.	SD	D	N	A	SA
Both men and women should mentor youth.	SD	D	N	A	SA
It is important to build sustaining, trusting, guiding, and healing relationships with youth.	SD	D	N	A	SA
I am prepared to mentor youth in the community.	SD	D	N	A	SA
The community would benefit from a youth mentoring program based in a church.	SD	D	N	A	SA
Most youth would appreciate a mentor outside their family in their lives.	SD	D	N	A	SA

APPENDIX 5
SURVEY 2, POST-PROJECT CHURCH MEMBERSHIP SURVEY

This survey is for members of First Baptist Reidsville that is used as part of the research by Rev. Thomas for completion of the degree of Doctor of Ministry. Please complete this survey in its entirety. All surveys are kept anonymous and confidential. Please do not write your name on this survey. Please answer each question in honestly. All comments will be held in confidence.

Please circle your age:

18-25 y/o 25-40 y/o 40-45 y/o 55-65 y/o 65-80 y/o 80+

Please circle your gender:

Male

Female

How long have you been a member of First Baptist Reidsville?

Less than 5 years 5-10 years 10-15 years 20-30 years more than 30 years

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Young people can benefit from mentors in their lives.	SD	D	N	A	SA
The Body of Christ has a role and responsibility to serve youth in the local community.	SD	D	N	A	SA
Both men and women should mentor youth.	SD	D	N	A	SA
It is important to build sustaining, trusting, guiding, and healing relationships with youth.	SD	D	N	A	SA
I am prepared to mentor youth in the community.	SD	D	N	A	SA
The community would benefit from a youth mentoring program based in a church.	SD	D	N	A	SA
Most youth would appreciate a mentor outside their family in their lives.	SD	D	N	A	SA

Date: ____ Circle One: Pre-Test Post-Test

Participant ID:

APPENDIX 6
**PRE-TEST SURVEY FOR EXPERIMENT GROUP, FIRST BAPTIST CHURCH
 REIDSVILLE**

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
It is important to have a spiritual mentor.	SD	D	N	A	SA
A mentoring relationship can impact my faith formation positively.	SD	D	N	A	SA
Relationships inside and outside of the church do not matter to me.	SD	D	N	A	SA
My testimony or journey to faith should be kept private.	SD	D	N	A	SA
Once saved, growth and development does not matter.	SD	D	N	A	SA
I am open to learning effective strategies to mentor youth.	SD	D	N	A	SA
Youth need mentoring relationships from the Body of Christ.	SD	D	N	A	SA
Jesus Christ is an example of biblical mentoring.	SD	D	N	A	SA
I like to form new transformative relationships with youth outside of the church.	SD	D	N	A	SA
Mentoring relationships are a waste of time.	SD	D	N	A	SA
I am living out my calling when I help other people in the faith.	SD	D	N	A	SA
There is no intersection between faith, formation, and human connection.	SD	D	N	A	SA
People do not change spiritually so mentoring relationships are irrelevant.	SD	D	N	A	SA
I feel prepared to mentor a young person today.	SD	D	N	A	SA

I see value in establishing a mentoring ministry at First Baptist Reidsville.	SD	D	N	A	SA
---	----	---	---	---	----

Date: _____

Circle One: Pre-Test Post-Test

Participant ID:

APPENDIX 7
**POST-TEST SURVEY FOR EXPERIMENT GROUP, FIRST BAPTIST CHURCH
 REIDSVILLE**

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
It is important to have a spiritual mentor.	SD	D	N	A	SA
A mentoring relationship can impact my faith formation positively.	SD	D	N	A	SA
Relationships inside and outside of the church do not matter to me.	SD	D	N	A	SA
My testimony or journey to faith should be kept private.	SD	D	N	A	SA
Once saved, growth and development does not matter.	SD	D	N	A	SA
I am open to learning effective strategies to mentor youth.	SD	D	N	A	SA
Youth need mentoring relationships from the Body of Christ.	SD	D	N	A	SA
Jesus Christ is an example of biblical mentoring.	SD	D	N	A	SA
I like to form new transformative relationships with youth outside of the church.	SD	D	N	A	SA
Mentoring relationships are a waste of time.	SD	D	N	A	SA
I am living out my calling when I help other people in the faith.	SD	D	N	A	SA
There is no intersection between faith, formation, and human connection.	SD	D	N	A	SA
People do not change spiritually so mentoring relationships are irrelevant.	SD	D	N	A	SA
I feel prepared to mentor a young person today.	SD	D	N	A	SA

I see value in establishing a mentoring ministry at First Baptist Reidsville.	SD	D	N	A	SA
---	----	---	---	---	----

APPENDIX 8
**PRE-15 PREPARATION QUESTIONS FOR THE MINISTER AS MENTOR MINISTRY
PROJECT**

Date: _____ Questionnaire: _____ Participant ID: _____

Answer the following questions to the best of your ability. During the developmental session we will review each question and answer together. Please circle only one answer.

How would you best describe a mentor/mentee relationship at First Baptist Church.

Friends

Equals

Dominate/Subordinate

Partnership/Mutual Respect

Which of the following best describe youth style and culture?

Swag

Taste

Dance

Texting

Mentoring is best described as

A way to showcase abilities

The formal way of learning

The guidance, training, and teaching of someone else

The way to gain friendships

According to Drug Rehab.com what percentage of high school seniors use marijuana?
(teendrugrehabs.com)

54%

16%

43%

32%

According to the Guttmacher Institute what percentage of teen pregnancies (15-19) were
unplanned? (Guttmacherinstitute.org)

35%

19%

75%

60%

The Christian Association of Youth mentoring reports that programs should _____ that God
will lead you to faithful and committed mentors and protect you from anyone who could cause
harm to children, the ministry, and the church. (www.caym.org)

Talk

Sing
Pray
Fast

Erik Erickson believes that there are Psychosocial stages of development in all human beings. In each stage there are norms of development that are most significant for formation and development. For youth ages 12-18 what is the primary stage? (simplypsychology.org).

Identity vs Role Confusion
Trust vs Mistrust
Ego Integrity vs Despair
Imitative vs Guilt

Barna Group conducted a major study to examine the culture, beliefs and motivations shaping young people in the U.S. and found that the percentage of 13- to 18-year-olds who identify as atheist is _____ that of the general population. (www.barna.org)

Triple
Double
Quadruple
Single

According to the Huff Post the suicide rate for girls _____ from 2007 to 2015, when it reached its highest point in 40 years, according to the CDC. (huffpost.com)

Single
Tripled
Doubled
Quadrupled

Which of the following is not important to today's youth?

Texting
Friends
Social Media
Clothes/Style
None of the Above

Which of the following is not a popular social media platform?

Twitter
Snapchat
Instagram
Myspace

According to HuffPost one in every _____ black males born today can expect to go to prison at some point in their life, compared with one in every six Latino males, and one in every 17 white males, if current incarceration trends continue.

(https://www.huffingtonpost.com/2013/10/04/racial-disparities-criminal-justice_n_4045144.html)

5
3
1
8

According to the Pew Internet Project's 2011 teen survey, (%) of teens have a cell phone.
(<http://www.pewinternet.org/2012/03/19/cell-phone-ownership/>)

30%
77%
23%
52%

Brene Brown believes that human _____ is essential to grow and develop.
(https://www.ted.com/talks/brene_brown_on_vulnerability)

Growth
Talent
Skill
Connection

FBC Mentoring Program requires you to glorify _____ in the mentor/mentee relationship.

Self
People
Mentee
God

APPENDIX 9
**POST-15 PREPARATION QUESTIONS FOR THE MINISTER AS MENTOR
MINISTRY PROJECT**

Date: _____ Questionnaire: _____ Participant ID: _____

Answer the following questions to the best of your ability. During the developmental session we will review each question and answer together. Please circle only one answer.

How would you best describe a mentor/mentee relationship at First Baptist Church.

Friends

Equals

Dominate/Subordinate

Partnership/Mutual Respect

Which of the following best describe youth style and culture?

Swag

Taste

Dance

Texting

Mentoring is best described as

A way to showcase abilities

The formal way of learning

The guidance, training, and teaching of someone else

The way to gain friendships

According to Drug Rehab.com what percentage of high school seniors use marijuana?
(teendrugrehabs.com)

54%

16%

43%

32%

According to the Guttmacher Institute what percentage of teen pregnancies (15-19) were
unplanned? (Guttmacherinstitute.org)

35%

19%

75%

60%

The Christian Association of Youth mentoring reports that programs should _____ that God
will lead you to faithful and committed mentors and protect you from anyone who could cause
harm to children, the ministry, and the church. (www.caym.org)

Talk

Sing
Pray
Fast

Erik Erickson believes that there are Psychosocial stages of development in all human beings. In each stage there are norms of development that are most significant for formation and development. For youth ages 12-18 what is the primary stage? (simplypsychology.org).

Identity vs Role Confusion
Trust vs Mistrust
Ego Integrity vs Despair
Imitative vs Guilt

Barna Group conducted a major study to examine the culture, beliefs and motivations shaping young people in the U.S. and found that the percentage of 13- to 18-year-olds who identify as atheist is _____ that of the general population. (www.barna.org)

Triple
Double
Quadruple
Single

According to the Huff Post the suicide rate for girls _____ from 2007 to 2015, when it reached its highest point in 40 years, according to the CDC. (huffpost.com)

Single
Tripled
Doubled
Quadrupled

Which of the following is not important to today's youth?

Texting
Friends
Social Media
Clothes/Style
None of the Above

Which of the following is not a popular social media platform?

Twitter
Snapchat
Instagram
Myspace

According to HuffPost one in every _____ black males born today can expect to go to prison at some point in their life, compared with one in every six Latino males, and one in every 17 white males, if current incarceration trends continue.

(https://www.huffingtonpost.com/2013/10/04/racial-disparities-criminal-justice_n_4045144.html)

5
3
1
8

According to the Pew Internet Project's 2011 teen survey, (%) of teens have a cell phone.
(<http://www.pewinternet.org/2012/03/19/cell-phone-ownership/>)

30%
77%
23%
52%

Brene Brown believes that human _____ is essential to grow and develop.
(https://www.ted.com/talks/brene_brown_on_vulnerability)

Growth
Talent
Skill
Connection

FBC Mentoring Program requires you to glorify _____ in the mentor/mentee relationship.

Self
People
Mentee
God

APPENDIX 10
WEEKLY SESSION EVALUATION 1

Please provide feedback on the lesson facilitated by Rev. Thomas Barksdale. Your honest feedback is appreciated. All comments will be kept confidential.

Date: _____

Week Number: _____

Participant ID: _____

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Rev. Thomas defined the session.	SD	D	N	A	SA
Rev. Thomas was clear on the objective(s) of the session.	SD	D	N	A	SA
The material presented was understandable.	SD	D	N	A	SA
The session was organized and relevant.	SD	D	N	A	SA
I feel more prepared to mentor because of this session.	SD	D	N	A	SA
It felt comfortable to ask questions.	SD	D	N	A	SA
The developmental session started on time.	SD	D	N	A	SA
The developmental session ended on time.	SD	D	N	A	SA
The room was comfortable and inviting.	SD	D	N	A	SA
I could ask questions freely.	SD	D	N	A	SA
The program materials were useful in understanding youth.	SD	D	N	A	SA

The snacks were beneficial to me.	SD	D	N	A	SA
-----------------------------------	----	---	---	---	----

Please provide any additional comments and feedback about the session below. Thank you for your time.

APPENDIX 11
WEEKLY SESSION EVALUATION 2

Please provide feedback on the lesson facilitated by Rev. Thomas Barksdale. Your honest feedback is appreciated. All comments will be kept confidential.

Date: _____

Week Number: _____

Participant ID: _____

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Rev. Thomas defined the session.	SD	D	N	A	SA
Rev. Thomas was clear on the objective(s) of the session.	SD	D	N	A	SA
The material presented was understandable.	SD	D	N	A	SA
The session was organized and relevant.	SD	D	N	A	SA
I feel more prepared to mentor because of this session.	SD	D	N	A	SA
It felt comfortable to ask questions.	SD	D	N	A	SA
The developmental session started on time.	SD	D	N	A	SA
The developmental session ended on time.	SD	D	N	A	SA
The room was comfortable and inviting.	SD	D	N	A	SA
I could ask questions freely.	SD	D	N	A	SA
The program materials were useful in understanding youth.	SD	D	N	A	SA
The snacks were beneficial to me.	SD	D	N	A	SA

Please provide any additional comments and feedback about the session below. Thank you for your time.

APPENDIX 12
WEEKLY SESSION EVALUATION 3

Please provide feedback on the lesson facilitated by Rev. Thomas Barksdale. Your honest feedback is appreciated. All comments will be kept confidential.

Date: _____

Week Number: _____

Participant ID: _____

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Rev. Thomas defined the session.	SD	D	N	A	SA
Rev. Thomas was clear on the objective(s) of the session.	SD	D	N	A	SA
The material presented was understandable.	SD	D	N	A	SA
The session was organized and relevant.	SD	D	N	A	SA
I feel more prepared to mentor because of this session.	SD	D	N	A	SA
It felt comfortable to ask questions.	SD	D	N	A	SA
The developmental session started on time.	SD	D	N	A	SA
The developmental session ended on time.	SD	D	N	A	SA
The room was comfortable and inviting.	SD	D	N	A	SA
I could ask questions freely.	SD	D	N	A	SA
The program materials were useful in understanding youth.	SD	D	N	A	SA
The snacks were beneficial to me.	SD	D	N	A	SA

Please provide any additional comments and feedback about the session below. Thank you for your time.

APPENDIX 13
WEEKLY SESSION EVALUATION 4

Please provide feedback on the lesson facilitated by Rev. Thomas Barksdale. Your honest feedback is appreciated. All comments will be kept confidential.

Date: _____

Week Number: _____

Participant ID: _____

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Rev. Thomas defined the session.	SD	D	N	A	SA
Rev. Thomas was clear on the objective(s) of the session.	SD	D	N	A	SA
The material presented was understandable.	SD	D	N	A	SA
The session was organized and relevant.	SD	D	N	A	SA
I feel more prepared to mentor because of this session.	SD	D	N	A	SA
It felt comfortable to ask questions.	SD	D	N	A	SA
The developmental session started on time.	SD	D	N	A	SA
The developmental session ended on time.	SD	D	N	A	SA
The room was comfortable and inviting.	SD	D	N	A	SA
I could ask questions freely.	SD	D	N	A	SA
The program materials were useful in understanding youth.	SD	D	N	A	SA
The snacks were beneficial to me.	SD	D	N	A	SA

Please provide any additional comments and feedback about the session below. Thank you for your time.

APPENDIX 14
WEEKLY SESSION EVALUATION 5

Please provide feedback on the lesson facilitated by Rev. Thomas Barksdale. Your honest feedback is appreciated. All comments will be kept confidential.

Date: _____

Week Number: _____

Participant ID: _____

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Rev. Thomas defined the session.	SD	D	N	A	SA
Rev. Thomas was clear on the objective(s) of the session.	SD	D	N	A	SA
The material presented was understandable.	SD	D	N	A	SA
The session was organized and relevant.	SD	D	N	A	SA
I feel more prepared to mentor because of this session.	SD	D	N	A	SA
It felt comfortable to ask questions.	SD	D	N	A	SA
The developmental session started on time.	SD	D	N	A	SA
The developmental session ended on time.	SD	D	N	A	SA
The room was comfortable and inviting.	SD	D	N	A	SA
I could ask questions freely.	SD	D	N	A	SA
The program materials were useful in understanding youth.	SD	D	N	A	SA
The snacks were beneficial to me.	SD	D	N	A	SA

Please provide any additional comments and feedback about the session below. Thank you for your time.

APPENDIX 15
WEEKLY SESSION EVALUATION 6

Please provide feedback on the lesson facilitated by Rev. Thomas Barksdale. Your honest feedback is appreciated. All comments will be kept confidential.

Date: _____

Week Number: _____

Participant ID: _____

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Rev. Thomas defined the session.	SD	D	N	A	SA
Rev. Thomas was clear on the objective(s) of the session.	SD	D	N	A	SA
The material presented was understandable.	SD	D	N	A	SA
The session was organized and relevant.	SD	D	N	A	SA
I feel more prepared to mentor because of this session.	SD	D	N	A	SA
It felt comfortable to ask questions.	SD	D	N	A	SA
The developmental session started on time.	SD	D	N	A	SA
The developmental session ended on time.	SD	D	N	A	SA
The room was comfortable and inviting.	SD	D	N	A	SA
I could ask questions freely.	SD	D	N	A	SA
The program materials were useful in understanding youth.	SD	D	N	A	SA
The snacks were beneficial to me.	SD	D	N	A	SA

Please provide any additional comments and feedback about the session below. Thank you for your time.

APPENDIX 16
STUDENT SURVEY

Please answer each question honestly. This survey is part of research conducted by Rev. Thomas Barksdale II and your answers are confidential.

Age: _____

Grade: _____

Circle the letter that most clearly reflects your experience.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I would like to have a mentor in my life.	SD	D	N	A	SA
I need guidance, direction, and advice often.	SD	D	N	A	SA
I would participate in a mentoring program.	SD	D	N	A	SA
I value receiving support from someone outside of my family.	SD	D	N	A	SA
I am willing to give mentoring a chance.	SD	D	N	A	SA
There are aspects about my life that I want to share with someone outside of my family.	SD	D	N	A	SA

APPENDIX 17
BIBLICAL MENTORING RELATIONSHIPS IN THE BIBLE



Session I

Biblical Mentoring Relationships in the Bible

New Testament: Mary and Elizabeth, Paul and Timothy, Paul and Titus
Old Testament: Jethro and Moses, Samuel and Eli, Elijah and Elisha

APPENDIX 18
SESSION I, DO'S OF MENTORING

Listening
Empathy
Trust
Support
Mutual Relationship
Emotional development
Social development
Cognitive development
Identity development
Communication

From: Handbook of Youth Mentoring: Edited By: David L. Dubois and Michael J. Karchuer

APPENDIX 19
JEAN RHODES MODEL OF MENTORING

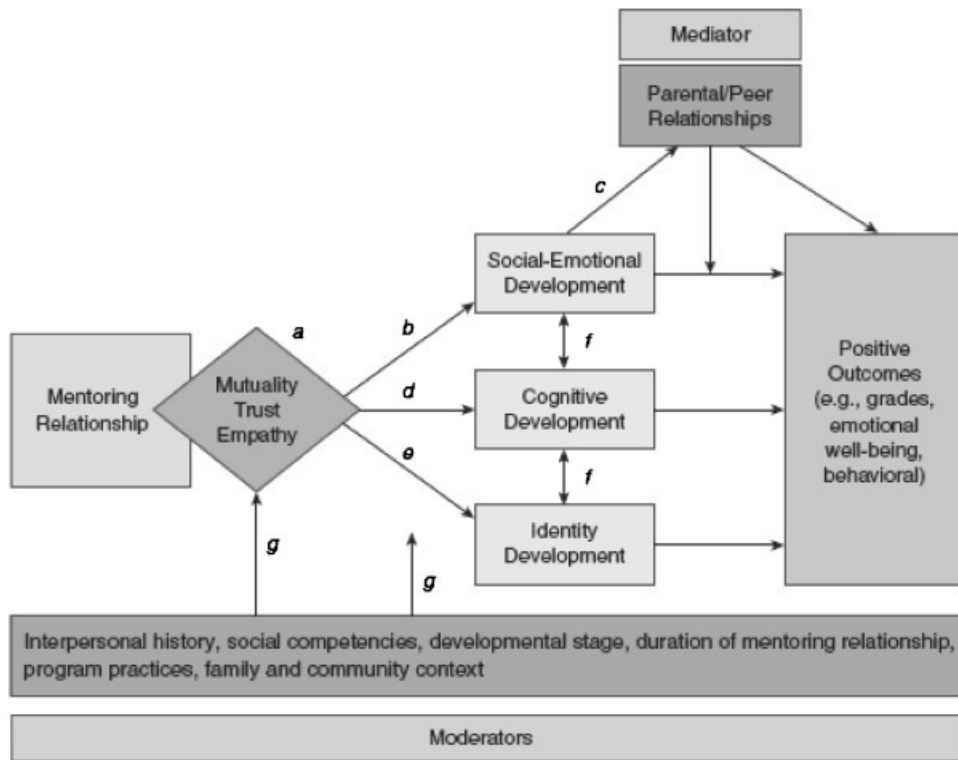










Fig. 1. Model of youth mentoring (Rhodes, 2005). Close, enduring mentoring relationships influence youth outcomes through social/emotional, cognitive, and identity development.

APPENDIX 20
SEARCH INSTITUTE'S DEVELOPMENTAL ASSETS

THE EIGHT CATEGORIES OF DEVELOPMENTAL ASSETS MEASURED IN THE DAP	
External Assets	Internal Assets
 SUPPORT Measures whether children have caring adults in their lives, which may include parents, neighbors, and/or teachers.	 COMMITMENT TO LEARNING Asks questions related to whether children care about school and completing their homework, as well as appreciate learning new things.
 EMPOWERMENT Asks questions about how safe children feel at school and at home, as well as their perception of being valued and appreciated.	 POSITIVE VALUES Seeks to understand if children value taking responsibility for their actions and helping others, are honest and have respect for others and their community.
 BOUNDARIES AND EXPECTATIONS Hones in on whether a child feels he or she must abide by boundaries and expectations set at home, in school and in their neighborhood.	 SOCIAL COMPETENCIES Measures a child's willingness to express his or her feelings, establish relationships with others, say no to activities or suggestions that are dangerous, and can find positive ways to deal with hardships.
 CONSTRUCTIVE USE OF TIME Evaluates whether children are involved in outside activities like clubs, music or art programs or religious groups.	 POSITIVE IDENTITY Measures a child's self-worth.

Source: <https://www.pinterest.com/projcornerstone/developmental-assets-1-41>

APPENDIX 21
SESSION II, THE DO NOT'S OF MENTORING

Don't:

1. Pretend you are perfect.
2. Act like you know more than you do.
3. Take your role lightly
4. Attempt to solve all your mentee's problems.
5. Overreact to a mentee's mistake.
6. Let your relationship influence your decisions.

From: The Do's and Don'ts of Being a Mentor; By: Rhett Power Feb 9, 2017, Inc. com
<https://www.inc.com/rhett-power/the-dos-and-donts-of-being-a-mentor.html>

APPENDIX 22
ERIKSON'S STAGES OF PSYCHOSOCIAL DEVELOPMENT

Approximate Age	Psycho Social Crisis
Infant - 18 months	Trust vs. Mistrust
18 months - 3 years	Autonomy vs. Shame & Doubt
3 - 5 years	Initiative vs. Guilt
5 -13 years	Industry vs. Inferiority
13 -21 years	Identity vs. Role Confusion
21- 39 years	Intimacy vs. Isolation
40 - 65 years	Generativity vs. Stagnation
65 and older	Ego Integrity vs. Despair

(C) The Psychology Notes Headquarter - <http://www.PsychologyNotesHQ.com>

APPENDIX 23
SESSION III: TYPES OF BIBLICAL LOVE

Session III
Types of Biblical Love:



Agape
Pragma
Storge
Philia



APPENDIX 24

CASE STUDIES

Case 1

Bobby, 15 is a promising athlete in Reidsville NC. He started on the basketball team at his high school since his freshman year. He is a second semester Sophomore currently and is struggling in school. In fact, he is not motivated to do anything school related since basketball season is over. He is currently not eligible to play his junior year because he has flunked all his core subjects. He does not study, he simply does not care about school. He also has been smoking weed with friends since his parents separated two months ago. His guidance counselor reached out to the local church to see if anyone could mentor Bobby. Colleges and Universities have also been calling the school inquiring about Bobby and his basketball skills. Bobby reads on a 6th grade level but no one in the school has awareness of this. Bobby agrees to talk to a potential mentor. What is your response?

Case 2

Denise is 17 years old and is a senior in high school. In 7 months, she will graduate from High School and has been accepted into 3 colleges. She is in the honor society and a member of the student council. She is also active in youth ministry and the youth liturgical dance team. Denise has not been feeling well lately. The Doctor recently told her she was 3 months pregnant. She is devastated and cannot tell her parents for fear they will kick her out of the home. She came to Vacation Bible school last summer at the church. She remembered her teacher was cool and relatable and so she decided to visit the church. At this year's Vacation Bible, she was sitting in the class and broke down crying. You, the teacher, asks her to wait and talk after the session is over. Not only is she pregnant but she reveals she does not know who the father is and has contracted Gonorrhea. Also, you notice that she has a bald spot in her hair. You suspect stress has led her to start pulling her hair out. Denise does not think college is an option anymore. What is your response?

Case 3

There is a message left on the church voicemail from a stakeholder in the community. This person has heard about the mentoring program at the church. There is a young man that has been "putting in work" for the local gang. He has a reputation on the streets of being tough. He dropped out of school in 9th grade. His street name is Rambo and he is 15. He has been locked up for 8 months before but is still affiliated and moving up the gang ranks quickly. Rambo has never met his mother or father. In fact, he has been in foster care for 3 months old. He struggles with anger, resentment, and abandonment. Surprisingly, Rambo has agreed to talk with a potential mentor.

When he walks into the room to meet you the mentor, he pulls a bag out of his jacket. You are fearful and alarmed. You then learn Rambo has been drawing since he was 6. He not only loves to draw but you have never seen anything like his drawings. They are that good. What do you say to Rambo?

APPENDIX 25
SESSION IV: DR. WIL BROWER – COMMUNICATION MODEL

Session IV
Dr. Wil Brower – Communication Model



"Dos"

Prepare an audience analysis.

Organize the presentation to flow from one section to another.

Prepare and rehearse the presentation.

Visit the room where the presentation will be given ahead of time.

Tell the audience in the introduction your subject, who you are, and your qualifications to speak about the subject.

State your main ideas at the beginning.

Provide adequate support for your ideas.

Integrate relevant, supportive, and attractive audio-visual aids into your presentation.

Use words that express your ideas clearly.

Use acceptable language, pronunciation, and enunciation.

Dress appropriately.

Avoid distracting body movements.

Maintain eye contact with the audience.

Display enthusiasm and genuine concern for your subject.

Use appropriate tone.

Use transitional devices, words, and phrases coherently.

Allow time for a question/answer period.

Answer questions credibly. If you do not know, say so.

Start and stop your presentation on time.

"Don'ts"

Do not be late for the presentation.

Do not be afraid to pause and take a deep breath or two before you begin (or during your presentation, if required).
Do not hyperventilate; just relax and breathe normally.
Don't speak in a monotone or mumble.
Don't slouch. (Your mother was right.)
Don't read your notes.
Don't sit or lean on the desk or lectern.
Don't hide behind the lectern.
Don't sway or rock in place.
Don't pace back and forth.
Don't forget your audience.
Don't avoid eye contact.
Don't use technical terms unfamiliar to your audience provide clear explanations and definitions.
Don't hold the pointer when you're not using it (but don't forget where you placed it, either).
Don't stand in front of your visual aids.
Don't leave the overhead projector, slide projector, etc. on if the screen will be blank.
Don't leave a visual aid in place that is no longer relevant to the current topic.
Don't forget that giving presentations is hard, but necessary if you are to be an effective communicator.
And don't forget to have a bit of fun-you don't *have* to be boring.

APPENDIX 26
FACTS ABOUT YOUTH POVERTY

What is the "Poverty Line," anyway? According to the 2011 U.S. Census Bureau, it is a family of 4 (2 adults, 2 children under 18) that earns less than \$23,021.

More than 30 million children are growing up in poverty. In one low-income community, there was only one book for every 300 children. You can improve literacy rates by running a competitive book drive for low-income areas.

In 2011, 46.2 million Americans were living in poverty.

Children living in poverty have a higher number of absenteeism or leave school all together because they are more likely to have to work or care for family members.

Dropout rates of 16 to 24-years-old students who come from low income families are seven times more likely to drop out than those from families with higher incomes. higher percentage of young adults (31%) without a high school diploma live in poverty, compared to the 24% of young people who finished high school.

40% of children living in poverty aren't prepared for primary schooling.

Children that live below the poverty line are 1.3 times more likely to have developmental delays or learning disabilities than those who don't live in poverty.

By the end of the 4th grade, African-American, Hispanic, and low-income students are already 2 years behind grade level. By the time they reach the 12th grade they are 4 years behind.

In 2013, the dropout rate for students in the nation was at 8% for African American youth, 7% for Hispanic youth, and 4% for Asian youth, which are all higher than the dropout rate for Caucasian youth (4%).

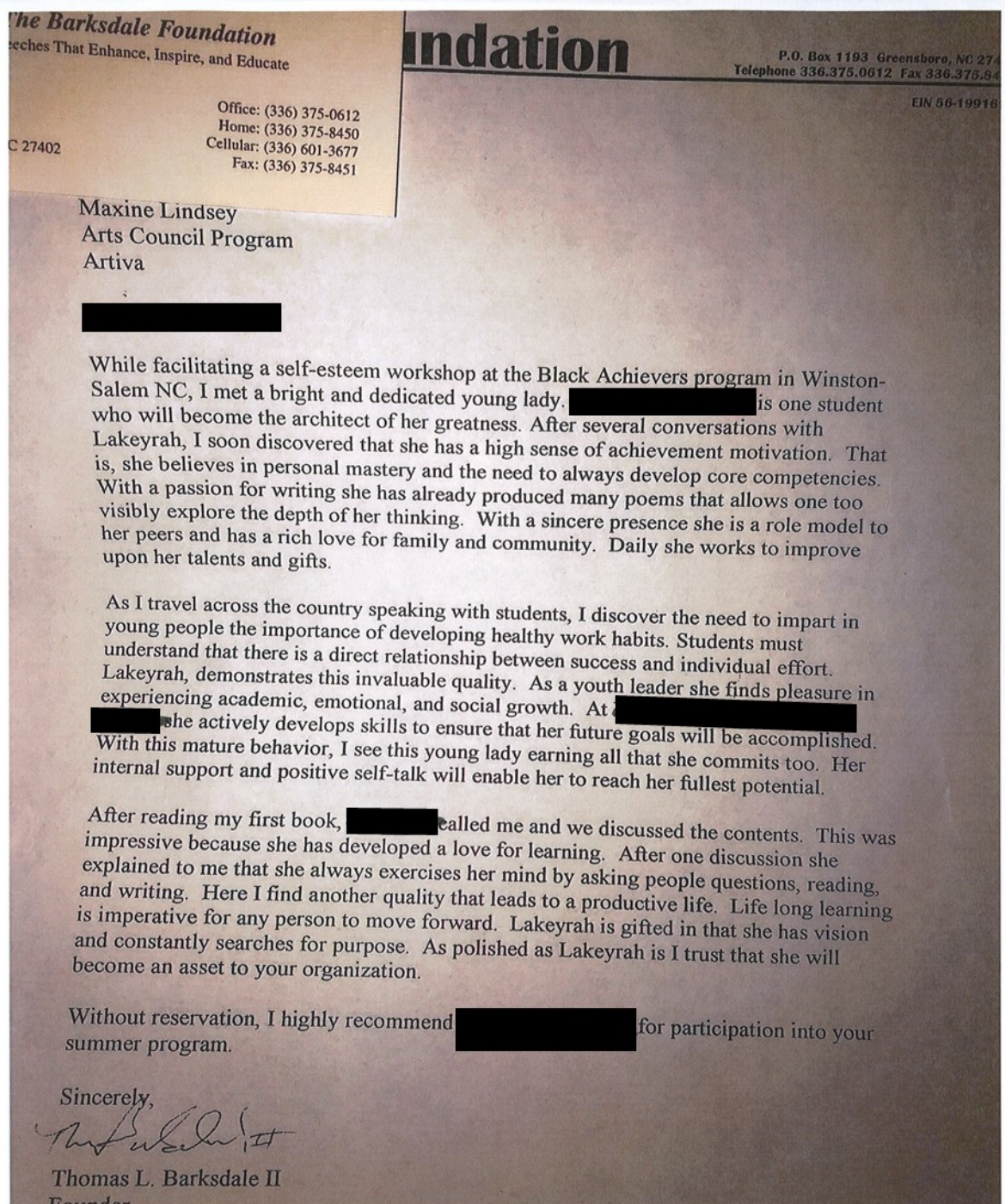
Less than 30% of students in the bottom quarter of incomes enroll in a 4-year school. Among that group – less than 50% graduate. DoSomething.org

APPENDIX 27
SESSION V: TECHNOLOGY AND SOCIAL MEDIA

Session V
Technology and Social Media



APPENDIX 28
STUDENT LETTER



APPENDIX 29
SESSION VI: PEER ENGAGEMENT

Session VI
Peer Engagement



APPENDIX 30
MODEL FOR USING SCRIPTURE IN PASTORAL COUNSELING

ATTEND TO THE PRESENTING PROBLEM

ATTENDING TO THE MYTHOLOGY WHETHER PERSONAL, MARTIAL, OR FAMILY

IDENTIFY THE NATURE OF THE MYTHOLOGY

MAPPING THE INFLUENCE OF THE MYTHOLOGY

ATTEND TO THE PREFERRED STORY

SETTING GOALS

RE-AUTHORING THE MYTHOLOGY

SOURCE: EDWARD P. WIMBERLY. USING SCRIPTURE IN PASTORAL COUNSELING.

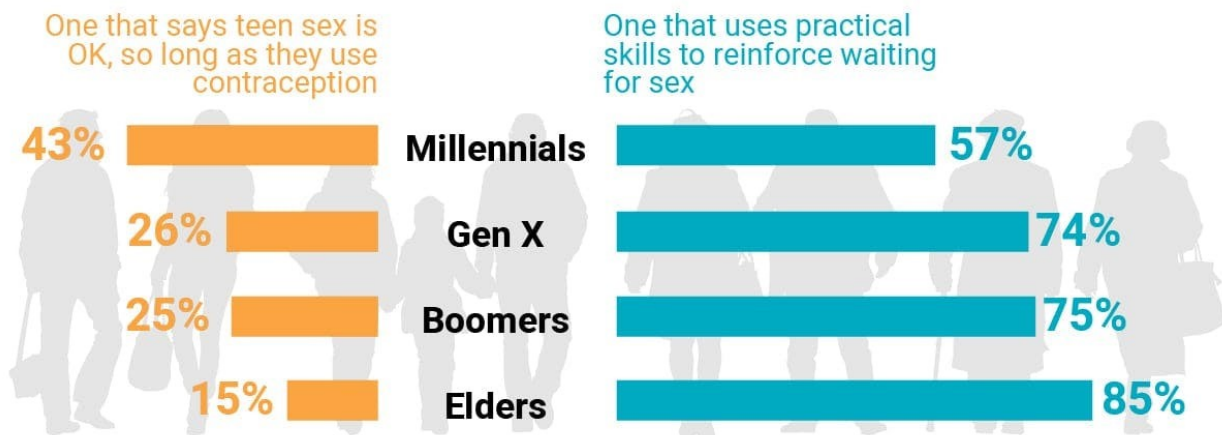
(1994)

APPENDIX 31
GENERATIONS ON SEX EDUCATION

GENERATIONS ON SEX EDUCATION

Barna

The primary message teens receive in their sex education classes should be...



n=1,281 | November 4-16, 2016

APPENDIX 32
FAITH SEGMENTS ON SEX EDUCATION

FAITH SEGMENTS ON SEX EDUCATION

The primary message teens receive in their sex education classes should be...

Barna

- One that says teen sex is OK, so long as they use contraception
- One that uses practical skills to reinforce waiting for sex



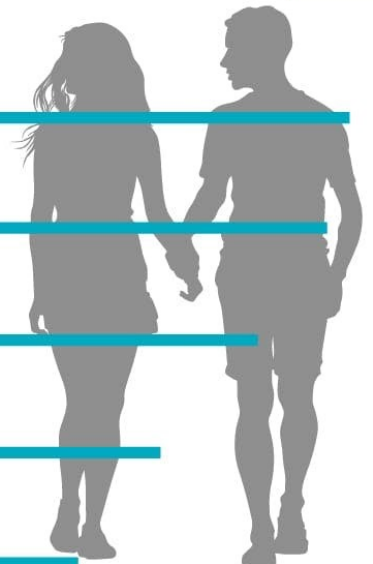
n=1,281 | November 4-16, 2016

EVANGELICALS ON SEX EDUCATION

A majority of evangelicals say ...

Barna

- 96%** Even if sex is consensual and contraception is used, it is not OK for teens to have sex
- 94%** The primary message of sex education should be using practical skills to reinforce waiting for sex
- 89%** It's very important that teens know condoms and other contraceptives provide limited protection
- 80%** Most federal funding should focus on an approach that gives teens skills to wait for sex
- 74%** It's surprising that most teens aren't sexually active and that fewer are sexually active than they were 20 years ago



n=1,281 | November 4-16, 2016

APPENDIX 33
11 FACTS ABOUT TEENS AND STIS

New estimates show that there are about 20 million new sexually transmitted infections in the United States each year.

Young people, between the ages of 15 to 24, account for 50% of all new STDs, although they represent just 25% of the sexually experienced population

46% of American high school students have had sexual intercourse and potentially are at risk for human immunodeficiency virus (HIV) infection and other STDs. Get yourself tested for HIV -- and tell others you did!

In 2012, gonorrhea rates were highest among adolescents and young adults. In 2012, the highest rates were observed among women aged 20–24 years (578.5) and 15–19 years (521.2).

The Centers for Disease Control and Prevention estimates that there are more than 110 million STIs among men and women in the US. This includes both new and existing infections.

The annual number of new infections is roughly equal among teen girls (51%) and teen guys (49%).

HPV (human papillomavirus) accounts for the majority of prevalent STIs in the US.

The US has the highest rate of STD infection in the industrialized world.

6 in 10 sexually active high school teens reported using condoms during their most recent sexual intercourse.

1 in 4 teens contract a sexually transmitted disease every year.

Less than half of adults age 18 to 44 have ever been tested for an STD other than HIV/AIDS.

DoSomething.org

APPENDIX 34
YOUTH SUICIDE STATISTICS

Suicide is the SECOND leading cause of death for ages 10-24. (2016 CDC WISQARS)

Suicide is the SECOND leading cause of death for college-age youth and ages 12-18. (2016 CDC WISQARS)

More teenagers and young adults die from suicide than from cancer, heart disease, AIDS, birth defects, stroke, pneumonia, influenza, and chronic lung disease, COMBINED.

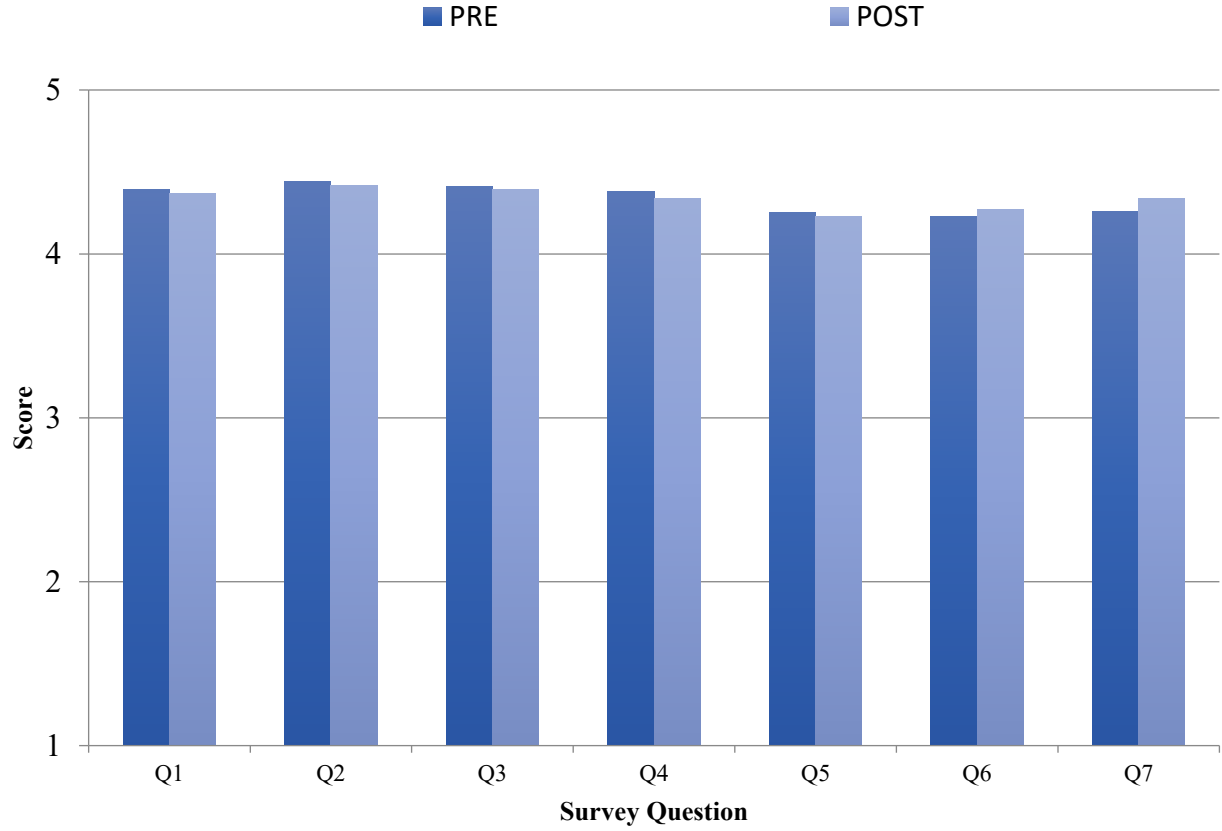
Each day in our nation, there are an average of over 3,470 attempts by young people grades 9-12. If these percentages are additionally applied to grades 7 & 8, the numbers would be higher.

Four out of Five teens who attempt suicide have given clear warning signs.

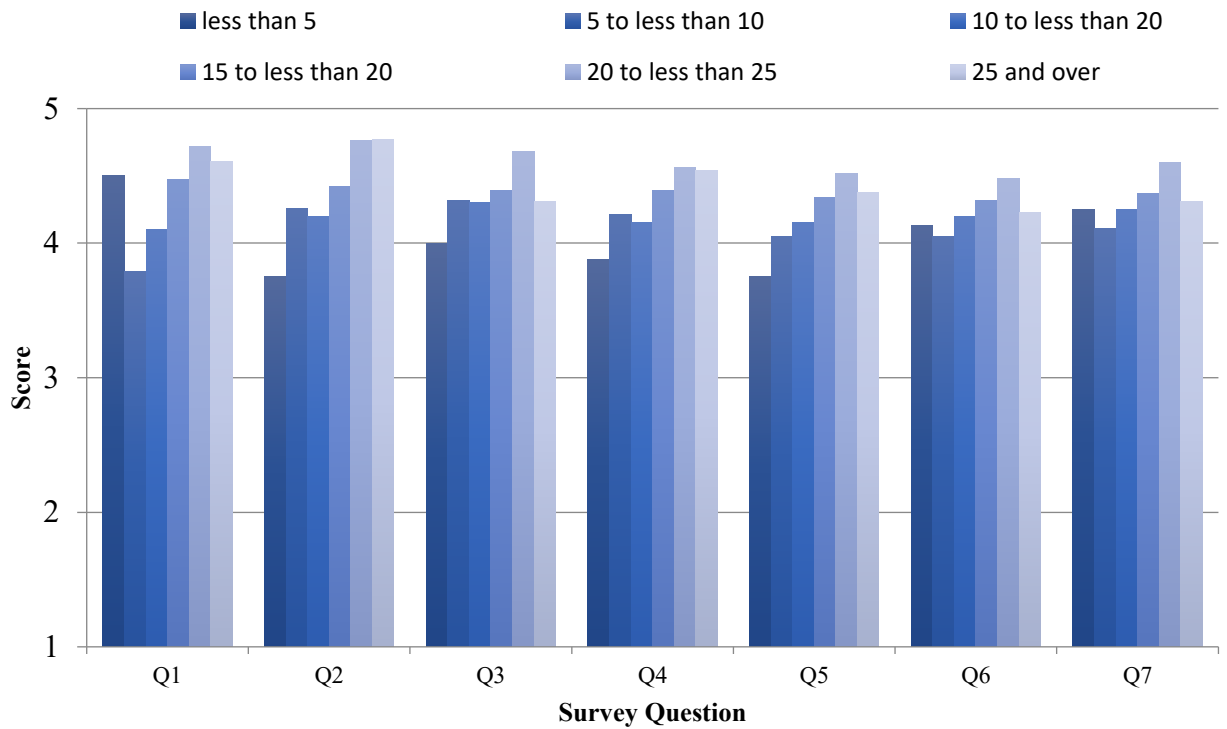
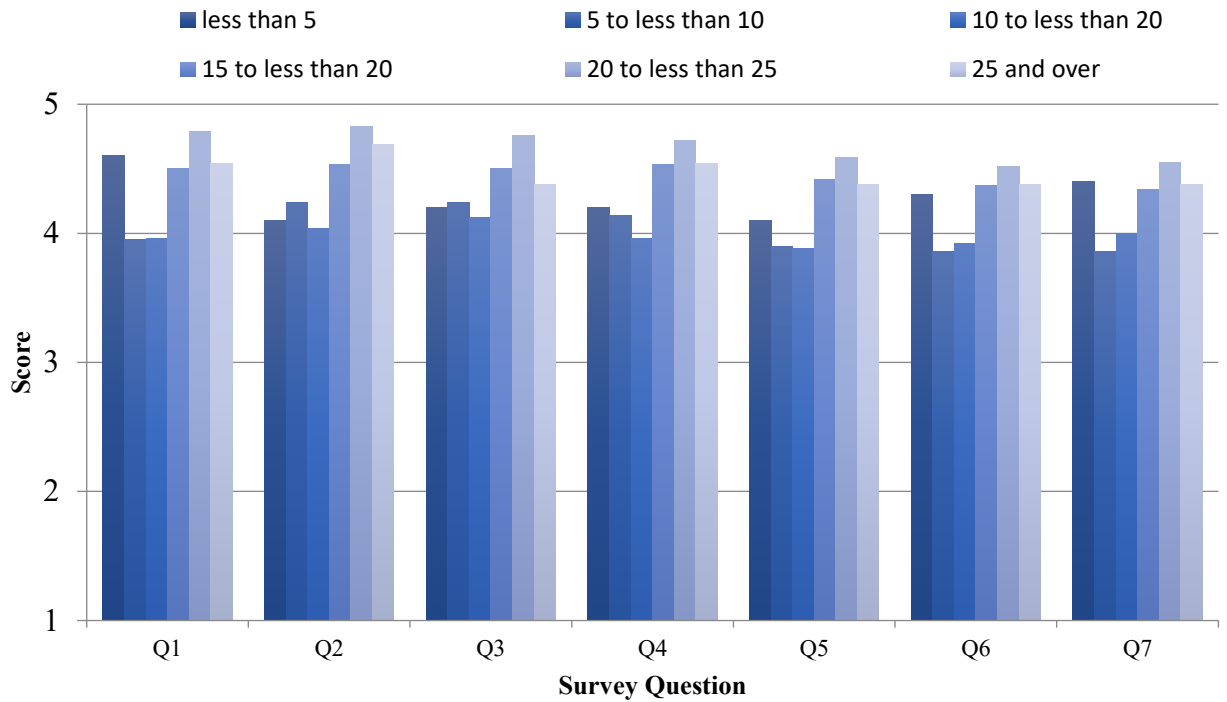
SOURCE: The Parent Resource Center: The Jason Foundation, Youth Suicide Statistics

APPENDIX 35
RESULTS OF PRE-POST CONGREGATIONAL SURVEY

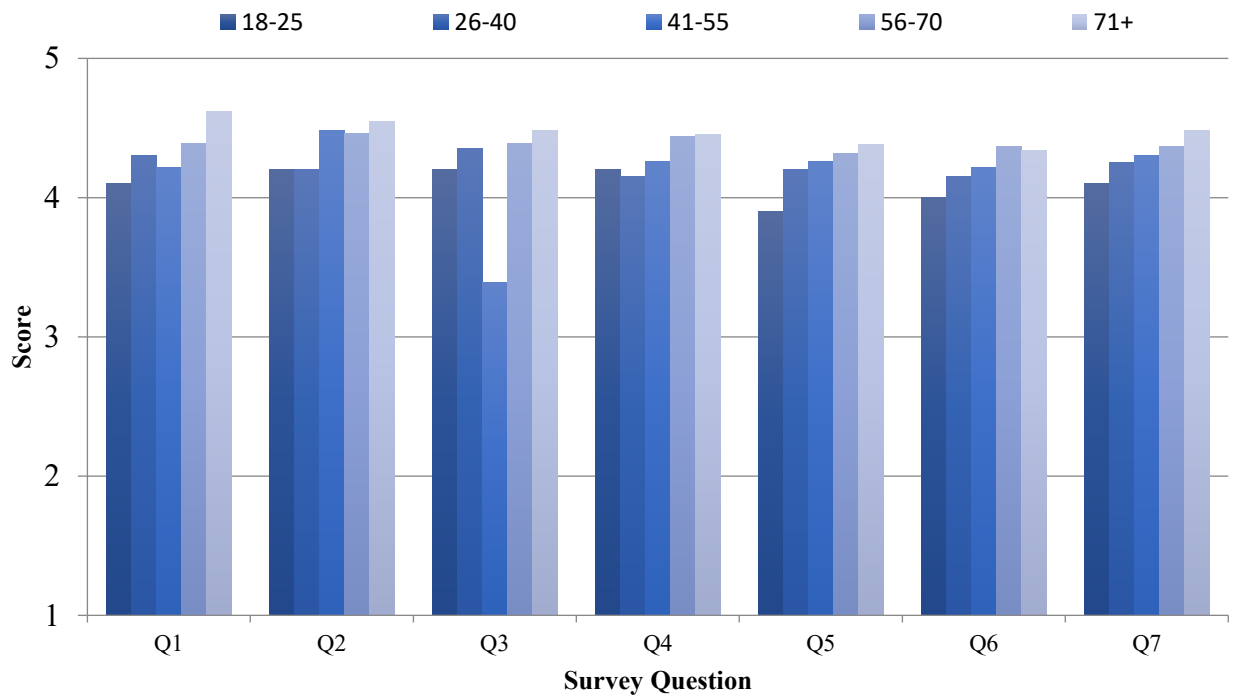
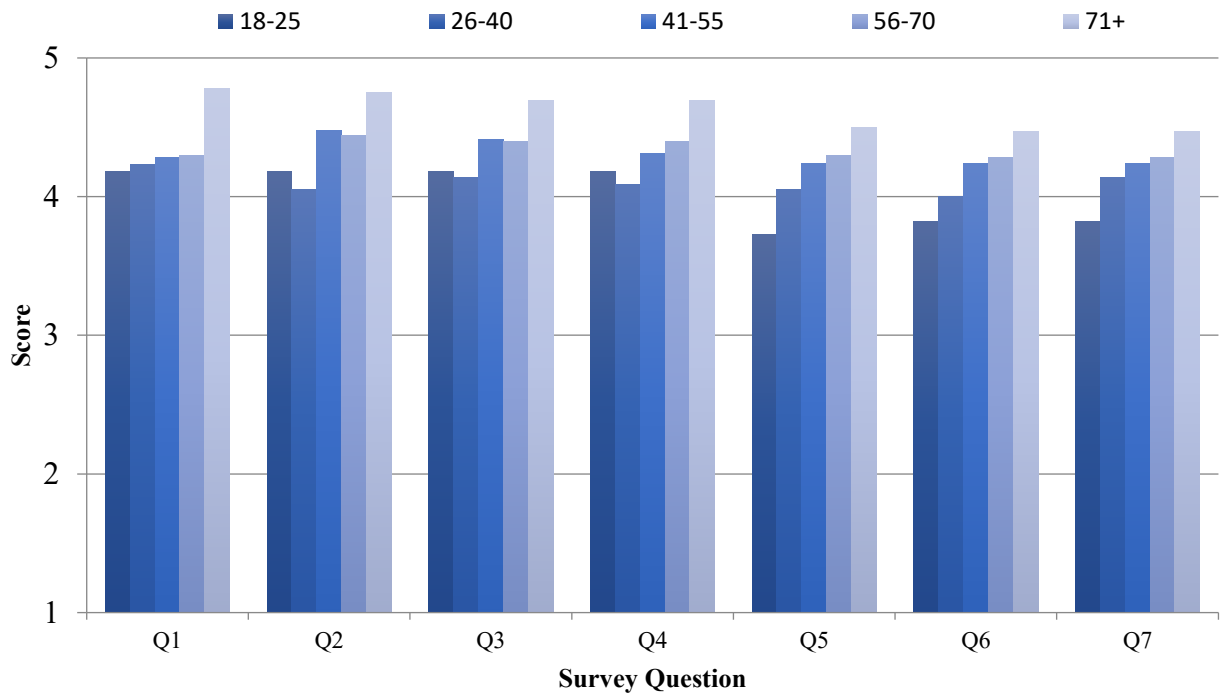
Average Scores on the Congregational Survey (N=123)



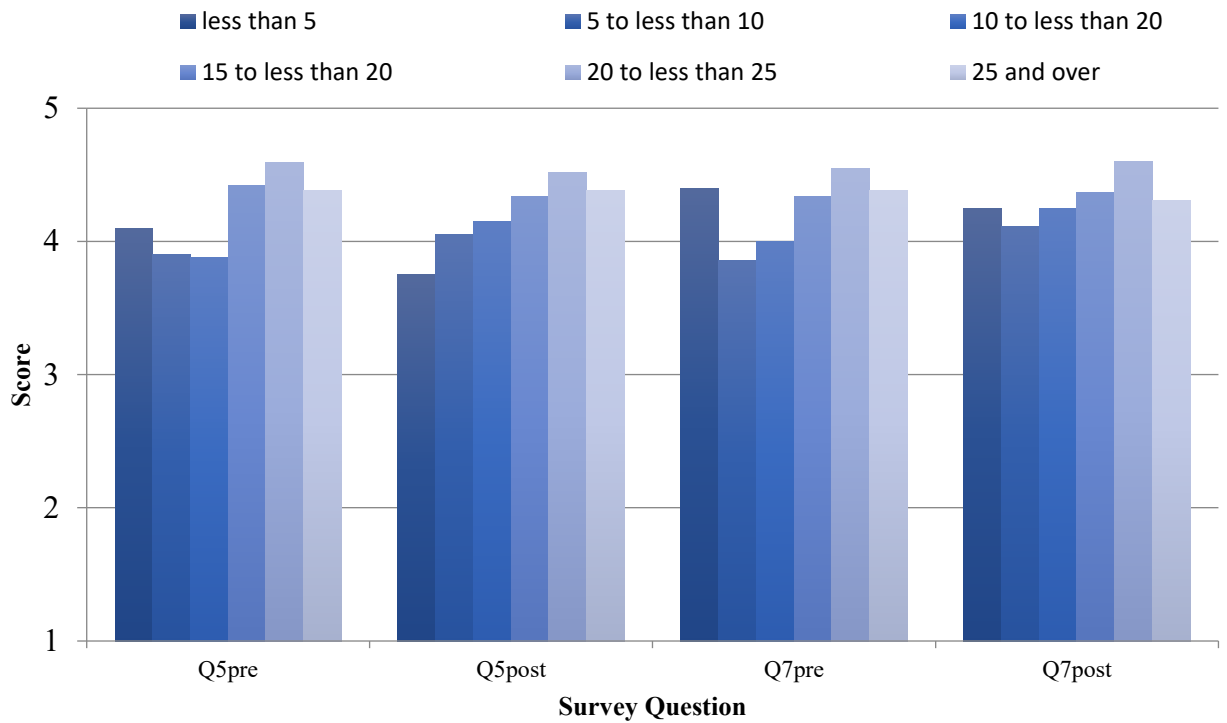
APPENDIX 36
PRE - AND POST- CONDITION RESULTS BASED ON LENGTH OF MEMBERSHIP
(PRE N = 137, POST N=123)



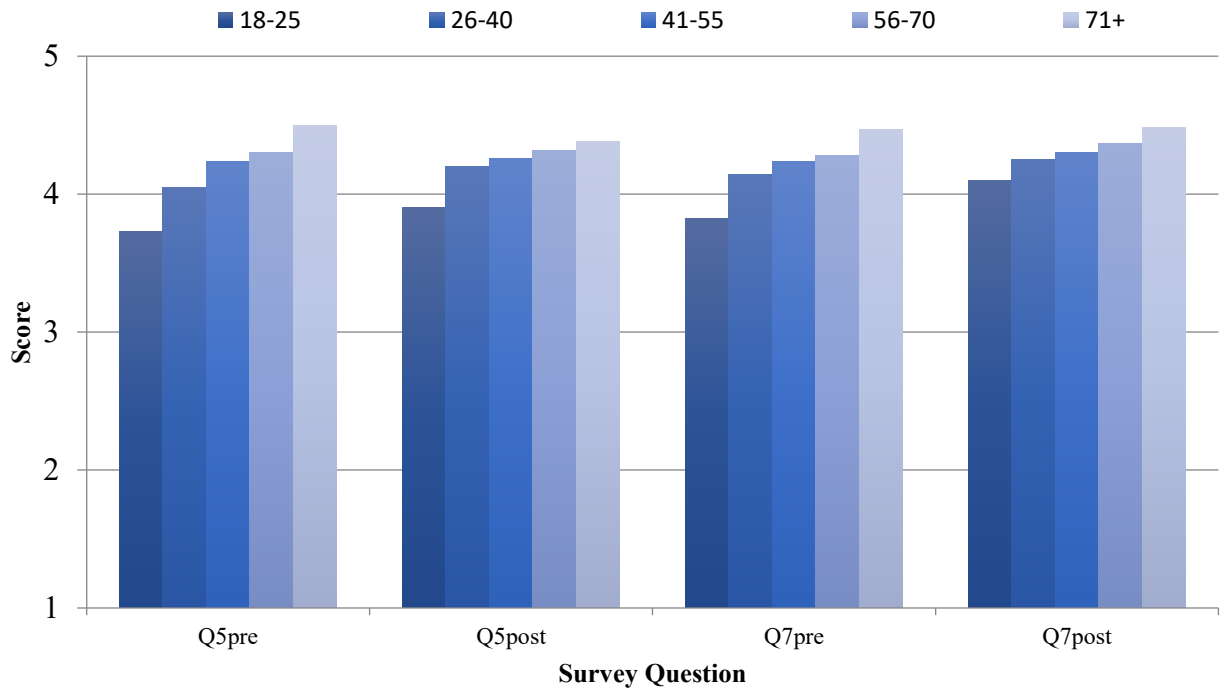
APPENDIX 37
PRE - AND POST- CONDITION RESULTS BASED ON AGE (PRE N = 137, POST N=123)



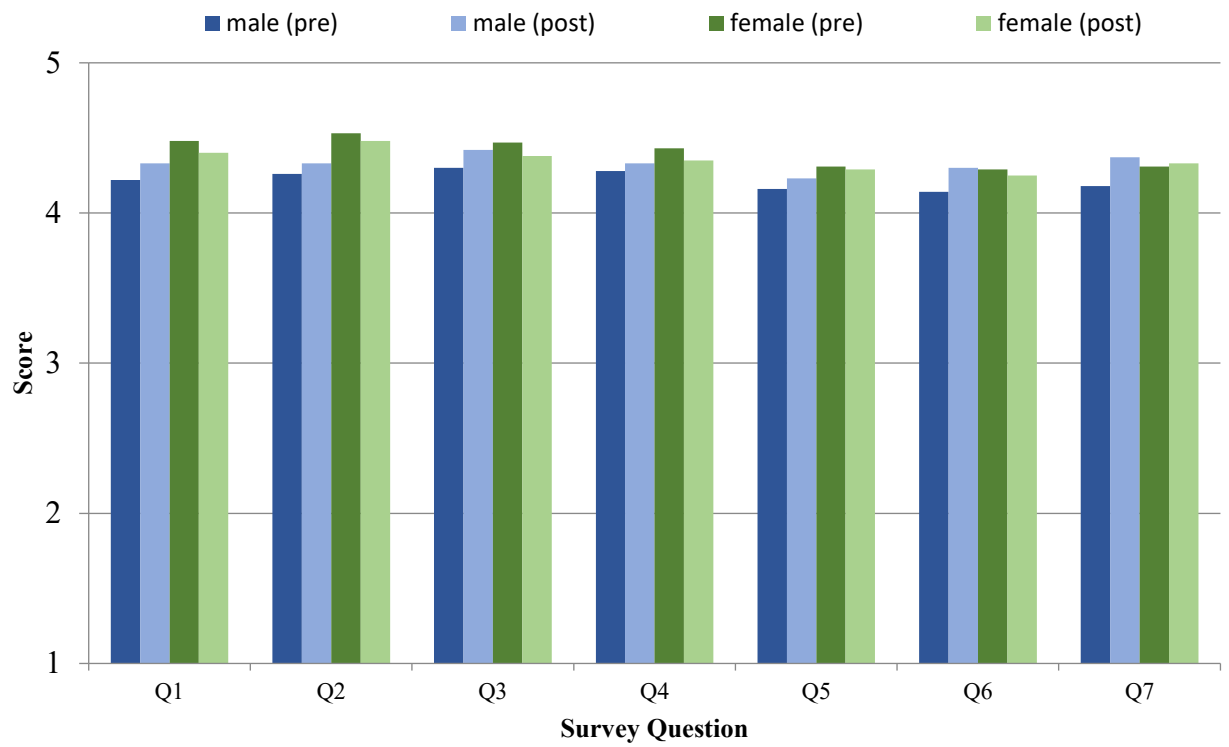
APPENDIX 38
**PRE/POST COMPARISON OF ITEMS 5 AND 7 BY LENGTH OF MEMBERSHIP
 (N=123)**



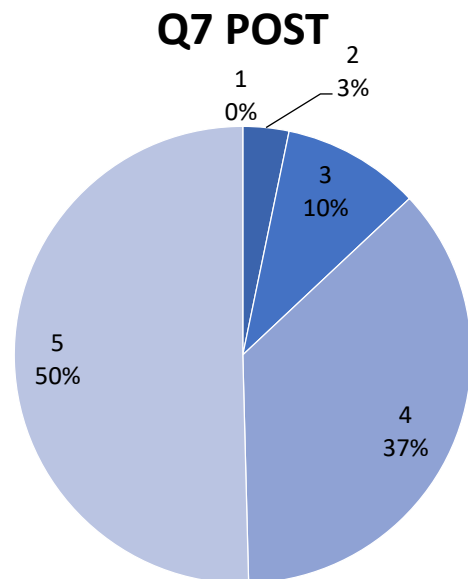
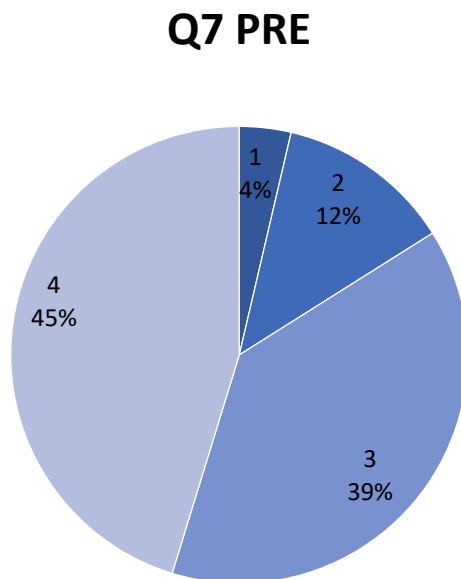
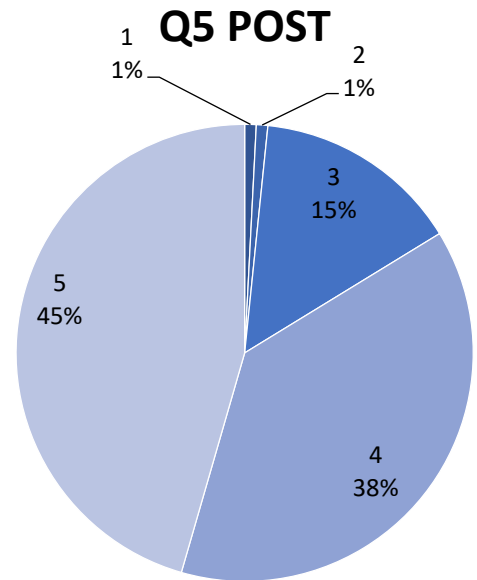
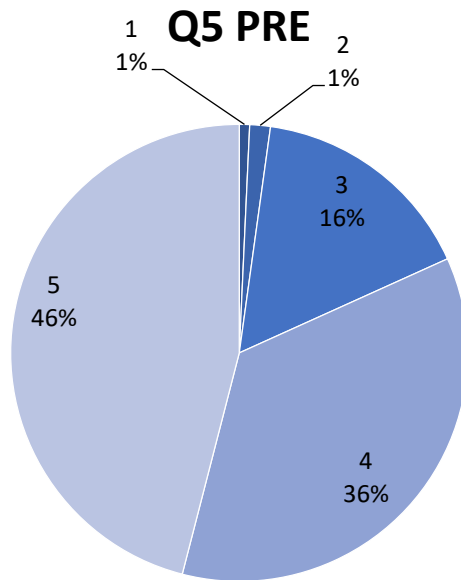
Pre/Post Comparison of Items 5 and 7 by Age (N=123)



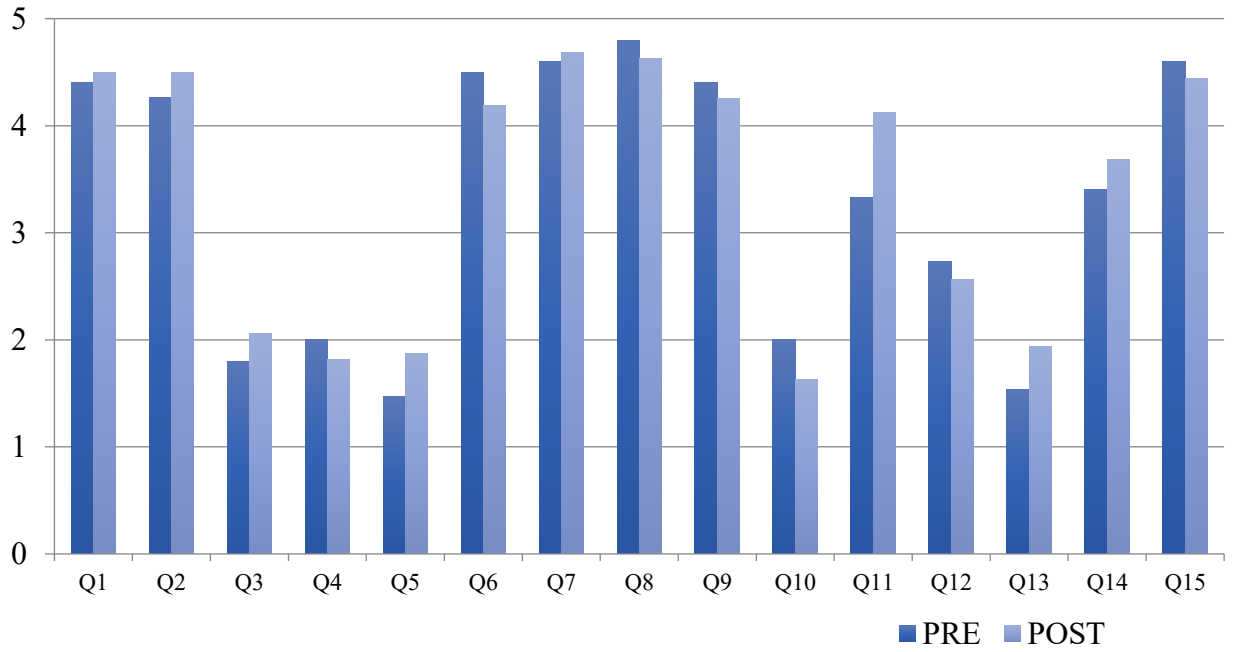
APPENDIX 39
COMPARISON OF MEANS OVER TIME, GROUPED BY GENDER (N=123)



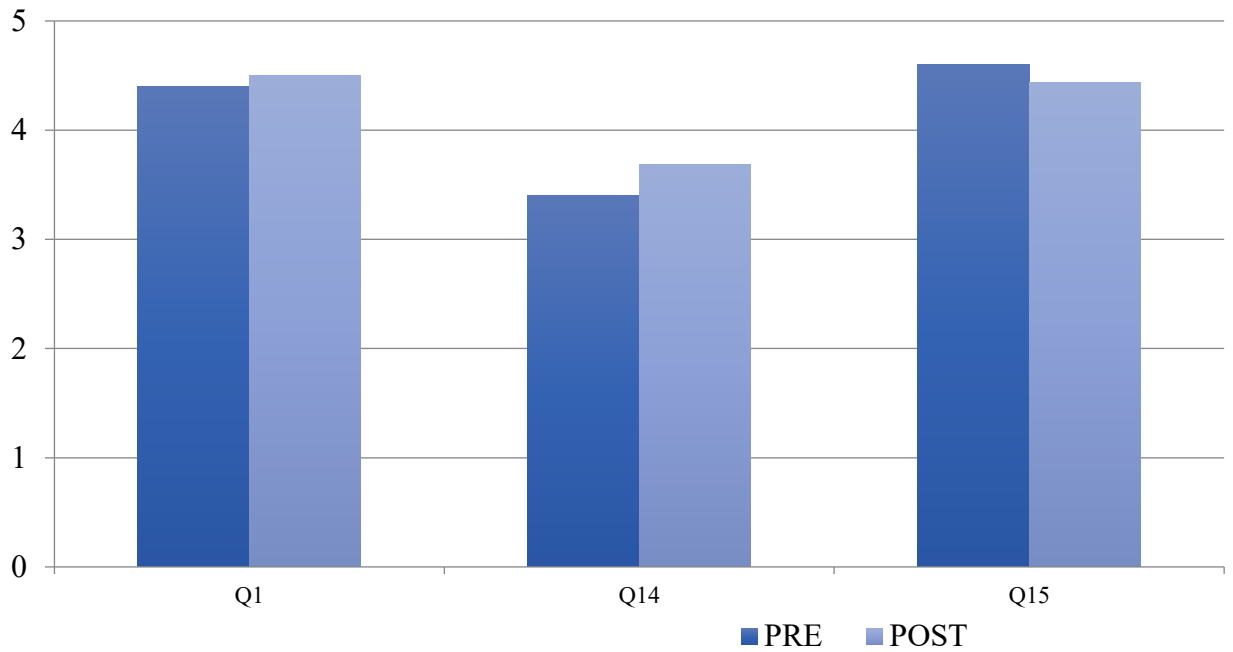
APPENDIX 40
PERCENTAGES OF EACH RESPONSE OPTION ON Q5 AND Q7



APPENDIX 41
PRE-POST EXPERIMENTAL GROUP SURVEY RESULTS

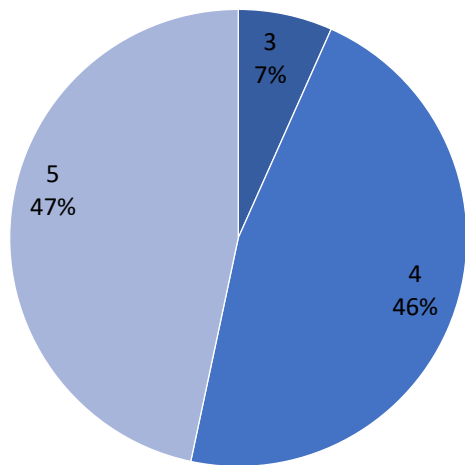


Q1, Q14, and Q15 Δ 's

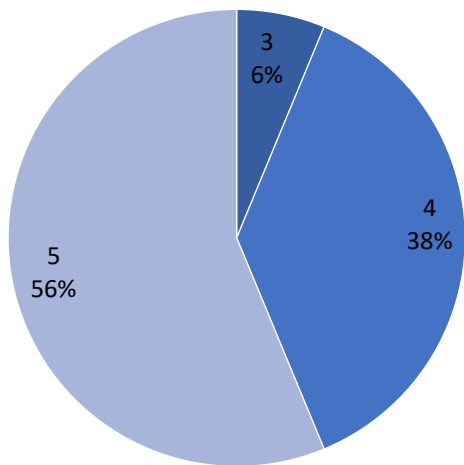


APPENDIX 42
FREQUENCIES OF RESPONSES ON Q1, Q14, AND Q15, PRE AND POST

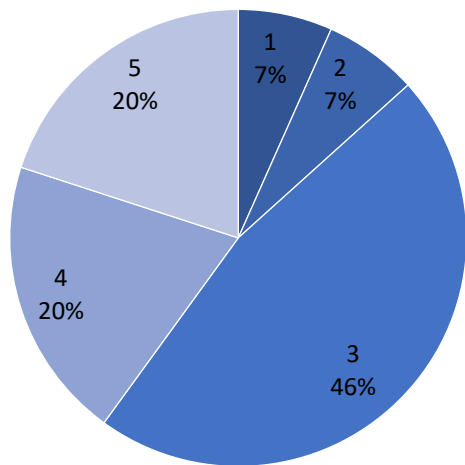
Q1 PRE



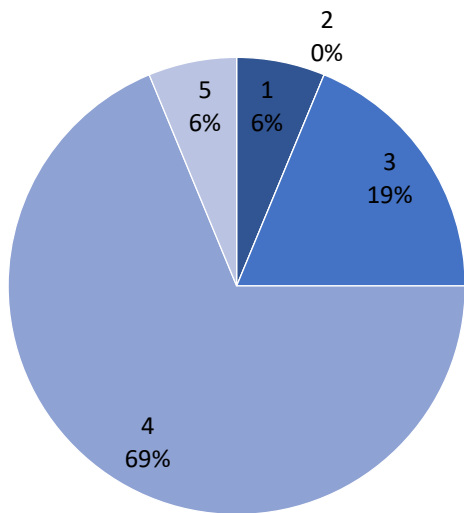
Q1 POST



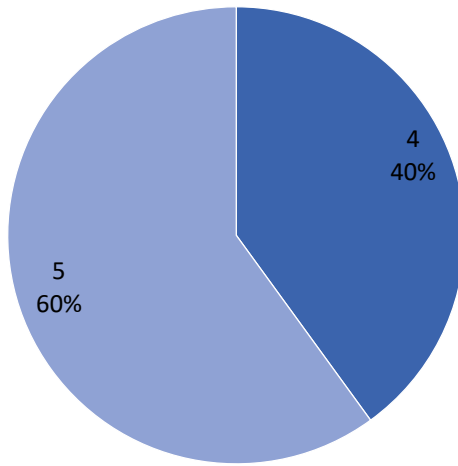
Q14 PRE



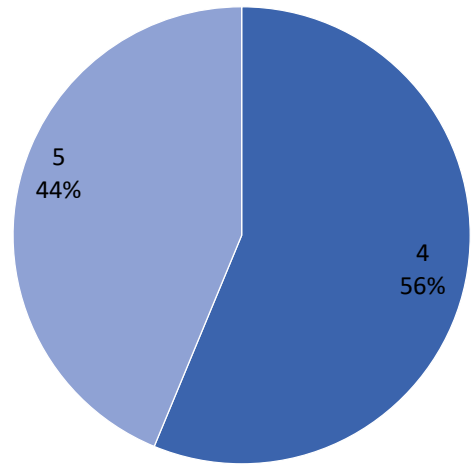
Q14 POST



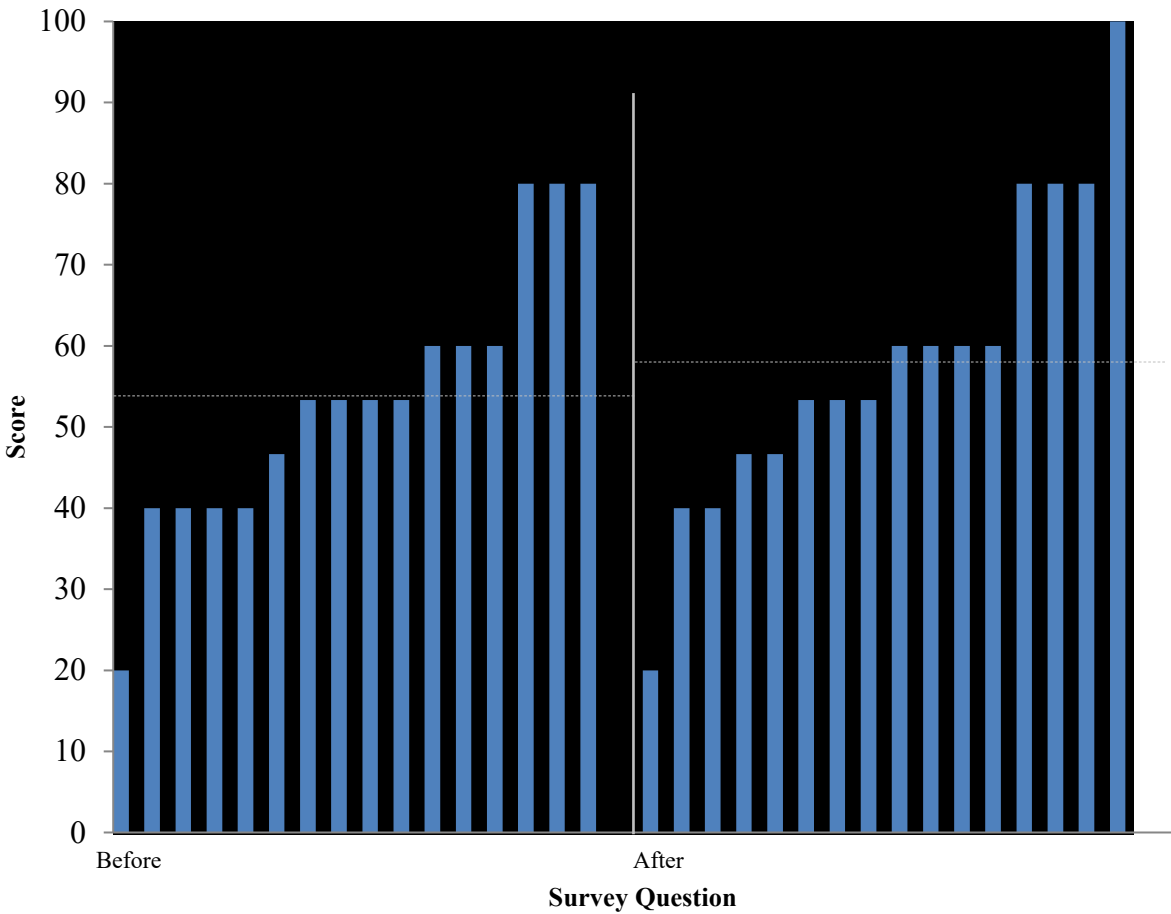
Q15 PRE



Q15 POST



APPENDIX 43
RESULTS OF PRE-POST 15- QUESTION MULTIPLE CHOICE TEST



APPENDIX 44
WEEKLY DEVELOPMENTAL SESSIONS EVALUATION RESULTS

WEEK 1

	Participant Number	Range	Minimum	Maximum	Mean	Standard D.
Item 1	16	1	4	5	4.75	0.447
Item 2	16	1	4	5	4.87	0.341
Item 3	16	1	4	5	4.43	0.512
Item 4	16	2	3	5	4.56	0.629
Item 5	16	3	2	5	3.75	0.930
Item 6	16	1	4	5	4.56	0.512
Item 7	16	1	4	5	4.56	0.512
Item 8	16	1	4	5	4.50	0.516
Item 9	16	2	3	5	4.37	0.619
Item 10	16	1	4	5	4.43	0.512
Item 11	16	2	3	5	4.31	0.602
Item 12	16	3	2	5	3.87	0.885

WEEK 2

	Participant Number	Range	Minimum	Maximum	Mean	Standard D.
Item 1	15	1	4	5	4.93	0.447
Item 2	15	1	4	5	4.80	0.341
Item 3	15	1	4	5	4.73	0.512
Item 4	15	2	3	5	4.00	0.629
Item 5	15	2	2	5	4.60	0.930
Item 6	15	2	3	5	4.60	0.512
Item 7	15	2	3	5	4.40	0.512
Item 8	15	2	3	5	4.40	0.516
Item 9	15	1	4	5	4.53	0.619
Item 10	15	1	4	5	4.80	0.512
Item 11	15	1	4	5	4.66	0.602
Item 12	15	1	4	5	4.80	0.885

WEEK 3

	Participant Number	Range	Minimum	Maximum	Mean	Standard D.
Item 1	15	1	4	5	4.60	0.507
Item 2	15	1	4	5	4.53	0.516

Item 3	15	2	3	5	4.46	0.639
Item 4	15	2	3	5	4.66	0.617
Item 5	15	2	3	5	3.93	0.593
Item 6	15	1	4	5	4.46	0.516
Item 7	15	1	4	5	4.60	0.507
Item 8	15	4	1	5	4.13	0.060
Item 9	15	1	4	5	4.60	0.507
Item 10	15	1	4	5	4.80	0.414
Item 11	15	2	3	5	4.53	0.639
Item 12	15	1	4	5	4.66	0.487

WEEK 4

	Participant Number	Range	Minimum	Maximum	Mean	Standard D.
Item 1	15	2	3	5	4.66	0.617
Item 2	15	2	3	5	4.66	0.617
Item 3	15	2	3	5	4.53	0.639
Item 4	15	2	3	5	4.53	0.639
Item 5	15	2	3	5	4.13	0.516
Item 6	15	2	3	5	4.26	0.703
Item 7	15	2	3	5	4.53	0.639
Item 8	15	2	3	5	4.33	0.617
Item 9	15	2	3	5	4.33	0.723
Item 10	15	2	3	5	4.46	0.639
Item 11	15	2	3	5	4.46	0.743
Item 12	15	3	2	5	4.53	0.833

WEEK 5

	Participant Number	Range	Minimum	Maximum	Mean	Standard D.
Item 1	15	1	4	5	4.75	0.447
Item 2	15	1	4	5	4.81	0.403
Item 3	15	1	4	5	4.75	0.447
Item 4	15	1	4	5	4.68	0.478
Item 5	15	2	3	5	4.18	0.655
Item 6	15	1	4	5	4.43	0.512
Item 7	15	1	4	5	4.68	0.478
Item 8	15	1	3	5	4.43	0.629
Item 9	15	2	4	5	4.62	0.5
Item 10	15	1	4	5	4.62	0.5
Item 11	15	1	4	5	4.62	0.5

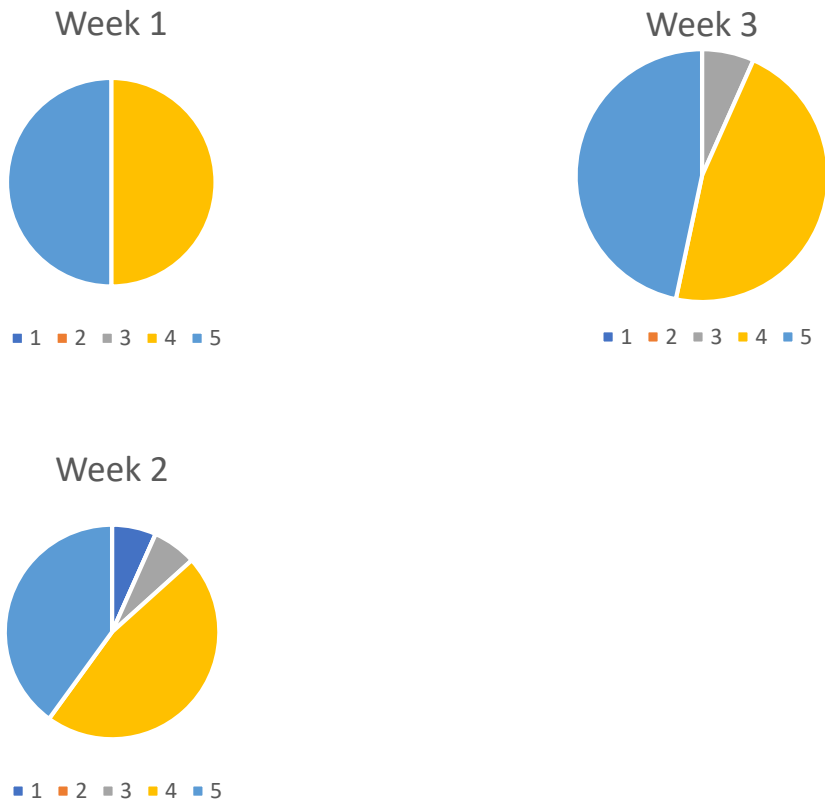
Item 12	15	2	3	5	4.56	0.629
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WEEK 6

	Participant Number	Range	Minimum	Maximum	Mean	Standard D.
Item 1	15	1	4	5	4.68	0.478
Item 2	15	1	4	5	4.62	0.478
Item 3	15	1	4	5	4.5	0.5
Item 4	15	1	3	5	4.18	0.516
Item 5	15	2	4	5	4.25	0.655
Item 6	15	1	4	5	4.56	0.477
Item 7	15	1	4	5	4.31	0.512
Item 8	15	2	3	5	4.5	0.602
Item 9	15	1	4	5	4.56	0.516
Item 10	15	1	4	5	4.56	0.512
Item 11	15	1	4	5	4.56	0.15
Item 12	15	2	3	5	4.5	0.632

APPENDIX 45

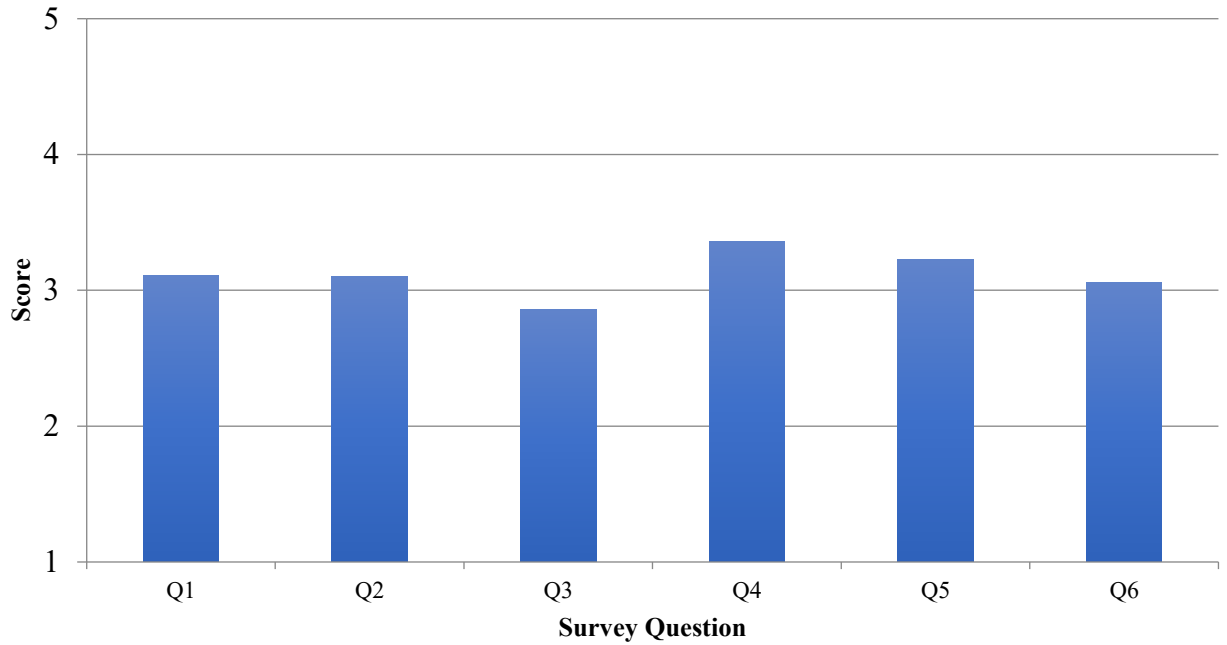
RESULTS FROM WEEKS 1-3 WEEKLY SURVEY FROM QUESTION 5 ON SURVEY



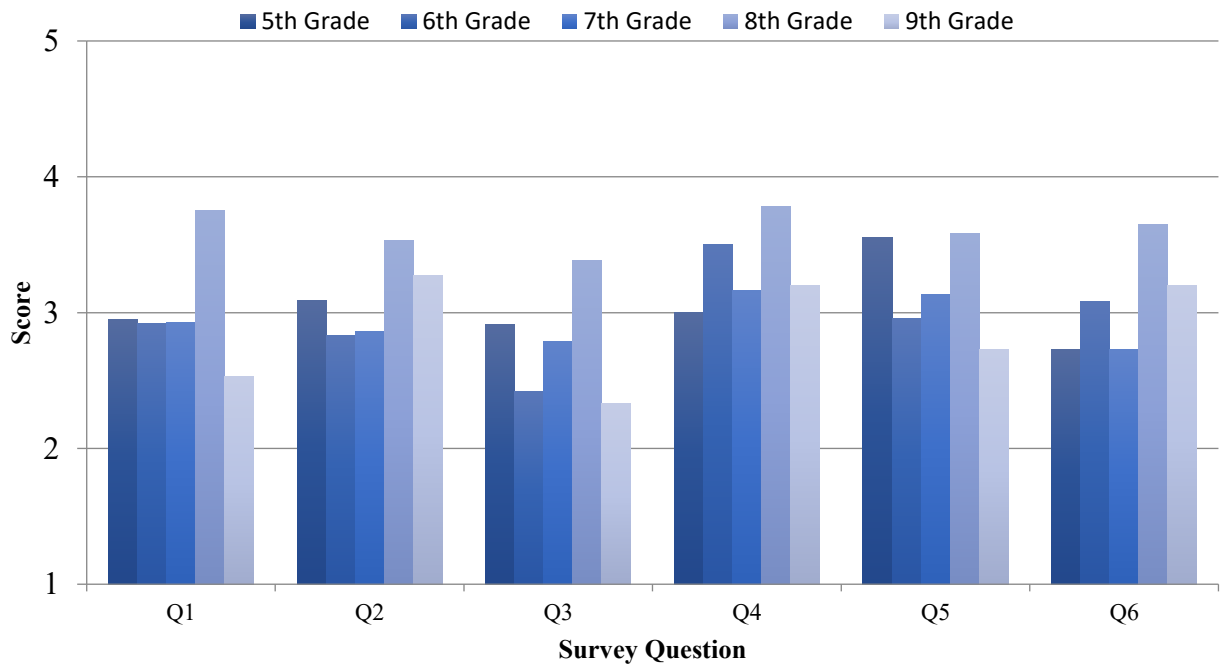
In week 2 and 3 some participants began to question their preparedness to mentor.

APPENDIX 46
RESULTS OF STUDENT SURVEY

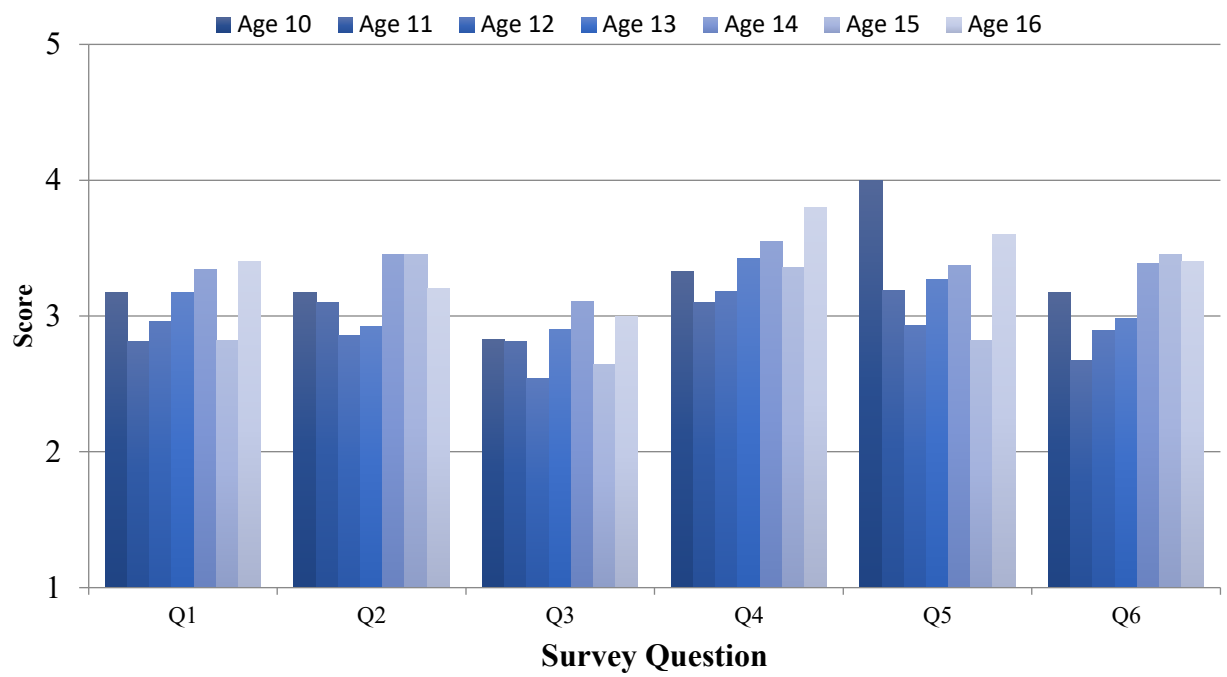
Average Scores on the Student Survey (N=159)



Breakdown of Items by Grade (N=157)

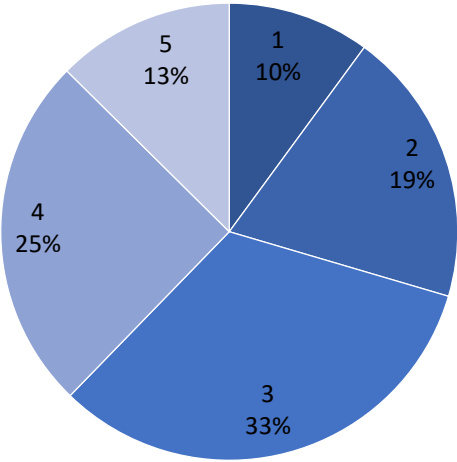


Breakdown of Items by Age (N=157)

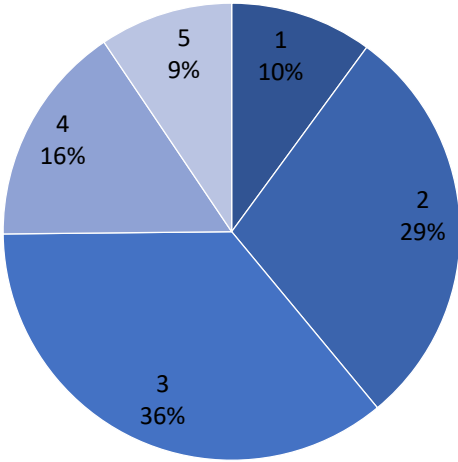


APPENDIX 47
PERCENTAGES OF EACH RESPONSE OPTION ON Q1, Q3, AND Q5

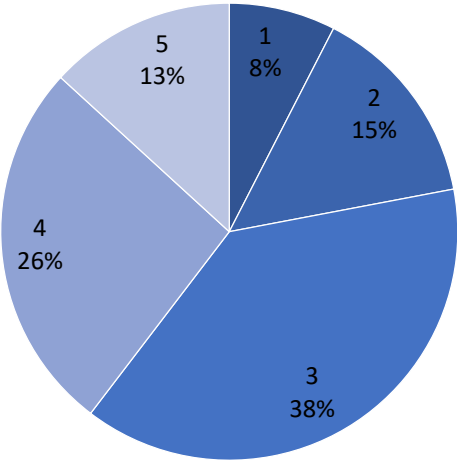
Q1



Q3

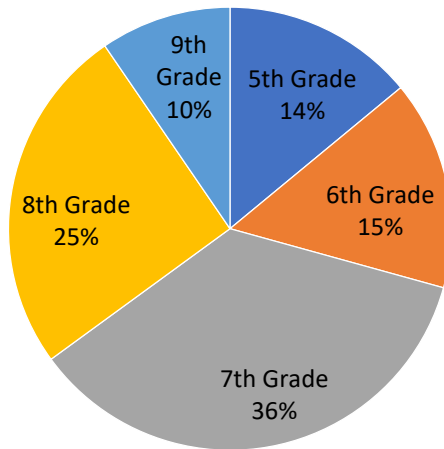


Q5

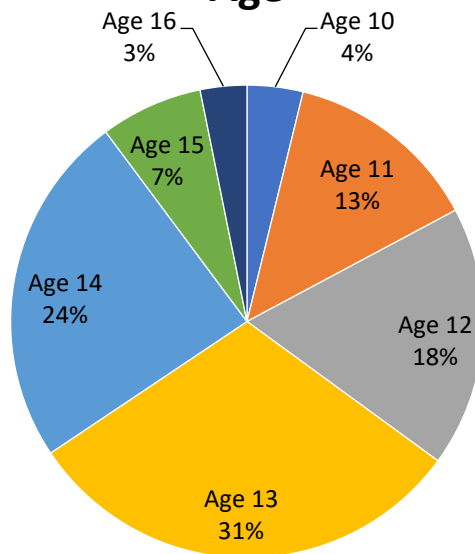


APPENDIX 48
STUDENT SURVEY RESULTS BY GRADE LEVEL AND AGE

Grade



Age



APPENDIX 49
CONTINUED RESULTS FROM STUDENT SURVEY

	Participant Number	Range	Minimum	Maximum	Mean	Standard D.
Question 1	159	4	1	5	3.10	1.161
Question 2	159	4	1	5	3.10	1.137
Question 3	159	4	1	5	2.85	1.101
Question 4	159	4	1	5	3.35	1.213
Question 5	159	4	1	5	3.23	1.091
Question 6	159	4	1	5	3.06	1.241

APPENDIX 50

**BUILDING RELATIONSHIPS: A GUIDE FOR NEW MENTORS EFFECTIVE
STRATEGIES FOR PROVIDING QUALITY YOUTH MENTORING IN SCHOOLS
AND COMMUNITIES**

1. **Build relationships grounded in trust.** Many teens without mature role models are suspicious of adults. Do not try to become your mentee's best friend or substitute parent. Mentors are positive role models who invite open communication and mutual respect.
2. **Create realistic goals and expectations.** Do not expect your mentee to confide in you right away. Ask questions; get to know your mentee. As your relationship grows, your mentee will feel more comfortable sharing his or her life with you.
3. **Have fun together.** Find out what kind of activities your mentee enjoys. Go bowling or watch a good movie. Shoot some hoops. Play miniature golf. Walk through a mall or grab a snack at a food bar. You need not spend a lot of money to build a strong mentor/mentee relationship; what's most valuable is your investment of time. Need more ideas? Try one of these suggestions from 100 Ideas to Use When Mentoring Youth.
4. **Discuss decisions about activities with your mentee.** Some teens may be shy to suggest ideas because they don't want to appear rude or needy. Others are content to let you make the decisions, especially in the beginning stages of your relationship. When you ask your mentee for input, this shows you value his or her ideas.
5. **Allow your mentee to reveal personal information when they are ready.** Give your mentee permission to reveal how much (or how little) information they wish to share with you. Remind them that they can share with you without fear of judgement.
6. **Listen.** When you ask questions and listen, you give mentees permission to share their stories and personal experiences without criticism. Ask one of these questions if you are not sure how to launch a conversation with your mentee.
7. **If a mentee asks for advice, focus on solutions.** Allow your mentee time to release uncomfortable emotions if they need to vent, but encourage him or her to consider their options. When they focus less on what they can't control and shift their attention to those areas within their control: including their own thoughts, feelings, decisions, and actions, they reclaim their personal power. Don't get stuck in the problem; consider solutions.
8. **Be positive.** Briefly share your own experiences to demonstrate empathy, but your time together is not about you – it's about your mentee. Do not bog down your time or monopolize conversations with stories about your struggles when you were growing up. If your mentee feels "stuck," remind him or her they can change their perspective by changing their thoughts.
9. **Your primary relationship is with your mentee, not their parents or family members.** Do not try to act as an intermediary between your mentee and family. Resist

efforts as a mentor to be drawn into parental or familial issues. Discuss matters of concern with your program director.

10. **It is your responsibility to set a good example as a mentor.** Your mentee will lose trust in you if you can't be depended upon to honor your commitments. Decide upon consistent times to talk or meet with your mentee. Show up on time. Your lack of commitment can be devastating for the young person you offered to support. If you are unsure about the time or emotional commitment you have to share with a child or teen, do not volunteer to be a mentor until you are confident you can fulfill the responsibilities.

APPENDIX 51

MENTORING TIPS BY MENTORPRIZE: MAKE REWARDING CONNECTIONS

Do

- Work on developing a close bond with the mentee that's rooted in trust and respect.
- Maintain a steady presence in the mentee's life.
- Be reliable. Make every effort to show up for scheduled meetings, and give the mentee ample advance warning if you need to reschedule.
- Focus on the mentee's needs and goals, not your own.
- Identify your mentee's strengths and help him or her learn how to use them.
- Teach your mentee to learn from his or her setbacks.
- Solicit the opinion of your mentee when making decisions.
- Share your experiences and knowledge.
- Respect your mentee's culture, perspective and life circumstances when guiding his or her life decisions.
- Have an agenda or activities in mind before meeting with your mentee.
- Encourage and praise, but also be honest and sincere.
- Emphasize the positive and be enthusiastic.
- Respect your mentee's choices and privacy.

Don't

- Expect to bond immediately. It takes time.
- Adopt an authoritative tone.
- Act as a substitute for the mentee's parents.
- Be judgmental or impose values inconsistent with the mentee's life circumstances or beliefs.
- Make promises you may not keep.
- Be too accommodating just to be liked. It is important to teach your mentee responsibility and commitment.
- Violate confidentiality except where crisis intervention is necessary.
- Lend money.
- Be afraid to admit when you are wrong or uncertain. Learning together can strengthen a relationship.
- Be all business and no fun.
- Take it personally if a mentee does not always heed your advice.
- Forget that the MentorPrize and the mentoring program staff is there to help you.

Source: <https://mentorprize.org/index.php/be-a-mentor/dos-and-donts/>

APPENDIX 52

REV. THOMAS'S BEST PRACTICES OF MENTORING

Rev. Thomas's DO'S OF MENTORING

- Pray often for the mentor/mentee relationship
- Keep your word and commitment to the mentee
- View mentoring as an active part of worship
- Make connection with mentee at least once a month
- Invest in long-term gains
- Visit school or home when allowed and with permission
- Use technology and social media platforms to communicate with mentee
- Learn, ready, study youth trends, fashions, and cultural aspects of youth
- Be a non-anxious presence when engaging your mentee
- Have fun with activities and events that grow the relationship
- Support with your presence extracurricular activities of the mentee
- Be a great listener
- Foster trust through the relationship by being vulnerable and relatable

Rev. Thomas's DON'TS OF MENTORING

- Don't pretend to have all the answers for mentees
- Don't try to be the savior for your mentee
- Don't over promise or not follow through once you give your word
- Don't judge your mentee's behavior
- Don't provide anxiety for your mentee by thinking they should live like you
- Don't use social media without your mentee's permission if the post involves the mentee
- Don't require mentee to divulge their personal business unless they are comfortable doing so
- Don't provide trauma or other triggers factors for your mentee once you learn their past

APPENDIX 53

FOLLOW-UP SESSION EVALUATION ON PRACTICAL BEST PRACTICES OF MENTORING

Please circle your level of agreement to the following statements on the following scale range.

1 = Strongly Disagree to 5= Neutral, 10 = Strongly Agree

Participant#

1. Rev. Thomas defined the session.

1 2 3 4 5 6 7 8 9 10

2. Rev. Thomas was clear on the objective(s) of the session.

1 2 3 4 5 6 7 8 9 10

3. The material presented on the topic on the Do's of mentoring was beneficial.

1 2 3 4 5 6 7 8 9 10

4. The material presented on the topic of the Don'ts of mentoring was beneficial.

1 2 3 4 5 6 7 8 9 10

5. I desire practical steps and tips to assist me in mentoring.

1 2 3 4 5 6 7 8 9 10

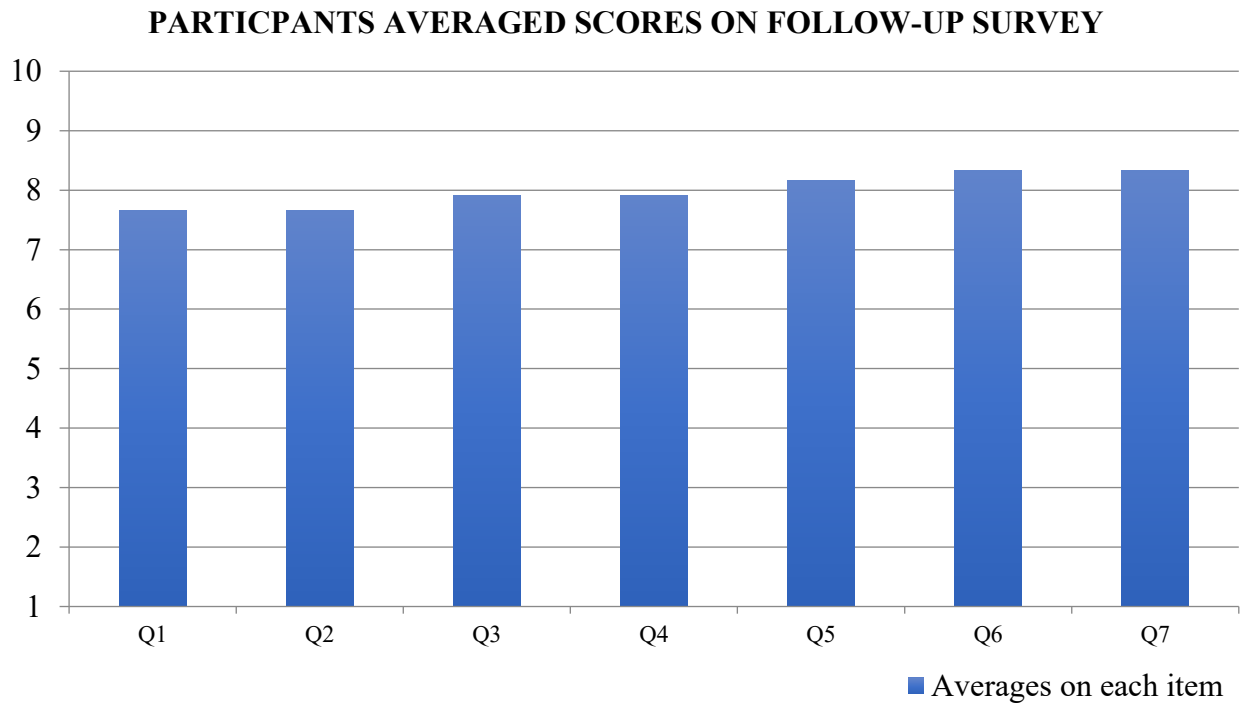
6. I feel better equipped to mentor youth because of this session

1 2 3 4 5 6 7 8 9 10

7. The practical tips and tools were helpful for me to engage youth in a mentoring relationship.

1 2 3 4 5 6 7 8 9 10

APPENDIX 54
RESULTS OF FOLLOW-UP SESSION



APPENDIX 55
PROMPT FOR THEOLOGICAL REFLECTION JOURNAL 1

Assigned: June 13, 2018

Collected: June 20, 2018

How does your faith journey inform your mentoring approach? Is it possible to mentor youth without establishing a sustaining, guiding, and trusting relationship? Why or Why not? Who was a mentor in your life that changed the course of your existence?

Participant #: _____

In the space provided please reflect upon the above prompt. Please incorporate any personal examples and process as you think about your response our session, *“The Purpose of Mentoring.”*

Excerpts from Journal Prompt 1

“As I travel this road day by day, I’m constantly encountering ups and downs, successes and failures, agreements and disagreements, all of which is a learning experience. The things I learned traveling in my faith journey can be passed on to my mentee. I would say it is not possible to effectively mentor without establishing a sustaining, guiding, and trusting relationship because these qualities provide the foundation for the mentorship. A sustainable mentoring relationship means the mentor will be involved for the duration. The mentor must be a guide since the mentee will often be in uncharted situations. No relationship will be long lasting without trust. Participant 11

“My faith journey has taught me that we are all God’s children. No one is above another. We are all members of God’s body. We must fellowship with one another to understand as well as tolerate each other. No. I feel it is not possible to mentor youth without establishing a sustainable, guiding, and trusting relationship. I feel this way mainly because there must be “buy-in” by both participants. I feel, to create a “buy-in” situations, there must be trust between both parts. Once these criteria are formed, I think the mentoring relationship can be sustained over the long haul.” Participant 1

“Faith allows us to believe and see the good in people. Knowing that we all have fallen short of the glory of God helps us to accept others. I feel to mentor the youth of today; you must have some type of relationship with them. They must respect you at some level to even want to listen to what you have to say. Then, you can begin to meet/mentor them where they are.” Participant 10
“I think it would be very hard to mentor anyone without first establishing a relationship with them. The first thing you want to do is form or develop a relationship. You must be approachable and get to know someone before you can help them. If I were to approach a mentoring relationship, I first would try to figure out what their problem or situation is. What is it they need help with? How then could I help them? Then, I would search to see what I could do to solve their problem. Also, I would try to be a good listener-really hear what they are trying to say-then figure out how I can help them. In many ways my faith informs how I approach mentorship. I try to be kind, gentle, loving, and understanding. These characteristics are inspired by the Fruit of the Spirit (Galatians 5:22-23). I also try to follow the Golden Rule (Matt. 7:12) and treat others the way I would like to be treated.” Participant 12

APPENDIX 56
PROMPT FOR THEOLOGICAL REFLECTION JOURNAL 2

Assigned: June 27, 2018
Collected: July 11, 2018

Since you were a youth what has changed in the culture, climate, and norms of community?
What are three aspects of life that your family of origin taught you that are relevant for rearing today's youth?

Participant #: _____

In the space provided please reflect upon the above prompt. Please incorporate any personal examples and process as you think about your response our previous sessions.

Excerpts from Journal Prompt 2

"I grew up in a rural farming community during the years of segregation. I came up in those horrible years of segregation and the stressful beginning years of integration. Where lots of opportunities were forbidden to youth of color. I grew up in a community where any adult could correct a child. Today's youth need to be taught the basics such as Bible verses. Youth have many things to learn. There is life after death, the need discipline, and treat others like they would like to be treated." Participant 12

"When I was growing up there was a village mentality. The neighbors played an active role in our lives and were responsible for our well-being. This included reporting back to our parents if we missed behaved. I was taught three things that are still relevant for today's youth. I learned respect, don't be lazy, and it is not a choice I had to go to church." Participant 10

"I learned values, respect, and had a curfew when I was growing up. I think kids today can learn from the golden rule. Parents must rear their kids in a way that is disciplined and godly." Participant 9

Youth today are not engaged with their own family members. They lack conversation and have too much time playing video games. I think there is too much social media which is often not suitable for young people to engage in. Christian character, respect, do your best, and family and honor of your elders is what I was taught that is still relevant today. Participant 4

"Youth today I believe have a lot more freedom to express their opinions about how they manage to live in today's world. They seem to grow up a lot faster but lack the knowledge, understanding, and respect we had as youth. There is so much that they see on television and out in the streets that it has become the norm. Where we once find youth in our churches, we now have empty pews." Participant 3

APPENDIX 57
PROMPT FOR THEOLOGICAL REFLECTION JOURNAL 3

Assigned: August 1, 2018

Collected: August 5, 2018

I am hopeful about African-American youth because.....

Participant #: _____

In the space provided please reflect upon the above prompt. Please incorporate any personal examples and process as you think about your response from all our previous sessions and dialogue.

Excerpts from Journal Prompt 3

"I am hopeful about African-American youth because African-American youth have come from a rich heritage that should always be emphasized as they grow to become African-American men and women. Even when African-Americans have gone through so much since the beginning of time (slavery, racial discrimination, poverty, etc.) there is a testimony and a story to tell African-American youth that there is hope. As mentors we have a responsibility to teach African-American youth their history and to let them know that they are somebody and are valued."

Participant 8

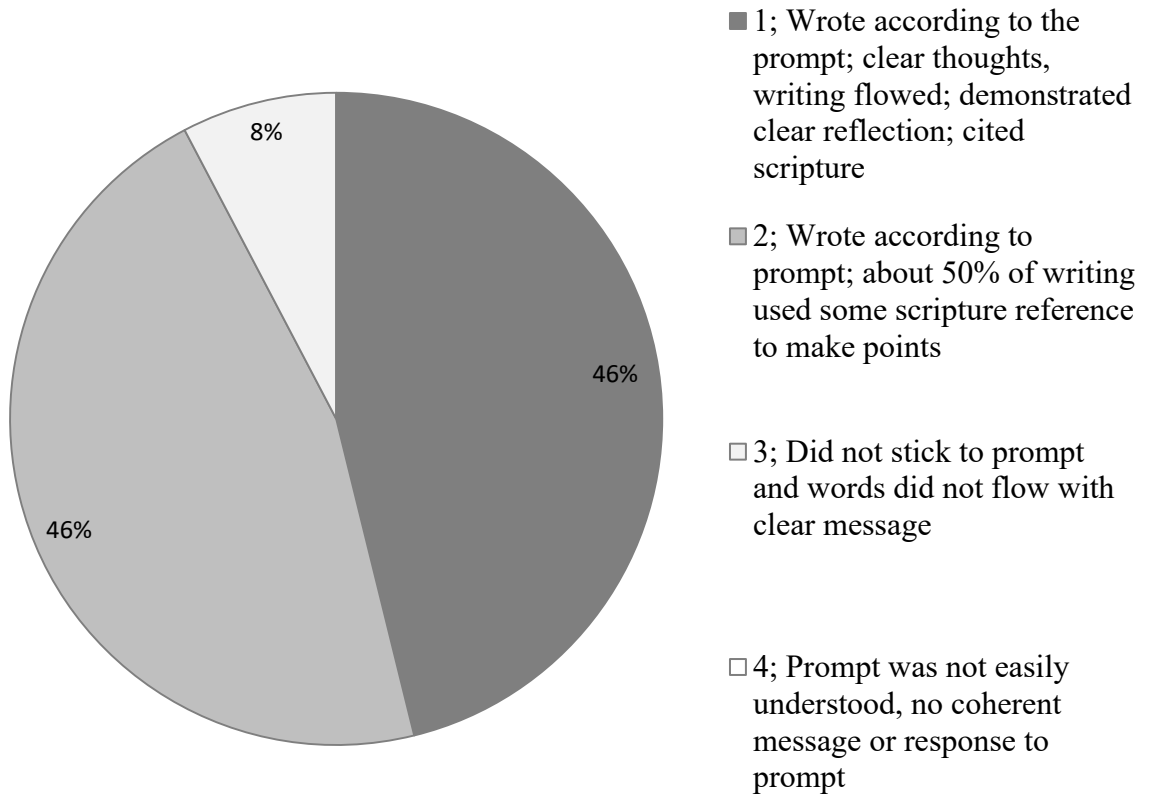
"I am hopeful about African-American youth because of the people like Rev. Barksdale leading the fight to help rescue our youth one at a time by having workshops and special events where teens are involved. I believe the people of faith and trusting in God is the only way to rescue our youth from destruction. It starts with a caring heart to youth and letting them know they are somebody. Our youth must be taught never to give up and strive and strive and strive."

Participant 14

"We must tell African-American youth that they are somebody important because God made them. And everything God made is good. We must teach our youth that they can make a difference. They have the ability to change conditions if they don't like them. We must teach our kids to hold their heads up high and go forward. To speak with confidence, speak positive, and set goals. We as a race have endured slavery, I am hopeful because we are strong. We must stress that they accept Jesus and put him first in their lives. I am hopeful because many are striving to do the right thing." Participant 12

"I am hopeful about African-American youth because God cares about his/our children. God doesn't give up on us, so we should not give up on our youth. If nothing but the powers of prayer, we can make a difference in a child's life. The media portrays our children in a negative light, but our kids are smart and capable. We just have to take the time to build them up through education, church, families, etc". Participant 10

APPENDIX 58
OVERALL JOURNAL PROMPT RESPONSES RESULTS



APPENDIX 59
SIX-WEEK DEVELOPMENTAL SESSION ATTENDANCE

Class Members X=PRESENT ----- =ABSENCE

	6/13	6/20	6/27	7/11	7/25	8/1		
PARTICIPANT 1			X	X	X	----	x	x
PARTICIPANT 2			X	X	X	X	X	X
PARTICIPANT 3			X	X	X	---	X	X
PARTICIPANT 4			X	X	X	X	X	X
PARTICIPANT 5			X	X	X	X	X	X
PARTICIPANT 6			X	X	X	X	X	X
PARTICIPANT 7			X	X	X	X	X	X
PARTICIPANT 8			X	X	X	X	X	X
PARTICIPANT 9			X	X	X	X	X	X
PARTICIPANT 10			X	X	X	X	X	X
PARTICIPANT 11			X	X	----- -	X	X	X
PARTICIPANT 12			X	X	X	X	X	X
PARTICIPANT 13			X	X	X	X	X	X

PARTICIPANT 14	X	X	X	X	X	X
PARTICIPANT 15	X	-----	X	X	X	X
PARTICIPANT 16	X	X	X	X	X	X

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