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DEVELOPING A TOOL FOR BRIDGING GENERATION GAPS VIA THE STUDY
AND EXECUTION OF LOCAL MISSION PROJECTS AT CANTON FIRST BAPTIST
CHURCH, CANTON, NC

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JOHN GREENE
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DEVELOPING A TOOL FOR BRIDGING GENERATION GAPS VIA THE STUDY
AND EXECUTION OF LOCAL MISSION PROJECTS AT CANTON FIRST BAPTIST

CHURCH, CANTON, NC

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ABSTRACT

Developing a Tool for Bridging Generation Gaps Via the Study and Execution of Local Mission Projects at Canton First Baptist Church, examined the idea that a church's local mission efforts can unite people across generations, because focus on a greater goal bridges preconceptions. The researcher assembled groups of varying generational makeup, surveyed them to find preconceptions about missions and generations, and directed them to serve a local ministry. Tracking the groups' opinions along generational lines throughout showed the effect missions made. The project showed local missions can bridge the generation gap, so long as the participants are open to change.

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CHAPTER ONE: INTRODUCTION

The church, specifically in the western hemisphere, is in a time of transition. It is one that is somehow welcome and needed, but also resisted and feared simultaneously. I noticed this because, when I developed the idea for this project, I, too, was in a time of transition. I was in a church that was new to me. I was learning who they were, who I was, and how those things could come together. I was new in town, like many of my neighbors and the church's neighbors, so like them I was able to see the church as an outsider even though they welcomed my family to become a part of who they are. While we will see more about who Canton-FBC (henceforth CFBC) is later, for now I should mention what I quickly noticed was missing. As I got to know who the church was and saw who was active on a week to week basis, I noticed what many others see in church-based vocational ministry today: a missing generation. Barring a handful of families, the church was lacking in persons between 20 and 35 years of age. I knew, coming in, that some events that preceded my arrival affected that trend, but looking around at similar churches, it is safe to say that CFBC is not alone. I began researching the trend and saw a need for this project.

The search for answers, which yielded the project you find here, led me to three books and one dissertation that significantly shaped this project. *Growing Young* by Kara Powell, Jake Mulder and Brad M. Griffin, presents a significant idea of "Keychain leadership."¹ The concept focuses on empowering upcoming generations to not only attend but also lead and take ownership of one's place of worship. The argument stems

¹ Kara Powell, Jake Mulder, and Brad Griffin, *Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church*, (Grand Rapids: Baker Books, 2016), 53.

from a perceived problem of churches that have grown older and have not empowered those who would follow them to be the leaders the church needs now and in the future, because senior generations maintained control of things they saw as important in the church.² Discovering the idea of “unlocking the keychain” led me to look into the ways in which generations within the church related to one another.³ To be more precise, in many cases I saw much more evidence that they did not interact at all. The simple idea of “unlocking the keychain” was no longer broad enough, so I began to explore intergenerational relationships in the church historically and the church of today. Specifically, I explored the critical functions of passing things up or down the age spectrum. How do older generations in the church pass information, power, and traditions to younger generations? Equally as important, how do younger generations pass new ideas to older generations, and how willing are they to receive them?

Seeking answers to those questions and general curiosity about the importance of intergenerational interaction in the lives of church and faith over time led me to another book that enlightened me to what this looks like in church life today. J. Paul and Carson Nyquist’s *The Post-Church Christian* is laid out – brilliantly - to feel like the reader is eavesdropping on a conversation.⁴ Each interlocutor (the authors) represents a minister from either an older or younger generation. In the process, the two identify key impediments to the church’s passing information between generations in any direction, while reiterating the critical nature of doing just that.

² Powell, *Growing Young*, 54-6.

³ Powell, *Growing Young*, 53.

⁴ J. Paul Nyquist and Carson Nyquist, *The Post-Church Christian: Dealing With the Generational Baggage of Our Faith*, (Chicago: Moody, 2013).

Wanting to know more about the problem, I turned to *Millennials in Ministry*, by Jolene Erlacher.⁵ In addition to highlighting issues specific to the millennial generation in the church, Erlacher offers a detailed discussion of what shaped the generations currently found in the church. Understanding them better, and applying what the author teaches to my current church shaped the ministry question and thesis behind this project. While considering these things I quite literally stumbled upon a man named Larry Linderman, whose recently published dissertation studied healthy churches to find common traits. His conclusion, in a way, is our starting point. His work concluded that a common element found in healthy churches is intergenerational work in mission projects, which helped lead to my thesis.⁶ This project was specifically constructed to test the idea that a common goal of local ministry serves as a catalyst that can overcome preconceptions that divide generations, thereby bridging the generation gap in the local church. With the ideas of the four aforementioned works driving my thought process, I noticed the importance of intergenerational relationships more with every passing moment while settling in as pastor of CFBC. Thus, an introduction may be in order.

Ministry Context

CFBC is located in the heart of Canton, North Carolina. The town itself resides in the mountains of Western North Carolina, on the banks of the Pigeon River, and both in and surrounding the Pigeon River Valley. The town was officially established in 1889 as

⁵ Jolene Cassellius Erlacher. *Millennials in Ministry*. (Valley Forge, PA: Judson Press, 2014).

⁶ Larry Linderman, "The Relationship Between Intergenerational Ministry Practices and Church Health" PhD diss., Southeastern Baptist Theological Seminary, Wake Forest, NC, 2016, ProQuest Dissertations Publishing, 2016.

“Buford, North Carolina” and later, in 1891, incorporated under the name Canton.

Currently, Canton’s 3.8 square mile city limits hold 4,259 people (cantonnnc.com).

At present, Canton’s population is 91% Caucasian, 5% Hispanic, 1.5% African American, and 1.4% “two or more races.” The remaining population is mostly Native American as the Cherokee Reservation is very close.

The town’s finances outpace most towns of its size because of the presence of Evergreen Packaging. This paper mill was originally founded under a different name in 1906. The people of Canton only refer to it as Evergreen when speaking in some official capacity, preferring to call it “Champion.” Champion was the name it held when the employees purchased it to keep it from closing after NAFTA was passed. That event still brings a deep sense of pride for the town’s people.

The mill factors into the ministerial context because, in addition to being the largest employer, its presence shapes the history of the church as well as its identity today. While CFBC predates the mill by around one century, during the glory-days (financially and in terms of numeric size) of both the church and the mill, the mill ran the town and the church ran the mill. That is, as are most things, a blessing and a potential curse. While people remember the church as a staple in the community during those days, and for that reason financially healthy, growing, and an active part of the community, that memory creates an image that still defines the church. Many remember the church as a collection of local power brokers. This is no longer the case, but that image makes ministering to those who still hold it difficult at times. This is especially important as we move from the church and town’s past to its present.

Today, while the mill is still a significant part of both the landscape and life of the town and church, it is no longer the most significant part of local society. Instead, nearby Asheville's growth and gentrification has forced young families and professionals to look to nearby towns for a place to live while working in the larger city of Asheville. Houses sell within days, as new residents stream into Canton. This holds promise for Canton as well as CFBC, but the aforementioned image causes trouble in a few ways.

First, the church's more established members are welcoming, but they remember the days in which no one had to be invited to come to church. CFBC was such a force that people came of their own volition, because as a neighbor of mine put it, "the Baptists ran everything." The onus on the church's membership to reach out to their newly relocated neighbors must overcome its glorified past.

Second, the church's population is very much dominated by those who have retired from the mill, or the spouses who survived them. They carry the same mindset to church as they employed in the mill. There is an expectation that "you will do your job, and I will do mine." While that is not necessarily bad, it makes it difficult to build relationships, and pass the importance of the church and its ministries down intergenerational lines.

Finally, the aging population of the aforementioned retired mill workers who comprise much of the church tempers the promise of new people moving into town. In ten years, many of the church's dedicated membership will pass away. Therefore the church finds itself in a comfortable position, which must change, should the church truly desire to survive the coming years.

Put together, these three identity-related issues present a church in which intergenerational relationships are suffering. But, CFBC is by no means unique in its condition. The project described here sought to study its hypothesis at CFBC. Due to the fact that CFBC's condition is so prevalent, however, it may be applied well beyond its context.

A Quick Word on Active Generations in Our Churches

As generations are, at best, loosely defined (until we look far enough back in history to see what defines their members), if we are to move ahead in this endeavor we must clarify what the age classifications meant in this project. For the most part, the project will closely align with Jolene Erlacher's work in describing generations one encounters in America's churches today. I will generalize her descriptions below.⁷

The silent generation, born 1925-1945, is often called "builders," but this project will continue using Erlacher's title for them. Formed by and born in the midst of monumental events like "the great depression," World War 2, and having witnessed "the cold war," perhaps in its entirety, they value strength and practicality. They prize hard work and security, as these things were necessary to face those challenges into which they were born or came of age.⁸

Baby boomers, born 1946-64, came of age during a prosperous time. Parenting styles focused on assuring the child wanted for little. This and their sheer numbers made them a force in politics and the marketing world. They were very optimistic and worked

⁷ Erlacher, *Millennials in Ministry*, 5-7.

⁸ Erlacher, *Millennials in Ministry*, 5.

hard to bring about change in most arenas in which they operated. Today, they often represent the senior leaders in organizations like corporations and churches.⁹

Generation X, born 1965-1979, their childhoods were characterized by a rapid increase in the divorce rate, and the growth of two-parent income earning households. Often, their upbringings were associated with loneliness. They are realistic, they are the first generation to grow up in a world where using computers is understood as normal, and are adaptable. Therefore, they are well suited to churches that are struggling to find their places in a changing world.¹⁰

Millennials, born 1980-1995, have supplanted boomers as the largest generation in America to date. Their upbringings as well as their optimism as the target of political and marketing campaigns very much mirrors the boomers, and for similar reasons. They are optimistic, but can be overconfident or have an undeserved sense of entitlement.

While not much study is complete concerning Generation Z, born after 1995, one thing that is surfacing as a defining characteristic is diversity. They will not only have access to technology throughout their lives, they were raised by people already versed in use of computers, cellular phones, and all manner of electronic advancements. They are the first generation to live entire lives almost defined by alternate realities generated by social media. Due to the increasing societal focus of social media, they are also a generation greatly affected by polarized social and political “bubbles.”¹¹

⁹ Erlacher, *Millennials in Ministry*, 5.

¹⁰ Erlacher, *Millennials in Ministry*, 6.

¹¹ Erlacher, *Millennials in Ministry*, 7.

This summary of active generations is admittedly general. It will, however, offer a base from which to discuss the generations at work in our churches and this project.

CHAPTER TWO: MINISTRY QUESTION

This project attempted to answer one question primarily, but in doing so made strides to answer two and inform three. By seeking and recording the preconceptions of participants concerning local ministry along generational lines, and then revisiting these questions, the project attempted to answer an often-asked question. How does engaging in local ministry change those who experience it? More specifically, in an increasingly polarized world, replete with forces that push groups apart, and precious little desire among them to bridge gaps, could local ministry change us in ways that bring generations together?

There was a time in which the church, as well as relationships fostered therein, was active, was seen as a place of refuge and existed as an agent of rescue.¹² This seems to be a dying description of the Bride of Christ.¹³ This is a critical problem in the church today, because the church's mission is at risk of becoming irrelevant. With every moment that passes wherein its values and stories are not rediscovered and applied to a new age and culture, that risk grows.¹⁴ We depend, as we have since the church entered the world, on churchgoers entering relationships with and experiencing the Christian life alongside one another. We must do so across generational lines in order to adapt earlier cultures to

¹² Megan Brown, "Relationships Matter: The Impact of Relationships Upon Emerging Adult Retention," *Christian Education Journal*, 13, no. 1 (Spr 2016): 13-14, <http://eds.a.ebscohost.com.ezproxy.gardner-webb.edu/ehost/pdfviewer/pdfviewer?vid=6&sid=9f97059f-e338-42be-ae8e-bdbbbc59a3fe%40sessionmgr4006>

¹³ Nyquist, *The Post-Church Christian*, 25.

¹⁴ Cory L. Seibel and Malan Nel, 2010. "Generation X., Intergenerational Justice and the Renewal of the Traditioning Process," *Hervormde Teologiese Studies* 66, no. 2: *ATLA Religion Database with ATLASerials, EBSCOhost*, accessed May 16, 2018, 1.

a modern age. These things must happen if the church will outlive its current members, no matter when that modern age may be.¹⁵ Charles Foster explains this idea further in the book *Generation to Generation*, saying, “if the context of faith formation does not reinforce or sustain the learning it seeks to cultivate, the chances of the remembering at stake in forming our collective identities as followers of Jesus Christ diminishes significantly. Children and youth remember what is important to them. Just as significantly, they remember what is important to the communities with which they most identify.”¹⁶ In other words, for the church to be relevant, older generations must pass down what makes us the church and be willing to learn how to best do so from the younger generations who are the recipients of what is passed. What changed in intergenerational relationships to bring about this crisis? By seeking the opinions of participants, including their expectations or preconceptions before actively engaging ministry in the area surrounding CFBC, the project attempted to discover this missing link. By monitoring participants’ age groups, the project sought to answer a less spoken but often pondered ministerial question among those reaching out to millennials. Why would a group of people who talk so incessantly about how to help others do so little to actually lift a finger and help others?¹⁷

These three questions (does ministry change us, could it change us in ways that bridge generational gaps, and why do millennials speak so much about help but do so

¹⁵ Seibel and Nel, “Generation X,” 1.

¹⁶ Charles Foster, *Generation to Generation: The Adaptive Challenge of Mainline Protestant Education in Forming Faith*, (Eugene, OR: Cascade Books, 2012), 96-7.

¹⁷ Erlacher, *Millennials in Ministry*, 27.

little to bring it?) are interrelated. My hypothesis is that uniting for the greater purpose of local ministry can bridge gaps and change our opinions of those in spheres with which we do not regularly associate. The project's revelation that this is true to some degree, then, offers insight to addressing a larger ministerial problem. The church continues to exist over the years because it passes on its central truths, purposes, and manners of practice along generational lines. Without intergenerational discussion, however, this cannot continue.¹⁸ The project was designed to create a tool for reestablishing this vital component of our faith history.

Project Goal

As stated above, there seems to be a disconnection between generations. Each has its own presuppositions about the others and about the church's roles in local missions.¹⁹ The danger of persistently existing in this way is great. If the church fails to impart the importance of local ministry, as well as practical ways of achieving it in the local church's sphere of influence, then it ceases to be the church as it was called to be. This project, therefore, attempted to establish what those presuppositions were among CFBC's active generations. It then tested the hypothesis that local missions are an effective goal to move beyond them, establishing intergenerational dialogue and even harmony.

To accomplish these goals, the project as designed spanned five weeks for participants. Practicality dictated an additional week for pretests, introductions to group work and planning, and a "crash course" in what to expect at the Community Kitchen from its director. Due to the availability of the Community Kitchen, it took eight weeks

¹⁸ Erlacher, *Millennials in Ministry*, 3.

¹⁹ Erlacher, *Millennials in Ministry*, 12-15.

for all of the testable components to run their course. During this time, participants attended four small-group study sessions (one session each week, on Wednesday nights at CFBC). The study focused on the church's role in its community and the biblical mandate to meet the needs of those whom we in today's society tend to marginalize. In other words, we focus on those who are for whatever reasons unable to help themselves. The goal of the study, in addition to an obvious transfer of knowledge, was to gauge participants' ideas about local ministry before hand, measure any changes in those ideas, and build self-efficacy. Self-efficacy here referred to the idea that they could make a difference instead of assuming that the task was too big or the difference they can make too small.

Participants were assigned to groups. One group was a mixture of ages and another consisted of persons in the silent generation and baby boomers. Another was made up of millennials as well as the church's youth group. This provided a study group that intended to reach the project's goals of both measuring the difference that actual ministry makes to individuals along age ranges, as well as isolating the experience of millennials and those who will follow them. The youth group was not originally intended to be a part of the study, but after the project proposal's approval, they expressed interest in being a part of the project as well as serving in the Community Kitchen. These groups planned and executed an evening of service at the Community Kitchen, working together at the end of each study session. That gave them four planning sessions to get prepared. Service project times were prearranged with the director of the Community Kitchen. Groups planned their own service projects with as little outside influence as possible and were asked about this experience as well.

One goal was accomplished by measuring the influence of one generation upon the other. Information came from a comparison of experiences of the mixed group to the group entirely composed of older or younger generations. Additionally, surveys during this planning phase were critical to accomplish the primary goal of measuring the change in perceptions we hold of both ministry and generations other than our own. During the study period, the third group, comprised of those who have been serving for years at the Community Kitchen, acted as a control. This group was supposed to complete the same surveys as other participants, but the focus of their survey results were meant to measure the difference the study makes. Those results intended to isolate the difference (if any) that hands-on ministry makes as compared to the study itself (again, if any).

The project reached its goals by generating sufficient data to understand trends among generations that impede the church's critical involvement in local missions in hopes of finding ways to overcome them. That facilitates intergenerational participation in ministry to the world in which CFBC exists. Its primary goal was to measure local ministry's impact as a catalyst in overcoming differences and facilitating that dialogue/participation. Secondly, its goal was to be a tool for recapturing the church's passion for ministry and passing that down to successive generations. Incidentally, the goal of measuring self-efficacy among millennials hoped to establish if that was the reason for their lack of turning words into ministerial actions. The project was constructed to build self-efficacy, turning an obstacle into a motivation.

CHAPTER THREE: PROJECT DESCRIPTION

Since its infancy, the Christian church has engaged in local missions by assisting those who were on the margins of society. As seen in the book of Acts, the church's zest for missions was more than a hobby or social interest; it was the backbone of its growth strategy. Acts 2:44-45 describes life in the early church as a lifestyle of local missions wherein the church used its collective resources to take care of those with needs. It naturally followed in verse 47 that, "day by day, the Lord added to their number those who were being saved (NRSV)." The importance of local missions goes beyond growth, however, because it extends to the healthy function of a church, particularly as a mechanism for the church's ability to sustain itself across generations. Through missions, we have the opportunity to work alongside those who are different from us with a common goal, learning from some and teaching others, to sustain and grow the church. That process enables us to look beyond our differences to things which strengthen us.

This project sought to explore the ability of local missions to unite persons across generational lines, while reaffirming its importance to CFBC. Through surveys given before and after the project, the goal was to measure changes in opinions toward local missions as well as those held toward other generations. The project tested participants as they reimagined the church as an agent of God's grace to its community through Bible study and engaged in missions with fellow participants of different generations from their own.

Methodology

Measuring changes in opinion is obviously a difficult endeavor as opinions are subjective. By including age ranges on surveys, however, the project attempted to detect

trends among generations. Any changes in opinion tracked consistently among members of the same generation, therefore, indicated information pertinent to the project's goal. To test the effect of local missions on attitudes among generations, several groups were tested. One group consisted of persons born between 1980 and 2000 (millennial generation), one of those born between 1946 and 1965 (baby boomer generation) and perhaps a few from generation-x, and contained a collaboration of millennials, boomers, and a few from the silent generation.²⁰ As explained above, students from CFBC's youth group also participated, providing a small sample of "Generation Z." Each group participated in planning for and engaging in service to the local "Community Kitchen," which supported the project, seeing its benefits to the organization if it yielded more willing volunteers for the future, which it did. Because of their ages, the students' parents or guardians were consulted and consented to the project, as displayed on consent forms.

One of the groups above, a group that already exists within CFBC serves the Community Kitchen monthly and has for years. To test the effect of a Bible study on the importance of serving, and isolate it from the effect of actively serving, this group completed surveys prior to the project. Some of them then attended the Bible study, after which they completed surveys again. This group was mostly comprised of boomers with the exceptions of two members of the silent generation, and one member of generation x. The project facilitator is usually in that group but did not serve with them during the project to avoid influence.

Participants completed surveys before and after the project ran its course, before and after their service projects (including planning meetings), and after each Bible study

²⁰Erlacher. *Millennials in Ministry*, 5-7.

meeting. Additionally, recipients of the kitchen's services were given opportunities to evaluate the groups and the project facilitator's leadership to offer a third party's opinion on participants' attitude toward serving others. They did not wish to participate in that evaluation, however, and instead spoke through the director of the kitchen with a general message of thankfulness for the project participants' services.

Pretests sought information, primarily using Likert scales, about several key topics including: age range, prior experiences with "the other," prior experience serving others, preconceptions, biblical impetus for missions, self-efficacy, and motivation. Some of this information was used to establish a baseline and not revisited, but most of it was asked again in the posttest to track changes. Weekly surveys routinely asked the same questions about missions, their roles, and how these things changed as well as the facilitator's performance as an instructor, the learning environment, and group activities. Tracking changes was difficult because, while attendance held steady for most weekly meetings, people lacked willingness to return posttests. That was a surprising turn of events, because most did not mind taking the pretest, which was longer. It seemed that participants whose group served their volunteer day earlier (before the final study session) were much less likely to return a posttest. That was an unavoidable circumstance, due to the need to schedule according to the available dates at the Kitchen.

Finally, participants could offer qualitative data through interviews, as well as "comment" sections on each survey. While much of the "comment section" content was interesting, interviews and observations offered invaluable qualitative data. Information surfaced throughout the project was handled in ways that respected the privacy of

participants. The information and tools to derive it were carefully designed to maintain anonymity.

Recruitment

The project facilitator recruited participants in three ways. First, through announcements in church meetings, on bulletin boards and through emails. Second, by sharing the idea with other ministers who may have church members who would like to attend. Finally, targeting specific persons who would fit the generational requirements needed to form the groups along generational lines. The facilitator was very clear in each step that the process would involve lots of surveys, but that any identifying information gleaned from them would be kept confidential.

Meetings

Organizational meeting: 9-5-18

Twenty-nine participants attended. Participants completed consent forms and received pretests. The project facilitator laid out what was expected of participants: attending the study, completing surveys, and participating with a group in the Community Kitchen's local ministry for one evening. So that participants would know how to plan, the director of the Community Kitchen spoke about what the ministry does and expectations of participants for a typical evening's service there. The project facilitator then put participants into groups based on generations present. Each group received a date for the project, and the project facilitator as well as the Community Kitchen's director fielded questions any may have had. Participants met in their ministry project groups and then filled out pretests and the meeting dismissed.

Bible Study 1 “But Why?” 9-12-18

Twenty-five participants attended. Participants who had not returned pretests the week before did so before any teaching. The group then received learner guides (Appendix A). The learner guides were to serve as a companion for the study and would do very little to teach independently, as the project facilitator explained. The first lesson focused on reasons we do or do not engage in efforts to help others. The outline the facilitator used (Appendix B) and slides from the keynote presentation shown to participants (Appendix C) show that while they learned, there was ample opportunity for thought, reflection and discussion particularly on the biblical story of the good Samaritan. At the conclusion of the lesson, groups met to continue preparation for their projects and completed surveys about them and surveys about the project facilitator

Bible Study 2 “Can We Really Make a Difference?” 9-19-18

Thirty-four participants attended. The discrepancy between this number and that of the initial meeting is explained by the fact that many could not attend the initial meeting. Pretests, consent forms and instructions about what to expect from the informational meeting were given to them outside of the meeting so that they could participate after they expressed interest in doing so.

In session two, the main topic was self-efficacy. The participants seemed to be more comfortable with how things were going to proceed, having experienced the first session a week prior. Discussion was much more robust than the previous week and mostly centered around actively engaging in missions instead of simply writing a check to support missions or hoping someone else will do something about a problem. Of special interest was the list of “unlikely world changers” (Appendix D & E), which

illustrated the biblical concept that God does a lot with people who, by earthly standards, should not be expected to do much.

One observation from this session weighs significantly upon the thesis. In the brief interlude between the study session and the group mission project planning time, the seeds of friendship took root. When gathered for the common interest of attending a Bible study on missions, a member of the silent generation engaged in a conversation with a millennial. They discovered more common interests and at the time of this writing, they continue to grow closer. Perhaps the thesis should be broader to include the study of missions, instead of being limited to actual missions activities.

Bible Study 3 “Local Missions and the Life and Relevancy of the Church” 9-26-18

Twenty-seven participants attended. The study focused on what a church is, and how it fits into its community, or does not, and in the latter case discussion focused on the church’s potential death. Of particular interest to participants was an image meant simply to be a discussion starter, of an empty church building (Appendix G). It seems that image, perhaps more than the planned study (Appendix F), drove the point home that without an effort on the church’s part to connect to the people around it, empty buildings are our future.

During discussion of 1 Corinthians 9:19-23, the students in CFBC’s youth group found their voices. Perhaps it was because by the third study, they felt comfortable, or perhaps it was the topic, in which survey comment sections showed their interest. Whatever the cause, they not only spoke up during the Bible study, but in one occasion engaged in discussions with others, particularly baby boomers, who were also engaging in discussion of the church’s present and future.

This was the final planning phase for one of the groups who would be the first scheduled, and they had many questions about serving in the Community Kitchen. Their questions indicated a lack of confidence, but a resolve to get the job done in spite of that. This group was more focused than others in their planning time, and members worked well across generational lines. They took and offered suggestions freely. There seemed to be a growing mutual respect.

Bible Study 4 “Faith” 10-3-18

Twenty participants attended. The study focused on the practicality of missions as a means of putting faith to work (Appendix H). There seemed to be some resistance to the idea, at first, from a few participants who objected to works-based salvation, which was not the facilitator’s point. This indicates a failure on the part of the facilitator to effectively communicate the point that faith is experienced in full when exercised rather than only understood. When the discussion turned to James 2:14-26, that resistance faded, proving that James is a much better communicator than our facilitator. No argument there.

Of note in this evening’s Bible study was a slide (Appendix I) displaying an image of the human muscular system, discussing the benefits of exercise and faith. The slide engaged discussion led by one of the parties mentioned above who stumbled upon an intergenerational friendship, wherein the other party was referenced (although he was absent due to family illness on that evening). After the study, the participant who was present and engaged in the discussion sought the facilitator to talk about how the new friendship was developing. He was surprised that the two could have so much in common and happy with the discovery.

This was the most poorly attended Bible study session of the project for three reasons. First, NCAA basketball was upon us and eight participants went to games at WCU (which is close by) or their alma maters. Second, several participants were ill or caring for ailing family members. Finally, two groups had already participated in their mission projects at this point, leading the facilitator to surmise the planning sessions kept them coming as their projects drew closer. With the projects behind them, their need to attend may have been less pressing.

The final event in this session was distribution and instructions regarding posttests. After planning meetings and surveys for the evening's events, the facilitator distributed posttests. The two groups who had already completed their mission projects could take their posttests, but groups who had not yet completed theirs were to wait until after completing them to take the posttests. Those groups were also given project surveys to fill out after completing their evening of service. In retrospect, this may have been a bad idea. Those who were left with the task of returning their project surveys and post tests independently were less likely to return them. Several also lost theirs, eventually gave up looking for them and asked for replacements. Their answers were possibly less indicative of their thoughts or feelings at the time of completing service or at the close of the Bible study.

The facilitator concluded the study by thanking the participants. This was met with appreciation for doing the study, and a few comments that mentioned things that people would have never been aware of had they not participated. Of particular note were the comments from millennials who said they "had a lot of fun." This stood out because

they did not typically attend Bible studies at CFBC, and the facilitator would have thought it boring for them.

Group Makeup (only includes those who served)

Group 1: served October 17

Generational makeup: Generation Z (6) millennial (2)

Group 2: served October 2

Generational makeup: millennial (5) boomer (4) silent (2)

Group 3: served October 4

Generational Makeup: silent (3) boomer (3) X (2)

Group 4: served October 10

Generational Makeup: boomer (3) silent (3)

CHAPTER FOUR: BIBLICAL AND THEOLOGICAL RATIONALE

Introduction

In the creation accounts of Genesis, when God creates humanity, we encounter a miraculous event that, itself, reveals the nature of God. “So God created mankind in his own image, in the image of God he created them; male and female he created them (Gen. 1:27 NRSV).” This is, therefore, not simply a miracle, or act of benevolence, wherein we stand in astonishment impressed with what God has done. While it is certainly miraculous, it is more than that. It is a revelation of who God is.²¹ God chose to reveal God’s self in us at creation, and throughout the biblical story, God continues to reveal the nature of God among us. The revelations, however, could not go much further, had those who witnessed God’s actions upon this earth over time not passed them down to generations that followed them. As God continued to interact with humanity over time, we learned and passed down what we saw as the Character of God. Because the Bible explains that we were created in God’s image in the revelation of our creation, we also saw God’s intent for our character. In this, we see the importance of local mission efforts to God and to those who would call themselves followers of God. They offer an avenue for us to care for the helpless, to offer hospitality, and to act as agents of God’s salvation. As we will see, these are critical pieces of who God wants us to be as creatures made in God’s image.

Over time, and especially in the Western Hemisphere, however, the church encountered a disconnection. We stopped passing on critical elements of our faith stories, including the importance of outreach to those surrounding us, because of fractured

²¹ Terence E. Fretheim, “Genesis,” in *The New Interpreter’s Bible*, Vol. 1, Ed. Leander E. Keck, (Nashville: Abingdon, 1998), 38.

intergenerational relationships. The church started reaching in instead of out, and began, in a way, losing its soul as we focused on who we were as individuals, instead of how we could better reflect the image of God that we were created to be.²² My theory is that local mission efforts are not simply a casualty of the church's current state, but they can also be a solution. I developed this theory by observing the nature of God as represented in the Bible, the nature of humanity both at its best and worst in biblical narrative, and the methods God calls those who claim to be God's followers to employ when engaging those on the outside. The biblical and theological rationale for this theory is, therefore, as follows: Intergenerational relationships are critical to the passage of the central tenets of faith, and acting in ways that serve the kingdom of God through local missions unites generations around common goals which are in keeping with God's character as revealed throughout the Bible.

The Importance of Intergenerational Relationships to Maintaining Faith

In Deuteronomy 6, we find a command concerning the importance of knowing faith. After stating that God is one and God is to be loved, the author reveals the manner in which communities are to maintain important parts of faith. They are to (v.6) keep them in their hearts, and to (v.7) "recite them to your children... (NRSV)." The natural question, then, must be "what words?" This could be the Shema which preceded it and concerned the character or nature of God (v.4), it could be the Decalogue which concerns our relationships with God and one another, but whatever is meant by "these words," they

²² Nyquist, *The Post-Church Christian*, "24.

must be passed on to those who will follow chronologically.²³ The verses, according to Ronald Clements, “set out the requisite attitude of mind needed to maintain the centrality of the commandments’ authority.”²⁴ These instructions guard against a human tendency to drift into complacency. When things are going well and we seem to be the masters of our own destinies, we feel secure setting aside the instructions, practices, and lessons of our faith.²⁵ To avoid that outcome, Deuteronomy instructs us to pass these things forward to the next generation. Deuteronomy is not alone in such instructions. A survey of the Bible, from beginning to end, reveals a refrain that drives home the importance of such continued maintenance, which we must carry out in this manner.

Moving beyond the Pentateuch, we find Psalms replete with the importance of imparting faith across generational lines and instructions for doing so. Psalm 78 stands out, because, as the psalmist begins to recount parts of salvation history, the writer first introduces reasons why it is important to do likewise. According to J. Clinton McCann Jr., the psalmist’s goal is “not simply in the sense of imparting information. Rather, the psalmist’s teaching is intended to inspire hope and obedience in the hearers and, indeed, in all subsequent generations.”²⁶ Thus in one biblical moment, the reader encounters every tense: the past is recounted in a creative retelling, which is told in the present, for

²³ Ronald E. Clements, “Deuteronomy,” In *The New Interpreter’s Bible*, vol. 1, ed. Leander E. Keck, (Nashville: Abingdon, 1998), 906.

²⁴ Clements, “Deuteronomy,” 905.

²⁵ Clements, “Deuteronomy,” 907.

²⁶ J. Clinton McCann Jr., “Psalms,” in *The New Interpreter’s Bible*, vol. 3, ed. Leander Keck, (Nashville: Abingdon, 1998) 517.

the benefit of those in the present and future.²⁷ The benefit is available because, through passing wisdom down to future generations, that generation can experience the power of God and the “original astonishment” of God’s actions.²⁸ So the psalmist instructs the process. First, “Hear my teaching,” (Ps 78:1), they have been passed down to me because they are “things we have heard and known, things our ancestors have told us” (Ps 78:3). Next, the reader must pass them forward, as the psalmist is doing, “he commanded our ancestors to teach their children” (Ps 78:5), “so the next generation would know them, even the children yet to be born, and they in turn would tell their children” (Ps 78:6). Were that not enough to convey the point, the psalmist gets even more purpose specific, “they would put their trust in God” (Ps 78:7).

Readers should notice repetition in the psalmist’s instructions, which emphasizes knowing. הודיע, literally “cause to know,” imparts the importance of this process from the psalmist to the reader.²⁹ This ongoing process is vital to faith as generations come together to celebrate, relive and inform one another on matters of faith.³⁰ While Psalms may drive home the importance of intergenerational faith transmission, elsewhere in the Bible we see it in practice.

In 1 Kings, we watch as Elijah and Elisha act out a discipleship relationship, in which, through practice of faith, critical elements of faith pass from one generation of the faithful to the next. God commands Elijah to (among other things) “anoint Elisha son of

²⁷ McCann Jr., “Psalms,” 517.

²⁸ Walter Brueggemann, *Abiding Astonishment: Psalms, Modernity, and the Making of History*, (Louisville: Westminster John Knox, 1991) 34.

²⁹ McCann Jr., “Psalms,” 518.

³⁰ McCann Jr., “Psalms,” 518.

Shaphat of Abel-meholah as prophet in your place (1 Kings 19:16).” As Elijah completes the task, the reader may be surprised to find that this anointing is unlike that of Saul, David, or other well-known characters that experience the process of being anointed. Instead, in verse 21, we see that Elisha “set out and followed Elijah, and became his servant.” This call and response stands out among others in the Bible because, as Choon-Leong Seow writes, “he responds to the essence of the divine charge, quietly beginning the process of fulfilling the Lord’s word by passing on the mantle of prophetic authority to Elisha.”³¹ Two things stand out in relation to how God continues to work through the faithful as time goes on. First, the anointing is quiet. It does not take a leader or king-like figure. Second, Elisha follows and takes the role of a servant. He does the work of God with a member of a senior generation, to learn to do the same.

In the New Testament, when instilling his teachings, goals, and overall lifestyle into others, Jesus employs a very similar tactic to that of Elijah. Mark’s account of Jesus calling disciples (1:16-20), mirrors the calling of Elisha to be Elijah’s disciple. Both accounts describe a person or persons presented with a task, acknowledging responsibilities that might be left unfinished, and walking away from them to follow an authoritative figure and learn to continue what said figure has started.³² A significant difference lies in the fact that, while Elisha is chosen to be a successor, Jesus’ disciples may be contemporaries. That might seem to fly in the face of using these pericopes to illustrate intergenerational transmission’s critical role in the life of faith. However,

³¹ Choon Leong Seow, “1 & 2 Kings,” in *The New Interpreter’s Bible*, Vol. 2, Ed. Leander E. Keck (Nashville: Abingdon, 1998), 718.

³² Pheme Perkins, “Mark,” in *The New Interpreter’s Bible*, Vol. 7, Ed. Leander E. Keck (Nashville: Abingdon, 1998), 405-6.

known to him at the time or not, Jesus does in fact rely on those he called into disciple-master relationships to continue the work he begins and displays before them in daily life. R. Alan Culpepper claims the event “authorizes the disciples as representatives of their teacher and agents of the kingdom, and looks on to the church’s evangelistic mission.”³³ Therefore, just as the psalmist indicated above, those who will be entrusted with the faith receive what is necessary for it to live on and continue it beyond the lives of those from whom they received it.

In the case of Jesus’ disciples, while they are present with Jesus and active in his ministry during his life, the importance of their roles as caretakers of that which he begins is on display in the birth and early life of the church, after the crucifixion. In Acts 1:8, as the risen Jesus is speaking, an image of the psalmist comes to mind. He empowers those who will follow him with what they need to carry forward into an unknown future. “You will be my witnesses...” he says in the NRSV, “in Jerusalem, in all Judea and Samaria and to the ends of the earth.” The challenge is clear, as are promises of empowerment, but Jesus’ work is supposed to go beyond its reach during his active ministry before crucifixion. His passing of the torch is critical because the work is to go beyond his physical presence. Echoes of that goal resound in the early work of the apostles as well. According to Acts 2:39, the Spirit rests upon those who believe, and the promise is “for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” Thus, following the pattern set by Jesus among the disciples, as the Spirit moves, faith grows along generational lines so that it can remain vibrant for ages to

³³ R. Alan Culpepper, *Mark*, in Smyth and Helwys Bible Commentary, edited by R. Scott Nash, (Macon Georgia: Smyth and Helwys, 2007), 54.

come. It ensures that faith in God and the movement Jesus started can outlive those who participated in Jesus' earthly ministry.³⁴

The church's dependence on the act of empowering, and as I see it the biblical mandate to empower generations that follow one's own, does not end when Jesus promises the Spirit to the disciples, or even when it arrives. In Ephesians 3:20-21, after challenging followers to accomplish more than asked as the Spirit works among them, the sentence ends with a time stamp, "to all generations, forever and ever." In order to accomplish the task, the church must be intergenerational.³⁵ The verses also give us a glimpse of the character of God, which we recall when acting on them by intergenerational transference of our faith. God is eternal. God's work and the impact of God's actions upon our world and its inhabitants, therefore, outlive those who are here to experience it in person.³⁶ When we engage future generations, we participate in the eternal nature of God.

The Importance of Local Missions to Unifying the Faithful and Maintaining Faith

In the preceding section, we saw a gradual shift take place in passing faith forward. The practice moved beyond simple stories and verbal instruction into discipleship relationships wherein faith was put to work. It stands to reason, then, that a commanding force among followers of God in the Bible has always been local missions. They provide us a means of acting upon our faith, or putting it into daily life as a disciple

³⁴ William H. Willimon, *Acts, in Interpretation*, edited by Paul J. Achtemeier, (Atlanta: John Knox, 1988), 14.

³⁵ Seibel and Nel, "Generation X," 1.

³⁶ Pheme Perkins, "Ephesians," in *The New Interpreter's Bible*, Vol. 10, Ed. Leander Keck, (Nashville: Abingdon, 1998), 58.

models the behavior of his or her teacher practically. Concern for the helpless around us, in many ways, is present from the beginning stages of humanity's relationship with God and consistently emerges as a principal concern throughout the Bible.

The role of humanity as a caretaker of that which surrounds it was established, according to one of the Genesis accounts, before humanity arrived. In Genesis 2:5, we see a description of rain in terms of a parallel with humanity's farming efforts.³⁷ The explanation of a lack of field crops on the earth seems obvious: rain having yet to fall, no plants can possibly grow. In this verse, however, there is an additional reason, "there was no one to till the ground (NRSV)." Humans are, therefore, necessary in the creative activity of God. Our purpose was established before our existence. We are to care for God's creations.

After God creates humanity in this account (v. 7), verse 15 repeats the intent of verse 5, "The LORD God took the man and put him in the garden of Eden to till it and keep it (NRSV)." Fretheim contends that "this role involves not only simple maintenance or preservation, but a part of the creative process itself."³⁸ We, as God's creations, are not simply to exist, we are to create alongside our creator by tending to God's creation. It is not enough to live, we must live for a purpose, and that purpose is all around us. Thus, the creation account itself is a testimony for the importance of local missions (in service to God via humanity and the rest of creation).

As early humanity grows in number and sophistication, classifications arise. As that happens, the general understanding that we join God in the creative process by

³⁷ Fretheim, "Genesis," 40.

³⁸ Fretheim, "Genesis," 42.

tending to creation also takes a more nuanced form. At this point, the unasked question seems to be, “for whom, specifically, are we supposed to care, or for whom should we care the most?” Early in the Bible’s pages, a clear message rises to the surface. As people of God, we should care for those who cannot care for themselves. In an age before social security and 401k’s, financial concerns await those who outlive their providers, rendering them helpless. Additionally, travelers face pitfalls while separated from resources and connections they leave behind when they commence their journeys. While the Old Testament offers many examples of these classes and the treatment God expects God’s followers to offer them, we will only visit a few.

Perhaps the most glaring Old Testament passage on the treatment of strangers (or helpless travelers) is Genesis 18:16-19:38. In these stories, as well as an additional encounter in a parallel story for Abraham in 18:1-11, Abraham and Lot both encounter strangers. Both of them display hospitality, and both of them receive kindness from God.³⁹ This is not the case for the people of Sodom, who want to assault the strangers among them. Their offense is grievous, and their punishment swift.

This is not to say that Abraham is perfect. It is he who is responsible for sending Ishmael and Hagar away in the roles of, for all intents and purposes, an orphan and a widow (Gen. 21:14). In Abraham’s failure, however, God reveals God’s priorities. In the verses that follow (15-19), God intervenes with a messenger who provides their needs, and delivers a message of both hope and promise for the future that mirrors Abraham’s own promise. Clearly, God’s focus in this scene is the helpless and the act of coming to their rescue.

³⁹ Walter Brueggemann, *Genesis*, Interpretation, Ed. Patrick D. Miller (Atlanta: John Knox, 1982), 164.

Should we require more than anecdotal evidence from the life of Abraham, the Decalogue offers us a view of God's desire that we tend to the needs of those around us as well, but in the form of a command. A specific example is the commandment regarding the Sabbath. In Exodus 20:8-11, not only are the people of God not allowed to work, but they are forbidden from causing others to do so. According to Patrick D. Miller, "the command recognizes that those who are free, householders, persons of substance and property, are capable of finding time off and getting their rest and refreshment. The reason for setting a regular day off from work and requiring it – at this point the focus is on not working – is to make sure that those who are not in that category, those who are indentured or in some sort of bondage and not free to provide their own time off, are given the same opportunity to relax and become refreshed as the free Israelite ('as well as you')."⁴⁰ This verse seems to serve as a bridge between commands that concern the relationships between the divine and follower, and those that concern the relationships between human beings, so it is fitting that its words contain examples of both divine acts and human habits.⁴¹ More importantly for our focus, it puts God's concern for the helpless on display, instructs us to become agents of ensuring the satisfaction of those concerns, and begins the discussion of how we as humans in relationship with God ought to treat one another.

The prophets also speak to the importance of treating the helpless well. Many of the prophets bring messages of scorn to persons or groups in power because of the injustices they inflict upon the helpless. As an example, Zechariah receives the message

⁴⁰ Patrick D. Miller, *The Ten Commandments*, Interpretation, (Louisville: Westminster John Knox Press, 2009), 130.

⁴¹ Miller, *The Ten Commandments*, 129.

from God saying, “thus says the LORD of hosts: Render true judgments, show kindness and mercy to one another, do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another” (Zechariah 7:8-10). Strikingly similar to the warnings of pre-exilic prophets, the verses reaffirm God’s concern for those who cannot help themselves, but the verses that follow them show how important these values are to God.⁴² When the people did not listen, not only are they scattered, but God’s “Great wrath” (v. 12) is so intense that not only the people, but the land is punished (v. 14). Therefore, it is not enough to know that service to others on behalf of the kingdom of God is important to God. We must also understand that our expectation as people in relationship with God is to act accordingly by coming to their aid.

In the New Testament, we see that God has not changed God’s opinion on the matter. Jesus’ ministry is one of bringing outsiders in, healing those without the ability to live the complete human experience (including providing for themselves), and teaching others to do the same. We often see him teaching this lesson through discipleship, as others work with him to bring about God’s salvation for the world. In Luke’s account, Jesus even begins his ministry with a statement of those goals (Luke 4:16-21 NRSV). I must point out that Mark’s version (Mark 6:1-6) leaves the mission statement out entirely, leaving a question about Luke’s exclusive sources or imagination.⁴³ I do not, however, think that fact removes the biblical mandate for those who claim to be followers of Christ to act accordingly. Richard Vinson explains, “Salvation in Luke is good news

⁴² David L. Petersen, *Haggai and Zechariah 1-8: A Commentary*, (Philadelphia: The Westminster Press, 1984), 289.

⁴³ Richard B. Vinson, *Luke*, in Smyth and Helwys Commentary, Ed. Leslie Andres (Macon GA: Smyth & Helwys, 2008), 116.

for the poor, and Jesus will not only proclaim it so, but also practice it. The Company of believers in Luke-Acts does good for the poor, to the point that one begins to wonder if Luke could imagine a wealthy person remaining wealthy for long after joining Jesus' followers."⁴⁴ Jesus' expectations in the gospels are that those who follow him should do as he does. Our mission, therefore, is to do unto others, offering salvation from that which oppresses them. The author of Luke-Acts carries this idea further as the reader encounters the early days of the church as well.

As followers of Jesus form communities, they structure themselves in a manner that seeks to build community cohesion. A large part of that is the practice of offering resources to meet needs of those with less. Acts 2:42-47 offers a brief glimpse into that community. The account was likely idealized by the author, but, as J. Bradley Chance notes, "a community of sharing where people give to others 'as any had need' is a goal, idealized or not, to which the covenant community of God's people should strive."⁴⁵

For his part, as Paul eventually establishes churches, he tries to set up similar communities that meet the needs of those around them. In writing to them, he urges them to give, and the way he does so offers us a reason for doing the same. It is every bit as applicable for the Christian of this era as it was for its original readers or hearers. In 2 Corinthians 8, Paul has already taken efforts to explain grace, and to describe how gifted the community is, but warns them not to take God's grace in vain (in 6:1).⁴⁶ Having

⁴⁴ Vinson, *Luke*, 120.

⁴⁵ J. Bradley Chance, *Acts*, in Smyth and Helwys Commentary, Ed. Leslie Andres (Macon GA: Smyth & Helwys, 2007), 59.

⁴⁶ Mitzi L. Minor, *2 Corinthians*, in Smyth and Helwys Commentary, Ed. Leslie Andres (Macon GA: Smyth & Helwys, 2009), 154-5.

issued the warning, and established how wealthy in grace and giftedness his audience is, he shifts to an example of how to properly receive grace with an example of the church in Macedonia. He compares Macedonian poverty to the giftedness of the Corinthians to extol them to respond as admirably as the Macedonians had because, even though they are suffering, they not only give to help others, but they beg for the opportunity.⁴⁷ At the center of the discussion, then, is not only the expectation Paul has for followers of Christ, but the proper response to grace. Those who have been blessed should not only be willing to give to others, but should want to do so, because grace elicits gratefulness.

Having seen the theme echoed throughout the Bible, one should see that assisting those who cannot help themselves is important to God. It is, therefore, an important part of being a member of the church community, a community that can unify those who identify with it. Local missions is more than just a thing to do, it is a response to grace. It is a way of life. It is an expression of the church's identity in this world. Speaking of identities, let us turn our attention to the Character of God.

God's Character

To begin, let us acknowledge the immense nature of the character of God. I would not attempt to summarize something so magnificent here. I will, however, offer the idea that what we have seen so far displays important traits of God's Character.

Intergenerational faith maintenance is important to a God who desires our participation in what God is creating in our midst. Also, the understanding that God cares for those who are vulnerable reveals a God who expects us to do the same as a response to grace.

⁴⁷ Minor, *2 Corinthians*, 156.

Earlier in this section, we discussed creation. There we saw that God is not simply creating for the sake of creating but instead, is creating and simultaneously revealing God's self to the world through humanity. Being made in God's image makes us a part of revelation. Making humanity in the first place indicates God's desire for relationship with us. Tasking humanity with caring for the rest of creation shows that God intends for this relationship to be a long one. In this relationship, we receive what was handed to us from God and those human beings who came before us and put it to work to set about the task of caring for those about whom God cares. Brueggemann suggests, "this man and woman are not the chattel and servants of God, but the agents of God to whom much is given and from whom much is expected."⁴⁸ So we see, because of who God is, and what is important to God (glimpses of God's Character), we are expected to be similar as creatures made in the image of God, which is quite a responsibility.

In creation, God reveals God's self among us and commands us to take care of what we were given (including one another, as we saw earlier in a discussion about the Decalogue, specifically its fourth command), another way of taking care of something, though, is preserving it. This is simply keeping it the way God intended it. When we failed to do so, God set about the work of restoration to intended perfection. We have been called to join God in that work, as seen above, but for it to continue, we must pass it forward. This calls to mind the question, "forward to what?" There must be some teleological point.

One of the things I most enjoy about the form of the Bible as it exists today is that it begins in Genesis and moves to a close in Revelation with the same image. This image

⁴⁸ Brueggemann, *Genesis*, 33.

is a brand new world. In Revelation 21:1-5, God reveals the goal, which is to get back to what once was. Mitchell G. Reddish describes the goal as, “the people of God living in intimate communion with God...”⁴⁹ A significant part of God’s character that the Bible reveals throughout salvation history is a longing to restore creation to its intended purpose, the purpose Reddish described, and to do so over time using us as agents of salvation.

Conclusion of Biblical and Theological Rationale

We have seen God’s revelation of God’s self in creation and desire for humanity to participate in that which God is doing on earth by caring for said creation. We, therefore, see that the church as God’s agents (or body) should value intergenerational relationships as a vehicle for passing the work of the church and the experiences we have working for our creator to the next generation. They can continue this work for ages to come. This is the way God’s mission continued for generations. It is also the way significant leaders continued their work on God’s behalf. It was the model Jesus employed, and it served early church leaders well.

One of the important messages we pass on should be concern for and an imperative to reach out to and advocate for the suffering, disenfranchised, helpless, or oppressed in our society. We engage with God in local missions because God has shown the value it has to God throughout the Bible. We do it because we have been commanded to do so and hope to be obedient servants. Most importantly though, as recipients of grace, children of God should respond out of gratitude by seeking those to whom we might extend God’s grace.

⁴⁹ Mitchell G. Reddish, *Revelation*, in Smyth and Helwys Commentary, Ed. Mark K. McElroy, (Macon GA: Smyth & Helwys, 2001), 401.

We have also seen what these things show us about the nature of God. God is interested in working through us over time to achieve a restoration of the world to that which was created. This is a world in which God's creation lives in harmonious community with God. Thus, we see the theological rationale for exploring local missions as a vehicle for intergenerational relationships. It is simply a return to the manner in which God calls us to act as recipients of grace, in community, over time.

CHAPTER FIVE: EVALUATION

Introduction

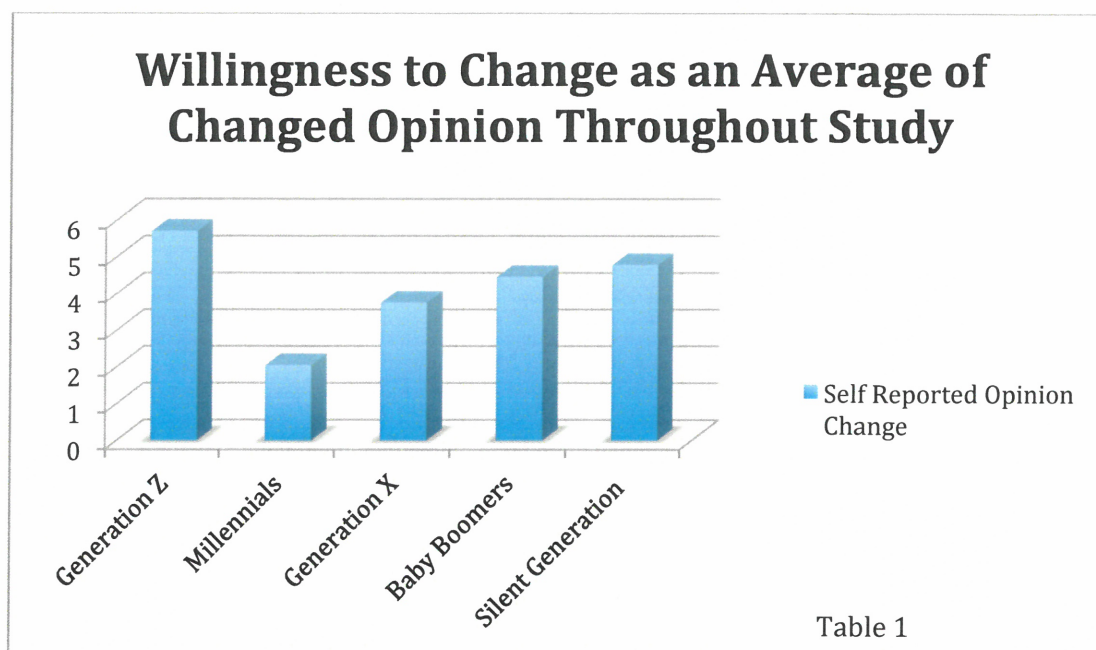
Examining results of the surveys showed some interesting trends that lend credibility to the thesis, but that in all probability should also reshape it. Weekly surveys in the Bible study, as well as the survey given after the service project each asked the same questions each time (see Appendix K). This method (repeating the same questions) enabled the facilitator's tracking of opinion change. As the same questions were asked the same way each time, they could not influence any change in opinion, but only reveal it. To illustrate the results of this project, we will examine survey results in several ways, which should bring these trends to the surface. First, we will track changes of opinion among age groups. Second, we will see changes in opinions week by week as the Bible study ran its course. Third, we will note changes based on the individual questions asked repeatedly in weekly surveys. Fourth, we will track changes that revealed themselves as the study progressed. A fifth area of concern is the overall change the project made in the opinions of participants, measured by comparing pretests to posttests. After examining this quantitative data, our evaluation will shift to qualitative data from interviews and comment sections on surveys to display how opinions offered might inform the numeric information. This, when offered as explanation for the trends displayed by quantitative data, will serve as a means of reshaping the idea that local missions is a catalyst for bridging the generation gap that exists in churches today.

Willingness to Change Among Age Groups

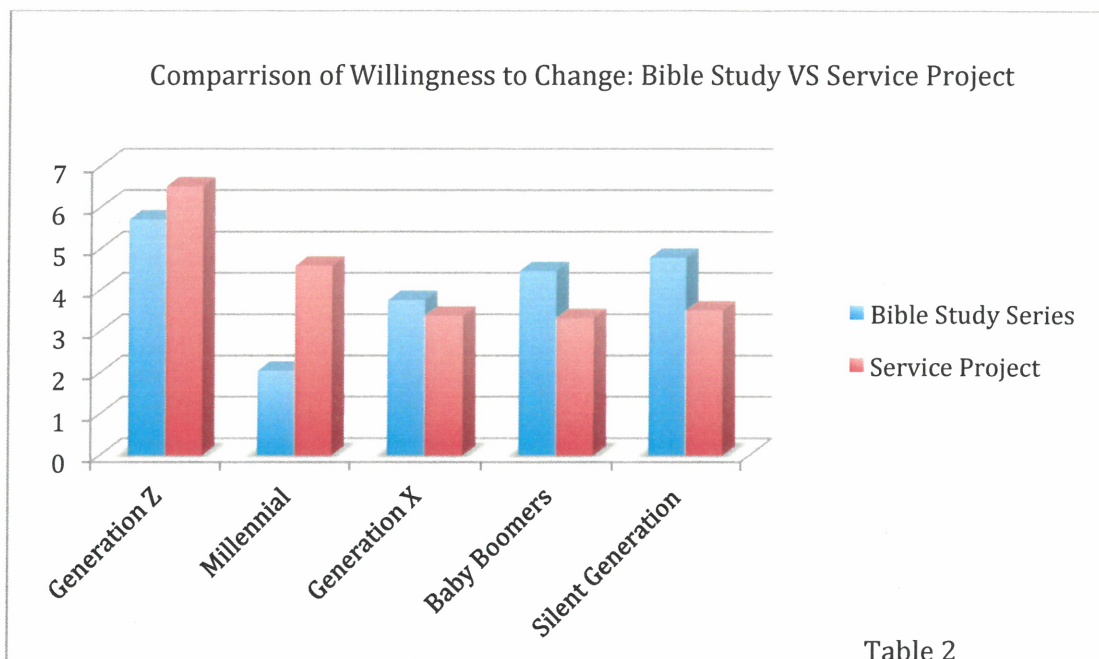
When tracking changes of opinion among age groups, taking averages among age groups of recipients on a Likert scale of ten during the weekly Bible study yielded somewhat surprising results (see table 1). The most willing to change, at an average score of 5.7, were the students from the CFBC youth group. Their willingness to change may be due to their age and having not yet formed opinions or engaged in subjects discussed at Bible studies very often, if at all. The next most willing to change were those 80 years and up, indicating the silent generation, but one member of the group answered “10” on most questions. Interestingly enough, in a comment section of the first survey, this participant wrote, “I hate surveys.” This may indicate a reason to discount the surveys with every answer being “10.” On the off chance that this person answered honestly in spite of hatred of surveys, the silent generation averaged a 4.8 throughout the duration of the Bible study. Participants from the baby boomer generation were the next most willing to change based on their survey averages of 4.45. While they were few in number, Generation X was next at 3.75, and that brings us to a surprising statistic. The millennial generation was the least willing to change opinions, with an average over the course of the surveys of 2.045. One participant could have skewed the numbers. After the first meeting, a participant approached the project facilitator and stated, “I have known you for a while. I agree with you on pretty much everything you will talk about in this project. You probably won’t see any changes in opinion.”

That being said, the millennial generation was somewhat consistent throughout the Bible study. This is surprising because most would consider older generations to be more set in their ways, but at least where it concerns the four questions asked in the

survey (Appendix K), willingness to change was greater in senior generations than those that followed them.



At this point, a reminder of the thesis with an explanation may be in order. The idea tested here is that engaging in missions serves as a catalyst for overcoming preconceptions about other generations and missions themselves and bridging that gap. When we add the results of the mission project surveys to that of the Bible study that sought to teach participants about the importance of missions, we see that actual missions participation did, indeed, change the willingness of people to change opinions. Table 2, below, shows the same survey questions' results in the Bible study beside the results given after the day serving in the Community Kitchen. Notice that willingness to change was much higher based on the experience for younger generations, whereas generations who have likely experienced service with others before were less willing to change based on the activity alone than they were in the Bible studies.

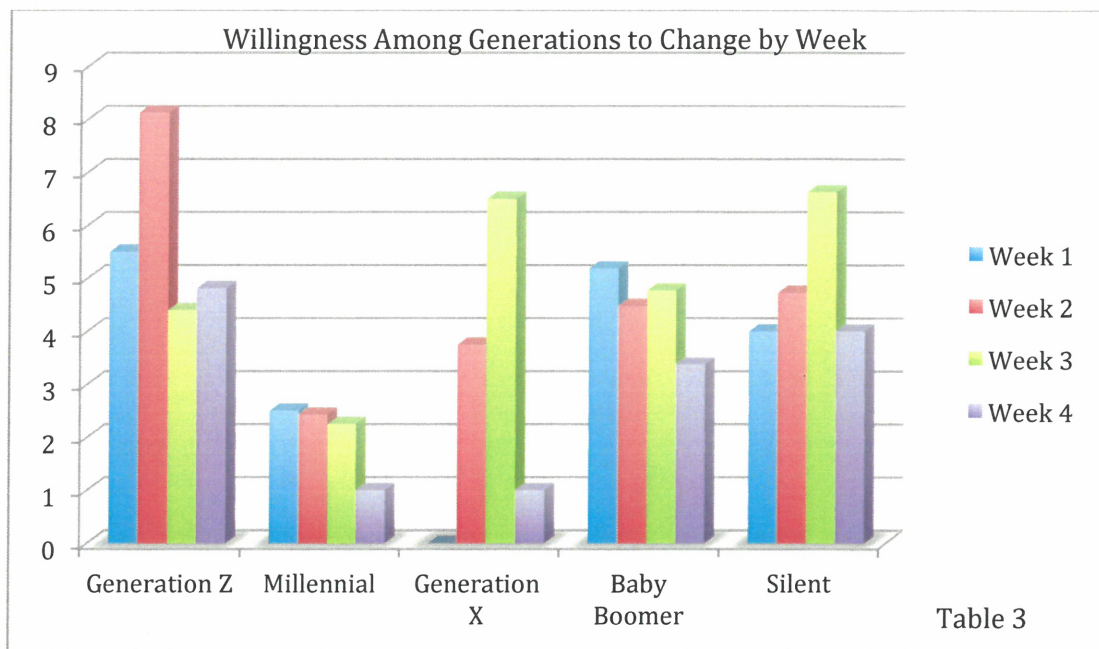


With this information in mind, the thesis could be modified based on the ages of those to whom the thesis would be applied. For younger generations, missions service can be the catalyst that bridges the generation gap based on this study. For other generations, however, study of the importance of missions is more likely to bridge the gap. To reach all generations presently active in the lives of churches in America today, based on this study, both are necessary.

Weekly Bible Study Survey Results

Taking a general score from the Bible study as a whole showed us overall willingness for each generation to change opinions. Looking at each week of the Bible study, however, enables isolation of topics or discussions that were important to certain generations. In other words, it may indicate what sparked openness to change, so it is pertinent to the thesis. To do this, we will analyze generations that showed openness to change their opinions on a given topic and how they indicated it for each week.

Week one resonated the most with Generation Z and baby boomers (Table 3 below). The study's focus was the motivation for serving others, and the results of the surveys for Generation Z indicate a general interest in the entire topic. With an average score of 5.5 on the scale of 10, with 10 meaning their views "significantly" changed and 1 indicating no change in their views on the topic. As mentioned above, due to their ages, it is likely they have never been challenged to think about this topic before. If that is the case, and the event was the first time they have heard any discussion about it, then it would make sense that their opinions would change. Baby boomers, who indicated an overall change of view of 5.1, were more specific in how the study affected certain views. They indicated higher scores when asked if their views on the importance of local missions changed because of the evening's events, and if their views on generations different from their own changed. While the study focused on local missions quite significantly, it did not say much about different generations. Those who showed change of view on generations had been in working groups with generations different from their own, so the study's effect on them may be less about lessons and discussions, and more about being encouraged to work with others who would otherwise be strangers.



Week two focused on self-efficacy. Clearly from the chart above, it resonated more than any other with Generation Z. In addition to their general excitement for the topic, the questions to which they indicated most change of opinion were their views of local missions. For this generation, it seems the idea that their efforts matter more than they assumed is exciting. The silent generation, at the other end of the age spectrum, also responded well to this week's topic. For them, responses tended to be higher when asked about their views on working with others. While this was the second week of the study, it was the third week wherein they were able to work with persons of other generations. These participants had now worked in their planning groups with baby boomers and members of Generation X. While the study on our small efforts making a difference could have had some effect, it is likely that associating this effect with actual work planning missions with other generations led to the change in opinions. Further corroborating that idea is the baby boomer response. Their generation also responded

well to the question of changing opinions regarding working with generations other than their own.

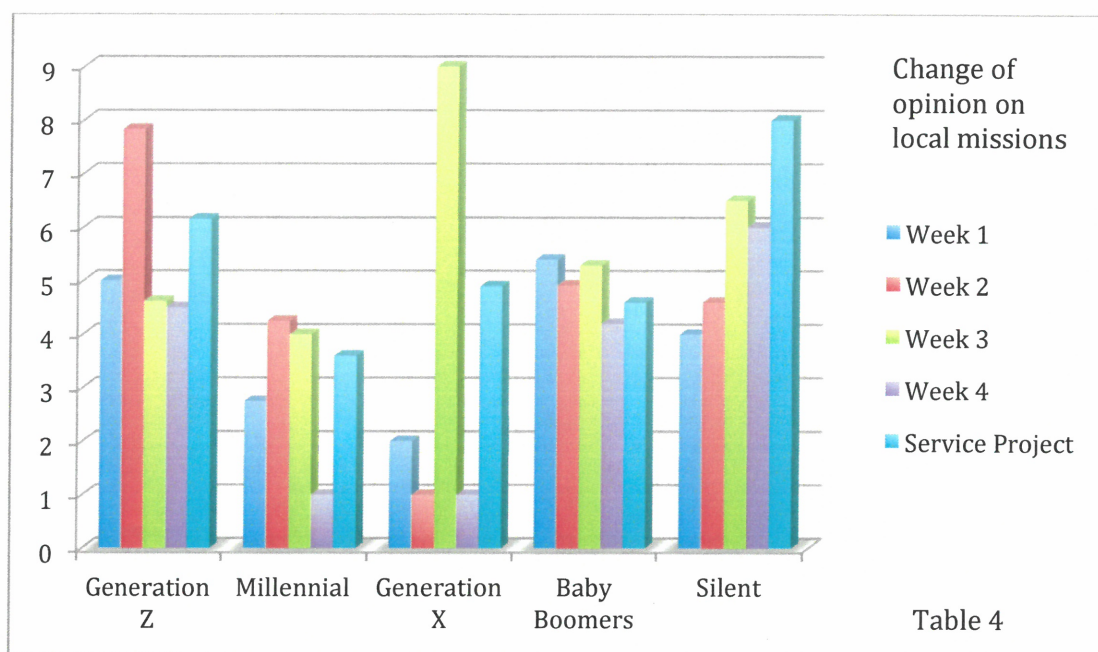
Week three's focus was the vitality of the local church when engaged in its community through missions. The survey results show the topic had a high impact on Generation X, but it should be taken with caution because they are an underrepresented group in the study as well as in CFBC. Only a few participated in the project, and only one is represented in this week's survey. For that one, the study indicated willingness to change opinion across the board, with all questions scoring high except the one about change of opinion on generations other than their own. Even that, the lowest of this set of results, was a five, which is the middle of the scale. Week three also showed significant response from the silent generation, who, unlike Generation X, responded a little more positively to the question about generations other than their own than other questions. It seems, then, that these two groups see the value of the church's work in the community around it but perhaps for different reasons. Generation X may see the value of connectedness, as the generation that has become famous for its disconnectedness.⁵⁰ The silent generation, on the other hand, may have reacted to discussion of empty churches (see Appendix G) with a desire to work with those who will follow them to overcome the obstacles we face. Both results are hopeful responses to a Bible study that challenges the church to be different. Baby boomers' responses were highest when asked about local missions, and working with others. To this generation, the response was practical. Their focus seemed to be on how to address the problems the church faces.

⁵⁰ Erlacher. *Millennials in Ministry*, 5-7.

The fourth and final week of the study focused on missions as a way to exercise our faith. As mentioned above, this was the lowest attendance of the entire study. This study also elicited the lowest response rate among most participants. Generation Z gave the highest responses. Much like the first week, their results were fairly uniform for each question, and in comments on surveys several noted that they had never heard the idea before, or that they had never thought of faith like that before. Therefore, again, the results could be based on their youth, having not experienced faith expressed through missions at this point in their lives. Other notable responses were baby boomers and the silent generation. These responded most positively to questions about views on working with others as well as views on local missions. That makes sense given the subject matter, and also given that, at this point in the study, they had been working with others for a local mission project for five weeks. While that may not say much for the Bible study's value, it does validate the thesis that working together on local ministry projects can change people's opinions about working with others.

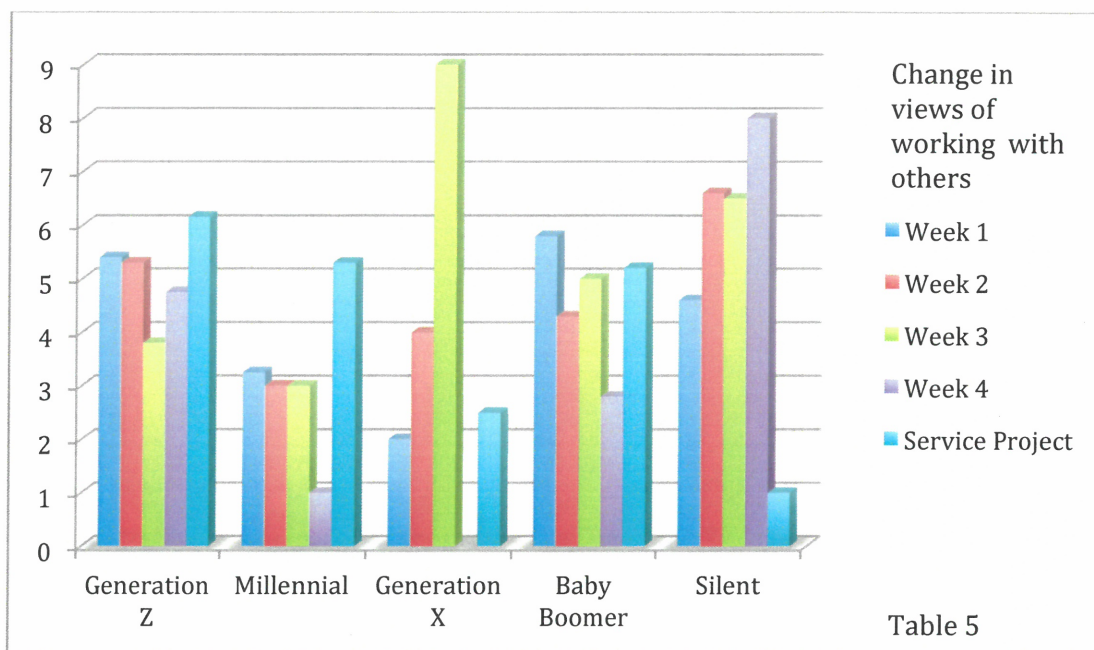
Survey Questions Week to Week (Bible Study and Service Project)

While it has been addressed to some extent in the section preceding this one, a closer look at how participants of various generations responded to the questions asked of them every week offers greater insights. This tells us not only *that* their opinions changed throughout the project but also *how* they changed.



The first question on the surveys given each week (see Appendix K) was, “My views on local missions changed due to this evening’s activities...” after which participants indicated a number on a scale of one to ten. This scale ranged from none to significantly. Surveys asked the same question each week, including the week of the service project. With the exception of the wording of the question itself, all survey questions repeated in this manner, and with the same scale. In every generation, views on local missions changed more significantly the week of the service project than they did the week that preceded it (see Table 4 above). This indicates that to the study participants, hands-on mission service makes an impact that weeks of talking about missions, or even planning to serve, does not.

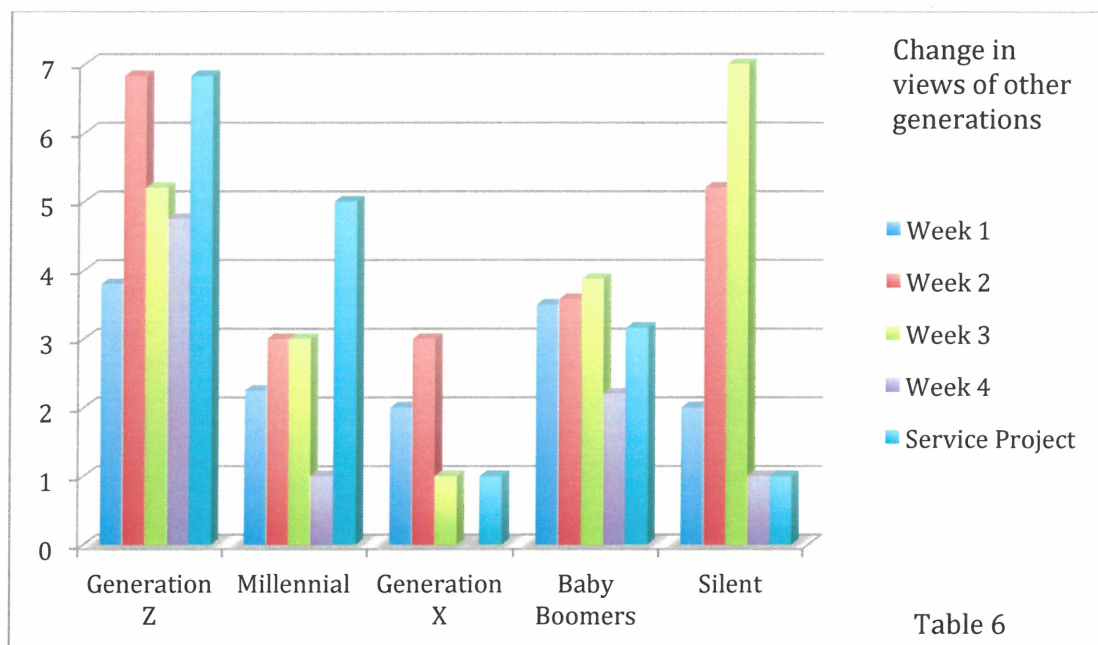
The second weekly question concerned changes in participants’ views on working with others. This question’s results were more erratic across generational lines than the first (see Table 5 Below).



Where views on local missions generally spiked during the service project for each group, this was only the case for three of the generations who responded to the question about working with others. While this could indicate an unwillingness to change, it could also indicate the strengthening of an opinion that one works well with others in the cases of those who had volunteered before, or who have worked with others before. This is based on the pretests, which indicate sixteen persons had volunteered with others and on behalf of a church to help meet the needs of others in the past. Additionally, the question seemed to resonate most with the smallest generation represented in the project (Generation X), but only in the third week, where discussion turned to the church in community. An under-represented group may sense the need to work together to bring more of their peers into the church. The silent generation indicated the most willingness to change opinion about working with others over the course of the project. This being the "boot-strap" generation indicates that the thesis works well in this

case.⁵¹ If, in this project, a generation associated with self-reliance is willing to change its opinion of working with others based on the study and participation of local missions, then it may serve well as a generational bridge beyond CFBC.

The third question on the weekly survey asked participants to track changes in their views on generations other than their own (Table 6).

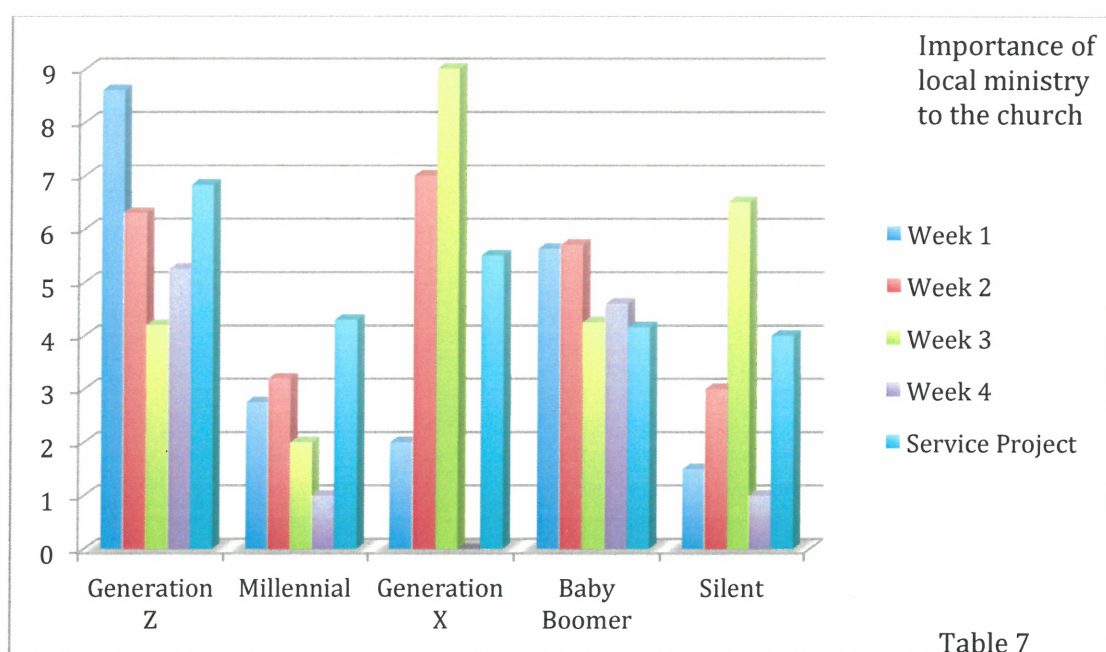


The most interesting trend when examining survey data on this question is the way in which people responded based on either the study or the experience of serving on a mission project. Both Generation Z and millennials were more likely to change their opinions of generations that were different from their own based on spending their time in service. In opposition to this, Generation X, baby boomers and the silent generation all showed more willingness to change their opinions of generations different from their own when engaged in the study about missions and the church. It should be noted that in the study, members of each generation were present with one another, so this does not negate

⁵¹ Erlacher. *Millennials in Ministry*, 5-7.

the necessity of time spent with persons of other generations. This does suggest that to bridge generation gaps in a more complete way, both service and study together are necessary. That should modify the way the thesis is used, but as the topic of the study is local missions, it still supports the idea that local missions can be a catalyst for change to bridge gaps.

The fourth and final question on the weekly surveys (other than those assessing the facilitator) asked participants to rate how their views on the importance of local ministry to the church has changed as a result of the evening's activities, again on a scale of one to ten (see Table 6 below).

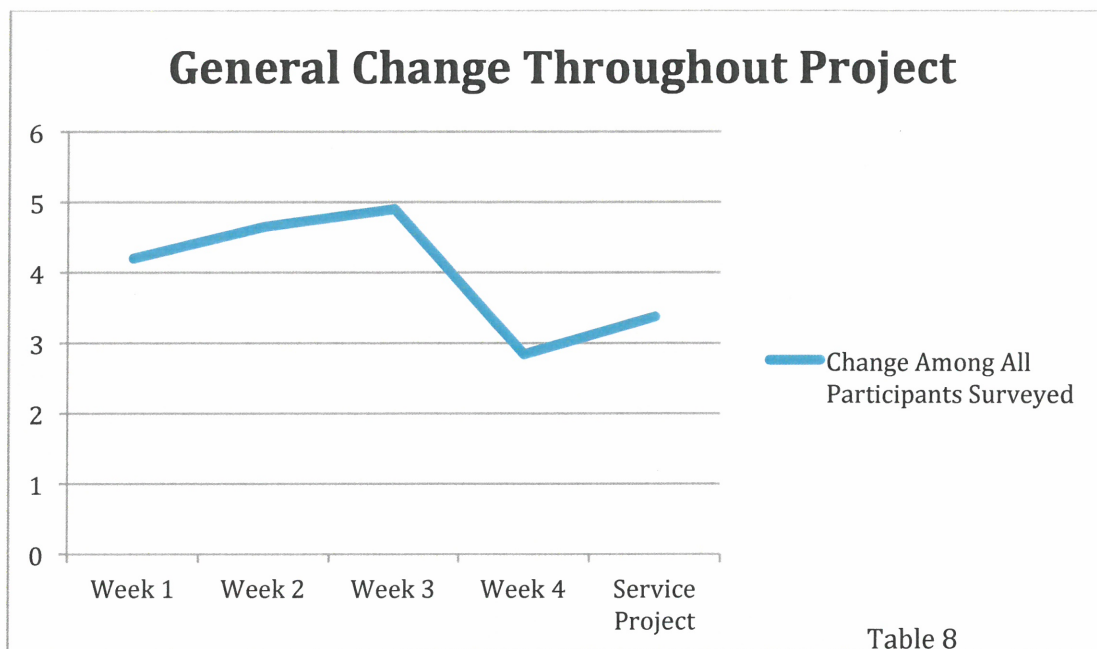


Trends were hard to find in survey results here. Compared to other questions, responses were fairly high across the board. This was especially true for Generation's Z and X. Even in the usually low millennial group, results were a little higher for this question most weeks. Perhaps the erratic nature of responses is due to the question. While the first three questions asked participants to rate change in their opinion of one thing,

this final question asked them to rate a relationship between two things that had nothing to do with them. While church and ministry may matter to them, the church's relationship with local ministry is not theirs. Local ministry's impact on and by the church does not necessarily affect each one of them in a direct and obvious way. That is not to say it is not important, as the somewhat elevated responses in most weeks indicate, only that it is not as easy to detect trends based on responses in these surveys to the question. As far as the relationship between this question and the thesis is concerned, for Generation Z and the millennials, the service project seems to be especially important for changing their opinions on the importance of local ministry to the church. This became less true for Generation X and trended downward as we see the answers that boomers and the silent generation gave. For the church to pass along the vitality of missions, then, these younger generations must have the opportunity to engage in service. While older generations can embrace the importance of the church's efforts to serve through study, the younger generations in our churches seem to need hands-on experience.

Change as the Project Progressed

A final look to the weekly surveys from the project's Bible study and service project will examine something already reported in glimpses throughout what was reported above. While we spoke of it in terms of generations, or questions to which they responded, a macro-view of how the whole group changed their opinions as the study and service projects played out over time might offer a more general way of assessing the thesis. Seen below as "Table 8," the generalized view will test the universality of the thesis, working towards the goal of creating a tool for others to use to bridge generation gaps and recapture interest in missions in their contexts.



Having spent so much time examining these results by generation, one would have expected a more upward trend as participants drew near the service project. Instead, it displays the numeric proportion of baby boomers who displayed change more noticeably from the study of missions than from engaging in the experience of missions themselves. As has been seen when looking at things generationally, Generation Z and millennials tended to respond more positively to hands-on missions experience. This cannot be applied to all generations, however, as table 8 clearly dictates. A look at data from a general perspective informs those who might use this thesis as a tool to bridge generation gaps. They must know the makeup of the organization to which it is applied and take into account the proportionality of the generations that comprise it. For those with a younger makeup, hands-on missions service will make a great impact, especially when used to bridge generation gaps. With an older group like that tested here, facilitators should focus more heavily on the study section. Both are important, however, as the goal is to reach both sides of the generational spectrum if all generations are active

in one's context. If one wants to reach one end, however, such as in the context of a youth group that hopes to unite millennial volunteers with students from Generation Z, then one can focus very heavily on service. Or, on the other side of the spectrum, if one wants to bridge a gap between baby boomers in a Sunday school class and members of Generation-X for a retreat, perhaps he or she should focus on study.

Pretests and Posttests

Posttests (appendix M) were given with the expectation that, although participants would not find new questions, they would also not directly match the pretests (Appendix L). The pretests were not only designed to test the thesis, they were also designed to establish some background material about the group testing the thesis. Using that information gave the facilitator an idea of the group and was immensely helpful considering very limited access to several of the participants prior to the study. Because the pretest contained questions that the posttest did not revisit, those questions cannot be compared. Handling the pretest in this manner revealed useful information, however, such as the revelation that sixteen participants have volunteered with a church before participating in the project (mentioned on page 46). While we cannot dive into the background of each participant, we will examine information from the pretest that sought background information to see how it affects the thesis now.

Pretest as a Baseline

The first question that has a direct impact on the thesis in an obvious way is the question to which we referred earlier. Question seven on the pretest asked people to describe the settings in which they volunteered before the project. Of the thirty responses, sixteen volunteered with a church, five did so with a nonreligious organization, and nine

served others on their own. While this may not seem important to the project's thesis, it indicates a group that has experienced service, and most likely missions activity in their past. Of thirty answers (three participants elected not to answer), most indicated service with others. This means that none of the participants who completed the pretest were inexperienced with service, or service together, which is something the project tested. There were few participants for whom the project was a brand new experience, which would have given a different feel to the project itself. It is not imperative, of course, that participants be clean slates. In fact, the project focused heavily on preconceptions, and previous volunteer experience informs preconceptions. It was helpful to know that many have volunteered with others in church efforts, to guide the study's presentation.

Another area of focus for the pretests as a baseline was assumptions about ethnicity. In the homogenous community of Canton, many would not have to come into contact with a different ethnicity at all if they chose not to do so, so the pretest asked participants to answer questions about their comfort levels with ethnicities that differ from their own. Question eight of the pretest (Appendix L) asks about general contact with differing ethnicities (see figure 1 below) and the answers show contact is fairly common among most participants.

3. In my personal life I come into contact with different ethnicities (circle one): Daily (1), a few times each week (2), once each week (3), a few times each month (4), monthly (5), yearly (6), never (7)	1	2	3	4	5	6	7
	6	7	4	9	1	3	2

Figure 1

Contact, however, does not mean positive experience. These experiences, as frequent as they may be, could be negative. The necessary follow-up question, number twelve on the pretest, asked about the participants' assessment of experiences working with persons of different ethnicities than their own. Given a scale between one and ten, with one being "horrible" and ten being "wonderful," responses overwhelmingly favored

the positive. Of thirty-one responses, only one fell into the neutral category, while ten selected “wonderful,” and sixteen were in the very positive range. These results were almost repeated when participants were asked about their comfort levels with meeting the needs of persons of different ethnicities than their own in question fourteen.

Almost identical results occurred when the pretest asked participants about different social classes than their own. The notable exception is more participants seemed likely to involve a third party to assist with a need for someone from a different social class than for someone of a different race. While this indicates a pressing need to hold onto personal resources (understandable in a group with many retirees), it also may indicate a need among participants to expand their social horizons in effort to be more comfortable with people different from themselves. For our purposes, though, the responses all indicated a desire to help in some way. In other words, ethnicity and social class should not be an impediment to testing the theory. If racism or elitism affect the study, it is latent. The pretest traveled deeper down this road, but the posttest also revisited the topic so we will see that information when comparing the pretest to the posttest. Let us begin that process now.

Pretest and Posttest Comparison

Comparing the pretest (Appendix L) and posttest (Appendix M) offers insight to how effective the project as a whole was to challenging participants’ presuppositions. It can also answer a more general question, “did the project make any difference?” The matter of redundancy enters the picture here, though, because we have already examined surveys taken throughout the entirety of the project. The importance of the pretest and posttest is found in a few ways. First, the pretest measured much less project-specific

categories. Revisiting it after the process' completion measures the project's overall effectiveness to address things that were not tested during the Bible studies and service night. Second, participants took the pretest before the project potentially influenced them. Finally, unlike the weekly surveys, it measures the whole project, instead of a segment of it.

Because of attrition, to get a comparable value the pretest and posttest results will be converted to percentages of responses. These percentage-based comparisons should paint a fairly accurate picture of the macro-view of the project and the thesis it proposed.

Let us begin by revisiting the questions related to ethnicities that differ from that of the participants. Asked, "when given the opportunity to assist with the needs of someone of a different ethnicity from my own, I would probably..." (question 15 on the pretest). Responses varied quite a bit between the pretest and the posttest. Here we see the project may have caused participants to be more accepting of people different from them, or more willing to help (see tables 9 and 10)

Pretest

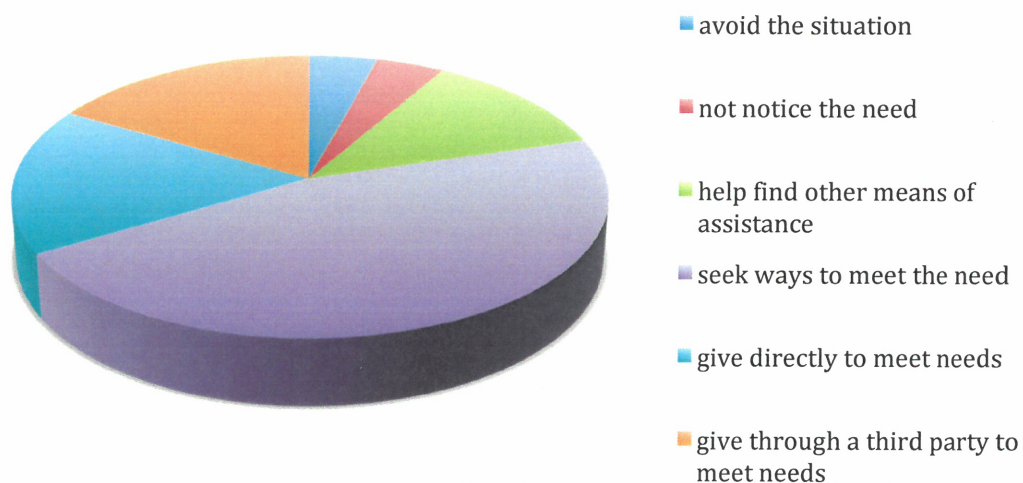


Table 9

Posttest

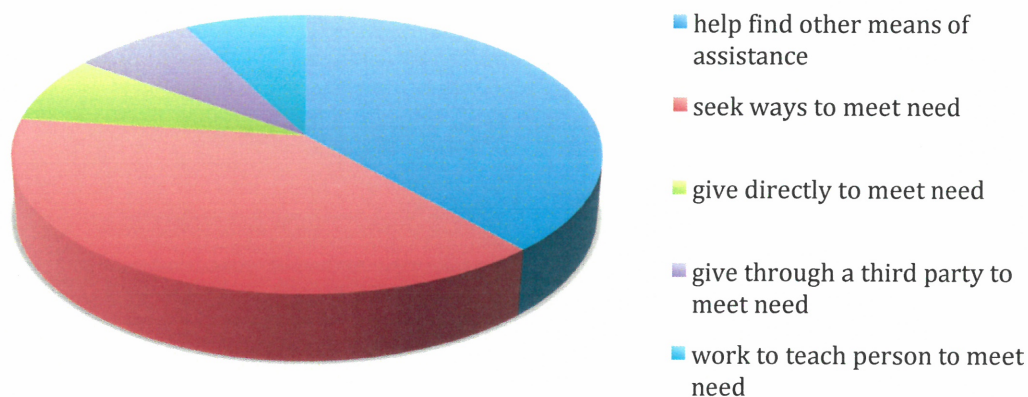


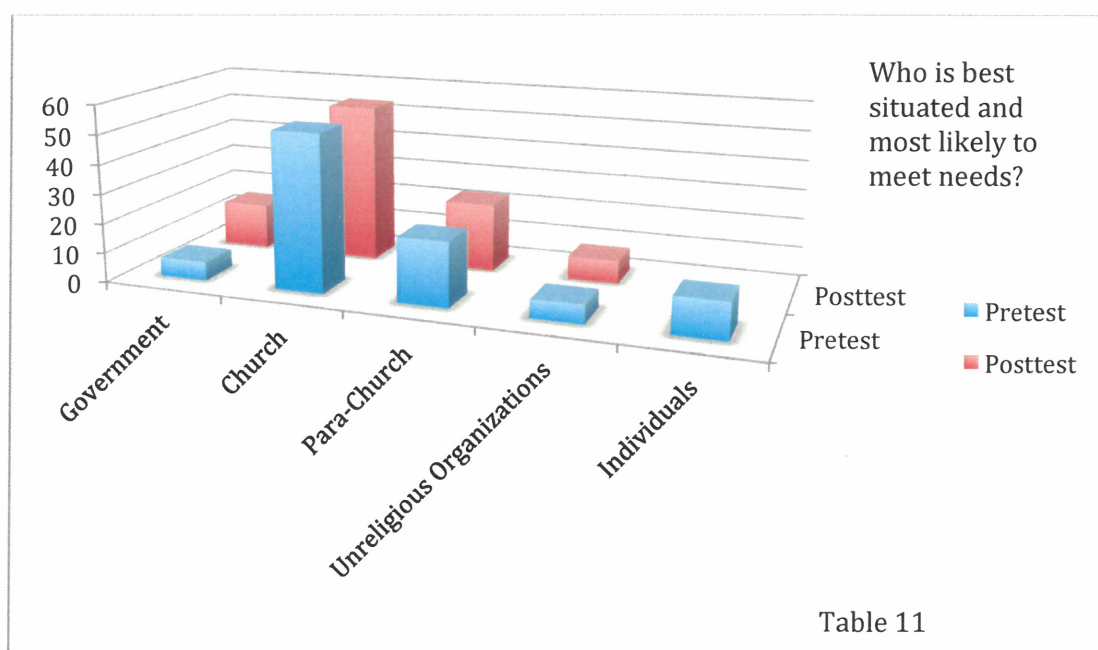
Table 10

Notice, first and foremost, what is absent from posttest results. Participants did not indicate likelihood to avoid the situation or walk though life blind to the needs of others. In this way, the project may prove effective at reigniting the church's passion for outreach to others. Additionally, while the pretest showed large percentages of

responders seeking third parties, the third party option shrunk in the posttest by five percent, showing a greater willingness to reach out personally.

Like the background information in the pretest, comparisons between the pretest and posttest asking a very similar question about social class offered mirrored results to that of ethnicity. Again, responses showed more willingness to serve and do so directly.

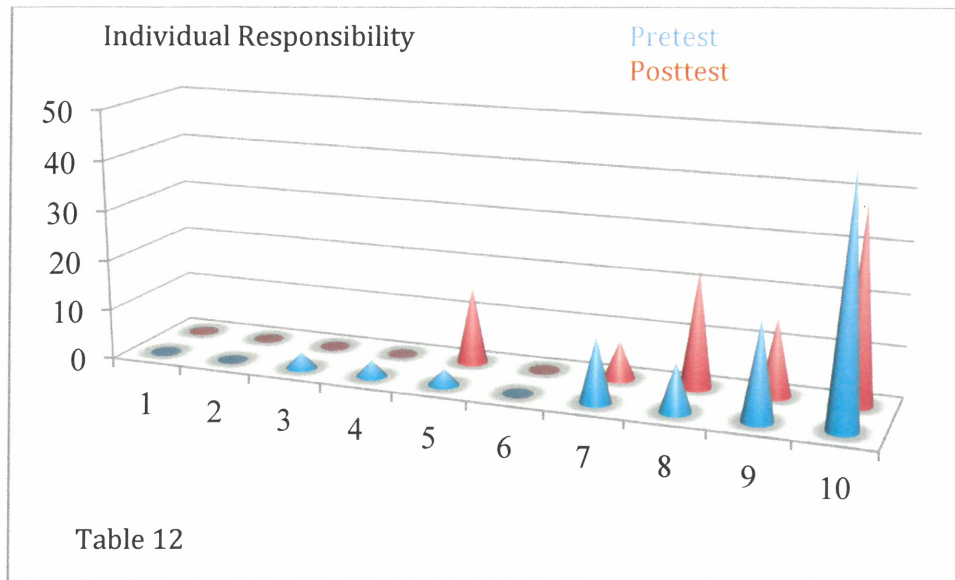
Given this exciting willingness to serve that may be linked to the project, we might take up the subject of self-efficacy. Question 17 asks, “who is best situated and most likely to meet the needs of those who suffer in our world?” Participants are asked to circle one option. Table eleven shows the results.



As other questions trend toward personal responsibility, one reasonably asks, “why would this project lead people to shift from individuals to the government?” The facilitator’s conclusion to that question is that it is the way the facilitator asked the question. Notice, “and most likely,” qualifies “best situated.” The question does not ask who is responsible for meeting needs or who *should* meet them. It asks who can and will.

For participants who think in terms of resources, or probable outcomes, an honest answer dictates that the government will catch needs that fall through societal cracks. What we find in our next question shaped that conclusion.

While individual responsibility seemed to take a hit in the previous chart, we also found that church and para-church organizations grew in perceived ability and responsibility. That is more in keeping with the results of question eighteen on the pretest: “is it the role of an individual Christian to work toward meeting the needs of others who suffer?” Participants answered on a scale of one to ten with one being “absolutely not” and ten being “it is mandatory.” In the pretest, participants ranged across the spectrum, while most of them (forty eight percent) saw meeting needs as mandatory. In the posttest, however, while a lower percentage (thirty eight percent) was firmly on the mandatory side of the spectrum, no one was on the side of “absolutely not.” This contrasting result to the question explored on page 56 is what leads the project facilitator to believe the way question eighteen is worded shaped its results. Given the results of question eighteen, it seems that the project’s participants did see growing value in individual responsibility to meet needs. Table twelve, below, illustrates the shift in terms of percentage of responses.



At this point, we have discussed factors that affect a person's willingness or passion for local missions but have given very little attention to what pretests and posttests show of another critical part of the project: intergenerational relationships. To establish presumptions that the general group may have of generations other than their own, participants were asked to rate efforts of three categories to reach out to the marginalized in their communities. On a ten-point scale, all responders rated:

“generations older than mine, generations younger than mine, and my generation.”

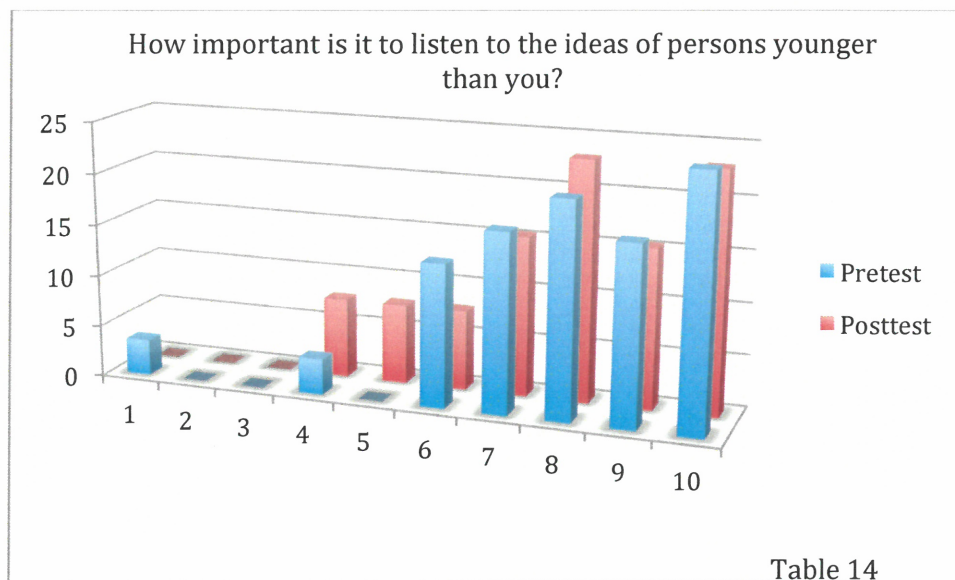
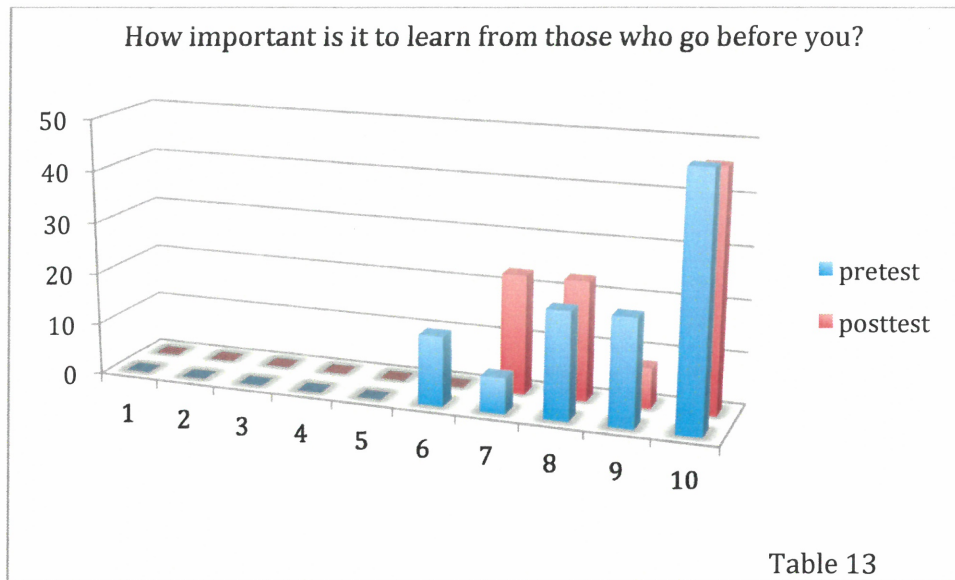
Pretest question number nineteen (eleven on the posttest), revealed something telling about the project's effect on intergenerational assumptions when compared to reactions after having studied and worked alongside other generations.

When we examine responses on either side of neutral, we see the pretest results assumed older generations would be diligent in reaching out to the marginalized at a rate of seventy five percent. The same question reveals an assumption that younger generations than one's own would do so at a rate of fifty eight percent. After participating in the project, responses tracked older generations at a rate of sixty two percent and

younger generations at fifty percent. In both cases (older and younger), the drop in assumed diligence went into the neutral category. Along with this, the pretests showed a likelihood that whatever one defined as “my generation” was assumed to be very diligent (seventy eight percent), and after the project the responses for participants’ own generations flattened, losing ten percentage points, again toward neutrality. This shows that the project led people to openness about the capability of other generations with whom they studied and worked.

The next question (pretest number twenty one) asked members to rate their own abilities in several categories. Comparing the pretest to the posttest, self-efficacy grew significantly. Therefore, the explanation for the lowering of percentage in the previous question seems to have less to do with the project’s teaching people to think less of themselves and more to do with it forcing them to see the capabilities of those around them.

A final statistic from the pretest and posttest, according to the project facilitator, speaks to the success of the project in overcoming assumptions between generations. The comparison of the pretest and posttest questions thirty and thirty-one to twenty-two and twenty-three, respectively, indicate that success. Table thirteen illustrates results from the question asking participants about the importance of learning from generations that go before you. Table fourteen illustrates results from the question asking participants about the importance of listening to and incorporating the opinions of those who are younger than you. Both are below.



When responding to both questions, participants shifted their answers slightly toward being more open after participating in the project. When considering the project's thesis on the merits of overcoming assumptions and bridging generation gaps to improve intergenerational relationships, this speaks volumes. Openness to ideas is critical. In that regard, the project met its goals.

Review of Qualitative Data

Qualitative data may not be as easy to see and document as quantitative, but in a project testing a thesis as subjective as this, it tells an important story that greatly affects the viability of the thesis and therefore the success of the project. For this project, qualitative data came from four main sources. First, there were ample opportunities for participants to offer qualitative data in the form of comment space on weekly surveys. They were not used often, but when those completing surveys did choose to use them they did so well. Second, pretests asked questions that invited qualitative answers. Opinion-based, non-numeric answers about qualities participants see in different generations with an option to select all that apply gave participants a chance to be measured less and observed more on two of the questions. Third, participants often participated in interviews with the project facilitator. That gave them a chance to go “off script,” offering whatever insights they chose. Fourth, observations made by the facilitator throughout the project show how some things developed, which goes beyond simply the, “this is what happened” nature of the project when we see it in measurements alone. In this report, we have already seen some qualitative variables used to explain certain things as needed to make the report more understandable. Here we find information that should explain the project in a more human and more holistic way.

The students of Generation Z used the comment sections in weekly surveys more than any other group. They often pointed out that they have never thought of certain things the way they were presented in the study. That was often frequently, not by those close in age to them, but by baby boomers, three generations removed from these students. Participants also used the comment section to convey the positive feelings they

had from the volunteer experience. This is not to say that all of the experiences were good ones, but when participants chose to describe their experiences in the comment sections, they were. These are two cases, which made up most of the comment sections, that bolster the theory that the study and employment of missions changes minds, which is a critical piece of our thesis. If missions is to be the catalyst for change of opinion and gap bridging, then changed minds are certainly a critical piece of the puzzle. While most of the comments were similar to those mentioned in this paragraph, we did see earlier that one participant used the comments section to declare hatred for surveys. That is something we need to know, and a few acted similarly, stating a question did not make sense. Most of these asked the project facilitator to clear up things, which was useful for their being able to participate in full.

In addition to comment sections, the pretest offered chances to make opinion-based, non-quantifiable choices. These choices gave a baseline for assessing opinions about other generations, in a project that sought to measure missions' impact on overcoming them. Most, when answering the questions about generations younger than their own (pretest number twenty-seven), saw them as people who "will not listen" and claimed they "do not value my opinion." One participant took things beyond the scope of the test itself and added that they "think they know everything," not only to this test but to several comment sections where given the opportunity (this person made my wife laugh while helping tabulate results in an anonymous way). As weeks progressed, though, these answers stopped showing up in various survey margins. This shows that, either the participant started seeing those generations differently, or realized the project facilitator was younger than the participant and gave up, assuming the project facilitator

would not listen. Hopefully it was the former. A similar question asked a different way sought assumptions that participants held regarding generations older than them. Most declared they were set in their ways but willing to listen to new ideas. This question confused some, as for many the question became, “what do you mean generations older than mine? They’re all dead!” That was a helpful remark, and the project facilitator should have phrased the question differently. The solution was to announce to the whole group that we can remember those who went before us, and the perceptions we held of them, even if they are deceased. These questions painted a good example of the assumptions the project must overcome in order to bridge generation gaps. Older generations must realize that their opinions matter to younger people who will listen to them when working together for a common goal. Similarly, younger generations must realize that older generations will adjust their routine ways of doing things to entertain new ideas when a worthy common goal of serving the Kingdom of God is at stake.

In interviews, the project facilitator learned that the study of missions itself was a positive experience for the vast majority of those who attended. Often, the project facilitator wondered if time spent in the Bible study was boring, because it was not the normal routine for a Wednesday night study at CFBC. Repeatedly, though, participants explained how much they enjoyed the subject, and how important they thought it was, often adding, “the whole church needs to hear this, I wish you could do it on Sunday mornings.” Also, a participant asked for a copy of the pretest a few weeks into the study, which puzzled the project facilitator who knew the participant completed one earlier. In a discussion that followed, the participant declared intent to share the pretest with a Sunday school class because most of the things covered on the test are “things we never think

about, but we should.” This desire to share shows an interest in overcoming obstacles that separate us and uniting for the purpose of doing the work of the church. In an interview of the participant that followed the conversation, the participant revealed feelings that missions are important and the church is falling down on its job. The participant further stated the need for CFBC to “get together” across generational lines so that the church would have a future. Finally, while speaking to millennials about how to participate, the facilitator realized the project may have stumbled on an answer to the question “why do millennials talk about doing good, but do not do it?” The potential answer came when millennials in a service project group indicated that, like the question above implies, they wanted to help but between school and work did not have time to fit their service days in their busy schedules. The desire was there, and evident by their self-initiated search for ways to be helpful toward the project without being able to attend. Perhaps the answer to the question is the busy nature of their stations in life. This was also made clear when millennials got sick or had family issues that do not affect the generations older or younger than them as often (because older generations typically have older children, and younger generations are more likely to have none). In most of these cases, the millennials sought ways to be involved and support the work of their service projects. Most of the time they did this on their own. Almost all of them had other responsibilities they could not avoid at some point during the project. The solution, if it matters to the reader, was to allow them important roles that were not tied to a certain time. They bought supplies, or worked at times their schedules would allow.

Observations, in addition to the aforementioned friendship that developed in down time during the Bible study portion of the project, include gratitude on the part of

senior generations to be heard. They were heard not only by the project facilitator, but also by other participants of differing generations. Several also gained a new understanding of who the church's student ministry is (because they rarely attend on Sunday mornings). One of the standout observations was a report from a service project that went well but had a tense moment. When one participant felt idle, the participant just left the work site. Other members of the group were confused and did not notice until there was a job to be done and they asked for that participant. This shows that to some, idleness is wasted time and useless. It might make participants feel like their roles are unimportant. That is something the project facilitator feels should be addressed when the study is applied to other settings. Having a plan is one thing, but attention must be paid to the importance of every role because some might interpret their roles as small, even though they are not, if the importance of all roles is not emphasized often.

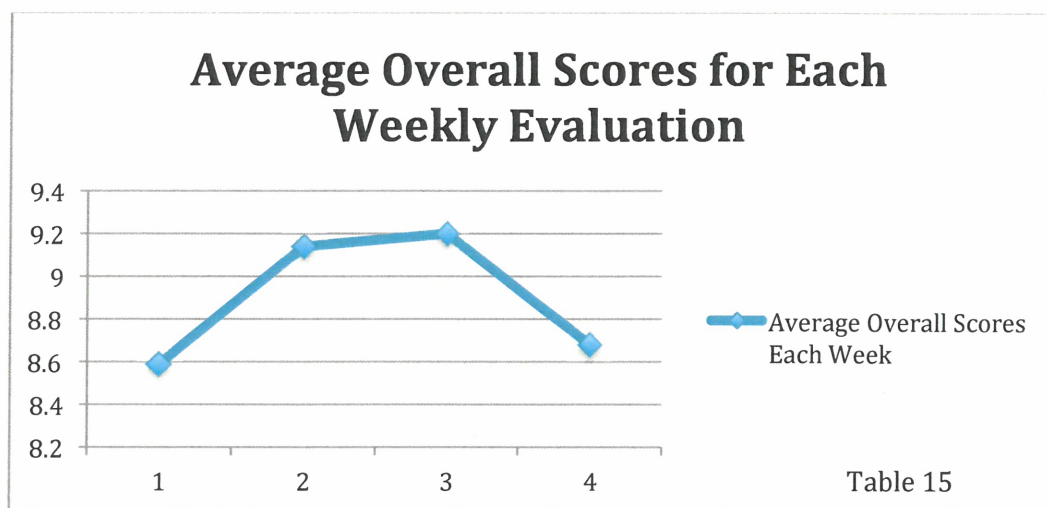
Participant Evaluations of Facilitator: Introduction

Participants had opportunities to evaluate the project from beginning to end. On each weekly survey in the course of the Bible study, participants received their weekly surveys (discussed above), the back of which contained an evaluation sheet whereupon they could evaluate the project facilitator. The final question of both the pretests and the posttests is a question that asks participants to evaluate the project facilitator on nine categories with answers ranging between one and ten. The only part of the project that did not ask for evaluation of the project facilitator was the service project survey. The evaluation was missing from the back of the surveys for those events because other than visiting the site to make sure participants were present to do the job that needed to be done regardless of the state of this project, the facilitator left the projects to them to avoid

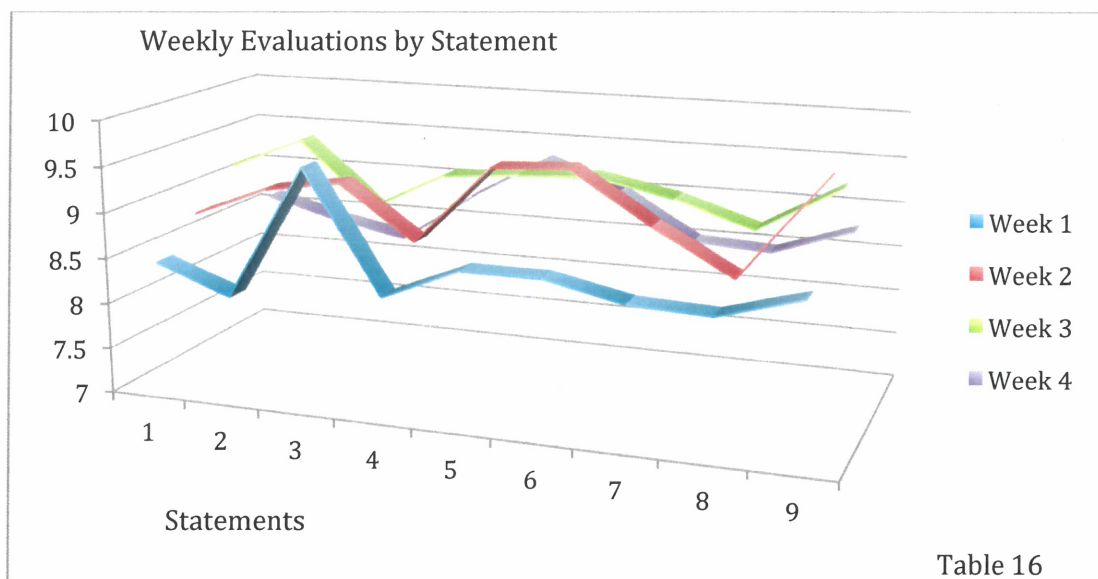
influence on the project's results. Below, we will analyze the participant evaluations in the order listed here. First, we will discuss weekly Bible study facilitator evaluations. Then, we will explore the pretest and posttest evaluations. Finally, we will summarize this information for an overall review of the project facilitator's performance.

Weekly Study Facilitator Evaluations

Project facilitator evaluations from the Bible study appear below as an average score on a one to ten scale with one showing disagreement to each statement given and ten showing agreement. Averages were taken for each statement and on each week of the Bible study. The overall average for all statements over the entire course of the Bible study was 8.9 out of 10 (see table 15 below).



To find out what participants evaluated during the week, a review of the statements to which participants responded is helpful. They will be listed below the following image. These statements correspond to the graph below (table 16).



1. This evening's activities were well explained, in ways that made it easy for me to keep track of what was going on throughout the event:
2. The facilitator kept my attention and engaged me throughout the event:
3. The facilitator answered any questions I had in a respectful manner:
4. The facilitator took my needs into consideration:
5. The facilitator displayed thorough understanding of the subject matter:
6. The facilitator displayed passion for the subject matter and the process of discussing it with me/the group:
7. The facilitator used time wisely:
8. Materials were easy to use, or were explained in a way that made them so:
9. Building and space use was appropriate for this evening's activities:

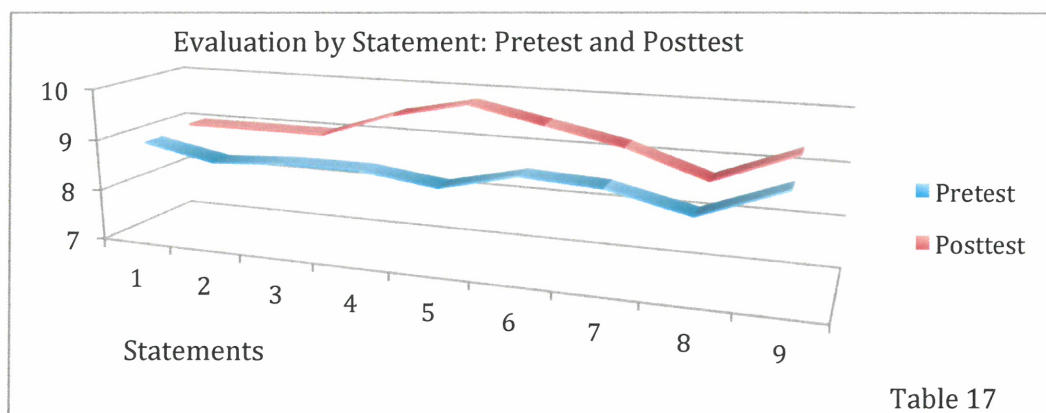
While most scores showed satisfaction with the facilitator, scores that trended lower corresponded to statements four and eight. Concerning statement four, several participants mentioned trouble hearing, even with the use of audio enhancement. These participants often mentioned the problem after the fact, but in the future, the

facilitator should make efforts to discover and address this issue before the study begins. Statement eight evaluated materials, which, on most weeks consisted of the learner guides (Appendix A), and surveys (Appendix k). Some mentioned trouble understanding a few of the survey questions.

Given the average scores ranging between eight and ten, the facilitator most likely did not negatively affect the study. That said, the facilitator should have used more proofreaders of differing age ranges prior to the study to assure that questions made sense to members of all generations.

Pretest/Posttest Participant Evaluations

Participants of the study had a chance to evaluate the facilitator on the last questions of both the pretest and posttest. In each case, they responded to nine statements. As seen with weekly evaluations above, a graph of average responses (Table 17) and a list of statements are below.



On a scale of 1-10, with ten being very well and one being very poorly, how do you rate the project facilitator's ability to do the following?

1. Communicate effectively
2. To explain things well and in a timely manner

3. To make appropriate use of resources
4. To make efficient use of your time
5. To prepare study materials that matter to you
6. To create well organized mediums to present study information
7. To present study materials
8. To prepare you for group discussions
9. To present the purpose of this study

The facilitator's score from the pretest was an 8.747, when taken as an overall average. The posttest, assessed in the same way, rendered a rating of 9.2. When combined the pretest and posttest rated the facilitator at 8.9735. While the pretests' and posttests' evaluations of the facilitator led to very similar results, the greatest difference was in the response to statement number five. The lower result in the pretest, compared to the higher result in the posttest (which differ from one another by 1.26), could be based on newness to a process in the pretest compared to familiarity in the posttest. The explanation may also be the attrition factor as some who did not return posttests might have offered lower ratings on evaluations. Average ratings were fairly consistent throughout the project, however, as we see weekly evaluations (8.9), evaluations from pretests and posttests (8.9735), when combined gave a total project evaluation of 8.93675 out of a possible ten.

Facilitator Evaluation Conclusion

The facilitator's evaluation by participants shows an overall satisfactory experience. While the facilitator should have put more effort into accounting for possible needs, most scores, even given by those who indicated need in some areas,

were in a satisfactory range. The facilitator also should have put more thought into the phrasing of some of the questions participants answered to avoid confusion. One other area where more attention should have been given was planning. While dependence on the Community Kitchen's schedule made it mostly unavoidable, results may have been better if the facilitator could have arranged the project in a way that allowed all groups to finish the Bible study section of the project before beginning service projects.

CHAPTER SIX: CONCLUSION

Earlier, we talked at length about the Biblical and theological importance of passing the proverbial torch across generational lines, about missions, and about how these two things together are critical for the church's survival, as well as for Christians who wish to serve God well. Perhaps the most important thing the project accomplished was making that point in a way that made a difference at CFBC. The question that matters here, though, is what about the thesis?

In *Applying Family Systems Theory to Mediation: a Practitioner's Guide*, Wayne E. Regina says of mediations, "Parties either reluctantly attend mediation voluntarily, often without much hope of a positive outcome, or they are ordered by the courts to attempt mediation before they can present their cases before a judge. In either scenario, disputants are often unenthusiastic and suspicious attendees."⁵² Often, we treat intergenerational relationships in a similar manner to which those in Regina's example treat mediation. We head into them with assumptions, we are unchanging, and the relationship serves its purpose with no benefit for anyone involved. Pretests in this project, when compared to the posttests, revealed that those who participated were likely to change. This shows flexibility, instead of the unyielding nature described by the example of mediation above. This openness to change is at the heart of the project's thesis. Data generated (quantifiably and qualitatively) in the project reveals that the study of and engagement in missions, together, for the greater purpose of serving the local church's community does make progress toward bridging generation gaps.

⁵² Wayne F. Regina, *Applying Family Systems Theory to Mediation: a Practitioner's guide*, (Lynham, MD: University Press of America, 2011), 25.

The thesis, then, that local missions serve as a catalyst for bridging intergenerational gaps, is a valid one. In testing the thesis, though, more revelations increased the successfulness of the project. By observing the generations involved in the project, we found that younger generations who speak of missions more than engaging in them, have time demands that participants with more fixed schedules do not. When we work with those schedule demands, we find them to be as eager to help as others. The project also revealed that to reach intergenerational groups in a more complete way, we must speak to both groups' learning needs. In this project, younger generations responded better to hands-on experience, where older generations responded better to the study in many cases. Assessing the makeup of a test group is, therefore, a critical preliminary step if one seeks to make a difference across generational lines. Most importantly, though, the project's Bible study offered participants new ways to see the importance of local missions, showing that, if one wants vitality and relevancy in the church, then local missions are not expendable. In fact, going a step forward, it rejuvenated interest in service to our community among those who participated, as seen by their return trips to the scene of their service projects, or requests to set up more teams where they can serve again.

Given the positive changes concerning the goals of the project, the facilitator believes that, in spite of the facilitator's own shortcomings, it has been a successful project. The success of the project comes not only in the fact that it tested the thesis and found it promising, but also in the fact that it accomplished something for the church and community.



Investigating Missions to Enhance
Our Churches, Our Community,
Ourselves and Our Roles as
God's Agents on this Earth

Overview

- Why Missions? (Session 1) Missions are a critical function of the church. In this session we explore what motivates us to engage in them, for good or bad. - Page 2
- Can We Really Make a Difference? (Session 2) Many are intimidated or simply do not bother to engage in missions because we feel that we can make no big difference in a world filled with problems. In this session we challenge that notion by examining stories from the Bible that display what God can do with what most of us would call “little.” - Page 5
- Missions: The Life of the Church (Session 3) A church is only as alive as it is active and relevant to its community. In this session we examine the role of missions as the thing which quickens the church’s soul. - Page 7
- Faith (Session 4) Faith that is not put into practice is, many argue, no faith at all. Missions function as a means to exercise our faith in the world around us, and in this session we examine how missions make faith meaningful to all of us. - Page 9

If you need to reach Court Greene for any reason concerning this study, you may do so via: Phone: 828-734-4228 Email:

courtgreene1@gmail.com

Why Missions?

Session 1 Motives

What do these popular motives for doing good have in common with one another?

- It makes you happier
- It gives you life experience
- It brings people together
- It gives you control of how good is done

Biblical Reasons to work to help others are outwardly focused:

- Need (Matthew 26:11)
- Gratitude (Romans 8:1-12)
- Make the world a better place (Matthew 5:14-16)
- Be a Disciple (Matthew 28:19-20)

How does the realization that working to make the world a better place is not about us, but about God (which makes it missions, and not just goodness), change our thinking?



People all over the world are in search of a purpose, and that's always been the case. In what ways might serving others on God's behalf give us the purpose that humanity craves?

Luke 10:30-37 What reasons, from our list of reasons from the Bible, do you see at work in the Samaritan's actions? How do you see them in the story? (For extra fun, in what ways do others in the story use the unbiblical reasons to avoid helping?)

Surveys

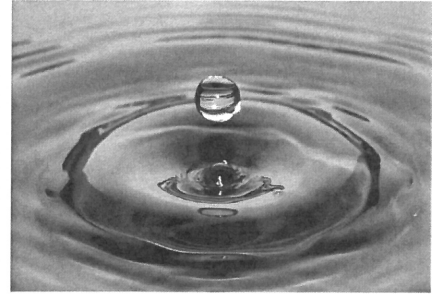
We are about to begin group time. We will work together to plan and execute our mission projects so that we can begin to experience part of the process while we are engaged in this study of work for the Kingdom of God. First, though, Please fill out the surveys that each of you have been given.

You will be given a survey each evening of this study. Please be honest. You are NOT being tested. Your honesty is important because what is being tested is my theory, which I will reveal to you at the conclusion of our time together. Please do NOT put your name on the survey. I will not try to figure out who you are. I do not know how to identify you by your handwriting or anything else, so please be as honest as you can.

When you complete the surveys, please place them in the designated location. If you cannot remember where that is, please ask. After completing the survey, please proceed to meet with your group and plan your service project.

Can We Really Make a Difference?

Session 2



What is “self efficacy?”

What kinds of things can God do with just a little effort?

What must our first step be if we want God to do big things with our lives?

Unlikely world changers:

Abraham-

Moses-

David-

Jesus-

What was the element that Jesus added to make his story of unlikely heroes (by earthly standards) stand out above the rest?

Mark 6:33-44

However you explain this story, God works in the lives of people to make a lot with a little, because people were willing to take a risk.

In what ways were things “small” in this story?

In what ways were people willing in this story?

What you do for those around you goes a long way when you are _____ .

When we serve God we find that _____
_____ .

Please complete tonight’s surveys and then meet with your groups.

6

Local Missions Are the Life and Relevancy of the Church

Session 3



What is a/the church?

Traits of dead churches:

- Often have very nice buildings
- Tend to be isolated inside of those buildings
- Rarely interact with the communities which means...
- Their communities do not know them well

The church only matters in its own community if:

1 Corinthians 9:19-23

Where does the church find its meaning?

According to Paul, what must we do be alive in our communities?

Matthew 9:35-10:11

How did Jesus expect people to know about the movement he started?

Jesus sent his people to...

How might we imitate Jesus in response to Matthew 9:35-10:11?

Please complete tonight's surveys and then meet with your groups.

8

Faith

Session 4



What does faith do **to** you?

What does faith do **for** you?

For faith to be alive it must be:

Matthew 7:15-20

In what ways does using our faith benefit us as well as those around us?

If seeing is believing, what are we offering for others to believe?

James 2:14-26

What perfects faith?

What yields the benefits of faith?

What do those who tend to pick up and then lay aside their faith tend to have in common?

How do people often become disillusioned with religion, Christianity, God, or faith in general?

What makes our faith matter to us, and how does that work?

Please complete tonight's surveys and then meet with your groups.

10

Thank You

I greatly appreciate your participation in this Bible study. I hope that you learned something and that you were challenged to experience God and your personal faith in God in new ways, or with renewed vigor.

I believe that your participation in these studies as well as completion of surveys and involvement in local missions is important to our churches and community. While this project is important to me, as an individual, in pursuit of higher education, my goal is to strengthen the church that we love so dearly. May our work together be a step in that direction.

Thank you once again.

APPENDIX B

Week 1 Outline

Day 1

But why?

- Why do we do it?

Before we can get into a deep discussion about local missions, we must first examine what motivates us in the first place? People give many reasons why one should work for the good of the world. Some of them are Biblical, some of them are religious but not necessarily Biblical, some of them are quite secular, but most of us have reasons. Here are some of the more common motivators. (talk about each)

It makes you happier

It gives you experience

It brings people together

It gives you control of how good is done (flexibility, if you don't like it you can change, etc...)

Making a difference says a lot about you as a citizen

ALL of these are good things... but MOST of them are about one person... YOU.

There's nothing wrong with doing good things and hoping to get something out of those things, but if it's about you, then you might be limiting yourself. You can get personal gratification from many sources, and most are easier than volunteering somewhere. If it's the choice between two things that are good for you, that's always positive, but usually the easier choice wins out and that's rarely community service. Perhaps that's why most people think volunteerism is important, but most people don't actually do it. Let's look at some Biblical motivations, shall we?

- Reasons from the Bible to work to help others:

Need (matthew 26:11)

Gratitude (Romans 8:4 but really 1-12)

To make the world a better place (Matthew 5:14-16)

Be a disciple (explain what a disciple is and why we want to do it and then Matthew 28:19-20)

- These are just SOME of the reasons we engage the world around us in service. We may do it for ourselves, or, we may do it for our savior. If we do it for the savior, look back at the reasons and you'll notice that none of them are about US. That's a big difference. When it's about you, it's your choice so it's easy to do nothing... but when it's about our God, or our role in the world our God made, our our gratefulness for being able to call yourselves the rescued children of God, there's a greater purpose involved. It's harder to ignore a greater purpose, and it's much more beneficial to us AND the world around us in the long run.
- We're about to start talking about how WE can engage the world for good. First, though, I want us to think about our own reasons for why we do or don't serve others around us already. To do that, we're going to start looking at an example of someone doing so, and finding the reasons. In Luke 10:30-37, Jesus tells the story of the good Samaritan. I'll put it on the screen or you can use your own Bibles, but I want you to

mine this story. See if you can find the reasons, Biblical specifically but not limited to that, which our Samaritan hero uses to motivate himself as he engages a man in need.

- Assign groups then give them this very brief run down of what to do in group time: what to expect at the Community Kitchen

Contact info for me and the community kitchen

Childcare will be provided when your group meets at the kitchen, but you'll need to let me know if you need it.

THEIR TIME

- MAKE SURE that they fill out, tear out, and hand in surveys.

APPENDIX C

Week 1 Presentation



Day 1

But Why?

Common Reasons

- Makes you happier
- Gives you experience
- Brings people together
- Gives you control over how good is done in the world
- Making a difference makes you good

Biblical Reasons

- Need (Matthew 26:11)
- Gratitude (Romans 8:4)
- To make the world a better place (Matthew 5:14-16)
- Be a Disciple (Matthew 28:19-20)

Sometimes we just need a greater purpose

The Good Samaritan

Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' 36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" 37 He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Group Time Topics

- What to expect at the Community Kitchen
- What types of Jobs would you want to do based on what you learned last week?
- Who is the contact person for the group?
- Court Greene 828-734-4228
courtgreene1@gmail.com
- PLEASE complete surveys and turn them in when you leave

APPENDIX D

Week 2 Outline

Day 2

Can We Really Make a Difference?

- 1) Talk about self efficacy and the thought that, we really don't make that big of a difference.
 - a) What it is (talk about it)
 - b) The risk that it stops us from even trying
 - c) We don't want to be drops in a bucket, so if we don't make a huge splash we don't engage at all
 - d) This is flawed thinking
- 2) What God can do with a little
 - a) Is it crazy to think that a God who can create the universe with nothing, can make a big difference with whatever effort we provide?
 - b) Willingness to serve God, and our fellow human being is the first step.
- 3) Unlikely world changers
 - a) Abraham
 - i) old
 - ii) one voice
 - iii) never really did a single thing of consequence
 - iv) kept his head down
 - v) birthed a nation and religious belief
 - b) Moses
 - i) Knew almost nothing of his people or their God
 - ii) Murdered someone and lived his life in hiding
 - iii) Had a crippling stutter
 - iv) Led his people out of bondage
 - c) David
 - i) Considered lowest among his brothers
 - ii) Hunted by his own people's government
 - iii) Committed adultery, rape and murder
 - iv) United and built a kingdom in the name of God
 - d) Jesus
 - i) TECHNICALLY illegitimate
 - ii) Homeless shortly after birth
 - iii) Raised in exile for early childhood
 - iv) Changed the entire world by living a life that showed the power of God's love in action and made possible salvation
- 4) The point of ALL THESE stories, except the last one, is that NONE OF THEM should've been able to make a difference... and yet, all of them did. THE ENTIRE POINT is that when God works through people who are willing, GREAT THINGS HAPPEN through them... things they could never do on their own. But that LAST

story, the thing that makes it stand out, is that Jesus adds the element of Love. So God uses people who shouldn't make a huge difference to change the world, and Jesus shows us how to do it in love. So, what can God do with a little?

- 5) Jesus feeds 5000 Mark 6:33-44
 - a) You can call it a miracle or you can demythologize it, and it works
 - b) When you take a little, be it a small mind (37, it's too expensive for us), or a small amount (38, five loaves and two fish), but you're willing (they gave the food, the agreed to the plan to organize themselves), God makes the difference.
 - c) What you do for those around you goes a long way when you're doing it for God.
 - i) What we do TOGETHER because we're doing it in the name of God, goes a long way
 - ii) What we find when we serve God, is that the blessings keep coming.
- 6) Surveys and group planning time

APPENDIX E

Week 2 Presentation



Day 2

Can We Really Make a Difference?

Self Efficacy

- One's belief in one's ability to succeed at a specific thing
- Stops us from even bothering
- No one wants to be a drop in a bucket

What can
God do with
a little?

Quite a bit!



Unlikely World Changers

- Abraham
- Moses
- David
- Jesus

Mark 6:33-44

But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. 34 When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

35 By this time it was late in the day, so his disciples came to him. "This is a remote place," they said, "and it's already very late. 36 Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat." 37 But he answered, "You give them something to eat." They said to him, "That would take more than half a year's wages! Are we to go and spend that much on bread and give it to them to eat?" 38 "How many loaves do you have?" he asked. "Go and see." When they found out, they said, "Five—and two fish." 39 Then Jesus directed them to have all the people sit down in groups on the green grass. 40 So they sat down in groups of hundreds and fifties. 41 Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. 42 They all ate and were satisfied, 43 and the disciples picked up twelve basketfuls of broken pieces of bread and fish. 44 The number of the men who had eaten was five thousand.

Findings

- Small things (vv. 37, 38)
- Willingness
- God makes the difference
- What we do together in the name of God goes a long way
- When serving God the blessings flow

Surveys and Group Time

APPENDIX F

Week 3 Outline

Day 3

Local missions are the life and relevancy of the church

- 1) What is a church?
 - a) Building (no one in here will really think that)
 - b) People (true, but you can find a group of people anywhere)
 - c) People coming together in the name of God to worship and serve God, because church is to be the body of Christ on earth. That means we are to do, together, what he did when he was physically here on earth.
 - d) The building provides a house, the people are the church's soul, but serving together in the name of God is what give the church LIFE.
- 2) Churches that are dead have a few common characteristics
 - a) They usually have nice buildings
 - b) They usually are isolated inside those buildings
 - c) They do not interact with their communities and their communities do not know them
- 3) Our church only matters in the community wherein we reside if we reach out to serve THAT community, not ourselves while the community looks on as strangers
 - a) 1 Corinthians 9:19-23
 - b) The church finds its meaning in what we do out THERE, not in HERE
 - c) So we need to belong to the community around us, we need to speak their language, share their sorrows and celebrate their victories as ours. We aren't called to be above them, we are called to be WITH them, if we want to be alive. That's OUR side of the relationship, but they have one too.
- 4) The community around us does not know who WE are.
 - a) The only way we can show the people around us who the church REALLY IS, is by going to them to show them.
 - b) We must introduce ourselves to them by caring for them... if we don't, then we are whatever they think we are, and we always will be.
- 5) Scripture lesson: Matthew 9:35-10:11
 - a) Jesus didn't put out a call for people to see him... no... he sent his people to them.
 - b) Jesus didn't equip those he sent with everything they'd need to be self sufficient... instead, he sent them to exist with the people to whom they reached. To be one with them, so that the people could see who the church really is.
 - c) We are called to imitate Jesus.
- 6) Surveys and group time

APPENDIX G

Week 3 Presentation

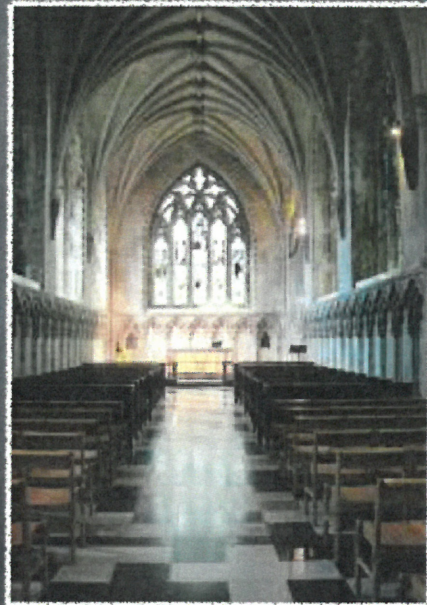


Day 3

Local Missions are the Life and Relevancy of the Church

What is a Church?

- Building?
- People?
- Body of Christ?



Common Characteristics of Dead Churches

- Nice buildings
- Isolated inside those buildings
- Do not interact with their communities
- Their communities do not know them

1 Cor 9:19-23

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. 20 To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. 21 To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. 22 To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. 23 I do it all for the sake of the gospel, so that I may share in its blessings.

Getting To Know You

- The community must be willing to accept the church
- We must show them in person who the church is
- Without caring for them, we simply become to them what they assume about us

Matthew 9:35-10:11

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. 36 When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful, but the laborers are few; 38 therefore ask the Lord of the harvest to send out laborers into his harvest." 10 Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. 2 These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; 4 Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

Matthew 9:35-10:11

These twelve Jesus sent out with the following instructions:

"Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 As you go, proclaim the good news, 'The kingdom of heaven has come near.' 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. 9 Take no gold, or silver, or copper in your belts, 10 no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave.

APPENDIX H

Week 4 Outline

Day 4

Faith

I. Embodiment of faith

- a. What does faith do to you?
- b. What does faith do FOR you?
- c. For faith to become something that is ALIVE, it MUST BE PRACTICED
 - i. All the knowledge in the world about how a carburetor works couldn't help me fix my four wheeler
 - ii. Deer season is approaching, so I took it to someone who understands them AND HAS MESSED WITH THEM, and I will not be hauling stuff out of the woods singlehandedly
 - iii. faith works the same way... for it to be real, for us to be confident in it, for us to understand our faith and the God into whom we put it, we MUST USE IT!

II. Matthew 7:15-20

- a. Not only do we need to USE our faith to understand it, but only when it SHOWS UP in our lives can others see it.
- b. Not only does it need to be used for others to see it, but don't we want GOD to be able to see how faithful we are?
- c. "YOU'RE a PASTOR?" - if I'm not acting like one, how will anyone know?
- d. Faith is something that is SHOWN... it's not something that's just understood, or memorized.... that's good and bad. We say something about our faith with our actions, but what we may be saying is that we have none. What we may be saying is that if we're people of faith, others should probably stay away from the things in which we put our faith, because it didn't make a difference for us and it won't them either. But our actions, when we act in love, and when we help others, show that we have faith in the one who helped us, so we help others.

III. When faith is put to use, like muscles, it develops and remembers.

- a. James 2:14-26
- b. Faith, when exercised, is perfected
- c. Missions are what perfects our faith, because that's how we put it to use, exercise it, and show others that our faith is well placed in God
- d. Faith isn't something we do as a buy and hold investment... if we want any benefits from it, whatsoever, it MUST BE PUT TO WORK
- e. How many of you know people who walk an aisle, consider themselves saved, then go right back to what they did before and sort of forget that God exists?
 - i. Most of us know those people, and yes, they're all different and have different lives, but MOST of them have something in common.

- ii. Either because they didn't know how, or they didn't have a place to do so, or time just got away from them or something, they didn't put their faith to work.
 - iii. It wasn't exercised so it atrophied.
 - iv. It wasn't EXPERIENCED, so it was hard to understand
 - v. It became irrelevant.
 - vi. They became disillusioned with it because it wasn't doing anything in their lives.
 - vii. It's easy to walk away from THAT kind of faith
 - f. When we practice our faith, though, it matters to us. It matters to us so much that it becomes a part of who we are. We don't have to pretend we are good people, because we do unto others so much that we actually ARE better people.
 - g. They know us by our fruits... our faith is alive.
- IV. Surveys and group time

APPENDIX I

Week 4 Presentation



Day 4

Faith

Faith

- What does it do TO you?
- What does it do FOR you?
 - For faith to be of use, it must be practiced
 - For faith to be REAL it must be used

Matthew 7:15-20

"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them.

Faith and "Fruit"

- Using faith makes it **VISIBLE**
- Shows God your true faith
- "you're a preacher"
- Faith is **SHOWN**, not just understood

James 2:14-26

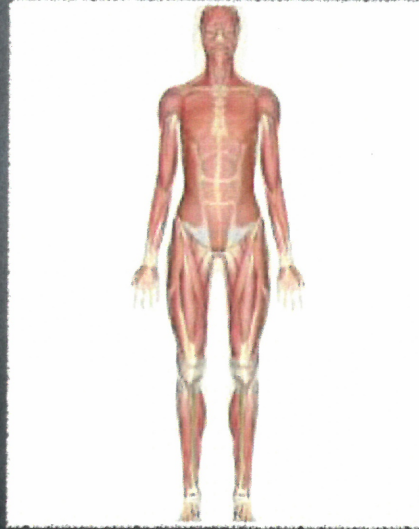
What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? ¹⁵ If a brother or sister is naked and lacks daily food, ¹⁶ and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? ¹⁷ So faith by itself, if it has no works, is dead.

James 2:14-26

But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. ¹⁹ You believe that God is one; you do well. Even the demons believe—and shudder. ²⁰ Do you want to be shown, you senseless person, that faith apart from works is barren? ²¹ Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? ²² You see that faith was active along with his works, and faith was brought to completion by the works. ²³ Thus the scripture was fulfilled that says, "Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. ²⁴ You see that a person is justified by works and not by faith alone. ²⁵ Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? ²⁶ For just as the body without the spirit is dead, so faith without works is also dead.

Faith Perfected

- Like muscles, faith must be exercised
- Exercise is use/ practice that brings desired results
- Individuals are much like the churches we talked about last week



Faith and Character

- Faith becomes a part of us when in use
- We don't have to fake it once it's part of who we are, so it's genuine
- When people know our faith by what it produces in our lives, our faith is truly alive

APPENDIX J

Policies and Procedure for Serving Dinner

Preparation

1. The team leader needs to come to the kitchen **3 days** prior to cooking and pull their meat from the freezer and any sides you are planning on having. Meat is to be labeled with your name and put in the 3 door fridge to thaw unless you plan on taking it home to prepare. Please plan on cooking for 60. **Meat cannot be pulled and left on the counters to thaw. It is against inspection codes.**
2. The kitchen does not provide paper plates, plastic ware or to go containers. If there are teams who want to use disposable, they must provide. If these items are donated and are here, each team is more than welcome to use them
3. Cut dishwasher on 30 minutes prior to serving.
4. Cut warmer on early if needed.
5. Make sure drinks are prepared for serving
6. **Please** check the fridge before opening new condiments. Let's use up old first to prevent wastefulness and having so many opened at once.
7. Teams are encouraged and welcomed to make fresh desserts but if not please pull your bread and desserts from the racks in the dining room before 4 pm.

Serving

1. Patrons are allowed to come in at 4:30. They can come in and use the restroom and grab a chair to sit in while they wait. It is up to each team if you want to serve water while they wait outside.
2. Patrons are allowed to shop for produce, bakery and bread at 4:30. No earlier.
3. Drinks are served at 4:30 when patrons are all seated after shopping and before devotions.
4. A devotional and prayer should be done at about 4:50. This is the teams responsibility to plan. **CAUTION: WE CANNOT FORCE OR REQUIRE ANY PATRON TO STAY OR TAKE PART IN THE DEVOTIONAL BUT IF THEY CHOOSE TO STAY, THEY ARE EXPECTED TO BE RESPECTFUL. REGARDLESS OF THEIR BELIEF, ALL WILL BE SERVED.**
5. Serving should start at 5:00 and end at 6:00. We prefer the teams to serve the patrons at the table. This is much more orderly. Please keep in mind that not all of our patrons can stand in line. If you are not able to serve at the table, the staff will be more than willing to help in this area.
6. Second plates will not be given until 5:30 if there is enough food available. Remember, there might still be people coming in until 6. Togo plates are not available until 5:45. Again this is depending on if there is enough food available. It is up to each team to decide this. We do not provide togo containers. Patrons are to bring their own. Togo containers do not come across serving counter. Food is to be put on a clean plate and handed to them for them to put in their own container. (sanitary reasons)
7. Please keep accurate plate counts on 1st, 2nd and to go.

Cleanup

1. As Patrons get finished eating, start taking plates, silverware and glasses to dish area. Scrap and spray dishes off before putting them in the dishwasher.
2. A cleaning check list is on the back of the Daily record sheet. Please check this off as it gets cleaned.
3. Make sure you fill out the Daily record sheet.
4. Cleaning supplies, mops, and brooms are located in the dishwasher area.
5. Clean Bathrooms
6. Before leaving the building, make sure all appliances are off and all trash is removed.

APPENDIX K

Survey (Study and Service Project/Weekly Evaluation)

Study Survey

1. My views on local missions changed due to this evening's activities (on a scale of 1-10)
None 1 2 3 4 5 6 7 8 9 10 Significantly
2. In the space below, describe what thoughts or feelings led to your answer above:

3. My views on working with others changed due to this evening's activities (on a scale of 1-10)
None 1 2 3 4 5 6 7 8 9 10 Significantly
4. In the space below, describe what thoughts or feelings led to your answer above:

5. My views on generations different from mine changed due to this evening's activities (on a scale of 1-10)
None 1 2 3 4 5 6 7 8 9 10 Significantly
6. In the space below, describe what thoughts or feelings led to your answer above:

7. My views on the importance of local ministry to the church changed due to this evening's activities (on a scale of 1-10)
None 1 2 3 4 5 6 7 8 9 10 Significantly
8. In the space below, describe what thoughts or feelings led to your answer above:

9. Indicate your age range by circling one of the following: 12-19, 20-39, 40-59, 60-79, 80+

Facilitator Survey

Circle one for each question on a scale of 1-10, or circle Not Applicable

1. This evening's activities were well explained, in ways that made it easy for me to keep track of what was going on throughout the event:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
2. The facilitator kept my attention and engaged me throughout the event:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
3. The facilitator answered any questions I had in a respectful manner:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
4. The facilitator took my needs into consideration:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
5. The facilitator displayed thorough understanding of the subject matter:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
6. The facilitator displayed passion for the subject matter and the process of discussing it with me/the group:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
7. The facilitator used time wisely:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
8. Materials were easy to use, or were explained in a way that made them so:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
9. Building and space use was appropriate for this evening's activities:
Disagree 1 2 3 4 5 6 7 8 9 10 Agree or Not Applicable
10. Use space below to explain any answers you choose to describe in more detail

APPENDIX L

Pretests

1. Circle the choice that best describes you, I was born in: 1925-45, 1946-64, 1965-79, 1980-95, 1995-2005, after 2005
2. I am a member of a church yes/no
3. I am a member of CFBC yes/no
4. I feel comfortable working to meet the needs of others True/False
5. I have worked to meet the needs of others voluntarily at least once in the last
(circle one of the following choices which best describes your most recent
volunteer work): week, month, three months, six months, year, two years, five
years
6. In the last year I have voluntarily worked to meet the needs of others on
_____ different occasions (write the number that describes your voluntary
service).
7. When I have voluntarily met the needs of others, it has been (circle one option
that best describes you): in cooperation with a specific church's mission efforts, in
cooperation with a nonreligious entity's community development efforts,
independent of any third party entity (on my own), I have not volunteered to meet
the needs of others.
8. In my personal life I come into contact with different ethnicities (circle one):
Daily, a few times each week, once each week, a few times each month, monthly,
yearly, never

9. In my personal life, I am in contact with people of different societal classes
(people who make significantly more or less money than I, circle one): Daily, a
few times each week, once each week, a few times each month, monthly, yearly,
never
10. In my professional life I come into contact with persons of different ethnicities
from my own (Circle one) often, rarely, never
11. In my professional life, I come into contact with people of different societal
classes from my own (circle one): often, rarely, never
12. If applicable, when I have worked with people of different ethnicities from my
own, the experience was (circle a number on the scale):
Horrible 1 2 3 4 5 6 7 8 9 10 Wonderful
13. If Applicable, when I have worked with people of different societal classes from
my own, the experience was (circle a number on the scale):
Horrible 1 2 3 4 5 6 7 8 9 10 Wonderful
14. On a scale of 1-10 rate your comfort level concerning working to meet the needs
of others of a different ethnicity from your own (circle one)
Uncomfortable 1 2 3 4 5 6 7 8 9 10 Very Comfortable
15. When given the opportunity to voluntarily assist with the needs of someone of a
different ethnicity from my own, I would probably (circle one):
avoid the situation, not notice the need, continue on my way as if I did not notice
the need, help the person in need to find other avenues of assistance, seek ways to
meet this person's needs, give direct resources to meet a need, give indirectly

through a third party to meet the need, work with the person in need to build skills that meet his/her needs

16. When given the opportunity to voluntarily assist with the needs of someone of a different societal class than your own I would probably (circle one):
- avoid the situation, not notice the need, continue on my way as if I did not notice the need, help the person in need to find other avenues of assistance, seek ways to meet this person's needs, give direct resources to meet a need, give indirectly through a third party to meet the need, work with the person in need to build skills that meet his/her needs

17. Who is best situated and most likely to meet the needs of those who suffer in our world (circle one):

The government, the church, para-church organizations (religious but not a church), unreligious social organizations (i.e., United Way), individuals

18. Is it the role of an individual Christian to work toward meeting the needs of others who suffer (circle a number on the scale):

Absolutely Not 1 2 3 4 5 6 7 8 9 10 It is Mandatory

19. On a scale of 1-10, with ten being the most diligent and one being not very diligent at all, how do you rate the efforts of the following to reach out to the marginalized in our community today?

- a. Generations older than mine
- b. Generations younger than mine

c. My generation

20. Using the space provided here or on the back of this page, why do you feel that way?

21. On a scale of 1-10, with 10 being “very capable,” and 1 being “completely incapable,” how capable do you feel with your abilities to:

- a. Engage in ministry to the hurting in your community
- b. Plan an event to meet the needs of the hurting in your community
- c. Execute an effort to meet the needs of the hurting in your community
- d. Be heard in a church similar to CFBC when engaged in local ministry
- e. Make a difference in my community
- f. Lead in CFBC or churches like it

22. In the following space please indicate why you feel this way.

23. As a group, I view generations older than my own to be (select all that apply):
uncaring, unloving, judgmental, uninvolved in the lives of others, rigid,
lackadaisical, overinvolved, caring, loving, accepting, open to change, engaged,
trusting
24. As a group, I view generations younger than my own to be (select all that apply):
uncaring, unloving, judgmental, uninvolved in the lives of others, rigid,
lackadaisical, overinvolved, caring, loving, accepting, open to change, engaged,
trusting
25. As a group, I view my own generation to be (select all that apply): uncaring,
unloving, judgmental, uninvolved in the lives of others, rigid, lackadaisical,
overinvolved, caring, loving, accepting, open to change, engaged, trusting
26. When working with generations older than my own I often find that (select all that
apply): they will not listen, they do not value my opinion, they tend to do things
the way they have always done them, my time is wasted, they will listen, they
value my opinion, they are open to new ideas, my time is valued
27. When working with generations younger than my own I often find that (select all
that apply): they will not listen, they do not value my opinion, they tend to do
things the way they have always done them, my time is wasted, they will listen,
they value my opinion, they are open to new ideas, my time is valued

28. On a scale of 1-10, with ten being very pleasant and one being very frustrating, where do you expectations fall when entering a project with those of a generation older than your own:

Very frustrating 1 2 3 4 5 6 7 8 9 10 Very pleasant

29. On a scale of 1-10, with ten being very pleasant and one being very frustrating, where do you expectations fall when entering a project with those of a generation younger than your own:

Very Frustrating 1 2 3 4 5 6 7 8 9 10 Very Pleasant

30. Based on your experience, how valuable is learning from the actions that you see of those who have gone before you?

Not valuable at all 1 2 3 4 5 6 7 8 9 10 Extremely valuable

31. Based on your experience, how valuable is listening to those who are younger than you and being willing to change a given opinion based upon what they say?

Not valuable at all 1 2 3 4 5 6 7 8 9 10 Extremely valuable

32. When you think of the silent generation (those born between 1928-1945), what comes to mind?

33. When you think of Baby Boomers (those born between 1946-1965) what comes to mind?

34. When you think of Generation x (those born between 1966-1979) what comes to mind?

35. When you think of Millinicals (those born between 1980-2000, although that is often still debated) what comes to mind?
36. On a scale of 1-10, with ten being very well and one being very poorly, how do you rate the project facilitator's ability to do the following?
- a. Communicate effectively
 - b. To explain things well and in a timely manner
 - c. To make appropriate use of resources
 - d. To make efficient use of your time
 - e. To prepare study materials that matter to you
 - f. To create well organized mediums to present study information
 - g. To present study materials
 - h. To prepare you for group discussions
 - i. To present the purpose of this study

APPENDIX M

Posttest

GROUP NUMBER:

1. Circle the choice that best describes you, I was born in: 1925-45, 1946-64, 1965-79, 1980-95, 1995-2005, after 2005
2. I am a member of a church yes/no
3. I am a member of CFBC yes/no
4. I feel comfortable working to meet the needs of others True/False
5. I have worked to meet the needs of others voluntarily at least once in the last
(circle one of the following choices which best describes your most recent
volunteer work): week, month, three months, six months, year, two years, five
years
6. On a scale of 1-10 rate your comfort level concerning working to meet the needs
of others of a different ethnicity from your own (circle one)
Uncomfortable 1 2 3 4 5 6 7 8 9 10 Very Comfortable
7. When given the opportunity to voluntarily assist with the needs of someone of a
different ethnicity from my own, I would probably (circle one):
avoid the situation, not notice the need, continue on my way as if I did not notice
the need, help the person in need to find other avenues of assistance, seek ways to
meet this person's needs, give direct resources to meet a need, give indirectly
through a third party to meet the need, work with the person in need to build skills
that meet his/her needs

8. When given the opportunity to voluntarily assist with the needs of someone of a different societal class than your own I would probably (circle one):
- avoid the situation, not notice the need, continue on my way as if I did not notice the need, help the person in need to find other avenues of assistance, seek ways to meet this person's needs, give direct resources to meet a need, give indirectly through a third party to meet the need, work with the person in need to build skills that meet his/her needs
9. Who is best situated and most likely to meet the needs of those who suffer in our world (circle one):
- The government, the church, para-church organizations (religious but not a church), unreligious social organizations (i.e., United Way), individuals
10. Is it the role of an individual Christian to work toward meeting the needs of others who suffer (circle a number on the scale):
- Absolutely Not 1 2 3 4 5 6 7 8 9 10 It is Mandatory
11. On a scale of 1-10, with ten being the most diligent and one being not very diligent at all, how do you rate the efforts of the following to reach out to the marginalized in our community today?
- a. Generations older than mine
 - b. Generations younger than mine
 - c. My generation

12. Using the space provided here , why do you feel that way?

13. On a scale of 1-10, with 10 being “very capable,” and 1 being “completely incapable,” how capable do you feel with your abilities to:

- a. Engage in ministry to the hurting in your community
- b. Plan an event to meet the needs of the hurting in your community
- c. Execute an effort to meet the needs of the hurting in your community
- d. Be heard in a church similar to CFBC when engaged in local ministry
- e. Make a difference in my community
- f. Lead in CFBC or churches like it

14. In the following space please indicate why you feel this way.

15. As a group, I view generations older than my own to be (select all that apply):
uncaring, unloving, judgmental, uninvolved in the lives of others, rigid,
lackadaisical, overinvolved, caring, loving, accepting, open to change, engaged,
trusting
16. As a group, I view generations younger than my own to be (select all that apply):
uncaring, unloving, judgmental, uninvolved in the lives of others, rigid,
lackadaisical, overinvolved, caring, loving, accepting, open to change, engaged,
trusting
17. As a group, I view my own generation to be (select all that apply): uncaring,
unloving, judgmental, uninvolved in the lives of others, rigid, lackadaisical,
overinvolved, caring, loving, accepting, open to change, engaged, trusting
18. When working with generations older than my own I often find that (select all that
apply): they will not listen, they do not value my opinion, they tend to do things
the way they have always done them, my time is wasted, they will listen, they
value my opinion, they are open to new ideas, my time is valued
19. When working with generations younger than my own I often find that (select all
that apply): they will not listen, they do not value my opinion, they tend to do
things the way they have always done them, my time is wasted, they will listen,
they value my opinion, they are open to new ideas, my time is valued

20. On a scale of 1-10, with ten being very pleasant and one being very frustrating, where do you expectations fall when entering a project with those of a generation older than your own:

Very frustrating 1 2 3 4 5 6 7 8 9 10 Very pleasant

21. On a scale of 1-10, with ten being very pleasant and one being very frustrating, where do you expectations fall when entering a project with those of a generation younger than your own:

Very Frustrating 1 2 3 4 5 6 7 8 9 10 Very Pleasant

22. Based on your experience, how valuable is learning from the actions that you see of those who have gone before you?

Not valuable at all 1 2 3 4 5 6 7 8 9 10 Extremely valuable

23. Based on your experience, how valuable is listening to those who are younger than you and being willing to change a given opinion based upon what they say?

Not valuable at all 1 2 3 4 5 6 7 8 9 10 Extremely valuable

24. When you think of the silent generation (those born between 1928-1945), what comes to mind?

25. When you think of Baby Boomers (those born between 1946-1965) what comes to mind?

26. When you think of Generation x (those born between 1966-1979) what comes to mind?

27. When you think of Millinicals (those born between 1980-2000, although that is often still debated) what comes to mind?

28. On a scale of 1-10, with ten being very well and one being very poorly, how do you rate the project facilitator's ability to do the following during the classes you attended?

- a. Communicate effectively
- b. To explain things well and in a timely manner
- c. To make appropriate use of resources
- d. To make efficient use of your time
- e. To prepare study materials that matter to you
- f. To create well organized mediums to present study information
- g. To present study materials
- h. To prepare you for group discussions

To present the purpose of this study

APPENDIX N

Recruitment Materials



APPENDIX O

Consent Forms

Informed Consent

By signing this document I agree to allow John Greene to:

- Use and publish the results of surveys I complete
- Make observations about me and/or groups in which I work throughout the course of study
- Maintain my anonymity to promote honest answers or comments in discussions, interviews and surveys

I also agree to allow John Greene to make a record of our conversation(s)

By agreeing to participate in this study, I understand and agree to the following:

1. That John Greene will lead this project and reflect on my participation in it for the purposes of analysis in his Doctor of Ministry program at Gardner-Webb University's School of Divinity
2. That John Greene will protect the confidentiality and anonymity of all participants of this study, unless said participants give permission for him to quote them with attribution
3. That, if I reveal information to or in the presence of other participants, John Greene is not responsible for breaches of confidentiality by those participants
4. That my participation is voluntary and, at any point during the study, I may revoke permission and leave the study.
5. That John Greene may end my participation in the study at any time.
6. That I am invited to remain in communication with John Greene (828-734-4228) following the study for his reflections thereof, and I may also call the Gardner-Webb University School of Divinity (704-406-3855) with questions and concerns.
7. That I may receive a copy of the research results and John Greene's analysis thereof, should I desire to see it, by indicating thusly below, and that I may also waive my right to do so:

_____ I would like to receive the data and/or analysis that I participated in generating. The full report will be available in Gardner-Webb University's library upon publication.

_____ I waive my right to view or receive a copy of the data or analysis that I participated in generating, as well as analysis and research conclusions.

Printed name of participant	Signature	Date
Printed name: parent (if participant is a minor)	Signature	Date
John Greene		
Printed name of Researcher	Signature	Date

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