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ABSTRACT

**DEVELOPING A MODEL FOR SPIRITUAL GUIDANCE AND PEER MENTORING
FOR YOUTH AND YOUNG ADULTS IN THE NEW LIFE SEVENTH-DAY
ADVENTIST FELLOWSHIP IN BERRIEN SPRINGS, MICHIGAN**

by

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Adviser: Kenley Hall

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING A MODEL FOR SPIRITUAL GUIDANCE AND PEER MENTORING FOR YOUTH AND YOUNG ADULTS IN THE NEW LIFE SEVENTH-DAY ADVENTIST FELLOWSHIP IN BERRIEN SPRINGS, MICHIGAN

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Date completed: May 2011

Problem

Research has pointed out a factor essential to the spiritual guidance of youth and young adults in the Seventh-day Adventist Church: How teenagers think is dependent (Fields & Robbins, 2007) on how they are spoken to and how effective the messages are delivered; however, a majority of youth from New Life SDA Fellowship do not receive adequate mentoring that would pair them up as a support for each other or that would build good interpersonal relationships with their peers. While the Fellowship offers a designated staff for church services, there is no provision for youth to mentor each other under supervised adult leadership.

Method

In order to address this problem, a peer-mentoring program was implemented. Students were selected and given five weeks mentoring training followed by six months of peer mentoring experience. During this time, communication was maintained with the students through face-to-face meetings, phone calls, texts, and e-mails. The students were surveyed before and after the peer mentoring project regarding their opinion of the importance of mentoring in their lives while in attendance at the church. The responses from the surveys were analyzed and recommendations to New Life Fellowship are forthcoming.

Results

This program started with four males and two females and lasted for six months. While this is a small portion of student participation, their participation helped to broaden the understanding that peer mentoring is more widely accepted and most effective for students between the ages of 18 to 35 years of age. Before the implementation of the survey I first asked about their opinion of peer mentoring programs and activities and if they thought it would be helpful in their life. The participants responded by identifying that bible study, sharing their Christian faith, devotion, and their belief in God was important in their everyday life.

Conclusion

The project demonstrated that: (1) there is a greater felt need for peer mentoring in students who are in freshman and seminary graduate classification; (2) youth are willing to work with mentors if the program is relevant; and (3) prayer is a vital

component in the lives of the students. These observations substantiate the value of peer mentoring, and should cause pastors, youth leaders, and parents to promote it.

Andrews University
Seventh-day Adventist Theological Seminary

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FOR YOUTH AND YOUNG ADULTS IN THE NEW LIFE SEVENTH-DAY
ADVENTIST FELLOWSHIP IN BERRIEN SPRINGS, MICHIGAN

A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Hollis H. McEachrane

June 2011

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TABLE OF CONTENTS

LIST OF TABLES	vi
Chapter	
1. INTRODUCTION	1
Statement of the Problem	1
Statement of the Task	2
Justification for the Project	2
Expectations of the Project	3
Definition of Terms	3
Delimitations	4
Limitation of the Project	4
Methodology	4
2. A THEOLOGICAL FOUNDATION FOR PEER MENTORING	6
Theology of Youth Ministry	6
Philosophy of Youth Ministry	15
Application of My Theology and Philosophy to Youth Ministry	18
Application of My Theology and Philosophy to Youth Mentoring	20
Conclusion	22
3. LITERATURE ON UNDERSTANDING IMPLICATIONS IN PEER MENTORING	23
Introduction	23
What is Peer Mentoring?	24
My Definition of Peer Mentoring	24
Why Peer Mentoring is Important	25
Importance of Mentoring Leaders	26
How to Structure a Peer Mentoring Program	28
Peer Mentoring Structure in Education	29
Peer Mentoring Structure in Nursing	30
What are the Positives and Negatives of Mentoring?	31
Building Positive Relationships Through Mentoring	32
The Negative Aspect of Mentoring	33
Positive Mentoring	34
Positive Mentoring for Youth Through Ministry	38

Positive Mentoring for a Healthy Lifestyle.....	39
Conclusion	42
4. RESEARCH METHOD AND ANALYSIS	43
The Selection of Participants	43
The Structure of the Peer Mentoring Training Process	44
A Spiritual Disciplines Inventory Survey	45
The Structure of the Peer Mentoring Training Process Continued.....	46
Project Narration.....	48
Results of the Intervention to Date	50
Conclusion	51
5. ACTUAL OUTCOMES AND ANALYSIS OF DATA.....	52
Introduction.....	52
Rationale and Use of the Instrument.....	52
Summary of the Participants.....	53
Participant A	53
Participant B.....	54
Participant C.....	55
Participant D	56
Participant E.....	57
Participant F	58
Presentation of the Results.....	58
Comparison of the Participants' Initial and End Scores	60
Summary of the Data	66
Importance the Data May Suggest.....	67
Conclusion	70
6. SUMMARY, RECOMMENDATIONS, AND CONCLUSION.....	73
Summary	73
The Extent to Which the Researcher Achieved His Stated Objectives	74
Anticipated Results	75
How the Results Confirmed the Theoretical Framework	76
Recommendations.....	77
The Impact of Mentoring on My Future Ministry	79

Appendices

A. PARTICIPANTS' TESTIMONIES	82
B. INFORMED CONSENT FORM.....	85
C. PROJECT EVALUATION.....	86

D. A SPIRITUAL DISCIPLINES INVENTORY	96
REFERENCES	103
VITA	106

LIST OF TABLES

1.	Participant A	60
2.	Participant B.....	61
3.	Participant C.....	62
4.	Participant D	63
5.	Participant E.....	64
6.	Participant F	65
7.	Comparison of the Six Participants' Average Growth in Six Months.....	66

CHAPTER 1

INTRODUCTION

Statement of the Problem

Too many young people are leaving the Seventh-day Adventist Church. For many of these young people the reason is more relational than it is doctrinal. A contributing factor is the lack of peer mentoring. There are no existing programs in the church that specifically train Adventist youth to become peer mentors for the purpose of discipleship.

K. Caruthers (personal communication, May 22, 2007) has observed, “My church has been focusing their ministerial programs on traditional adult worship style without active Adventist Youth Council, and with minimum youth involvement in the worship. We need a youth mentoring program.”

The need Caruthers intuitively sees is critical for teens because, as stated in the problem, the way teenagers think depends on how they are spoken to and how strong messages are communicated. The effectiveness of the spoken word and the message contained in it is dependent upon the depth of the relationship.

Youth identify and look towards one another for affirmation, approval, and friendship. Thus, youth are potentially the most effective mentors of other youth.

My observation of youth has convicted me of the need to develop a model for peer mentoring of challenged youth at the New Life SDA Fellowship in Berrien Springs, Michigan.

Statement of the Task

The purpose of this project is to develop, implement, and evaluate a peer mentoring model for youth ministry at the New Life Seventh-day Adventist Fellowship in Berrien Springs, Michigan. It is designed to train and equip youth to become peer mentors for discipleship.

Justification for the Project

In the Adventist churches many teens ages 13 to 17 and young adults, 18 to 35, are showing less interest in supporting their home church, and are becoming more interested in the affairs of the secular world. Consequently, youth in their 20s are susceptible to leaving the church. Dr. Roger L. Dudley (2000), states that, "At least 40 to 50 percent of Seventh-day Adventist teenagers in North America are essentially leaving the church by their middle 20s. This figure may well be higher" (p. 35).

The reason many of these young people are leaving the church is more relational than doctrinal. Thus it is important that solutions for retaining young people focus on loving them, embracing them, not condemning them, and employing them in church ministry. Yet there is a lack of training models that specifically train Adventist youth on how to become peer mentors for the purpose of discipleship.

Expectations of the Project

This project's intention is to train youth at the New Life Seventh-day Adventist Fellowship to become increasingly active in Christian service toward each other, while staying grounded in the church.

This project will equip the youth who are willing participants with the essential training needed for peer mentoring, for the purpose of Christ-like service.

The methods learned will be implemented as a model for working with challenged Seventh-day Adventist youth. Reports on the project's process will be available as a potential model that can be used to develop other peer mentoring programs in conferences, churches, and other Seventh-day Adventist schools.

Definition of Terms

Koinonia is a Greek word that occurs 20 times in the Bible. *Koinonia's* primary meaning is "fellowship, sharing in common, communion." The first occurrence of *koinonia* is in Acts 2:42 NIV.

Mentoring refers to spiritually lifting another person to his/her potential in Christ. The foundational element of the mentoring relationship, as well as the weekly time together, involves life-changing principles and promises from the Word.

Peer Mentoring (youth and young adults) in this context is defined as two individuals who consistently meet and share a bilateral interdependent experiential mentoring moment that transcends into a spiritual journey with Jesus. Specifically, and in more detail Chapter 2, will define peer mentoring in certain situations. For the most part, it is the paring of low achievers with high achievers for the purpose of sharing necessary life skills. Similarly, these skills will help to enhance both individuals to learn from each

other and to improve their lives as colleagues in Christian mentoring, who guide, encourage, and teach one another.

Delimitations

This project will be implemented and replicated at New Life Seventh-day Adventist Fellowship, and will be restricted accordingly to such boundaries during its implementation.

Limitation of the Project

Since this project is being limited to youth at New Life Seventh-day Adventist Fellowship, the sampling population will be relatively small. Thus, the data drawn from the surveys will not be generalized to other youth in North America.

Methodology

Theological reflection was focused on biblical principles and models for peer mentoring. Similarly, references will show that the Bible gives examples of mentoring situations where two characters are paired for guiding, encouraging, and teaching.

I reviewed contemporary and multicultural literature on mentoring to understand the approach of mentoring by other postmodern writers, while addressing relevant issues pertaining to this project.

After the approval of Andrews University Institutional Review Board (IRB), this project was developed and implemented as a mentoring survey for the youth at the New Life SDA Fellowship.

This survey evaluated the effectiveness of the peer mentoring study. The theology of youth ministry is interpreted to mean a group of youth sharing time with each other through peer mentoring in an academic college and university environment.

CHAPTER 2

A THEOLOGICAL FOUNDATION FOR PEER MENTORING

The purpose of this chapter is to lay a theological foundation for peer mentoring. This chapter will begin by looking at my theology of youth ministry and my philosophy of youth ministry, and how the integration of the two undergird my approach to youth ministry in general and youth peer mentoring specifically. Unless otherwise indicated, Bible quotations are taken from the NRSV (1989).

Theology of Youth Ministry

Youth are in need of Christian fellowship, which is a central component of peer mentoring. The term *koinonia* according to Strong's Exhaustive Concordance means *partnership*, that is, (literally) *participation*, or (social) *intercourse*, or (pecuniary) *benefaction*:—(to) communicate (-ation), communion, (contri-), distribution.” In Acts 2:42 one learns the following: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” Here is a beginning definition of true Christian fellowship. It involves teaching, the breaking of bread and prayer. As such, one learns about true Christian fellowship. The apostle Paul describes it as a meeting of believers in Christ.

Christian fellowship is therefore a key aspect of the Christian life. Believers in Christ are to come together in love, faith, and encouragement. With reference to

Ephesians 4:1-3 one learns “I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called. With all humility and gentleness, with patience, bearing with one another in love. Making every effort to maintain the unity of the spirit in the bond of peace.” Hence, people should come together for the righteous purpose of building relationships that reflect Christ.

My theology of youth ministry is based on *koinonia*, which becomes a foundational principle for peer mentoring. Similarly, another pillar of my theology for youth ministry comes from the advice to Titus.

The apostle Paul in Titus 2:6, 7 gives the following advice, “Likewise, urge the younger men to be self-controlled. Show yourself in all respects a model of good works, and in your teaching show integrity, gravity and sound speech that cannot be censored.” Paul is suggesting that there needs to be a model of what good Christian behavior is like. He confirms that youth need to be mentored according to sound Christian principles.

The word “show” has a Greek root, which means, to demonstrate. Paul is urging young men to demonstrate positive behavior. He is calling them to demonstrate behaviors that are moral to their inner and outer nature, that are honest in character, and that obey God in doing what is right.

The act of exercising self-control is a state of being, and the life experience of self-control paves the way for positive behavior that is Christ centered and is anchored upon the Word of God. The Psalmist asks the question. “How can a young man keep his way pure? (Psalm 119:9). Goodrick and Kohlenberger (1990) translate “pure, (*zâkâh, zaw-kaw*) to *be translucent*; figuratively to *be innocent*:—be (make) clean, cleanse, be clear, count pure” (2308, 2341). How is this possible? The

Psalmist answers, "With my whole heart I seek you; do not let me stray from your commandments. I treasure your word in my heart, so that I may not sin against you" (Psalm 119: 10, 11). The Word of God is the primary mentoring guide for the prevention of self-destructive behavior.

Shafer (2006) referring to the book of Jude says, "One of the inner instructions observed is that we're to keep ourselves in God's love. This might sound like a works-based faith, but Jude's use of "keep" here conveys a sense of "keeping in view." Are you tired, frustrated, or tempted? Get yourself out from under the piles on your desk, and go watch God's love." In teaching youth to keep themselves in God's love they will learn the skills of prevention; thus, they avoid giving in and yielding to temptation. Additionally, poor behavior can be avoided or dissolved through service.

Mahan, Warren, and White (2008), cite the following: "The young are to feel good about the church and to feel good about themselves. The ministry is vague about the gospel but clear about its goals: have a good time under the aegis of the church" (63). By definition, the author suggests that youth ought to find in the church active work. The church should be a place where youth can find work where they are encouraged and affirmed with guidance, protection, and teaching, while feeling appreciated.

Further, the authors argue that youth should not have to go outside of the church to feel good about themselves. Instead, they should be able to have a good time in the church enjoying healthy pleasures that are not immorally corrupting. The writer concurs that youth need to experience the presence of aegis, while learning the discipline of peer

mentoring. Hence, when adults train the youth in the discipline of peer mentoring, for the most part, youth will not have the time to be involved in juvenile behavior. They will be too busy in Christian service and mentoring each other.

Instruction from Paul to Timothy states.

You then my child, be strong in the grace that is in Christ Jesus. And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well. Share in suffering like a good soldier of Christ Jesus. No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer. (2 Tim 2:1-4)

Paul's counsel has consequences for borderline troubled youth. Christian service, in this context is defined to be guidance in teaching and sharing the message of Christ Jesus to others. Youth must first be challenged to accept Christ as their personal Savior. In fact, this is where they will find refuge and safety from self-destructive behavior. When it is observed that youth are on the path of destructive behavior (eternal separation from God), prevention through Christian service should have been in practice already. Early intervention is the best way to save the youth.

Moreover, the youth who has been mentored, and has experienced conversion, should now be actively involved in Christian service. This plan is to "entrust" the *word of God to people* who will be *faithful* in their work of distribution to *other youth*. It is imperative that youth are mentored and engaged in Christian service. For if they are not serving Christ, whose service are they in? Therefore, adults need to invest more time, energy, prayer, and money in preparing the youth for Christian service.

When does the Christian service of peer mentoring begin? Recently, I had an experience in church during the meet-and-greet welcoming time. A young mother walked up to me and said, "*Please shake my son's hand?*" I looked at her, and then quickly

walked over to where her son was sitting and greeted him with a warm smile and a firm handshake. The son returned the same, except his smile looked a little inquisitive. During the service the son appeared to be distant in thought. As the boy walked out of the church toward the exit, I quickly got up, caught him before he left, and asked him if we could exchange phone numbers. The next day per a phone conversation the boy revealed that he was in tenth grade and his father had left him and his mother.

Mentoring begins as a helpful relationship between a younger and older individual or a high achiever mentoring a low achiever. The coordinator may pair incoming first-year students with outstanding sophomore, junior, senior or graduate students who act as mentors throughout the academic year, or the educational journey of those first-year students. Consequently, the objective is to connect youth with other positive youth to bring about redirection that leads to conversion and a relationship with Jesus Christ.

Butler-Derge (2009) states:

This activity is called “Kunji.” Kunji is a Swahili word, which means to pass one’s craft to another. “All people are born to succeed. No one is born to be left behind” (Mensah, 1999). Three days a week, after school, African American males will receive supervised academic support from their peers (i.e., pairing low achievers with high achievers. (p.28)

The author confirms that every individual deserves an opportunity to succeed and that the molding of success starts at an early stage in life. It is essential for adults to start the activity of “Kunji,” which is by definition (Peer Tutoring/Mentoring) to train youth, and then connect them with their peers to mentor, support, and learn from each other. Thus, under adult supervision, youth are helping youth, and no one is left behind.

This reference was selected because youth, particularly African American males, need to receive intervention that will lead to their success. An estimated 24 million African American children wake up every morning in a fatherless home. They are being raised by their mothers or relatives! As a result, these same children frequently fail so there is a crisis need to implement 'Kunji' because no child of any nationality is born to be left behind.

As I continue my personal theology of why I think prevention must be a vital component of mentoring; I will briefly share a small segment of my personal journey. I was 15 years old and although I was born and raised in a Seventh-day Adventist Christian household, I was a nominal Christian. I was the only son of my parents, who also had four girls. The church I attended was not attractive to me. There was no youth pastor or strong youth programs. There were no mentoring programs in the church. As a result, my friends, who were not Seventh-day Adventists, became my central focus and mentors. I sought to impress them and be with them whenever I could. Consequently, I was led astray and life became filled with a lot of painful heartache and tears for my family and myself. However, if I had had a mentor, my life experience would have been less painful, and prevention would have been accomplished.

Redirection from a path leading in the wrong way is the second component of my personal theology of youth ministry. The following Biblical admonition makes one's journey through life a lot easier. In Prov 16:25, it says: "Sometimes there is a way that seems right, but in the end it is the way to death." In the Word of God, there is a plethora of information.

The Bible in Prov 3:1-2 urges: "My son forget not my law; but let thine heart keep my Commandments; For length of days, and long life, and peace, shall they add to thee."

This verse suggests that Christians need to guide and educate SDA youth “*to be like*” that which God calls them to be, and to represent Him in word and in deed.

Jesus makes an outstanding claim in John 14:6: “I am the way, and the truth, and the life.” This is dynamic counsel, and when the *belief* is applied to people’s thinking, it will impact positive moral change in their behavior. Those few words of Jesus hold the answers and the key to the challenges of life.

John 14:6, is the focal point for starting on the right path of life. Envision a man, visiting planet earth who says, “I am the way, and the truth, and the life.” If youth would focus on the words of Christ, like they focus on a cell phone and face book, there would be no lack or want of a Christ-centered relationship. Unfortunately, redirection sometimes does not start early enough. Therefore, my theology of youth ministry is similar to that of a search and rescue approach. For example,

Hopkins (1997) stated:

Tender loving care from parents, teachers, administrators, and community people is precisely what Mr. Spell thinks is missing from the education of American African males. American African male students need to be provided a guidance system to assist them in their positive development. Since many adult American African males are absent from the household, guidance must be provided by all who are involved in teaching them. (p. 89)

Particular emphasis for black youth in the area of mentoring is necessary because of their father’s absence from the home. In a study (Johnson et al., 2006) found that, “Nowhere is the absent father more painfully obvious than in the African-American community. . . .” As a result, many black youth are open to negative influences. Therefore, it is imperative that these same youth receive guidance and direction from a mentor. Jesus did not wait for people to come to Him; He took His ministry into the streets and into the communities. Redirection begins by searching for the youth who have been

misguided, hurt, abused, and lost. My theology of youth ministry involves also going to the streets to find the youth and redirect them back to trust, confidence, love, a true knowledge, and a firm relationship with Christ Jesus.

In the small church, redirection has its proper place. For example, as Christians reflect on the model of Jesus Christ, they know that He developed leadership without any exceptions, for He used everyone. Youth leaders need to be skilled in knowing how to identify and address the challenges that youth are facing. Many of the challenged youth will open up and talk in a church setting, like the youth Sabbath school.

It is in the small churches where youth can receive focused attention to help them with their problems.

Chromey (1990) reported:

Youth ministry is becoming more specialized as the problems our teenagers face become more complex and troubling. Even small churches have group members from dysfunctional families and kids with special problems. In fact, since small churches often attract kids who are “outcasts” in society, you may deal with a disproportionate share of troubled kids. (p. 130)

Redirection starts in the church where adults implement intervention; however, some churches are out of touch and out of focus. Fortunately, there are some members who are truly converted and are committed to youth ministry. They meet the challenges of restoration.

Restoration is the final aspect of my personal theology of youth ministry. Restoration is to restore to the original context of being. The God-model of restoration is found throughout the Bible. It began in Genesis 3:15 where God Himself declared, “I will put enmity between you and the woman, and between your off spring and hers; he will

strike your head, and you will strike his heel.” By definition, God spoke of judgment and of a plan to ultimately destroy evil and restore man to his original perfect life.

John The Revelator, echoes Gen. 3:15 for it is the central motif of Seventh-day Adventists’ belief through earth’s history:

Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who live on the earth . . . Fear God and give Him glory, for the hour of His judgment has come, and worship Him who made heaven and earth, the sea and the springs of water. (Rev. 14: 6-7)

As a result, it is imperative that youth leaders incorporate a solid doctrinal foundation so that youth will have a strong platform to stand on as they look to the future with anticipation and help others to prepare for Christ’s soon return.

In John 10:10b Jesus says: “The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.” Many youth are clouded, bewitched, distracted, and deceived by the conquering world of music, fashion, the internet, and movies. They think this is the life: however, Christians are commissioned to educate them, for they are being deceived and destroyed by the things of this world.

Biblical counsel to keep youth from being destroyed is found in Hosea 4:6, “My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.”

Unfortunately many youth are becoming self-educated through the Internet. They are going to sites that corrupt their thoughts and behavior. The knowledge they should receive for building-up their characters for God’s Kingdom is lacking. However, Christians can restore fellowship, biblical teaching, community, Christ’s love and a knowledge of His salvation through youth mentoring.

Philosophy of Youth Ministry

My philosophy of youth ministry is built on the foundation of mentoring. By definition, mentoring implies guidance, teaching, coaching, being an example, and encouraging youth. Mentoring in leadership, spiritual disciplines, and interpersonal relationships, are necessary components for establishing successful relationships among youth. Bible-based mentoring skills provide an enduring model to empower youth to understand, practice, and apply Christian leadership skills. There are numerous models of biblical mentoring.

This section will briefly look at three of those examples, Moses, Elijah, and Annanias. Regarding Moses, effective leadership requires modeling in the face of challenges. For example, in Exod 17:9, “Moses said to Joshua, ‘Choose some men for us and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.’”

Here, Moses and Joshua (Mentor and Mentee) appropriately exemplify a successful mentoring partnership. Moses demonstrated the wisdom of a mentor by delegating an important task. He placed one of his soldiers, Joshua, in command of a battle with the Amalekites over a water dispute. In making this decision, Moses demonstrated trust in Joshua’s gifts and leadership potential; thus he opened the way for their ongoing teamwork. This was the first time “Mentor Moses” asked another person to lead an attack one of many that his “mentee” Joshua would command.

Like Moses, the youth leader may be asked to confront and mentor challenges that require assignments to mentees. Here Moses presents a model for an enduring ‘mentor’ and ‘mentee’ relationship.

Further investigation shows Moses being mentored by God, for Moses demonstrated faith, trust, and obedience when he raised his hands towards God in heaven..

“As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses’ hands grew tired, they took a stone and put it under him, and he sat on it. Aaron and Hur held his hands up.”

Exod 17:11-12 (NIV)

This scenario suggests that faith in God involves teamwork, support, and belief that God is working behind the scenes. Youth who are mentored need to understand that teamwork is a winning tool against any challenge, and if Christ is involved in the teamwork He will always win. God was truly with Moses as he led the children of Israel through their trials, and in their victory over the Amalekites.

Elijah who mentored Elisha was a model for Elisha, and their experience is a model for today’s youth ministry. “When the Lord was about to take Elijah up to heaven in a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha ‘stay here’ the Lord has sent me to Bethel.’ However, Elisha said, ‘As surely as the Lord lives and as you live, I will not leave you.’ So they went down to Bethel. When they had crossed over, Elijah said to Elisha, ‘Tell me, what I can do for you before I am taken from you?’ “Let me inherit a double portion of your spirit,’ Elisha replied” (2 Kgs 2:1-9).

The mentoring relationship that Elijah had started with Elisha was hard to break off. White (1943) indicates. “For several years after the call of Elisha, Elijah and Elisha labored together, the younger man daily gaining greater preparedness for his work” (224).

Elijah presented a God centered mentoring style to Elisha. The first time that Elisha appears in scripture is 1 Kgs 19:19-20. “So he set out from there, and found Elisha

son of Shaphat, who was plowing . . . Elijah passed by him and threw his mantle over him. He left the oxen, and ran after Elijah, and said, 'Let me kiss my father and mother, and then I will follow you . . . Then he set out and followed Elijah, and became his servant.'

The above text shows a youth who is receptive and willing to dedicate his life to be "mentored" by a man of God. Elisha demonstrated an impressive beginning that led to a bonding relationship as a "mentee," for he was learning from Elijah about God's work for others.

Such is the way youth leaders are to mentor youth and young adults. However, most parents hold the key for successful mentoring of youth. Parents position and ready their children on the platform of life. Under the guidance of the Word of God they can help direct their children on the right path; yet, the ultimate decision is up to the youth. They must be receptive, willing, and passionate to learn from Godly youth leaders. However, most important, they must be converted.

It is vital that youth learn by experiential actions, to point others to Christ. They can prepare themselves for this work in mentoring their peers.

Ananias had a very brief role in the life of Paul, so he is considered a coach. What is a coach? Symbios Development (2004) cites the following definition of a coach: "*Coaches focus more on the Role or Task while Mentors focus on the Career or Person.*" God directed Paul to go into Damascus to meet Ananias who was to coach him on his role and task for God. At that very moment in the life of Paul, Ananias coached (advised and empowered) Paul in the following words:

The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His

witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22:13-16)

Paul is sharing his experience in his meeting with Ananias. It is clear that his meeting was brief and directive for his specific function in working for God. It was not a mentoring connection, but a moment in Paul's life that empowered him to continue in his newfound life in the Lord. This reference is especially important to coaching because of the conversion experience that occurred. There is a motif in the life of Paul that is relevant as a turning point to every youth who comes to awareness and acceptance of Jesus Christ. Mentoring, spiritual discipline, and the Christian believer are inseparably connected. Youth need to be mentored to know that trials can make them a better person.

Foster (1998) argues that:

Spiritual growth is the purpose of the disciplines. This path leads to inner transformation and healing for which we seek. The path is fraught with severe difficulties, but also with incredible joys. As we travel on this path, the blessing of God will come upon us and reconstruct us into the image of Jesus Christ. (p. 8)

A pillar of my philosophy of youth ministry is mentoring interpersonal relationships: in the home, church, classroom, workplace, and community; the youth leader should exercise a high level of support to engage the youth in service. Successful and Christ-centered youth mentoring requires prayer and sometimes even fasting.

Ignite (2011) aptly phrased:

Many educators through studies have discovered that there is a correlation between one on one mentoring and self improvement. This method of mentoring is a regular practice here at Ignite. . . It was once said, "*Find me a movement of God and I will find you a man full of prayer and fasting*"! Throughout history prayer and fasting have been the catalyst for the signs and wonders that have accompanied the church. Prayer and Fasting has been embedded into our DNA and we hold every student accountable to this kind of lifestyle. "para." 9, 11

This is an action of commitment and dedication. At Seventh-day Adventist Academies, when they have a lock-in (All night prayer meeting at the YMCA) as well as leadership activities, they incorporate fasting and collecting money for a positive cause.

Such Christian activity could possibly lead the youth to become receptive to experience a conversion in Christ. Youth who have experienced the aforementioned Christian activities have in them a frame of reference, where through the moving of the Holy Spirit conversion can take place.

Application of My Theology and Philosophy to Youth Ministry

Application of youth ministry leadership principles that relate to this writer's philosophy can be summed up as: perseverance and an optimistic spirit. Paul exemplified perseverance and an optimistic spirit in his dealings with Onesimus.

Larson (1999) shares:

And finally, somebody intervened in the life of Onesimus. Paul shared the good news of Jesus Christ with Onesimus, and he responded. Then Paul began to do something very risky: He began to advocate for this young man's freedom. Juvenile crime has grown to become one of the greatest concerns of Americans today. Today's young people also need advocates if they're going to make it. They need people like Paul, people who believe in them, people who are willing to stick their necks out for them. (21-22)

Youth need to experience the sacred impact of forgiveness. Adam and Eve disobeyed God; nevertheless, God forgave them through the sacrifice of His Son Jesus Christ. How much are Christians willing to sacrifice to forgive the youth who are disobedient? Many youth are experimenting with cigarettes, alcohol, and various drugs. It is only through much prayer, love, and the model of Jesus Christ that Christians can win

them back. Adults must persevere with an optimistic and prayerful attitude, and watch God work behind the scenes in winning the youth back to Him.

Application of My Theology and Philosophy to Youth Mentoring

Application of youth ministry leadership principles that relate to this researcher's theology of youth ministry is accountability, integrity, and self-control. It is his belief that these three behaviors are imperative life-components for a successful Christ-centered youth ministry experience. The principle of accountability is necessary for youth ministry leadership.

Logan and Carlton (2003) share that:

Accountability is one of the essential underpinnings of the coaching relationship—it's what gets things done. One easy way to ensure consistency is by using accountability forms at each session. When people write down the goals they want to accomplish by the next session, it's there in black and white for both them and their coach to see. In writing down goals and action steps, they become more definitive. Sometimes just knowing that next time they get together with their coach they'll review the form is enough to spur people to action. (p. 98)

Carlton suggests the importance of coaching and accountability in setting goals. The principle of accountability helps to build responsible character traits in youth. The very principle of coaching accountability helps to prepare youth to be effective leaders.

One sees here the need to teach accountability. God has conclusively provided all the means for salvation through Jesus Christ who not only taught people how to live, but also taught (mentored) them how to die. He exemplified accountability in His death through believing in God. Leaders need to teach the principle of accountability to youth, and in return have them mentor that principle to each other. They need to be taught

accountability for their salvation by being faithful to what they learn and then by sharing that knowledge with others.

The informed Christian believer is accountable for his/her final results. In the context of mentoring youth, the principle of accountability will help to foster responsible preparation for success in youth leadership. Job declares that he will not compromise his *integrity* towards God, Job 27:5.

Job says, "Far be it from me to say that you are right; until I die I will not put away my integrity from me." Integrity is a principle that youth leaders need to demonstrate and teach youth to apply to their life choices. Being honest in everyday life experiences is a principle that requires mentoring after the model of Christ. In peer mentoring, integrity is necessary, for it cultivates character that helps for moral and upright decision making.

Paul counsels and encourages moral principles of life to Titus who worked with new believers former slaves, false teachers, and partly converted Jews. In Titus 2:12, "Training us to renounce impiety and worldly passions, and in this present age to live lives that are self-controlled, upright and godly."

Although little is known of Titus, the Apostle Paul addressed the letter to him at a time when he was actively involved in ministry. It is only through the grace of God and His salvation that humanity can fulfill verse 12. Paul is acting as a "mentor" toward Titus. Similarly, there is a universal application for this present age.

As referenced above, youth leaders are also called to counsel and encourage mentors and their mentees to live lives that no longer connect them to a life of bondage, but that are "training us to renounce" the worldly passions and to exercise self-control.

These principles are relative to this writer's philosophy and theology of youth ministry. They are designed to be a safeguard for youth in this world because it prepares them for the world that is soon to come at the appearance of Jesus Christ. Christians are responsible for the future of

the youth by preparing them now. They can begin mentoring and educating them to apply the principles necessary for their salvation through Christian service. The three principles: accountability, integrity, and self-control, are to be taught by strong biblical reference and, the demonstration of how adults live their lives before the youth.

Conclusion

My theology of youth ministry is based on the biblical concept of community. Community is expressed best in the New Testament concept of *koinonia*. Thus for this researcher, *koinonia* becomes a theological foundational principle for mentoring.

The mentoring demonstrated in the lives of Moses, Elijah, and Annanias, undergirds this researcher's philosophy of youth ministry. Mentoring is foundational to teaching leadership, spiritual disciplines, and interpersonal relationships.

The above statement is imperative information for establishing successful relationships among youth. Christians are responsible for the future of the youth. Adults teach by the way they live, and the character of their lives. In the Holy Bible mentoring begins first with Jesus in people's lives. Christians reflect Jesus as He taught and demonstrated love to others. Parents, youth leaders, and pastors, must mentor according to the theology and Christian teachings of Jesus Christ and faithful Bible characters.

Christians must also reach out to those who are rejected and hurting; those who are on the edge and seeking to be approached by someone who cares and will not judge them. Adults must implement the same approach that Jesus used, and that is to reach youth where they are, teach them, educate them, pray with them, affirm them to be accountable with integrity, and self-control, and then send them out to perform Christian service for their peers.

CHAPTER 3

LITERATURE ON UNDERSTANDING IMPLICATIONS IN PEER MENTORING

Introduction

Many youth pastors and parents desire and pray for their youth to remain in the church after graduating from academy or high school. The journey that many youth will face upon graduating from academy and college will require of them a determined and steadfast faith such as the faith of Joseph. Joseph's journey was filled with pitfalls, temptations, prison time, and uncertainties. Nevertheless, the writer in the book of Genesis states the following, "Joseph determined to be faithful to the Lord no matter what, and the Lord was with him." (Gen 39:2, NRSV).

Joseph's thirst for faithfulness to the Lord led to an effective spiritual discipline that can contribute to peer mentoring. Youth leaders can include spiritual principles learned from Joseph's experience. Such principles are essential for all youth-related leaders and institutions to apply and practice in order to enjoy peer mentoring with integrity, steadfastness, and successful youth-leadership experiences.

The will reference and expound on literature that describes the following: What is mentoring? Why mentoring is important? How to structure mentoring? And what are the positives and negatives of mentoring.

What is Peer Mentoring?

Peer mentoring, as referenced to in chapter two is defined as the following:

Butler-Derge et al. (2009) stated: “The activity is called ‘Kunji.’ Kunji is a Swahili word, which means to pass one’s craft to another . . . i.e., pairing low achievers with high achievers” (Butler-Derge et al., 2009, p.28).

The author conveys that peer mentoring is successful when a more experienced individual is paired with one who is less experienced, or an individual who has learning or interpersonal challenges. If two individuals are paired together with differences, and both are dedicated to working together, there can be positive results.

With reference to the peer mentoring model, the author’s view is relevant. It is a fact that this model is based on low achievers working with high achievers. The model focuses on youth who are less experienced in life skills with spiritual deficits, interpersonal challenges, and academic problems.

The aforementioned literature is directly relevant to the model because Kunji is an active verb, where the action is described as helping youth to achieve by teaching them to work together. This researcher saw the importance of incorporating the concept Kunji into his project for the success of peer mentoring as a model program.

My Definition of Peer Mentoring

This writer’s definition of peer mentoring concurs with Butler-Derge, “pairing low achievers with high achievers.” It also may be defined as pairing individuals who have made negative life decisions with individuals who have not. By definition, these are individuals who have experienced an early unexpected pregnancy,

or who have dropped out of school, or who have grown up in a single parent family. Such individuals are introduced to peer mentoring that will help to motivate them to learn from each other. Consequently, they learn how to appreciate their interdependent reciprocal experiences. Thus, their peer mentoring experience will result in building a friendship that is supportive of each other's life challenges.

Why Peer Mentoring is Important

Specific to peer mentoring and guidance for young black males, there is a dire need for maturing youth and young adults in all cultures to experience Christ centered leadership. The fact that there is a growing number of absent black fathers in the home makes valid that mentoring is important for supportive programs that will help to prevent youth in general from delinquent behaviors.

As it relates to Black families, the father has a significant role to play. Here is where peer mentoring could make a difference when there is an absentee father in the household.

Johnson et al. (2006) cites:

Nowhere is the absent father more painfully obvious than in the African-American community. The cycle of fatherlessness continues to plague the Black family structure. An estimated 24 million children live in a home where the father is not present. Studies conducted by the National Initiative in Gaithersburg, Md., indicate that Black males who grow up without fathers are more likely to become violent criminals, have problems in school and are more likely to commit suicide. (92-93)

The author's approach is to present to the reader a solution-focused method. The African American male (father) is to be responsible and seek to make every effort to be positively available to support his family and be there for his son. Painful emotional wounds inflicted by absent Black fathers toward their sons are in need of healing.

Important to peer mentoring, is the need to establish educational programs that will benefit and empower fatherless male youth on the importance of their role in the household, school, church, and community.

Johnson's literature has been selected because of its relevance to the overwhelming need for Black youth to receive guidance. Moreover, this literature is factual proof for the need to implement Christian mentoring programs for all families, and especially families where the Black single mother is raising her son alone.

In the church there are many broken families, and there are children and youth whose parents are incarcerated. If not mentored these children could end up like their parents. It is critical that the church learns to identify the aforementioned families and provide a link for guidance and mentoring that will lead to successful reunification of the family with God and their children.

Importance of Mentoring Leaders

In view of preparing children, youth, and young adults to be responsible church leaders, it is imperative that they are trained early to perform the functions of church duties. The All Nations Seventh-day Adventist Church in Berrien Springs, MI, is one of several stable churches where youth can be involved in an experiential, leadership, spiritual-growth journey. In that church, the youth pastor is very dedicated to developing youth programs that equip youth to learn as they practice church ministry. Earley (2001) explains how children are impacted by a Christian lifestyle through leadership in the Christian beliefs of God's truth. Furthermore, he states "parents derive greater joy from their children's progress than they do from their own" (p. 91).

The author points out that when children are guided, educated, and trained in God's truth, and show progress, their parents become even more proud of them. When children show signs of progress in applying Christian principles, the importance of mentoring is authenticated. The platform for future church leaders is set on the foundation of mentoring Christian principles as a future frame of reference for them.

This article was selected because of its value and relevance to the importance of mentoring leadership skills in the young people. Additionally, the measure of success is identified as progress. As such, progress that demonstrates in the youth, learned Christian behaviors which were modeled to them and then manifested in their lifestyle. As the writer moved to implement his peer mentoring project, he saw the importance of demonstrating moral Christian ethics to the participants who would be working with him and with each other. It is important to mentoring leaders that they consistently and faithfully continue modeling Christ and his lifestyle to the children, youth, and maturing adults.

Mentoring is important to the training of youth so they can be valuable contributors while building career skills in the process of being mentored. Christensen (1996) suggests that "the mentor experience affords them further opportunities for physical involvement in the learning process, since they must go to various sources to research a career, and then spend time doing career shadowing" (p 1-17).

The author confirms the importance of mentoring youth as an effective approach to help them acquire job skills for a career. Moreover, it is implied that youth who are mentored learn skills in how to research careers, and that through shadowing they can become effective in their job description.

This literature is viewed as important because it describes the process and the results of mentoring youth through job training. In the present economy, jobs are hard to secure; however, with intelligent guidance, education, and training through mentoring, youth can acquire the relevant career skills that will place them in the right discipline for employment.

How to Structure a Peer Mentoring Program

Specific to starting a peer mentoring program, it may be helpful to approach it as a health care worker approaches a patient. For example, they check the vitals, look for objective signs and systems of any illness, and focus on the subjective--what the patient might verbally reveal about any health issues. Upon receiving the diagnosis of the patient, the (youth leader) health care worker initiates the plan of care. What is the plan of care with reference to peer mentoring? It is a well-tailored program designed to fit the challenged needs of the individuals involved.

Grove and Huon (2003) stated:

The term, "mentoring," refers to a supportive relationship that is characterized by constructive role-modeling, encouragement towards raised aspirations, and by positive reinforcement for the achievement of goals. Peer mentoring at university typically involves the support and guidance for beginning students from more experienced students, often within the same discipline or because of some other area of interest. Peer mentoring is an important strategy for assisting First Year students during their transition to university. (p. 4)

Here the authors articulate a defined starting point, a platform that precedes the structure of a peer mentoring program. By definition, the key word is 'supportive relationship.' Consequently, the above mentioned is a vital component of mentoring.

Structure starts with identifying individuals who express the attitude that they will benefit from a peer mentoring program. As the process of structure continues, the coordinator seeks to implement goals that the participants create themselves. Next, the selection of rules, scheduling, and organization are all germane to the successful structure of a mentoring program.

As it relates to structuring, a peer mentoring program that is established in a church organization, "The local church works through a Church board which interacts with a number of committees and councils. Among these should be the Youth Coordinating Council" (Gane, 1997, p. 60). The goal of the council is to work with the church through all its departments, while incorporating the youth membership in the process of the organizational program structure.

After structuring a peer mentoring program, the literature identifies significant roles to be played. Those roles involve the development of a mentoring program that can be utilized to build a church supported youth program.

Peer Mentoring Structure in Education

In the corporate sector of mentoring, one may look at the educational business of structure as it relates to peer mentoring. Teachers who start a new job are entering a career that could determine their success. Starting out right in any career is an important component of effectiveness and longevity. Some of the challenges teachers face when starting out in their new career are cited in the following:

Daresh (2003) stated:

Management Concerns: Issues such as how to plan classes manage student behavior; comply with school district rules and policies . . . *Personal Concerns:* Since many beginning teachers are starting their first full-time jobs after graduating from college

they are concerned with setting up their residences. . . *Instructional concerns*: Learning how to serve the needs of students enrolled in the new teacher's class. *Socialization concerns*: What does it mean to be a 'teacher'? What are the social realities of teaching? (p. 55)

By identifying the challenges that new teachers face, the author establishes a premise of the mentoring structure in the education business. He lists the most important and relevant issues that new teachers face and validates the need for mentoring. The recommended method, as stated above by the author to be used by mentors for new teachers, are basic in form and relevant in application.

The aforementioned literature was selected because it cites a different venue of peer mentoring. It describes the kinds of things that should be discussed between the new teacher and the prospective mentor. Consequently when new teachers are effectively mentored they expel their anxiety and frustration. They become more confident in their approach to working as a teacher. Thus, teachers mentoring teachers are realized by identifying fears, implementing goals, and applying the managerial, personal, and instructional skills that they learned from experienced teachers.

Peer Mentoring Structure in Nursing

For nurses, there is no margin for error. It is imperative that nurses are not only well trained in their scope of practice, but it is also important that they are mentored. Is it a fact that nurses who are mentored tend to be more accurate in their scope of practice, than nurses who are not mentored?

Glass and Walter (2000) stated:

The research investigated the relationship between personal and professional growth and peer mentoring with a group of women nurses. Seven nurses participated in this qualitative research project. Six of the participants were student nurses enrolled in an undergraduate nursing degree and the seventh participant was the degree program

coordinator. The research was conducted over a 12-week period and was located in critical paradigm. The research methods used were reflective journaling and interviewing. The results indicated that the process of peer mentoring in nursing education demonstrated a strong relationship to personal and professional growth for all of the participants. Characteristics of the peer mentoring process such as shared learning, shared caring, reciprocity, commitment to each other's personal and professional growth, and friendship, are discussed. (p. 155-160)

This article discusses the significance of peer mentoring in nursing education. Most specifically, the article explores the results of a research study that describes quality results in peer mentoring of seven nurses.

Results confirm that when peer mentoring was implemented, the results yielded professional growth in areas that aid in proficiency in the nursing practice. This article was selected based on its specific reference to peer mentoring in the discipline of nursing. Furthermore, it validates that peer mentoring is not limited to any one discipline, but could be applied to any area of life to help guide, educate, and train people, regardless of age, religion, or career path. Thus, nursing accuracy can also be attributed to peer mentoring.

What are the Positives and Negatives of Mentoring?

Mentoring which results in growth can help both the mentor and the mentee experience positive outcomes. The results can lead to building a relationship that has a powerful positive impact in its environment. There are positive benefits to the mentor/mentee relationship. These benefits can also lead to positive results in the organization and in society.

Galbraith and Cohen (1995) summarize that:

The benefits of mentoring are the enhanced growth and development of both those who serve as mentors and those who are mentored. As a result, organization where the mentoring process occurs maximizes the potential of their human resources. Furthermore, the mentoring benefits are extended to the individual's life outside the work environment. Society as a whole enjoys the positive climate of people helping and empowering other people. (p. 66)

The authors clearly point out the positive impact mentoring can have.

Additionally, the literature conveys that through duty, achievement, tenacity, and creative thinking both mentor and mentee can experientially expect to grow in knowledge skills that help them to perfect their area of discipline. The message is clear that mentoring is a healthy and beneficial approach to enhancing the social well being of people.

This literature is focused on the motif of mentoring, in that mentoring is a positive reoccurring theme. When mentoring is practiced, individuals become more positive. Consequently, positive growth is realized for the mentor or mentee who is able to make better choices. As a result, that individual feels comfortable with his or her decisions because of the positive mentoring experience.

Building Positive Relationships Through Mentoring

Another positive benefit of mentoring is in the area of relationships.

With reference to formal and informal mentoring relationships, research has found that informal relationships develop spontaneously while formal relationships are by organizational design. There are both a positive and a negative experience referenced to formal and informal mentoring relationships.

A recent study (Kram, 2010) indicates "Mentoring relationships are related to a variety of positive organizational and career outcomes. A number of different research

studies indicate that mentored individuals have higher levels of mobility on the job, recognition, promotion, and compensation.” The author is clarifying that mentoring, especially informal mentoring, presents benefits. Significant positive benefits include a feeling of completion and professional development, affirmation from others, career competency, revival, and help from their mentors.

This literature was selected because of its well-defined presentation of positive and negative mentoring. One finds that overall, individuals who are mentored tend to benefit positively in their areas of responsibility. Positive mentoring benefits help the mentee to stay in the loop with what’s going on in the organization. Thereby the mentee is provided with information for career enhancement and advancement.

The Negative Aspect of Mentoring

Issues that could provide a negative atmosphere in the mentoring relationship include, but are not limited to: the delegation of too much work, abuse of authority, taking credit for work and not giving credit to others, inappropriate sexual behavior, inadequate matching, and a lack of communication and support. Such behaviors need to be corrected in order to prevent deficits in mentoring. In order to achieve successful mentoring there needs to be mentor training.

Results that present individuals with principles of professional behavior such as integrity and commitment are necessary to avert negative results.

Kram et al. (2010) found that:

Although there are numerous potential benefits for both the mentor and protégé from the mentoring relationship, it is not always a positive experience. Researchers have identified dysfunctional mentoring relationships in which the needs of either the mentor or protégé are not being met, or the relationship is causing some distress to either of the parties.

Negative mentoring, the author argues, for the most part is based on the overall structure of the coordinator who must be precise in the screening and matching of individuals. Additionally, the author points out that relationships built on mentoring, if not organized correctly, could result in failure because negative experiences could exist when the mentor is inadequate in his or her presentation of responsibilities.

Pertinent to peer mentoring, this literature emphasizes the need to pay attention to research and information that will help to organize an effective mentoring program. All that is necessary to produce positive mentoring is seen in negative mentoring. By definition, the coordinator identifies the negatives and focuses on developing and implementing the positives. This literature is selected because of its relevance to structuring a positive and successful mentoring program.

Positive Mentoring

Research findings confirm that people who have been mentored have a better future outlook and are more prone to succeed. Allen, Eby, Poteet, Lentz, and Lima (2004) found:

A recent meta-analysis (a statistical technique that combines results from numerous studies to give an "average" finding) . . . supports these findings. In their analysis of 43 individual studies, they found that individuals who had been mentored had better career outcomes from both career-related and psychosocial mentoring; they were more satisfied with their careers, believed strongly that they would advance in their careers, and were committed to their careers. The meta-analysis indicated that mentored individuals also had better compensation and more promotions than those employees without mentors.

The authors confirm valid information to be used for determining the success of positive mentoring programs. Similarly, the outcome of individuals mentored as opposed to those not mentored confirms that mentoring can produce positive results.

Likewise, in this mentoring process, the researcher sees the need for participants to be provided with the necessary relevant tools that will support their spiritual growth and overall success. As a coordinator, he feels very motivated by the above research finding. In choosing this literature his approach to coordinating a mentoring program is prayerful, intelligent, and organized.

Another aspect of mentoring is coaching; here one finds positive results as it relates to spiritual growth.

Hill (2002) writes:

I believe that we all need a coach or a number of coaches who can call us to our highest good and remind us that God still has a greater grace for those who are mindful that they are in need of his divine favor. Coaches come not only to train us how to win, but also to hold us accountable to our highest purpose. They come to remind us that mediocrity is never an option and that striving for our personal best is the only way to discover our highest good. (50)

Hill is reminding parents and youth leaders to call their teens to a high standard in connecting with God. Mentoring those teens is a good approach because the youth will grow up to be well versed in how to handle life's secular issues. They will possess much wisdom on how to prioritize their time spent with God and how to make good moral choices. This challenge to a higher spiritual standard is a vehicle that will produce positive mentoring results.

Challenges the youth face should be met with sincere efforts of patience, prayer, and good family support through supervised mentoring connections. Mentoring youth may also have superior benefits when there is a united effort of adults in the community

working together for the Christ-centered success of the youth, especially those from ages 12 to 22.

Yaconelli (2006) cites:

A contemplative approach to youth ministry has been for me a rediscovery of community. I've learned to no longer do youth ministry alone. One cannot be concerned about the spirituality of teens without being at the same time concerned about the spirituality of the entire community. And is not this the problem that persons dealing with youth are encountering. Finding a community that will embody the gospel in such a way that young people can recognize the presence of Christ.(140)

The author validates the fact that Christ in the community impacts moral and positive change. Thus, pressing forward with the message of Christ to the community for youth and their families is essential to an effective theology for youth ministry. His approach, if applied to peer mentoring, would produce positive benefits for youth ministry.

Youth need to understand the meaning and benefits of practicing boundaries. Teaching boundaries to youth, by parent or by mentor is important for the success of positive mentoring.

Cloud (1992) argues that:

Adolescence, the final step before adulthood, involves important tasks such as sexual maturation, a sense of solidifying identity in any surrounding, career leanings, and love choices. If you are a parent of a teen who hasn't had boundary training, you may feel a loss of what to do. You need to begin at whatever point your teens are. When their ability to say and hear no is deficient, clarifying house rules and consequences can often help in the last few years before the youth leaves home. (190)

Cloud's approach is realistic and is descriptive of dealing with the last years of the youth in the home; however, I disagree with Cloud on one point. Parents should find a peer-mentoring program that has a model for mentoring youth through the rites of passage. Consequently, rites of passage programs are designed to help youth transition

from youth to young adult. As such, they learn important principles and values to help them make important life decisions. Cloud's literature was chosen because of its relevance to the challenges parents and youth leaders are facing in working with youth. He presents a working plan to deal with youth who are, for the most part, incorrigible in their late teen years.

Through selection of Cloud's writings, the correlation of this literature to peer mentoring can be incorporated into any youth ministry model for positive supervision, guidance, and leadership strategies. Perhaps many youth leaders conducting mentoring programs may remember important and lasting words of inspiration, counsel, and instruction that impacted their way of thinking, or words that were spoken or whispered to them which they applied to principles and their philosophy of life, or lifestyle? This writer's mother used to say to him, "Son only the strong survive," or, "This too will pass away." He remembers his father saying to him, "Son, budget your dollars," or "Always trust in God." Little did his parents know they were mentoring in him a positive frame of reference for future challenges?

Wright (2006) shares some wisdom from what his father said to him:

When I came to Daddy, I made the classic mistake of saying, 'I wonder where God is while I'm suffering? Why would he give me all this trouble?' Straight as an arrow, the response came back: 'Boy, don't blame God for your troubles! All the good things that have happened to you came from God. You have made some bad choices and decisions, and none of them are God's fault! You need to fall on your knees and beg God for forgiveness, and then get up and start over.' (87)

Peer mentoring has its place in Wright's literature because of its motivational inspiration for youth and because it can mirror benefits in a mentoring program. Wright's approach is to remind the reader that when he finds himself in a life struggle, he needs to center his attention on God and count his blessings. Many youth tend to blame God for

something bad that happened to them. The use of inspirational words from Wright's writing can be applied to mentoring youth. As this writer grew older, he began to apply the counsel of his parents to his lifestyle. Their words of inspiration and wisdom helped him to make wise decisions in practical, everyday-life experiences.

Positive Mentoring for Youth Through Ministry

As Christians work to prepare the youth for the future, is there a need to make certain that they are involved in an indelible relationship with Jesus Christ?

Candy (2007) shares relevant information for ministry to youth. "It's no secret that exposing kids to the gospel at a young age increases their chances of following Jesus. But we make a mistake if we see middle school ministry as a time just to attract kids."

Candy is making it clear that the spiritual quality of life-training starts with Christian education. Furthermore, he wants the reader to understand that intervention in dysfunctional behaviors starts with teaching children and youth moral principles and living a Christ-centered life before them. This literature was selected because it specifically informs parents, teachers, counselors, and mentors that the approach of solid Christian beliefs is imperative for early intervention and preparation for building a good foundation. It also provides a solid platform for positive mentoring. "What is a mentor?"

White and Weidmann (2001) found "mentors major in guiding, encouraging, and teaching, not in controlling." (70, 78, 79) Their approach is systematic with logical spiritual progression. They are realistic in their definition of what mentoring is because their method is for mentoring to be positive with a spiritual frame of reference at its foundation.

The above literature was selected because of its positive Biblical components and it's citing of relevant qualities that are applicable to help youth in need of mentoring. The author's concept presents an accurate approach to mentoring with reference to Christ-centered directives--an approach that is applicable to any youth program.

As youth leaders continue to train and work with youth who have been used to activities other than Christian service, the question remains, "How do adults inspire youth to leave the comfort of their homes and churches to get involved in community service?"

Many Adventist youth lack training and experience in basic, outreach, Christian service. The next point of reference will share information on how the aforementioned question is answered. There are many youth councils that are patchy and ineffective in programs, but have positive moral substance.

The Bible should continue to be the road map for youth leaders as they mentor youth. This literature is of special interest to parents, youth leaders, and pastors because it says that if Christians trust in God, He will save their youth.

Positive Mentoring for a Healthy Lifestyle

Postmodern youth face many negative challenging issues. One of the issues that know no borders is the issue of drugs. There is perhaps a select group of Seventh-day Adventist Christian parents who are bewildered with the question of how to deal with their son or daughter who is on drugs, namely gateway drugs. Gateway drugs are drugs that introduce and escalate the individual to hardcore addictive drugs. For example, moving from smoking marijuana to smoking crystal methamphetamine is going onto addictive hardcore drugs.

In her study, Scott, (2010) observed that, “Encouraging the positive in your child is another skill to use to help them in their daily battle to manage negative peer pressure . . . Your child’s peers often reinforce your son or daughter’s poor decisions . . . It’s a tough call for most youth”

With professional counseling support, such as Scott, and with a Christian emphasis, the church is to pray for the youth who are experimenting with drugs. However, the church is not to just pray, but also to implement action plans and resources to counter any existing drug issues. Supervised peer mentoring is to be provided for SDA youth. The objective is to reinforce to them Christian beliefs in lifestyle, health, and the fact that the body is the temple of God.

Positive healthy mentoring is ongoing, and adult supervision for youth is implemented for positive and moral behavior. Thus, mentoring Christian health concepts can be a major component to positive behavioral change. If drug issues with youth are too overwhelming, then it is advised to seek Christian counseling from a counselor who believes in prayer--prayer that will bring about not just physical and emotional healing, but also spiritual healing, and positive behavioral change.

Youth who are involved in service for others are focused on a mission to point others to a relationship with Christ. For this reason, the action of mentoring service helps to give youth a world-view and a feeling of well being that is authentic and rewarding.

Christians are successful in ministry to youth when they connect the young with service for others, while giving them ownership coupled with leadership. Such an experience will help youth to experience what is real, and to become authentic in their walk and action for Christ.

As mentors continue to live, practice, and work with youth, they will discover individuals with different challenges. Constant positive motivation that challenges youth helps to direct their mindset into positive healthy thinking.

Houtz, Selby, and Shaw (2005) stated: "There are indications that these individuals also experienced a great deal of encouragement from parents or mentors to pursue their interest or talents" (304). The authors' position is that situations in the home are a determining factor in the need for (mentoring) advisement outside of the home. Their studies reveal that many youth encounter challenges and painful issues in their homes. For the most part, youth can overcome their difficulties through mentoring that is positive and provides spiritual growth.

The above authors urge the public (parents and mentors) to be aware that it is important to motivate, encourage, and mentor youth, while providing a healthy mentoring atmosphere. The writer chose this literature because of its relevance to help families and their youth develop healthy relationships.

This literature is significant to youth ministry and its success in the dynamics of personal development and positive results. Mentoring is an important tool for building and healing relationships, but it takes time for the practice of mentoring to become systemic.

Hall (2006) did not specify a healing component for mentoring, but he did state that "mentoring relationships usually take place over a fixed period of time This form of social interaction embodies a reciprocal nature that enables both parties to contribute and learn from each other." (p.9) For this reason, Hall conveys that building relationships helps to foster positive mentoring. He asserts that the most effective

relationship is the one-to-one relationship, which is built by individuals who are dedicated and consistent in their mentoring experience.

This researcher concurs with Hall, that mentoring will help encourage the youth to learn from each other in a giving fashion and will help adults to be successful through mentoring that produces positive results.

Conclusion

Mentoring is important because it helps to educate, inform, and provide youth with skills that will produce positive results in their life decisions. These same youth will be able to build lasting positive relationships with each other that are supportive for their success in school and career.

Peer mentoring as it relates to structure is important because starting on the right platform can determine if the program will succeed or fail. If mentoring is organized in the church, there needs to be an organized council that consists of members from all departments of the church ministries

Peer mentoring can be negative if there are no boundaries or adult supervision. For example, in a mentor/mentee relationship, the mentor could behave in ways that may exploit the mentee; the mentor may lack competence and not know how to interact with his or her mentee; or the mentor may have a negative attitude about the mentoring program and participate reluctantly.

When peer mentoring is incorporated in professional organizations, positive benefits are realized. The participants become skilled and more committed in their work while the organization experiences less counter production.

CHAPTER 4

RESEARCH METHOD AND ANALYSIS

The Selection of Participants

Before starting the study on peer mentoring, I promoted the project during morning devotion in the chapel at New Life SDA Fellowship. I gave a brief description of the nature and objective of the project and handed out applications for the participants to fill out and place in the offering plate. The first Sabbath I collected eight and the following Sabbath three more; however, only six were finally confirmed. My investigator, the administrative assistant for the program emailed the six students and informed them of a meeting to be held the following Sabbath. He asked that they bring their Bibles and their laptops. At the first meeting, four showed up. I explained that their participation would require a consent form to be signed and that the mentoring project would last for six months. Two more students chose to participate in the project; thus the number of participants was four males and two females. The males who were willing were matched according to their temperament with reference to the Jung Typology test. The following areas were measured: team building, candidate assessment, leadership, and career development. The two females, ages 19 and 22, also participated in the temperament test. They were paired and matched as a result of their gender. The four males, ranging in ages from 18 to 28, were paired accordingly.

The Structure of the Peer Mentoring Training Process

The participants received five weeks of peer mentoring preparation. The initial focus of discussion was designed to purge any unresolved issues, and diagnose for any subjective or objective problems; thus the floor was an open discussion on any topic. I informed the participants that I would be making mental notes to refer to later, if needed. They were provided with journals to document information that they felt was relevant to the peer mentoring focus and to continue their journaling throughout the peer-mentoring project. Some of the male participants expressed little interest in the journaling of their mentoring experience. He encouraged them to at least write a sentence of their experience each day, or as their time permitted.

Near the end of each session, he enhanced discussions by talking and asking each participant to further explain a point that was mentioned and needed more clarification. One participant shared that anger was an issue and that God was not answering his prayers. The participants spent the remaining time on Gen 4:6, and relevant biblical cross-references. Mentor and mentees were instructed to check with each other twice weekly through affirmation and prayer. The writer also provided contact information for counseling if anyone was interested.

Next, anger issues were identified and brought to the attention of participants with the instruction to pray over them and focus on God and the spiritual blessing that He would give during the process of the project. Each session started with prayer and the reading of scripture to ask for God's blessing on the participants. The following is a sample of the preparatory questions regarding mentoring that were asked at the start of

each session; “Do you converse with God in prayer?” or “What is your definition of a mentor?” or “How much time do you spend in prayer and devotion?”

The purpose of these questions was to prepare the participants to think like a mentor and become spiritually focused. The peer mentoring process questions were used to help keep the participants focused and connected with the project. The training process began as face-to-face training at the Seventh-day Adventist Theological Seminary in a reserved room.

A Spiritual Disciplines Inventory Survey

Two weeks after attaining six participants for the project, the informed consent form (Appendix B) was explained and handed out to the participants in a group setting. They filled out the form. Next, “A Spiritual Disciplines Inventory” was explained and administered (p.94). Then the informed consent forms and the inventories were placed in a secure container and not viewed again until the completion of the project. This process was preferred by the University’s Institutional Review Board and was completed according to the guidelines that were required for this project.

After the participants had completed their five-week, peer mentor, group-training sessions and the six-month peer mentoring project, the inventory was administered a second time. Besides the inventory, the researcher invited the participant’s to summarize a brief paragraph from their journaling, or verbalize to him any life changes they had made during this time, or give any testimonies they wished to share. Additionally, he asked them the following questions: (a) “Did they feel the peer mentoring process had assisted them in their spiritual growth?” (b) “Would they plan to continue setting goals

for themselves?” and, (c) “Would they be likely to engage in a peer mentoring relationship again in the future?”

Next, an evaluation regarding their participation in the project and the overall project delivery was explained and handed to the participants (Appendix C).

The Structure of the Peer Mentoring Training Process Continued

The following is a compilation of seven mentoring principles. I developed the seven principles in order to establish a frame of reference for the participants to incorporate into their mentoring experience. The seven principles are the result of years of his personal experience, various readings, and working with youth and young adults.

1. **BE CONSISTENT:** I will be dependable as a mentor. I will honor my commitments and keep my promises. I will be there for the youth I am mentoring on a regular and consistent basis.
2. **BE NATURAL:** God has blessed me with special gifts. God loves me and knows me. He has called me to serve as a mentor to youth. As result, I am confident that He will use me in His own special way.
3. **BE A LISTENER:** I will utilize every opportunity to be a sincere listener in my mentoring relationships. I will not judge or lecture. I will listen attentively in a caring manner because I desire to treat the youth I am mentoring with dignity and admiration.
4. **BE HONEST:** I will do my best to exercise faith in God consistently. I will inspire the youth I am mentoring to be honest and uphold integrity.
5. **BE TIMELY AND FORGIVING:** I will be realistic about the experience I have with the youth under my mentoring watch. I will not allow their mistakes to destroy our mentoring relationship.
6. **BE MOTIVATING:** I will bring out the best in the youth under my watch; while motivating, giving good advice, and praising them along the way.
7. **BE PRAYERFUL:** Frustration and discouragement will not overwhelm me, nor will it steal my peace in God, as I call each mentee's/mentor's name in prayer.

To inform, to increase spirituality, and to fortify relationships through further discussions and questions/answers on mentoring, the participants met on five Sabbaths for one hour, 10:00 a.m. to 11:00 a.m. It was challenging to encourage each participant to be consistent in attending the meetings. Initially the participants were all interested in peer mentoring; however, as time progressed their attitude became more focused on their academics, work, and family responsibilities; so scheduling times to meet was a big issue. Those who had a conflict with schedules were quickly given updates: thus through weekly contacts the participants were able to continue to take part and keep in touch with each other in the peer mentoring project.

The objective of this meeting was to solidify spiritual mentoring relationships, and to help the participants stay grounded in Sabbath activities and on attending church. The second objective was to pair the participants for the mentoring project and to help them put into practice what they learned about spiritual peer mentoring. They were educated in mentoring skills, Bible study, life issues, belief in God, and belief in prayer. Power point segments related to the aforementioned skills were presented, and each participant was questioned about the topic. This experiential training session lasted for five weeks. Participants were paired according to age, experience, and personality. Mentors emerged as a result of leadership skills; age and experience.

For six months the participants were encouraged to keep in touch with each other, write a journal, and be prepared to share at the once-a-month group meeting how they resolved issues regarding their peer mentoring experience. Emphasis in training and spiritual growth was based on selected material from various writers, such as; Doug Fields, "Youth Leader Training on the Go," and "Win Wellness, Integrated Balanced

Living” by Doctors John and Millie Youngberg of Andrews University. Mentors were required to see how their mentees were doing at least one to two times a month via phone call, email, text, or, face-to-face.

Project Narration

During the first meeting following introduction, prayer, and an overview of peer mentoring training sessions, the participants were informed about the forthcoming consent forms and survey. At the next meeting, they learned the seven principles of mentoring that I compiled from my research and personal experience after years of working with youth. I felt these principles were important for the participants to understand and apply. He also introduced the informed consent forms and the surveys. The participants were instructed to keep in touch with each other, to focus on the seven principles of mentoring, and to do their journaling. At the completion of the peer mentoring training session, I was proactive to email or text each participant every Monday morning to learn any challenges that they might be experiencing.

While at the men’s health club on Andrews University campus, I saw one of the male mentees. That man stated that he tried to meet twice a week with his mentor in prayer and academic activities, and that “things are going well.” As I contemplated the forthcoming weeks I was honestly anxious for two reasons:

1. In light of the busy school and work schedules the participants had, I wasn’t sure how I could help them develop and apply the seven principles of mentoring according to a spiritual disciplines inventory on which they were being measured without their knowing how they had scored.

2. Similarly, I was not sure how I could inspire spiritual growth if the participants did not adhere to the seven principles of mentoring. I prayed for all the participants daily and decided to contact them at least twice a week to keep them focused on the spiritual disciplines of mentoring, while following the principles of mentoring.

I also directed them to my youth ministry website to visit the video section, "Mentoring the 7 Principles." I discovered that communication with them was crucial to their success and motivation to communicate with each other, and to grow spiritually; however, when I asked about their journaling, several of the participants reported that they were not keeping up with it, but they all were keeping in touch with each other.

Two participants faced some challenges; however, in the process of time those were resolved. Prayer and communication became a priority of focus for all the participants in the project, particularly those who were facing challenges, throughout the peer-mentoring project.

"Prayer catapults us onto the frontier of the spiritual life. Of all the Spiritual Disciplines prayer is the most central because it ushers us into perpetual communion with the Father" (Foster, 1998). Each participant's attitude towards the peer mentoring project was a determining factor in that participant's spiritual growth and the success of the project.

For the most part, the participants continued to be involved in scheduling to keep in touch, while trying to follow through with the seven principles of mentoring. By definition, the seven principles were being: consistent, honest, patient, encouraging, a good listener, yourself, and prayerful. By the middle of the second month, one challenging male participant began to show increased interest in meeting and working out

at the health club. The health club interest was an opportunity for his mentor to connect with him, since the mentor, too, was into keeping his body physically fit. In this way, the mentor found a niche and used it as a means for fulfilling the seven principles of mentoring.

As the project moved into the third month, I felt the need to see how the participants were feeling about the project; however, because of their busy schedule, I interviewed each participant via phone and face-to-face meetings. These meetings helped to motivate and strengthen the mentoring bond between the participants for each other, and with this project coordinator.

Results of the Intervention to Date

The peer mentoring project taught three immediate lessons: First, as the project evaluation will reflect (Appendix C), peer mentoring is needed, but it is challenging for students to keep up with each other because they can fall behind in their commitment. Second, it could be difficult for students to keep up with their mentoring objectives if they are not motivated or don't feel the need to participate. Lastly, the researcher learned that the vicissitudes of life are truly filled with unexpected changes and that directing a peer mentoring project involves dedication, commitment, and constant follow-up. One must allow room for alternative plans that could impact the schedule and situation of the participants involved. At the end, the overall attitude of several participants showed improved interest by their outward compassionate concern for each other. Several of the participants consented to give a video testimony regarding their mentoring project experience, or expressed with passion how they were a support to each other.

They reported that their attitude became positive when they were able to learn from each other's weakness and from building strength through their friendship. These same participants verbalized achieving spiritual growth in Christ.

Conclusion

The main points of this chapter are built on the four areas of mentoring: peer mentoring, Bible study, belief in God, and belief in prayer. Highlighted are the process and the procedure of the survey and the content that was used to bring the project from theory to practice.

Peer mentoring is a central component for the study of the project and the collection of data that measured the participants' interest in the program. Further research is needed in how to encourage follow-up for students and how to enable them to stick with their commitment. The aforementioned can be accomplished through setting aside time for family ministry involvement that consistently focuses on participation, commitment, and completion of tasks. For peer mentoring to be effective and successful, in addition to the youth involved, the parents should share in the mentoring process, or offer an incentive to the participants.

Finally, this researcher suggests a systemic approach that uses peer mentoring as an academic course for student education to ground youth in Christian service while preparing them to be leaders in their churches.

CHAPTER 5

ACTUAL OUTCOMES AND ANALYSIS OF DATA

Introduction

This chapter is the evaluation of the survey and of its purpose to gather information from the youth about peer mentoring. The effectiveness of peer mentoring was evaluated using, “A Spiritual Disciplines Inventory” developed by Dr. John R. Kimball (p. 94). Each of the ninety (90) questions from Kimball’s survey measured one of his eighteen (18) spiritual disciplines. The writer classified each of those eighteen (18) disciplines into one of the six (6) broader areas of spiritual disciplines that he defined himself. This instrument was administered to participants before and after the six-month mentoring experience. The inventory is divided into parts A and B. Part B is further subdivided into six (6) principles of spiritual disciplines. Thus, the six (6) areas of emotional and spiritual growth are referred to as six (6) disciplines. This chapter will present results by an interpretation of the data.

Rationale and Use of the Instrument

Each question, ninety (90) in total, consisted of five (5) possible responses. Participants indicated their responses by selecting a number (0-4) that best represented their evaluation of themselves. A zero (0) indicated not at all like me; a one (1) indicated

a little like me; a two (2) indicated often like me; a three (3) indicated usually like me, and a four (4) indicated always like me.

Participants were encouraged to do their best to give a truthful appraisal of where they believed they were, and not where they considered they should be, or wanted to be. Since the six categories, or principles, each varied in the number of questions, and since the participants' responses were compared principle by principle, the responses for each principle were averaged and rounded to one decimal point. That procedure made it possible to do direct comparisons between the principles without regards to the different number of questions under each one. The same procedure was used at the conclusion of the project, so that the before and after scores could be readily compared.

Summary of the Participants

Several of the participants' goals realized in the course of the mentoring process are noteworthy; however, they were not measured by the Spiritual Disciplines Inventory; therefore, it is necessary to summarize these results.. For that reason, I provide an abbreviated summary of each participant and mention what he/she considered significant change that was not addressed in the data, but transpired in the process of the project.

Participant A

Participant A struggled through the mentoring process reflecting low scores on the Spiritual Disciplines Inventory, specifically in the areas of "Prayer and Meditation," and "Applies Biblical Principles in Facing Life Issues." This participant demonstrated deficits in the areas of lack of faith, feelings of doubt, and apprehension of the future. The participant was overwhelmed with family life (work); hence, he hardly had time for

himself, his family, and schoolwork. What he lacked was the initiative to move forward and prioritize his life to overcome his blocks and to achieve his goals.

This participant concentrated mainly on work, which took up most of his schedule and sabotaged his time to realize the spiritual discipline's objective; however, he was able to find time to engage in this project. Although this participant described himself as motivated, he was overwhelmed with the responsibilities that took over his life; yet, he was able to find the time to meet with his peer mentor.

The greatest growth this participant demonstrated was his tenacity and unwavering commitment in the midst of overwhelming daily challenges. One may attribute his resolve to the self-discipline he learned during the four years he spent as a soldier in the military, and to his relationship with God.

Participant B

Participant B showed up from the beginning very motivated. As a graduate student with the responsibilities of family life, this participant balanced job, school, family life, and this project with calmness and focus. Although the data shows a decline in "Faithful in Mentoring Individual Support" and overall low growth scores, the data did not show the attitude of this participant, which will be articulated in the participant testimonies section.

From the very start, this participant was supportive of the project. He demonstrated excellent time management and professional character in his interaction with his peer mentor. His greatest strength was discovered during the final month of the project. He was able to deal with family challenges without any complaints about the

restraints that might have been placed on his work, school, and this project. Whenever the writer met with this participant, he was always steadfast, pleasant, and optimistic.

The data showed that this participant's spiritual discipline growth and strength is in "Applies Biblical Principles in Facing Life Issues;" thus he is a good fit for the ministry. Overall, the participant's lifestyle of belief in God is strengthened by his practicing of the spiritual disciplines in the things that he is learning, experiencing, and applying in his seminary training.

Participant C

Participant C is an overwhelmed, hard working individual. This participant is concerned about family and spiritual life. She desires that her entire household experience a relationship with Jesus Christ. A positive growth that the data did not reveal is that this participant is able to be independent, efficient, and hard working.

As a consequence of family challenges, this participant's practice of the spiritual disciplines has been on life support. The participant's growth score describes deficits in all six (6) principles. She clung to spiritual life support by her ability to continue with her Bible study and devotion. This is because of the model she wants to project to her family. The greatest change I observed was her ability to learn from her situation how to overcome any fear. She accepted the fact that her situation would change when God answered her prayers. Moving on with her life, she finished the project and continued to be an excellent provider and model for her family. She continues to live with her family in a climate of contentment.

Participant D

Participant D appeared to be submerged in her schoolwork and did not seem to possess the skill to organize her time; however, where there is organization this participant would thrive well. The data revealed that at the inception of the project this participant was self-motivated; however, she encountered challenges in her school life that overwhelmed her, and kept her from focusing on her spiritual disciplines.

The Myers-Briggs Inventory interprets this participant as an ESFJ which is often viewed as a scheduler. By definition the Myers-Briggs Type Indicator (MBTI) is a commonly used personality inventory employed in vocational, educational, and psychotherapy settings to evaluate personality type in adolescents and adults from age 14 and older. Oswald & Kroeger in a 1988 study found that the Myers-Briggs evaluates personality type and preference based on the four Jungian psychological types:

1. Extraversion (E) or introversion (I)
2. Sensing (S) or intuition (N)
3. Thinking (T) or feeling (F)
4. Judging (J) or perceiving (P)

In the context of mentoring it is implemented to assess management skills and facilitate teamwork and problem-solving. Accordingly, the aforementioned participant with an ESFJ is described as the “perfect student” who likes to schedule friends randomly. The greatest growth strength not revealed by data is the participant’s willingness to multitask. This participant possessed the drive to help others. She was there to assist her peer mentor in times of challenges, through prayer, and just be there with the power of her presence.

Participant E

This participant revealed himself to be somewhat strongly self-determined, independent, and without fear. Although the data describes this participant as scoring low in all six (6) spiritual disciplines, he was consistent in meeting with his peer mentor. This participant did not get discouraged, but presented himself as a professional throughout the project.

The most important growth in this participant's life during the project was that he began to return my communications. By the end of the project, he realized that communication and meeting with his Seminary peer mentor was important to achieve good interpersonal relationships.

I recognized that this participant was a loner and in need of a peer mentor. Initially, the man performed well in his spiritual disciplines. However, the decline in his growth scores resulted because he did not keep focused on the project. I was not sure if he would finish the project because of the following three (3) reasons:

1. He was young and was focused on adjusting to college.
2. He was opinionated.
3. His school schedule was intense.

He was able to finish the project. Although not covered in the data, his completion proves that participants in general possess the potential to have innate spiritual disciplines that simply need to be aroused and put into practice.

Participant F

Participant F was elusive and indifferent. He was the invisible man. His peer mentor never gave up on him and continued to lift his name in prayer to God. The data results did not reveal that this participant had a lot going on in his life. For the most part, the choices he made brought on his problems. His greatest spiritual discipline challenge was his unwillingness to commit to prayer and meditation. Nevertheless, to his credit, the most significant change in this participant was his ability to solve complex problems by making life-changing decisions; thus the growth score reveals major change in all the spiritual disciplines-principles. He finished the program with an attitude of not giving up on himself and his responsibilities.

Presentation of the Results

Tables for the participants describe their average initial response by section and their average end score for each section. The difference between the end score and the initial score is reported as a "Growth Score." The growth score is reported as both a direct difference between the end and the initial score as well as a percentage change. The percentage change was calculated by dividing the difference between the end and initial score by the initial score, times one hundred. The following is what is loaded into the six principles: "Consistency in Study and Devotion," "Evangelism and Discipleship," "Prayer and Meditation," "Applies Biblical Principles when Facing Life's Issues," "Faithful in Mentoring Individual Support," and "Confession and Remorse."

The following is how the scores were worked out for each of the six principles: The survey had a total of ninety questions. I had five (5) questions within the survey that measured each of the eighteen (18) spiritual disciplines ($18 \times 5 = 90$). For example, survey

questions numbers 15, 33, 51, 69 and 87 measured the spiritual discipline of "Study." Survey questions numbers 7, 25, 43, 61 and 79 measured the spiritual discipline of "Sabbath Rest." Each participant could answer 0-4 for each question; 0= Rarely true and 4= consistently true. The higher the numeric response, the higher the score (spiritual discipline) for that participant

For example, in the pre-survey Participant A had the following responses to the questions that measured the discipline of "Study" (in the chart below reading from left to right). For question # 15, he answered "3", for question # 33 he answered "3", for question # 51 he answered "4" etc. So for the spiritual discipline of "Study," participant A's average score, across the five (5) questions that measure that discipline was 3.4.

The same methodology was used to measure the score for Sabbath Rest, which was 2.0. Study and Sabbath rest were grouped under the larger category of "Consistency in Study and Devotion." So to come up with a score for "Consistency in Study and Devotion" I calculated the average of the score for Study (3.4) and the score for Sabbath rest (2.0) to arrive at 2.7 which is the score that ended up for the final tables

Another example – "Evangelism and Discipleship." First I calculated the average scores from left to right to arrive at the score for each discipline that I thought belonged to the category "Evangelism and Discipleship." Then I calculated the average score from top to bottom (on the far right) to arrive at the average score for the category of "Evangelism and Discipleship" (3.0).

I followed this method for each of the eighteen spiritual disciplines to arrive at an average score for each discipline. I categorized the discipline into the larger six groups; then I calculated the average score for the disciplines in each of the six categories to arrive at an average score for the category. It was this average score for each category that is reflected in the summary tables.

Comparison of the Participants' Initial and End Scores

Table 1 is a description of Participant A which shows the lowest score deficits of (-0.3) in "Applies Biblical Principles in Facing Life Issues," and a (-1.2) in "Consistency in Study and Devotion," and "Prayer and Meditation." Further information regarding this participant is detailed on p. 53 in the Summary of Participants.

Table 1

Participant A

Principles of Spiritual and Emotional Health	Project Initial Score	Project End Score	Growth Score
1. Consistency in Study and Devotion	2.7	1.5	-1.2
2. Evangelism and Discipleship	3.0	2.2	-0.8
3. Prayer and Meditation	2.3	1.1	-1.2
4. Applies Biblical Principles in Facing Life Issues	2.6	2.4	-0.3
5. Faithful in Mentoring Individual Support	4.0	2.0	-2.0
6. Confession and Remorse	2.6	2.8	0.2

Note: Numbers have been rounded to the nearest tenth

Table 2 is a description of Participant B. This participant also shows the lowest growth scores of (0.0) in “Evangelism and Discipleship,” and (-0.1) “Prayer and Meditation.” Participant B’s rationale for decreased scores in his growth is the result of personal challenges in his life. This too will be further explained in the participant’s profile.

Table 2

Participant B

Principles of Spiritual and Emotional Health	Project Initial Score	Project End Score	Growth Score
1. Consistency in Study and Devotion	3.0	3.3	0.3
2. Evangelism and Discipleship	3.3	3.4	0.0
3. Prayer and Meditation	3.2	3.1	-0.1
4. Applies Biblical Principles in facing Life Issues	3.3	3.5	0.3
5. Faithful in Mentoring Individual Support	3.6	3.8	0.2
6. Confession and Remorse	3.6	3.4	-0.2

Note: Numbers have been rounded to the nearest tent

Table 3 describes Participant C’s data. Here one sees manifested some growth of (1.1) in the principle of “Consistency in Study and Devotion,” and the least amount of growth (0.2) in “Confession and Remorse.”

Table 3

Participant C

Principles of Spiritual and Emotional Health	Project Initial Score	Project End Score	Growth Score
1. Consistency in Study and Devotion	0.8	1.3	1.1
2. Evangelism and Discipleship	2.0	2.6	0.5
3. Prayer and Meditation	1.4	2.5	1.1
4. Applies Biblical Principles in Facing Life Issues	2.4	2.8	0.5
5. Faithful in Mentoring Individual Support	2.4	3.4	1.0
6. Confession and Remorse	2.4	2.6	0.2

Note: Numbers have been rounded to the nearest tenth

Table 4 is Participant D. This participant's table describes the least amount of growth of in (0.0) in "Evangelism and Discipleship," and in "Prayer and Meditation." Consequent to the participant's student life, the data is not able to describe the participant's actual daily activities; however, the participant's 'profile which includes his verbal responses will give a clear description of the spiritual principles practiced in this participant's life.

Table 4

Participant D

Principles of Spiritual and Emotional Health	Project Initial Score	Project End Score	Growth Score
1. Consistency in Study and Devotion	2.0	1.9	-0.1
2. Evangelism and Discipleship	2.7	2.6	0.0
3. Prayer and Meditation	1.8	1.8	0.0
4. Applies Biblical Principles in Facing Life Issues	2.4	2.1	-0.3
5. Faithful in Mentoring Individual Support	3.4	3.6	0.2
6. Confession and Remorse	2.4	2.4	0.0

Note: Numbers have been rounded to the nearest tenth

Table 5 is Participant E. This participant's table describes meaningful growth scores in the (4.0) "Faithful in Mentoring Individual Support" principle, but later decreases in the growth score. Here again, the table shows only the participant's data results; however, the participant's profile will describe his/her recovery in the spiritual disciplines section.

Table 5

Participant E

Principles of Spiritual and Emotional Health	Project Initial Score	Project End Score	Growth Score
1. Consistency in Study and Devotion	3.1	3.3	0.2
2. Evangelism and Discipleship	3.0	2.1	-0.8
3. Prayer and Meditation	2.8	2.1	-0.8
4. Applies Biblical Principles in Facing Life Issues	2.9	2.6	-0.3
5. Faithful in Mentoring Individual Support	4.0	4.0	0.0
6. Confession and Remorse	3.8	3.2	-0.6

Note: Numbers have been rounded to the nearest tenth

Table 6 is Participant F. The participant's table describes initially low scores in the spiritual disciplines' principles; however, the data shows increased growth scores. Although this participant was one of the most challenging participants, he achieved a restorative experience because of the consistency of his mentor and the responsibilities that he accepted as a husband and a father to his young children.

Table 6

Participant F

Principles of Spiritual and Emotional Health	Project Initial Score	Project End Score	Growth Score
1. Consistency in Study and Devotion	0.6	2.0	1.4
2. Evangelism and Discipleship	0.8	2.5	1.7
3. Prayer and Meditation	0.1	2.4	2.4
4. Applies Biblical Principles in Facing Life Issues	0.2	2.6	2.5
5. Faithful in Mentoring Individual Support	1.6	2.8	1.2
6. Confession and Remorse	0.0	2.4	2.4

Note: Numbers have been rounded to the nearest tenth

What the data results do not show is described in the summary of the participants. A summary of the results for all the participants is described in Table 7 on the following page. This table lists the six participants with their growth scores in each of the six sections. It summarizes a total of 540 responses. Additionally, this table shows the average growth score of all participants for each of the six sections. This data makes it possible to analyze the effectiveness of the peer mentoring experience in each of the six different sections.

Table 7

Comparison of the six participants' average growth in six months

Principles of Spiritual and Emotional Health	A	B	C	D	E	F	Average Growth
1. Consistency in Study and Devotion	-1.2	0.3	1.1	-0.1	0.2	1.4	0.3
2. Evangelism and Discipleship	-0.8	0.0	0.5	0.0	-0.8	1.7	0.1
3. Prayer and Meditation	-1.2	-0.1	1.1	0.0	-0.8	2.4	0.2
4. Applies Biblical Principles in							
5. Facing Life Issues	-0.3	0.3	0.5	-0.3	-0.3	2.5	0.4
6. Confession and Remorse	0.2	-0.2	0.2	0.0	-0.6	2.4	0.3

Note: Numbers have been rounded to the nearest tenth

The average growth was determined by adding the growth scores of each participant for a topic, and dividing by six (the number of participants).

Summary of the Data

Table 7 is a description of the six (6) participants in six (6) categories of spiritual principles for a total of thirty-six (36) cells. Out of these thirty-six (36) cells, eighteen (18) confirm growth, five (5) indicate no growth and thirteen (13) indicate regression. With the six (6) participants demonstrating growth in eighteen (18) out of the thirty-six (36) aggregate scored areas, it would be straightforward to declare a fifty percent (50%) score success rate for the peer mentoring project. That number indicates that on an average, participants experienced growth in fifty percent (50%) of the categories covered; however, results may be more important by the amount of individual growth in specific areas.

The table is arranged with six (6) principles that are listed numerically in the left column. Toward the right of each principle are the individual scores of each participant for that principle. The last column on the right illustrates the average growth of the group

for that principle. The data shows, on average, the greatest growth (+0.4) was made in principle 4, “Applies Biblical Principles When Facing Life Issues.”

Also, notable growth (+0.3) was realized in Rows 1 and 6 “Consistency in “Study and Devotion” and “Confession and Remorse.”

Impressive growth (+0.2) is referenced in Row 3, “Prayer and Devotion” and a smaller quantity of growth (+0.1) in Rows 2 and 5 “Evangelism and Discipleship” and Faithful in Mentoring Individual Support.” Row 2 may reflect data that is irrelevant, because for the most part the participants did not express much interest in discussions regarding “Evangelism and Discipleship;” however, Row 5 could portray significant information that is pertinent to this summary because several of the participants consciously expressed a desire to participate more in being “Faithful in Mentoring Individual Support.”

Importance the Data May Suggest

Overall, growth was established in the area of “Applies Biblical Principles when Facing Life Issues,” and also in “Consistency in Study and Devotion,” which backs up the rationale for increased growth in, “Applies Biblical Principles When Facing Life Issues.” When dealing with life’s challenges, Seventh-day Adventist maturing adults have been taught that a valid source of strength is to go to the Bible for words of encouragement through study, devotion, and prayer. Thus, to the participants, life issues were a natural call to seek spiritual guidance through Biblical principles of faith and Bible study while, not yielding to the negative temptations of life.

During the course of the meetings the participants discussed “Applying Biblical Principles When Facing Life Issues.” Discussions led to principles referenced to

balancing time between studies and devotion, dealing with anger, making life decisions, and committing to mentoring and friendships. All agreed that it is important to “Apply Biblical Principles When Facing Life Issues.” The participants said that going to the Bible to seek encouragement gave them strength to deal with life’s problems; however, not all expressed that they paralleled “Applying Biblical Principles When Facing Life Issues” with “Consistency in Study and Devotion.” Consequently, the participants prayed for each other, asking God to help them balance their time with Him meaningfully.

The aforementioned areas suggest that the participants dealt mostly with the realities of life issues and found ways to apply Biblical principles to their studies and to seek time with God.

The three (3) least areas of growth, “*Evangelism and Discipleship*” (0.1), “Prayer and Meditation” (0.2), and “Faithful in Mentoring Individual Support” (0.1), all suggest that Seventh-day Adventist maturing adults are perhaps distracted by an ineffective schedule to balance time and apply the spiritual discipline principles. If there is no monetary incentive or academic credit involved for college students, their participation would be minimal. Also it reveals that the participants would choose to be involved in what they feel would greatly benefit them. In only six (6) months, the writer did not anticipate to see considerable change in these areas, especially since none of the participants experienced a spiritual revival in his/her life. The data suggests that although the participants may have had a desire to be “Faithful in Mentoring Individual Support” (0.1), essentially they were not yet spiritually equipped. The writer soon learned that the participants lacked the desire and motivation in their attitudes to develop the spiritual disciplines of “Evangelism and Discipleship” (0.1). They expressed the same attitude

toward the principle of “Faithful in Mentoring Individual Support.” In order to show growth in the aforementioned two (2) areas, the participants would have had to make major adjustments in how they organized their time. Further, they would have had to experience a spiritual conversion and become more responsible and proactive in their time spent with God while they tried to be more open with their interpersonal relationships and commitments.

The mentoring project called for an upgrade and a reconfiguration of one’s personal life. It required a systemic spiritually balanced shift to the center of each participant’s life. Additionally, the shift required the association of a closer relationship with Jesus Christ.

The researcher’s experience and post interventions with the participants, support the data. Five (5) of them came to acknowledge by “Confession and Remorse” (0.3), the fact that at the end of the project they were blessed and that they regretted that they had not done their best to participate more in “Evangelism and Discipleship” (0.1), “Prayer and Meditation” (0.2), and “Faithful in Mentoring Individual Support” (0.1). Similarly, while they have not yet experienced a life changing spiritual conversion in Christ, they recognize their need with a craving passion to be better at what they do in living a Christian life.

During the writer’s individual post conversations with the participants regarding the negative scores where the least change was noted, they all responded in like manner. Hence, the areas of weakest scores indicate that at the inception of the project the participants viewed themselves as over-confident and knowing enough to function in the project, but in reality they were overwhelmed, not focused, and not in a firm

relationship with Christ. At some stage in the mentoring process, the reality dawned on them that they had not delved into the sacred imports of “Prayer and Meditation” (0.2) as they should have, nor did they candidly express any area of personal conflict, but during group, and especially during individual meetings, their words indicated that the project for some of them was annoying to their personal life. By definition, this apparent regression for several of the participants may indicate a greater level of discovering personal spiritual deficits, and their need for growth in Christ-likeness.

Incorporated in (Appendix A) are brief descriptions of each participant and the changes that each made during the course of the project. Accordingly, these changes suggest powerful life adjustments that continue to impact on the participants’ lives.

Conclusion

As a result of this project, youth leaders need to help young people live a life that consists of spiritual discipline principals which will bring about growth in Christ and lead participants to do Christ-centered service for others. It is imperative that pastors work with responsible adults in the church and hold them accountable for sharing in the mentoring principle of guiding, encouraging, and teaching the youth. Adults must play a part in the Christian service of helping the youth to learn and apply spiritual disciplines.

The participants’ summary is a reflection of that participant’s role in the practical activities of the peer-mentoring project. The data collected shows the participant’s thoughts and feelings, and not the practical everyday activities that this supervising mentor observed.

Participants were observed to be connected, involved, and caring towards one another; whereas, the data describes them as quite anticipatory towards the survey; thus the data showed lower growth scores.

Based on this peer mentoring experience, singles and young married couples are in great need of support for guidance, encouragement, and teaching. As mentioned in Chapter 3, subtitle "Role of the Family in Mentoring," African-American families have twenty four million children who wake up to a fatherless home. In many African-American homes the father is absent. This fact has motivated the writer to seek ways to replicate mentoring programs in the churches and infiltrate the school systems with seminars and workshops which will help educators and youth leaders to mentor the youth, while presenting prevention, redirection, and restoration programs to save them from self-destructive behaviors.

A mentoring curriculum should be implemented and taught in SDA schools. Guiding the youth will prepare them to participate in Christian service and encourage them to be leaders in the church where they can mentor others as they were mentored.

This writer can say, unequivocally, that the development process of peer mentoring has enhanced his enthusiasm to delve further into the sacred import of the inner man and unearth the gifts that God has freely given to him--- not for his sake, but for the sake of helping others.

Finally, peer mentoring is a means to deliver youth from the snares and temptations of this world. It keeps them safe from destructive and self-destructive behaviors. It empowers them to perform Christian service for each other because they are

equipped with tools in this world which will prepare them for the world to come with
Jesus Christ our Savior.

CHAPTER 6

SUMMARY, RECOMMENDATIONS, AND CONCLUSION

Summary

Youth face an uncertain future, and Christian Seventh-day Adventist youth for the most part fall into that same category. The writer attended a Sabbath lunch to celebrate the birthday of a seminarian from Andrews University. Someone asked, "How can we help students who attend our university and are coming from homes where they either never had any Christian training, or where there was little interest on their part for living a Christian life-style?" The answer was filled with variables, but the youth listen, bond, and are influenced by relationships with other youth. Consequently, the future of the church rests upon guiding, educating, and developing disciples on the platform of Christ-centered programs, which represent Jesus. Youth who are grounded in the foundations of Christ and who have experienced a spiritual conversion, are the ones who can engage the youth coming to SDA schools with little Christian interest, or no Christian foundation.

While in conversation with youth at a church where the writer was asked to build up and resuscitate their youth program, he learned that it was not a lack of experience or desire that seemed to hold youth back from being useful workers in their

church. Their work was halted because of ineffective resources. They lacked youth leadership.

Since the leadership of the church did not embrace the vision of hiring a youth pastor, and the conference did not see the need for one because it believed that the church pastor was also pastor of the children and youth, the youth were neglected and lacked church nurturing and guidance. The writer talked with one youth who said what's important to young people is "Consistency." Another said, "Authenticity." These youth were measuring their adult church leaders by those leaders' behavior and presentation in the church, and by their faithfulness to what they teach, what they preach, and how they conduct themselves one toward another.

As a mentor, the researcher desired to be polished, refined and competent as a youth minister. The youth under his watch in this project had to be motivated, proactive, and have self-starters while embracing the goal to become mentors and converted disciples of Jesus Christ. He decided to measure the participants' spiritual disciplines before and after the project, as well as their ability to mentor each other while dealing with life issues. If the participants expressed growth in some of the areas that were measured in the Spiritual Discipline Inventory like self-motivation, consistency, and a Christ-like attitude in their mentoring of each other, then he would have some substantiation that peer mentoring was a valid tool for developing Christ-centered disciples.

The Extent to Which the Researcher Achieved His Stated Objectives

Prayerfully, as the researcher approached this project, he planned to achieve two objectives. First, he desired to refine his own mentoring skills as a youth minister.

Second, with reference to the youth, he wanted to use the mentoring process unconditionally without bias or discrimination. Hence, he was honestly concerned about the youths' spiritual condition and their connection with God. He decided that it would increase their spiritual growth, if they followed consistent Christ-centered spiritual disciplines for daily living.

Although the objectives were achieved to a certain degree, the time of six (6) months is inadequate to become a skilled peer mentor or to expect youth to change their behaviors and consistently apply spiritual disciplines in their lives. Nevertheless some participants did demonstrate a little spiritual growth, and others revealed a decline. In his post conversations with the participants they shared that the experience taught them to be more conscientious in applying spiritual disciplines to their lives. Time will reveal if the participants actually apply the spiritual disciplines to their life-styles.

Anticipated Results

Christ centered peer mentoring is an excellent method to help youth discover their spiritual relationship with Christ and their inner spiritual disciplines as they help others to achieve spiritual growth. I anticipated three results, but became somewhat disappointed when they were not realized. I had hoped some would seek counseling. However, that did not take place. The participants committed such situations to prayer. Further information of the results will be given in (Appendix A), participant testimonies. Second, I hoped to preach several sermons relevant to peer mentoring at the New Life SDA Fellowship in the Seminary; however, because of programming and other variables this did not happen.

Lastly, in the middle of the peer mentoring process the researcher designed and built a website, titled "*Straight-Up Youth Ministries, Life Saving Support for Youth and Young Adult*, www.youthsupport.info."

His only purpose for this website was to help the youth achieve spiritual growth during the mentoring journey. He hoped that the participants would visit the site and use it as a supporting tool for the mentoring process; however, because of student-life and academic challenges, several of the participants did not go to the website and seldom checked their e-mails. In addition, he hoped that the peer mentoring relationships would continue throughout the participants' educational campus journey as a spiritual support of friends helping each other. Although several did appear to be heading in that direction, only time will determine if they will continue to support each other.

As a result of these unrealized outcomes, the researcher was able to become more proactive in mentoring the guidance, education, and training of youth, particularly those who were new to the life and rules of attending a Christian school. He cherished the feeling that he had succeeded because all the participants experienced a raised level of spiritual consciousness. They realized that there is a way to achieve obedience to Christ and service to their peers through applying spiritual disciplines to their way of life.

How the Results Confirmed the Theoretical Framework

The nucleus of the *theological concept* at the very center of this project was to emulate the character of biblical mentors and train youth to become peer mentors in a Christ-centered program. Jesus is the one who empowers youth to be successful mentors, but each one must have a spiritual conversion and give himself/herself wholly to Christ. The mentoring of Jesus Christ; fasting, praying, sharing, helping, teaching, denying self,

feeling pain, and suffering were all experiences that his disciples learned through successes and failures.

If Peter, Thomas, and perhaps even the seventy who had openly left Jesus, were given a post-test, what would it prove? It would prove that the disciples, participants had a daily experience with Jesus, the Savior of this world, and that they were fallible and frail. They made mistakes, became defiant, and separated themselves from Christ. These same behaviors are prevalent today among many defectors.

Just like the disciples who had to deal with their own personal demons because they did not apply the spiritual disciplines of Christ, some of the peer mentoring participants had to deal with similar personal issues. One finds that the *theoretical concept* of mentoring, after the model of Jesus, takes place only after the participant has experienced a conversion.

Recommendations

At the inception of the project I was careful in my presentation to the participants not to give the idea that they were just to help me in my dissertation, but were to get involved to achieve spiritual growth and learn Christ-centered spiritual disciplines. However, most of the participants believed in their hearts that their involvement in the project was to help the youth minister. They did not take their involvement as seriously as they should have, or else they would have set goals and achieved spiritual growth on a greater scale.

In the future, one needs to carefully screen out any misleading perceptions regarding those who volunteer to be a participant in mentoring. The leader must emphasize that mentoring is all about commitment to learning and applying Christ-

centered spiritual disciplines to one's life. Prospective volunteers should be informed and questions should be entertained at the first, second, and even the third meeting, that the goal is spiritual growth.

In light of participants who are uncertain of their time commitment due to scheduling, personal relationships, or any factor that might be a block, one should prayerfully approach this volunteering in an in-depth one-on-one interview to find his/her level of understanding and expected outcome from the program. According to my coach, the average person should make at least six months of commitment to provide enough time for training, teaching, implementing, and measuring results. It would be wise to allow for flexibility and not set times, dates, and appointments so that there is no room for adjustments. The leader needs to make sure that the participants are keeping up with their journals. Participants should be encouraged to purchase their own mentoring material (journal books @ the dollar store). If it is their own journal, perhaps they would consistently document their mentoring experience. It was discovered that all of the participants did not believe in phone calls or e-mails, but they were all die-hard text communicators. Since texting is an inexpensive way to communicate, it would be wise to set up a signed contract agreement regarding the method of communication, and then reiterate the method frequently.

This writer scheduled meetings at the Seminary in a rented room, but was in conflict with time restraints with another group. He was able to get a back-up plan implemented, but flexibility is needed because all of the participants may not be able to meet at the same time for a group meeting. It is important for the leader to adjust his own time and schedule to professionally meet at a conducive and neutral place. If he is

meeting one-on-one, then he should meet in a public place in the presence of one or two witnesses. Additionally, the writer recommends that a specific mentoring course be taught at Andrews University Seventh-day Adventist Theological Seminary.

Service for the participants could have been strengthened by assignments in a local church. For example, each participant would design a presentation based on challenges youth and young adults are currently facing. Next, the participant would present Christ-centered solutions for the group with which he/she chose to work.

Lastly, the participants would have been better equipped with time management skills if they had attended a seminar by an expert. Each participant could be made accountable by signing a contract to use his/her time in a cost effective way. Participants would then be encouraged to support each other in their time management goals.

The Impact of Peer Mentoring on My Future Ministry

My admiration for youth ministry is filled with a renewed service for the sake of training others to help their peers. As a former New York City Children's Protective Service investigator and then a State Parole Officer on a task force with the NYPD, he cannot now as a Youth Minister stand unmoved as he watches youth stand on the fringe line of uncertainty in church and lose their way in the midst of their parents, elders, pastors, and the whole congregation. His eyes are like eagle eyes in the church where he is keenly watching and talking with youth and young adults. What he sees on many of their faces is revealed in their conversation with him. For example, while sitting in church one Sabbath, a teenager whom I knew well left a seat, and came over and sat next to me. As the minister preached I watched the youth and saw that the boy's mind was someplace else. This youth was in church in body, but his thoughts were in some far off place.

The researcher began writing on a piece of paper the following: "Write three things that make you happy and three things that make you angry." For happy he wrote, "When I get things." "When people listen to me," and "When I have freedom," and for angry, he wrote, "Liars," "People that gossip about me," and "When people talk about my family." This 15 year old is being raised by a single parent. He is the first born of his four siblings. His father has not been in his life for the past 10 years. I asked him why he was quiet. He started crying silent tears, and finally said that he is angry at his father. I plan to be in touch with youth and their families. Additionally, I feel impressed to design and develop a program that addresses the issues of males in a single parent home.

My future ministry has been molded by peer mentoring because when a civil-minded adult is in the presence of a confused youth or young adult there is an opportunity to be a mentor--provide guidance, encouragement, and teaching for that moment in time. Moreover, when that same adult is in the presence of two youth or two young adults, there is an opportunity to share skills of guidance and teach peer mentoring. There are certainly times when adults can simply say a few short words to a confused or troubled youth, such as: "Do you feel comfortable with the choices you are making?" It is remarkable how those few words would resonate in their heart, like a rapid pulse pumping questions in their mind, to help them rethink their choices.

I am learning the sacred import of youth and their need for relationships that are consistent and not fake. These same youth are hurting and are in need of mending, or they will step off the "straight and narrow." The only way to help hurting youth to recover is to build a strong mentoring program in the church that is not established on entertainment, but is built on the model foundation of Jesus Christ. It is a truth that only when youth are

taught of Christ by consistent and authentic church leaders who are not fake, but are genuine, that they will believe and, through prayer for them they will experience a spiritual conversion in Christ. One must not take for granted that it's all good when the youth says, "I'm good."

APPENDIX A

PARTICIPANTS' TESTIMONIES

Participant A--- I will not give up. And even though my peer mentor is not proactive in working with me, I will continue to meet with him when I can and where I can. And even though my schedule is at times very limiting, I will pray for my peer mentor. I honestly did not think that I would be able to stay in the project, but God helped me to keep my attitude focused and keeping involved. I feel good about myself because I did my best and finished what I started. I am a better man for my wife and my family. And I will volunteer to be a mentor again; and knowing now what it is all about I see the importance for my children to be mentored by Christian friends I can trust.

Participant B--- I appreciated the time, the phone calls, and the text messages from my peer mentor. I saw him several times a week because we worked in the cafeteria. He is very intelligent and serious about his school work. The fact that he too is also in school to study ministry made us compatible as peer mentors. "There were times when I was pressured with the need to study for exams and did not want to meet with my peer mentor, but it was then, when I met him that I scored very high on my exams." I plan to keep in touch with him. "We have a friendship for life."

Participant C--- Peer mentoring was a great help to me. My peer mentor was helpful in ways that I did not expect. She called me when I least expected and prayed with me on the phone. There were times when my peer mentor called and asked me, “do you need me to watch your kids?” or “do you need help with anything?” I honestly did not expect to receive help during this mentoring project. I got involved to help the pastor with his project. My husband told me that he knew him as Master Hollis, because he taught martial arts at the Berrien Springs Public School, Alternative Education Program. I had hoped to see my husband come to church and fully participate in the mentoring program. But I believe everything worked out for the best. My biggest concern when I started was the anger that my husband showed. But now even though we are living in separate states I feel it is for the best, it is only for several months. Peer mentoring was a great help to me, especially while my husband was living here. I had a real friend to depend on.

Participant D--- I was happy to be able to help my peer mentor. When she needed someone to talk too I was able to provide her the support of just listening. This project taught me by getting to know my peer mentor that it is a serious matter to be 22 with two kids, one two and the other just over six months. If anything, this project, “helped to build a good friendship.” When I first started I taught it was all about helping a student in the seminary with his project. But it turned out to be a great learning experience for me and my peer mentor. I plan to continue to be in contact with my peer mentor and help whenever I am able too.

Participant E--- “This project helped to build a good relationship.” I have had a good experience with someone who is on the same path with me. At the beginning I was not really concerned about the project, but I volunteered because I remembered the project director when he worked at Ruth Murdoch Elementary School as assistant to the principal. But during the course of the project my peer mentor became a “friend” to me, and that made a big difference in how I viewed my approach to ministry. My motivation to accomplish my goal was increased. I opened up and became more outgoing and positive about the peer mentoring project. It really helped me to know myself better.

Participant F--- “Good luck to u and whatever u got going on, but sorry it’s just not for me.” I felt that I did not have the time to be involved in this project. I got too much going on in my life, my wife and I “live in separate a house.” I can’t find work in Berrien Springs, and I am leaving soon to work in New York. This project is okay, but I have to make some money to pay my bills. I have children to support and I have to find a job.

APPENDIX B

INFORMED CONSENT FORM

Andrews University

Seventh-day Adventist Theological Seminary
Christian Ministries Department

Informed Consent Form

A Study into Peer Mentoring for Retaining Youth and Young Adults

Purpose of Study: I understand that the purpose of this study is to discover why youth and young adults within the Seventh-day Adventist community of faith become dissatisfied with their church and either leave or become inactive. Similarly, to determine what steps might be taken to address any grievances and/or inactivity, and reestablish faith and practice within the 18-35 year age group.

Inclusion Criteria: In order to participate, I recognize that I must be a youth/young adult between the ages of 18 and 35 and of sound mind, and must be either currently or at some point in the past, been an active participant in the Seventh-day Adventist congregation.

Risks and Discomforts: I have been informed that there are no physical or emotional risks to my involvement in this study.

Benefits/Results: I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher and the Seventh-day Adventist Church arrive at a better understanding of why young adults become inactive and leave the church, and that this will enable the church to develop strategies that will encourage youth and young adult retention.

Voluntary Participation: I understand that my involvement in this survey is voluntary and that I may withdraw my participation at any time without any pressure, embarrassment, or negative impact on me. I also understand that participation is confidential and that neither the researcher nor any assistants will be able to identify my response to me.

Contact Information: In the event that I have any questions or concerns with regard to my participation in this research project, I understand that I may contact either the researcher, Hollis McEachrane at hollis_mceachrane@yahoo.com (Tel: 269. 921.1784), or his advisor, Dr. Allan Martin, Younger Generation Church: 817.483.4837 / aamphd@earthlink.net

Signature of Subject

Date

Signature of Witness

Date

Signed at: _____

APPENDIX C

PROJECT EVALUATION

Please complete this evaluation by answering what is most relevant to you. Following is the scale of responses:

- 4 = Consistently true
- 3 = Frequently true
- 2 = Occasionally true
- 1 = Infrequently true
- 0 = Rarely true

Answer as truthfully as you can.

1. When presented a mentoring goal, I immediately think of steps that need to be taken
4 3 2 1 0
in order to achieve the desired results.
2. I express myself well in mentoring others.
4 3 2 1 0
3. Mentoring others is something I enjoy doing.
4 3 2 1 0
4. I am able to convey the Gospel message to my mentee in ways that are
4 3 2 1 0
easy to understand.
5. I am moved to help those who through conflict or sorrow are wavering in their faith.
4 3 2 1 0
6. I would recommend this mentoring program to anyone.
4 3 2 1 0
7. I am blessed by God each day and gladly respond to these blessings by giving
4 3 2 1 0
liberally of my time and prayer for others.
8. I enjoy meeting new people and becoming acquainted with them.
4 3 2 1 0
9. This mentoring program has helped to increase my faith in God and the Bible.
4 3 2 1 0
10. I am a take-charge person. When others follow my direction, the goal or task will
4 3 2 1 0
be completed.
11. I was faithful in affirming my mentee and keeping in touch with him or her.
4 3 2 1 0

12. I am more motivated to provide spiritual leadership to those who are on a faith journey.
4 3 2 1 0

13. I feel that mentoring has changed my life positively.
4 3 2 1 0

14. My great joy is to communicate Biblical truth in such a way that it becomes real
4 3 2 1 0
and understood by others.

15. The project director was professional, motivational, and provided us with
4 3 2 1 0
relevant, and helpful information.

Question 1

Question 2

Question 3

Question 4

Question 5

Question 6

Question 7

Question 8

Question 9

Question 10

Question 11

Question 12

Question 13

Question 14

Question 15

APPENDIX D

A SPIRITUAL DISCIPLINES INVENTORY

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The following is a tool designed to essentially help you take your “spiritual temperature.” It asks you to evaluate yourself against 90 statements that are designed to examine the depths of your spirituality in 18 key areas. These areas, commonly called *spiritual disciplines*, are absolutely critical to spiritual health and ministry vitality.

As you give your answers, do not attempt to read too much into each statement. While some will provoke a lot of thought, others may initially seem meaningless. Do not move too quickly through the inventory, but also make sure not to dwell too long on any one statement. Your first answer will usually be your best answer. And keep in mind that there are no “right” or “wrong” answers. Be transparent. Be honest. Respond to each statement as you are right now, not as you would like to be – otherwise the results will not be helpful. Read each statement and then write the correct number in the blank according to the following scale:

- 0 = Not at all like me
- 1 = A little like me
- 2 = Often like me
- 3 = Usually like me
- 4 = Always like me

After completing the inventory, then use the provided score card to determine your areas of spiritual strength and weakness. Definitions of each spiritual discipline are also provided at the back of this document to help you understand your results.

- _____ 1. I regularly proclaim the attributes of God that are most dear to me.
- _____ 2. I am firmly committed to a community of faith, and even conflict will not change that.
- _____ 3. I allow ample time daily for the Holy Spirit to examine my heart for un-confessed sin.
- _____ 4. I fast and pray on a regular basis.
- _____ 5. Sometimes I spend days just mulling over a single Scripture verse or passage.
- _____ 6. I see regular changes in my personal life because of my prayer times with God.
- _____ 7. I take at least one day each week to rest and spend time with the Lord.
- _____ 8. When I do things for others, I do not desire to get any credit.
- _____ 9. There is no task that is “beneath” me.
- _____ 10. I am perfectly comfortable when encountering a long lull in a conversation.
- _____ 11. I am not at all compelled to buy or own the latest “things” on the market.
- _____ 12. I have a special place I go to be alone with the Lord.
- _____ 13. I have at least one spiritually mature person in my life that I regularly look to for insight and advice
- _____ 14. I have made a firm commitment to tithe from our regular income to the local church.
- _____ 15. I spend time daily “digging” into God’s Word.
- _____ 16. I am a part of a Christian group or church in which I make myself completely transparent and even vulnerable.

- _____ 17. I regularly share the clear message of the gospel with people who need to hear about Christ.
- _____ 18. I participate in worship solely and completely to bless God and for no personal benefit.
- _____ 19. I often praise the Lord openly for all the blessings He has poured out upon me.
- _____ 20. I am not a member of my church because of the benefits I receive, but because of the contribution God makes through me.
- _____ 21. I often confess my sin struggles with a Christian confidant.
- _____ 22. When I notice that some area of my life is detracting from my focus on Christ, I purposely deny myself in order to get my spiritual priorities back in order.
- _____ 23. The Word of God often raises questions that force me to evaluate or make changes to my life and witness for Christ.
- _____ 24. God often answers my intercession on behalf of others.
- _____ 25. I plan a "time away" at least once each quarter where I can sleep, pray, listen and enjoy God's creation.
- _____ 26. I am truthfully uneasy when recognized for my service or contributions.
- _____ 27. I am energized by doing good things for others.
- _____ 28. When in prayer, I spend more time listening for God to speak than I do telling God what's on my heart.
- _____ 29. My home is sparsely furnished and uncluttered.
- _____ 30. I regularly schedule time to "get away" and spend time in prayer, listening and meditation.
- _____ 31. I regularly sit under the teaching and instruction of a spiritually mature person.
- _____ 32. I pay my bills on time every month.
- _____ 33. I use commentaries and other tools that help me to understand God's Word.
- _____ 34. In my Christian relationships, I seek to meet the needs of others before meeting my own.
- _____ 35. I am regularly used by the Lord to introduce people to Christ and His love.
- _____ 36. I often experience a deep longing for God that opens my heart to Him in profound ways.
- _____ 37. I am tremendously blessed when singing praises to God with my brothers and sisters in Christ.
- _____ 38. I am part of a faith-based group to which I make myself accountable.
- _____ 39. I confess to the Lord all those sins that my conscience exposes.
- _____ 40. I understand and have periodically practiced fasting for spiritual reasons.
- _____ 41. I spend enough time in the Scripture to understand the "full counsel of God" from most passages I study.
- _____ 42. When I pray, I literally converse with God – I allow Him ample time to respond to me, and I respond to what He says.
- _____ 43. My "Day-Timer" clearly shows planned time each week where I do NOT do things associated with work, school, ministry, etc.
- _____ 44. I experience no need for others to know when I am praying for them.
- _____ 45. I regularly seek new ways to bless those around me.
- _____ 46. In my devotional time, I am able to stop all the puzzling and planning in my mind and just quietly focus on God and His Word.

- _____ 47. My weekly schedule tends to be very open and unstressed.
- _____ 48. I love taking spiritual retreats for the purpose of being alone with God.
- _____ 49. I allow at least one spiritually mature person to speak truth into my life, even if that truth is uncomfortable.
- _____ 50. I do not carry a balance on my credit card(s).
- _____ 51. My Bible is filled with notes and underlining from my time in God's Word.
- _____ 52. I have truly made Jesus master of my life, my family, and our future.
- _____ 53. There is nothing in my life that hampers Christ's reputation in me or my witness
- _____ 54. I am regularly awed by the presence of God in worship.
- _____ 55. I often share the deep joy of my Christian experience with others.
- _____ 56. In my church, I am very intentional about the ministry contributions I make.
- _____ 57. I fully understand the confession and forgiveness instruction given in 1 John 1:9.
- _____ 58. I am happy to forgo things I enjoy in life to spend more focused time in prayer and meditation.
- _____ 59. I regularly pause in my Bible study time because I sense God is speaking to me very intimately.
- _____ 60. The fruit in my life is clearly increasing because I am aligning myself with God in prayer.
- _____ 61. People who truly know me well never say that I have to "slow down" or that I am "doing too much."
- _____ 62. When I work hard to bless someone, I prefer that no one know about it.
- _____ 63. I do not mind working at menial tasks for the kingdom of God.
- _____ 64. I daily spend significant time in quiet listening before the Lord.
- _____ 65. When an unexpected situation or need arises, it is never a burden to my schedule.
- _____ 66. When I go to the Lord in prayer, I am able to let my "to do list" fall away so I can hear His instruction to me.
- _____ 67. I regularly look to the spiritual wisdom of others to improve my own walk with Christ.
- _____ 68. I am able to regularly give to special offerings in my church over and above my tithe.
- _____ 69. I regularly raise questions from my personal Bible study to my pastor or other knowledgeable friend.
- _____ 70. When confronted by a brother or sister in Christ about an issue in my life, I willingly open myself to their assessment.
- _____ 71. I do not hide the fact that I am a Christian from people who may not understand or accept my faith.
- _____ 72. I am highly impacted by the Lord's love when I participate in the Lord's Table.
- _____ 73. I regularly give testimonies about God's grace in my life.
- _____ 74. When it comes to the practice of my daily faith, I am clearly NOT an independent spirit.
- _____ 75. I have those who hold me accountable to whom I can confess my sin and other difficulties.
- _____ 76. I regularly experience a more honest, forthright walk with Christ when I go without the things I enjoy.
- _____ 77. One of the highest priorities of my day is stopping long enough to truly ponder God's Word.

- _____ 78. I use a prayer journal that shows both the things God has taught me in prayer, and records God's answers to prayers I have prayed.
- _____ 79. Generally speaking, my schedule does not make me weary.
- _____ 80. When I do things around the church, I hate to be recognized for it.
- _____ 81. I often look for ways to help in the ministries of my church.
- _____ 82. I find it easy to be still before the Lord and wait on Him to speak.
- _____ 83. I am not one that pursues luxury.
- _____ 84. I spend time alone every day with the Lord.
- _____ 85. When facing a challenge in life, I have at least one spiritually mature, Christ-centered person to whom I can go for advice, instruction, and prayer.
- _____ 86. I participate in some form of cross-cultural missionary support over and above my tithe.
- _____ 87. I apply the "deep truths" of Scripture to my life on a daily basis.
- _____ 88. In my church or other Christian relationships, I refuse to avoid circumstances that may expose sin or wrongdoing in my life.
- _____ 89. When people get to know me, they do not receive a tarnished view of the Savior.
- _____ 90. I would characterize my regular worship experience as "transformational," that is, it produces change in me

Spiritual Disciplines Inventory Score Sheet

Now, using the grid below, place each of your answers in the box corresponding to the statement numbers on the previous pages. Add each of the rows across and put the total in the shaded box on the right. The letters in the shaded boxes correspond to the definitions on the next sheet. The results of your inventory will be used to help develop a personal plan for spiritual growth with your counselor. Please give the completed inventory to your counselor when you are finished.

1	19	37	55	73	A
2	20	38	56	74	B
3	21	39	57	75	C
4	22	40	58	76	D
5	23	41	59	77	E
6	24	42	60	78	F
7	25	43	61	79	G
8	26	44	62	80	H
9	27	45	63	81	I
10	28	46	64	82	J
11	29	47	65	83	K
12	30	48	66	84	L
13	31	49	67	85	M
14	32	50	68	86	N
15	33	51	69	87	O
16	34	52	70	88	P
17	35	53	71	89	Q
18	36	54	72	90	R

Definitions of the Spiritual Disciplines Examined in this Inventory

These definitions are to help you understand the essentials of each of the spiritual disciplines assessed by this tool. Your counselor will help you to identify critical areas and develop a personal plan for spiritual growth.

A. Celebration

Often rightly referred to as “praise,” *celebration* is the act of delighting completely in who God is and what God has done. It is joyful exaltation both in one’s private life and publicly as a testimony to others.

B. Community

Community is the purposeful, authentic and loving connection with other believers in Christ. It encourages unity, spiritual fulfillment, discipleship and growth. It is only in true Christian community that one can come to walk in the fullness of Christ.

C. Confession

Confession is the act of full surrender to the love, grace and authority of Christ with respect to sin, sinful actions and sinful thoughts with the full intention of turning away from sin and turning toward Christ in repentant transformation. Confession may rightly often include a trusted Christian confidant as a confessor.

D. Fasting

The act of *fasting* may or may not include food. It is the choice of abstinence from any appetite in an effort to deepen one’s relationship with God and to greatly enhance prayer and intercession.

E. Meditation

Meditation is the purposeful act of thinking upon and wrestling with God, his Word and his creation. It requires a clear mind and the absence of distractions.

F. Prayer

The discipline of *prayer* is more about conversing with God than about presenting him with a list of needs or requests. Therefore, the kind of prayer which we seek to foster here requires purposeful listening as well. An essential part of prayer is intercession, where one stands in the gap on behalf of another person, nation or a situation.

G. Sabbath Rest

Just as with God’s example in Genesis 1, the *sabbath rest* is a planned day, week or other season which is set apart for the purposes of rest, prayer, study and worship.

H. Secrecy

Secrecy is the practice of serving Christ, his church and the world for his sake with no personal recognition at all. Practicing the discipline of secrecy prevents the flesh (sinful nature of man) from receiving any tangible or felt benefits that may lead to pride or selfishness.

I. Service

Simply put, *service* is the discipline of caring, loving or otherwise helping others as an expression of Christ’s love and grace.

J. Silence

In our culture, *silence* can be one of the most difficult disciplines to practice. It is the choice to free oneself from the entanglements and distractions of noise, conversation with others, and media in an effort to fully focus on God – “in the place beyond words.”¹

K. Simplicity

As its name implies, *simplicity* is the purposeful act of making one’s life as uncomplicated and uncluttered as possible to focus on Christ and his purposes.

L. Solitude

Solitude is the discipline of temporarily removing oneself from community, and seeking communion with God alone

M. Spiritual Mentoring

One of the most needed and yet neglected disciplines, *spiritual mentoring* is the decision to build a vital relationship with a fellow believer (usually of the same sex) who is more spiritually mature and has born good fruit for the kingdom, for the purpose of spiritual guidance, wise counsel, biblical instruction and spiritual discipleship.

N. Stewardship

Recognizing that we have nothing of our own, but all things come from God, *stewardship* is the spiritual discipline of living as a steward of God’s resources. While stewardship is often thought of in terms of financial management, it actually applies to all areas of one’s life – including one’s time, spiritual gifts and natural talents.

O. Study

Study is the purposeful activity of unpacking the Scriptures to fully contextualize, understand and interpret God’s Word for daily living. This spiritual discipline may require several good Bible study tools to be truly successful.

P. Submission

Many people accept Christ as Savior, but fewer actually turn their lives over to him as Lord. *Submission* is the discipline of allowing Jesus to be fully and completely Master of one’s life in every way. It also then fosters a desire to fulfill the command of Ephesians 5:21, “Submit to one another out of reverence for Christ,” where one also submits to the godly authority of the Church.

Q. Witness

Witness is the act whereby one makes the most of every opportunity to reveal the love and gospel of Jesus Christ that others may come to know him.

R. Worship

What we mean by *worship* unfortunately may not resemble what happens on a typical Sunday morning. And it clearly has nothing to do with an order of service, style of music, or Bible version. Worship, as we define it, is something very personal (although it is often experienced corporately). It is an openness of the heart that guides one into the awesome presence of God. There is an awareness of – even a longing for – the holiness of God. The result is a deep desire to glorify the Lord and to magnify his majesty. God becomes the single most important thing in our lives. In fact, such worship is fully and completely God-centered.

¹ Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook*, p. 13.

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