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ABSTRACT

INTERGENERATIONAL COMMUNITY ENGAGEMENT STRATEGY TO
MINORITY FAMILIES IN URBAN HOUSING DEVELOPMENTS
SUFFERING FROM GENERATIONAL ISSUES IN THE
PIONEER HOMES AND CENTRAL VILLAGE
ON THE SOUTHSIDE OF SYRACUSE,
NEW YORK

by

Aaron V. Chancy

Adviser: Willie E. Hucks II

ABSTRACT OF GRADUATE STUDENT RESEARCH

Professional Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: INTERGENERATIONAL COMMUNITY ENGAGEMENT STRATEGY TO MINORITY FAMILIES IN URBAN HOUSING DEVELOPMENTS, SUFFERING FROM GENERATIONAL ISSUES IN THE PIONEER HOMES AND CENTRAL VILLAGE ON THE SOUTHSIDE OF SYRACUSE, NEW YORK

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Date completed: October 2023

Problem

In the *Seventh-day Adventist Churches Fundamental Beliefs*, Fundamental Belief #13 *The Remnant and Its Mission*, pages 168-178 of the Seventh-day Adventist Church Manual (Church Manual, 172), there is no mention pertaining to the closing versus of Matthew 28. Yet within the evangelism endeavors, there is a lack of the elements of intergenerational ministry to families in low-income housing as a methodology in which to fulfill this mission. While the adage “If we get the children, we will get the parents” has been used in attempts to do ministry among low-income households, the lack of a

systematic intergenerational evangelistic method to reach the entire family in a low-income neighborhood is lacking. This ever-present struggle to minister to the families in these low-income households in urban America will continue to have negative impacts upon the growth of the Seventh-day Adventist Church in the urban regions of the United States of America unless intergenerational ministry is conducted outside of the church.

Method

The project was completed in five phases. The first phase dealt with creating two intergenerational groups of six people each, with three males and three females in per group. Additionally, each group had a mixture of generations, which included Baby Boomers, Generation Xers (Gen X), and Millennials.

The second phase involved a PowerPoint presentation to the Mount Carmel Seventh-day Adventist Church body for the purpose of intergenerational ministry in the church and as an effective tool for community engagement.

The third phase involved the training of two small intergenerational groups of six people each, which are the two groups created from phase one, through the North American Division (NAD) training modules, entitled “Community Services and Urban Ministry Certification Program.”

The fourth phase of the project involved an intergenerational group of five people who were responsible for assessing the work being done with the families. This intergenerational focus group was comprised of four generations: Baby Boomers, Gen X, Millennials and Generation Z.

The fifth and final phase involved the small intergenerational groups of six going door to door as a unit into the low-income housing projects to locate families with which to work for a period of 30 days.

Results

The study revealed that intergenerational learning and ministry to families in low-income housing developments can be effective. Regarding the learning aspect of the groups, the generations were able to work and learn together in a manner that caused each person to have a shift in one's thinking, seeing ministry concepts from varying generational lenses and perspectives.

Secondarily, the study revealed that when families in a low-income housing development are engaged by a family unit to be a family within a family and assist with basic needs, there is more friendship, connection, and positive synergy transpiring.

Conclusions

Each church functioning in an urban center among low-income residents should train their members in intergenerational small-group ministry to work with families in an intergenerational manner alongside partner families. Additionally, the church should research low-income housing neighborhoods near the church to effectively assign intergenerational small groups to various houses within that community.

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CHAPTER 1

INTRODUCTION

Background

Intergenerational ministry is a methodology that looks at uniting three or more generations. While this concept has been understood, the idea of intergenerational ministry in small groups as an evangelistic tool in low-income communities has not been considered. The Seventh-day Adventist churches that operate specifically in low-income areas of urban centers may do well in adopting the idea of intergenerational ministry as small-group evangelistic teams to work within the households of those suffering from generational issues.

This introductory chapter will describe a ministry context that is heavily impoverished and suffers from numerous generational barriers, a very low educational level, and many other issues that plague low-income housing developments. Finally, there will be an overview of the project, delimitations to the project, and the definition of terms, along with a summary of the chapter.

Description of the Ministry Context

I am the senior pastor of the Mount Carmel Seventh-day Adventist Church in Syracuse, New York. I have been at this pastoral assignment since April 2022. The church is well-balanced between African Americans and West Indians, with a weekly attendance between 80–100 people.

The ethnic makeup of the two dominating races in the city of Syracuse is 53.44% White and 29.39% Black or African American. Mount Carmel is situated on the Southside of Syracuse, where the highest concentration of African American population resides. According to statistics, 84.0% of the residents in Syracuse over the age of 25 have a high school diploma, while only 28.9% of its residents have a bachelor's degree or higher. In addition, the overall poverty rate in Syracuse is 33.07%, while the poverty rate of those who are black is 50.98%, which is the highest of any population group in the city. The median income per capita in Syracuse is \$24,076, with 30.1% of people in the city in poverty. There are 57,153 households in Syracuse, with an average of 2.29 people living in each home (United States Census Bureau, 2022).

Syracuse is home to the oldest housing governmental project in the State of New York and also one of the earliest government housing projects in the United States (Hardin, 131, 132), which is in the southern section of Syracuse. Also in Syracuse, violent crime, which includes murder, nonnegligent manslaughter, forcible rape, robbery, and aggravated assault, is increasingly high based on a study from 2001–2021 (Johnson-Kinsey and Uribe 2022, 3) which often centers within the southside.

This ministry context of the Mount Carmel Seventh-day Adventist Church is one that suffers from high levels of lack of education, low-income, and high rates of violent crime.

Statement of the Problem

The Seventh-day Adventist Church in the United States of America has not added intergenerational ministry in the community as an evangelistic tool among low-income residents. While families make up the church, no matter what that family dynamic looks

like, the community is also made up of families with varying dynamics. These families, as in the church, range from single homes to single-parent homes, intergenerational homes with at least three generations within them, fatherless homes, and homes with no biological parent present, to name a few.

While the church realizes the make-up of these houses in low-income regions, there is often an outdated expression that states, “If we get the children, we will get the parents.” While this may have been a true statement some years ago, this dynamic has changed because single parents, which is the primary make-up of low-income regions, are looking for a break from the children; therefore, the parents are often okay with a church or organization picking up the kids for church or an event, yet they seldom get involved. This mindset will continue to fail at reaching whole families in these low-income regions if we continue to negate other methodologies in reaching the families within the homes.

Statement of the Task

The task of this project is to develop, implement, and evaluate a strategy to minister to minority families, in an intergenerational manner, living in HUD-housing developments on the Southside of Syracuse, New York. The goal of the strategy is for two small intergenerational groups in the Mount Carmel Seventh-day Adventist Church to assist minority families in overcoming generational issues and to create a familial bond.

Delimitations of the Project

The parameters that I, as the researcher, have set regarding this project were designed to keep the programs various aspects, training, and community outreach on track through these designated bounds: 1) The usage of the Mount Carmel Seventh-day Adventist Church as the location for the training, 2) Doing the presentations on intergenerational ministry during the churches Adventist Youth Society (AYS) time, 3) Training of the two groups to be completed by the start of the Summer, 4) The groups only working with two-families from the two housing developments, one group, per family, and lastly, 5) each group of 6 people would break into sub-groups when going into the community so that they go to the doors two-by-two.

Description of the Project

The project process includes a theological foundation for ministering to those who are less fortunate, the review of literature pertinent to understanding a low-income area in urban America, and then evaluating and reporting on the results of this project within the church and in the community.

Theological Foundation

To provide a theological foundation for engaging in intergenerational ministry to families in HUD-housing developments, I chose to look at several ideas within both the Old and New Testaments. First, the proclamation of the gospel, with its theoretical and practical points of interest. Second, Isaiah 61 contains a deliverance proclamation, which Jesus himself quoted in Luke 4, which was a proclamation of ministry to those in bondage within life's predicaments. Third, Amos and his social justice initiative among

the oppressed. Fourth, the biblical importance of identifying with the poor. Fifth, intergenerational ministry in both the Old and New Testaments. Sixth, John's highlight of Christ dwelling with humanity in their environment. Finally, the biblical concept for intergenerational small-group ministry as an evangelistic tool.

Review of Literature

A review of literature relevant to intergenerational ministry to minority families in HUD-housing was undertaken by focusing on several key areas. Priority was given to written works within the last ten years; however, for specific works related to the topic, earlier works in the mid-1900s proved to be of high importance.

First, I explored literature pertaining to the history of HUD and low-income housing. Second, I looked at literature that showed how the marginalization of people of color had a negative effect. Third, I focused on literature relating to generational poverty and the many issues that stem as a result. Finally, I researched data that provided pivotal venues for intergenerational ministry in inner-city urban America.

Development of the Project

This project grew out of two veins of thought. The first pertains to urban evangelism, and the second pertains to intergenerational ministry. The Seventh-day Adventist Church has a mission to serve and reach others. However, the concept of intergenerational ministry as an evangelistic tool, I have not witnessed. Therefore, the project's concept began to form as I researched the scope of intergenerational ministry and its ability to bring generations together to work together. With this idea, I felt that creating small intergenerational groups, then training them and planting them in the low-

income community, would be beneficial to coming close to a family yet also being a family to a family.

I noticed that the Bible provided foundations for intergenerational ministry and literature revealed how extreme poverty and a poverty mindset are; therefore, it was imperative to blend the idea of intergenerational ministry with urban evangelism to become an evangelistic tool and methodology.

Definition of Terms

While every effort has been made to define the significant terms, some of the terms will be defined within the text:

Exegesis: a critical explanation or interpretation of a text, especially of Scripture.

Hebrew Infinitives: basic idea of root letters of a word.

Hip-Hop: A style of music of African American and Hispanic origin.

HUD: United States Department of Housing and Urban Development

Impoverished Neighborhoods: Areas that have a median household income less than 120% of the poverty level.

Intergenerational Small Groups: 6-12 people from 3 or more generations that intentionally work together for a common cause.

Low-income: A 2022 federal guideline stating that making \$14,580 annually for one person or \$30,000 for a household family of four.

Motif: a distinctive feature or dominant idea in an artistic or literary composition.

Poverty: The state of being extremely poor.

Segregated: To set apart from each other; isolated or divided.

Social Capital: The networks of relationships among people who live and work in a particular society, enabling that society to function effectively.

Transmission of intergenerational poverty: when two or more successive generations of a family are living in poverty.

Urban America: An area that is within a city.

Outline of the Study

Chapter 1 presents the description of the ministry context in which the project would be completed, the statement of the problem, the statement of the task, delimitations of the project, a description of the project, and the definition of terms.

Chapter 2 defines the theological and spiritual framework for ministry to those who are less fortunate. This chapter describes how the intergenerational transmission of faith works within family systems. Additionally, it provides information regarding Jesus choosing to save humanity while also dwelling with them in their world.

Chapter 3 reviews literature relevant to low-income areas in urban America. It highlights how society from slavery onward has negatively affected people of color. This chapter also addresses how certain laws were purposely put in place to harm people of color and their families.

Chapter 4 outlines the methodology that will be used to research the project. This chapter also reveals the objectives, outputs, measurable indicators, means of verification, and important assumptions that have been made.

Chapter 5 provides the details that describe what was done throughout the project. This is the chapter that reveals what was implemented within the church context as well as within the community to fulfill my project idea.

Chapter 6 summarizes the study and offers conclusions and recommendations for further study and implementation.

CHAPTER 2

THEOLOGICAL AND SPIRITUAL FOUNDATION

Introduction

Before engaging in *Intergenerational Community Engagement Strategy to Minority Families in Urban Housing Developments, Suffering from Generational Issues in the Pioneer Homes and Central Village on the Southside of Syracuse, New York*, a working definition for “intergenerational ministry” as well as a description of what “Urban Housing Developments” are proves appropriate.

Intergenerational ministry is defined as “ministry that occurs when a congregation (church) intentionally combines the generations [three or more] in mutual serving, sharing, or learning within the core activities of the church to live out being the body of Christ to each other and the greater community (Allen 2018, 12); while urban housing developments are designed to provide and produce essential assets that improve the quality of life for neighborhood residents (Dickens and Ferguson 1999, 4).

The theme of ministering to the poor and oppressed permeates throughout the Sacred Text. From Genesis to Revelation, Bible writers reveal a God who cares more about the livelihood of humanity than about being theologically perfect. Therefore, in this chapter, I will examine Isaiah 61:1–3 as God, through Isaiah, highlights a core element of intergenerational ministry, “intentionality”; the message of Amos; Jesus’ upbringings in poverty; John’s depiction of “the Word becoming flesh and dwelling among us”; social

justice as a key biblical theme; and lastly, Christ's method of ministry as an example to future generations through Christ-centered mingling, desiring people's good, showing sympathy, ministering to the needs of the people, and winning their confidence.

This examination will utilize word studies of key biblical words on the topic, examine relevant biblical themes as motifs and concepts through Scripture, and conduct biblical exegesis of pertinent passages.

Intergenerational Ministry: The Connecting Point with People

Intergenerational Ministry to Families in HUD-Housing Suffering from Generational Issues on the Southside of Syracuse, New York, challenges the traditional approaches of evangelism to transitioning members out of the four walls of the church by placing them directly in the HUD-housing regions to conduct ministry with and among the people. Dr. Skip Bell, in the book *Christ in the City: Six Essentials of Transformational Evangelism in the City Center*, states:

Corporate worship or church programs are not the first connecting point with the people in the city. Neither are programs that meet people's needs that are offered in the spaces of the church. Disciples live their life in public and that is the primary venue for transformational evangelism...People who talk about Jesus and faith as they go about their life, not preachers or evangelists, accomplish the work of mission in the city. That requires a relationship. The first and most helpful space is our home. 'And he left there and went to the house of a man named Titus Justus, a worshiper of God. His house was next door to the synagogue' (Acts 18:7). The home, office, or public space can be used for social connection or intentional conversation or study. Friendship is the context for sharing faith (Bell 2018, 50–51).

The home is the foundational locus for families to come together (cf. Deut 6:7), of which God intends for communities and persons of all ages to contribute to passing on the faith to the next generations. Additionally, the teaching that a child is to receive at

home would be reinforced and demonstrated in the life of the community (cf. Deut 16:1–7) (Stonehouse and May 2010, 23, 127).

While the home is the foundational connecting point, the book *Urban Apologetics: Restoring Black Dignity with the Gospel*, highlights a very key point for our Black churches in connecting with the community. In chapter 5, “Why the Black Church Must Be Relevant” the author states:

Within the African American church, the urban apologist serves to inform the local congregation on the unique threats to the community, identifying and responding strategically to them...Our methods serve the message...If the Black church is to stay relevant and survive, it must acquire the intellectual agility to pivot and modify its methods of ministry to meet the needs of the day (Mason 2021, 63-64).

While this chapter and book focuses on the discipline of Urban Apologetics, the idea of meeting the needs through the defense of our faith and winning people for Jesus, is pivotal in our communities. As a church, it is essential to adjust our methodology to meet the ever-changing circumstances in our society.

Furthermore, in the comparative between Adventist theology, with emphasis on the Sabbath, the state of the dead, the sanctuary message, the second coming, the Spirit of Prophecy, Catholicism in biblical prophecy, the remnant church and its mission, etc., and the good news of the gospel, there are challenges with the lag of effectiveness in public evangelism as the times have changed from the 19th to the 21st centuries, with increasing emphasis on the value of personal evangelism through the ministry of the social gospel (Hannon 2020, 10). Additionally, in an article written by Clayton Pepper, reveals that “friendship evangelism is the most effective and the simplest way for every Christian to bring people to the Lord” (Pepper 1994); while equally important is the fact that one statistic reveals that only 2% of people come to the church through advertising, 6%

through the preacher, 6% through organized evangelism programs, while an astounding 86% come into the church through friends and relatives (Towns 1988, 53).

Proclamation of the Gospel: Theoretical Practical, and Christ's Method

As Seventh-day Adventists, the term “three angels’ messages” is well known. It is the message in Revelation 14:6–14 depicting three angels flying in heaven. Within the first angel’s message, there is a description of the action being completed: “having the everlasting gospel to preach to those who dwell on the earth. (Rev 14:6b, NKJV).

Several questions that arise are, Is this proclamation merely theoretical? Does this proclamation involve practical ministry elements? And/or, can this proclamation take a both/and rather than an either/or approach?

In the book *The Divine Conspiracy: Rediscovering Our Hidden Life in God*, Dallas Willard makes an interesting statement concerning moral failures that are seen within the Christian world: “Perhaps we are not eating what we are selling. More likely . . . what we are ‘selling’ is irrelevant to our real existence and without power over daily life” (Willard 1998, 39). In essence, since there is suffrage among the people, is what we are giving to others, being applied to the Christian life as a “tasting” to see if it satisfies and nourishes the frailty of the human experience? Willard goes on to state:

History has brought us to the point where the Christian message is thought to be essentially concerned only with how to deal with sin: with wrongdoing or wrong-being and its effects. Life, our actual existence, is not included in what is now presented as the heart of the Christian message, or it is included only marginally. That is where we find ourselves today (Willard 1998, 41).

What Willard realizes within the Christian world is there is a tension lying between the theoretical and the practical within the context of “being” versus “doing.”

Referencing theology, “theory” has its place. For example, as we seek to theoretically understand the commissioning mandate of Matthew 28 exegetically, finding depth in Jesus’ words is essential, which could not be understood apart from “doing” theology. However, concerning those living in poverty within the Southside of Syracuse in Upstate New York, the practical aspect is a weightier matter, providing pertinent relevance to the generational issues encountered within the HUD-housing developments. When one looks at scriptures such as Matthew 25:31–46, Luke 7:34, and Luke 10:25–37, the reader encounters a Jesus who calls Christians to practical ministry through the feeding of the hungry, the quenching of physical thirst, the acceptance of those toward whom we have no affinity into our personal space, those needing necessities, the visitation of the incarcerated, the intermingling and intimacy of Jesus “eating and drinking with sinners,” and the practical assistance provided by a Samaritan to a man who was robbed, beaten, and left for dead. These accounts allude to Christ’s method, whose works and words border what Gerald Schlabach means when he states, “the world’s poor is a message to the church, to society, to those responsible for oppression-to all of humanity: favor what God favors, the victims, the neglected, justice, and life itself. It is our opportunity” (Schlabach 1998, 31).

Although practical ministry is pivotal, one need not divorce theory and practice as antagonistic by taking a “this or that” approach. Instead, one must find relevance to each of these concepts specific to their locales, approaching this ministry endeavor as a both/and concept, marrying our theology with our practicum. In the book *Theology and Practice of Mission: God, the Church, and the Nations*, there is a challenge given to churches to have a “Theologically-Driven Missiology” that provides a concise exposition

of the major loci of Christian theology, showing how each locus of Christian theology should shape the church's missiological practice (Ashford 2011, 4).

In the book *The Ministry of Healing*, Ellen White writes about Jesus' five-step ministry plan in which He engaged while He ministered on earth, stating, "Christ's method alone will give true success in reaching the people. The Saviour *mingled* with men as one who *desired their good*. He showed His *sympathy* for them, *ministered to their needs*, and *won their confidence*. Then he bade them, 'Follow Me'" (1909, 143, emphasis added). Christ is our greatest example, revealing Himself through His genuine actions of practicality before giving the invitation to follow Him, which then leads a person to embrace the theological milieu of an institution after relational dynamics have been fostered and personal needs have been satisfied.

Matthew 25:31-45: Our Ministry to Others

In Matthew Chapter 25 the reader encounters the words of Jesus as he continues to speak from the previous chapter to the disciples concerning the "end of the age." The chapter begins with a parable of the 10 Virgins, then transitions into the parable of the talents, then arrives at 15 versus towards ministry to the less fortunate. Here Jesus is explaining what practical ministry looks like from one human being to another. He states:

When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation from the world: for I was hungry and you gave me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to me' (Matt 25:31-36).

The depiction provided reveals that humanity has a mandate from Jesus Himself to serve others. From these verses one can see that practical ministry to others is pivotal in our relationship with Jesus as evidenced by Matthew letting the reader know that Jesus has said, when we have clothed, fed, visited, attended to, the needs of others, that we ourselves are doing unto Christ Himself.

Not only does Jesus reveal the practical aspects of ministry, but He also reveals that there will come a separation period between sheep (the righteous) and the goats (the wicked), with the litmus test to differentiate between the two groups being on one side or the other, based upon the work they had done and/or not done to “the least of these” (cf. Matt. 25:37-46).

Intergenerational Ministry Concept in Psalms

In Psalm 78 (written by Asaph), the Old Testament presents the reader with comparative analysis between what God had done for Israel and the responses of Israel:

The men of Ephraim, though armed with bows, turned back on the day of battle; they did not keep God’s covenant and refused to live by his law. They forgot what he had done, the wonders he had shown them. He did miracles in the sight of their ancestors in the land of Egypt, in the region of Zoan. He divided the sea and led them through; he made the water stand up like a wall. He guided them with the cloud by day and with light from the fire all night. He split the rocks in the wilderness and gave them water as abundant as the seas; he brought streams out of a rocky crag and made water flow down like rivers (Ps 78:9–16, NIV).

These verses present a brief synopsis of how the psalm of Asaph flows and transitions between what God did and how the children of Israel responded. However, in verses 34–35 and 38–39, there is found the term “they remembered,” which is an imperfect verb, translated in verse 35 in the Hebrew as זָכְרוּ; however, its root is translated as זָכַר, which means “remember.” Yet in verse 39, speaking of God, this same

word is translated as גִּזְכָּר, with its root word also being זָכַר. Verses 34–35 state, “Whenever God slew them, they would seek him . . . They remembered that God was their Rock, that God Most High was their redeemer.” While these verses highlight Israel’s remembering, verses 38–39 highlight God’s remembering: “Yet he was merciful; he forgave their iniquities and did not destroy them. Time after time he restrained his anger and did not stir up his full wrath. He remembered that they were but flesh, a passing breeze that does not return.”

The significance of these verses, along with the word “remembered” quoted twice, is they, with the entirety of the chapter, are contextually connected with the intergenerational statement of verses 5–8:

He decreed statutes for Jacob and established the law in Israel, which he commanded our ancestors to teach their children, so the next generation would know them, even they in turn would tell their children. Then they would put their trust in God and would not forget his deeds but would keep his commands. They would not be like their ancestors—a stubborn and rebellious generation, whose hearts were not loyal to God, whose spirits were not faithful to him.

In these verses the writer highlights that God “commanded” the ancestors of Israel to teach the children and successive generations, their history as a people and how God interacted with them. This transmission of written and oral knowledge and experience was designed to help them remember their past.

Isaiah 61:1–3: Deliverance Proclamation

Isaiah 61:1–3 is a well-known portion of Scripture. However, it is often quoted from Luke’s perspective as a Messianic fulfillment by Jesus Christ in Luke 4:16–19. Isaiah 61:1–3 (NKJV) states:

The Spirit of the Lord God *is* upon Me, Because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, To

proclaim liberty to the captives, And the opening of the prison to *those who are* bound; To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn, To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of the LORD, that He may be glorified.

In the book of Isaiah, including this passage, there are affirmations of God being a sovereign God—evidence of Him being the King of Israel and the world, which most always reveals God’s delivering of the oppressed and bringing holistic salvation. God is a King who delivers, rescues, and saves people in need of such delivering, rescuing, and saving (Stassen and Gushee 2016, 30).

Hebrew Infinitives in Isaiah 61:1–3: Biblical Word Study

In these three verses of Isaiah, there are five infinitives used as a rhetorical device showing the actions of the Messiah’s ministry to the weak, powerless, and the marginalized to restore them to full function in a community of well-being and joy (Brueggemann 1998, 213). The five infinitives are: (1) To bring לְבַשׁ, (2) to bind up לְחַבֵּשׁ, (3) to proclaim לְקַרְא, (4) to comfort לְנַחֵם, and (5) to grant לְשׂוּמ. Each of these infinitives rightfully contains a *Lamed* attached to its root form, functioning as a preposition when connected to the root word. In addition, these infinitives are in construct form. In each of these cases, these five infinitives in Isaiah 61:1–3 have the *Lamed* identifier, which is translated in English as “to.” Moreover, the infinitive construct can express “purpose, result, or be a complementary action to the main verb.”

Three of the infinitives are in the *qal* form (“to bind,” “to proclaim,” and to “grant”), while two of the infinitives are in the *piel* form (“to bring” and “to comfort”). The reason for this distinction is the *piel* usage of a verb in Hebrew carries more intensity

than the *qal* form does, of which the *qal* form is the most basic in Hebrew. For example, when talking about death and murder in the *qal* form of the infinitive construct, it would be “to kill,” while in the *piel* form, it would be “to slaughter,” applying more intensity to a word.

Intergenerational Ministry Key Element:
Intentionality in Isaiah 61:1–3

As evidenced by the *Lamed* preposition that stands before each word (“bind,” “proclaim,” “grant,” “bring,” and “comfort”), these prepositions are identified as intentional infinitive constructs, which are used to show express intention. Therefore, in Isaiah 61:1–3, the actions of the verbal nouns do not happen by mistake or chance; instead, these actions of the Messiah are happening purposefully and, more importantly, with intentionality. Hence, the mission of the Messiah is to *intentionally* “bring, bind, proclaim, comfort, and grant,” which serves as a key element when doing intergenerational ministry on the Southside of Syracuse.

As noted by Page Kelley, relating to infinitives introducing a purpose clause, result clause, or temporal clause, the purpose clause is established in Isaiah 61:3b as it states, “so they will be called oaks of righteousness, the planting of the LORD, that He may be glorified.” “So they” introduces the “why” of the purpose of the five infinitive constructs in Isaiah 61:1–3a, which the Messiah would come to accomplish. He would *intentionally* bring good news to the afflicted, bind up the brokenhearted, proclaim liberty to the captives, freedom to the prisoners, and the Lord’s favorable year as well as His vengeance, comfort all who mourn, and *intentionally* grant consolation to those who mourn in Zion. The series of three “insteads,” as Brueggmann notes, is a “this instead of

that” rhetorical device: a garland *instead* of ashes; the oil of gladness *instead* of a spirit of mourning; and the mantle of praise *instead* of a spirit of fainting.

The rhetorical device of the three “insteads” leads to the purpose clause “so they,” which then connects the infinitives, the three “insteads,” and the purpose clause, revealing that the Messiah’s intentional ministry to deal with oppression would cause the recipients to experience a change in both attitude and their standing, becoming oaks of righteousness.

Within the Southside of Syracuse in Upstate New York, to change one’s standing, there must be an *intentional* ministry in “serving, sharing, and learning,” which Isaiah 61:1–3 prophetically points to the Messiah as achieving. As a present-day application, these verses of Scripture call for Christians to conduct ministry with *intentionality*. In addition, Isaiah 61 is part of a whole that forms the backdrop for Jesus’s teaching and ministry, being the very book from which He quoted as He proclaimed the kingdom of God as a present reality (Gushee and Stassen 2016, 55–56). Intergenerational ministry requires intentionality that is holistically conducive to the environment, home, and community.

Amos: Towards a Social Justice Initiative Among the Oppressed

The book of Amos is one part of the “book of the twelve,” being the third book in the collection as one of the minor prophets of the Old Testament (Lessing 2009, 13).

Six key themes outline the book of Amos, yet only three need to be considered. These themes serve as brackets, encompassing the nine chapters, capturing the heartbeat of this small yet profound prophetic book. These themes are:

[One], the Lord (Yahweh) is the Creator of the universe: therefore, his ethical norms are universal, and all people are subject in light of them, [two], justice and righteousness in the treatment of other people are the key evidence of a right relationship to the Lord, [and lastly], religious ritual in the absence of the just and righteous treatment of others is disgusting to God (ESV 2008, 1658).

God has stern rebukes for the Northern Kingdom of Israel based on their treatment of those who are less fortunate in the once-theocratic system. These rebukes can aptly reverberate throughout history as followers of God neglect mandates to treat the less fortunate as equals.

Israel's Oppression of the Poor

God's rebukes to Israel begin in Amos 2:6, continuing between verses 12–16, with God expressing what would eventually be brought upon them because of their actions. Israel, even being God's ordained people, did not live according to the high calling He had placed upon them (see Deut 7:6–8). Within the book of Amos, one encounters several oppressive texts of Israel's treatment of the less fortunate:

Amos 2:6–7 . . . they sell . . . people . . . for a pair of sandals. They trample helpless people in the dust and shove the oppressed out of the way; Amos 4:1 . . . you women who oppress the poor and crush the needy; Amos 5:7, you twist justice, making it a bitter pill for the oppressed; Amos 5:11-12, you trample the poor, stealing their grain through taxes and unfair rent. . . you oppress good people by taking bribes and deprive the poor of justice in the courts; Amos 8:4–6, . . . you . . . rob the poor and trample the needy . . . cheating the helpless . . . you enslave poor people for one piece of silver or a pair of sandals (NLT).

During the eighth century B.C.E., both Israel and Judah experienced major social realities. It was a time of expansion, more specifically in Israel's military might, which was attributed in part to the victories of Jeroboam Ben Joash along with the passivity of Assyria (Lessing 2009, 18). Israel had amassed much political and economic growth unlike any other period in history up to this point. The downside to this is the less

fortunate did not benefit. Those who benefitted from this economic growth were the ruling and elite class of citizens, which were the people who dominated politics. Israel was extracting a large amount of surplus, which supported the luxurious living of the rich and provided more means towards their reach of extending their political power and maintaining it (Premnath 2003, 43).

D.N. Premnath, in his book *Eighth Century Prophets: A Social Analysis*, uses the term “latifundialization” to show the systemic issues plaguing Israel, defining the term as “the process of land accumulation (latifundialization) [is] derived from the term latifundia, meaning large estates, generally defined as the process of land accumulation in the hands of a few wealthy elites to the deprivation of the peasantry” (Premnath 2003, 1).

Premnath highlights three points as to how the rich in society would cause the poor to go into debt: One, the demand for their agricultural goods was high; two, the poor, while not benefiting from the vast array of sources in Israel, instead were bearing the brunt of the taxes, which was used to support the programs of the state; and three, if it did not rain enough during the season, which would affect their crops, they would be forced to borrow to take care of their families, which, to their disaffection, would cause them to go into debt. If there was no substantial rain for longer periods, this could cause the poor to go into further debt, causing foreclosures on their property (162).

Similarly, what transpired in Israel, with major social realities, also transpired in Syracuse during the 1960s. While positive for some, it was devastating for others. One such negative factor pertains to the construction of Interstate 81, a major highway that goes through portions of Syracuse, which, when completed, displaced many Black families of the 15th Ward, nearly 90%, causing extreme poverty and loss in resources as

the highway carried traffic and tax dollars out to the white suburbs (NYCLU, 2023).

These social realities experienced in the 1960s have had a continued effect upon the south side of Syracuse in the forthcoming years.

Results of the Oppression

In Amos 2:13–16, God explains what He will do to Israel resultative of how they have lived and what that will look like:

Now then, I will crush you as a cart crushes when loaded with grain. The swift will not escape, the strong will not muster their strength, and the warrior will not save his life. The archer will not stand his ground, the fleet-footed soldier will not get away, and the horseman will not save his life. Even the bravest warriors will flee naked on that day, declares the Lord (NIV).

At the beginning of this text in the English translation, we find a particle interjection (“now then”) and what God would do (“I will crush”). The particle interjection “now then” (הנה, transliterated as *hinneh*) is often translated as “lo” or “behold,” which tends to indicate the presence of someone or something or the immediacy of an event. In addition, it is used to introduce the circumstances of something happening or add force to a narrative, change in scene, emphasize a new idea, or call specific attention to details (Seow 1995, 99–100; Kohlenberger, Mounce 2012, s.v. *hinneh*). There is a change of scene from verse 12 to verse 13, which goes from God rebuking Israel to what He will do to Israel and instead using the conjunction (“but” or “and”) to connect the previous text with this text. Amos uses a particle of interjection to change the scene, emphasizing the action while also giving specific attention to detail as to the results of Israel’s oppression of the poor: “behold”/“now then.”

Amos then uses a strong word to express to Israel what the results would be due to their failures as a nation and for their mistreatment of the less fortunate. God states He

would “crush” them. The Hebrew word for “crush” is *מָעַק*, which means “to hinder.” The verb “crush” is a *hiphil* participle used as a verbal noun. As a result of it being *hiphil* in nature, it also constitutes a causative verbal noun. Therefore, what God is going to do to Israel could aptly state, “Behold, I will cause you to be crushed,” then adding the preposition *כְּ* to show comparison (as like): “a cart crushes when loaded with grain.”

In addition to being crushed, in Amos 4:2–3 (ESV), there are more stern descriptions of what God would do, which specifically pertained to the women of Israel: “‘The LORD God has sworn by his holiness that, behold, the days are coming upon you, when they shall take you away with hooks, even the last of you with fishhooks. And you shall go out through the breaches, each one straight ahead, and you shall be cast out into Harmon,’ declares the Lord.”

The imagery painted in this text presents at least two noteworthy actions. The first, “they shall take you away with hooks, even the last of you with fishhooks,” and second, “you shall be cast out into the Harmon.”

The *Bible Knowledge Commentary* provides descriptive detail as to what would transpire:

To show the vehemence of His anger and the certainty of their punishment, the sovereign LORD had shown by His holiness that every one of these society women would be dragged from the city either to captivity or to death. God had vowed the entire reality of His inmost being to this unchangeable sentence. An enemy would storm and capture the city. The destruction would be so thorough and the breaks in the wall so numerous that each woman, rather than going with others toward an exit gate, would simple be pushed straight out of the city. Once outside they would be fastened to ropes with hooks for a single-file march into Assyrian exile. Those who balked or refused to be led away would be forcibly snagged with large harpoons or fishhooks, much like fish pierced together and jerked over one’s shoulder to be carried to market. Yanked in such a manner, they eventually would be cast out as corpses as the march neared Harmon (Sunukjian 1989, 1436).

The overall treatment of those impoverished within the Israelite society warranted a stern approach from God to deal with His people. Instead of taking care of the less fortunate, the rich were exploiting the poor; in turn, God would administer justice. This justice would lead to Harman, where dead bodies would be piled, of which scholars are uncertain of the exact location (Sunukjian 1989, 1436; Keil and Delitzsch 1951; Walton, Matthews and Chavalas 2000, 769), in part because the Hebrew word הַרְמוֹן occurs only this one time according to the Hebrew lexicon number H02236. Internal textual cross-references such as Amos 8:3 reveal that dead bodies would lay everywhere.

On the Southside of Syracuse, New York, within the Pioneer Homes and Central Village, where poverty and oppression are prevalent and copious amounts of HUD-housing apartments layer the landscape, the community suffers heavily from dire conditions. An inspection was completed by the U.S. Department of Housing and Urban Development and reported by Central New York News states:

[The] Pioneer Homes having systemic problems [such as] cracks and settling in the sidewalk pavement, erosion/runoff, overgrown vegetation, broken or missing hand railings, graffiti, tripping hazards/obstructions outdoors, lead hazard, damaged caulking on walls, bed bugs, mold/mildew, busted door locks, broken refrigerators, [and] sharp edges/exposed rebar outdoors (McMahon 2019).

Also, within this article pertaining to the ranking of the public housing in Syracuse, New York, Central Village received a higher score than did the Pioneer Homes; however, it had problems noted as well:

Overgrown vegetation, sharp edges causing hazards, lead hazard, accessibility issues, damaged doors and windows, busted door locks, broken or missing screens, broken refrigerators, peeling paint, missing electrical cover plates, deteriorating caulking/seals around windows (2019).

This environment is where we, as the body of the church, can take special action, because while residents in these HUD-housing developments in Syracuse, New York, are

often neglected, the Mount Carmel Seventh-day Adventist Church could be present, making a difference among the families holistically through intergenerational ministry, beginning in the home among the families while simultaneously being impactful in the community through practical, intentional, and relevant interactions.

Social Justice Motif in Amos

The social justice motif is spread throughout the book of Amos. Between religious superficiality and social justice being the reasons why Amos was called to deliver his message from God, marking this revelation of the end of the Northern Kingdom a soon reality by the Assyrian Army in 722 B.C., roughly 20–25 years after the ministry of the prophet Amos. Honeycutt provides the reader with a very truthful claim when he stated, “that social injustice as an accepted fact of life will bring about the destruction of any society, ancient or modern” (Honeycutt 1963, 149).

Social Justice Imperative

Throughout the Old Testament and within the New Testament, the theme of social justice is found in texts and stories such as Micah 6:8, the book of Amos, Jesus’ ministry to the poor and outcast, and the story of the Good Samaritan, to name a few. Jesus Himself was a poor man; Luke underscores this in his Gospel with the poverty theme by suggesting that the offering made by Mary and Joseph at the temple for Jesus was a pair of turtle doves; this type of offering was prescribed by the law for those too poor to afford a lamb (cf. Luke 2:24; Lev 12:6–8) (Batey 1972, 5).

In the book *Called to Be Relevant*, Richard Bender states:

Activism that is not grounded in sound philosophical and theological convictions easily degenerates into sentimentality and loses all sense of direction and

significance. Yet nothing is impotent, more irrelevant, than philosophical and theological systems which never find tangible fulfillment and application in the practical issues of life. There are burning issues in our time to which the church must take a Christian witness in practical terms which demonstrate the relevance of the Faith to the world as it is . . . human rights . . . economic life . . . labor and industrial relations . . . agriculture . . . public welfare . . . the state . . . [and] . . . race relations (Bender 1964, 114–121).

To have a religion that does not appeal to the very needs of the people poses the problem of being a cold, formless religion, as opposed to being a living, vibrant experience with the God who is touched by our infirmities (see Heb 4:15), holds our tears in a bottle (see Ps 56:8), and displayed a threefold ministry in preaching, teaching, and healing (see Matt 4:23). This theme of a kingdom coming to those on the underside of history is so important as a key element to ministry to the social ills of society and one reason why many Christians who come from social locations of poverty and oppression are so deeply attracted to a kingdom-of-God vision (Gushee and Stassen 2016, 55).

While social justice is a theme throughout the Bible, it is defined in the English language as “justice in terms of the distribution of wealth, opportunities, and privileges within a society” (Human Rights Careers). This must be displayed by the Mount Carmel Seventh-day Adventist Church on the southside region of Syracuse, New York to provide the economically poor residents hope, which, through intergenerational ministry to families, could alter the status of a family across generational lines.

Identifying with the Poor

Throughout the Scriptures, not much is said about the childhood of Jesus. We know of His birth in Bethlehem (cf. Matt 2:1; Luke 2:4), sojourn as a child to Egypt (cf. Matt 2:13), naming and circumcision (cf. Luke 2:21), being blessed in the temple by Simeon (cf. Luke 2:34), developing holistically (cf. Luke 2:40, 52), and being brought to

the temple at twelve years old (cf. Luke 2:41–51). Aside from these biblical references, extrabiblical sources are necessary, such as *The Desire of Ages*, Chapter 7, “As a Child,” and the works of the Jewish historian Josephus. However, while Matthew highlights a fulfillment citation (see 2:23), the town of Nazareth cannot be located in the Old Testament or older Jewish literature (Schnackenburg 2002, 27). In addition, studying the childhood of Jesus proves difficult because there is nothing in the apocryphal or pseudepigraphal text to provide hints (Sarma 2015, 117).

The obscurity of Jesus’ childhood is further underscored with the location of His upbringing, Nazareth. This town is only mentioned in a few texts of the Bible (cf. Matt 2:23; Luke 2:39). In Luke 4:16, Jesus returns to Nazareth, showing He had been brought up there. Also in Luke 4:24, Jesus alludes back to Nazareth as being the place where He was not accepted, even though He was raised there.

Nazareth, a city in the region of Galilee, was viewed with disrespect (Bock and Simpson 2017, 142). For many people in Nazareth, life proved to be a hard struggle in dealing with poverty and starvation—a group of which Jesus’ household was part, being in the lower middle class. Yet right below this class of people were those considered to be further on the margins of life, such as the lepers, destitute, broken, and helpless (Johnsson 2015, 5), which means Jesus would have grown up in an impoverished environment, like what is seen on the southside of Syracuse, New York.

Intergenerational Ministry Through Mentoring in Titus

In the New Testament book of Titus, there is an intergenerational transmission of teaching that God, through Paul, expresses to the readers which highlights the importance of mentoring the various generations:

You, however, must teach what is appropriate to sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can urge the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled. In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us (Titus 2:1–8, NIV).

Titus 1 uses an emphatic “you” to contrast what the church to which Paul is writing is supposed to do, in comparison to false teachers who were denounced in verses 10–16.

Paul therefore highlights four instructions of intergenerational transmission through mentorship within these verses: “Teach the older men to be temperate, teach the older women to be reverent in the way they live . . . urge the younger women to love their husbands and children and lastly, encourage the young men to be self-controlled.” The intergenerational aspect is revealed in these verses through the teachings and encouragement provided by Paul to be passed down through the various genders and generations.

Interestingly, while Paul writes about the transmission of faith across generations in a mentoring model, Paul, himself, was a mentor to Titus, traveling with him on various missionary journeys. Paul therefore understands the benefit of passing along practices to

help become established in the faith and Christian conduct. This mentoring model translates to intergenerational ministry in low-income housing residents through the diversity of the intergenerational groups coming close to the families to influence them in the faith and Christian conduct.

John: Towards a Ministry of Dwelling

The Gospel of John is a major theological treatise on the divinity and incarnation of Jesus Christ, balancing His humanity with His divinity. John 20:31 provides the reader with the purpose statement for the Gospel of John: “But these are written that you may believe that Jesus is the Messiah, the Son of God; and that by believing you may have life in his name” (NIV).

The Word Becomes Flesh—John 1:14: Biblical Word Study

John 1:14 may very well be the single most important verse in the New Testament—perhaps the entire Bible (Barclay 1975, 66; Burge 2000, 59). It states, “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the father, full of grace and truth” (NIV).

John 1:14 is the very essence of the heart of the doctrine of Christ. This single verse is in conjunction with a four-part theological strophe—namely, John 1:1–18—providing four turnings that give differing glimpses of this Word and His relation to God the Father and the world (Burge 2000, 59).

There are several pivotal words contained within this one verse: “flesh” (*σαρξ/sarx*), “dwelling” (*σκηνοω/skenoo*), and “among” (*εν/en*), to name a few. These three words identify three things: 1) how Christ came, 2) how He lived on earth, and 3) how He was with humanity.

The word “flesh” is known as a *qualitative predicate nominative* versus a *definite predicate nominative* because the idea of Jesus coming is not that the Word became “the flesh,” having a definite article “the,” nor “a flesh,” having an indefinite article “a,” but simply that he became “flesh,” meaning while He was divine, being God, He also became fully man, taking on human flesh (Wallace 1996, 264). Burge adds some astonishing background information as it relates to the Greek mindset on the concept of Jesus coming to earth, taking human flesh: The Word did not just appear to become flesh [of which] this assertion stunned the Greek mind for whom the separation of the divine spirit and the mundane world was an axiom of belief (Burge 2000, 59). While the Greek mind was shocked by the fact that Jesus took human flesh, the Jewish world was stunned by the concept of Jesus’ “dwelling.” Both concepts are a paradox to ancient minds in distinct manners.

The word “dwelt” (*skenoo*), meaning “to live in a tent” or “to settle” (Bernard 1969, 54), was known and understood to the Jewish mind because this verb “is employed in the Greek Old Testament for the tabernacle of God.” In other words, Christ is the locus of God’s dwelling with Israel as He had dwelt with them in the tabernacle in the desert (see Exod 25:8–9; Zech 2:10). Hence, the glory (*doxa*) of God, once restricted to the tabernacle (see Exod 40:34), is now visible in Christ (see John 1:14b) (Burge 2000, 59).

While Jesus took on flesh as a human, coming to dwell, the preposition “among” is important here. The word “among” (*en*) is a preposition in the dative case, likely to depict the manner of how He was with us, which would be through His physical embodiment in the flesh amid humanity (Wallace 1996, 372). The text and concept of Christ being among humanity as a human, dwelling with us, is exactly why He came: to

show humanity what God was like (Barclay 1975, 67); hence, that is why Jesus told Pilate His purpose in coming into this world was so the world could be a firsthand witness to the truth (see John 18:37). The Greek word for “seen” is *θεαομαι*, transliterated as *theaomai*, used in the New Testament more than 20 times and always portraying actual physical sight (Barclay 1975, 64).

Jesus, coming in human flesh and dwelling with us, is a pivotal concept when applied to intergenerational ministry to families. This concept was needed for there to be a reciprocated understanding between humanity and divinity—not choosing to save people from afar yet seeking to dwell with mankind.

As Jesus was with the people, so we also must be among the people, connect with them, treat them with respect, and serve them (Bell 2018, 48). The Mount Carmel Seventh-day Adventist Church can reveal this same Jesus, who dwelt in the flesh with humanity in biblical times, through ministering to the generational needs of the people in the housing developments on the Southside of Syracuse.

Conclusion

To fulfill the mandate of God in ministry to humanity through intergenerational ministry, six things must be incorporated as fundamental principles: 1) we must *be intentional* in our service to humanity; 2) we must not treat those who are less fortunate as less than human; 3) we must be willing to create small intergenerational groups in the church for ministry to work with families in the community; 4) we must be willing to be among the people in their homes and communities; 5) we must see the importance of strategizing against systemic poverty; 6) we must avoid divorcing theory from practice as evidenced by our theology leading us to serve humanity in meeting the generational

needs of the people while simultaneously leading them to a holistic relationship with Jesus.

By implementing these six initiatives, the Mount Carmel Seventh-day Adventist Church would be conducting *Intergenerational Ministry to Families in HUD-Housing Suffering from Generational Issues in the Pioneer Homes and Central Village on the Southside of Syracuse, New York.*

CHAPTER 3

LITERATURE REVIEW RELATED TO LOW-INCOME FAMILY DYNAMICS

Introduction

Generational poverty (GP) is a type of poverty that is transmitted from one generation to another and so on (Van 2022, 32). Looking at intergenerational ministry to families in HUD and low-income housing, it is imperative that we understand some of the many factors and generational issues with which residents in these communities are challenged, since the effects of poverty are generally passed down through the transmission of intergenerational poverty (ITP), affecting families over long periods of time and leading to hopelessness. These effects are seen through poor nutrition, sub-par education and health care, and a lack of opportunities (Chronic Poverty 2011).

Additionally, multigenerational trauma, together with continued oppression and absence of opportunity to access the benefits available in society, leads to post-traumatic slave syndrome (PTSS). This is a condition that exists when a population has experienced multigenerational trauma resulting from centuries of slavery and continues to experience oppression and institutionalized racism today. Added to this condition is a belief (real or imagined) that the benefits of the society in which they live are not accessible to them (Degruy 2017, 105).

For the Mount Carmel Seventh-day Adventist Church to conduct ministry in the housing developments of low-income neighborhoods, there must be a theoretical

understanding of some of the issues of the underprivileged. In the pages that follow, I review literature centering on these issues and dynamics of those in HUD and low-income housing blighted by generational issues.

To achieve this objective, the literature review will cover three areas: The history of HUD-housing, generational issues faced, and three pivotal areas in which intergenerational ministry can have an indelible impact in these communities: the home, the church, and the community.

History of HUD and Low-Income Housing

On January 6, 1937, President Franklin D. Roosevelt, with reference to the need of the underprivileged, urged that solutions be found for the many Americans living in undesirable conditions that tended to breed disease and impair the health of future generations—existing not only in the urban areas of large cities but in smaller cities as well (Franklin D. Roosevelt Presidential Library and Museum). Two weeks later, at President Roosevelt’s inauguration, he reiterated what he had stated on January 6 by attesting to the fact that “one-third of a nation [was], ill-clad, [and] ill-nourished [and that] the test of our progress is not whether we add more abundance of those who have much; it is whether we provide enough for those who have too little” (Franklin D. Roosevelt Presidential Library and Museum). In the same year of President Roosevelt’s inauguration, he then went forward with the Wagner-Stegall Housing Act, formally known as the U.S. Housing Act of 1937, which became part of the law on September 1 of that year.

The signing of this law provided \$500 million in loans for low-cost housing projects across the country in urban areas. The goal was to make the program self-

sustainable through the collection of rents: one-half of the rent from tenants themselves, one-third paid by contributions from the Federal government, and one-sixth paid by annual contributions made by localities themselves (Franklin D. Roosevelt Presidential Library and Museum).

While the U.S. Housing Act of 1937 resulted in homes for low-income residents, it was not until 1965 that the Department of Housing and Urban Development Act of 1965 created HUD as an advisory agency, initiating a leased-housing program to make privately owned housing available to low-income families, which came about because of Executive Order 11063, Equal Opportunity in Housing, issued in 1962. This represented the first major federal effort to apply civil rights to housing, and then in 1964, title VI of the Civil Rights Act assured Americans there would be nondiscrimination in federally assisted programs (U.S. Department of Housing and Urban Development).

Between 1965 and 1977, the cities were the beneficiaries of more separate federal urban initiatives: the war on poverty, revenue sharing, the Model Cities Program (initiated by President Lyndon Johnson and designed to develop affordable housing, create antipoverty programs, etc.), the Urban Development Action Grants (designed to provide development funds to states to assist physically and economically distressed cities and urban counties), and Community Development Block Grants (designed to provide financial assistance to eligible cities, towns, and villages with populations under 50,000 and counties under 200,000 in order to develop viable communities with decent affordable housing, and suitable living environments), along with housing programs such as Section 235, Section 236, and Section 8 (Mallach 2018, 26).

Each of these low-income housing initiatives were designed to provide low-income families with affordable housing based on one's income and family size (Office of The Assistant Secretary for Planning and Evaluation [ASPE] 2021), which requires that the family be classified as being below the federal guidelines as it relates to the poverty line in the United States of America (Fisher 1992, 43-46). In addition, President Lyndon Johnson, in 1964, sought to wage war on poverty by urging congress to expand the roles of federal governmental programs such as increasing minimum wage (Kafka 2010, 41). However, while the concept of providing fair and affordable housing was a great initiative, it tended and still does tend to aggregate minorities who suffer from a generational impoverished mindset with little hope being brought to the neighborhood.

Poverty's Impact in Urban America and Syracuse, New York

In Syracuse, New York, poverty is extreme. It is among the nation's highest-rated cities regarding childhood poverty, with nearly 50% impoverished (CNY Vitals 2020), with the Syracuse Housing Authority being responsible for fifteen residential developments and more than 2,500 apartments (Syracuse Housing Authority 2023), dispersed throughout the city and suffering from challenging generational issues.

Poverty has impacted urban America in unprecedented ways. To many Americans, the word "poverty" suggests destitution: an inability to provide nutritious meals for your family, adequate clothing, and reasonable shelter (Hattery and Smith 2012, 99). What we find in many of America's urban cities is what is known as "concentrated poverty," with too many poor people living in one area (Edelman 2012, 105) based on census tracts, which are areas of approximately 4,000 people with 40% or above (Kneebone, Nadeau and Berube 2011) living in public housing where residents face underfunded schools,

higher crime rates, substandard housing, and poorer health outcomes (Callahan 2018). While low-income housing has been provided through the U.S. Housing ACT of 1937 and the inception of the Department of Housing and Urban Development in 1965, there has been evidence of a high concentration of poverty, which includes all the elements of the transmission of intergenerational poverty being passed down through successive generations. African Americans especially are twice as likely to live below the poverty line, becoming even more staggering due to generational and concentrated poverty, which limits opportunities for economic advancement (Jennings 2011, 3:199).

When it comes to education, schools have witnessed how poverty tends to reduce a child's readiness because it leads to poor physical health and motor skills, diminishes one's ability to concentrate and remember information, and reduces attentiveness, curiosity, and motivation (child fund 2013). In addition to the negative impact poverty has on education, it also influences the ability to get a job. For instance, within low-income areas with high levels of economic and racial inequality, there can be found a disproportionately negative impact on men when they reach adulthood, revealing a decline of male participation in the U.S. labor force (Karageorge 2016).

The interconnected nature of poverty and health plays itself out in several ways. Doctors' fees are more challenging, the fact that generally, a woman has to give up her dreams to care for the responsibilities that are before her because the home is often run by a single mother. Also, consider the fact that within heavily impoverished areas, there is often overcrowding and poor living conditions that can contribute to the spread of airborne diseases such as tuberculosis and respiratory infections such as pneumonia (Roberts 2018).

The year 2020 saw more than 340,000 deaths in the United States from the coronavirus (Center for Disease Control and Prevention 2020), but a notable fact that cannot be overlooked is low-income areas, which have high concentrations of poverty and limited access to health care and other vital necessities, have been hit harder than other areas have. *The Daily Orange* reported on data pertaining to the hardest-hit areas by COVID-19, looked at various areas around Syracuse and identified that the portions that have struggled the most are the lower-income regions of the city where households lack the viable options for affordable health care (Tambasco 2020).

Living in distressed communities, especially those with high crime rates, has proven to be linked to post-traumatic stress disorder (PTSD). In a study conducted by the *Journal of Racial and Ethnic Disparities*, it revealed that living in an environment of poverty and violence can lead to PTSD in African American women with depressive symptoms (Parker 2017), which is noteworthy because in the majority of homes in low-income areas, women are the primary heads of households, typically having multiple children who tend to feel the strain and trickle-down effect PTSD has on a person because of the environment; these mothers also stress out because they have to work multiple jobs to pay the essential bills.

Marginalization and Its Impact

To marginalize, by definition, is to relegate to an unimportant or powerless position within a society or group (*Merriam-Webster*, s.v. “marginalize”). While the various housing acts enacted into law were designed to give those who are less fortunate an opportunity at fair, affordable housing, it was also one of the most severe forms of segregation in the United States (Pulido 2006, 23). In addition, President Roosevelt

created the Home Owners' Loan Corporation (HOLC) to help with home construction; however, while investors, builders, businesses, and buyers got the green light from the HOLC to pour resources into white neighborhoods, particularly those occupied by wealthy or middle-class homeowners, the Red Zones, which were the poor neighborhoods, received little assistance, thus leading the United States government to give its financial blessing to keep neighborhoods segregated (Hill 2011, 56–57). Even though *Brown v. The Board of Education* in 1954 outlawed legalized segregated schools, housing patterns in the United States remained highly segregated (Hattery and Smith 2012, 115).

When it comes to marginalization and education, looking at the educational system, it's evidenced that racial integration alone will not lead to increased education for all if prejudice and unequal treatment continue (Riphagen 2008, 108). In many of the major cities, schools remain more segregated than neighborhoods do, and many students attend classes filled with students who look like them (Abare 2019), continuing to maintain a divide.

In looking at another aspect of marginalization as it pertains to people of color, we encounter the prison system, where prison labor has been a part of the U.S. economy since at least the late-19th century. Today, it is a multi-billion-dollar industry (Rafieyan and Garcia 2020), and thousands of black men have disappeared into prison and jails (Alexander 2010, 175). More African Americans were under correctional control as of 2007 than were enslaved in 1850, a decade before the Civil War began (Pew Charitable Trust 2009). The prison system in the United States incarcerates more people yearly than

does any other nation in the world, ahead of even China, which has more than quadruple the population (Pew Research Center 2018).

The marginalization of African Americans and people of color as a whole, who are found living in HUD-housing and low-income neighborhoods, tends to be affected in every manner, also having an impact upon the family members of those incarcerated—children growing up without fathers; young sons having no positive male role-models in their lives—all being a capstone of the varying forms of marginalization that transpires.

Dr. Willie Garrett states, in an article published by the Minnesota Psychological Association, that such persons (the marginalized) are systemically excluded from full participation in the American dream and consequently lack the self-efficacy to improve their life situations. He proceeds to give a list of the marginalized of society, which includes racial/cultural minorities, substance abusers, persons living in poverty, and felons, stating that significant disparities exist for marginalized people in every aspect of their lives, such as health care, employment, legal rights under the law, housing, and access to services. They are often the silent, invisible victims of discrimination, violence, social stigma, and assault (Garrett 2016).

Separated and Segregated

While segregation has remained a problem in American history even after the Emancipation Proclamation by Abraham Lincoln on January 1, 1863, which freed slaves in the Confederate states, as well as the 13th Amendment (1865), which freed all slaves in the 19th and 20th centuries, Black Codes began to cause more walls of separation and segregation. These Black Codes were laws that were put in place to limit the freedom of freed slaves (Daniel 2018, 14) and varied from state to state, yet they were all intended to

secure a steady supply of cheap labor. Mississippi led the way. In the fall of 1865, the state passed a series of laws targeted and applicable only to African Americans that undercut any chance or hope for civil rights, economic independence, or even the reestablishment of families that had been ripped apart by slavery (Anderson 2016, 19). These Black Codes were an affront to abolition with the attempt of the Southern states to make Negroes slaves in everything but name (DuBois 1935, 167). In connection to the Black Codes, there were Vagrancy Laws, which were designed to arrest and imprison people of color, as well as Whites who associated themselves with people of color through assembling together, interracial sexual encounters, and lack of employment, to name a few (Constitutional Rights Foundation 2021).

The Black Codes and Vagrant Laws within the contours of segregation are a few examples of how African Americans were devalued in American history. While the Fair Housing Acts and HUD were established and put in place, African Americans and Latinos have faced a history of housing segregation. In a publication by Ed Glaeser, *Ghettos: The Changing Consequences of Ethnic Isolation*, he states:

It is disturbing to find geographic concentrations of impoverished ethnic groups in the midst of these productive environments (speaking of city centers where business is booming). These districts, commonly called, ‘ghettos,’ function culturally, intellectually, and economically apart from the busy downtown. The distance from Wall Street to the South Bronx, along these dimensions, is greater than that between New York and London or Tokyo. Cities throughout history have contained distinct ethnic districts. But rarely have they been so isolated and impoverished as the African American districts found in the U.S. cities today (Glaeser 1997).

The impact that is seen in impoverished neighborhoods of American cities—the marginalization that comes about through one’s socioeconomic background and area of residence—leads many of the underclass to be separated and segregated. We also find

many generational issues that are passed down and prominent in the lives and households of these residents.

Generational Poverty and Its Issues

GP, as noted in the opening of this chapter, has ripple effects across generational lines as it relates to the family. Every aspect of a family's being is negatively impacted as each generation matriculates through life, from their living residences and environments to the education they received or the lack thereof, through childhood into adulthood, ever progressing forward to the next generation. Fatherless homes, the marginalization of the youth, mass incarceration, and drug and alcohol abuse are key issues centered around GP.

Adverse Childhood Experiences

In the mid-1990s (1995-1997) a key study was conducted by Kaiser Permanente and the Centers for Disease Control (CDC) on Adverse Childhood Experiences, also known as (ACE). This study utilized 17,000 participants which looked at key areas of childhood ranging from the ages of 0-17. The study identified that there is a link between childhood trauma and issues often faced in life such as: chronic disease, incarceration, and maintaining meaningful employment.

Our of this study arose key areas that tend towards ACE:

Adverse childhood experiences (ACEs) are categorized into three groups: Abuse, Neglect, and Household Challenges...Abuse [being defined as] emotional abuse, physical abuse and sexual abuse...Household Challenges [being defined as] Mother treated violently, substance abuse in the household, mental illness in the household, parental separation or divorce, and incarcerated household member(s)...[lastly,] Neglect [being defined as] emotional neglect and physical neglect (Center for Disease Control and Prevention).

To understand many of the household issues that one finds in low-income impoverished neighborhoods, it is important to understand these factors, which has shown to be a contributing factor to many of the long-term effects upon a young person's matriculation through life from childhood into adulthood.

Fatherless Homes

Within Syracuse, statistical data reveal that households with children under the age of 18 has a compositional make-up as follows: 36.7% married households, 54.3% single-mother households, and a staggering 9.0% single-father households (Statistical Atlas). When looking at many of the homes in inner-city, low-income housing areas such as the Southside of Syracuse, it is evidenced that most homes are single-parented, with multiple children and no father.

Children growing up in fatherless homes tend to be affected in a number of ways, such as being at a four-time greater risk of poverty, more likely to have behavioral problems, two-times greater risk of infant mortality, more likely to go to prison, more likely to commit a crime, seven-times greater risk of becoming pregnant as a teen, more likely to face abuse and neglect, more likely to abuse drugs and alcohol, two-times greater risk of suffering obesity, and two-times greater risk of dropping out of high school (U.S. Census Bureau 2020). This fatherless issue within poverty-stricken areas is due in part to the mass incarceration of people of color, with a child being less likely to be raised by both parents than was a black child born into slavery (Cherlin 1992, 110). In fact, fatherlessness is an issue that continues to plague the Black community, affecting generation after generation of African American families (Patterson 1998; Pinderhughes 2004; Ruggles 1994).

Historical shifts in the U.S. beginning with slavery and evolving through emancipation, industrialization, and modern structures of criminal justice, have served to shift and oppress the African American family structure. Further, these changes over time have shaped the ability of Black males to connect, contribute to, and protect their families. Cultural and broad systemic oppressive structures that have dictated Black males' involvement in their family continue to shape their roles and responsibilities of fathering (Hunter 2018, 14).

Marginalization of Inner-City Youth

The marginalization of youth and young adults who live in poverty and have matriculated through the justice system are much less likely to make a successful transition to adulthood (Bonnie, Stroud, and Breiner 2015, 8). This can be a disparaging thought despite there being a decrease in 2018 of the population of those in America who are in poverty, which was 38.1 million people (Poverty USA 2018), while the population of the U.S. in 2018 was 327.2 million, meaning that roughly 11.8% of Americans are still in poverty, further meaning that these 11.8% fall under some form of marginalization. In addition, of these 38.1 million Americans in poverty, 16.2% (roughly 11.9 million) of them are children, living in poverty and being marginalized based on their environment, economic status, and race (Poverty USA 2018).

Within urban America, the marginalization of Black youth continues to grow disproportionately in the social, political, and economic arena. Between poverty, imprisonment, disease, and other life-threatening conditions that make the attitudes, norms, resources, and behaviors of this population so important, (Black Youth Project 2007) continue to add to the marginalization of black youth.

The marginalization of youth of color in inner-city urban America is detrimental to their mental, psychosocial, and physical well-being. The stigma that comes along with being a young person in poverty leads to many stereotypes, putting black youth in the

same category with the title of “thug,” “gangsta,” “gangbanger,” and many others that young people find themselves carrying simply because of the environments from where they come.

Stop-and-frisk, also known as “pretext stops,” were established by police forces across America, gaining traction in many metropolitan areas during the 1990s, where people would be pulled over as they drove for minor traffic offenses, in hopes to uncover more serious crimes, such as those involving guns and drugs, in addition to targeting people of color in urban communities (Forman Jr. 2017). In New York City, Mayor Michael Bloomberg, who governed from 2002 to 2013, began targeting many young minorities in the five boroughs of New York City, causing lasting effects in the home and community (New York Civil Liberties Union 2014). Stop-and-frisk was put in place yet found unconstitutional in 2013 by a federal judge in NYC for the New York Police Department to be able to get a handle on the continued crime rates in the city (Vaughan 2013). Also, data for Syracuse shows that black people are stopped by police at a rate of seven times higher than white people are:

Police stop 12.2 Black men for every 100 Black men in the city. That’s a rate of 6.9 times higher than White men. Police stop 3.3 Black women for every 100 Black women in the city. That’s 6.7 times higher than White women...19.1 percent of the stops of the Black people ended in criminal charges (Libonati 2021).

One of the challenges with stop-and-frisk was that it stereotypes and targets marginalized low-income communities regardless of guilt or innocence. Many fathers were taken from their families, and many sons were taken out of their households; many of these individuals and households are still feeling the effects of stop-and-frisk years down the line. While former Mayor Bloomberg was praised in part for his “seeming” success of stop-and-frisk, the numbers of those incarcerated rose, further marginalizing

and stereotyping young Blacks and Latinos, who were being stopped by police more often than Whites were (Gelman, Fagan, and Kiss 2007, 821).

African American youth remained the foremost target of national law enforcement strategies during the Reagan administration, just as they had been ever since Lyndon Johnson called the War on Crime in 1965. However, Ronald Reagan intensified the coordinated assault on Black youth gangs during the War on Drugs (Hinton 2016, 321–322).

Mass Incarceration Among Low-Income Residents

Prison Policy Initiative revealed that the Southside of Syracuse is fourth out of 32 neighborhoods that has the highest rate of jailed residents throughout the city in 2020, with nearly 2,000 people incarcerated (Encalada-Malinowski and Emily Widra 2022).

Looking at the United States as a whole:

The United States currently incarcerates 2.2 million people, nearly half of them are non-violent offenders, accused people held pre-trial because they cannot afford their bail, and others who have been arrested for failure to pay debts or fines for minor infractions. Poverty and excessive legal punishments contribute significantly to the United States' high rate of imprisonment, which disproportionately affected low-income and minority populations...Mass incarceration is an epidemic among poorer classes of people with the root cause of mass incarceration happening as a result of poverty and overcriminalization (Hayes and Barnhorst 2020).

While it is difficult to ascertain whether poverty makes someone more likely to commit a crime, data reveals it does make a person more susceptible to being arrested and more likely to be charged with a harsher crime and receive a longer sentence. Adults in poverty are three times more likely to be arrested than are those above poverty, and people earning less than 150% of the federal poverty level are 15 times more likely to be charged with a felony, which, by definition, carries a longer sentence, than are those

earning above the threshold (Texas Criminal Justice Coalition 2019). Between 1999 and 2016, people with at least some college education who were convicted of a crime were given sentences that were 4.6–7.8% shorter than those of individuals without college education (United States Sentencing Commission 2017). Given that one’s education level is highly correlated with a person’s income, this statistic suggests that longer sentences are imposed on lower-income individuals (Rabuy and Kopf 2015). All of this results in the share of the imprisoned population that was in poverty prior to being arrested equaling 57% for men and 72% for women, despite a national poverty rate of 11.8% (Semega, Kollar, Creamer, and Mohanty 2019).

Looking at these rates, one can see that mass incarceration is a major issue in low-income poverty areas. In fact, the Brookings Institution found that only 49% of incarcerated men were employed in the three years prior to incarceration, and their median annual earnings were \$6,250; only 13% earned more than \$15,000. Further findings in the Brookings study reveal a pattern. These individuals are not just more likely to be poor and unemployed, but they were also more likely to grow up in poverty and in neighborhoods with high unemployment. The likelihood that a boy from a family in the bottom 10% of income distribution will end up in prison in his 30s is 20 times greater than that of a boy from a family in the top 10%. Individuals are also nearly twice as likely to be imprisoned if they grow up in single-parent homes, even after accounting for differences in income (Looney and Turner 2018). Children who grow up in poverty are more likely to have developmental issues, which inhibit impulse control, cause low self-esteem, and reduce educational achievements, each of which may contribute to the likelihood of committing a crime (Bagaric 2015).

Those in low-income regions who are being incarcerated include drug offenders, sometimes for simple possession charges with no violence involved; pretrial detainees, which are those who do not have enough money to post bail; the homeless, which often occurs often due to bans on the homeless sleeping outside in public or in someone's vehicle, as well as loitering; those who fail to pay child support, due to failure-to-pay policies, which can be for multiple reasons; those with the inability to pay various fines that have been given by law enforcement for minor offenses committed, also involving failure to pay court costs, failure to pay room-and-board for being incarcerated, etc. (Swayer and Wagner 2020).

Incarceration over long periods of time makes it more challenging in many respects. For example, it makes it challenging to maintain a steady job. In addition, the effect can also be seen in the fact that a person who has spent numerous years in the penal system, matriculating from juvenile incarceration to jail, then to prison, tends to have an institutionalized mindset, which makes it more of a challenge to integrate back into society. In this, it's evidenced that people who have a criminal record then become repeat offenders, causing recidivism to remain high, which further damages chances of being able to get a decent job, raise a family, and, depending on the crime, qualifying for governmental assistance such as food stamps, rental assistance, and the FAFSA program to be able to afford to go to college. Each of these disparities, coupled with the environment to which one returns after being released from incarceration and/or simply the environment in which one lives even if he or she has never been incarcerated, causes individuals to experience hopelessness within the deep darkness of the abyss of issues

one consistently faces on a day-to-day basis, which in turn often causes them to delve heavily into drugs and alcohol in order to cope with the many challenges.

Drug and Alcohol Abuse

In the 1980s, the crack epidemic hit most major cities in North America, leaving housing developments and low-income neighborhoods devastated. In addition to this was the “War on Drugs,” which was brought about by President Richard Nixon in the 1970s and pushed heavily by the Reagan administration, dubbed as the “Just Say No” movement. The “Just Say No” movement was one part of the United States government’s effort to revisit and expand the War on Drugs.

The popularity of crack led to the increase in the number of Americans who became addicted to cocaine. In 1985, the number of people who said they used cocaine on a routine basis increased from 4.2 million to 5.8 million. By 1987, crack was reportedly available in all but four states. The crack epidemic particularly devastated African American communities: crime and incarceration rates among this population soared during the 1980s (Provine 2007, 37).

The federal role in the War on Drugs escalated in the age of crack (Miller 2016, 133–142). In 1986, there was signed into federal law the Anti-Drug Abuse ACT, which impacted communities riddled by drugs through mandatory minimums on prison sentences in 1984, 1986, and 1988, lengthening sentences (Murakawa 2014, 113–147). This law came about through the War on Drugs and Just Say No campaigns, which guaranteed offenders a five-year minimum prison sentence without parole for the possession of five grams of crack cocaine (Ramsey 2023).

Furthering this, the Reagan administration exasperated the tendency within federal crimes control programs to reinforce crime in the low-income African American communities that had been the main targets for punitive intervention, and as a result, the nation witnessed an explosion of urban violence and drug abuse. Although the Reagan administration built upon the strategies its predecessors pursued during the War on Crime, including the militarization of local police forces, the criminalization of social programs, and mass incarceration, his administration made unique, important contributions in each of these areas. Additionally, Reagan implemented some of the cruelest legislative proposals of Richard Nixon and Gerald Ford regarding domestic surveillance, the criminal code, and mandatory minimum sentences. He fought the War on Drugs by increasing police raids, stings, and tactical police units that had characterized the urban landscape from the Nixon administration onward. However, he intensified such operations by creating new partnerships between domestic law enforcement and defense agencies (Hinton 2016, 307–309). The process was often hurried, while, instead of holding public hearings and soliciting expert testimony on proposed legislation, members of Congress engaged in a bipartisan bidding war to raise the penalties even higher (Morrison 2000).

While there is an availability of drugs such as crack cocaine on the Southside of Syracuse, simultaneously, liquor stores are readily available, as is the case with low-income housing areas, which in turn causes higher crime rates. Youth and young adults find themselves drinking alcohol from a young age, going into adulthood already having been drinking for many years. According to Sandstone Care, which is a mental health substance abuse initiative, alcohol and substance abuse often arises from the use of

alcohol as a coping mechanism to deal with environment, challenging emotions, and traumatic life events such as divorce, boredom, stress, insomnia, social anxiety, and PTSD, which tends to have a very high prevalence in inner cities due to the extreme amounts of violence one may encounter living in and growing up in low-income and HUD-housing developments (Sandstone Care 2021).

A study titled “Substance Use Risk Across Three Generations: The Roles of Parent Discipline Practices and Inhibitory Control” looked at how the usage of drugs and alcohol has effects among generations within a family. This study looked at grandparents, parents, and the children. It revealed that the “findings partially supported the predictions and varied by substance. For alcohol use, only cross-generational associations in use were found. For illicit drugs, both poor inhibitory control and poor discipline played some mediational role in cross-generational use” (Pears, Capaldi, and Owen 2007, 373–386). In essence, at least in part, it is evident that drugs and alcohol play an intergenerational role among people in general, yet possibly even more so in low-income communities because of their high presence and usage.

Cultural Norms and Values in the African American Community

While history reveals that there have been many external factors that have affected the inner-city low-income families and neighborhoods, simultaneously, there are fundamental cultural factors that play a major role within the African American community. Culture is defined as, A set of attitudes, behaviors, and symbols shared by a large group of people and usually communicated from one generation to the next (Shiraeay and Levy 2013).

The African American culture is vibrant with symbols which are often personalized to the African American experience. Some of the many cultural norms that can be found are: Soul Food, which is a style of food originating in the southern United States comprised of various meats, candied yams, macaroni and cheese and collard greens; Rhythm and Blues, which is a genre of music that originated in the 1940s drawing on urban life and culture (Goffman 2010); Hip-Hop music (2010), which is another genre of music that arose from the South Bronx with five key elements, the emcee, the deejay, break dancing, graffiti and knowledge of self as god as a form of self-expression; Family Reunions, which is a socio-cultural method used to keep the family together (McCoy 2011); And Negro Spirituals, which speak of overcoming struggles as a race, such as the Negro National Anthem, “Lift Every Voice”.

These cultural norms and values, along with many others, have played key roles in the perseverance of African Americans to overcome slavery, the Civil Rights Movement, the social ills of society and the many plights that have plagued these communities for decades.

Intergenerational Community Engagement

While intergenerational ministry often lacks significantly outside of churches, Generations United, which is an organization that focuses on improving the lives of children, youth, and seniors through intergenerational programming and planning since 1986, has written an article entitled, “America’s Best Intergenerational Communities.” This article highlighted several cities, counties, and states where these intergenerational communities are thriving the best. These five locations in 2013 were: Proctor, Minnesota; Westchester County, New York; Chanute, Kansas; Itta Bena, Mississippi; and Dunedin,

Florida. It also revealed that the reasoning for these locations thriving as they have is due to the way they “advance policies and practices that both acknowledge and promote intergenerational interdependence” (Generations United, 2013).

Aside from the advocacy for intergenerational communities and intergenerational churches where worship services and church activities are catered towards all the generations present in a combined form, intergenerational ministry lacks in its scope of evangelism to low-income neighborhoods and neighborhoods in general.

Pivotal Venues for Intergenerational Ministry in Inner-City Urban America

There are at least three pivotal venues for intergenerational ministry in inner-city urban America: the home, the church, and the community. These localities are extremely important because within the home is where you find the familial dynamics. The church within inner-city urban America because people of color are typically people of faith; it is easy to locate a church or several churches within a given community. Lastly, the community itself is pivotal because communities, though violent and riddled with drugs, are generally tight knitted where families grew up and have lived primarily for their entire lives knowing each other throughout the varying generations that are present.

The Home

A person’s living quarters is often one’s sacred abode away from society—a place where one comes to interact intimately with family, which, according to statistics is primarily a family household that is multigenerational:

The number and share of Americans living in multigenerational family households have continued to rise, despite improvements in the U.S. economy since the Great Recession. In 2016, a record 64 million people, or 20% of the U.S. population, lived

with multiple generations under one roof . . . Households with three or more generations—for example, a grandparent, an adult child, and a grandchild of any age—housed 28.4 million people in 2016 (Pew Research Center 2018).

Intergenerational ministry can be done effectively in the home from a statistical standpoint, simply because there are multiple generations living in homes within inner-city urban America. In the book *Families and Faith: How Religion is Passed Down Across Generations*, the authors chronicled extensive research pertaining to the transmission of the family faith among the varying generations within the home. In this study, they concluded that 6 out of 10 parents have young adult children who have reported that they have the same religious tradition their parents have or share their parents' preference for no affiliation at all (Bengtson, Putney, and Harris 2013, 185), meaning that whatever was happening in the household as it pertains to religion, the generations present within that household were being directly influenced by the transmission of the household religion or lack thereof, spanning each of them.

The Church

Since the earliest arrival of Africans to America, religion has proven an invaluable part of community-building and the transformation of diverse groups of Africans into African Americans. Black churches in the United States boast 25 million members, and most African Americans in the United States are Protestants. Many Black churches are deeply rooted in local traditions and have served their small congregations since the 19th century (Jennings 2011, 202).

Church is pivotal in Black culture. Throughout the 1950s and 1960s, the Black church stood as the stronghold of the Black community, fighting for equality and economic self-sufficiency, and challenging its body to be self-determined and self-aware.

The Black church also served to offer large doses of spiritual centering to offset the rather racist aggression by unyielding provocations of hatred. From its very emergence during slavery, the Black church was a response to the systemic, obstructive oppression at the hand of those with political power and economic means (Price 2021, xi). Also, in the book *The Black Church in the African American Experience*, which is based on a ten-year study of urban churches and clergy, states that Black churches are the central institutions in their communities (Lincoln and Mamiya 1990, 160). Even though, during slavery, as slave masters tended to use Christianity to validate their position of treating Black people as less than, Black people often maintained that spiritual component through Negro spirituals such as “Hold On,” “Swing Low, Sweet Chariot,” and “Lift Every Voice and Sing,” as well as the preaching of the Bible. This spiritual element was passed down through the generations, so even in the 20th and 21st century, the church is still a pivotal pillar in the Black community, as noted by the aforementioned book.

The Community

Shared experiences tend to foster relationships. Within one’s community, there tends to be a bond that is present because the residents of that community share commonalities in things such as job status, financial similarities or disparities, shared frustrations and/or joys, etc. Within low-income areas, this is no different.

In the preface to the book *Theirs is the Kingdom*, which is a work chronicling a family from suburban America that moved to Atlanta, Georgia, in the 1970s on an 18-year journey for the purpose of understanding and to conduct ministry, explains how, in moving to inner-city urban America, they encountered a sacrificial attitude among the residents and a connectivity in their bonds through their shared experiences within

impoverished living (Lupton 1989, xi). This means that in family structures, there is a connectedness both within the family sphere and in the community, in effect leading to the transmission of beliefs across generational lines.

According to a major study done by the Project on Human Development in Chicago Neighborhoods, which tested the understanding of the relationship between the neighborhood and family, revealed that there is a shared belief that a neighborhood's residents can accomplish important tasks by working together in formal and informal neighborhood organizations. This study, which also looked at individuals in poor communities, found that even when accounting for factors such as personal characteristics, concentrated disadvantage, immigrant concentration, and residential stability, collective efficacy had strongly decreased the violence in these communities, also weakening the relationship between violence and the neighborhood's social composition (Evidence Matters, 2011). The study goes on to state:

Evidence supports the notion that, just as parents can buffer their children against the effects of violence and other negative outcomes, strong neighborhood networks can collectively lessen the effects of concentrated poverty (Evidence Matters, 2011).

Like the Southside of Chicago, the Southside of Syracuse is enmeshed in high crime and low-income, impoverished living environments.

Interestingly, studies show in the South Bronx region, where you find the birthplace of hip-hop, that the Bronx saw a decrease in crime and violence by gang leaders in the communities coming together to call a truce through the implementation of a common cause of vocalization of one's struggle through the talents of dance, graffiti, fashion, and hip-hop lyrics (Mock 2015). In addition, when it comes to low-income localities, and traditionally with African Americans in these localities, history reveals that

giving back to the community is a tradition that is well embraced. These communities tend to have to rely heavily on hip-hop artists who come from these poorer areas, in which they pour millions of dollars to support community initiatives for kids, single mothers, etc. (Rose 2008, 205).

Social Capital: Pros and Cons

Social Capital, when effectively operating in society, works as an adhesive binding people, resources, and organizations together. The Institute for Social Capital released an article in 2021, by Tristan Claridge, who is the Principal Social Capital and Organizational Culture Specialist of Social Capital Research and Training entitled, “Introduction to Social Capital: Why is Social Capital so Important”, emphasized three areas of benefit: individuals, groups, and society. It stated:

For individuals, social capital is important because it is an important source of power and influence that helps people to get by and get ahead...For groups and organizations social capital is vital to their efficiency and even existence. Social capital enables people to work together and facilitates cooperation and innovation...[and] For society, social capital is also important as it allows societal institutions to exist and maintains the coherence of society. It facilitates the cooperation and collaboration of different groups and organizations (Claridge 2021).

Social capital, while a new concept is a meaningful one when thinking of those in low-income areas of urban America. The societal woes, communal disparities along with humanities innate nature for community are areas where social capital assists in bringing hope to communities through resources from organizations, government agencies and non-profits.

While there are apparent pros to social capital, there are equally negatives. Stephen Alridge notes this by saying:

Potential downsides to social capital include fostering behavior that worsens rather than improves economic performance; acting as a barrier to social inclusion and social mobility; dividing rather than uniting communities or societies; facilitating rather than reducing crime, education underachievement and health-damaging behavior (Alridge 2002).

These positives and negatives are important to note within social capital because things often seen in low-income neighborhoods, such as the government's child welfare system that are designed to assist a household, also, hinder a household. This is witnessed when a single mother seeks food stamps or similar assistance and is denied if there is a male adult figure in the household. This tends to foster a dependency yet also a broken home. Social capital can create that dependency yet simultaneously it can bring people and resources together through the proper understanding and implementation.

Conclusion

This review of literature has sought to give insight into some of the many challenges one faces and ideas for how one can conduct effective ministry within low-income impoverished areas and HUD-housing developments. Residents are often ostracized due to the location where they live, separated, and segregated based upon socioeconomic status, incarcerated, and separated from families, marginalized because of the color of their skin, and forgotten and seemingly thrown away by society, with little hope to be had. This is, in part, the grim world in which those who live in inner-city urban America face each day.

By conducting intentional intergenerational ministry within the housing developments of the inner city, we will 1) bring purposeful ministry to areas that many are afraid to enter, 2) mingle with people in their life settings, 3) get to know people in their element, 4) show concern for them through consistent, relevant resources that speak

to the need of jobs, assistance with finances, and supplemental child care, 5) help with educational needs, 6) provide a network for those who have a relative incarcerated so that when a loved one comes home from prison, that person would have been able to maintain connections with one's family, and 7) assist people struggling with various generational addictions. Our aim is to conduct intergenerational ministry within the neighborhoods of the Pioneer Homes and Central Village by meeting the felt needs and building lasting relationships of the multiple generations in each household.

CHAPTER 4

METHODOLOGY

Introduction

The Mount Carmel Seventh-day Adventist Church, like many churches, has struggled with identifying fresh ideas and methods for evangelism in the 21st century. In this, many churches, along with Mount Carmel, have adopted the same methods, which yields various numerical outcomes—some positive, some negative. As the Mount Carmel Church has desired to have consistent numerical growth, a strategic method to be effective in the Pioneer Homes and Central Village on the Southside of Syracuse, New York has been adopted. Intentional intergenerational ministry to families in HUD-housing has helped us cultivate lasting ministry and a constant evangelistic method that is not merely an event but a way of life.

The Action Research Model provided the framework for the field research portion of this project. In this manner, the researcher, along with the participants in this initiative, the selected Mount Carmel SDA Church members, and identified community families have benefitted from the implementation of this project. Because Action Research is known to be both cyclical and participatory, finding ways for continued success, through constant checks and balances to accomplish the intergenerational ministry strategy to minority families in HUD-housing that suffer from generational issues in Pioneer Homes and Central Village, goes beyond the scope of this research. Consent was obtained from

the church board members and individuals who live in the community in accordance with the research standards and ethics outlined, with approval from the Andrews University Institutional Review Board (IRB).

Developing the Strategy

Having the intentional objective of implementing intergenerational ministry internally within the Mount Carmel SDA Church—to function externally in the HUD-housing developments of the Pioneer Homes and Central Village—I outlined five strategic points in the process accomplishing this task. I developed a logical framework matrix methodology to provide an organizational and visual outline of what I have done to reach my project's goal and purpose. The logical framework matrix seeks to organize the planning and managing of a project, which works to “strengthen project design, implementation, and evaluation” (Collins, 2023) by using these five steps:

1. Organize your thoughts.
2. Relate activities and investment to expected results.
3. Set performance indicators.
4. Allocate responsibilities.
5. Communicate information on the project concisely and unambiguously
(Centre for International Development and Training).

Utilizing this method provided three pros:

1. Testing the project's ideas and concepts for relevance and usefulness.
2. Ensuring that fundamental questions are asked, and weaknesses are analyzed.

3. Facilitating a common understanding and better communication between decision-makers.

Components of the Logical Framework Matrix

The following pages will discuss in detail the different components of the logical framework matrix:

Table 1. Logical framework matrix

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
<p>GOAL:</p> <p>The Mount Carmel Seventh-day Adventist Church intentionally implements intergenerational interactions</p>	<p>Acknowledgment of the benefits of intergenerational ministry through the continued usage in the worship experience and ministry operations</p>	<p>Surveys, personal interviews, group interviews, and family interviews following the implementation of the strategy</p>	<p>Being intentionally intergenerational will bring the church together as well as make an impact in the HUD-housing developments</p>
<p>PURPOSE:</p> <p>To increase intergenerational interactions among church members and the HUD-housing communities chosen on the Southside of Syracuse</p>	<p>An increase in both active ministry within the community and the implementation of intergenerational ministry in the church</p>	<p>Training is completed, intergenerational ministry as an outreach method is adopted, and intergenerational mingling between the church members continues</p>	<p>Church members will be willing to complete the modules and work together in the HUD-housing developments</p>
<p>OUTPUTS:</p> <ol style="list-style-type: none"> 1. Create small intergenerational groups of three people (three males and three females) 2. Involve the church in intergenerational learning through evangelistic modules provided by the North American Division (NAD) 3. Presentation on the purpose of intergenerational ministry in the church and as an effective tool for evangelism 4. Implementation of the small groups into the community 5. Focus group of six people, surveys, and individual interviews to evaluate the efficacy in the church and community 	<ol style="list-style-type: none"> 1. Group responses from the intergenerational small groups 2. Self-evaluation by each group member to express any changes of perceptions concerning a different generation. 3. New ideas gained from the small-intergenerational-group conversations of methods to continue to work in the church and the community to create a constant intergenerational culture. 4. Survey results from the community on their reactions to the implementation of intergenerational ministry as an outreach method of evangelism to those in HUD-housing 	<ol style="list-style-type: none"> 1. Groups created and logged on file 2. Church members signed up for the NAD Urban Evangelism and Community Services Modules 3. Presentation files on record 4. Focus-group discussion records on file 	<ol style="list-style-type: none"> 1. Church board approval 2. Community residents in HUD-housing willing to take the surveys. 3. Church members willing to be in small groups of six. 4. Church members willing to maintain intergenerational ministry as an evangelistic method. 5. Selected members from each generation willing to be interviewed

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
<p>ACTIVITIES:</p> <p>1. Organize the intergenerational small groups.</p> <p>1.1 Gather all the names, genders, and generations in which each member was born.</p> <p>1.2 Review each person and categorize them all into groups based on gender and generation.</p> <p>1.3 Divide the members into intergenerational groups based on who would fit best together.</p> <p>2. Present the NAD initiative to the church</p> <p>2.1 Go over each module step-by-step (15 modules)</p> <p>2.2 Have one intergenerational group take the modules first.</p> <p>2.3 The first small group after completion of the modules then presents its experience to the church.</p> <p>2.4 Present to the members the benefits of the modules as evidenced by the first group's experience.</p> <p>3. Presentations on intergenerational ministry and its dualistic impact (church and community)</p> <p>3.1 What intergenerational ministry is.</p> <p>3.2 How intergenerational ministry can impact the church positively.</p> <p>3.3 How intergenerational ministry can impact the HUD-housing community positively.</p> <p>3.4 Identifying the benefits of intergenerational ministry within the generations present</p> <p>4. Presentations of small groups working in the HUD-housing community with families</p> <p>4.1 Household makeup of those in HUD housing—namely, Pioneer Homes and Central Village</p> <p>4.2 Resources provided for households.</p>	<p>INPUTS:</p> <p>1. Support group teams</p> <p>2. Teaching materials (provided by the NAD)</p> <p>3. Financial Budget</p>		

<p>4.3 Possible organizations with which to partner to accomplish the task. 4.4 Desired outcome of working with families in HUD housing.</p> <p>5. Final evaluation of the project</p> <p>5.1 Compile survey results from the community. 5.2 Provide the church members with the NAD certificates in Urban Evangelism and Community Services 5.3 Conduct personal interviews with individuals 5.4 Conduct group interviews with each intergenerational team</p>			
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Purpose of the Project

The purpose of the project was to increase intergenerational interactions among church members and the HUD-housing communities of the Pioneer Homes and Central Village. The purpose has been achieved as the church members understood the benefits of doing intergenerational ministry—which was accomplished in the church as well as the community. This involved educating the members in evangelism as a way of life, presenting what intergenerational ministry is and is not, showing the benefits of having small intergenerational groups, working with families in an intergenerational manner through the small groups, and adopting this methodology of ministry within the Mount Carmel SDA Church. I believe doing this has resulted in a healthier church body, a better community for families, an increase in church membership, established friendships in the community and the church, and created an atmosphere of perpetual learning and growing.

Output Strategies

This project relied upon five primary strategies as listed in the logical framework matrix, which includes: the creation of small intergenerational groups of six people (three males and three females); involving the church in intergenerational learning through evangelistic modules provided by the North American Division; presentations on the purpose of intergenerational ministry in the church and as an effective tool for evangelism; the creation of an intergenerational focus group, which was responsible for reviewing the surveys and conducting individual interviews to evaluate the efficacy in the church and community; and lastly, implementation of small groups into the community. Each of these five strategies was pivotal in attaining the goal of an intergenerational church and intergenerational evangelism to the community as a way of life.

Objectives

Going further beyond the objectives outlined, there are additional objectives, which included creating a model for churches and conferences to utilize to replicate what the Mount Carmel Seventh-day Adventist Church has done with this project in their context. This model assists with a blueprint, which needs to be adjusted to suit the needs of the conference or church in its locality.

An additional objective is that this project created a passion among the Mount Carmel SDA Church and potentially could create passion for other SDA churches towards intergenerational ministry as a way of life internally and evangelistically.

Lastly, the objective of this project helped to shift the culture of the Mount Careml SDA Church from a “come to church and be entertained” mentality to one

through which individuals are perpetually learning and growing while living evangelism as a processional way of life, not merely as an event to be accomplished on a given date.

Measurable Indicators

The measurable indicators in this project that have revealed the success are: 1) the acknowledgment of the benefits of intergenerational ministry through continued usage in the worship experience (with the small groups) and ministry operations; 2) an increase in both active ministry within the community and the implementation of intergenerational ministry in the church. Other measurements have been gathered from interactions with those in HUD-housing developments, the focus groups, individuals, and groups in the church, as well as from questions asked during the presentations. The ideas, thoughts, and suggestions that have been gathered have assisted in helping the church have more of an intergenerational approach to church, ministry, and evangelism simultaneously; 3) the surveys that have been used in the church as well as the specific community, showing the household composition, the needs of the families, and those groups from the church that would work best with a particular family—all having been used as measurable indicators.

Means of Verification

To verify and validate the measurable indicators that are outlined, this research used surveys, personal interviews, group interviews, and family interviews following the implementation of the strategy. In addition, training has been completed, intergenerational ministry as an outreach method has been adopted, and intergenerational mingling between the church members continues beyond this project. The groups were created and logged into a file for future usage, along with the knowledge gained and

adjustments of teams. The North American Division training modules have helped to educate the church in the dos and don'ts of urban evangelism and community services. The presentations assisted members in understanding the impact of evangelism as a way of life and being consistent with integrating intergenerational ministry as a tool, as well as brought understanding of the benefits of generations working together, as opposed to separately operating in differing silos. The focus groups' discussions have also been kept on file and used as points of reference and insights gained throughout the implementation of the project.

Important Assumptions

Numerous assumptions were made during the planning phase that proved to be factual or false as the project began to take shape. The initial assumptions were: 1) church board approval will be given to implementing this project; 2) community residents in the HUD-housing developments would be willing to complete the surveys administered so that the small groups working with the families could understand their household composition and felt needs; 3) the members of the Mount Carmel SDA Church would be willing to be in small intergenerational groups of six people, with three males and three females of differing generations; 4) church members would be willing to maintain intergenerational ministry as an evangelistic method after the project has come to completion; 5) selected church members from each generation would be willing to be interviewed for input and interactions with their respective small group and people from the community.

Implementation of the Strategy

A strategy provides structure when desiring a certain outcome. When there is a strategy in place, it can serve several purposes. First, it provided the researcher objectives, which included the goal, purpose, outputs, and activities needed to accomplish the task. Second, it allowed for visible indicators to measure that the project is being accomplished as effectively and efficiently as possible. A strategy, through the logical framework method, also provided accountability through the means of verification of the project. These are all steps in the implementation of the project, which have guided the researcher and the Mount Carmel Seventh-day Adventist Church in being methodical in our in-reach and ministry approaches. While having a well-planned strategy in writing is good, there was a necessity to convert this to action, which brings on various other possible changes that have coincided with the assumptions outlined. For this reason, attention was given to answer the pivotal questions of why and how each output of the strategy has been implemented for the project within the Mount Carmel SDA Church, as well as in the community, with a specification to the designated HUD-housing developments we utilized as our intergenerational evangelistic field.

Intergenerational Small Groups

The first output strategy involved placing the church members into intergenerational small groups of no more than six people: three males and three females. In addition, because intergenerational ministry is defined as three or more generations working together, these six individuals in the group covered two varying types of perspectives. The first is the gender perspective, as males and females look at things differently, and the second was based on each participant being from either an earlier

generation, a contemporary generation, or one in between. Each pair in the group of six had this dynamic.

The rationale for having intergenerational small groups, which will be discussed in more detail, is in part due to the learning that is gained from one another in smaller settings, especially as they work together. The older can learn from the younger, and the younger can learn from the older. This helped to foster unity and understanding between the generations of the church members at large. Establishing these small intergenerational groups has helped to lay the groundwork for the church members, and worked effectively, were able to see the impact that learning from generation to generation had on the entire church body.

Details of Intergenerational Small Groups

As noted, these groups had varying genders and generations. One of the key reasons for these groups is that it provided a diverse spectrum of individuals to work with the families in the HUD-housing developments. These homes being comprised of differing ages and sexes were able to benefit from males and females of the small group, who were of the same ages and generations as those in the group. This helped to create a bonded nucleus within a group that would journey alongside this family for the duration of the project. In this, those families in HUD-housing developments that did not have a father in the home, as one of the generational issues, were able to interact with a positive male role model from the group. The households that had teenagers, were able to interact and connect with generations close to that age group. These types of interactions assisted

in creating bonds between the small intergenerational group and the household. In addition, feasible felt needs received attention.

These intergenerational small groups varied from the average small group in that they were “intentionally” intergenerational, as opposed to a group of people who may be the same age, gender, ethnic group, or and/or religion. The concept’s foundational point is that there was learning transpiring across generational lines to create a small group with a broader perspective.

North American Division (NAD) Evangelistic Modules

The NAD offers numerous courses for continuing education. Some of them are specifically for pastors and chaplains; some are geared directly for teachers; some are specifically for chaplains; others are for administrators, staff, and the continued education of members and seekers. Within the continuing education course for members and seekers, there is a program titled “Community Services and Urban Ministry Certification Program.” Within this program, there are 15 modules, which have been utilized to train the church in evangelism to the community. These 15 modules are short courses with a quiz at the end of each. Some of the modules include “Theological, Historical, and Ethical Concepts of Holistic Ministry”; “Community Assessments and Social Capital”, and “Performance Measurements for Effective Ministry”.

These 15 module courses aided in training the church to execute effective evangelism in the HUD-housing developments, providing the dos and don’ts in ministry, and making the proper connections with community leaders. These courses were taken within intergenerational small groups of six people, who had begun their collective

journey by learning together before going into the community. In this, a bond was created within the learning process, and the different generations were able to share ideas between one another as they view and accomplish each module through a cooperative generational lens.

Presentation on the Purpose of Intergenerational Ministry

This presentation covered two aspects: The first was about the purpose of intergenerational ministry, and the second was about how intergenerational ministry can be used as an effective tool for evangelism.

The purpose of intergenerational ministry is to highlight the different generations and the roles they have played in churches and society. The generations that were covered were The Silent Generation (1928–1945), the Baby Boomers (1946–1964), Generation X (1965–1980), Millennials (1981–1996), Generation Z (1997–2012), and Generation Alpha (2013–2024) (Fry, 2020). The reason that emphasis was given to each of these generations is because of the intricacies that lie within each. However, many of those of the silent generation are dying off, yet some remain. Nevertheless, the ideologies of each of these generations are shaped differently, which must be understood within the context of the intergenerational small groups, being that each of these groups had members of at least three of these generations, except for Generation Alpha, due to their younger age, for this project.

Another component of the first aspect is that as the Mount Carmel Seventh-day Adventist Church members learned about the different generations, they were also learning that there is more benefit to experiencing church and ministry together versus

doing it in separate silos, with youth in one location, children in another location, service only being for the adults, and young adults falling into wherever they can fit. This portion of the presentation showed the benefits of these generations learning from each other and growing together and that church and ministry can be more effective if done in unity.

The second component of this presentation dealt with the usage of intergenerational ministry as an effective tool for evangelism. In this aspect of the presentation, the Mount Carmel SDA Church saw how creating an atmosphere within the church where the services are inclusive of the varying generations, as well as how, when these intergenerational small groups went into the community, proved to be more impactful as they went together, unified in their diversity. In this, the focus was not set upon one age group of people, such as the concept that “getting the children will get the parents.” Instead, the target was whole families using intergenerational small groups of six, acting as a family within the family, with the ability to minister to whole families due to the generational and gender differences within each small group.

Focus Group, Surveys, and Interviews

At this phase, as it relates to the output, a focus group was formed before the inception of the project to assess the processes and procedures of the intergenerational small groups of six. This focus group was able to look at the families with which they were working, in a strategic manner. Also, this focus group was responsible for assessing which small group was best to work with which family, which was discovered through a survey provided to the families in the HUD-housing developments.

Individual interviews were done with those who consented in the households to obtain as much information as possible about the family and its dynamics to ensure they are paired with the best possible intergenerational group representing the Mount Carmel SDA Church.

After the interviews were conducted with the families and the small groups had been selected and designated to a household, the focus group now continued to function as a group that assesses both the families with which the small intergenerational groups were working as well as the small groups themselves. In addition, the focus group looked at the felt needs of those community residents and were responsible for seeing what could be done, such as stop smoking seminars, emotional and spiritual counseling, gang intervention, offering resources to families of inmates, and providing fatherly figures to single-mother homes, all of which are generational issues that plague urban housing developments.

Once the focus group had assessed each of these felt needs, they were brought to the various church ministries to assess what could be done financially, educationally, and holistically to assist the families. After the focus groups of six, along with the pastor (who is also the researcher), had assessed the issues and the ministries had been made aware and came together with a solution, then the information was presented to the church board from each ministry, and the board would vote for or against different types of assistance.

Implementation of the Small Groups into the Community

In this final section, the church experienced training through the NAD Community Services and Urban Evangelism modules, how the generations could

function together, the concept of the small intergenerational groups being formed in the church, the focus group formation, and how intergenerational ministry was used as an evangelistic tool to reach families in HUD-housing. At this point, we then implemented the groups into the designated HUD-housing developments to begin to function.

The implementation of the small groups into the community involved forming connections with the police, community activists, the mayors gun violence initiative program, connecting with the HUD-housing office in the designated area, and making our presence known group by group with the families of the housing developments. In this, all the knowledge that had been learned from the training and how the generations function was now put into action to begin to work, journeying with identified families for 30-days or when a family requested to cease being part of the research project. The hope in this was that connections would be formed, felt being addressed (e.g., issues of absentee fathers, mass incarceration, alcoholism, drug addiction, systemic poverty, etc.), Jesus has been experienced, prayer has been central to all interactions, whole families feel the love of Jesus, and the membership of the Mount Carmel Seventh-day Adventist Church experienced positive testimony from the families by the end of the 30-days (May-June 2023) of journeying alongside families.

Additionally, the implementation of the intergenerational groups into the community created a social network among the families towards a positive synergy that brought social capital to the doorstep of residents while simultaneously, bridging the intergenerational groups, the church, the families, and the community resources together.

Weekly Evaluations

To maintain evaluations, weekly there was information provided to the church concerning the progress of the training. Once work with the families had begun, there were weekly updates provided. The purpose of the weekly highlights served several purposes: 1) to encourage each intergenerational group by presenting what a particular group was doing that had proven to be effective among the HUD-housing families; 2) to highlight individuals as they continued to complete the NAD training course; 3) to share ideas in a proverbial “think tank,” where thoughts among the groups were shared in a healthy manner; 4) to make any necessary adjustments to the teams; 5) to update all the groups simultaneously of any pertinent news that may be beneficial for the work the groups were doing with families in the HUD-housing developments, and 6) to highlight any individuals and/or families who had been directly impacted positively through the ministries that the Mount Carmel SDA Church has conducted in the HUD-housing developments, which also provided us with an external voice to help us internally to be more effective.

Conclusion

A strategy for the Mount Carmel Seventh-day Adventist Church to carry out intergenerational ministry to minority families in HUD-housing suffering from generational issues on the Southside of Syracuse, New York, had been planned. A logical framework matrix methodology had been developed to organize and visually outline what was accomplished to reach this project’s purpose and goals. This is inclusive of what the project had achieved, what activities have been carried out regarding the outputs, requirements, and assumptions that had been made—which were proved to be false or

true—how the project was measured and verified for success and adjustments, and lastly, the details that have been provided for each output and means of verification. The following chapter provides the narrative for the implementation of the project strategy.

CHAPTER 5

IMPLEMENTATION OF THE PROJECT

Introduction

Over the course of six months, there were multiple things going on in the church as well as outside the church that helped the church become knowledgeable regarding intergenerational ministry. Among them, I had to designate the two groups that would be trained, locate families in the community with which to work in the intergenerational groups, and go through the training session before going into the community.

This section will highlight each of the five phases through a six-month process: 1) organizing two intergenerational groups of six people each; 2) a two-part PowerPoint presentation on the purpose of intergenerational ministry to the church; 3) training the two small groups in the North American Division evangelistic modules; 4) the intergenerational focus group assessing each of the small groups as they work with the families; 5) both of the small groups going door to door with surveys to locate the two families in the low-income housing developments with which to work

Phase 1: Creating Intergenerational Small Groups, December 2022

The creation of the two small groups began with step 1: looking through all the church members and determining who would be the best fit for these two groups. One criterion involved having three males and three females within each group, a male and

female from each of the generations (Baby Boomers, Gen Xers, and Millennials). The other criteria included each person in the groups having a willingness to be part of small groups and being non-confrontational.

Once I had assessed my entire congregation, I then began reaching out to the twelve people I had selected and individually informed them about intergenerational ministry, then asked them if they would be interested in being part of the groups and my research. After sharing with each person, I then set up a meeting with all twelve of the participants so we could have discussion as a group, explain expectations as a group, and answer any questions people may have as a group. Each of the twelve people were on board at the outset.

Once I had established the two intergenerational small groups, I then was able to transition to teaching the church regarding what comprises intergenerational ministry.

Phase 2: Intergenerational Presentations, December 10, 2022, and January 7, 2023

Presentation 1, December 10, 2022: This was a presentation that was given during the church's AYS time, from 2–4:30 p.m. There were roughly 20 church members in attendance who ranged from Baby Boomer to Gen Zer.

I devoted the first portion of my presentation to taking the church through my journey in the Doctor of Ministry program, beginning in 2019 with our first intensive at Loma Linda, California. In this, I was able to show pictures of my classmates who all began the class, yet then show, from our most recent intensive, those at Andrews University in Berrien Springs, Michigan, who had remained in the class.

One of the questions that was asked at this portion dealt with the “why”—why six out of the sixteen who began the course had dropped out. I explained that I did not know everyone’s case in detail, but life tends to happen, and when a student gets behind due to unforeseen circumstances, it is very challenging getting back on task.

The next portion of the presentation was a lively discussion on some of the key events that have happened in history, spanning from the Silent Generation to Generation Alpha (1928–2024). We were able to identify events such as World War II, The Great Depression, the fall of the Berlin Wall, The Vietnam War, the hippie movement, 9/11, Barak Obama becoming the first Black president, COVID, Kamala Harris becoming the first female, Black vice-president, the rise of technology, and many more. This portion of the discussion tended to have great participation, as individuals were remembering key events that shaped the world and changed it for better or worse.

My next aspect of the presentation was to define for the church what intergenerational ministry is, which I stated as “three or more generations intentionally working together.” Aside from sharing the definition, I was able to explain the benefits of three or more generations working together. The idea of reciprocated learning between various generations, both younger to older and older to younger, promotes mutual, symbiotic benefit as they share experiences and journeys.

The next phase of the presentation pertained to an article I had written for the North American Division (NAD) *Ministerial Association Magazine*, entitled “Mobile Intergenerational Bible Studies,” which was published during the pandemic on May 24, 2020. I was able to explain what I wrote and what the outcome was. I explained that I gathered Gen Xers (1965–1980), Millennials (1981–1996), and Gen Zers (1997–2012). I

then identified one person in each of these groups was born in the early stage of a given generation and one person born at the end of a given generation, except for Generation Z, due to their young ages. The next step was for me to explain that I settled on doing a women's group for this experiment. Next, I explained that I decided to go with 1 Samuel 25 and Luke 8:1–3 as the passages each of the women would study, since both passages focus on women in the Bible. Finally, I gave the women one week to study the passages before we would come together virtually to discuss what they had learned and compare those insights through the eyes of differing generations.

After I explained to Mount Carmel SDA Church members who were present at the AYS program on December 10 what I did in the article, I then shared with them key responses these women gave within the different areas of a generation and differing generations. When it came to 1 Samuel 25, the Generation X participant who was at the beginning of the generation stated that she would “support husband even when wrong”; the younger Generation X participant stated that she would “be submissive to her husband”; the older Millennial participant said, “Women can be used to remind a man of his calling”; the younger Millennial participant stated that she “questioned if Abigail felt appreciated”; finally, the Generation Z participant stated that she “had not heard of the story and that she does not feel inclined to stand with a man that does not appreciate her.” I explained to the congregation that getting these results was fundamental because when it comes to the various generations, people process a Bible text quite differently because they are looking at it through a different generational lens, yet all can still learn from one another.

The next aspect of my presentation was to give the purpose of intergenerational ministry; I quoted a statement from Chapter 4 of my dissertation. “There is more benefit to experiencing church and ministry together versus doing it in separate silos, with youth in one location, children in another location, service only being for the adults, and young adults falling into wherever they can fit . . . [There are] . . . benefits of . . . generations learning from each other and growing together [so] that church and ministry can be more effective if done in unity.” The emphasis of this quote was on the togetherness aspect to highlight what we need in our churches.

The second quote I gave from the same chapter dealt with how intergenerational ministry could be an effective evangelism tool: “creating an atmosphere within the church where the services are inclusive of the varying generations, as well as [having] intergenerational small groups [organized for the community], [which will cause them to be] more impactful as they go together, unified in their diversity. In this, the focus will not be set upon one age group of people, such as the concept that ‘getting the children will automatically get the parents.’ Instead, the target is whole families using intergenerational small groups of six, acting as a family within the family, with the ability to minister to whole families due to the generational and gender differences within each small group.” The focus of this quotation during my presentation to the congregation was to show that ministering to the whole family can be effective because often in low-income homes, there can be found multiple, varied generations, with extended family present.

Presentation 2, January 7, 2023: In part 2 of my presentation, I reiterated, from part 1 of my PowerPoint, aspect 1 as well as aspect 2. This was done to re-highlight

intergenerational ministry as being about togetherness and how what we will be doing as a church in the community will work to minister to whole families. I then reiterated that my dissertation title is *Intergenerational Community Engagement Strategy to Minority Families in Urban Housing Developments Suffering from Generational Issues in the Pioneer Homes and Central Village on the Southside of Syracuse, New York*.

The last thing I covered in part 2 is the logical framework matrix from Chapter 4 so people could see how this breaks down. I covered the objectives, measurable indicators, means of verification, and important assumptions. In addition to this, I went over the goal of this program with the Mount Carmel SDA Church as well as in the community, the purpose of this project, the many outputs, the activities, the NAD initiative with the modules, the forming of the small groups, and what these small intergenerational groups will be doing in training together as well as in the community.

The last thing I did was go over the focus group and how we would be forming this. The main question I received was from a Gen Z member, asking how he fits into the program. I was able to explain to him that it would be my plan to have him in the focus group, since the Gen Z population in the church is very slim.

At the end of the presentation, I was able to ask my congregation for a show of hands if they were willing to participate. Out of the nearly 30 in attendance, roughly 28 raised their hands, indicating they would.

Phase 3: NAD Modules Training, February 2023–June 2023

The third phase of the implementation began in March 2023 with the training of the two groups. In the initial outset, the training was to be from March until the end of

April; however, various challenges arose, which will be discussed later. With these changes and challenges, we had to extend the training.

The NAD's program in Adventist Learning Community has numerous modules for training. I chose the module "Community Services and Urban Ministry Certification." Since these modules are generally taken by one individual at a time, I first had to connect with the organizer for these modules, Collette Newer, at the NAD. I was able to connect with her via email, telephone, as well as driving to the NAD to sit down and have further conversations with her about the training method and usage of the program.

While at the NAD, we were able to establish the "how" to have everyone take the class together, while logging onto only two computers, under one name, yet still have each person in the group be able to get credit for the completion of the training. Collette stated that she would have me send all the names of those who completed the program; then she would send out certificates for each person.

Once these items were established, the modules began. The 15 modules that were completed are as follows: "Theological, Historical, and Ethical Concepts of Holistic Ministry"; "Community Assessment and Social Capital"; "Performance Measurement for Effective Ministry"; "Ministry Development and Strategic Planning"; "Volunteer Engagement/Human Resources"; "Finances and Accountability"; "Fundraising Fundamentals"; "Grant Proposal Writing"; "Risk Management & Legal Issues"; "Going Public—Representing the Adventist Church"; "Medical Missionary Work—Comprehensive Health Ministry"; "Organizational Leadership and Team Development"; "Ministering Across Cultures"; "Urban Mission 101 and Centers of Influence"; and "Essentials for Church Disaster Preparedness and Response."

Going through these modules proved to be of great benefit to the two groups. The discussions were vibrant, and seeing the generations working together, learning together, and having diverse perspectives as they shared items from their specific views was positive. Additionally, within this phase, we made some of the assignments administered intergenerational by doing them in the small groups, rather than some of the assignments being individualized. The inputs pertaining to these assignments are as follows:

Training Session 1, Modules 1 and 2, Sunday, February 26, 2023 (4–7 p.m.)—
Those Present: Carolyn Green, born 1965 (Generation X—Group 1); Rayshan Davis, born 1992 (Millennial—Group 1); Kayla Skipper, born 1993 (Millennial—Group 2); Dorrie Bryant, born 1950 (Baby Boomer—Group 2); William Mitchell, born 1950 (Baby Boomer—Group 1); Monica Vincent, born 1962 (Baby Boomer—Group 1); and Jesmoneet Bobb-Diallo, born 1976 (Generation X—Group 2). Those Absent: Eustacius Donai (Group 1); Sophia Donai (Group 1); Ed Wims (Group 2); John Betsey (Group 2); and Adriel Donai (Group 2).

Observations from Intergenerational Exercises

Isaiah 61 Assignment—Directions: Based on *your* gender and generation, come up with ideas for the community that are practical and demonstrate God’s message of freedom as found in phrases from Isaiah 61:

Table 2. Isaiah 61 assignment—Group 1

Isaiah 61 Quote	Carolyn Green Generation X	William Mitchell Baby Boomer	Monica Vincent Baby Boomer
To bind up the brokenhearted	Develop grief counseling group	N/A	N/A
To proclaim liberty to the captives	N/A	N/A	Show them God's way because His way is peace and freedom from bondage and sin
To appoint unto them that mourn in Zion	N/A	Work with the people where they are because through God all things are possible	N/A
Ye shall be named the Priest of the Lord	Bible studies, and evangelistic Revelation studies	N/A	N/A
Everlasting joy shall be unto them	N/A	Go through Bible studies; God is concerned about each person's welfare	N/A
Result: Generation X More Practical			

Table 3. Isaiah 61 assignment—Group 2

Isaiah 61 Quote	Kayla Skipper Millennial	Dorrie Byrant Baby Boomer	Jesmoneet Bobb-Diallo Generation X
Good tidings unto the meek	Building relationships in the Community	Teaching	Our daily walks
Bind up the brokenhearted	Grief counseling that is judgement free	Grief support Group	Grief counseling that is judgment free
To proclaim liberty to the captives	Mentoring program	N/A	Transitional programming
Opening of the prison to them that are bound	N/A	Drug abuse and domestic violence support	Mental captivity support
Comfort to all that mourn	Grief counseling and grief support group	Grief counseling and grief support group	Greif counseling and grief support group
Garment of praise for the spirit of heaviness	Welcoming visitors	Acceptance	Our daily walk
Build old wastes	Community garden	Community garden	Community garden

Raise up the former desolations	N/A	Stewardship	Community rebuilds of Syracuse
Feed your flocks	Care packages	Caring for basic needs	Soup kitchen
Oil of Joy	N/A	Giving hope	N/A
Make an everlasting covenant	N/A	Commitment	Baptism
Clothed with garments of salvation	Community Bible study	N/A	Baptism
Result: Intergenerational Collaboration			

Training Session 2, Module 3, Sunday, March 5, 2023 (12–2 p.m.). Those Present: Carolyn Green, born 1965, (Generation X—Group 1); Rayshan Davis, born 1992 (Millennial—Group 1); Eustacius Donai, born 1960 (Baby Boomer—Group 1); Dorrie Bryant, born 1950 (Baby Boomer—Group 2); William Mitchell, born 1950 (Baby Boomer—Group 1), Monica Vincent, born 1962 (Baby Boomer—Group 1); and Jesmoneet Bobb-Diallo, born 1976 (Generation X—Group 2). Those Absent: Kayla Skipper (Group 2); Sophia Donai (Group 1); Ed Wims (Group 2); John Betsey (Group 2); and Adriel Donai (Group 2).

Five-Step Cycle Worksheet Assignment—Directions: Create a program that would benefit the community. Identify which generation has the most practical ministry idea.

Table 4. Five-step cycle worksheet assignment—Group 1

Rayshan Davis Millennial	Monica Vincent Baby Boomer	Eustacius Donai Baby Boomer	Carolyn Green Generation X	William Mitchell Baby Boomer
Smart shoppers' program	Homeless program	Youth development program	Tutoring program	Help program
Reduce spending in low-income homes	Combat homeless issues	Train youth in community skills	Assist students in completing schoolwork	Assist with daily needs

Result: Intergenerational Collaboration

Table 5. Five-step cycle worksheet assignment—Group 2

Jesmoneet Bobb-Diallo Generation X	Dorrie Bryant Baby Boomer
Diabetic education class	Spiritual needs program
To educate individuals living with diabetes to be able to manage it	To bring a person to the knowledge of God, then evaluate one's religious experience

Result: Generation X more practical

Training Session 3, Modules 3 and 4, Sunday, March 12, 2023 (10 a.m.–12 p.m.).

Those Present: Carolyn Green, born 1965 (Generation X—Group 1), Rayshan Davis, born 1992 (Millennial) (Group 1), Kayla Skipper, born 1993 (Millennial—Group 2); Dorrie Bryant, born 1950 (Baby Boomer—Group 2), William Mitchell, born 1950 (Baby Boomer—Group 1), Monica Vincent, born 1962 (Baby Boomer—Group 1), Jesmoneet Bobb-Diallo, born 1976 (Generation X—Group 2), Eustacius Donai, born 1960 (Baby Boomer—Group 1), Ed Wims, born 1956 (Baby Boomers—Group 2), John Betsey, born 1981 (Beginning of Millennials—Group 2), and Adriel Donai, born 1986 (Millennial—Group 2). Those Absent: Sophia Donai (Group 1).

Ministry Ideas Assignment—Directions: Decide on a ministry idea that would positively affect an issue plaguing the community.

Table 6. Ministry ideas assignment—Group 1

William Mitchell Baby Boomer	Carolyn Green Generation X	Monica Vincent Baby Boomer	Rayshan Davis Millennial	Eustacius Donai Baby Boomer
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Mental Health Program	Financial Literacy Program	Homeless Relief Program	Substance Abuse Program	Youth Home-Remodeling Program
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Result: Intergenerational Collaboration

Table 7. Ministry ideas assignment—Group 2

Ed Wims Baby Boomer	John Betsey Millennial	Jesmoneet Bobb-Diallo Generation X	Dorrie Bryant Baby Boomer	Kayla Skipper Millennial	Adriel Donai Millennial
Family nursery program	Gun violence program	Inmate transitional housing program	Spiritual awareness program	Food desert relief program	Life skills program

Result: Intergenerational Collaboration

Training Session 4 Module 5. Sunday, March 26th, 2023 (4pm-6pm). Those Present: Carolyn Green, born 1965 (Generation X—Group 1); Dorrie Bryant, born 1950 (Baby Boomer—Group 2); Monica Vincent, born 1962 (Baby Boomer—Group 1); Jesmoneet Bobb-Diallo, born 1976 (Generation X—Group 2), Eustacius Donai, born 1960 (Baby Boomer—Group 1), John Betsey, born 1981 (Millennial—Group 2), Those Absent: Sophia Donai (Group 1); Rayshan Davis (Group 1); Kayla Skipper (Group 2), William Mitchell (Group 1); Ed Wims (Group 2); Adriel Donai-Born 1986 (Group 2).

Level of Commitment Assignment—Directions: Identify what your level of commitment is to each characteristic.

Table 8. Level of commitment assignment—Group 1

Category	Monica Vincent Baby Boomer	Carolyn Green Generation X	Eustacius Donai Baby Boomer
Trust in God	Always	Mostly	Always
Open to new ideas	Always	Always	Always
Meet practical needs	Always	Mostly	Mostly

Result: Open to Change

Table 9. Level of commitment assignment—Group 2

Category	John Betsey Millennial	Jesmoneet Bobb-Diallo Generation X	Dorrie Bryant Baby Boomer
Trust in God	Mostly	Always	Mostly
Open to new ideas	Always	Always	Always
Meet practical needs	Sometimes	Always	Mostly

Result: Open to Change

Training Session 5 Module 6. Sunday, April 2nd, 2023 (4pm-6pm). Those Present: Carolyn Green, born 1965 (Generation X—Group 1); Dorrie Bryant, born 1950 (Baby Boomer—Group 2); Monica Vincent, born 1962 (Baby Boomer—Group 1); Jesmoneet Bobb-Diallo, born 1976 (Generation X—Group 2), Eustacius Donai, born 1960 (Baby Boomer—Group 1), John Betsey, born 1981 (Millennial—Group 2), Those Absent: Sophia Donai (Group 1); Rayshan Davis (Group 1); Kayla Skipper (Group 2), William Mitchell (Group 1); Ed Wims (Group 2); Adriel Donai-Born 1986 (Group 2). We did not conduct any intergenerational assignments.

Training Session 6 Module 7. Sunday, April 16th, 2023 (2pm-4pm). Those Present: Carolyn Green, born 1965 (Generation X—Group 1); Dorrie Bryant, born 1950 (Baby Boomer—Group 2); Monica Vincent, born 1962 (Baby Boomer—Group 1); Jesmoneet Bobb-Diallo, born 1976 (Generation X—Group 2), Eustacius Donai, born 1960 (Baby Boomer—Group 1), John Betsey, born 1981 (Millennial—Group 2), Those Absent: Sophia Donai (Group 1); Rayshan Davis (Group 1); Kayla Skipper (Group 2),

William Mitchell (Group 1); Ed Wims (Group 2); Adriel Donai-Born 1986 (Group 2). We did not conduct any intergenerational assignments.

Training Session 7, Module 8. Sunday, May 6th, 2023 (12-1pm). Those Present: Carolyn Green, born 1965 (Generation X—Group 1); Dorrie Bryant, born 1950 (Baby Boomer—Group 2); Monica Vincent, born 1962 (Baby Boomer—Group 1); Jesmoneet Bobb-Diallo, born 1976 (Generation X—Group 2); Eustacius Donai, born 1960 (Baby Boomer—Group 1); John Betsey, born 1981 (Millennial—Group 2); Kayla Skipper, born 1993 (Millennial—Group 2); Rayshan Davis, born 1992 (Millennial—Group 1); William Mitchell, born 1950 (Baby Boomer—Group 1). Those Absent: Sophia Donai (Group 1), Ed Wims (Group 2) and Adriel Donai-Born 1986 (Group 2).

Making a Case—Directions: Choose an organization or specific project. Answer the questions in each box. Based on the person’s generation, see what organization or project idea with which one came up and note the differences.

Table 10. Making a case—Group 1

Name/Generation	Need/Problem	Practical Vs. Unpractical	Purpose
Eustacius Donai/Baby Boomer	Remodeling homes on the southside	Practical	Help people with more housing
William Mitchell/Baby Boomer	Language classes	Practical	Breakdown language barriers
Carolyn Green/Generation X	Tutoring program	Practical	Helping students with test scores
Monica Vincent/Baby Boomer	Temporary homeless shelter	Practical	Helping the less fortunate to better themselves
Rayshan Davis/Millennial	Art expansion program	Practical	Help kids become more creative
Result: Intergenerational Collaboration			

Table 11. Making a Case—Group 2

Name/Generation	Need/Problem	Practical Vs. Unpractical	Purpose
Kayla Skipper/Millennial	Community baby shower	Practical	To provide pregnant women with resources leading up to the delivery date
Dorrie Bryant/Baby Boomer	Bible study group	Unpractical	To increase spiritual awareness in the community
John Betsey/Millennial	Food bank	Practical	To feed hungry families
Jesmoneet Bobb-Diallo/Generation X	Community garden	Practical	To provide healthier food options for families

Result: Millennial’s More Practical

Training Session 8 Module’s 9 and 10. Sunday, May 21st, 2023 (1:30-3:30pm).

Those Present: Carolyn Green, born 1965 (Generation X—Group 1); Dorrie Bryant, born 1950 (Baby Boomer—Group 2); Monica Vincent, born 1962 (Baby Boomer—Group 1); Jesmoneet Bobb-Diallo, born 1976 (Generation X—Group 2); Kayla Skipper, born 1993 (Millennial—Group 2); Rayshan Davis, born 1992 (Millennial—Group 1); and William Mitchell, born 1950 (Baby Boomer—Group 1). Those Absent: Sophia Donai (Group 1); Ed Wims (Group 2); Adriel Donai (Group 2); Eustacius Donai (Group 1); and John Betsey (Group 2).

Communication Skills Self-Assessment—Directions: Put a checkmark under the number that corresponds with how you would respond in the given situation. At the end, tally up your score and see what your results look like: 76–100—You seem to have good communication skills; 51–75—There is a good foundation there; 26–50: You have a lot of work to do to develop your communication skills; 0–25—Did you score it correctly?

Table 12. Communication skills self-assessment—Group 1

Name	Score	Results
Carolyn Green/Generation X	60	There is a good foundation here
William Mitchell/Baby Boomer	72	There is a good foundation here
Rayshan Davis/Millennial	68	There is good foundation here
Monica Vincent/Baby Boomer	80	You seem to have good communication skills
Result: See below		

Table 13. Communication skills self-assessment—Group 2

Name	Score	Results
Jesmoneet Bobb-Diallo/Generation X	60	There is a good foundation here
Dorrie Bryant/Baby Boomer	71	There is a good foundation here
Kayla Skipper/Millennial	83	You seem to have good communication skills
Result: See below		

- The two Generation Xers present had the lowest scores.
- Baby Boomers averaged a 74.3 rating.
- Millennials averaged a 75.5 rating.
- Results: Millennials had a better average in communication skills than the Generation Xers and the Baby Boomers.

Training Session 9 Module’s 11, 12 and 13. Sunday, June 4th, 2023 (9:00am-11:00am). Those Present: Carolyn Green, born 1965 (Generation X—Group 1); Dorrie Bryant, born 1950 (Baby Boomers—Group 2); Monica Vincent, born 1962 (Baby Boomer—Group 1); John Betsey, born 1981 (Millennial—Group 2); Kayla Skipper, born

1993 (Millennial—Group 2); Rayshan Davis, born 1992 (Millennial—Group 1); and William Mitchell, born 1950 (Baby Boomer—Group 1). Those Absent: Sophia Donai (Group 1); Ed Wims (Group 2), Adriel Donai (Group 2); Eustacius Donai (Group 1); and Jesmoneet Bobb-Diallo (Group 2).

Leadership Styles—Directions: Based on the three types of leadership styles listed—Facilitative (“Providing direction without taking control”), Collaborative (“Regularly seeks out a diversity of opinions and ideas among teammates to build strategies and solve problems”), and Directive (“Task-orientated style in which the leader takes an active role in setting clear objectives and ensuring employees follow through them”), which one would you say you are?

Table 14. Leadership styles—Group 1

Name	Leadership Style	Why
Carolyn Green/Generation X	Collaborative	Wants to Work with Others
William Mitchell/Baby Boomer	Facilitative	N/A
Rayshan Davis/Millennial	Facilitative	N/A
Monica Vincent/Baby Boomer	Collaborative	N/A
Result: Generation X More Self-Aware		

Table 15. Leadership styles—Group 2

Name	Leadership Style	Why
Kayla Skipper/Millennial	Facilitative	Likes to Put Ideas together and lead out in Discussions
John Betsey/Millennial	N/A	N/A
Dorrie Bryant/Baby Boomer	Collaborative	N/A
Result: Millennial Female More Self-Aware		

Training Session 10 Module's 14 and 15. Sunday, June 11th, 2023 (9:00am-10:00am). Those Present: Carolyn Green, born 1965 (Generation X—Group 1); Dorrie Bryant, born 1950 (Baby Boomers—Group 2); Monica Vincent, born 1962 (Baby Boomer—Group 1); John Betsey, born 1981 (Millennial—Group 2); Kayla Skipper, born 1993 (Millennial—Group 2); Rayshan Davis, born 1992 (Millennial—Group 1); and William Mitchell, born 1950 (Baby Boomer—Group 1). Those Absent: Sophia Donai (Group 1); Ed Wims (Group 2), Adriel Donai (Group 2); Eustacius Donai (Group 1); and Jesmoneet Bobb-Diallo (Group 2).

The final two module's the groups did not engage in any assignments. The purpose of the session was to dialogue about the course and take the final two quizzes.

While Phase 3 contained a total of 15 modules, each module had assignments as part of the training; however, for each module, I chose if there would be an intergenerational assignment or not, based upon the scope of that assignment. My methodology that determined which assignments I would use intergenerational, were based two factors: 1) would the scope of the assignment be doable by the groups and 2) would the assignment provide me with specific answers based on their generation and gender. During the journey through the completion of the modules, we then began to implement the fourth phase.

Phase 4: Focus Group Formation (April 2023) and Activation (May–June 2023)

The formation of the intergenerational focus group began by first analyzing the church members who were not part of my two training groups. Once I had thought of the six names, I then began to reach out to them individually to see what their level of

interest would be. All six of the people were interested in participating; therefore, the next step involved having a meeting with the entire focus group. This meeting was held on May 6, 2023. The six people obtained for the focus group were from the Baby Boomer, X, Millennial, and Z generations. My reasoning for not asking for volunteers to be part of the focus group was based on the level of participation that I have seen within the church. By asking for volunteers, I deduced that I would not get the varied generations that I needed, therefore, going through a selection process proved to be more effective.

The focus group was implemented after the initial group meeting on May 7. The implementation meetings with the focus group began on a bi-weekly basis to 1) establish which families with which we would work; 2) assess how the work was going between the groups and the families; 3) assess the needs of each of the families; 4) notify the focus group of the progress; and 5) receive feedback from the focus group pertaining to suggestions and the offering of insight.

The interactions with the focus group were chronicled, focusing on the significant details of the conversations and interactions:

Intergenerational Focus Group

Intergenerational focus group members included Nadia Nellons (Generation Z), Dominic Rideaux (Millennial), Marjorie Mitchell (Baby Boomer), Wesley Hampton (Baby Boomer), and Yanika Betsey (Millennial).

Initial Meeting (Sabbath, May 6, 2023)

Group members present: Nadia Nellons (Generation Z), Dominic Rideaux (Millennial), Marjorie Mitchell (Baby Boomer), Wesley Hampton (Baby Boomer), and

Yanika Betsey (Millennial). In this meeting, we met at the church immediately after service was over to explain what the focus group would do and if each of the designated participants were interested in being part of the team. Each of the people agreed to be part of the team. This meeting lasted approximately 15 minutes.

First Meeting (Friday, May 12, 2023)

Group members present: Dominic Rideaux (Millennial), Marjorie Mitchell (Baby Boomer), Wesley Hampton (Baby Boomer), and Nadia Nellons (Generation Z). In this meeting, which was our first organized meeting, I shared a PowerPoint presentation with the team to reiterate what would take place over the next 30 days as the intergenerational focus group. We also went through the surveys the two intergenerational groups that went door to door gathered and narrowed it down to the two families with which we would work. The focus group settled on Jonnika's household in Central Village and Quwwanka's household in the Pioneer Homes. These households were determined by their needs as well as family size.

Second Meeting (Thursday, June 1, 2023)

Group members present: Dominic Rideaux (Millennial), Marjorie Mitchell (Baby Boomer), and Yanika Betsey (Millennial). In this meeting, we focused on the work that has been done with the families thus far. I informed the focus group that both small groups had contacted the families and begun interactions via visits, phone calls, and text messages. Marjorie offered to put together two "care packages" of supplies in bags for the two families, which were collected from her on Sabbath, June 3 for distribution by the groups to the families.

Third Meeting (Thursday, June 15, 2023)

Group members present: Dominic Rideaux (Millennial) and Yanika Betsey (Millennial). In this meeting, I updated the group on what happened with Jonnika and the fire in her place. The focus group was able to provide suggestions of resources available to Jonnika and her family. These resources included agencies to contact for assistance as well as providing possible rental spaces she could occupy.

Fourth Meeting (Thursday, June 29, 2023)

Group members present: Dominic Rideaux (Millennial), Marjorie Mitchell (Baby Boomer), Yanika Betsey (Millennial), Nadia Nellons (Generation Z), and Yanika Betsey (Millennial). For this fourth and final meeting, all of the group members were present. I was able to update the group that both families had completed their 30 days and given positive responses. The focus group members stated that they see the benefit in having an intergenerational focus group that analyzes people receiving ministry in the community by the Mount Carmel SDA Church because of the varied perspectives given. The focus group stated that they enjoyed the process.

Phase 5: Door-to-Door Surveys, May 2023–June 2023

Phase three of the project began the implementation into the low-income communities of the Pioneer Homes and Central Village; however, phase five phase was done while phases three and four were transpiring. The strategic purpose of the groups in the homes of the residents is to meet the needs of the people through helping them with generational issues such as smoking, health concerns, mentoring to the youth, engaging

in healthy cooking classes to reverse lifestyle diseases, and providing day-to-day support through phone calls and group-coordinated visits to the families.

On Sunday, May 7, 2023, after our training class, we then went into the community with our surveys. Each group went to its designated area: Group 1 to the Pioneer Homes and Group 2 to Central Village. The groups each had surveys and pens, breaking into sub-groups two by two. The idea of the sub-groups going two by two, comes from the biblical concept of Jesus sending out the twelve, yet two by two (cf. Mark 6:7); additionally, this was done, to prevent the residents from being overwhelmed at the door.

Upon arriving in their respective locations, the groups dispersed and began knocking on doors to have people fill out the surveys if they were interested. At the end of the time in the communities, the groups had ample surveys, which were then given to me to bring to the focus group for assessment and to finalize the two families with which we would work for the next 30 days—one family per housing development.

In this phase, we were able to work alongside these families as I chronicled the interactions:

Group 1

Active participants: William Mitchell (Baby Boomer), Monica Vincent (Baby Boomer), Carolyn Green (Generation X), and Rayshan Davis (Millennial). The name of the head of the household is Quwwanka. She has resided in the Pioneer Homes for 25 years. There are three people in the household, within the age ranges of 18–24 and 45–54. There are three females; they are all black or African American. The generational issues include drug abuse, alcohol abuse, smoking, incarceration, domestic violence, and sexual

abuse. Social-emotional issues include learning difficulties, speech problems, developmental disabilities, hyperactivity problems, anxiety, and eating disorders. The highest level of education in the household is high school and some college. The family history issues include high blood pressure, high cholesterol, heart disease, stroke, diabetes, cancer, asthma, Alzheimer's, birth defects, and vision and hearing loss.

Worked with Her: Monday, May 29, 2023, Through
Thursday, June 29, 2023 (30 days)

Weekly Interactions from the Groups perspective: May 29–June 4, 2023—The group was able to meet with the mother and begin exchanging phone numbers.

Communication has been minimal between the group and Quwwanka due to her being extremely busy after coming back home from being out of town. On Saturday, June 3, Monica Vincent and I went over to Quwwanka's house and interacted with her for an hour. Discussions were centered around her family dynamics and upbringing in life.

June 5–11, 2023—Throughout the week, the group communicated with her through text messaging and phone calls. At this point, only three of the group's members have contacted her. The interactions involved asking how she had been doing, offering to pray with her, and seeing if she needed anything.

June 12–19, 2023—Throughout the week, the group continued to communicate with Quwwanka through text messaging and phone calls. This week, one of the group members, Carolyn Faye-Green, and Quuwanka met together for ice cream.

June 20–29, 2023—Throughout the final week, Carolyn-Faye Green connected in person with Quwwanka to have ice cream again. Additionally, the group-maintained communication with Quwwanka.

Weekly Interactions from Quwwanka's perspective: May 29–June 4, 2023—She stated that she has been very busy and thus hasn't been able to connect as much as she would like, but she would have better interaction with the group going forward.

June 5–June 11, 2023—She stated that she had been extremely blessed by the interactions thus far. She also stated that it felt beneficial having a family group of positive people with which to talk so she could vent and get good advice.

June 12–19, 2023—She stated that she enjoyed the ice cream date she had with Carolyn Faye-Green. She said this one-on-one session helped her because there was relatability and a space for her to vent.

June 20–29, 2023—In this final week, she stated that she had been tremendously blessed by the interactions with the group. People had called, come by, interacted, and got to know her, and she felt like she has a family with which she can connect. She stated that she has a desire to come to the Mount Carmel SDA Church to worship.

Group 2

Group 2's active participants involved Kayla Skipper (Millennial), Dorrie Bryant (Baby Boomer), John Betsey (Millennial), and Jesmoneet Bobb-Diallo (Generation X). The name of the head of the household is Jonnika. She has resided in Central Village, also known as "The Bricks," for four years. There are four people in the household, within the age ranges of under 12 and 25–34—two males and two females. The household is black or African American. Generational issues include smoking and incarceration. Social-emotional issues include speech and language problems. The highest level of education in the household is some high school but no diploma. The family history issues present were unlisted.

Worked with Her: Monday, May 22, 2023, Through
Thursday, June 22, 2023 (30 days)

Weekly Interactions from the group's perspective: May 22–29, 2023—Jesmoneet had contacted Jonnika on Wednesday, May 24. She found out that her birthday would be Saturday, June 1—turning 34 years old this year. Kayla Skipper made contact on May 20, two days prior to the official group start date, by going over to the house and introducing herself. I went along with her to introduce myself as well. Throughout the week, the group-maintained conversation. Each of the group members, minus John, was able to connect with her.

May 30–June 5, 2023—On Thursday, June 1, Jesmoneet took Jonnika a birthday present. Also on Thursday, Kayla Skipper gave Jonnika a birthday card. On Sunday, June 4, Kayla Skipper spoke with Jonnika to find out if she needed anything. Jonnika stated that she would probably need some assistance with a few things during this coming week. In addition, Saturday night, June 3, Jonnika sent the group photos from her birthday celebration. Dorrie Bryant has been connecting with Jonnika on the phone throughout the week.

June 6–12, 2023—The group continued to make connections with Jonnika through physical interactions and conversations via text messaging and phone calls.

June 13–22, 2023—During the group's final week, they continued communicating with Jonnika. The group continued to be resilient in reaching out to her. They let Jonnika know she is loved and valued, and they had a great time getting to know her for the 30 days.

Weekly Interactions from Jonnika's perspective: May 22–29, 2023—Jonnika informed me that she has spoken to each of the group members. She stated that she is excited about this program and needs a positive family.

May 30–June 5, 2023—Jonnika informed me that the interactions have been very good, she enjoys everyone, and everyone has been a tremendous blessing to her.

June 6–12, 2023—Jonnika stated that she enjoyed people coming by and checking on her. She stated that she has become the closest to Kayla Skipper. Additionally, she stated that she had a fire at her place, which caused her to have to leave her apartment unless repairs are done.

June 13–22, 2023—In this final week, Jonnika stated that she really appreciates the group being a family to her. She also stated that she plans on coming to church because she needs to continue to be around this group that has helped her so much and reminded her of God's love.

Conclusions

Training, equipping, and then leading people into the community to make a difference helps to knock down walls and simultaneously builds bridges. The five phases of the program's implementation sought to accomplish this task. The training aspect of the project in intergenerational groups helped to change mindsets and viewpoints yet also created a synergy between the various generations that, if cultivated, would continue to have positive effects. While participation throughout the training fluctuated, I noticed that the mitigating factor between those that consistently attended the training and those that did not was based on dedication to the goal even when life events and busyness arose.

The implementation of the project into the community brought the groups into close contact with the families with which the members of the groups would more than likely have never interacted, which also creates a lasting union between the groups and the families.

The focus group's involvement helped tremendously to provide continued assessment between the small groups and the families. Each of these important functions between the intergenerational small groups, the families, and the intergenerational focus group all helped to play a role in bringing about closeness and lasting change in the households. At the end of the program, each of the households received \$500.00 for their participation in the 30-day program which was provided by the Mount Carmel SDA Church.

CHAPTER 6

SUMMARY, CONCLUSION, RESULTS, AND RECOMMENDATIONS

Introduction

This chapter concludes the study. The summary is written with progression, starting from the beginning of the concept leading to the conclusion. Recommendations will be made to church leaders and members within the Seventh-day Adventist Church.

Summary

Intergenerational ministry has been a rising phenomenon within the last several years. However, a weakness I discovered is that intergenerational ministry had primarily been explored regarding the inclusion of the various generations in a church in a united worship experience. While the merging, learning, and working together of the generations is an amazing step in the right direction to bring about church unity and understanding, there is a lack in the scope of the ability of intergenerational ministry as an evangelistic tool in the urban community. In reviewing and researching this lack and need, the concept of intergenerational ministry to low-income families in HUD housing as a systematic evangelism tool to connect church families with families in the households began to take root.

After seeing the lack of this form of ministry between the church and the community, I sought to establish the biblical foundations for ministry towards the less fortunate. Isaiah 61:1–3 provides us with a deliverance proclamation to heal the

brokenhearted, proclaim liberty to the captives, and open the prison of those who are bound. I also established that within the book of Amos, there are injunctions towards social justice ministry and the oppression of the poor through the lack of intentional ministry of the poor. Next, I was able to establish a basis for coming into a person's sphere of living, as evidenced by the Gospel of John, which contains the ministry concept of dwelling based on 1:14. Also, I provided a biblical foundation for intergenerational ministry within both the Old and New Testaments, as well as Ellen White's statement concerning Christ's method of ministry, with emphasis on "mingling," "winning confidence," and "ministering to needs."

Having gone through the biblical concepts of ministry towards intergenerational small groups working within the households of low-income areas, I then transitioned to relevant literature. I first began with a history of HUD and low-income housing in the United States of America, which was promulgated by President Franklin D. Roosevelt in 1937. I then transitioned to marginalization in America and its impact in urban America, which centered on drugs and alcohol, poverty, lack of educational options, and mass incarceration (which took many fathers out of the homes), to name a few. I then looked at the three possible venues in low-income housing areas where intergenerational ministry would have pivotal success: the first being the home, with its often multigenerational and intergenerational make-up within it; the second being the church, since the church, over the course of history, has been a key place of respect, trust, and value in the community; and the third being the community itself, showing from a study done in inner-city Chicago how a strong family network can lessen the effects of concentrated poverty and violence.

After going through the biblical implications and the literature review towards the purpose of approaching low-income communities with this intergenerational tool for evangelism, the Mount Carmel Seventh-day Adventist Church then began the implementation phase within the church and within the community. This gave rise to the discovery of several strengths, weaknesses, negative, positive, and uncontrollable factors.

Strengths

There were seven key strengths to the entirety of the implementation phase within the church and the community. These strengths include the training within the small groups, the intergenerational aspect of the groups, the utilization of a centralized and familiar location for the training, the active participation of the group's members who attended, the NAD's willingness to allow for the adjustment to the training format, the family atmosphere provided between the training groups and the community families, and the \$500 incentive given to the families to assist with the needs of the household.

First, the training within small groups: Small-group ministry has proven effective within churches. Being able to train and learn in this capacity proved very beneficial, as the members of each group stated it was easier for them to learn in a small group because more time and attention could be taken than if it was in the church at large.

The second strength was that the groups were intergenerational. This proved to assist with learning across generations, considering how each generation tends to filter church and ministry. The older generations tended to have a more spiritualized approach to ministry, while the younger generations tended to have a more practical approach to church and ministry. By mingling and learning within the generations, dialogue was able to be had as to the "why" each generation felt the way that it did and why they approach

things in the way they did. Combined, we saw a shift within each of the generations so that there was a more balanced, less one-sided approach to church and ministry.

The third strength involved the utilization of a common location for the training classes. By using the sanctuary of the church for class, we were able to have the space for each of the groups to sit; in addition, we were able to use the audio and visual items present. This prevented us from having to make any purchases of any equipment. Also, with the church sanctuary already having Wi-Fi, this assisted in being able to connect the individualized computers to the Adventist Learning Community and thus access the training modules' quizzes at the end of each presentation.

The church location was also one to which each member of the group knew how to commute, being that each of the group members were active church members. This helped to minimize anyone having any problems with getting into a training building that would not be the church and not knowing where the training would take place; additionally, utilizing this location would keep those being trained, on the Southside of Syracuse, near the area where the HUD-housing developments are.

The fourth strength was that there was active participation. While this will also be addressed within the weaknesses portion, it is imperative that I note that the active participation of those who came to the training classes was extremely positive. Each of the group participants who were committed to coming each week also engaged the content of the program and with the group members of each person's individualized intergenerational group, as well as the group at large. While I shared the content of the training through the website and videos, those present did a good job at engaging me as well so that there would be great dialogue.

The fifth strength is that the North American Division office, which is responsible for the Adventist Learning Center training modules, was completely supportive of the methodology that would be used in training the two intergenerational groups. First, the training modules are originally designed for individuals to take the course, not for groups. Therefore, the NAD agreeing to allow for the adjustment of the method of training proved to be a great strength.

Second, generally, when one takes the training modules, that person receives Continuing Education Unit (CEU) credits for the completion of the training. However, since there would be an adjustment to the program being done in groups versus by a singular person, there would be a lack of capability in having each person receive the CEU credits, which will be discussed more fully. However, the fact that the NAD was willing to make the adjustment by sharing with them the vision for the training modules and intergenerational groups assisted tremendously.

The sixth strength of the program was the fact that each of the groups possessed a familial aspect while engaging with the community families. By the groups being intergenerational, it helped to create a family system that mirrored a household being comprised of a grandparent (Baby Boomer), a parent (Generation X), and a child (Millennial/Generation Z). This created not only a bigger circle for the family from the community that was being engaged but also a synergy between the three generations within each of the groups. In addition, having this family system in place and engaging with a family from the community assisted in the family feeling like they had a church family. Also, this provided the family with options for people from the intergenerational groups regarding with whom they could interact. For instance, in group 1, since the

mother of the household was part of Generation X, she identified best with the Gen-X group participant, while in group 2, since the mother of the household was a Millennial, she best connected with the member of the group who was also a Millennial. Having options for people with whom to connect in this evangelism method helped to show the diversity of the church make-up and provide a more holistic family circle for the families in the community.

The seventh strength of the program was the \$500 incentive. While the family groups from the community were not aware of the incentive before signing the waiver form, they were surprised that after they signed, they would be receiving the incentive at the end of the 30 days. This incentive was given to assist the families with any needs—rent, toiletries, vehicle gas, electric bill, etc.—they may have had while simultaneously not dictating or monitoring what specific needs for which the finances would be used.

The eighth and final strength of the program was the ability to be open and honest with the households about who we were as Seventh-day Adventist Christians at the outset of meeting. While meeting practical needs was an important aspect of this research, the ability to be honest about our faith group assisted with the group's ability to talk about the Gospel of Jesus Christ at any time.

Also, the groups were asked to dress uniformed in our Mount Carmel Seventh-day Adventist Church t-shirts, additionally, as part of the group's introduction at the door, the groups introduced themselves as, the Seventh-day Adventist Church. By being upfront and honest, by not using a different kind of introductory phrase that tended away from who we are, seemed to myself and the groups as being inline with Ellen White's statement concerning the power of our name.

Weaknesses

While there were eight strengths to the program, there were equally eight weaknesses. These weaknesses included attendance issues, lack of laptops available, the older generations struggling with technology, video presenters lacking the ability to engage the intergenerational groups, lack of the full completion of the take-home assignments the students received, both groups not persistently connecting with the families, the timely responses from the groups concerning their interaction and participation with the families, and only working with the families for 30-days.

The first weakness was attendance issues. Often because of the two groups' work schedules or events that would arise, this detracted from several of the group members being able to fully participate or participate at all. While eight people finished the course, one, a Millennial, never arrived to class; another Millennial struggled with consistency, only making it to one class; and two of the Baby Boomers struggled with being consistent, each only making it to a couple classes.

The second weakness the lack of laptops being available, was one of the major reasons why there needed to be an adjustment from the NAD pertaining to the training programs. Traditionally, only one person goes through the program at a time under his or her personalized account, but because of the lack of computers due to most of the group members and even the church not having a laptop, each group had to share one computer apiece and log in with one email apiece, which prevented individuals from maximizing the personalized experience of the course.

The third weakness was the struggle the Baby Boomers had with technology. While there was only one computer per group, the Baby Boomers often lacked the ability

to follow along with the videos and quizzes at the end of each module. This often slowed down the process of completing the modules, since the Baby Boomers were not as hands-on with this aspect of the program.

The fourth weakness dealt with the prerecorded video presenters from the program lacking the ability to connect with the intergenerational groups. This was a twofold dilemma. First, because the presenters were not live, neither the groups nor the video presenters were able to communicate. Second, the video presenters often were not of African American decent or did not speak English as their first language. This often caused group members to disengage.

The fifth weakness was the lack of full completion of the take-home assignments the students received. This proved to be a weakness because to maximize the program, learning through doing in multiple ways, life and forgetfulness tended to get in the way of the completion of the take-home assignments.

The sixth weakness was that both groups were not persistently connecting with the families. Both intergenerational groups did well at connecting with the families in the community. However, while the groups had varied systems in place to connect with the families during the week, being intentional, assertive, and persistent with the families often lacked. Group 2 had a better system in place: some calling, some texting, and scheduled days to visit the family in their home; group 1 often struggled to go to this family's house and contact them, even at times forgetting about the family.

The seventh weakness was the timely responses from the groups concerning their interaction and participation with the families. As the researcher, I would have weekly check-ins with the groups as well as with the families. The groups struggled to respond in

the group chats with how things were going with their families; sometimes, I did not receive a response for several days. Group 2 proved to be more effective with their communication. This struggle with communication often caused me to have to be more persistent to get answers regarding group-family interactions.

The eighth and final weakness, working with the families for 30-days, while a delimitation, proved to also be a weakness. While the families provided excellent reviews regarding the engagement of the groups and the benefit of each of the families having the experience with the groups, 30-days did not prove long enough to go beyond prayer, surface level spiritual talks, helping the families with various personal issues, to transition them into in-depth Bible studies and baptism.

Conclusion

Doing intentional intergenerational ministry among families in HUD-housing was a major undertaking. First, I had to identify the problem, which was that intergenerational ministry has not been implemented as a tool for evangelism to reach one family at a time in low-income housing communities near a Seventh-day Adventist church. The second challenge was to locate within the Bible passages that related to intergenerational ministry, intentional ministry to those who are less fortunate, and the examples of Christ's ministry through choosing to come to earth to save humanity and mingle with others to minister to their needs. The third objective was to identify literature that provided a historical background relating to the history of HUD-housing, the woes of low-income living, and the form and function of intergenerational ministry. The fourth objective was to develop a plan to deal with the problem of identifying the objectives, measurable indicators, means of verification, important assumptions I possessed, and the purpose of

the project. The fifth objective required the mobilization of people and resources to implement the project within the church and the community. The sixth and final objective was to identify the strengths and weaknesses of the project and provide an overview of the conclusion, results, and recommendations.

Results

Both groups were able to complete the training as well as the 30 days of working with the families. The focus group also was able to engage with the information presented to them concerning the families, offering their advice and resources to assist them. While group 1 lacked, as a whole, more connectivity with its family, relationships have been formed, and the testimony from the mother of the household was, “It has been good to have somebody to talk to,” even coming to the Mount Carmel Seventh-day Adventist Church and standing before the congregation on a Sabbath morning testifying that “your pastor has been leading you guys into the community to make a difference.” This relationship between the researcher, the group, and the family continues to build.

Group 2 interacted with their family much more often. The mother of this household identified, before the group began working with her and her family, that she saw this as a family within a family for her. At the end of the 30 days, she stated, “I am starting to realize I gotta get myself into a church and turn to Him, so I am really considering joining y’all’s church family permanently.”

Being able to mingle with the families intentionally in intergenerational small groups has proven to be effective. Despite the weaknesses of the project, the groups and the families now have a bridge between the church and the community to continue to work with each other.

Recommendations

Several recommendations for further study and implementation have arisen out of the research and interventions of the project:

1. When training small intergenerational groups in the church, it would be best to conduct live trainings rather than prerecorded so there can be more engagement and interactions between the instructors(s) and the students.
2. When choosing the intergenerational small participants, assess people's daily schedules and commitment before solidifying the group(s).
3. Create a church budget that the pastor and treasurer control, with board approval, that is specifically to be used towards assisting families with needs and can be easily accessed during the week.
4. Train the seniors in modern technology.
5. When using technology to teach through the North American Division training modules, make sure each person has his or her own computer.
6. Be sure to have people in your church who are connected to organizations that can assist families with their needs.
7. Make sure, when establishing the small intergenerational groups, that they understand the commitment needed when working with the families.
8. When working with the families in the low-income housing developments, instead of 30 days, aim for 60–90 days of intentional work with them.
9. Make sure focus group(s) remains fully engaged and the pastor and the small groups are all meeting with the focus group(s).

10. Continue the process of training intergenerational groups in the church to continue creating synergy between the varied generations.
11. When seeking to transition people from the practical aspects of Christ method to bidding them to choose Christ, I would recommend that the groups be upfront with the households about assisting with the practical aspects, yet also about wanting to minister to their spiritual needs through Bible studies, a decision for Christ, and baptism into the Seventh-day Adventist Church.
12. Be sure that group members are consistently praying with the families and speaking to the families about their views on spirituality and religion since post-modernism has caused many people to question religion yet choose to be “spiritual” instead.

APPENDIX A

(All references from the New International Version unless otherwise stated)

BIBLE VERSES USED IN CHAPTER 2 (pp. 8-32)

(Rev. 16:6b) Having the everlasting gospel to preach to those who dwell on the earth (NKJV).

(Matt. 25:31-36) When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation from the world: for I was hungry and you gave me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to me' (NKJV).

(Ps. 78:9-16) The men of Ephraim, though armed with bows, turned back on the day of battle; they did not keep God's covenant and refused to live by his law. They forgot what he had done, the wonders he had shown them. He did miracles in the sight of their ancestors in the land of Egypt, in the region of Zoan. He divided the sea and led them through; he made the water stand up like a wall. He guided them with the cloud by day and with light from the fire all night. He split the rocks in the wilderness and gave them water as abundant as the seas; he brought streams out of a rocky crag and made water flow down like rivers.

(Ps. 78:5-8) He decreed statutes for Jacob and established the law in Israel, which he commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds but would keep his commands. They would not be like their ancestors—a stubborn and rebellious generation, whose hearts were not loyal to God, whose spirits were not faithful to him.

(Isa. 61:1-3) The Spirit of the Lord is upon Me, Because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the LORD, and the vengeance of our God; to comfort all who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of

praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that He may be glorified (NKJV).

(Amos 2:6-7) This is what the LORD says: The people of Israel have sinned again and again, and I will not let them go unpunished! They sell honorable people for silver and poor people for a pair of sandals. They trample helpless people in the dust and shove the oppressed out of the way. Both father and son sleep with the same woman, corrupting my holy name (NLT).

(Amos 2:13-16) Now then, I will crush you as a cart crushes when loaded with grain. The swift will not escape, the strong will not muster their strength, and the warrior will not save his life. The archer will not stand his ground, the fleet-footed soldier will not get away, and the horseman will not save his life. Even the bravest warriors will flee naked on that day, declares the LORD.

(Amos 4:2-3) The LORD GOD has sworn by his holiness that, behold, the days are coming upon you, when they shall take you away hooks, even the last of you with fishhooks. And you shall go out through the breaches, each one straight ahead; and you shall be cast out into Harmon, declares the LORD (ESV).

(Titus 2:1-8) You, however, must teach what is appropriate to sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can urge the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled. In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

(John 20:31) But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

(John 1:14) The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

APPENDIX B

(Community Survey)

Name _____ Phone _____

Address _____ City _____ State _____ Zip _____

How many years have you lived at this residence? _____

Number of people that live in your household _____

Age range of people that live in your household (Check all that apply):

- Under 12 years old
- 12-17 years old
- 18-24 years old
- 25-34 years old
- 25-44 years old
- 45-54 years old
- 55-64 years old
- 65-74 years old
- 75 years and older

Gender of the people that live in your household (Check all that apply):

- Male: How many? _____
- Female: How many? _____
- Not listed _____ How many? _____

Race/ethnicity of the people that live in your household (Check all that apply):

- White

- Black or African American
- Hispanic or Latino
- Native American or American Indian
- Asian/Pacific Islander
- Other

What is the highest level of school for people in your household? (Check all that apply):

- Some high school, no diploma
- High school graduate, diploma, or the equivalent (for example: GED)
- Some college credit, no degree
- Trade/technical/vocational training
- Associate degree
- Bachelor’s degree
- Master’s degree
- Doctorate degree

Family Health History (Please check all that apply):

Health Condition	YES	NO	Not Sure
High Blood Pressure			
High Cholesterol			
Heart Disease/Heart Attack			
Stroke			
Diabetes/Sugar Disease			
Cancer			
Asthma			
Alzheimer’s			
Birth Defects			
Vision/Hearing Loss			

Is there a family history for the following issues? (Check all that apply):

Generational Issues	Yes	No	Not Sure
Drug Abuse/Addiction			
Alcohol Abuse/Addiction			
Smoking/Nicotine Addiction			
Incarceration (Prison)			
Unemployment			
Domestic Violence			
Sexual Abuse			

Is there a family history for the following social-emotional problems? (Check all that apply):

Issues	Yes	No	Not Sure
Learning Difficulties (reading, math, writing, spelling)			
Speech or Language problem (Stuttering)			
Developmental Disabilities (Autism, Asperger's, Intellectual problems)			
Attention, hyperactivity, or impulsivity problems			
Anxiety (fear of social situation, phobias, excessive worry, trauma)			
Eating Disorders/Poor Body Image			

Thank you for participating! Research conducted by:

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Senior Pastor, Mount Carmel SDA Church
1926 Midland Ave.
Syracuse, NY 13205
(315) 401-0413

APPENDIX C

USAGE OF NAMES CONSENT FORM

I _____ give Pastor Aaron Chancy, the researcher of this project, permission to use my name within the dissertation document.

Print _____

Sign _____

Date _____

APPENDIX D

INFORMED CONSENT FOR PARTICIPATION IN THE
INTERGENERATIONAL COMMUNITY
ENGAGEMENT 30-DAY PROGRAM

I _____, being an adult 18 or over, and head of the household, give consent for myself and my family to be part of the 30-day *Intergenerational Community Engagement* initiative, that Pastor Aaron Chancy is conducting research for; along with the groups he has organized, as part of his project and dissertation through Andrews Universities Theological Seminary in Berrien Springs, Michigan. I understand that the information collected through surveys, verbal conversations, and any assistance that is given to the family from Pastor Chancy and the groups is solely based on their discretion. I understand that all data collected from my family by Pastor Chancy and the groups, will be kept securely away from others who are not part of this program. I understand that participation in this program is voluntary and that I am free to leave and disassociate at any time during the research. Lastly, I understand that there cannot be any legal ramifications for the work done with my family as all things will be done decently and in order.

Please sign and date below if you consent to the research to be conducted as it has been explained to you.

Print _____

Sign _____

Date _____

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VITA

Employment

- 2022–Present—Senior Pastor, Mount Carmel SDA Church, Syracuse, NY
- 2019–2022—Associate Pastor of the Bronx SDA Church; Bronx, NY
- 2019—Associate Pastor, Village SDA Church, Queens, NY
- 2018—Interim Youth Pastor, Garland SDA Church, Garland, TX
- 2016–2018—Pastor in Training, Niles Philadelphia SDA Church and Pioneer Memorial Church, Niles and Berrien Springs, MI
- 2013–2016—Bible Worker, Oakwood University Church, Huntsville, AL
- 2011–2012—Three Angels Broadcasting Network (3ABN), Host of *The New Journey*, Thompsonville, IL
- 2010–2011—Educator, Wildwood College of Health Evangelism, Wildwood, GA
- 2008–2010—Literature Evangelist and Bible Worker, South Atlantic Conference, Atlanta, GA

Education

- 2021—Clinical Pastoral Education (CPE) Unit 2, Veterans Affairs (VA), Manhattan, NY
- 2020–2021—Clinical Pastoral Education (CPE) Unit 1, Calvary Hospital, Bronx, NY
- 2019–2023—Doctor of Ministry (D.Min.), Concentration in the Intergenerational Church, Andrews University, Berrien Springs, MI (dissertation defense: December 2023)
- 2016–2018—Master of Divinity (M.Div.), Concentration in Family Life, Andrews University, Berrien Springs, MI
- 2013–2016—Bachelor in Ministerial Theology (BA), Oakwood University, Huntsville, AL
- 2012–2013—Prerequisites, Southeastern Community College, Whiteville, NC
- 1999–2000—General Equivalency Diploma (GED), Washtenaw Community College, Ann Arbor, MI