

Multicultural, Cross-Cultural, and Cross-Racial Christian Mentoring:

Methodologies for Urban Ministry

By

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Abstract

The great commission commands us to make disciples from all nations. One way of making new disciples is through Christian mentoring. The inner cities are underserved by Christian mentors. The diversity of the inner city requires a multicultural, cross-cultural, and cross-racial approach to mentoring. Many Christians feel untrained and unprepared to mentor to a cross-cultural or multicultural audience. When neglected by positive influences young people will seek answers to their problems from other sources. They easily fall prey to: teen pregnancy, violence, addictions, gangs, crime, and violence. Christian mentoring can provide a positive alternative for young people facing the challenges of inner city life.

This thesis is based on two basic assumptions. The first being, that Scripture speaks to persons of all ages, cultures, races, and times. The message of Scripture is relevant to every person of every race and creed. The second assumption is that all young people are more alike than different. They all face problems, fears, challenges, and have hopes and dreams. With these two assumptions it is possible for a person of any culture to mentor persons of any other culture or race. It is the goal of this thesis to provide workable methodologies to be employed by Christian mentors working in a multicultural, cross-cultural, or cross-racial setting.

Following these two assumptions this thesis answers two questions:

1. What methods of Christian Mentoring are effecting in reaching young people living in the inner cities?
2. What Christian mentoring methods are best applicable when addressing a multicultural and multiracial audience?

To find these answers a multicultural mentoring ministry was established in the New York City Metropolitan Area. The ministry was composed of youth from the age group of 14-18 years. Participants came from a variety of cultural and ethnic backgrounds. Individual mentoring programs were established for each member and their spiritual and academic growth tracked over a period of three years.

Various methodologies were used in the accomplishment of each mentee's individual mentoring program. The methodologies were tested by trial and error over the three year period of research. Working methodologies were selected for inclusion in this thesis as examples of usable tools for mentoring a multicultural, cross-cultural, and cross racial audience.

Case histories were presented to illustrate the methods employed in multicultural, cross-cultural, and cross-racial mentoring. Case histories were selected that reflect a cross section of the mentee population. Successes and failures in the mentoring process were noted. Through working with a variety of mentees, methodologies that proved successful were selected.

Usable methodologies were listed and explained. It was demonstrated that certain methods were needed to successfully mentor in a multicultural, cross-cultural, and cross racial setting. These methods were presented in hopes that they will be of use to others working in across cultural and racial lines in the service of God. All mentoring methodology were shown to rely on a foundation of prayer and trust. Without prayer and trust no mentoring can take place.

This thesis reflects original research in the field of multicultural, cross-cultural, and cross-racial Christian mentoring. It reflects the lessons learned from actual practice in the field with a working Christian mentoring program.

Introduction

“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28: 17-20) NIV

The Great Commission is at the heart of all Christian mentoring. We are commanded to go make disciples of all nations. Sadly, many that would make great Christian mentors are uncomfortable when working with a multicultural, cross-cultural, or cross-racial audience. It is the purpose of this brief thesis to provide working methodologies that can be put to use in the mentoring to those of different cultures and races from that of the mentor.

There is treasure in the inner cities of our nation. This treasure the talent of the millions of young people living the urban areas of America. Sadly, much of this treasure is neglected and falls prey to the cycles of despair and darkness that are abundant in every inner city. Without hope there is no chance to escape these cycles of despair (Anderson, 2010). Many youth fall prey to gangs, violence, drugs, alcohol, and teen pregnancy. Christian mentoring can break the bondage of despair and bring light to the darkest areas of the inner city. Christian values give people the self confidence and moral compass needed to negotiate through dangerous times and to make correct live choices.

Christian mentoring opens the world of possibilities of God's promise for all. The message of Scripture transcends race and nationality and provides a common set of goals for people of all ages and economic backgrounds (Rochester, 2009). Christian mentoring gives hope to those that would otherwise have little or none. Christian mentoring equips people with the tools they will need to live a successful life that is pleasing to God. Christian mentoring helps fill the void found in broken and dysfunctional families (Anderson, 2010). It offers an alternative to the gangs that are all too willing to accept those that are looking for direction in life. Multicultural, cross-cultural, and cross-racial Christian mentoring breaks barriers that lead to racism and hate. It builds Christian leaders that will help to make our urban communities a better place.

Much has been written in recent years regarding Christian mentoring (Rochester, 2009). Little however is directed for those working in the inner cities. Inner cities provide unique challenges that are not faced by Christian mentors in a suburban and rural setting. Due to the multicultural nature of our cities it is necessary for Christian ministry workers to reach people that are ethnically and culturally different from themselves. Those seeking mentoring will rarely be of a homogenous cultural mix and will require mentoring methodologies that will be relevant to each of their own personal needs.

The ultimate goal of all Christian mentoring is to lead a person to accepting Christ as their personal savior. By having their lives center on God, young people will be transformed into a new way of thought. Many of the problems of life are linked to a preoccupation with the self. Christian mentors help lead young people on their journey from self preoccupation to sanctification. Christian mentoring teaches young people to seek answers to their life problems within the words of Scripture (Anderson, 2010). The mentor acts as a safe and wise friend who is at their service as they navigate the dangerous waters of their inner city lives.

The youth of the inner city face a great deal of issues that impede their spiritual growth. Many come from broken and dysfunctional homes where little wise counsel and support is given. Many have been victims of violent crime and sexual abuse. By their early teen years they have started to harden their hearts to God. A Christian mentor can help to soften their hearts and lead them to salvation. Young people want and need acceptance and guidance. If it is not provided in a positive light they will find it waiting for them with local gangs. Mentors can provide acceptance and guidance that is positive and beneficial.

The cornerstone of all Christian mentoring is Scripture. Scripture is ageless and speaks just as loudly today as it did thousands of years ago. The lessons taught in Scripture transcend culture, race, age, and time. By centering Christian mentoring on Scripture mentors of any culture or race can interact with mentees of any background. When the message is good it will sound true to all that hear it. Scripture is the main bridge between mentors and mentees of every culture and race (Wallace, 2011).

Mentoring to inner city youth is challenging to say the least (Rochester, 2009). The typical mentees and mentors will be multicultural, cross-cultural, and cross-racial. The approach to this multicultural, cross-cultural, and cross-racial mentoring will involve combining methods from several theological disciplines. The methods used for this thesis were devised by adapting methodologies used in multicultural ministry, urban ministry, Christian mentoring, Christian counseling, and pastoral care.

Many that would mentor are not sure they have the skills needed to mentor to those of different cultures and races (Brady, 2011). It is not surprising given the homogeneous nature of many of the nation's churches. Reverend Doctor Martin Luther King Jr. made the stinging and

startling comment; “At 11:00 on Sunday morning when we stand and sing and Christ has no east or west, we stand at the most segregated hour in this nation”(Rochester, 2009). He made this observation while giving a speech at Western Michigan University in 1963. Even more startling was the absolute truth behind his statement. Here we stand decades later a much wiser and hopefully better nation. But, his comment holds almost as true today as it did almost half a century ago. If any place in any nation should shine as an example of the diversity of God’s people it should be the Church. Truly heaven will be filled with people of every color and every creed. But our churches still reflect a segregation not seen in any other part of modern society. As ministers of Jesus Christ it our duty to follow the Great Commission (Wallace, 2011) . When Jesus said "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” (Matthew 28:18-20) he made clear that our Church should reflect all nations. Increasing Church diversity is not just a moral issue, it is a command from Jesus that should be obeyed. One way to break down these barriers between cultures and races is through Christian mentoring (Brady, 2011). Scripture speaks across the years and across all languages (Wallace, 2011). It ties together all the races and creeds of mankind.

The research for this thesis was performed in New York City Metropolitan Area. New York City is clearly the international capitol of the world. It is the home of ten million people from every nation on earth. It is the home of the United Nations and thousands of churches. On any street you will hear dozens of languages and see a rainbow of people working side by side. New York City is the most wonderful city in the world because of its rich diversity. You can find foods from anywhere and benefit from each and every culture found on earth. But, within this

international city is a dirty little secret. Just peek into any church on Sunday morning and the words of Dr. King will seem as relevant today as they were in 1963. Over two thousand years after Jesus death, are we living the will of the Great Commission? It is little wonder that we would be apprehensive to mentor to those outside of our own culture.

To address this issue two basic assumptions are put forward. The first is that Scripture speaks to all persons of every time, every race, every culture, every age, and every nation. Second is that young people of all cultures have more in common than separates them. All have problems, hopes, dreams, and fears. If we apply Scripture as a guide to how to address these problems, hopes, dreams, and fears we can effectively mentor to anyone of any culture or race. What follows are some basic methodologies that will hopefully aid any Christian mentor in this task.

It is the purpose of this thesis to answer the following questions:

1. What methods of Christian Mentoring are effecting in reaching young people living in the inner cities?
2. What Christian mentoring methods are best applicable when addressing a multicultural and multiracial audience?

To answer these questions a multicultural mentoring ministry was established in the New York City Metropolitan Area. The ministry was composed of youth from the age group of 14-18 years. Participants came from a variety of cultural and ethnic backgrounds (See Appendix I & II). Individual mentoring programs were established for each member and their spiritual and academic growth tracked over a period of three years. This thesis reflect original research conducted into the field of multicultural, cross-cultural, and cross racial Christian mentoring as practiced by this ministry.

Various methodologies were used in the accomplishment of each mentees individual mentoring programs. The methodologies were tested by trial and error over the three year period of research. Working methodologies were selected for inclusion in this thesis as examples of usable tools for mentoring a multicultural, cross-cultural, and cross racial audience.

Literature Review

Multicultural, cross-cultural, and cross-racial Christian mentoring is a multidisciplinary subject. Contributions from urban ministry, Christian mentoring, youth ministry, multicultural ministry, and pastoral care all contribute to the body of knowledge of this branch of theology. Though there is much information on each of these topics and Christian mentoring in general there are very few publications that directly address multicultural, cross-cultural, and cross racial Christian mentoring.

For this study literature was reviewed a variety of ways. The body of available books on the topic was searched using the search engines at Barnes and Nobel and Amazon. Both provided a listing of books past and present on the topic. Internet search engines were used to find available online sources. Google, Yahoo, and Bing were employed in the search. Actual book research was performed at the main research branch of the New York City Public Library at 455 5th Avenue in Manhattan. Also used was the Burke Library at Union Theological Seminary/Columbia University 3041 Broadway in Manhattan in New York City.

There are numerous publications on Christian mentoring available (Brady, 2011) (Osaigbovo, 2011) (Rochester, 2009). Mentoring appears to be a hot topic as seen by the flourishing amount of recent publications. Most address the topic from a general standpoint (Brady, 2011) (Stoltzfus,

2009) or from a single ethnic or racial approach (Rochester, 2009) (Osaigbovo, 2011). No publications were found that directly address the multicultural, cross-cultural, and cross-racial mentoring scenario. That is not to say that the available information is not useful for this purpose, just that it needs supplementation from other theological disciplines.

Works pertaining to Multicultural, cross-cultural, and cross-racial mentoring are also common (Anderson, 2010) (Bakke, 1987) (Deymaz, 2010) (LeBlanc, 2010) (Lyght, 2006) (Yancy, 2003), but very little of the content is directed towards Christian Mentoring.

It was assumed there would be a large volume of literature on cross-cultural ministry in general. Christian missionaries have been bridging cultures for years, spreading the Gospel to the four corners of the earth. It was a bit surprising to find how little modern literature addresses this topic. Much of the literature written as a guide to missionaries is dated and denominational. No specific information was found to provide missionaries with mentoring techniques.

After completing a review of current and past literature on the subject it was determined that this area of ministry was underserved in the theological literature. With that information the topic was selected as a possible thesis. A proposal was drafted and submitted to this writers advisor, Dr. Samuel Galloza. After consideration by Dr. Galloza and the graduate faculty of Northwestern Theological Seminary this thesis topic was approved.

Methodology and Research

For the purpose of this study a multicultural ministry was established drawing youth from the inner cities of the New York Metropolitan area. The ministry was named New Horizon Urban Ministry and chartered by the Evangelical Christian Fellowship in Lewisville, North Carolina. The

mission of the ministry was to establish a Christian mentoring ministry that would target high risk inner city youth. The youth would be provided with Christian mentoring that would help them find and develop their God given gifts while forming a strong relationship with God. Participants of the ministry were designated as mentees. Background on the mentees can be found in Appendix I in the reference section of this work. As mentees progressed through the program they took on leadership roles. After two years in the program these senior mentees were designated as peer mentors.

The selection of mentors was one of the most crucial steps. When working across multicultural, cross-cultural, and cross-racial lines it is important that have a diverse staff. Great care was taken to select a group of mentors that was racially and culturally diverse. A diverse mentoring team brings with it a plethora of skills and experiences. When the mentees were confronted with a diverse team they quickly accepted mentoring from any member of that team not matter what race or culture. By being part of a multicultural and multiracial group the mentors were viewed by the mentees as team.

Mentees that applied for the program were from a variety of cultural and racial backgrounds including: African American, Haitian, Jamaican, Guatemalan, Pilipino, Mexican, Chinese, Caucasian, Puerto Rican, Trinidadian, Kenyan and a variety of racial mixes. The mentees selected for the program were all of the high school age group 13-18. Mentees came from a variety of locations throughout the New York Metropolitan area (see Appendix I).

It was decided that the best approach to gain trust with such a multicultural mix of mentees was to select ministers, both ordained and lay, from a variety of different ethnic backgrounds (see Appendix III). These ministers working with the ministry were designated as mentors.

Mentors engaged in a variety of tasks with the ministry including the presentation of workshops, mentoring small groups , and individual mentoring. Care was given to balance both of the ministry goals with some mentors concentrating on the development of gifts and others on spiritual growth.

Mentees were attracted to apply by a series of workshops. The workshops were presented by different mentors and addressed topics that were of interest to young people of all races and cultures. This led to the realization that a way to gather a group that was multicultural and multi-racial in character was to offer programs that were of interest to a specific age group regardless of culture or race. Many young people living in the inner cities wish to escape this environment and will be responsive to programs aimed at self improvement.

The first workshops were designed to prepare the mentees for life and in doing so help them uncover their special gifts and find their life calling. Workshops were offered in: public speaking, body language, project management, finding scholarships, self esteem, self defense, dealing with prejudice, anger management, college selection process, dressing for success, and deportment. The workshops were a great success and had the side effect of bringing the group together as a team.

The public speaking workshop will serve as an example of the workshop phase. Public speaking as a skill necessary to advancement in the workplace and life. It is an example of a skill that has an appeal to a multicultural and multiracial audience. Mentees that attended were provided with handouts for further study. The workshop was delivered through two lectures with numerous activities that involved the mentees.

The workshop was presented by a retired teacher who had years experience working with a diverse student population. Students were quickly engaged by the activities and were soon practicing speaking techniques. A variety of different scenarios were used to guide the mentee from casual, to semiformal, and formals speaking tasks. This, and in fact all of the workshops, was well received by the mentees in their critiques.

Team building was the next step. It was during the workshop phase that initial team building took place. The mentors and mentees came to know each other and the first bonds of respect were formed. When working with inner city youth it is very important to go slow and build respect and trust. During the various workshops mentees interacted with the mentors and slowly trust was established. No matter what culture or race the mentee is from they will not open up to any mentor they don't have full trust and faith in. When they see that a mentor truly cares about them the mentee will slowly open up and allow the level of cooperation needed for Christian mentoring to take place.

Not only was it important to establish trust building between mentors and mentees, but also amongst the mentees themselves. This was accomplished by through several public service projects. For these various projects mentees were selected at random to be team leaders. Mentors assisted them in the execution of the project. Examples of teambuilding projects were: Raising money for Haiti, over ten thousand dollars was raised for medical supplies. The supplies were purchased and delivered to the health outreach of a local church in Port a Prince. A follow up project sent hygiene kits to Haiti. Toiletries and hygiene supplies were collected, sealed in plastic bags with a personal prayer, and shipped to the same medical center in Port a Prince for distribution. Another project prepared similar hygiene kits with personal prayers for local homeless folks. A toy drive for immigrant children resulted in wrapped packages delivered to a

local immigrant services ministry. A good team building winter project was the sock drive. Two pairs of new socks were placed in a zip lock water proof bag with a prayer. These were given to local homeless and elderly people. These are just a sampling of the types of projects that were used to gather the mentees as a team.

Some projects were long term and gave the mentees many opportunities to use the hone the skills they acquired in the workshop phase. Other projects were short term such as helping a local developmentally challenged school prepare for their prom or working for a city wide paint the town pink campaign to raise breast cancer awareness. These short projects were great for helping the mentees to realize that others besides themselves suffered in different ways. On the bus returning from helping the developmentally challenged youth one mentee was overheard to say that she would never complain about her life again. Inner city youth suffer from a variety of social ills. It becomes easy for them to be trapped in their own self pity. When they see others facing great challenges they learn to accept their situation in life with a different perspective.

An unexpected side result came from the team building phase. Most of the mentees were from economically depressed families. The working for others built a sense of pride and self respect within the team. The ministry was firmly rooted in the belief that self esteem comes from self respect. And self respect is earned. Self respect is earned by hard work and self discipline. The mentees demonstrated this to be true. Though they had little themselves they were proud to be able to do so much for others.

As the ministry progresses the team building continues. New mentees are grouped with older mentees to work on various public service projects. This way new mentees become part of an already established team and quickly learn the ropes. Having the established teams in place

hastens the trust building and team building stage of the new mentees progress. The new mentee is accepted as part of an established public service team that is multicultural and multiracial. They inherit the pride of the team built on past accomplishments. Members of the team instill this pride and sense of responsibility to the new mentee. When a new mentee shows signs of not working as a team player they quickly point out the importance of the reputation they have built and how it is unacceptable to tarnish these results by not doing one's part.

Much mentoring had been accomplished during the workshop and teambuilding phase. This type of mentoring is best described as group mentoring. It is the type of mentoring that takes place by being surrounded by other Christians and observing proper behavior. This group mentoring provided a firm foundation to build the next phase of the program, individual mentoring.

Individual mentoring is accomplished by putting together a personalized plan for each mentee. The plan addresses both the spiritual and life calling needs of the mentee. This phase would likely not have been successful without first investing time in group mentoring. Through the group mentoring phase mentors and mentees were able to form the bond needed to trust each other to the point that more in depth and individualized results could be attained.

To address the spiritual parts of the personalized mentoring plan the student and his or her family is interviewed in regards to religious affiliation and participation. It was found that the mentees were from several different denominational backgrounds. The majority of mentees had at least some family involvement with an organized church. Some were found to have had no religious affiliation at any time in their lives. The levels of spiritual development varied greatly

between the mentee population. Due to the wide variety of ecclesiastical backgrounds it was decided to hold some group activities to spiritually bond the group.

Simple activities took the form of prayer circles and prayer vigils. Prayer circles were simple circles where the entire group formed a ring holding hands. One of the mentors or mentees would lead the group in prayer. The prayer would be left open ended with each member of the ring adding to the prayer. The mentees with little or no church background soon picked up on the prayer routine by following the lead of the more experienced members.

Prayer vigils were another simple group activity. A variety of topics were explored and mentees were responsible to write and present prayers for the vigils. For example one vigil took worldwide slavery as its theme. Prayers presented reflected concern for active slavery in the world today as well as historical slavery and reconciliation. Like in the prayer circles, the non-churched mentees quickly learned to write and deliver heartfelt prayers.

More complex group activities involved retreats and pilgrimages. Day long retreats were held at a variety of locations including different local churches. The retreats were planned and led by peer mentors and mentees. Typical retreats would include periods of prayer, a guest speaker, a work session of some type, and a period of silent meditation.

An example of a typical pilgrimage was the walk for homelessness. Mentees brought attention to the homeless issues by walking through various neighborhoods of the city. Along the way they stopped and prayed at churches of different denominations. Clergy from each church would join them in their prayers for the homeless.

The overall results of the group spiritual development mentoring was to break down walls of difference in worship. By learning prayers in Spanish, Creole, and other languages all shared the worship experience of others. Non-churched mentees learned the joys of sharing Christian fellowship and started to develop their own spiritual path.

After many group activities more direct spiritual mentoring could take place. This came in the form of peer mentors inviting non-churched mentees to attend weekend services. This produced great results that led to some of the un-churched mentees joining church youth groups and in a few cases having their un-churched families join a congregation.

Many mentees took turns going to church with other members. Seventh Day Adventists would attend a Sunday service with their Baptist friend only to invite them to services the following Saturday. It proved to be a great way to bridge the cultural and racial differences found in various churches and denominations. Mentees learned a multicultural appreciation for worship.

Spiritual development continued by having mentees take charge of the planning of future retreats and pilgrimages. One mentee organized and directed a ministry in her own Baptist church with her pastor's blessing. Spiritual mentoring has the long term goal of forming a life-long religious presence in the lives of each mentee. With the spiritual needs of each mentee addressed the mentoring turned to helping each mentee find and develop their areas of gifting.

A terrible problem that faces young people of the inner city is hopelessness (Wallace, 2011). They see no future and have little hope of change. This leads to a terrible sense of apathy resulting in generations never escaping the grip of the inner city. In order to give a young person hope this cycle of apathy must be broken and they must feel there is purpose to their lives

(Wallace, 2011). Helping them find their special God given gifts helps to give hope and open doors of possibility.

Each mentee is different, bringing different skills and gifts. It is the job of a mentor to help find what these gifts are. Once the gifts have been identified a personalized plan of action can be developed. In order to start the conversation on the individual level the mentee was first exposed to the workshops mentioned above. By attending worships and working on projects, mentees began to find skills that seemed to come easy. From there it was a short jump to see how these skills could be turned into a career.

Each mentee met on a one to one bases with their mentor. From their possible career paths were chosen. Mentees were encouraged to explore the educational route needed for each chosen path. Lists of colleges offering degrees in the desired area were developed. Each mentee made a list of possible schools along with entrance requirements.

Home encouragement varied greatly among the mentees. It was determined at an early stage that mentees would need assistance in college visiting, the application process, and most importantly in acquiring financial aid. Workshops dealing with scholarships and financial granting were held. Group visits to a variety of college campus were organized. Assistance with applications and financial forms were provided. The overall outcome was 100% college acceptance of the first graduating mentee group. The mentees were accepted to a variety of top schools and professional programs.

Mentees armed with a strong personal spiritual relationship pared with a good education will become great Christian leaders of the future. Success of the program was measured by the achievements of the mentees. Mentees of all cultures and races demonstrated that they had more

in common than they differed. The path to multicultural, cross-cultural, and cross-racial Christian mentoring was best accomplished by meeting the basic needs of spiritual growth and education.

The multicultural, cross-cultural, and cross-racial mentoring methodologies are best illustrated through case histories. The following case histories follow several mentees through the mentoring process. Anonymity of the mentees is maintained by providing first names only for program graduates and numbers for minor members still in the program. More detailed information about the mentors, mentees, and graduates can be found in the first three appendixes.

Case History #1 -Ashley

Ashley is a Haitian born female from Neptune City , NJ. She is 19 years old at the time of writing. Ashley came to the ministry mentoring program during her sophomore year in high school. She polite girl who was quiet and shy. She kept to herself rarely mixing with the other mentees during her entire first year. She was from a Seventh Day Adventist family and had been living in the United States since she was 9 years old. She reported that her family rarely attended church.

Ashley lived with her mother and younger sister. Her mother was working, and still does, as a home health aide. It was discovered that Ashley lived in fear of deportation. Her mother was in the county illegally so the entire family kept a low profile. It was not until after the terrible earthquake in Haiti in 2010 that the family obtained legal status to stay in the country. Living as an illegal resident was a strong contributing factor to her shyness and fear of allowing others to know much about her life.

It was later determined that Ashley didn't know who her father was for many years. During her time in the mentoring program her biological father, living in Haiti made contact with her. After initial joy she was saddened to find she was the target of constant begging for money and favors from her biological family. The episode had a profound negative impact on her self esteem.

Ashley received group mentoring while working on a variety of community service projects. One of these projects was a sock drive for local homeless. Money and new socks were collected during community bake sales. Two pairs of new socks, along with a handwritten prayer were placed in weatherproof zip lock bags. During this project Ashley bonded with other mentees and started to cautiously come out of her shell.

Soon after the project finished Haiti was hit by the terrible earthquake. Ashley was deeply moved and immediately took a leadership role in several community projects instituted by the ministry to aid the Haitian people. She worked on projects raising money for a sister ministries health clinic in Port a Prince. She worked tirelessly on a project where we collected personal hygiene supplies to ship to this same health ministry. She also led a community wide shoe drive for Haiti. During this time she not only came out of her shell, but stood out as a natural leader. She had a true concern and desire to help others less fortunate than herself. Her group mentoring work gave her the confidence to speak and work with others.

Her spiritual journey was also greatly affected by the Haitian disaster. She actively participated in our group prayer efforts, praying with a deep and personal conviction perhaps for the first time. She was comforted by the prayers of her fellow mentees and began a series of conversations with one of the ministry mentors that led her towards her a personal relationship with God.

Ashley attended a number of mentoring ministry workshops including ones on: conflict resolution, self esteem, self defense, project management, scholarships, and writing to convince. She put the skills learned towards her pursuit of finding an affordable and quality education. She also attended several of the mentoring ministry spiritual development activities including: the homeless pilgrimage, multicultural worship, and group prayer retreats.

On discussions with other mentors her gifting appeared to involve leadership and compassion. After much research and prayer she decided she wanted to be a social worker. Several schools were researched and three were selected. Since money was a large factor for the family efforts were put into applying for a variety of scholarships. The best offer came from Montclair State University in Montclair, N. J.. Though not her first choice the 80% tuition and book scholarship offer proved too hard to pass up.

Ashley is, at the time of writing, a freshman Montclair State University majoring in Psychology and Social Work. She lives on campus and returns home during the summer. She has continued her religious life at college and continues to support the younger mentees in our ministry.

The following methodologies were used in Ashley's mentoring program. Her spiritual mentor was Charles, an older Caucasian. Her lack of a positive father figure in her life led to a fast bond between the two. Since Ashley kept to herself her spiritual development was not accomplished by pairing with a more advanced mentee. Her spiritual journey was shaped more as a personal experience. Her family had not been attending any church, so she had to rely on her mentor for guidance in church selection.

For her gifting section of mentoring she was in contact with a variety of mentors from various cultures. Early attempts were made to encourage her group participation with other mentees.

Through slow repeated participation in many projects she became a team member and opened up to the fellowship of others. As her social skills grew she was given increasing leadership responsibilities.

The majority of her one on one mentoring came in the form of guidance and assistance in the college application and scholarship process. She was totally overwhelmed by the complexities of getting into a college and financing tuition and board. Her mother, though supportive, was unskilled in this process and had no idea where to begin. Mentors assisted the family by helping with college visits, college forms, application fees, and scholarship applications.

The summarize the methodologies that were successful with Ashley. First she was brought into fellowship with others and increased socialization. Second, she was guided in her development with a personal relationship with God. And, third she was guided and assisted in the recognition of her God given gifts and preparation to achieve her goals.

Case History #2- August

August is a 19 year old Panamanian female. She was born in Brooklyn, New York and currently lives in the city of Long Branch, New Jersey. August came to the ministry mentoring program during her freshman year of high school. August is an only child and lives with her mother. She was raised Baptist and described her religious beliefs as weak when she entered the program.

August was deeply troubled by the fact she did not know her father. Her mother had given her little information on the identity of her biological father or his family. She did know he was of Panamanian decent, but knew little more. She felt ashamed that she didn't know her father and it bothered her to the point of emotional issues.

August was a good student and maintained a strong average throughout her years in high school. She was not active in sports and had an ongoing problem with her weight. She had difficulty fitting in with other peers and spent a good deal of time alone. Her feelings of isolation, weight problems, and longing to know her father manifested in depression and poor self image.

Group mentoring worked immediately to make August feel less isolated and part of a team. She worked tirelessly on projects aimed at helping the local homeless. While working with others she found that several of the other mentees also did not know who their fathers were. This didn't make it better, but did give her less a feeling of isolation. Working on projects helped repair her self esteem. By helping those less fortunate than herself she was able to put her own depression into perspective.

Her spiritual development took the form of becoming more involved in her own church. She visited other churches as guests of other mentees only to learn they were each involved in deeply in their own congregations. On sharing her experiences of homeless work with her pastor she was asked to assist her church with their own efforts with the homeless. As a result she became more active and involved. She joined her church youth group and also started to sing in the church choir.

During her work on group projects, various mentors noticed her genuine gift and explaining things to others and guiding them through various tasks. It was suggested to her that she might consider a career in education. She found this to be a possibility and explored various programs available at several universities. She was invited and accepted an invitation by one of the mentors to come spend a day on the job at the elementary school where the mentor worked. She decided she would become an elementary teacher.

At the time of writing August is a freshman at Drew University in New Jersey. She is majoring in elementary education. She is very happy with her choice and has all but lost her insecurities of high school years. She appears a confident and happy young woman. She is part of her college youth ministry and is still active weekends with her home church.

The mentoring methodologies used with August were to bring her out of her own self pity through group projects. She learned that other mentees shared the same problems as she and that not knowing her father was not a problem only to her. She learned to deepen her own spiritual faith by making friends that were active in their own churches. Group projects brought out gifting that demonstrated an ability to teach others. Mentors worked with these gifts to guide her to a possible career path.

Case Study # 3- Sophia

At the time of writing Sophia is a 20 year old young lady from the city of Orange, New Jersey. Sophia was born in Haiti and immigrated to the United States when she was 8 years old. She grew up in a household consisting of her mother and father along with two older brothers. Sophia came to the mentoring program during her junior year in high school. She was very active, as was her entire family, in the Seventh Day Adventist Church.

Sophia came to the mentoring program very shy and withdrawn. She seldom spoke and was fearful of any public speaking. Her school grades were outstanding and she was being considered for National Honor Society. She was active in sports where she participated in the track program.

During her first few weeks in the program the earthquake disaster hit Haiti. Sophia had many family members and was greatly worried for their safety. Many were not heard from for weeks

and sadly several family members perished in the disaster. She became very active in all of the group mentoring projects working to help the Haitian people. She collected money during the first days after the incident earmarked for medical supplies. She was actively involved in the assembly of hygiene kits, and she worked on a community wide shoe collection project. While working on these projects she came out of her shell and proved herself a natural leader.

Sophia already had a very strong spiritual consciences. She and her family were all very active in their church. She actually was instrumental in helping other mentees with no religious convictions by inviting them to church with her and her family. She was a member of her church youth group and sang in the church choir.

Sophia's leadership abilities were encouraged by her mentors. She was exposed to a variety of leadership workshops. During her time in the mentoring program she led many different projects. During family covered dish dinners she served as a hostess and took on many of the ministries secretarial duties. As it was her desire to be a history teacher, mentors encouraged her in her endeavors and provided her with assistance in filling out college and scholarship forms.

Sophia went on to attend Seton Hall University in New Jersey where she is currently a Junior. During her freshman year she became involved in school politics and switched her major to international diplomacy. She is currently interning with the United Nations in New York City.

Sophia is an great example that reminds us not to over mentor. We must assist and guide those that have clear goals. She was able to overcome her initial shortcoming by working in group projects and simply needed to receive positive encouragement and feedback. Mentoring in the multicultural, cross-cultural, and cross-racial environment will often involve simply providing a healthy and safe format for the young person to develop. Minority youth are often overlooked in

school and public settings. By simply giving them a place to develop they will blossom with little needed effort. Sophia simply needed to be noticed and encouraged. She was of strong faith and a natural leader on her own. She just needed a place to use her talents.

Case History # 4- Alexis

Alexis is a 20 year old young woman of African American heritage. Alexis was born and raised in the city of Asbury Park, New Jersey. She lived with her mother, older sister, and younger sister. All of her siblings were from different fathers, with Alexis having never met her biological father. Drug and alcohol abuse was present in the family. Her mother abused alcohol resulting in physical violence being present in the home. Her younger sister had a drug problem and had been in trouble with the law.

Alexis came to the mentoring program during her sophomore year in high school. She attended a local Catholic High School with a scholarship for underprivileged youth. She was a hard working young lady that maintained a straight A average in all her courses. Alexis was very fearful of the violence in her neighborhood and would stay in her home unless it was necessary to leave. Though her mother was abusive she showed a her great devotion. Alexis loved school and hated the environment where she lived. She became an overachiever in school in hopes of escaping the projects and finding a good live. Her dream was to be a doctor or veterinarian.

Alexis' fear of her environment caused her to suffer from emotional issues and episodes of panic attacks. Her family had little or no religious involvement and she was brought up totally unchurched. She had a deep desire to have a relationship with God. As a result she had attended all services at her Catholic High School and considered herself a Catholic, though never baptized.

Alexis worked well with others on numerous community service projects and took leadership roles in several key events. Her desire to attend medical school was noticed and encouraged by mentors. While applying for college Alexis and her mentors hit many problems that came from her home. Her mother was of the attitude that she didn't have a college education and so Alexis did not need one. She refused to take any part in her application process and totally refused to assist with financial aid. In fact she refused to allow any of her information to be used for fear of being caught defrauding the welfare system.

Alexis was invited by other mentees to attend church. She loved being part of a church family. As a result she became involved with one of the mentee's Pentecostal church. She became a member of the youth group and continues membership to this day. She is active with religious life on her college campus during the school year.

Mentoring came in the form of assisting Alexis to visit colleges, fill out forms, and a very active role was taken in finding her financing for school. Through calls of the mentors she was offered a very good deal at a Catholic University that when subsidized with students loans she was able to enroll.

Alexis is one of the mentoring programs greatest success stories to date. She is currently a junior at Immaculata University in Pennsylvania. She is majoring in Biology/ Pre-Med and is on the school honor roll. Mentoring in her case made the difference between her attending college or not.

Strategies of mentoring used with Alexis are typical of those needed in many multicultural, cross-cultural, and cross-racial settings. In many cases the mentors will need to fill roles that are typically filled by the family. Often hostile family feelings will run counter to the welfare of the

young person. Mentors must be willing to stand strong and take the steps needed so that the young person will have a chance to follow their calling.

The preceding four case histories serve as testimony of successful multicultural mentoring. Success was measured by the youth following their life calling and developing a religious life. The young woman in the four case histories all are on their way to becoming strong Christian leaders.

The following examples will illustrate methods in use with mentees that are still in the program. The outcome of these mentees experiences have not yet been determined. These examples are presented to further illustrate the variety of methodologies that are applied in the multicultural, cross-cultural, and cross-racial Christian mentoring program. All of the mentees currently in the program are minors. To further protect their identities they will be identified by number only.

Case History #5- Mentee 3

Mentee 3 is a 17 year old African American female from the city of Long Branch, New Jersey. She is an only child living with her mother and aunt. Her grandmother also resided in the residence, but recently passed away. Mentee 3 is an active member of her local Baptist church. She is a senior in high school and hopes to continue her education in college in the field of elementary or special education.

Mentee three attends a private school on scholarship. She has trouble fitting in with other members of the school. Not only does she not mix well with students of other races, but also with those of her own culture. As a result she has a bitter attitude towards others at her school and keeps to herself.

Poverty is a large issue to the entire family. With the death of the grandmother a third of the family income ceased. Both her mother and aunt soon also lost their jobs. Employment has been sporadic in the home ever since. She was offered a scholarship to her high school after they learned of the severe financial difficulties the family was undergoing.

Mentee 3 has been diagnosed with a variety of learning disabilities. These have not seemed to hinder her too much in school as she maintains a respectable grade point average. She is tracked in the lower level coursework at her school. But does very well and is considered a good student.

Mentee 3 has very strong issues with the family of her biological father. They offer what seems to be a invitation to the family only to withdraw it time and time again. This causes the mentee great emotional distress. Her biological father makes clear he wants no part in her life, especially financially. Being rejected by her family has caused deep wounds that are manifested as inappropriate behavior. The mentee has difficulties expressing anger and has been involved with numerous issues with others, some resulting in near fights. She has severe anger management issues that have required intervention beyond the ministry.

Her spiritual life is filled by her local Baptist church. She and her family attend church on a regular basis. She is active in her church choir and youth group. Last summer she started her own ministry within the church with the goal of fighting the pressures of the street. Her ministry has continued to grow and now includes over thirty members.

Mentee 3 came to the mentoring ministry three years ago. She has been an active member in all projects and currently serves as a peer mentor. She has planned and led several group projects including a pilgrimage for the homeless. During this pilgrimage members of the ministry walked throughout the city stopping and praying at churches of all denominations. She also has planed

and overseen all of the ministries spirituality and retreat days. She has a strong calling towards all religious projects. She has recently been exploring the possibilities of seminary after college.

Working in group projects had limited success with this mentee. She did not mix well with others and had such an aggressive attitude that she was referred to counseling. To deal with her anger issues she now meets with the ministry social worker, her school social worker, and her school guidance counselor. Though she continues to work on group projects she does so mostly on her own seeking help from other mentees only occasionally.

The majority of mentoring takes place on a one to one basis. She thrives attention that has been denied to her by her biological father. She desperately seeks that type of a relationship with almost unrealistic expectations. She takes advice much better from adults than with her peers. Her mentoring program is structured around her willingness to accept advice from trusted adults.

Her spiritual development has been mainly through her own church. Her family and church exert a strong influence on her life. However, not all of her actions and advice seem to be within Christian teachings. Continued prayer is directed to her from every mentor on staff. Patience and proper modeling of Christian ways to deal with problems is applied by all mentors. She is constantly encouraged to continue her spiritual path at her church. Mentors often ask her to lead prayer circles in hopes she will bond with other mentees in Christian fellowship.

Since financial worries have been part of the issues facing this young lady she has been assisted in obtaining financial aid for her private high school. She has also taken many positive steps to assist the family by taking courses at a local community college and obtaining her Emergency Medical Technician certification. She has recently started working as an EMT for a local hospital serving on the ambulance crew.

Mentoring has had a positive effect on her life. I has, however been a two steps forward followed by one step back process. Anger management has been only moderately effective. Success with this mentee will require combined efforts of mentoring, family, school, social workers, and her church. Since many anger issues arise from low self esteem she was encouraged to participate in the local cotillion scholarship program. It was hoped it would add yet another layer of positive role models to her life.

Recent mentoring methods have been in the assistance with the college process. She is hard working and determined to go to college. She will continue to need help in the application and scholarship process. She is currently looking at several state universities with more affordable tuitions. She is continuing to pursue a path education. Mentors continue to work with her on finding her God given gifts. Her anger stands, at this point, in the way of her reaching her life goals.

This case history serves as a typical example of the type of issues faced in multicultural, cross-cultural, and cross-racial mentoring. Most have some types of issues that cause problems in life. If these problems are not resolved in a positive way, there is very little home that the mentee will break the cycle of despair found in many urban communities. Most urban mentees grow up surrounded by violence, crime, and poverty. Strong actions need to be taken to break the *status quo*.

Action needs a double approach. A relationship with God and a strong sense of Christian morals are needed. Of equal importance is hope. Hope is provided by exploring each mentees gifts and helping to guide them to success. It is true that there are many examples of those that escaped the

dangers of the city without help, but these stories are rare. Christian mentoring is needed to help change the odds for success.

Case History #6- Mentee 22

Mentee 22 is a 16 year old African American female from Neptune City, New Jersey. She lives with her mother and a step father that is in the process of being deported to Trinidad. The family was Baptist, but does not attend church or belong to a congregation. Her biological father is in contact with her, but lives in a different state. Mentee 22 has been in the program for two years. There are severe alcohol problems in the home. The family had been financially stable until the step father lost his job due to a drunken driving conviction.

Mentee 22 is currently on probation for second degree sexual assault of a minor. She molested a young boy her care while babysitting when she was 14 years old. When she was five years old she was herself the victim on sexual molestation at the hands of her babysitters son. Recently she was caught stealing from another mentee. On confrontation admitted to the theft of a twenty dollar bill and returned it to the owner. Financial problems in the home were given as an excuse for the theft. Her current probation will be in effect until she reaches her eighteenth birthday.

She is active and participates in all ministry activities. She has a good work ethic and shows a desire to do well. Her grades in school are low but passing in all subjects. This mentee suffers from weight problems and has a very low self esteem. Few in the ministry, other than the mentors directly involved with her, know of her criminal record. She has been identified as being an “at risk” mentee and receives special efforts in hopes of turning her life around before any further involvement with the law.

To her benefit she is a natural leader. She helps others willingly assisting with all tasks in need of help. The lack of family religious participation has been a detrimental factor in her progress as a mentee. She has attended church with other mentees, but has not yet made a personal connection. She participates in all ministry prayer and religious activities with sincerity, but has not formed a personal relationship with God outside of the ministry.

Current methodologies in use with Mentee 22 are targeted at keeping her out of trouble with the legal system. She is carefully monitored by mentors on a regular basis. She is in court mandated counseling once a week where she meets with her social worker. She also has biweekly contact with her probation officer. Help in the form of tutoring assist her with her school work. The ministry is currently in the process of filing paperwork that would get her on the free lunch program at her high school. She has mentioned that she would like to go to college and major in business, but the main thrust of her mentoring program is currently aimed at building her skills to resist further trouble.

On outward appearance her prognosis for success would seem low. Those that work with her, however notice something very special about her. She has a good heart and wishes to do the right thing in life. Much mentoring is focused on providing her with methods to resist the pressures of the street. She lives in a bad area that is full of gang activity, and therefore spends many hours home alone in isolation.

There is currently a great deal of concern by all of her mentors. Those that would mentor across cultural and racial lines, like mentors of all kinds, must be prepared for failures. Sometimes the pressures of the street are so strong that no matter what is done, it won't be enough. Prayer and

persistence is needed to succeed. With the intervention of the Holy Spirit and with love just about any mentee has a chance of success.

Case History #7 Mentees 7 and 8

Mentees 7 and 8 are twin sisters of mixed African American/ Caucasian heritage. They are from the city of Newark, New Jersey. Both have been with the ministry for three years. They live with a court appointed guardian that is their biological mother's sister. Both were born addicted to crack cocaine. Their guardian is Caucasian and they attend their local Roman Catholic church as a family. They are fraternal twins and have differing appearances. One is dark skinned, tall, and thin while the other is light skinned, short, and full figured.

The twins have been living in foster homes for most of their lives. When very young their baby sister was abducted by a family acquaintance, raped, and murdered. The killer frequently used drugs with their biological mother. The murdered sister was found by one of the twins in an abandon apartment upstairs in the tenement where they resided.

Both girls suffer from varying degrees of learning disabilities. This has been traced to their being born addicted to crack. Their aunt is underemployed, but provides as best she can for the girls. Both young ladies are outgoing and good natured. Both girls work at a local Boy's and Girl's club as pool lifeguards.

The twins are both active in the Roman Catholic faith. They attend mass weekly and have a strong sense of Christian morals. The household has strict rules and their aunt is of strong Christian moral character. In addition to their regular church attendance they participate in all mentoring ministry spiritual events.

Life is hard for both girls. They live in near poverty and carry with them the scars left by the violence of the past. Even with all they have against them, they manage to shine. Both are model students. They have won many reading awards at their school and are loved by their teachers. They both give generously of their time to help others less fortunate than themselves. They prove that when a family loves each other, as the two sisters and their aunt do, they can do just about anything.

The main methodology of mentoring is to support the twins and their family in their current efforts by providing spiritual support the ministry acts as an aid to the aunt that is trying to do her best for the girls. The lesson learned from working with these two young ladies is that often the mentor should take a background supportive role. The family is the best place for all mentoring to take place. Mentoring ministries should never try to take the families place. In many cases supporting the family in their endeavors is the best way to proceed in the mentoring process.

Case History #8 Mentee 17

Mentee 17 is a 16 year old Mexican female living in Long Branch, New Jersey. She and her family illegally entered the United States eight years ago. The family are practicing Roman Catholics and regularly attend their local church.

Mentee 17 is a hard working student and maintains very good grades. She attends a local Catholic high school on scholarship. She lives with her mother and father in a multi-family household. The apartment is overcrowded and she has to sleep on a couch in the living room. Mentee 17 has won reading awards at her school and is on the honor roll. There are no computers or internet in her home, causing difficulties with some school assignments. She suffers from weight issues that have led to self esteem problems.

Like many illegal immigrants she lives in fear of arrest and deportation. She fears more for her parents than she does for herself. Living on the fringes of society has conditioned her to be very withdrawn from others. She makes few friends and is ashamed to ask any home due to her crowded living conditions. Her family does not have much money, but she is able to afford lunches at school. She currently works as a babysitter for other immigrant families.

She has been very active in many of the ministry group projects. During these projects it was discovered that she had an aggressive attitude with many of her peers. As a result counseling on proper ways to deal with anger were presented. Most of the mentoring takes place in the form of supporting her in her academic and religious efforts. The ministry was able to acquire a laptop computer to save her from frequent trips to the library to do assignments. Mentoring has also taken the form of offering her encouragement and praise for her academic efforts. Mentors determined that she received little praise at home for her academic endeavors. There has been a tremendous boost to her self esteem since praise and encouragement has been offered.

Sometimes mentoring can be as simple as a kind word. In this case all the young lady needs to keep going is someone noticing that she is trying to do the right thing in life. When she receives praise for her academic and religious accomplishments, she knows she is doing the right thing and will continue on a godly path in life.

As can be seen from these case histories each individual has different mentoring needs requiring differing methods. It was determined from a very early state of the ministry that group mentoring alone would be ineffective. Mentoring required both group and individual components to be successful. When working with a multicultural or multiracial group the diversity of backgrounds and problems will be large. This is one of the main differences between working with a

homogeneous mentoring population. When mentees are all from a similar background, though each has their own issues, many of the issues faced will be shared. This is not the case with such a homogeneous group as can be found in a multicultural and multiracial setting.

One important fact arose early in the mentoring ministry dealing with scope of expertise. When working with a diverse group it is imperative to have professionals to refer mentees that have difficult issues. Clergy, social workers, psychologists, school counselors, psychiatrists, probation officers, parole officers, teachers, nurses, and physicians should be sought when problems arise requiring their professional expertise. Mentors must know and stay within the scope of practice of their expertise. To properly serve a mentee the mentor should always seek wise counsel from those best trained to deliver it.

Mentoring to a multicultural, cross-cultural, or cross-racial group can be a very rewarding experience. However, not everything always goes smoothly. Those mentoring in this type of environment must be prepared to fail from time to time. Failing in Christian mentoring can be devastating because it not only can lead to the loss of a life, but the loss of a soul. Mentors must know that they will not win every battle. Even when the Holy Spirit is called on for intervention there will still be times when a soul or a life is lost. The dangers of the inner city have lead to a culture where life is cheap and many a promising young person ends up dead, in jail, or a slave to some addiction. Those that are not prepared to face failing should seek a different area of ministry. The following case history will illustrate an example of how Christian mentors can and do fail.

Case History #9 Vanessa

Vanessa is a 21 year old African American woman living in Asbury Park, New Jersey. Vanessa come to the mentoring program in its earliest stages. Vanessa was an outstanding student in her high school. She worked very hard as was reflected with her being on the honor roll her entire time in high school. She was elected to the National Honor Society and attended a work study mentoring program with Merrell Lynch. During her senior year in high school Vanessa was accepted to the prestigious Wharton Business School at the University of Pennsylvania. With her acceptance she was thrilled to learn she was offered a full scholarship including board, books, and tuition. At her high school graduation it appeared that her life was set.

Vanessa lived with her mother and two sisters. Both sisters were from different fathers. Her mother had addiction problems and there have been episodes of violence in the house that required the intervention of the Division of Youth and Family Services. Her father lived locally and had little contact with her or her mother. The family was not a member of any church and had no religious affiliation of any type. Vanessa became interested in the Baptist faith and visited on several occasions a church on her block. She was Baptized at age 17, but kept it secret from her family.

Her mother was opposed to Vanessa attending college. She stated several times that what Vanessa needed to do was get a job and help her family. She stated that she had not gone to college and she saw no need why Vanessa needed to when there were plenty of jobs in the neighborhood. To help the family that summer Vanessa took a job at a local Target department store as a cashier.

Wharton sent the needed forms for Vanessa to fill out. While trying to fill out the forms her mother became angry and tore them up. The forms had many routine questions dealing with the

financial status of Vanessa's household. The mother had been collecting welfare for many years under more than one name, some using stolen social security numbers. The mother fearing exposure destroyed the forms and told Vanessa she should not attend. After much arguing the deadline for the paperwork to accept the scholarship passed. Vanessa lost her opportunity for the scholarship and her appointment was given to another person next in line.

The episode broke Vanessa's heart and spirit. She continued to work at the local target store and signed up for courses at the local community college. Within weeks she moved out of the home and into an apartment with her then boyfriend. Her entire demeanor had changed and she gave the appearance of a defeated person. Within a few months of moving in with the boyfriend, and of little surprise, she became pregnant. Soon after the pregnancy was discovered the boyfriend left her.

Vanessa had the baby, a healthy girl. Though she did have the baby baptized she no longer attends church. She still works in the Target store and takes courses at the local community college when she can afford to. Vanessa is far from a failure in any way. She has a beautiful baby that she is raising with love. At a time when so many young woman of the inner city abort unwanted pregnancies she chose to have her beautiful child. She gets by on her own between her salary and public assistance. She has never abandon her love of learning and continues towards a degree one course at a time. Yes, she is far from a failure.

The ministry on the other hand is not without blame. One very big mistake made when working with other cultures and races is to assume that we all have the same value systems. Where it seemed that an offer of a college scholarship to a top school would be welcome anywhere, we were shocked to see that this was not the case. Four years away at college meant hardship to a

family when they were expecting the daughter to contribute. We have learned a valuable lesson and never assume that what we take for granted is accepted by parents and families in different cultures. From this terrible mistake we now take great care to see that every mentee is provided with the needed support to fill out and file all application and scholarship documents. We also spend a great deal of time on educating the parents and families as to the benefits of furthering a young person's education.

With three years of experience working in a multicultural and multiracial ministry some valuable lessons were learned. These lessons are presented in the next section representing original research into working as a multicultural, cross-cultural, and cross-racial Christian mentor.

Conclusions

The following methods are presented as suggestions for those working in the field of Christian mentoring. Though the research was compiled by working with a multicultural and multiracial audience, it should prove useful to all Christian mentors. The research was conducted in an urban environment and reflects the trials and pressures faced by mentees living in our inner cities. The reader will find that many of the problems faced by the urban mentee have already, or are rapidly becoming part of their suburban and rural areas. It is the sincere hope that these methods gained by experience will be put to use by others mentoring the world of God to those in need of hope.

Method 1- Prayer

Prayer needs to be part of every step of every effort for a multicultural, cross-cultural, and cross-racial mentoring program. One must be called to this type of ministry if there is any hope for success. This calling should be evaluated after much prayerful thought.

The mentor needs to pray daily for guidance from the Holy Spirit. He or she must also pray for each and every member in the mentoring program daily. Pray for the mentors that they will be given the knowledge they need to make a positive difference. This method is the most important of all, without prayer and the intervention of the Holy Spirit it calls forth, the program will not succeed.

Method 2- Assemble a multicultural and multiracial team.

Trust is the key to all mentoring. Without trust there can be no sharing of ideas and wisdom. Many well meaning groups and individuals go into an area with hopes of changing the world. We have all read stories from the works of great missionaries that have done just this on their own. The problem is ,what type of message does this send? To illustrate this let's look at a hypothetical situation. Picture a van filled with white adults and teens parking and hopping out on 125th Street in Harlem. Looking around they see a group of black and Latina teens sitting on a corner and approach them. How do you think they will be received?

It is very important to put on a multicultural and multiracial face. Do this by assembling a team that reflects the diversity of America. If your team is diverse it will fit in to any neighborhood and with any group, anywhere. A diverse team sends a nonverbal message and speaks before you do. People of all cultures will be more accepting of a diverse team than any homogeneous team.

If you don't have a diverse team to draw from it might be a good idea to evaluate your calling to multicultural, cross-cultural, and cross-racial mentoring. Perhaps it would be better to work with a group similar to your own. Mentees will accept cross racial and cultural mentoring. But, by seeing your ministry as a team they will look at all of you as being part of that diverse crew.

Method 3- Learn the neighborhood and meet a need.

Ministries should not start out with the goal of being multicultural or multiracial. Instead they should started to fill a need within the community. When you fill a need you will attract people of all walks of life. The ministry used for this research was started to fill a need and its message attracted a diverse group of mentees. The purpose was to offer mentoring to assist young people hoping for a better way of life to find their calling and reach their goals. The message appealed to youth of the inner cities of New Jersey across racial and cultural lines.

When not sure what to do walk the neighborhood and ask God to show you what you need to see. You will find where the needs are and can take action from there. For instance you might notice a high rate of pregnant teens and start a mentoring program either for them or a prevention program for their age group. Or perhaps you notice many adults out of work and determine a job preparation mentoring program would be a good way to introduce the Gospel to this group. Let the neighborhood tell you it's needs. When you fill a need you will attract people of all races and cultures to your program.

Method 4- Keep it fun.

If you think you are going to fill the doors just preaching the Word you will be sadly mistaken. People come to any new program with hopes of finding friendship and fun (Wallace, 2011). There is plenty of time to introduce religious topics into the mentoring program. If you make it fun they will come and stay. And if they come and stay they will be receptive to the benefits of Christian mentoring. Any program that is not fun, no matter how relevant will likely fail.

When people feel they are getting something out of a program they will continue with it. The goal of mentoring is to establish a long term relationship. It takes time to develop trust. This is not saying that you should put aside the spiritual development side of mentoring. It should be present from the start. But, it is saying that there is no need to rush into deep spiritual concepts. Give people a chance to know your mentors as people first and they will be more receptive to the Christian mentoring message.

Method 5- Celebrate the diversity of your group in prayer.

Make sure your prayer and spiritual programs reflect the diversity of your mentee population. Have members that speak different languages teach others to pray as they do. For instance teach a well know prayer like the Lord's prayer in many languages. It is important that every mentee feels their cultural form of worship is accepted and valid.

A non-denominational ministry approach was effective because it allowed people from many denominations to bring their worship experience with them. Celebrate and embrace the different forms of worship reflected by the cultures involved in your mentoring program.

Method 6- Keep teachings and mentoring biblical.

When you stick to the Bible you are using a teaching method that has reached millions of people from all generations and all cultures. The Word of God is relevant to all cultures and all races. When you mentor based on Biblical principles you will be able to reach anyone from any race or culture.

The words of Scripture apply to everyone. This is the backbone of multicultural, cross-cultural, and cross-racial Christian mentoring. You can be successful by keeping your message biblical.

All mentoring areas can and should be addressed through Scripture. By working within the confines of Scripture you are less likely to cultural misunderstandings arise.

Method 7- Avoid cultural bias.

Study and learn the cultural practices of those you mentor. Don't make assumptions that what was important in your family is as important in the families of those you mentor. It is hard to make a person see the value of a college degree when they are living hand to mouth and need the mentees income to survive.

Never assume that your way is the only way. Many cultures have solved the problems of life for years. Many have worshiped God as long as your own culture. Understand other cultures and don't try to push your cultural morays on others.

Method 8- Work within your scope of training and skill level.

When you are above your head call in professionals. There are always going to be times when you will need the help of health care personal or mental health professionals. Don't be afraid to refer your mentee for the professional help they need. It is your duty and responsibility to give them the best advice and care possible. This means knowing when you are out of your league and need assistance. There is no shame in calling in help, but there is great shame in not giving your mentee the care they deserve and need.

Method 9- Remember you represent God.

You are God's reprehensive in the eyes of your mentee. How you act will affect how they perceive the practice of Christianity. Always conduct yourself in a professional and Christian

manner and you will be forgiven for a multitude of cultural mistakes. A mentor must live the life they teach others. If they don't a city kid can smell a phony a mile away. It takes a long time to build trust, and once lost you will never gain it back. Act always as God's representative, because you are.

Method 10-Accept and learn from your failures.

You are human and you will fail from time to time. It is hard not to become discouraged. You must always remember you are called to multicultural, cross-cultural, and cross-racial mentoring and you must do your human best. When you fail learn from your failure and don't repeat your mistake.

The street is a sensuous siren to many. Its call is strong and some that you mentor will follow its call. You will fail that is a fact. If you truly have your mentee's welfare in your heart your failure will hurt you deeply inside. That is natural, but you can't let it cripple so much it distracts you from your calling. Accept your failures and learn from them.

The preceding ten methodologies should be applied to all mentoring involving different races and cultures. They should be followed to be sure that we do no harm as mentors. First and always is the well being of the mentee. All you do must keep this important fact in mind.

As stated above all mentoring starts with prayer. Pray that you will have the wisdom needed to help your mentees. Pray that you will do them no harm in your attempts to help. Pray for them and their needs. Let them know that you really care about them. They will see this not from words, but from actions. By consistently being there to offer help and guidance and by practicing what you preach.

In closing it is important to reflect on the most important key to mentoring. This key is trust. You must trust in God that you will be guided by the Holy Spirit. You must trust yourself in your abilities to serve as God's hands on earth. You must trust your mentee and believe in him or her. And most importantly you must be trusted. If you are not trusted you can't mentor anyone.

Take time and build trust. Live a Godly life and others will see you are a genuine person.

Demonstrate you care about your mentee and about others in general. Trust is not built in a day so take your time. Without trust you will not be effective, so take the time and put in the effort needed to build a strong bond.

There is a great need for Christian mentors in the world. It is likely that all Christian mentors will work to some degree across racial and cultural lines. In order to fulfill the great commission we must be will to go forth to all nations and speak with all peoples. It is therefore our duty as Christians to be willing and prepared to work in a multicultural, cross-cultural, and cross-racial environment.

Glossary

Adult Mentoring- Is the process of mentoring to a person or persons younger than the mentor in age or spiritual development.

Christian Mentoring- Providing guidance and support to a fellow Christian. Mentors will act as role models to those receiving mentoring. The ultimate goal of all Christian mentoring is to help others achieve a personal relationship with God and start down the path of personal sanctification.

Cross-Cultural Mentoring- Mentoring to a person or persons of a different culture than your own.

Cross-Racial Mentoring- Mentoring to a person or persons of a different race than your own.

Mentee- The person receiving the mentoring. Synonyms include protégé, protégée, and mentoree.

Multicultural Mentoring- Mentoring to a group that is ethnically diverse.

New York City- The largest city in the United States composed of the Boroughs of Manhattan, Bronx, Brooklyn, Queens, and Staten Island.

New York City Metropolitan Area- Includes the five boroughs of New York City, The southern counties of Connecticut and the northern counties of New Jersey

Peer Mentoring- Christian mentoring to a person or persons of similar age to the mentor.

Urban Ministry- Ministry to people that live in urban environments.

Urban New Jersey- Cities of New Jersey such as: Newark, Jersey City, Long Branch, Neptune City, Asbury Park, Red Bank, Camden, Trenton, Union City, and Elizabeth.

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Appendix I

Selected Mentee Profiles

In order to protect the privacy of the mentees, who are all minors at this time, they will be identified by number. All other information pertaining to their profile is correct.

Mentee 1- 14 year old Mexican female. Asbury Park, NJ. Roman Catholic. Was raped at age 13 by family friend living in the home. Rapist fled area and is still at large. Members of the rapist's family still live in area of the mentee and have negative contact. Father abusive and blames mentee for the rape. Mother appears fearful of father. Mentee run away from home several times. Involved with 13 year old boyfriend. Sexually active with boyfriend. Poor grades in school resulting in academic probation. Household under supervision of Division of Youth and Family Services. Receives court ordered counseling.

Mentee 2- 14 year old African American / Puerto Rican mixed race female. No religious affiliation. Newark, NJ. Lives in single parent household with three siblings. Mother abusive to mentee and siblings. All siblings have different father. Mentee does not know and has never met her father. Family has severe financial issues. Subject to episodes of depression. Maintains good grades in school. Active in high school athletics. Gets along well with older people, but has some issues with peers.

Mentee 3- 17 year old African American female. Long Branch, NJ. Baptist. Lives with mother and aunt. Mother and aunt are supportive. Mother out of work for long periods of time. Family has severe financial issues. Subject to fits of anger and rage. Biological father and siblings refuse contact with mentee. Has desperate desire for father's attention. Maintains average grades. Has formed youth ministry in her church. Still suffering grief from loss of grandmother last year. Recently lost a great deal of weight. Diagnosed with learning disabilities. Takes evening EMT classes at community college. Participates in cotillion. Plans to study education in college. Constantly finds conflict with peers over a variety of reasons.

Mentee 4- 14 year old Haitian female. Neptune City, NJ. Pentecostal. Lives with mother and father. Father works three jobs. Father is a Pentecostal minister and very strict. Mother recently suffered a stroke and has continues episodes of dementia. Family has severe financial issues. Has low self esteem and episodes of depression. Grades are fair to poor. Participates in high school cheerleading. Grades have been hindered by lack of technology in home, as a result often turns in work late. Dates behind parents back. Often goes to school without proper lunch money.

Mentee 5- 15 year old African American female. Asbury Park, NJ. Former Pentecostal. Lives with mother and father. Family has severe financial issues. Father and mother both currently

unemployed. Grades are fair to poor. Procrastinates and turns in work late. Has some issues with some of her peers. Good self image and outgoing. Slight weight problem. Family left Pentecostal church due to being forced to talk in tongues. Good singer and has tried out for television talent shows. Shows inappropriate interest in the opposite sex. Flirts openly with numerous boys.

Mentee 6- 15 year old Mexican female. Asbury Park, NJ. Roman Catholic. Lives with mother, father, and siblings. Sneaks out of home to see boyfriend. Grades poor and on academic probation in school. Family in fear of authorities due to immigration status. Sees no future in the USA for fear of being made to return to Mexico. Doesn't believe she will be accepted to an American college due to her immigration status.

Mentee 7 & 8- Twin African American / White mixed females. Newark, NJ. Roman Catholic. Lives with court appointed guardian who is a biological aunt. Grew up in home where crack use was common. Born addicted to crack resulting in learning disabilities for one of the twins. 4 year old sister was abducted, raped, and smothered to death by mother's friend. Removed from biological parents by court and placed with biological aunt. Both are good hard working students. Aunt is raising them best she can on limited funds. Both travel a long distance each day to study at their Christian high school.

Mentee 9- 14 year old African American male. Asbury Park, NJ. Baptist. Mother and father in house with extended family. Lives in housing authority high rise. Family struggles financially but gets by. Self esteem and anger issues. Active in high school sports. Maintains good grades. Has two older sister, both positive role models.

Mentee 10- 13 year old Puerto Rican female. Asbury Park, NJ. Roman Catholic. Low self esteem. Self esteem issues cause shyness. Good grades. Originally from the Virginia. Hates city life and wishes to be back in the country.

Mentee 11- 13 year old Mexican female. Asbury Park, NJ. Roman Catholic. Good grades. Overachiever. Shy and afraid to speak in public. Weight issues. Loves animals. Works as a volunteer in a pre-school operated by a immigrant services non-profit organization.

Mentee 12- 13 year old African American Female. Asbury Park, NJ. Baptist. Lives with mother and father. Maintains average grades. Low self esteem. Friendly and outgoing. Has been bullied in school. Weight issues. Attends church regularly with entire family.

Mentee 13- 14 year old Haitian American male. Newark, NJ. Assembly of God. Lives with mother and father. Maintains average grades. Plays high school sports. Outgoing with good self image. Gets along well with peers of all cultures. Shows signs of immaturity.

Mentee 14- 16 year old Haitian female. Asbury Park, NJ. Seventh Day Adventist. Lives with mother. Withdrawn and shy. Struggles with grades. Participates in school sports. Voodoo practiced in family. Has sought help from clergy to break Voodoo curses on family. Victim of prejudice in school.

Mentee 15- 16 year old Haitian female. Long Branch, NJ. Seventh Day Adventist. Lives with mother. Outgoing and confident. Maintains good grades. Participates in school sports. Father in and out of life. Future plans for career in dentistry. Very independent and artistic. Attends church on a regular basis. Sings in church choir.

Mentee 16- 17 year old Guatemalan female. Asbury Park, NJ. Roman Catholic. Shy and quiet. Average grades. Is comfortable around peers, but doesn't mix well with other cultures.

Mentee 17- 16 year old Mexican female. Long Branch, NJ. Roman Catholic. Lives with mother, father, and extended family. Good student. Outgoing and cheerful with adults but, can be aggressive with peers. Weight issues. Lives in overcrowded house and sleeps on the couch in the living room.

Mentee 18- 17 year old Trinidadian female. Neptune City, NJ. AME Zion. Sexually assaulted by a person she met online. Since is sexually promiscuous. Dates older boys. Lives with mother. Mother is very strict, but inconsistent in enforcement of rules. Active in high school arts programs. Father is in the picture but does not live at home. Attends church on a regular basis. Has weight issues.

Mentee 19- 16 year old African American female. Asbury Park, NJ. Baptist. Lives with mother. Mother shows some interest but fails to attend activities involving mentee. Maintains good grades. Some self esteem issues. Future plans in the field of psychology. Financial issues trouble the family causing them to seek public assistance.

Mentee 20- 16 year old African American female. Asbury Park, NJ. Baptist. Lives with mother and father. Excellent home life with parents involved. Maintains good grades. Outgoing and self assured. Some weight issues. Interested in the medical field. Has part time job as a cashier at a Staples store. Family has moderate income.

Mentee 21- 16 year old Pilipino female. Eatontown, NJ. Roman Catholic. Lives with adopted white parents. Parents overprotective. Parents neglect Philippine heritage totally and raise

mentee as if she were a white child. Identifies with white children, but recently is becoming aware of her ethnic differences due to the way she has been the target of school yard prejudice.

Mentee 22- 17 year old African American female. Neptune City , NJ. Baptist. Arrested and convicted of second degree sexual assault when 15 years old. Currently on probation. Lives with mother and step father. Step father in process of being deported to Trinidad. Alcohol a factor in the family. Biological father lives in another state and is sometimes involved. Average grades. Mentee was the victim of sexual molestation when she was 5 years old. She was molested by the son of her babysitter. When she was 15 she continued this cycle by molesting a young boy she was babysitting. It was for this she was arrested and convicted. Recently she has been stealing from friends. When confronted she admitted to the thefts. Plans on studying business in college. Reports to probation officer every two weeks and receives court mandated counseling.

Mentee 23- 13 year old Haitian Female. Asbury Park, NJ. Seventh Day Adventist. Good grades. Active in school sports. Has some social issues fitting in. Lives with mother, older sister away at college. Works as a waitress at a live in retirement community.

Mentee 24- White Italian American female. Sayreville, NJ. Roman Catholic. Lives with mother and siblings. Withdrawn and shy. Swims for high school team. Victim of verbal bullying. Active in high school sports.

Mentee 25- White female. Freehold, NJ. Greek Orthodox. Divorced household living with mother. Bullied in high school. Quiet and withdrawn. Trouble fitting in with peers. Keeps to self.

Appendix II

Selected Mentee Graduate Profiles

Ashley- Haitian female. Neptune City , NJ. Seventh Day Adventist. Freshman Montclair State University majoring in Psychology and Social Work.

Nancy- Haitian female. Asbury Park, NJ. Seventh Day Adventist. Freshman Drew University majoring in Nursing.

August- Panamanian Female. Asbury Park, NJ. Baptist. Freshman Drew University majoring in Elementary Education.

Ashley- African American female. Harlem, New York City. AME Zion. Freshman Wesleyan University. Majoring in Psychology.

Laura- White female. Middletown, NJ. Roman Catholic. Sophomore Pennsylvania State University. Majoring in Communications.

Jazmin- African American female, Asbury Park, NJ. Baptist. Freshman Brookdale Community College majoring in Criminal Justice.

Helen- Mexican American female, Asbury Park, Roman Catholic. USMC basic training graduate. Currently on active service with the United States Marine Corps.

Shelsea- Haitian American female. Jersey City, NJ. Seventh Day Adventist, Sophomore Montclair State University Majoring in Nursing.

Ludonna- Haitian female. Neptune City, NJ. Seventh Day Adventist, Sophomore Fairly Dickenson University Majoring in Business.

Tamara- Haitian female. Newark, NJ. Junior Rutgers University. Pentecostal. Majoring in Public Health.

Teshara- African American female, Asbury Park, NJ. Baptist. Sophomore Rowan University. Majoring in Business.

Sophia- Haitian female. Orange, NJ. Evangelical. Junior Seton Hall University. Majoring in International Diplomacy.

Sarah- Haitian American female. Newark, NJ. Pentecostal. Junior Fairly Dickenson University. Majoring in Elementary Education.

Philomena- Kenyan female. Sayreville, NJ. Seventh Day Adventist. Junior Drew University Majoring in Political Science.

Alexis- Afro-Caribbean female. Asbury Park, NJ. Evangelical. Junior Immaculata University. Majoring in Biology/Premed.

Appendix III

Selected Mentor Profiles

Robert- 55 white male. Red Bank, NJ. Evangelical. BS Biology Monmouth University, MA Biblical Archaeology Trinity Graduate School. Ph.D. Biblical Archaeology Newburgh Theological Seminary.

Charles- 60 white male. Lakewood, NJ. Roman Catholic. BA Business Administration, M.A. Theology Georgian Court University. High School Campus Minister.

Pamela- 53 African American female. Red Bank, NJ. AME Zion. BA Early Childhood Education Douglas College. Kindergarten teacher.

Sabrina- 26 year old Chinese/Pilipino female. New York City. Roman Catholic. BA Communications Pace University. MSW Social Work New York University. Social worker.

Robbie- 48 African American female. Eatontown, NJ. AME Zion. BA Physical Education Seton Hall, MA School Administration Monmouth University. High school teacher.

Katrina- 55 African American female. Tinton Falls, NJ. AME Zion. BA Criminal Justice Monmouth University. Human resources manager.

Kiara- 23 year old Black/Latino mixed female. Las Vegas, NV. Baptist. BA Psychology University of California, Irvine. Professional basketball player, model, actress.

Patricia- 64 white female. Red Bank, NJ. Methodist. BA Special Education Slippery Rock University. MA Teaching of the Handicapped Kean University. Ph.D. Church History Newburgh Theological Seminary. Retired special education teacher, writer.

Appendix IV

Photos



Mentees gather for prayer.



Mentees fellowship on the steps of a Harlem brownstone.



Mentees study business etiquette at formal tea.



Mentor, Sabrina, with peer mentors.



Author with peer mentors at training session.



Peer mentor group picture.



Peer mentors and mentees at the Apollo Theater in Harlem.



Mentee group picture.