

BEULAH HEIGHTS UNIVERSITY

How Can the African American Church Evangelize and Maintain Millennials?

A Research Proposal

Dr. Abrams

In Partial Fulfillment of

ATh 699 Capstone for MDIV

Draft 3

By

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## Introduction

A Metro Atlanta's Black church billboard draped the skylines of the metro area for months with the thought provoking question where is your legacy. The intent of the question was probably to address individuals; however, it is an excellent question for the Black church. Cobbins research states, "The future of the African American church is the millennial generation, young adults 18 to 29 years of age. Millennials, also known as Generation Y are the largest growing population and are reported the least religious and unaffiliated with any religious institution."<sup>1</sup> The legacy of the Black church lies in the souls of the millennial generation. Although, in survey, millennials have shown to have the least faith in American institutions; there is indication by the rising numbers for an existence of a god.<sup>2</sup> According to Pew Research, millennials are the first stay connected generation. They are always connected to cell phones, social media, and their multi-task gadgets are treated like body parts and two-thirds of them admit to texting while driving.<sup>3</sup> As an African American aunt and cousin to a few Millennials,

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1 Sharon Cobbins, "Millennials: The Next Paradigm of the African American Church," Olivet Nazarene University School of Graduate and Continuing Studies, May 2016,, accessed January 10, 2018, [http://digitalcommons.olivet.edu/edd\\_diss](http://digitalcommons.olivet.edu/edd_diss).

2 "U.S. Public Becoming Less Religious." Pew Research Center, November 3, 2015, 1-27.

3 Millennials: Confident. Connected. Open to Change." *PewResearch Center*, February 24, 2010, 1-8.

this is personal and extremely alarming. As a believer, a developing leader and student scholar it is a relevant topic of research that could provide some valuable answers to the conversation in the church. “The Black Church has no challengers as the cultural womb of the black community. Not only did it give birth to new institution as schools, banks, insurance companies and low income housing, it also provided an academy and arena for political activities and it nurtured young talent for musical, dramatics and artistic development.”<sup>4</sup> In 2018, as we celebrate fifty years since the death of one of our greatest Black preachers; it is time now for the Black Church to reclaim her vitality and purpose in the Black community. She must fight to transform the lives of people with the Gospel of Jesus Christ. The King James Bible admonishes the church in Colossians 3:16 “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

How can the African American Church evangelize, disciple and protect our Millennials? It is with the love of God and effective evangelism. In this twenty first century, The Black Church must strategically plan and develop ways to attract our Millennials and maintain their membership without compromising The Word of God. Thabiti Anyawhile pens it best. “Are Black millennials a problem for the Black church? I don’t think so-not any more than any generation of sinners needing to be rescued from God’s wrath through the person and work of Jesus Christ. All sinners are tone deaf until the Lord gives them ears to hear and conquer their heart by his sovereign Spirit and grace.”<sup>5</sup> The words of Thabiti are foundational and sound Biblically. Ephesians 4:18 ESV states, they are darkened in their understanding, alienated from

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4 Lincoln, Charles Eric., and Lawrence H. Mamiya. *The Black church in the African American experience*. Durham: Duke University Press, 2005 p.8

the life of God because of the ignorance that is in them, due to their hardness of heart.

### **The Black Church**

The Black Church has been identified, defined, characterized and criticized through the lens of many scholars and believers. “The religious dimension of black churches is found in the black sacred cosmos, a unique Afro-Christian worldview that was forged among black people from both the African and Euro-American traditions during the eighteenth and nineteenth centuries. The black sacred cosmos permeated all of the social institutions and cultural traditions of black people. While the general structure of beliefs, rituals, and organizations of black churches remained the same as white churches, black Christians often gave different nuances and emphases to their theological views.”<sup>6</sup> For some of our ancestors, the church has always been the safe haven of their community because they were co-laborers in the establishment of her. “According to Professor Jonathan Walton, for more than 300 years, the black church in America has provided a safe haven for black Christians in a nation shadowed by the legacy of slavery and

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5 <http://thefrontporch.org/authors/thabiti-anyabwile/>

6 Ibid.p17

a society that remains defined by race and class. Inspired by the story of Exodus, African Americans can think out, pray out and shout out their anger and aspirations, free from the unstated yet powerful constraints that govern dialogue with the larger white society. In the pulpit and the pews, in choir lofts and Sunday schools, the black church continues to offer affirmation and dignity to people still searching for equality and justice, still willing to reach out for a more inclusive, embracing tomorrow.”<sup>7</sup>

Giger, Appel, and Davidhizar, and Davis records “the Black church refers to churches that are predominantly African American Christian churches of any and all denominations that minister to African American communities in the United States”<sup>8</sup> Farrah, and Taylor, Lincoln and Chatters recognizes the church as an important support component of the daily lives, experience and relationship of the African American that provides a sense of justice, faith, endurance, and hope.<sup>9</sup> According to Bopp, Wilcox, Laken, and McClorin, “the Black Church is a place where

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7 God In America," PBS, accessed March 08, 2018, <http://www.pbs.org/godinamerica/black-church/>.

8 J.N. Giger., S.J. Appel, R. Davidhizar., C. Davis, Church and spirituality in the lives of the African American community. *Journal of Transcultural Nursing*, (2008) 19(4), 375-383. doi: 10.1177/1043659608322502

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L. Farrah, African-American churchgoers' perception of the church's role in the grieving process (Master's thesis). Retrieved from ProQuest's Dissertations and Theses database. (UMI No. 1472316) (2009).

individuals seek guidance and fellowship with others of the same beliefs.”<sup>10</sup>

The Black Church should continue to play a pivotal role in the development of the people called to her.

### **Purpose of the Study**

“One of the major challenges black congregations are facing in engaging this new generation of would-be disciples actually stems from an essential part of the historic ethos of the black church.”<sup>11</sup> Hence, if this is fact, how can the Black Church strategically gather the millennials and maintain their fellowship without losing her historical foundation? During this turn of the twenty-first century, many congregations are pondering how to get this generation in their doors and participate in their ministries. This challenge is not just confined to smaller congregations but mega churches have the same questions.<sup>12</sup> There is a great need to connect this generation. More than 80 percent show up in church once a month and believe in essential spiritual development, yet only one-third of these same young people are actively involved<sup>13</sup> Needless, to say, there are Millennials who serve the Body of Christ in excellence. They are

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M. Bopp., S. Wilcox., M. Laken, , & L. McClorin, Physical activity participation in African American Churches. *Journal of Cultural Diversity*, (2009) 16(1), 26-31

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JOSHUA MITCHELL, *BLACK MILLENNIALS AND THE CHURCH* (S.I.: JUDSON PRESS, 2018), 27.

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Ibid.28.

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Ibid.32

active in churches; as laypeople and clergy. It's just not enough. As research is conducted; hopefully, ways will be found to bridge the gap without compromise. As recently stated by an Apostle at Red Wine Church, the bottom line is we need millennials and millennials need us. The world tags and label people as a means to separate. As believers, it is imperative to bridge the gap among the aged and the young. There is so much to learn from each other. The aged generation represents history and wisdom. The young have to be prepared to walk the pathway of the future. Thus, the Black church and her millennials must form a true camaraderie. For a successful relationship, true camaraderie must be saturated in love. The scriptural type of love as recorded in Matthew 22:37-39; Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'

### **Identifying the Problem**

In his pursuit to better understand the Black Millennial and his ministry; Joshua Mitchell identifies the challenges not to be preaching, but the need to figure out how to effectively reach, keep, and disciple the Black Millennial in his congregation and surrounding community.<sup>14</sup> Mitchell announces, "The winds have changed!"<sup>15</sup> The winds change from generation to

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Ibid xii

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Ibid.29

generation, the way to reach them varies. However, this is a generation of digital natives. This generation communicates in 140-character statements and 10 second videos.

There are many reasons Black Millennials are not engaged in church. The following list will highlight a few of them.

- They distrust the agenda of the twenty first century church and are suspicious of why they are seeking them to come into the fold.
- The narrative of the church and its leaders; as ignorant, insincere, hypocritical money hungry, and often behind the times.
- “Church hurt” and the threat of future church hurt is a major deterrent.
- Some are disengaged from church due to a lack of interest or the personality of the preacher.<sup>16</sup>

### **Research Question**

Is it possible for the twenty first century African American church to show relevance; as she provides an effective way of evangelism to draw more of the Millennials back to the church and retain their membership? Some say that our Black Millennials are not leaving the church and this is a White issue being projected on the whole church.

### **Research Methodology**

As a part of this research, a simple survey has been created and administered by Survey Monkey to eight pastors and youth pastors in the following states: Georgia, Kansas, and

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Ibid 47-49

Colorado Also, an interview was conducted with two millennials of ministers. Their parents were ministers before they were born. One interview was conducted in person and the other was done by Google Duo.

### **Limitations**

There are some limitations that are involved in this study. The sample population has only eight ministers represented. The sample population is from varied age groups and areas in the United States. There are ten simple multiple choice questions but some people may not respond. The survey participants are related directly or indirectly to the researcher. The interview questions for the millennials are simple but will require honesty. Another limitation is that this is a modern day topic. “Somewhere near the mid-2010, organizations around the country became obsessed with the understanding of the so-called millennial generation and its impending impact on various segments of society.”<sup>17</sup> There are not many books but a plethora of articles in journals, but the key is finding credible articles. The data is limited because the focus is on one ethnic group and a particular age group that fits the research.

### **Survey Results**

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Ibid. xi

## **Interview Responses**

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## **Literature Review**

The literature review for this research is based on dissertations, books, journals and articles on the subject of African American Millennials, and the Black Church. Several databases were used such as Galileo, ProQuest, ATLA, and Goggle searches for current information Also; substantial material has been reviewed from faith based textbooks on evangelism. There has been a scholarly research process used to gather and gain information from experts in this specific field of study. Rev. Dr. Brianna K. Parker pens, “Not only is work on black Millennials unique and most honestly neglected, a resource allowing black Millennials to read the work of other black Millennials is premier.”<sup>18</sup> The book that she is referencing to is *Black Millennials & the Church Meet Me Where I Am* by Joshua Mitchell. This book has been a major source of

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ibid.vi

reference. Dr. Mitchell's book is a product of his quest as a pastor and a millennial doing research for his dissertation and not finding substantial research material and articles available. The book is practical and based on researched principles while steeped in scriptures. The scripture base is Matthew 14.

The following literature is a sample of research materials but is not all inclusive. "Millennials: The Next Paradigm of the African American Church", a dissertation written by Sharon Cobbins records, "This topic is of vital importance because Millennials represent a generation of the so-called lost sheep, referred to in the Gospel of Luke. In the parable of the lost sheep, Jesus conveys the importance of the shepherd going after the sheep that have wandered away from the flock because they may not find their way back (Luke 15:4-7). Jesus expressed that every single sheep is worthy to be saved and the parable represents the importance of going after that which is lost. If the church is to recover this lost generation, it must address their decline in attendance and participation in order to support or ensure the survival of the church."<sup>19</sup>

The Time Magazine article, How the Church Can Get Millennials Back reports that the image of the United States as a Christian nation was contested by a new Pew study that revealed the significant drop of Americans identifying themselves as Christians. The study included all age groups and races but the trend was significant for Millennials.<sup>20</sup> It was further stated by Hale, "if the Pew report is correct, it seems that Americans don't have far to travel to find

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Ibid.3

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Christopher J. Hale, "How the Church Can Get Millennials Back," Time, May 14, 2015, accessed January 15, 2018, <http://time.com/3858933/pew-christianity-millennials/>.

missionary territory today. It's in our backyards, on Wall Street, in Washington and it's in our communities, our families, and even our own hearts, which have become sterile and cold amidst this globalization of indifference.”<sup>21</sup>

Religious Education Journal article, ‘Why the Church Should Evangelize Black Youth This article is about the church role and the empowerment of the black youth by having a relationship with Jesus Christ. As a part of meaningful, Christian evangelism, the Black church needs to find a way to get African American Millennials involved so that she may remain the most stable revolutionary base which Black people have developed and still control. The Black church must be involved in the previous WWJD mentality and converge on this mass population to identify their living conditions and general wellbeing.’<sup>22</sup>

Journal Review of Religious Research article, “Church Dropouts: Changing Patterns of Disengagement and Re-Entry”. The study was conducted by David A. Rozen of the Hartford Seminary Foundation. There is a perspective of hope that the millennials who once went to church will return. The 1978 Gallup survey of provided an opportunity to explore the unchurch Americans quantitatively and explored the phenomena of religious disengagement and reentry. It was based on the entire spectrum of the life cycle and fifty years of historical change. It strongly suggested that church disengagement is a temporary stage of life and not a permanent one. The age span for re-entry was linked in the age group 25-34.<sup>23</sup>

The Dissertation by Kimberly Dean titled, “Religious Involvement, Life Satisfaction, and

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Ibid

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Andrew White, "III Why the Church Should Evangelize Black Youth," *Religious Education* 64, no. 6 (1969): accessed March 12, 2016, doi: 10.1080/0034408690640604.

Spiritual Well-Being among Young Adults in a Black Church was an on-line study that consisted of a population of bi-racial males and females in the age group of 18 to 35, who attended church regularly and minimally. The survey was designed to test the correlations of religious involvement (church attendance and activities) and the factors of life satisfaction and spiritual well-being of the young adults in a Black Church. The results determined that it was a significant correlation.<sup>24</sup>

Getting young adults back to church: A marketing approach is an article by Michelle C. van der Merwe, Anske F. Groble, Arien Stasheim and Lizre Orton done with affiliation to different departments at the University Of Pretoria, South Africa. The article researched if marketing approaches would help the church in getting the young adults back to the church. "A quantitative approach was used by testing the opinions of 200 church service attendees of different denominations."<sup>25</sup> The age group was 18 to 30. It was established that marketing for church is different from marketing in the secular arena. After extensive research, one striking note of the conclusion is "The servicescape may be very limiting in increasing church attendance. Church attendance is possibly the outcome of a much deeper involvement to attract

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David A. Roozen, "Church Dropouts: Changing Patterns of Disengagement and Re-Entry," *Review of Religious Research* 21, no. 4 (1980): accessed March 20, 2018.

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Kimberly J. Dean, PhD diss, "RELIGIOUS INVOLVEMENT, LIFE SATISFACTION, AND SPIRITUAL WELL -BEING AMONG YOUNG ADULTS IN A BLACK CHURCH," PhD diss., Capella University, 2013, *ProQuest*, 2013.

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Michelle C. Van Der Merwe et al., "Getting Young Adults Back to Church: A Marketing Approach," *HTS Teologiese Studies / Theological Studies* 69, no. 2 (2013): 1, accessed February 12, 2018, doi:10.4102/hts.v69i2.1326.

people to each other and God.”<sup>26</sup>

### FACT/MYTH

Is it a fact or a myth that there is a serious decline for the Black Millennials in the African American Church? It really could depend on who you ask the question. It could depend on where you live in the United States. For the purpose, of this paper, it is going to be viewed as a fact. However, there are some African American churches that are exceedingly drawing in the Black Millennials and have success in participation and membership retention. Atlanta referred to sometimes as the “hot bed” for millennials has many of them. Although, “Like their White counterparts, although at a slower rate, black Millennials are pulling away from the Christian church and organized religion.”<sup>27</sup>

The African American church has represented stable community and culture which encompassed church attendance and participation therefore, a decline is important.<sup>28</sup> Guldalian, 2013, research has shown that the millennials are not rejecting Christ but the institutions that represent Him. Millennials seem to find no value in the stories of the Bible or a way as to connect them to everyday life. Unfortunately, the fallen state and corruption stories of our leaders have not been beneficial in this decline.<sup>29</sup>

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Ibid. 12

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Ibid. 22

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Ibid. 2

## **The Church Must Leave the Building**

The church must leave the building are words that are engraved in a wood plaque on a pulpit in a west metro Atlanta church during their revivals with Evangelist Johnny Taylor. Joshua Mitchell titles a chapter in his book *Going Out To Them*. The plaque and the title of chapter, both identify the work that needs to be done in the church. The confirming word is Matthew 9:37-38. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

There are churches that are going outside of the walls to spread the Gospel of Jesus Christ using the traditional street ministry approach. Some go out to minister once a week, once a month and some may go out three times a year. For example, according to the youth minister at one local church in a predominately African American community; the evangelism team goes out every month. For the most part, their area covers Southwest Atlanta. However, it has been evident that a significant number of African American millennials report that they are saved but do not attend a local church. They contend to have a relationship with Jesus Christ but seem not to value or understand the need to assemble in a local body. As a response to this example, the Black church has to reach the Christian millennials and the unbeliever. The Christian millennials need to be taught and the unbeliever needs salvation. The Black church must begin to value truth and transparency to connect and gain the millennials. “The airplane of Christian witness has two

wings: our lives (conduct) and our lips (conversation).”<sup>30</sup>

There has been so much drama in the Black Church on the news, in reality shows, in the pulpits and imitated in a series that it has complicated the role to be effective in evangelism. Even, in February 2010, Professor and Chair of African American studies at Princeton, Eddie S Glaude, Jr. posed and answered the question of the Black Church being dead. He felt the Black Church is dead. The love of God and effective evangelism is what is needed to connect our millennials to the church. As the church maintains her identity, she must also be trained, equipped and activated to reach the millennials.

### **Evangelism for the Millennials**

Evangelism for millennials is the same as for any other generation. In agreement with Jeremy Tuck, “Jesus told the disciples that he would make them fishers of men in Matthew 4:19.”<sup>31</sup> The method of delivery may change but the message and the messenger are constant.

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Will Metzger, *Tell the Truth: The Whole Gospel Wholly by Grace Communicated Truthfully and Lovingly: An Evangelism Training Manual for Group and Individual Use* (Downers Grove, IL: IVP Books, 2012), 52.

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Jeremy Tuck, *Leading the Millennial Church* (Atlanta, GA: T & J Publishers), 78.

Tuck's perspective is that "One of the biggest problems is that many Christians have with evangelizing the Millennials is they believe it is necessary to "clean-up" the person's outer appearance before introducing them to the cross."<sup>32</sup> "According to the New Testament, evangelism is just preaching the gospel, the evangel. It is a work of communication in which Christians make themselves mouthpieces for God's message of mercy to sinners."<sup>33</sup> "The crucial thing to remember in evangelism is the distinction between our responsibility and God's. Our task is to faithfully present the gospel message by our lives and lips."<sup>34</sup>

Packer writes, "Always and everywhere the servants of Christ are under order to evangelize."<sup>35</sup> In the same light, the servants of Christ are under order to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" as written in 2 Timothy 2:15. In order to evangelize, the believer has to be knowledgeable and comfortable with the Word of God. The lack of knowledge can be a destroyer as noted in Hosea 4:6. Therefore, it is a strong recommendation for believers to have personal study time and also attend training sessions, classes, webinars, conferences designed to teach how to

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Ibid. p. 78 J Tuck

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J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: IVP Books, 2012), 45

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Ibid. p, 56.

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Ibid. p, 13.

evangelize with the power of the Holy Spirit. The Millennial generation that the Black Church is seeking to reach is shown to be on a pathway of being the most educated generation in the United States.<sup>36</sup> It is relevant for our clergy and laity to be educated as well. Joshua Mitchell infers that “theological education is not an option for this generation of church leaders who seek to serve black Millennials.”<sup>37</sup> He deems it a necessity for the fivefold ministry to be educated and aware of the Bible its languages, church history and systematic theology in order to respond to the perceived inconsistencies in our sacred texts and traditions.”<sup>38</sup> There is a biblical basis for Christian Education programs given by Jesus in Matthew 28:16-20 known as the Great Commission. R. B. Kuiper has observed, “A noteworthy feature of the great commission is that it bids the apostles and the church of all ages to *teach*. *Teaching* is spoken of as their chief missionary task but they must *teach*, whether or not men give heed.”<sup>39</sup> As the twenty first century Black church hopes to reach the Millennial; she must teach like never before.

### **Evangelism Training**

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Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to Americas Largest Generation* (Nashville, Tenn: B & H Pub. Group, 2011).

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Ibid 78

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Ibid. p, 78

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Rienk Bouke Kuiper, *The doctrine of Biblical church: the glorious body of Christ* (Seoul: Sung Kwang Pub. Co., 1978), 45.

As a member of a ministry that equips, trains and activates Christian leaders; it was helpful to glean from an implemented training program. One of the developers of the program is an African American pastor who has a perspective of giving unbelievers more than another gospel message but to demonstrate the power of the Holy Spirit. Pastor Samuel believes the letter of the Word and the demonstration of the Spirit can be more effective. Tuck believes that the power of God is another bait to reach the Millennials. He believes that many churches today overlook the charismatic gifts of the Holy Spirit.<sup>40</sup> The foundation of a suggested training for the Black church flows from the thought pattern of power evangelism. Power evangelism teaches the believer how to witness and lead people to the Lord, how to hear the Holy Spirit to demonstrate God love and power and how to use the gifts of the Holy Spirit in evangelism.

Rainer and Rainer “see the Millennials as the hinge generation. Hinges mean the door of opportunity could shut or open wide.”<sup>41</sup> In the mindset that the door is open wide; this research is an opportunity to contribute ideas for training to provide effective evangelism for the Black church to reach and maintain the Black millennials. Although, Rainer and Rainer book is based on a diverse culture it is still true that the church wants to reach them and keep them.<sup>42</sup>

Evangelism training is vital to the whole church. A prerequisite to training for evangelism

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Ibid.88

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Ibid,p276 Rainer and Rainer

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Ibid, p279

should be that the believer is secure with their identity in Jesus Christ. Rainer and Rainer provide some key issues to consider when trying to reach the Non-Christian Millennials. They are to remember the indifference factor, unleash the simple power of inviting, demonstrate the deep meaning of following Christ, demonstrate concern for others, and demonstrate transparency, humility and integrity.<sup>43</sup> While researching, it seems that the latter is the most valuable key to remember. Millennials are looking for the church masks to be taken off. They want the truth. This is even true for the Christian Millennials which Rainer and Rainer confirms. An interviewee in this study remarked that the people in the church are fake. In an effort to connect with him, the question was asked how do you know. To use his words, I just know.

Our Black Millennials are at the workplace, in the grocery store, neighbors, in the salon and barber shops, in the malls and everywhere believers frequent. The door is open to share Christ every day. The personal testimony of a believer is a powerful witnessing tool. However, the believer must be educated in the Word of God and sensitive to the Holy Spirit in evangelizing. More than likely, personal evangelism will be a major pathway of millennials in to the church. Therefore, it is imperative that the church design programs to teach and train her believers how to evangelize in love with the power of God. If the church is unable to create her own evangelism training curriculum; then she should seek other credible resources. Will Metzger produced an excellent evangelism training manual that can be used for group or individual use. It is a textbook that would be beneficial to the church evangelism training. He provides practical approaches for God centered evangelism with suggestion for training materials, diagrams, study guides, and self-examination questions. “If you are a true Christian but don’t have a clear

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Ibid.p, 274

understanding of the gospel, your growth will be hindered in two ways. First any vagueness about the basic truths might cause you to miss their implications for living the Christian life. Second, you won't be able to give a clear explanation of the gospel to others."<sup>44</sup> "All of God's people are sent to do as the Philippians did, and "shine as lights in the world, holding fast to the word of life" Phil 2:15-16. Every Christian has a God-given obligation to make known the gospel of Christ."<sup>45</sup>

### **Retaining Black Millennials in Black Churches**

Millennials are not traditional church goers. Therefore, it is imperative to pray and seek direction on how to retain them. There are so many distractions in the world. Tuck believes that the competition is the entertainment industry with technology, academia, and the hustle and bustle of life , short attention spans, battlefield between generations are some of the distractions.<sup>46</sup> Also, the Black Church has been considered by some irrelevant and a dying institution.

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Ibid p.276 Metzger

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Ibid. p.49, JI Packer

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Ibid.p.102

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## Appendix A Survey Monkey

### **What is your church denomination?**

- Baptist
- Non-denominational
- COGIC
- Other
- Presbyterian
- Apostolic

**2. Are you located in the inner city or suburbs?**

- Inner City
- Suburbs
- Other

**3. What is the size of your Church?**

- 75-150
- 150-500
- 500 -1000
- 1000 or more

**4. What percentage of Millennials are in the congregation?**

- 10%
- 25%
- 30% or more
- Other

**5. Are the Millennials only laypersons or in the fivefold ministry?**

- Yes
- No

**6. Do you have a minister just for this age group?**

- Yes
- No

**7. Does the church have an active social media presence?**

- Yes
- No

**8. Are evangelistic methods, sermons, fellowships, marketing and activities targeted for the Millennials?**

- Yes
- No

**9. What is your education level?**

- High School Graduate
- College Degree
- Master's Degree
- Other

**10. Is it vital for the Black Church to reach the Millennials?**

- Yes
- No

Comments

DRAFT