AN ANALYSIS OF FACTORS THAT MOTIVATE CAMPUS

CRUSADE FOR CHRIST STAFF TO ENTER

VOCATIONAL CHRISTIAN SERVICE

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by

Thomas Wayne Weakley

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APPROVAL SHEET

AN ANALYSIS OF FACTORS THAT MOTIVATE CAMPUS

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Thomas Wayne Weakley

Read and Approved by:

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Gary J. Bredfeldt (Chairperson)

_____

Dennis E. Williams

Date _____May 1, 2005_____

To Laurie,

You are God's precious gift to me,

my help-meet from heaven. Your

encouragement, affirmation, prayer,

and support is all inspiring.

To Sarah, Hannah, and James, thank you

for the joy you bring to my life.

To my wonderful Savior,

may you be glorified

through this work.

I love you!

TABLE OF CONTENTS

LIST OF ABBREVIATIONS

CCC   Campus Crusade for Christ

ESM   Ethnic Student Ministry

STINT   Short Term International Mission

VCS   Vocational Christian Service

LIST OF TABLES

LIST OF FIGURES

PREFACE

This present study would have never come to fruition without the encouragement, affirmation, counsel, persistence, and assistance of many individuals. Nearly five years ago, Dr. Doug Walker planted thoughts in my mind about the potential of pursuing a research doctorate. His encouragement, affirmation, persistence, and networking ability were influential in my degree. Dr. Walker introduced me to the Dean of the Leadership school at The Southern Baptist Theological Seminary, Dr. Brad Waggoner. Dr. Waggoner provided more affirmation and motivation to pursue this degree. Without these two men's encouragement and affirmation, I am confident that I would have never pursued a research doctorate.

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I am also thankful to Dr. Dennis Williams for the role he has played in this study. His leadership at this institution and instruction in numerous classes has served as a model not only to me but to countless others.

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xi

three Western Kentucky University faculty the analysis would not have been possible.

This research is a study of the staff of Campus Crusade for Christ. For over twenty-two years, the CCC staff family and ministry have been the laboratory in which I have had the opportunity to learn, evaluate, and practice the material contained in this work. The CCC staff who served on the expert panel provided valuable advice and insight as we each seek to turn lost students into Christ-centered laborers.

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Throughout the last twenty-five years of ministry, numerous individuals have directly and indirectly influenced me both spiritually and academically. Dr. John Hannah, Dr. Howard Hendricks, and the late Dr. Bill Bright's love for the Lord and the Scripture motivated a young minister to pursue truth and lead others in the power of God's Holy Spirit.

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Brown and Gail W. Goetz, and brother-in-law, Larry M. Goetz, have been a great source of encouragement. I also thank my father-in-law, R. H. Pruitte, for his continual affirmation in this degree and throughout the last twenty-five years.

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Finally, I must express my great love and gratitude to our wonderful Lord and Savior Jesus Christ. To Him be the glory!

<div align="right">Thomas Wayne Weakley</div>

Louisville, Kentucky

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CHAPTER 1

RESEARCH CONCERN

One reads in Matthew 9, "Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore, beseech the Lord of the harvest to send out workers into His harvest'." The book of Luke records, "And He was saying to them, 'The harvest is plentiful, but the laborers are few; therefore, beseech the Lord of the harvest to send out laborers into His harvest'." Two of the Gospel writers, led by the Holy Spirit, communicate to their readers this powerful statement. There appears to be at least two facts presented in these verses. The first fact is that "the harvest is plentiful." The second fact is "the laborers are few." In light of these two facts, what did the Savior admonish his followers to do? They were to pray, that is, to beseech the Lord of the harvest to send more laborers.

These two facts have been apparent for centuries and are still true today. Over one hundred and fifty years ago Ralph Emerson wrote, "Why has the world long since been converted to Christ? There has never been an adequate number of well qualified men to preach the Gospel to every creature" (Emerson 1839, 1). Seventy years later, in 1909, Edward Bosworth wrote, "It is an open secret that, while some occupations are over crowded, for some decades the number of strong men entering the ministry has been insufficient . . . the fact remains that the church is likely to be confronted by a very serious situation" (Bosworth 1909, 13-14). In the 1918 *Annual* of the Southern Baptist

1

Convention, the committee reported that there was a great "shortage of preachers and workers," thus instructing that special attention be given to the matter of laborers for the harvest. "In succeeding conventions (1920, 1924, 1928, 1937, 1943, and in 1956), special emphasis was given to 'calling out the called'" (Barnette 1969, 120-21). Nearly fifty years ago the *Pastoral Psychology* journal focused one of its issues upon a ministers calling. The editor writes, "Most every branch of the Christian church faces an appalling shortage of ministers" (Wise 1958, 8). Other researchers indicated, after World War II, the "church boom" created an increased demand for clergy (Dittes 1962, 141). The fact that "the laborers are few" appears to still be true. "In France evangelical pastors and church planters are retiring and dying at a faster rate than they can be replaced" (Lewis 2001, 4). In some parts of the world there is one evangelical church and minister of the Gospel for every 33,000 people (Lewis 2001, 2). *Operation World* communicates that the sobering fact is "probably fifteen to twenty percent of the world's population has not really heard the Gospel in such a way as to respond to the offer of eternal salvation" (Johnstone and Mandryk 2001, 8). In 1995 Bill Stearns stated in his article:

> The church is growing faster than ever. In each of the past twenty centuries, Christian growth has consistently exceeded world population growth. Right now the number of committed, Bible believing Christians (560 million says the Lausanne Statistical Task Force) is doubling only every 35 years…Every year about 44,000 new churches of believers spring up. The average daily growth of the body of Christ worldwide was calculated by the Lausanne Statistical Task Force at 70,000 per day in 1990 . . . .Today it's estimated that at least 260,274 people worldwide are presented with the plan of salvation each day, and that an average of 178,000 join the Body of Christ daily. (Stearns 1995, 6, 10)

Who will lead these new believers? Thom Rainer's recent research indicates that over 38% of people, when exposed to the Gospel, will respond favorably. Eleven percent of unchurched individuals are "waiting" to hear the Gospel (Rainer 2003, 46).

He writes that 82% of the unchurched are at least "somewhat likely" to attend church if invited (Rainer 2003, 24). *Operation World* reports, an "unprecedented harvest being won in Africa, Asia, and Latin America" (Johnstone and Mandryk 2001, 4). This researcher's experience over the last twenty years indicates, that at least 10 % of those hearing the Gospel will respond with saving faith. One may argue whether or not this is a plentiful harvest, but none-the-less, the harvest is ripe. "The value of entering ministry in response to a divine call can hardly be overstated" (Callaway 1989, 25). The previous verses admonish believers to pray to the Lord of the harvest to send workers into the harvest. Although this is the only admonition mention by the Lord, are there additional factors, which would encourage, motivate, and influence a believer to at least consider entering vocational Christian service? This researcher seeks to discover those factors.

In light of these concerns, the intent of this research is to analyze key factors that influenced, motivated, and affirmed Campus Crusade for Christ staff to enter vocational Christian service upon graduation from college. Besides the sense of a clear Calling of God upon the individual's life, are there recognizable influence factors that tend to be consistently present in the experience of those persons who have answered the call to enter into vocational Christian service? If motivational factors can be identified, then campus ministers, pastors, and other mentors can emphasize these factors with those they are seeking to mentor. Knowledge of these factors can aid leaders as they seek to influence, motivate, and affirm students *considering vocational* Christian service. The two words *considering* and *vocational* have been selected carefully by this researcher.

The word "considering" has been chosen specifically due to the nature of the ministry calling. As others have noted, this study is entering a "terribly complicated and

mysterious area of reflection" because Christians believe in the divine initiative of God in calling individuals to have faith in Him through Jesus Christ (Fowler 1992, 338; Johnson 2002, 10; Fung 2004, 3). "God's call is mysterious; it comes in the darkness of faith. It is so fine, so subtle, that it is only with the deepest silence within us that we can hear it" (Carretto 1972, xv). Besides the calling unto salvation, as one considers vocational Christian service, a divine leading or calling is traditionally assumed to be present upon those who have responded and entered into vocational Christian service. This divine work is often considered "beyond human control and prediction" (Fung 2004, 3). Therefore, this researcher is not assuming that an individual can "call" another into vocational Christian service, but it is also assumed that one can assist and affirm others as they seek to find and fulfill God's calling in their life.

The word "vocational" has been chosen over the more popular term "full-time" Christian service. All Christians are to be in "full-time" Christian service. Being a Christian and serving ones Savior is never to be part time! As Os Guinness communicates, one needs to ponder "the fallacy of the contemporary Protestant term full-time Christian service, as if those not working for churches or Christian organizations are only part-time in the service of Christ" (Guinness 2003, 32).

As background to this research, this study will discuss the theological and educational concepts relating to the ministry calling. Although it is assumed that the research population has been called into vocational Christian service, a theological and educational framework discussing the calling factor provides the study with a necessary component. Upon the completion of this discussion, each topic surrounding the research questions will be addressed. The first section will address the theological factors of the

stewardship of life, the Lordship of Christ, the lostness of man, eternal perspective, and

lastly, the great commission. This researcher will then address the factors surrounding

personal relationships specifically dealing with parental and peer relationships. The next

section will address the roles of mentors and mentoring in ones ministerial calling. The

last motivational factor to be discussed is ministry experience factors and its influence

upon one's calling. The literature review will conclude with a brief discussion of

sociological motivational factors beyond the theological and spiritual issues to be tested.

Research Purpose

The focus of the present study is to identify and rank order key factors that

motivate and influence Campus Crusade for Christ Staff members, during their college

experience, to accept the calling of God and enter vocational Christian service. By

investigating these factors, this study can aid in developing laborers for the harvest.

Delimitations of the Study

The delimitations of this research consisted of the New Staff of Campus

Crusade for Christ who attended and completed the New Staff basic training during the

summer of 2004. Due to the new Staff completing their initial training, it was realistic to

assume they understood the theological factor terminology used in the survey instrument.

Although the findings should be helpful, the findings from this study will not necessarily

generalize to all new ministers of the gospel who have been developed by other church or

para-church organizations. Thus it is assumed, that the reader of this study will apply the

findings and conclusions to their specific research and educational needs.

Research Question Synopsis

The five research questions that drive this study are as follows:

1. What are the identifiable theological factors that motivate and influence Campus Crusade for Christ staff members to accept the Calling of God and enter vocational Christian service?

2. In what ways, if any, did personal relationship factors motivate and influence Campus Crusade for Christ staff members to accept the Calling of God and enter vocational Christian service?

3. In what ways, if any, did mentoring factors motivate and influence Campus Crusade for Christ staff members to accept the Calling of God and enter vocational Christian service?

4. What are the identifiable ministry experiences of Campus Crusade for Christ staff during college and in what ways did these ministry experience factors motivate and influence the staff member to accept the Calling of God and enter vocational Christian service?

5. What category of motivational factors had the greatest influence upon the Campus Crusade for Christ staff member accepting the call of God to enter vocational Christian service?

Terminology

The following definitions and terms are presented in the context in which they are used in this dissertation. They are offered in order to clarify their use in this current study and were derived from a mixture of resources or accumulated from various authorities in the noteworthy fields.

Calling. "An inner conviction given by the Holy Spirit and confirmed by the word of God and the body of Christ" (Lutzer 1983, 133). "God's summons and designation of individuals to particular functions and offices in his redemptive plan" (Packer 2001, 200).

Campus Crusade for Christ. "An interdenominational ministry committed to helping take the gospel of Jesus Christ to all nations. It was founded in 1951 on the campus of UCLA by an unknown Christian businessman and his wife named Bill and Vonette Bright" (Schwartz 1999, 10). The mission of the Campus Ministry in Campus Crusade for Christ is to "To turn lost students into Christ-centered laborers."

Eternal perspective. "Evaluating the beliefs, events, and decisions of your life from God's point of view. It is using God's values as a measuring stick with which to evaluate your life. It is recognizing that everything you do in the present has an eternal consequence, and should be evaluated in that light" (Campus Crusade for Christ, 1989).

General call. "The summoning offered to all people unto salvation" (Barnette 1969, 116).

Intensive mentoring. A category of mentoring that is more closely related to the Christian term "discipleship." The content given to the protégé by the mentor is more deliberate and intensive and can be described by the words, Discipler, Spiritual Guide, and Coach (Clinton and Clinton, 1991).

Lane. A specific ministry track within the Campus Ministry of Campus Crusade for Christ designed to increase effectiveness in reaching college students for Christ (i.e., Staffed, Catalytic, ESM, and WSN).

Lordship. "To rule, to subjugate and is most often translated to 'exercise dominion over'" (Zodhiates 1977, 40-44). This term is used in this study as it relates to the theological factor of the Lordship of Christ.

Motive. "Something within a person that incites him to action" (Stewart 1935, 145). This term is used in this study as it relates to what incites individuals to enter

vocational Christian service.

Natural leading. This motivation in calling represents the perspective that talents, abilities, and interests lead one toward the professional ministry as a vocation in which one could feel fulfilled and effective (Mason 1992, 13).

Occasional mentoring. The category of mentoring that is less intensive and less formal than the intensive mentoring. Three words that describe it are: Counselor, Teacher, and Sponsor (Clinton and Clinton, 1991).

Special call. An invitation to gifted individuals to lead in the Body of Christ as enablers in equipping and preparing the Body to serve (Barnette 1969, 116).

Special leading. This motivation in calling factor represents the individualistic interpretation of the call to ministry between the individual and God (Mason 1992, 13).

Spiritual mentor/mentoring. "A relational experience in which one person empowers another by sharing God-given resources" (Clinton and Clinton 1991, 2-3). "These relationships have one common theme; they are a source of spiritual formation by which a particular person becomes a guide for one or more people" (Thompson 2002, 8).

Staff. The vocational Christian ministers of Campus Crusade for Christ.

Stewardship. A concept that speaks of a Christian's responsibility as a superintendent of the things that God has entrusted unto him (Anthony 2001, 667).

Vocational Christian service. Serving the Lord in Christian churches or organizations in a vocational capacity. The term *vocational* is not used for the exact hours contributed, but rather for the sense of Christian institutions fully supporting the ministers with regard to the ministry (Fung 2004, 7).

Procedural Overview

The methodological method this researcher employed was descriptive quantitative research. This is a common method used to either identify "the characteristics of an observed, preexisting phenomena or explore possible correlations among two or more phenomena" (Leedy and Ormrod 2001, 114). A research instrument was developed to gather the necessary data for the study. The instrument was pre-tested and validated by a panel of experts. The validation for the instrument was conducted by a panel of experts chosen due to their expertise in the development of students entering vocational Christian service. They were asked to comment on the clarity of the instrument along with the amount of time required to complete it, offering any helpful suggestions for improvement. This has been known as face validity (Gall, Borg, and Gall 1996, 250).

The researcher attended the last days of the 2004 Summer New Staff Training. The population for this research was attending the training conference. At an appointed time, the participants were instructed to fill out the survey instrument. The researcher thoroughly explained the survey instrument by reading the instructions provided before the procedure began. Before and during the process, the researcher was available to explain any questions relating to the survey instrument. All surveys were kept anonymous and the participants were informed that the data collected would have no direct, personal impact on their status with Campus Crusade for Christ.

The desire of the research was to establish distinct measurements of the factors influencing one's decision to enter vocational Christian service. The Interval Scale enables one to establish gradations or degrees of difference. This scale allowed the

researcher to discover how important an assigned factor was to the participant. The research also determined the mean, standard deviation, and percentile of responses. The research was tabulated by the use of the SPSS computer program. Through the use of this program, the data was calculated and displayed by the use of tables, graphs, pie charts and other displays. Besides the tabulation of the research questions, the demographic information was collected, analyzed, and reported together with the other findings.

Implications for leadership, discipleship, and mentoring ministries were explored along with recommendations for future research. It is the desire of this researcher that the findings will not only assist the leadership of Campus Crusade for Christ, but also other ministries, churches, and para-church organizations, as they seek to be involved in sending laborers into the harvest field.

Research Assumptions

The assumptions underlying this current study are:

1. It is assumed that the Campus Crusade for Christ staff who completed the survey instrument have been called into vocational Christian service.

2. It is assumed that those surveyed can analyze different factors that motivated and influenced their decisions to accept the Calling of God upon their lives and enter vocational Christian service.

3. It is assumed that one can assist and affirm others as they seek to find and fulfill God's calling in their life.

4. It is assumed that those surveyed understand all the terminology used in the survey instrument.

CHAPTER 2

PRECEDENT LITERATURE

The literature review in this study is designed in six sections. The first section will examine the theological, historical, and educational assumptions on the issue of calling as it relates to vocational Christian service. This section provides the biblical framework necessary to discuss the rest of the study. Section 2 will interact with the issue from the first research question dealing with the theological factors of the stewardship of life, the lordship of Christ, the lostness of man, an eternal perspective, and the great commission. The third section will address relational factors that contribute to those considering vocational Christian service with special attention given to parental and peer relationships. The fourth section will continue the relational factors but will look specifically into mentoring. The fifth section will explore the aspect of ministry experience factors and its role in one's calling. The sixth section will address sociological motivations that influence volunteerism. These six sections will provide an exploration and explanation of the relevant and foundational material to inform the current study.

Theological and Educational
Background on "Calling"

"The concept of 'calling' in the Scripture is one of the central symbols of the Christian faith. At the very heart of the Bible is the drama of the mighty God summoning

and sending people as instruments of his divine purpose in the world" (Barnette 1965, 11-12). This quote, taken from Henlee H. Barnette's excellent work *Christian Calling and Vocation,* emphasizes to the reader the theological and biblical significance of "calling." At the heart of this study is the concept of "calling." This issue is a key aspect of our Christian culture (Herman 1932, 31). The primary source to view a calling is the Holy Scripture. Thus, it must be explored biblically and theologically if one is to provide a helpful and useful background for the work (Callaway 1989, 22). Although written over forty years ago, this researcher agrees with Thomas McCollough as he states, "One of the urgent challenges facing the Christian Church today is that of providing a theology of vocation that is theoretically valid and practically relevant" (McCollough 1961, 26). A very recent work on this topic is provided in *The Call* by Os Guinness. Guinness warns against an often dualistic approach in the area of vocation that has resulted in two distortions. He calls these "The Catholic and the Protestant Distortion." The Catholic distortion elevates the "spiritual at the expense of the secular" (Guinness 2003, 31). The protestant distortion elevates the "secular at the expense of the spiritual" (Guinness 2003, 32). His work helps to clarify the need for Christians to see that their entire life has been called by God.

The present research does not provide an exhaustive theology of vocation, but it is this researcher's opinion that the literature review will be theoretically and practically relevant to inform the current study.

Calling in the Old Testament

This researcher believes that in order for calling concept to be thoroughly biblical, it is necessary to trace it throughout the entire Bible. The concept of a "calling"

is first observed in the writings of the Hebrew Scripture. The most common word for

calling in the Old Testament is *qara* meaning "to call out" (Coppes 1980, 810).

The Calling of a Nation

In the Old Testament, the sovereign God chose a nation to fulfill His purposes

(Barnette 1965, 16; Montgomery 1981, 12; Packer 2001, 199). He made a special

covenant with the nation of Israel that illustrated the notion of service, holy living, and

responsibilities towards others (Montgomery 1981, 12). This covenant included a role

that Israel was to play in God's plan for the world (Barnette 1965, 16). That role can be

identified in the writings of Isaiah the prophet:

> I am the LORD, I have called you in righteousness, I will also hold you by the
> hand and watch over you, and I will appoint you as a covenant to the people,
> as a light to the nations, to open blind eyes, to bring out prisoners from the
> dungeon and those who dwell in darkness from the prison. (Isaiah 42:6-7; unless
> otherwise noted, all Scripture quotations are taken from the New American
> Standard version)

Israel had a very high calling, yet the nation failed to keep that covenant

relationship and continue to participate in God's purpose for the history of mankind

(Barnette 1965, 16).

The Calling of Individuals

The calling of the nation of Israel began with the calling of an individual. In

the book of Genesis, one reads that the first person to be called with a view of Israel was

Abraham, who became the founder of the nation (Montgomery 1981, 13). Throughout

the Old Testament, many individuals were called by the holy God. According to J. I.

Packer, "The calling of individuals receives mention only in the connection with Israel's

corporate destiny" (Packer 2001, 199).

Repeatedly, the Old Testament records men of God as being called into special ministry. Moses was called to lead the Israelites out of bondage (Exodus 3:1-12). Isaiah receives a call from God (Isaiah 6:1-6). Jonah was called to preach to Nineveh (Jonah 1:1-2). There are many others such as Hosea, Jeremiah, Amos and others who seemed to receive a special call from God to fulfill a specific task or mission (Callaway 1989, 22). It appears that this task or mission is always in the context of God's greater purpose for Israel. James Smart makes a helpful comment as he states, "The call of the individual prophet expresses in miniature the meaning of God's call to the nation" (Smart 1958, 239). Thus, calling in the Old Testament develops more from a "corporate nature with regard to the nation of Israel" (Fung 2004, 26).

Calling in the New Testament

The concept of calling in the New Testament has its origins in the Old Testament (Montgomery 1981, 15). In the Old Testament, there was both a corporate call and an individual call. The same is true in the New Testament, but according to Packer; there is a greater sense of God's approach to the individual in the New Testament (Packer 2001, 199). This researcher believes that the strength of "calling" in the New Testament is associated with the specific words used and the specific calling of individuals.

In the New Testament, the primary term that denotes calling is *kalein*. This, along with its cognates, is used almost two hundred times. Although the terms only have specific theological meaning in approximately seventy of its uses, Paul uses the terms more than forty times in his writings (Barnette 1965, 17). "Paul uses the cognates of *kaleo* (29 times), *klesis* (8 times), and *kletos* (7 times) almost always with the sense of

divine calling" (Coenen 1975, 275). These terms are also used in other parts of the

Testament. Coenen continues to communicate that Paul understands calling as the

process by which God calls individuals into a relationship with himself to be set apart for

his service (Coenen 1975, 275).

Numerous passages emphasize the call of God; here are but a few (emphasis

added):

. . . and He *called* them. And they immediately left the boat and their father, and
followed Him. (Matthew 4:21, 22).

For many are *called*, but few are chosen. (Matthew 22:14)

And He *summoned (called)* the twelve and began to send them out in pairs; and He
was giving them authority over the unclean spirits. (Mark 6:7)

And He *called* the twelve together, and gave them power and authority over all the
demons, and to heal diseases. And He sent them out to proclaim the kingdom of God, and
to perform healing. (Luke 9:1-2)

Set apart for Me Barnabas and Saul for the work to which I have *called* them. (Acts
13:2)

And when he had seen the vision, immediately we sought to go into Macedonia,
concluding that God had *called* us to preach the gospel to them. (Acts 16:10)

Paul, a bond-servant of Christ Jesus, *called* as an apostle, set apart for the Gospel of
God. (Romans 1:1)

Among whom you also are the *called* of Jesus Christ; to all who are beloved of God
in Rome, *called* as saints: Grace to you and peace from God our Father and the Lord
Jesus Christ. (Romans 1:6-7)

To the church of God which is at Corinth, to those who have been sanctified in
Christ Jesus, saints by *calling*, with all who in every place call upon the name of our Lord
Jesus Christ, their Lord and ours. (1 Corinthians 1:2)

I am amazed that you are so quickly deserting Him who *called* you by the grace of
Christ, for a different gospel. (Galatians 1:6)

I pray that the eyes of your heart may be enlightened, so that you may know what is
the hope of His *calling*, what are the riches of the glory of His inheritance in the saints.

(Ephesians 1:18)

I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the *calling* with which you have been called. (Ephesians 4:1)

To this end also we pray for you always that our God may count you worthy of your *calling*, and fulfill every desire for goodness and the work of faith with power. (2 Thessalonians 1:11)

As previously mentioned, the original word for calling is used over two hundred times in the New Testament. The above passages show just a few of the occurrences where the concept of calling is emphasized. "The idea of Christian calling is clear in the New Testament" (Wise 1958, 9).

The Calling of Individuals

Although there is a corporate aspect of calling in the New Testament that will be addressed later, the greater sense of calling is upon an individual's life. This calling is recognized in at least two broad aspects. The first is God's call to salvation. The second is the God's call to service. John Polhill calls this second calling a calling to discipleship (Polhill 1996, 67).

The Calling to Salvation

The Calling of God to salvation embraces many aspects of the Christian life. Packer emphasizes that the call "denotes God's verbal summons, spoken by Christ or in his name, to repentance, faith, salvation, and service (Mark 2:17; Luke 5:32; Mark 1; 2; Acts 2:39)" (Packer 2001, 199). The calling of salvation is given outwardly as the Gospel is proclaimed and inwardly by the convicting power of the Holy Spirit (Orr 1952, 545; Loestscher 1955, 196). Packer's comments at this point are very helpful: "*klesis* now refers to the effective evocation of faith through the gospel by the secret operation of

the Holy Spirit who unites men to Christ. (Romans 8:30, 1 Corinthians 1:9; Galatians

1:15; 2 Timothy 1:9)" (Packer 2001, 200). Daniel Thompson refers to this issue; he cites

John Piper's sermon from 1 Corinthians 7: 17-24, called "Your Job as Ministry."

Thompson states:

> Piper shows that Paul is referring to a divine call by which Christians were drawn
> to believe in Christ. Furthermore, when Paul uses the word "call," eight out of nine
> times it is in reference to those who are drawn to believe in Christ. Therefore,
> according to Scripture the first call is not to a vocation or Particular ministry, but to
> salvation. (Thompson 2002, 27-28)

The Calling to Service

Individuals are not called unto salvation purely for their "enjoyment" but for

their joyful "employment." The calling unto salvation carries with it the expression of

service in God's kingdom and for his glory. It involves such aspects as obedience,

prayer, evangelism, submission, discipleship, and many other aspects (Boice 1986, 17-

20). Paul, under the inspiration of the Holy Spirit, gives each believer this admonition,

"For by grace you have been saved through faith; and that not of yourselves, it is the gift

of God; not as a result of works, that no one should boast. For we are His workmanship,

created in Christ Jesus for good works, which God prepared beforehand, that we should

walk in them" (Ephesians 2: 8-10). These verses communicate to each believer that they

have a job to do. As Polhill states, "The most consistent New Testament treatment of call

shows that all Christians are called" (Polhill 1996, 67). (There is a service to be rendered

because of the grace of God. "God's call is personal and to a particular task . . . . By the

work of the Holy Spirit, the Christian receives his call from God, to service in the church

for the world" (Barnette 1969, 16; Deutschlander 1993, 11).

The Calling and the Church

Individuals have the responsibility to respond to God's calling of salvation and service. Individuals who respond to that call, become part of God's fellowship, the church, and all those in the fellowship of the church have been called out, specifically for God's service (Montgomery 1981, 16; Coenen 1975, 275). One can easily see the corporate calling of the New Covenant, specifically in the church. The term *ecclesia* translated as "church" means "called out" (Barnette 1965, 18; Cullinan 1999, 3). The Church and its individual members represent the person of Christ to a lost and dying world. Through an authentic representation, others hear the Gospel of Christ and have the opportunity to become part of his Church. Each member of the Church, the "called out ones," has been gifted by the Holy Spirit and is called into service in the body of Christ (1 Peter 4:10).

The Calling of Laity and Clergy

Historically, there has been much confusion on the difference between the clergy and the laity. Henlee Barnette writes, "Since every called person is a Christian minister and a member of the royal priesthood, there is no basic distinction between "clergy" and "laity" in the New Testament" (Barnette 1969, 18). He continues to communicate that the words from which clergy and laity are derived denote the same word in the New Testament (Barnette 1969, 18). This researcher, along with Montgomery and others, agrees with Barnette's conclusions. "All are to minister, and the Holy Spirit equips and sustains believers for their function of ministry in the church and in the world" (Montgomery 1981, 16). To say that there is not a distinction between clergy and laity in no way devalues the specific callings in the New Testament of bishop,

elder, or pastor. These men are gifts of Christ to the Church who are equipped specifically to occupy and fulfill significant roles unique to the Church (Barnette 1969, 18).

The previously mentioned confusion dates back to the early centuries of the Church when ordained bishops became the primary authority in the Church. During this time, it was maintained that only clergy had a "true" calling. The laity took a "second-class status" in the body of Christ. "For most people in Christendom in medieval times, the term calling was reserved for priest, monks, and nuns. Everyone else just had work" (Guinness 2003, 33). While, reformers such as Luther and Calvin, made significant contributions to change the general confusion between clergy and laity by addressing the priesthood of believers, the "lines between clergy and laity remain unclear" (Barnette 1969, 20-21; Cullinan 1999, 8). "According to Luther, the ordinary Christian has a status as high as that of a bishop" (Barnette 1965, 43). This is not to say that Luther did not see a "legitimate role for the unique office of the priest" (Myrom 1976, 45). There is not a ranking of individuals in the body of Christ (Montgomery 1981, 17). "There is no higher/lower, sacred/secular, perfect/permitted, contemplative/active, or first class/second class. Calling is the premise of Christian existence itself" (Guinness 2003, 34). This researcher believes that a significant part of this confusion can be clarified in the distinction between a "general call" and a "special call." These two callings will be discussed later in the literature review.

Historical Calling Issues

The concept of calling has been a "somewhat debated aspect" in a minister's service for years (Shea 1994, 11). "Even theologians do not agree on exactly what

constitutes a call" (Wise 1958, 11). According to Drakeford, "There are many psychological elements which go into the making up of the 'call of God'. Even if we limit the discussion to the call to the ministry, it is still complex and confusing" (Drakeford 1964, 269). However confusing the idea of calling maybe, it is understood that the need of a calling from God is crucial. "No man should offer himself for the ministry who cannot say, 'I feel that God is calling me to the ministry'" (Graves 1972, 62).

The Confusion in the Calling

Alice Cullinan alludes to the confusion of "the calling." She states, "Sudden calls; gradual calls. Calls accepted easily; calls from which the person runs. Calls that come directly from an encounter with God; calls discovered through the counsel of others" (Cullinan 1999, 17). Part of the complexity of the call to the ministry is due to the fact that the call may actually involve a series of calls. This is pointed out by Neibuhr, Williams, and Gustafson (Drakeford 1964, 270; Niebuhr 1956, 64).

> (1) The *call to be a Christian*, which is variously described as the call to discipleship of Jesus Christ . . . ; (2) *the secret call*, namely, that inner persuasion or experience whereby a person feels himself directly summoned or invited by God to take up the work of the ministry; (3) *the providential call* . . . which comes through the equipment of a person with the talents necessary for the exercise of the office and through the divine guidance of his life by all its circumstances; (4) the *ecclesiastical call*, that is, the summons and invitation extended to a man by some community or institution of the Church to engage in the work of the ministry. (Drakeford 1964, 270)

Cullinan's and Drakeford's comments communicate two aspects of the calling that need clarification: Who does the calling, and how is it done?

Audible Calling not Required

The primary biblical example that is most often referred to is the calling of the

Apostle Paul. One reads in the Acts of the Apostles that Paul, on the road to Damascus,

had quite a miraculous and extraordinary call to service. All too often, young ministers

seek to have a calling similar to his, wrongly assuming that if they have not heard an

audible voice in the same striking way, they have not been called to the ministry

(Edwards 1988, 61; Emerson 1839, 1; Barnette 1965, 74).

> Do you look for some miraculous call, some wonderful and strange manifestation
> from God as evidence that he calls you to preach? What reason does the Bible give
> you to look for such a call? Did Peter, James, John, Barnabas or Timothy have any?
> such call? We have no intimation of it. Why then should you expect it? (Bailey
> 18--?, 6)

In reality, the Calling of God can be perceived in many ways (Montgomery

1981, 9; Barnette 1969, 125).

A Sense of Calling Necessary

Although an audible, miraculous calling is not required, some may go to the

other extreme and communicate that no specific calling is necessary. One simply needs

to make a conscious choice to go into the ministry without any "subjective sense" of a

calling (Fung 2004, 25). In his work, Garry Friesen emphasizes the need to understand

the qualifications for the ministry and then, if you so desire, enter into the ministry. He

states, "Instead, believers should enter full-time Christian service for the reasons and with

the qualifications established by the Bible" (Friesen 1981, 321). Friesen appears to

believe "that while God clearly lays down qualifications for leaders for effective

ministry, he does not require a mystical call despite what is often taught" (Friesen 1981,

320). Friesen's emphasis is on man's choice. This researcher believes that the calling

concept involves both God and the individual. The calling of God is not based just on

one's abilities or desires. One must realize that God is not limited by abilities or

inabilities. "Common sense shouldn't be silenced, but neither should it always have the last word" (Robbins 2005, 29). The choice of one's vocation cannot be determined on the basis of objective analysis only (McCollough 1961, 28). "Whatever one's life-work be, he must feel that it has been undertaken because God summons him to it" (Bosworth 1909, 6).

The Clarity in the Calling

Most individuals see the logical necessity of believing that God does lead men in the choices of their life work (Bosworth 1909, 6). The calling has aspects of being special, but also natural. The *Theological School Inventory* was developed to measure one's calling. This instrument measures the motivation of both a natural leading (feeling confident, comfortable, natural in assuming the roles of the minister) and a special leading (experiencing a direct, special, or unique call from God to enter the ministry) (Hunt and Hunt 1993). Many ministers sense both types of leading in their life. Donald Mason reports that the selection process of a vocation allows for a combination of special and natural leading that in turn provides clarity for the individual (Mason 1992, 40).

God Calls Individuals

Barnette's reference on God's calling of individuals is very helpful. He communicates the traditional Baptist view that there is a general and a special calling. "Both the general and special calls are described in the London Confession of faith of 1677 and adopted by the Philadelphia Baptist Association, September 25, 1742" (Barnette 1969, 116). The general call is a basic call to all people unto salvation. Once the individual responds to the call, he or she becomes a minister of the Gospel seeking to

serve others. The special call is an invitation to gifted individuals to lead in the Body of

Christ as enablers in equipping and preparing the Body to serve (Barnette 1969, 116;

Montgomery 1981, 18; Ephesians 4). An understanding of these two distinctions helps to

clarify the confusion in the "call" concept.

God's Call is Progressive

One aspect of the confusion, in the concept of calling discussed earlier, was the

assumption that an individual would have a miraculous or cataclysmic type call. This

researcher has found that God's call may be much more progressive. Ben Campbell

Johnson suggests, "A progressive call is one that meets us where we are in our lives.

God speaks to us in our present context in order to guide us where he wishes us to be"

(Johnson 2002, 58). Numerous studies have found that the number of individuals who

have a sudden or special call is in the minority. Cullinan's research indicates that only

33% had a specific call at one given time (Cullinan 1999, 16). Shea found that only 20%

experienced a call suddenly (Shea 1994, 30). Barnette reports that research during his

day found only 17% "experienced a vivid religious experience at a certain time"

(Barnette 1965, 74). In comparison, each of these studies found that, most individuals

had a gradual progression in their calling to ministry. Their research indicated 66%,

54%, and 61% respectively (Cullinan 1999, Shea 1994, Barnette 1965).

As Edward Bosworth communicated nearly one hundred years ago, "God

generally makes the discovery of His will regarding the details of conduct a somewhat

slow and character making process" (Bosworth 1909, 8). One must understand that

God's call on his life is not a "static once and for all event." "It is a dynamic by which

you grow and a process by which you come to find God's will for your life"

(Montgomery 1981, 18). The call of God to a vocation may begin as an idea in one's mind sometimes triggered by an event. "You begin to have a hunch that God may be calling you to a ministry" (Johnson 2002, 21). John Polhill communicates that for many individuals, "the call comes more slowly, a growing conviction which is developed over time" (Polhill 1996, 74). As individuals understand that a Pauline calling is not necessary, they become much more comfortable and patient in the process.

Definition of Calling

A number of authors in the current research provided a definition of calling Guinness communicates, "Calling is God's personal invitation for each Christian to work on His agenda, using our created talents to do something that is eternally significant" (Addington and Graves 1998, 45). Both Barnette and Guinness provide more comprehensive definitions. Barnette communicates,

> Christians are "called to be saints" and to lead lives worthy of their calling, Calling therefore is a comprehensive experience involving every dimension of one's existence. In response to God's calling, the total life of the believer comes under the Lordship of Christ. (Barnette 1965, 49)

Guinness writes in his work,

> "Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service" (Guinness 2003, 29).

The calling of believers must involve all aspects of their lives. Consequently, it also involves one's vocational choice and leading. A working definition of "calling," as it pertains to vocational Christian service and this study is helpful. Bosworth communicates that "a call to the ministry is usually understood to mean a conviction that God summons a man to the work of the Christian ministry" (Bosworth 1909, 5). Packer

emphasizes God's word and power in one's calling (Packer 2001, 199). Cummings discusses an "office" by appointment (Cummings 1974, 26). Mason focuses on a "special motivation from God" (Mason 1992, 12).

The "Call" Relating to this Study

There are two definitions that inform this research. Daniel Thompson's definition involves both general and special calling ideas. When he refers to the call of ministry, he equates that with the "necessary element" of service required by all believers. When the call refers to "vocational service," this is a specific type of service rendered to the church by a particular person (Thompson 2002, 7). Erwin Lutzer's definition is: "God's call is an inner conviction given by the Holy Spirit and confirmed by the word of God and the body of Christ" (Lutzer 1983, 133). There is an appreciation for Lutzer's definition, based upon his use of "inner conviction" given by the Holy Spirit and the confirmation from God's Word and people. This "calling" definition incorporates both aspects of God and man. Any true calling to the ministry must come from God (Manly 1866, 4). Still, each person must recognize God's leading in his or her life through his or her unique circumstances and in God's timing (Lewis 1989, 39). It is very clear that biblically and experientially there is a "rich variety of call experiences, some quite dramatic others less so but just as real" (Polhill 1996, 78). There are many factors that may motivate, influence, and affirm one's calling. The next section of this literature review will address some of these factors.

Theological and Educational
Issues of Motivation

The motivational factor of one's spiritual calling into vocational ministry is

central to the understanding of this study (Mason 1992, 9). One's motive for ministry has great impact upon his enjoyment, fulfillment, tenure, and even success. There is a divine and human element of one's motivation. This study will first examine biblical and theological elements of the motivation before it addresses the educational aspect. The word of God must be used to confirm one's inner compulsion to engage in vocational Christian service (Lutzer 1983, 134).

Motivation and Motive Defined

Although the word motivation is not used in the Bible, there are numerous passages of Scripture that instruct the reader about their motives. We are told that "the LORD weighs the motives" (Proverbs 16:2). Only God has the ability to disclose man's motives and thus give him praise (1 Corinthians 4:5). James teaches that one's prayers are hindered if he is praying with the wrong motive, illustrating, that one's relationship with God is affected (James 4:3). The word for motive used in 1 Corinthians 4:5 is *boule* it means, will or intention (Zodhiates 1977, 1816). *An expository dictionary of New Testament words* by Vines defines *boule* as purpose or will (Vines 1966, 233). The King James Version of the Bible often translates *boule* as counsel or will. *The American Heritage Dictionary* (2nd college ed.) defines motive as an "impulse acting as an incitement to action". Stewart defines motive as "something within a person that incites him to action" (Stewart 1935, 145). The focus of this study is to explore what incites individuals to enter vocational Christian service.

Theological Convictions Needed

Numerous studies have researched motivational aspects of volunteerism

(Winneford, Carpenter, and Grider 1995; Herman 1932; Myrom 1976; Sergeant and Sedlacek 1990). Although earlier research assumed that the primary motivations were altruistic in nature, recently researchers have found that there are many other motivational factors in volunteerism (Sergent and Sedlacek 1990, 255). This researcher believes that theological convictions play a major role in one's motivation to enter vocational Christian service. The supreme motivation of love will be addressed first. Once the supreme motivation is discussed, five other theological motives will be explored. They are the stewardship of life, the Lordship of Christ, the lostness of man, an eternal perspective, and the great commission. Although this researcher believes one needs to have convictions in each of these areas, in the beginning, one cannot expect to possess well developed convictions in all aspects of his calling, but his theological convictions must be developed over time to sustain a life-time of ministry (Bosworth 1909, 15).

The Supreme Motive Discussed

The motivating force behind man's response is God's original action of love (Myrom 1976, 31; 1 John 4:19). This present research acknowledges that the supreme motive for Christian endeavor is Love. Myrom summarizes Martin Luther's thoughts on love in this way:

> The motivating force behind all Christian ethics is God's love. Man receives God's love in faith and passes it on to thy neighbor. Faith is active in love toward the neighbor. Faith brings us to Christ and makes Him our own with all that he has, then love gives us to our neighbor with all we have . . . . The Christian as a child of God is used to mediate the divine love to other men. (Myrom 1976, 31)

"It would be exceedingly difficult if not impossible to over-estimate the influence of the love of Christ for the Christian mission" (Cummings 1974, 117). "For

the love of Christ constrains us" (2 Corinthians 5:14). Is Paul here speaking of His love

for Christ or Christ's love for us? It should be noted that it is not Paul's' love or the

Christian's love for Christ, but it is the Christ love for us (Plummer 1915, 172). Paul was

influenced by the love of Christ (Barnes 1974, 115). This love motivated and called him

to action as it has countless other ministers of the gospel. This one motivation should be

of "ample incentive" for us to live in unselfish service to him (Cummings 1974, 198).

Five Theological Research Factors

The present study will examine five theological factors and consider if they

have motivated and influenced individuals to consider vocational Christian service. Each

of these factors will be explored in the precedent literature review through definitions and

other theological understandings. The theological factors are rooted in the Holy

Scripture. This researcher agrees with Ben Johnson as he states, "God always speaks in

accordance with the teachings of scripture. Scripture not only mediates our call but also

is normative for God's call" (Johnson 2002, 37).

The Stewardship Factor

"The human response to the love of God is gratitude. This is the conscious

motive of Christian stewardship, the joyful awareness of what God does for us and

through us" (Thompson 1960, 172; Carlson 1994, 12). When people truly understand,

what God in his grace has done for them, they respond by offering their life to his

service. This involves their gifts, talents, and abilities because they have been entrusted

with a stewardship and are to be found faithful (Barnette 1965, 24; 1 Corinthians. 4:2).

Research postulates that people will look for environments that will in turn allow them to

use their own gifts and abilities (Sergent and Sedlacek 1990, 256). One's makeup and gift mix can be extremely significant indicators of their calling (Addington and Graves 1998, 21).

Stewardship Defined

Oikonomia is the Greek word the Bible uses for stewardship. The word primarily denotes the manager of a household. It comes from two words, *oikos* a house, and *nemo* to arrange (Vines 1966, 74; Myrom 1976, 80). In the New Testament, a steward was similar to the one who held the trust of the master to administrate his personal affairs (Matthew 20:8; Luke 8:3). It is a concept that speaks of a Christian's responsibility as a superintendent of the things that God has entrusted unto him (Anthony 2001, 667).

Considering the Role of Stewardship in the Calling

As one seriously examines the gifts and abilities God has entrusted to them, they "prayerfully" consider what is to be the best investment of their life (Callaway 1989, 27). As Bailey mentions, it becomes one's personal duty to give to God what he has given one (Bailey 1879, 4). It is the opinion of this researcher that, for many, the "best investment" of one's stewardship is vocational Christian service (McCollough 1961, 30). "If such as are gifted by nature and grace for the work, will not freely come forward and devote their lives to the divine calling, the world will not be saved" (Emerson 1839, 21). Christians should be motivated as a means of being wise stewards of their God-given resources (Myrom 1976, 233). This present research seeks to discover the role that stewardship plays as one considers the calling of vocational Christian service.

The Lordship Factor

Christians are "called to be saints" and to lead lives worthy of their calling

(Romans 1:7; Ephesians 4:1). Calling is a comprehensive experience involving every

dimensions of one's existence (Barnette 1965, 49). One word that can encompass all that

Barnette has communicated is the word Lordship. Lordship is another response to the

love of Christ in one's life.

Lordship Defined

Finding a definition for Lordship is difficult. Many authors describe what

Lordship is, others illustrate what it means, but few offer a helpful definition. Lordship is

used twice in the Authorized Version of the Bible (Mark 10:42; Luke 22:20). It is not

used in the New American Standard or in the New International versions.

> But Jesus called them to him, and saith unto them, Ye know that they which are
> accounted to rule over the Gentiles exercise *lordship* over them; and their great ones
> exercise authority upon them. (Mark 10:42 Authorized Version [hereafter AV])
> (italics added)
> And he said unto them, the kings of the Gentiles exercise *lordship* over them; and
> they that exercise authority upon them are called benefactors. (Luke 22:25 AV)
> (italics added)

The two words translated "lordship" are *kurieuo* and *katakurieuo*. These two

words are used eleven times in the Greek New Testament. Their basic definition is: "to

rule, to subjugate and is most often translated to 'exercise dominion over'" (Zodhiates

1977, 40-44). It is obvious that the root word is *kurios* which is used as a noun hundreds

of times in the Bible. Scripture is clear that each believer must learn to live in responsive

obedience to Christ as their *kurios* (Lord) and look to Jesus to exercise personal *kurieuo*

(lordship), in his or her life (Richards and Martin 1981, 99).

Considering the Role of the Lordship
of Christ in the Calling

When one considers the implication of calling Christ his Lord, then the

individual must allow Christ to "exercise dominion over" all aspects of his life, nothing

excluded. "The calling," declares Dietrich Bonhoeffer, "is a call of Jesus Christ to belong

wholly to Him; . . . it embraces work with things and relations with people" (Bonhoeffer

1955, 225). Every dimensions of one's personality must be manifested in one's calling.

His life is unified and dedicated not merely to "full time" service but to "full life" service

(Barnette 1965, 79). This present research seeks to discover the role that the Lordship of

Christ plays as one considers the calling of vocational Christian service.

The Lostness of Man Factor

Mankind was created as image bearers of God (*imago Dei*) in a perfect

environment. They chose to disobey and sinned against God's ultimate plan. Thus, the

image was tainted, yet it still exists. Though totally depraved and in a lost condition, they

are so valuable to their creator that he had his Son die for them.

Teaching on the Lostness of Man

In the Gospel of Luke, chapter nineteen, the reader has the opportunity to catch

a glimpse of the heart of Christ, "For the Son of Man has come to seek and to save that

which was lost" (Luke 19:10). The recipient of this statement was a sinner named

Zaccheus. Jesus was establishing the fact that salvation was for those who were lost. A

few chapters previously, one reads the "lost" parables. A man loses a sheep and leaves

the ninety-nine others to search until he finds it. Once it is found he and his friends

rejoice (Luke 15:4-6). A woman loses her coin and searches carefully until it is found.

When it is found, she too calls to her friends and they rejoice (Luke 15:8-9). A father rejoices when the lost son comes to his senses and returns home (Luke 15:11-32). According to Stein, these parables are connected by the theme, the joy of the lost being found (Stein 1992, 400). In his concluding remarks about this pericope, he states that this section implies a doctrine of sin and depravity (Stein 1992, 409). God is greatly concerned for those who are in need of a savior.

Considering the Role of the Lostness of Man in the Calling

When James Cummings wrote of the Apostle Paul's motivation for missions, he stated, that one must recognize that the love of Christ and the lostness of man have been motivating factors (Cummings 1974, 8). Why is that true? "Because we are under the most solemn obligation, as redeemed sinners, bought with the blood of Christ, to do all in our power to give the Gospel to our fellow man" (Bailey 1879, 6). As image bearers of God, we are responsible to bring other image bearers into a saving relationship with Christ. To be involved in the "saving of souls" is of the highest good (Herman 1932, 34). If Christ came to seek those that are lost, then should not his followers consider seeking the lost "diligently" and "carefully" until they are found? This present research seeks to discover the role that the lostness of man plays as one considers the calling of vocational Christian service.

The Eternal Perspective Factor

It has been said, "only two things last for eternity, the Word of God and the Souls of men." If these two statements are true, and this researcher believes they are, then one must seek to be involved with the things that last eternally. "But seek first His

kingdom and His righteousness; and all these things shall be added to you" (Matthew 6:33). "Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away" (James 4:14).

An Eternal Perspective Defined

How does one define an eternal perspective? A helpful definition is stated in the New Life Training Center manual of Campus Crusade for Christ.

> A perspective is a point of view, a way of thinking about a matter. Having an eternal perspective means evaluating the beliefs, events and decisions of your life from God's point of view. It is using God's values as a measuring stick with which to evaluate your life. It is recognizing that everything you do in the present has an eternal consequence, and should be evaluated in that light. (Campus Crusade for Christ, 1989)

The Apostle Paul's addresses the concept of an eternal perspective in his second letter to Corinth. He writes:

> Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. (2 Corinthians 4:16-18)

Paul encourages the reader to focus on that which is eternal not that which is only temporary.

Considering the Role of an Eternal Perspective in the Calling

As individuals grasp the significance of eternity and the impact they can have upon another person for eternity, in turn they realize that their short life on earth can make a difference (James 4:14). Thus, they must focus on God's kingdom while upon this earth. "Because this life, at best is short, and whatever we do to save souls must be

done speedily, and should be done earnestly" (Bailey 18--?, 7). This researcher is convinced along with David Hesselgrave that there are many believers who, once they have an eternal perspective, will work and witness with the larger picture in mind (Hesselgrave 1988, 17). That larger picture may cause them to consider vocational Christian service. This present research seeks to discover the role that an eternal perspective plays as one considers the calling of vocational Christian service.

The Great Commission Factor

The Great Commission is recorded in each of the Gospels as well as in Acts (Matthew 28:19-20; Mark 16:15; Luke 24:25-27; John 20:21-23; Acts 1:7-8). Some scholars believe that each of the references is spoken at a different time and for a different emphasis (Klaus 2001, 317). It is one of the dearest and often quoted passages of Scripture, but what does it mean? Is it a command to do world evangelism? Is it a command to make disciples?

The Great Commission Explained

As previously mentioned, the recording of the Great Commission is mentioned in each of the gospels as well as in acts. Each of these recordings are post-resurrection conversations between Christ and his disciples. There are many aspects of the passages that could be discussed, but for the purpose of this study, the command in Matthew's account will be the primary focus.

At the heart of the Great Commission is the command to "make disciples" (Klaus 2001, 317; Culver 1968, 246; Jones, 1993). This is accomplished by going, baptizing, and teaching. "The mission is emphasized even more when the Greek text of

the passage is studied, and it is seen that the words "go," "baptize," and "teach" are all

participles that derive their force from the one controlling verb "make disciples"

(Coleman 1964, 108). Evangelism is not devalued in this command but it is explained.

"The command to evangelize is understood as part of the process of making disciples"

(Jones 1993, 24).

> We must be careful we do not see the Great Commission as merely a command to
> do evangelism, it is not. It is a command to make disciples. Obeying the Great
> Commission and accomplishing the task of world evangelization are related as a pie
> is to one of its slices. (McHann 1989, 3)

Considering the Role of the Great Commission in the Calling

Although the Great Commission was spoken in the presence of Jesus' disciples

nearly two thousand years ago, all believers are commissioned to reach the world and

make disciples of those who respond to the message (Cullinan 1999, 21). As individuals

yield themselves to the Lordship of Christ, and follow in humble obedience, a love for

the work of winning people to Christ and discipling them should grow in their hearts

(Bailey 1889, 4). A concern for ministry and the desire to put one's faith into action are

strong forces that motivate individuals to get involved (Myrom 1976, 55). The sure

magnitude of reaching and discipling over five billion people with the Gospel of Christ

requires one to at least consider the calling of vocational Christian service. This present

research seeks to discover the role that the Great Commission plays as one considers the

calling of vocational Christian service.

Theological and Educational Issues of Relationships

Adam lived in a perfect relationship with his creator and in a perfect

environment, yet God said, "It is not good that man be alone" (Genesis 2:14). In his wisdom and grace, God formed a woman for man. Thus, the first human relationship was established. Although sin wounded man's relationships, the need for relationship still exists. The present research will explore three key relationships of believers, which can be viewed as concentric circles. The parental relationships are at the core. The second circle of relationships is close friends. The last concentric circle of relationships includes the body of Christ, the Church. Drakeford communicates, "Even though the call is secret, there is generally some human instrumentality involved" (Drakeford 1964, 274). Thus, this researcher will seek to explore if these three relationships inform one's decision to consider vocational Christian service.

Parental Relationships

The first one institution established in the scripture is the home (DeMent 1918, 4). The home is where the first and probably most important relationship begins. The relationship with one's parents is crucial. Parents have a high calling from God to train up children to walk with the Lord (Proverbs 22:6).

Biblical Foundation

The role of parenting is all consuming: "Besides taking care of the physical needs of the children, the parents are to teach the children spiritual matters" (Fung 2004, 14). God in his sovereignty entrusted children to parents, thus, the parents have a stewardship to fulfill. The mother and father as a unit are to provide the modeling, teaching, and discipline important to the healthy development of their children (Genesis 18:19; Deuteronomy 6:1-9; Proverbs 19:18; 22: 6, 15; 23:19; 29:15; and Ephesians 6: 1-

4). "The goal of parenting is to bring up the children to grow in Christ likeness in the transformation of their lives" (Fung 2004, 14).

The parent-child relationship is so important that children are repeatedly commanded to honor their parents. In the Decalogue, one reads, "Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you" (Exodus 20:12). This command is repeated in the New Testament.

> Children, obey your parents in the Lord, for this is right. Honor your father and mother which is the first commandment with a promise, that it may be well with you and that you may live long on the earth. And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord. (Ephesians 6:1-4)

Paul gives instruction to the children and the parents. The children are to obey and honor. The parents, specifically the fathers, are to bring them up in the discipline and instruction of the Lord. As children mature into adulthood, the instruction that the parents provide will necessarily involve issues of Christian calling. "One of the most common biblical types of call is that in which the called person's family plays a major role" (Polhill 1996, 75).

Parental Role in the Calling

In 1918, Dr. Bryon Dement wrote, "God uses men as individuals; the home as a divine institution and the church of the living God as instruments in winning men to salvation. Similarly, God employs means to call the saved into special service" (DeMent 1918, 3). God may use the simple implantation of the calling concept by a few well chosen words from a discerning parent (Herman 1932, 30). Carroll Wise's research found that in our culture, relationships with parents and significant adults play a part in one's decision to enter vocational Christian service (Wise 1958, 14).

Other researchers have also discovered the same information. "Studies in the experiences of people who feel that God has called them into the ministry reveal that in this area, as in any other in life, great decisions are influenced by other people" (Drakeford 1964, 273). In his work, Drakeford discusses studies by Crawley 1947; Draughon, 1962; Felton, 1949; and Southard, 1953. The above studies essentially agreed upon the ranking of influences on one's calling into the ministry. The single most important person was the individual's pastor. The second and third most important person was the mother and father respectively (Drakeford 1964, 273). Current research indicates that "more than three out of four teenagers (78%) acknowledged that their parents have a lot of impact on their thoughts and deeds" (Barna 2001, 72). No other group came close to this level of impact. The same research indicated that only 28% of the teens said that pastors had a lot of impact.

Thus, the literature research suggests that parents can and do play a significant role in an individual's life. Their words of encouragement and affirmations can aid in one's considering the call to ministry (Myrom 1976, 161). Although the vast majority of literature affirms the positive role one's parents play in his or her calling, unfortunately, sometimes the family has a negative response to their child's calling (Polhill 1996, 75). This present research will seek to discover the role that parents play in one's considering the calling into vocational Christian service.

Friend/Peer Relationships

It is obvious from the above discussion that one's relationship with parents influences his life. The current research indicates that the second most influential relationships to young adults are their friends (Barna 2001, 72; Bibby and Posterski 1985,

101). As a child matures, parental influence and instruction is either affirmed or devalued by their friends. How much influence does a friend or peer have on one's decisions to enter vocational Christian service?

Biblical Foundation

"Where there is no guidance, the people fall, but in abundance of counselors there is victory" (Proverbs 11:14). "For by wise guidance you will wage war, and in abundance of counselors there is victory" (Proverbs 24:6). Each of these proverbs espouses the value of counsel. Some of the most effective counsel is from friends who know a person well. The book of Proverbs communicates the value of friendships.

> "A friend loves at all times, and a brother is born for adversity" (Proverbs 17:17). "A man of many friends comes to ruin, but there is a friend who sticks closer than a brother" (Proverbs 18:24). "Faithful are the wounds of a friend, but deceitful are the kisses of an enemy" (Proverbs 27:6). "Iron sharpens iron, so one man sharpens another" (Proverbs 27:17).

Each of these proverbs emphasizes different aspects of healthy relationships. Authentic friendships involve at least love, faithfulness, honesty, and accountability. Throughout Scripture, such friendships can be recognized.

Biblical Example of Friendship

This researcher believes that perhaps the best example of a friendship is the relationship between David and Jonathan. It is one of the most celebrated friendships in all literature (Hughes 1991, 62). R. Kent Hughes discusses their relationship in his work, *Disciplines of a Godly man*, where he traces the characteristics of their relationship. He writes, "Jonathan's astonishing mutuality of soul and the immediacy of his love was followed by profound commitment. And Jonathan made a covenant with David because

he loved him as himself" (Hughes 1991, 63).

If Jonathan had been alive during the time of David's moral failure, due to their accountability and friendship, perhaps David would not have fallen with Bathsheba. C.S. Lewis said, "Friendship . . . is the instrument by which God reveals to each the beauties of all others" (Lewis 1960, 126). Are there other ways in which God may use relationships to influence others?

Friend/Peer Roles in the Calling

Winniford, Carpenter, and Grider analyzed the motivations of College students involved in service type organizations. Their research found that friends played an important role in influencing involvement. In addition, they discovered that students were motivated by the affiliation and friendships they maintained (Winniford, Carpenter, and Grider 1995, 34-35). Although their research did not relate specifically to the calling of vocational Christian service, the influence of friendships in one's life is worth reporting. Hamilton Lewis found that one of the four key factors in why one goes into full-time ministry is friendships, fellowship and or encouragement from former students (Lewis 2001, 120). In 1866, Basil Manly communicated that relationships were among the many things that contribute to one's entrance into the work of ministry (Manly 1866, 15). Thus, the research indicates that as one seeks to ascertain their fitness and calling to ministry, the opinions of their close friends can aid in the decision (Bosworth 1909, 16). Tuttle found 75% of her interviewees communicated that peer relationships promoted spiritual growth (Tuttle 1998, 276). In turn, spiritual growth enables one to make wise decisions about one's future. Decisions about one's calling are seldom made in isolation.

The Role of the Church in the Calling

Although each individual is responsible for his or her decisions to enter vocational Christian service, the Christian community often plays a very significant role in the life of the believer. "For Christians, the church has always offered the context for discernment" (Johnson 1990, 136). Carlson agrees with Johnson as he states, "In the Christian community, we depend on the wisdom of brothers and sisters with whom God has placed us" (Carlson 1994, 12). The counsel provided by friends will often provide clarity to the decisions one needs to make. At times, the counsel will come as a means of confirmation (Cullinan 1999, 23; Johnson 2002, 92). This encouragement and confirmation is a role the body of Christ provides. The calling is to ministry, thus it needs to be confirmed within the context of ministry in the body of Christ. Sometimes the community of faith plays a major role in the encouragement of one's calling (Polhill 1996, 76).

Historically, the inner call to ministry was often confirmed by the outward call from a church (Barnette 1969, 117). Bailey communicated that one should have the judgment of his church, or of its wisest and best members on whether they think it is one's duty to enter vocational ministry (Bailey 1879, 5). "Rarely does a true call to ministry come in the middle of the night. It comes out of the context of a local church— given by those who are able to discern the gifts, the abilities in the one wanting to serve" (Edwards 1988, 64). "It is wise for all of us to seek authority and legitimacy for our call through the larger gathering of the church" (Johnson 2002, 96). The present research will seek to discover the role that relationships play in one's considering the calling into vocational Christian service.

Theological and Historical
Factors of Mentoring

The previous sections have addressed the influence numerous relationships have upon one's calling. The intention of this section is to inform the study about the role of mentors and mentoring on one's life. Although a parent or friend may be a type of mentor, often mentors are other significant individuals who invest in ones life. This section will first discuss the history and definition of mentoring. Secondly, it will address the types of mentors and mentoring. Lastly, it will integrate the mentoring categories with biblical examples.

History and Definitions

The word mentor or mentoring is used throughout our culture. Mentoring models are evident in all segments of society, the church, education, and entertainment. "Mentoring is as old as civilization itself. Through this natural relational process, experience and values pass from one generation to another" (Stanley and Clinton 1992, 17). Throughout human history, mentoring has been the primary means of passing on knowledge and skill in virtually every field, but during the modern age, mentoring has taken a back seat to the learning processes to computers, classrooms, books, and videos. During the last few decades, society has been rediscovering aspects of mentoring thus mentoring has become more common and popular. Where did the term come from? What are its origins and definitions?

Historical Roots

For the introduction of the word to society, one needs to go back to its original source. In Homer's epic *The Odyssey*, Telemachus, the son of Odysseus is left in the

hands of his father's trusted and loyal friend, Mentor. Mentor's responsibility was to nurture, educate, and guide the young Telemachus. His education included every aspect of his life, physical, intellectual, spiritual, social, and administrative development. Mentor was charged with advising and serving as guardian to the entire royal household (Anderson and Shannon 1995, 25). Researchers can point to *The Odyssey* as the source for the term, but many "Mentor" type figures appear in writings that pre-date *The Odyssey* (Daloz 1986, xv).

Biblical Examples

Although the term mentoring is not used in the Bible, a number of mentoring relationships are easily identifiable throughout the Scripture. In the book of Exodus, one observes the relationship between Moses and Joshua. On a number of occasions, Joshua is seen in the shadow of Moses. Moses entrusts the leadership in battle to Joshua (Exodus 17). One reads in Exodus 33:11 that Joshua observed Moses at the tent of meeting but remains there even after Moses departs. Of course, once Moses dies, it is Joshua, his protégé, that is handed the mantle of leadership. Another example of mentoring, on a peer level, is David and Jonathan. The reader of First Samuel observes a very close relationship between the two men. One can be confident that David influenced Jonathan, but it is also apparent that Jonathan influenced David. There are many more examples of mentoring relationships in both the Old and New Testaments. The relationships between Elijah and Elisha, Ruth and Naomi, Jesus and the disciples, Barnabas and Paul, Paul and Timothy all qualify.

Mentoring Explained

Though a number of different couplets have been mentioned, each of these couplets does not have the same type of relationship. Moses was the older leader of Joshua (this is the classic model of mentoring), but David and Jonathan were much more like peers. Therefore, a definition and then discussion of the different types of mentoring is necessary.

Mentoring Definitions

Definitions are numerous and varied. Howard Hendricks defines a mentor in very simple terms: he says, "A mentor is a person committed to two things: helping you grow and keeping you growing, and helping you realize your life goals" (Hendricks 1995, 25). Hendricks includes in his work other useful definitions. "In Modern day terms, mentors are influential, experienced people who personally help you reach your major life goals. They have the power through whom or what they know to promote your welfare" (Hendricks 1995, 65). Ted Engstrom offers a number of general statements about what a mentor is and does. He says, "A mentor is a person who has achieved a superior rank in an organization, he is an authority in his field, he has a certain level of influence, is genuinely concerned for the protégé and is willing to commit time and emotional energy to the under study" (Engstrom 1989, 4).

Eugene Anderson and Anne Lucasse Shannon include numerous definitions from an education and business perspective in their article called "Toward a Conceptualization of Mentoring." Some of the definitions they cite are: Mentors are influential people who significantly help protégés reach their life goals. A mentor is a person who oversees the career and development of another person usually a junior,

through teaching, counseling, providing support, protecting and at times promoting and sponsoring (Anderson and Shannon 1995, 27).

Erik Johnson's article in Leadership magazine discusses mentoring. In his article he quotes The Uncommon Individual Foundation, an organization devoted to mentoring research and training. They say, "A mentor is a brain to pick, an ear to listen, and a push in the right direction" (Johnson 2000, 36). Clinton and Clinton give the definition that this researcher believes summarizes the topic of mentoring best: "Mentoring is a relational experience in which one person empowers another by sharing God-given resources" (Clinton and Clinton 1991, 2-3).

For the last twenty-five years, scholars and practitioners from a range of different fields have contributed to a vast body of literature on the subject of mentors and mentoring (Wilson 2001, 121). Although the material that discusses mentoring is vast, it is evident that a consensus on the meaning of mentoring has not been reached (McIntrye 1993, 12). "Mentoring appears to mean one thing to developmental psychologists, another thing to business people, and a third thing to those in academic settings" (Merriam 1983, 169). Bob Biehl makes an insightful statement about mentors. "Defining mentoring is sort of tough, but describing it is pretty easy. It's like having an uncle that cares for you for a lifetime, and wants to see you do well. He's not your competitor; he's there to support you, not to compete with you or discourage you. He's not your critic as much as he is your cheerleader" (Hendricks 1995, 165).

The Need for Mentors

No matter how one defines mentoring, the need for it is evident. As Daloz states, "If mentors did not exist we would have to invent them" (Daloz 1986, 16). "When we

consider the fragmentation of the family, the speed of change demanding the constant learning of new skills, and our mobile society separating extended family members, the need for mentoring increases" (Johnson 2000, 36). Developmental psychologists affirm the contribution that mentors can make in the lives of others and there appears to be a consensus in society at large about the importance of people acting as mentors and guides (Sellner 1990, 9).

Types of Mentors and Mentoring

The many authors who say that there is a great need for mentoring are correct, but one must acknowledge that mentoring and the mentor may look different at various stages of a person's development. Clinton and Clinton give a very clear and concise distinction relating to this issue. They divide mentoring into three broad categories called Intensive (Active) mentoring, Occasional mentoring, and Passive mentoring (Stanley and Clinton 1992, 42; Clinton and Clinton 1991). Each category has three distinctive types or functions.

The Intensive (Active) Category

The intensive category of mentoring is more closely related to the Christian term discipleship. The content given to the protégé by the mentor is more deliberate and thorough. The first type in the intensive category is called a discipler. A discipler is primarily concerned with imparting the basics of discipleship so that the mentoree can follow Christ. The relationship often begins early in the young convert's life. The second type is called the Spiritual guide. The spiritual guide provides accountability, direction and insight and assists the mentoree in maturity. The last type is called a coach.

The coach provides motivation and skill necessary for the mentoree to complete a task or challenge (Clinton and Clinton 1991, part II; Stanley and Clinton 1992).

The Occasional Category

The second category of mentoring according to Clinton is called the Occasional mentor. It too is subdivided into three types. The first is called a Counselor. The Counselor provides timely advice, a correct perspective for life issues and circumstances. The second type is the Teacher. The Teacher provides the knowledge and understanding of a particular subject. The last type is called a Sponsor. The Sponsor is one who provides career guidance and protection as the mentoree may move within an organization. The focus of the Occasional mentor is not necessarily the spiritual development of biblical basics but the advice, knowledge and guidance that the protégé needs to be more equipped to make effective and wise decisions in life (Clinton and Clinton 1991, part III; Stanley and Clinton 1992).

The Passive Category

The last category that Clinton mentions is called the Passive mentor. Sellner calls this type of mentoring "long distance" (Sellner 1990, 11). The Passive mentor is best described as a model. He or she may be a contemporary who is an example that inspires emulation. He could be a historical figure that the protégé believes possessed the values the he would like to have. Lastly, he could be a divine contact. This is a mentor who God in his sovereignty places into the person's life at a crucial moment in time for encouragement, affirmation, guidance, or possibly the offering of an opportunity. The contact with the individual is very brief and may never take place again (Clinton and

Clinton 1991, part IV).

Helpfulness of Mentoring Categories

Understanding the distinction in mentoring is very helpful. This continuum helps to clarify objectives and expectations. If the protégé wants or feels he needs intensive mentors who will disciple him, then he needs to look to an individual who has the time, expertise, and energy to do so. If the protégé only desires or needs occasional input, then pressure is removed from the mentor. The need determines the intensity of the mentorship.

These categories are particularly pertinent when one embraces the strong claim that Linda Phillip-Jones makes in *Mentors and Protégés*. She says, "Finding and making use of the right mentor is the most critical step you'll ever make in your career" (Sellner 1990, 27). Although she is primarily referring to business and professional careers, her statement is that much more crucial in reference to spiritual mentoring that assists one in the calling. Although Clinton and Clinton have placed the categories on a continuum, this researcher believes that the types and functions are much more fluid and meshed together.

*Interaction of Mentoring Factors
and the Scripture*

Justo Gonzalez accurately articulates that, among the many instruments that God uses so that one may hear the call, probably the most important and most common one is another person (Gonzalez 1992, 10). What role does a mentor play in the development of an individual's life? How are they instruments in the hands of God?

General Role of Mentors

As previously mentioned, when one examines the Scripture, mentor relationships are easily identified. In many of the mentor-mentoree relationships that will be discussed, it is quite evident that God uses the mentor as an instrument to clarify, instruct, encourage, and motivate another to accomplish God's purposes and calling (Gonzalez 1992, 12). The balance of this section will attempt to categorize numerous mentor-mentoree relationships found in the Scripture into the mentor categories discussed by Clinton and Clinton and the role they played in one's calling. Due to the nature of this study, an exhaustive discussion of all the mentor-mentoree relationship will not be possible or necessary. The focus in this study will be to highlight couplets in each broad category so as to develop a pattern that is recognizable throughout the Scripture and informs the current study. Once again, it is necessary to mention that although Clinton categorizes mentorship into the three broad areas, it is difficult to compartmentalize a mentor relationship into a single category only.

Intensive/Active Mentoring

The most common category of mentor that is seen in Scripture is the Intensive-Active mentor. There are numerous relationships in the Bible that fit clearly into this category. The next few paragraphs will discuss three mentor-mentoree relationships. For the purpose of this research, the relationships will be subdivided into the categories mentioned in Clinton's work. Although the specific types in this category may not be as recognizable, the unique differences will be highlighted.

The Discipler Mentor

The most obvious of mentor-mentoree relationships in Scripture is Jesus with

his disciples. (The ministry of Christ to others fits into all and any of the categories that Clinton mentions, but for sake of this study his relationship with the twelve will be the focus). Clinton and Stanley define the discipler mentor as one who imparts the basics of the Christian life to a new believer (Stanley and Clinton 1992, 51). Throughout the Gospels, one can observe distinct discipleship principles modeled by Jesus. Robert Coleman articulates clearly in his classic *The Master Plan of Evangelism* that Jesus' selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction were all for the purposes of God's kingdom, and the development of the disciples to continue the work once their leader had ascended (Coleman 1964, 18). Jesus' call to the disciples to be with him and to be sent out to preach (Mark 3:14) is the foundation to the mentor as a discipler. Christ taught his disciples the basics of the faith. He taught them how to share the faith in Luke 10. He taught them to pray in Luke 11. He communicated the importance of forgiveness in Matthew 18 and the role of the Holy Spirit in John. There are more observations that can be made from Jesus' example of discipleship. The impact that he had on the twelve is phenomenal. His relationship with the men was very intensive and deliberate. Never once did he loose sight of his objective (Coleman 1964, 18). Jesus' example to all believers shows the role that intense discipleship can have upon others. When one implements the pattern and plan of Christ in their ministry, they are used in remarkable ways in the lives that they seek to influence.

The Spiritual Guide Mentor

The "spiritual guide" type mentor focuses upon accountability, direction, insight, commitment and decisions that affect one's spirituality and maturity (Clinton and Clinton 1991, 4-2). The primary difference in this and the mentor-disciple, according to

Clinton, is the spiritual maturity of the mentoree. The mentor-disciple focuses on the basics of the faith while the spiritual guide may assume the basics are in place. Three examples of this type relationship are Paul and Timothy, Moses and Joshua, Elijah and Elisha. This researcher acknowledges, that as one reads the Scripture, one cannot conclude absolutely what level each of these mentorees appeared to be when the respective mentor entered into their life. What is apparent is the impact that these men had upon the protégés. These individuals were given a sacred deposit to entrust their lives to faithful men (Emerson 1839, 24; 2 Timothy 2:2).

Elijah and Elisha. Although Elijah is known for his leadership and many miracles in the Holy Scripture, as Gonzalez mentions, perhaps the greatest action that Elijah took was the appointment and training of his successor Elisha (Gonzalez 1992, 15). The relationship between these two men appears to last six to seven years (Gonzalez 1992, 18). During that time, Elisha is both a disciple and a servant of Elijah. He learns to lead and serve. Elijah deliberately and intensely guides the young Elisha. The modeling and development has been so intense that one reads in Second Kings that Elisha requests a double portion of Elijah's spirit. His request is fulfilled and before he dies he does twice as many miracles as Elijah. It also appears that Elisha's ministry lasted many more years and had a greater impact than that of his mentor Elijah.

The Mentor as Coach

Paul's relationship with Timothy not only fits into the spiritual guide category but also into the coach category. A mentor coach is one that imparts skill, motivation and confidence (Stanley and Clinton 1992, 73). One reads in Paul's letters to Timothy the

admonition to lead confidently. It is very evident that Paul is God's instrument to instill confidence, courage and direction to the young minister. Paul coaches Timothy through how to choose other leaders, challenges him to lead with courage and to not be timid. Paul passes the torch to his young protégé with the full anticipation that Timothy will follow through with the challenge. One can only imagine what could have taken place in Timothy's life had it not been for Paul's words of admonition and encouragement. Each of these relationships affirms, influences or motivates one's calling from God

Occasional Mentoring

Three mentor types comprise the Occasional mentor category: Counselor, Teacher, and Sponsor (Stanley and Clinton 1992, 87). These three do not take the place of the Discipler, "Instead, they make special developmental contributions at appropriate times" (Stanley and Clinton 1992, 87).

The Counselor Mentor

The first to be mentioned is the counselor-mentor. Gonzalez's explanation of Eli and Samuel would fit into this category. As Gonzalez communicates, "Eli is the one in whom Samuel heard and interpreted his call" (Gonzalez 1992, 22). In the book of first Samuel, one reads of the tragedy that followed the sons of Eli. This is largely due to the haphazard job that Eli did raising his sons. Eli appeared to be more effective with his mentor, Samuel. God clearly used Eli to help Samuel be sensitive and understand God's calling on his life. In many ways, he played the role of a counselor. Eli helped Samuel to have a correct perspective and interpretation upon what he was hearing from God. Eli's advice was timely (Clinton and Stanley 1992, 89). Another mentoring relationship that

fits this category is Moses and Jethro. Jethro's counsel to Moses at a very crucial time in his life spared him much pain and gave him much needed direction and advice.

The Sponsor Mentor

A relationship couplet that fits the sponsor-mentor type is that of Barnabas and John Mark. Clinton describes the sponsor as an individual that gives career guidance and protection as the individual moves within the organization (Stanley and Clinton 1992, 124). In the book of Acts, one reads about the problem that Paul and Barnabas had as they were on their missionary journey. Paul wanted to dismiss John Mark but Barnabas wanted to keep him. After their subsequent separation, Barnabas takes John Mark under his protective wing and mentors this young missionary. Little is written about Barnabas and John Mark's relationship but one is led to conclude that through the mentoring of Barnabas, John Mark becomes an effective servant of the Kingdom of God. One can only speculate to what might have happened to John Mark had Barnabas not seen the potential in him and chose to mentor this young man. Barnabas was willing to risk his ministry for the sake of another. In so doing, he was used by God greatly as an instrument to help John Mark fulfill his calling from God.

Passive Mentoring

Once again Clinton divides this category into three types: the Contemporary mentor, Historical mentor and the Divine mentor. Each of these primary roles is a model (Stanley and Clinton 1992, 132). Very little contact may be made with the mentor but their modeling seems to have a great impact upon the individuals understanding and accepting their calling from God (Stanley and Clinton 1992, 132). In this section we

will address two of the three types mentioned.

The Contemporary Mentor

This type of mentor is a living example that inspires emulation (Stanley and Clinton 1992, 143). One of the clearest examples of this mentoring is the relationship between Paul and Philemon. In Paul's letter to Philemon, he mentions his relationship with Onesimus. Paul is admonishing Philemon to set Onesimus, his slave, free. While in prison, Paul leads Onesimus to salvation and consequently desires Philemon to set free this slave. Paul uses his past relationship with Philemon to motivate him to action. He desires that Philemon charge Onesimus's debt to his account. Paul has modeled and is still modeling to Philemon a Christ-like life. Although the reader does not know the end of the story, one would assume Philemon follows Paul's advice, since he owes Paul his own life. This mentoring takes place at a distance.

The Historical Mentor

Connecting discusses the historical mentor as a passive mentor type. The historical mentor is a mentor who is not living, but through biographies and books, others are mentored by their past. All believers have been historically mentored. The testimony of the faithful in the Scripture is an example to all and impacts each person's call from God.

The Divine Contact

Stanley and Clinton's work on mentoring leaves out this third type of mentoring that Clinton and Clinton's work include. This is described as a divine contact mentor. Although other mentors fall into this category, this mentor is one that is Divinely

placed into the persons life at a specific point in time in which their input, advice, encouragement, and counsel propels the mentoree to new heights (Clinton and Clinton 1991, 11-7). The relationship between Saul and Ananias qualifies as a divine contact mentor. Ananias was reluctant to get involved with Saul of Tarsus because of all he had heard, yet when led by the Lord, he was a key mentor in Saul's conversion experience. One does not read of any other contact the two had after Saul's conversion. For a brief moment in time, God divinely placed Ananias into Saul's life to impact his calling.

A Consideration of the Role of Mentoring in the Calling

The literature researched indicates that mentors may very well be the most important instrument one has as he or she considers the working of God in his or her life. Although mentoring cannot, and should not, seek to generate a calling; it can be a significant tool in shaping it (Thompson 2001, 4). Hamilton Lewis's research confirms that many individuals had their leading confirmed by others (Lewis 2001, 156).

The intention of this literature research has been to show that God chooses to use many different categories and types of mentors to accomplish his work and calling in one's life. Parents and other significant adults (mentors), play a large part in the lives of young adults who need help discerning their call from God (Wise 1958, 13-15). For the purposes of this study, mentoring is viewed as a significant contributor, influencing one's call to enter vocational Christian service. The present research will either confirm or refute the significance mentoring plays in one's calling.

Theological and Educational Factors
of Ministry Experiences

This last section of the literature review addresses the ministry experience

factors. Unlike the previous sections, this factor, does not lend itself to many theological

presuppositions. There is a paucity of material relating to this factor. The research that

has been done on ministry experiences does not correlate completely with the current

study. The present research will survey a number of ministry experiences, but the

precedent literature review will only be able to address a few of the experiences.

Ministry Experiences in the Scripture

As one reads the Bible with reference to ministry experiences, he is drawn to

the gospel accounts of Jesus with his disciples. On numerous occasions, Jesus sends the

disciples into a ministry situation. He involves them in the feeding the thousands (Mark

8, Matthew 15). He sends them out two-by-two in their first witnessing experience

(Mark 6, Luke 9, 10). Why does Christ do this?

Development through Involvement

Howard Hendricks teaches that as one is involved in the ministry activity, his

level of commitment to the organization increases. Jesus Christ is increasing the level of

commitment of his disciples. After a difficult message, a number of his disciples

withdraw. Jesus turns to the twelve and says, "You do not want to go away also do you?"

Peter answers, "Lord to whom shall we go? You have the words of eternal life" (John 6:

59-68). This experience raised the commitment level of the twelve. Experiences develop

commitment. Coleman addresses this issue in *The Master Plan of Evangelism*. In his

work, he addresses the art of delegation and supervision (Coleman 1964, 82-99) Eims

calls this the "principle of involvement" (Eims 1978, 88). Each of these authors understands the principle the master teacher employed. Ministry experiences develop a deeper level of commitment.

The Influence of Experiences

The example of Christ with his disciples illustrates that development through exposure to unexpected circumstances and ministry experiences is not a new concept. It is well documented that direct and active involvement in a learning situation facilitates learning (Astin 1996; Myers and Jones 1993; Tuttle 1998, 5). This learning in turn influences one's decisions. Couple this with the fact that if the ministry experiences are mostly satisfying, the experiences become of "considerable importance" in directing one to the ministry (Herman 1932, 36). When one is confronted with the task of making a vocational decision and with retrospection looks back over very satisfying ministry experiences, he may conclude that vocational Christian service must be considered (Herman 1932, 36-37). Convictions in which decisions are made partially grow out of religious experiences (Bosworth 1909, 15).

Experiences Involving Short Term Mission

The effect of short-term missions upon participants has been well documented (Anderson 1992: Beckwith 1991; Jones 1993; Peterson and Peterson 1991; Pocock 1987; Purvis, 1993; Tuttle 1998; White 1996; Wisbey 1990). A number of these studies inform the current research providing valuable information relating to vocational Christian service. Peterson and Peterson's study indicated that one of the primary benefits of a short-term mission was the "greater possibility of future full-time missionary service"

(Tuttle 1998, 2). They found that over 60% of the participants were very likely to return or were in the process of returning to the mission field (Peterson and Peterson 1991, 18). Pocock notes, "Summer and short term service are effective doorways to long term service" (Pocock 1987, 160). Wisbey's research found that 67% of his sample agreed that short-term missions would be influential in their long-term decisions (Wisbey 1990, 65). Research indicates that participation in short-term missions has a lasting impact upon one's future decisions.

**Experiences Involving Conferences
and Meetings**

It is evident that when an individual invests in a short-term mission opportunity, his life is impacted. Can the same thing be true for ministry experiences such as meetings and conferences? John Mott, the founder of the *Student Volunteer Movement*, communicated, that if he could do it over again he would have more conferences. Rodney White reported on the work of God upon individuals who attended a major conference in Seoul Korea in 1995. "I can't explain what God has said to me, but this evening confirmed that God is calling me. This was the biggest event in my life" (Martin 1995, 5). Tuttle observed that 30% of her sample said conferences promoted growth in their life (Tuttle 1998, 235). One study indicated that conferences had more influence on one's call than short-term mission opportunity (Shea 1994, 34). Once again one finds that a ministry experience impacts one's considering vocational Christian service.

Experiences Involving Internships

In discussing factors that motivated students into full-time ministry Hamilton

Lewis found that all of his participants said internships were helpful to prepare for full-time ministry. He writes, "It is clear that the internship motivated the student to go into full-time ministry and was the most significant factor" (Lewis 2001, 160). Internships usually last longer, up to one year, than a short-term mission experience. Although the experience is not cross-cultural, the extra length allows the participants to gain a better sense of the expectation in vocational Christian service.

Assortment of Ministry Experiences

This researcher acknowledges that documentation for all of the potential ministry experiences is not possible. There are a number of assorted experiences that indicate some degree of influence upon one's call by those who participated in various research projects. These include items such as: guest lecturers, chapel services, faculty conversations, Bible studies, prayer groups, formal classes and other activities (Shea 1994, 106). Each of these smaller opportunities adds to the experience base needed as one considers vocational Christian service.

Considering the Role of Ministry
Experiences in the Calling

The intention of this section has been to document the influence that certain ministry experiences have on its participants. It is safe to say that for each individual who is called into vocational Christian service, there is some external proof or evidence that their calling is from God and not simply their imagination (Deutschlander 1993, 14). Some degree of success in ministry experiences provides an objective expression to an often very subjective issue (Bosworth 1909, 19). Conversely, the lack of success informs the individual to reevaluate his calling. The present research will seek to discover the

role that numerous ministry experiences play in one's consideration of vocational Christian service.

Sociological Issues of Volunteerism

The precedent literature review began by establishing a biblical framework for the study by addressing the topic of "calling." The previous sections of the review discussed the theological, relational, and experiential motivational factors influencing one's desire to enter vocational Christian service. This researcher acknowledges that individuals are impacted beyond theological and spiritual factors. Thus, this section will address additional motivation factors that may influence one to volunteer and potentially enter vocational Christian service.

Various Motivational Factors

Numerous studies have been documented pertaining to philosophical and sociological factors influencing the issue of volunteerism (Myrom 1976; Fitch 1987; Green, Aarons, and Cross 1984; Cote and Levine 1997; Sergent and Sedlacek 1990; Winniford, Carpenter, and Grider 1995 and 1997). "Traditionally, volunteer motivations have been assumed to be altruistic" (Sergent and Sedlacek 1990, 255). As Myrom suggests, "Volunteers are motivated by a variety of factors which change from setting to setting and from time to time. Thus, volunteers are motivated by a constellation of factors" (Myrom 1976, 235). It appears that "motivation for volunteerism is a multifaceted phenomenon" (Winniford, Carpenter, and Grider 1997, 135). Theorists and researchers of voluntary action and pro-social behavior offer various reasons for an individual's motivation in voluntary activities. As R. Thomas Fitch communicates, most

studies on volunteerism divide the motivations into the three categories of altruistic, egoistic, and social obligation (Fitch 1987, 425).

Altruistic Motivation

Altruistic can be best described as a motivation that has an ultimate goal of increasing another's welfare instead of one's own (Fitch 1987, 425; Winniford, Carpenter, and Grider 1995, 28). Sergent and Sedlacek's research from 1990 reported that some researchers in the eighties suggested the days of altruism were over (Sergent and Sedlacek 1990, 255). This opinion was based upon the then current "me-istic" culture. This researcher acknowledges that while there may have been a decline in altruistic volunteerism a couple of decades past, more current research indicates that altruism plays a significant role in the motivation of students and has "recently received increased emphasis in literature" (Winniford, Carpenter, and Grider 1997, 138). Winniford, Carpenter, and Grider's research in 1995 found that altruistic motivation was the "primary motivator" for student volunteers (Winniford, Carpenter, and Grider 1995, 30). This motivation can be most evident in one's initial involvement in their volunteer organization (Winniford, Carpenter, and Grider 1995, 34).

Egoistic Motivation

Egoistic can best be described as a motivation that has an ultimate goal of increasing one's own personal welfare instead of another's (Fitch 1987, 425; Winniford, Carpenter, and Grider 1995, 28). As previously mentioned, the "me-generation" of the 1980's appeared to exemplify egoism at its best or worst. This researcher acknowledges that all egoistic motivation is not necessarily bad. Winniford, Carpenter, and Grider's

work in 1997 communicated at least three psychological theories that relate to egoism.

Their article articulates that egoistic motivation can be found in the Expectancy

Motivation theory, Maslow's Hierarchy of Human Needs theory, and Herzberg's

Motivation/Hygiene theory (Winniford, Carpenter, and Grider 1997, 136-38). Some of

their research indicated that egoistic motives were stronger than altruistic motives

(Winniford, Carpenter, and Grider 1997, 137; Green, Aarons, and Cross 1984, 8).

Whereas many students initial involvement in volunteerism was motivated by altruism,

their continued involvement was often due to egoistic rewards (Winniford, Carpenter,

and Grider 1995, 34). This researcher admits that vocational Christian workers are not

exempt from egoistic motivation. As Ben Johnson states, "Left to ourselves we are

exceedingly vulnerable to selfish egoistic perversion" (Johnson 1990, 138).

Social Obligation Motivation

Social obligation can best be described as a motivation that has an ultimate

goal of repaying a debt to society (Fitch 1987, 425; Winniford, Carpenter, and Grider

1995, 28). It appears that the obligation that one feels can originate from different

sources. Fitch found that one's obligation came from the thought, "I would hope

someone would help me and my family if I were in a similar situation" or a desire to give

back to society because they were "so fortunate" (Fitch 1987, 427). Winniford,

Carpenter, and Grider found that one's parents had great influence on their obligation. If

their parents modeled volunteerism, the social obligation was higher (Winniford,

Carpenter, and Grider 1995, 35).

Motivation Summary

In each of the above definitions, this researcher has been careful to include the phrase "an ultimate goal." The rationale behind the phrase is the relativeness of each motivation. As previously mentioned, one may begin volunteering for altruistic reasons but continue the volunteerism due to self satisfying (egoistic) motivations. If both altruistic and egoistic motives are present, it is the ultimate goal that defines their motivation (Winniford, Carpenter, and Grider 1997, 136). "There is no absolute altruism, only relative altruism, because some degree of self-interest and self-benefit is present in even the most giving types of volunteer action" (Winniford, Carpenter, and Grider 1995, 35).

This researcher found studies indicating volunteer's motivation to be both altruistic and egoistic (Fitch 1987; Green, Aarons, and Cross 1984; Sergent and Sedlacek 1990; Winniford, Carpenter, and Grider 1995, 1997). There are times that the motivation appears to be driven by one's needs and other times the motivation appears to be altruistic in nature. The differences can be very "subtle." This researcher agrees with the conclusions of others that state, "The literature on volunteer motivation indicates that it is a multifaceted phenomenon that reflects multiple causation" (Winniford, Carpenter, and Grider 1997, 142-43).

Volunteerism and Vocational Christian Service

It appears there is a direct correlation between the issue of volunteerism and vocational Christian service. How do these two issues interact and relate? Students who consider vocational Christian service have a higher degree of altruistic motivation. This

opinion is supported by Fitch's research that indicated students who were "especially religious" ranked altruistic motivations higher than non-religious students (Fitch 1987, 428-29). Winniford, Carpenter, and Grider also found that "altruistic motivations were more important to more religious students" (Winniford, Carpenter, and Grider 1995, 35). Alexander Astin writes, "Christian teachings seem entirely consistent with the enhancement of altruistic motives" (Astin 1977, 50).

It is the casual observation of this researcher that the lack of material reward and financial stability common, in vocational Christian service, lends itself to more altruistic motivations. It is also the opinion of this researcher that one's motivation for vocational Christian service can appear to be altruistic but in reality be egoistic. As a wise individual once stated, "There has not been an entirely pure, unselfish motive since the cross of Christ."

Profile of the Current Study

The precedent literature review has demonstrated the complex and often confusing aspect of the nature of one's calling into vocational Christian service. Many factors influence and inform this crucial decision in one's life. The background and foundational aspect of the concept of "calling" demonstrated the significance of the present research.

The literature review of the theological and biblical presuppositions of each motivating factor as well as the specific section dealing with the five theological research factors, provides the current study with the necessary foundation needed as one considers vocational Christian service.

The discussion pertaining to one's parental and peer relationships

communicated the foundational and ongoing role of parents as well as the significance of one's friends. These relational factors have a significant impact upon career decisions. The mentoring discussion informs this research of the great role mentors have on young protégés. As stated earlier in the review, a mentor may have the most significant impact of any factor measured. One's calling is not formed in a vacuum but is often exposed through many different ministry experiences. The material on short-term mission opportunities and internships illumines the unique influence various experiences have on one's decisions.

Although the primary concern for this study has been the theological, spiritual, and relational factors motivating one to consider vocational Christian service, the section on sociological issues for volunteering has informed this researcher's understanding of the topic.

The design of this study has been significantly impacted by the precedent literature review. As the researcher designed the survey instrument for this study, the corresponding literature section influenced each section of the instrument. The material relating to one's relationships has significantly influenced the structure of the survey instrument.

Foundational to the entire study was the literature review on the calling concept. Although the survey instrument did not seek to research the natural and special leading factors, this discussion provided valuable knowledge for this researcher in the analysis of pertinent material.

There have been particular writings and authors whose input has shaped the foundation of this study. Men such as Barnette, Drakeford, Manly, Bailey, and Bosworth

provided spiritual and historical depth to the research. Their many contributions on the general aspects of the calling concept and the "High" view they place on one's calling, has had a significant impact on this researcher. The writings of Os Guinness and Alice Cullinan provided the precedent literature with current scholarship on the calling concept. The authors Clinton, Stanley, and Hendricks supplied valuable research and information on the mentoring factors of the current study. The recent research of Tuttle, Shea, and Barna has provided valuable data that has also informed the current study. The work of Daniel Wayne Thompson and Donald Lee Mason provided valuable insight informing this study on the topics of mentoring and motivating factors.

This study will seek to discover the impact of one's theology, relationships, mentors, and experiences on his or her consideration of vocational Christian service. The results from the study inform the body of Christ in her responsibility to send laborers into the harvest.

CHAPTER 3

METHODOLOGICAL DESIGN

This descriptive research has been designed to identify and analyze factors that influence and motivate Campus Crusade for Christ staff to enter vocational Christian service, upon graduation from college. This chapter presents a detailed description of the methodological design and the process used for the collection of data that informs this study.

Design Overview

The proposed methodological method is best defined as descriptive quantitative research. A common method used to either identify "the characteristics of an observed, preexisting phenomena or explore possible correlations among two or more phenomena" (Leedy and Ormrod 2001, 114). The descriptive quantitative research design has been employed in order to answer questions about the relationships between the measured variables with the purpose to explain, predict, confirm, and validate phenomenon (Leedy and Ormrod 2001, 101). Quantitative studies of this type represent the mainstream approach to research. They allowed the researcher to "objectively measure" the data gathered by the research instrument (Leedy and Ormrod 2001, 102). The quantitative approach also allowed the researcher to report the findings through appropriate tables and graphs generated as the results of statistical tests.

67

Although the current research was primarily of the quantitative design, elements of the qualitative research traditions were evident (Leedy and Ormrod 2001, 103). The research included qualitative research elements of the "type one, lived experiences" category (Gall, Borg, and Gall 1996, 591). The tradition was that of life history, as it explored the life experiences involving vocational Christian service of the Campus Crusade for Christ new staff, from their perspective. There were also elements involving the hermeneutics research tradition. The hermeneutic tradition is "the process by which individuals arrive at the meaning of a text" (Gall, Borg, and Gall 1996, 593). The survey instrument included terminology that had its own interpretation within the Campus Crusade for Christ culture. Thus, the research has been delimited to individuals who understand the terminology as it is understood within Campus Crusade for Christ.

A research instrument was developed to gather the data for the study. The elements of the survey instrument allowed the researcher to study the relationship within and between motivational factors as well as the rank order of the factors. Prior to use, the instrument was pre-tested and validated by a panel of experts in order to establish face validity (Gall, Borg, and Gall 1996, 250). The validation for the instrument was conducted by the panel of experts who were chosen due to their expertise in the development of students entering vocational Christian service and their reputation within the Campus Crusade for Christ organization. Nevo states that tests having high face validity are likely to bring about higher levels of cooperation and motivation while subjects are taking the test (Nevo 1985, 287). The reputation of the panel members gave the instrument more credibility.

Upon approval from the dissertation committee, the test was conducted during

the last days of the 2004 Campus Crusade for Christ Summer New Staff Training. Administrating the survey instrument at this time provided the current study with nearly a 100% return rate from over two hundred participants. It also provided the research with data taken from individuals who represent a broad United States sample of Campus Crusade for Christ Staff.

Population

The research population consisted of the New Staff members of Campus Crusade for Christ attending the national training in Orlando, Florida, during the summer of 2004. They were college graduates who had applied and had been accepted onto the staff of Campus Crusade for Christ. The staff delimitation was chosen due to the accessibility of the population. The accessibility of the population refers to "all the individuals who realistically could be included in the sample" (Gall, Borg, and Gall 1996, 220). This researcher's desire was that the target population would consist of all the new campus ministry staff of Campus Crusade for Christ in the United States.

Sample and Delimitations

The sampling design was a "probability sampling." "In probability sampling, the researcher can specify in advance that each segment of the population will be represented in the sample" (Leedy and Ormrod 2001, 211). In the present research, the research sample and research population were the same. Since the population and sample were the same, the necessity to stratify or cluster was not present. This may also be called a "simple random sampling." Due to the staff delimitation and the research population, the randomness was simply the response from the population. Each new staff

member had the same and equal chance to participate in the research during the training

conference.

Limitations of Generalizations

The accessibility population of this study was restricted to the new staff

trainees of Campus Crusade for Christ during the summer of 2004. While this population

provided a very high return of the survey instrument, it limited the generalizations made

about the research. Although this researcher would desire the findings to be generalized

to all types of vocational Christian service, there are a number of limitations of

generalizations expected in this study. The data from this sample will not necessarily

generalize to:

1. Other ministries within Campus Crusade for Christ that are not targeted to reach college students. Campus Crusade for Christ has over sixty different ministries. Generally, the new Campus Staff are recent college graduates between 22 and 27 years of age. The staff in other ministries of Campus Crusade for Christ are not required to be college graduates nor would they necessarily be in the same age range. The Staff in other ministries may be mid-lifers who are looking to invest their life after retirement within another branch of Campus Crusade for Christ ministries.

2. Students who have not participated in a Campus Crusade for Christ chapter, while in college. Due to the unique ministry opportunities in Campus Crusade for Christ, students who have not participated within a Campus Crusade for Christ chapter may not have the same experience that leads them into vocational Christian service.

3. Due to the nature of terminology used in the Research Question dealing with Theological Factors, the data may not generalize to new staff who have not completed their initial training or individuals who are not familiar with the research terminology.

Instrumentation

A survey instrument was designed to collect data from the population. Based

on precedent literature, the researcher developed survey questions to appropriately reflect

the current research (Appendix). Each research question was represented by a corresponding survey section. The instrument was initially designed with the consultation of the dissertation supervisor, and members of the expert panel. The instrument was pretested and validated by an expert panel.

Procedures

Prior to the collection of data, verbal permission was secured from the National headquarters of Campus Crusade for Christ to conduct the research study using the New Staff from the summer of 2004. The researcher confirmed the potential dates to take the survey with the population at the end of the training conference. The expert panel familiar with the terminology performed a pretest of the instrument and evaluated its effectiveness. The pre-test and evaluation was used to solidify any necessary changes or adaptations to the instrument. Although changes were made in the research instrument pertaining to the last research question, the last research question proved to be inconclusive. The results of the last question will be discussed in chapters 4 and 5.

The researcher attended the last days of the 2004 Summer New Staff Training. The population for this research was attending the training conference. During the last meeting of the New Staff training, the participants were instructed to fill out the survey instrument. The researcher thoroughly explained the survey instrument by reading the instructions provided before the procedure began. Before and during the process, the researcher was available to explain any questions relating to the survey instrument. Each instrument was returned to the researcher at the end of the appointed time. All surveys were kept anonymous and the participants were informed that the data collected would have no direct, personal impact on their status with Campus Crusade for Christ,

according to the research risk procedures.

Once the surveys were completed, the researcher numbered each instrument and entered the data into an Excel spread sheet. The desire of the research was to establish distinct measurements of the factors influencing one's decision to enter vocational Christian service. All data was treated as Interval data so that gradations or degrees of difference could be determined. This scale allowed the researcher to discover how important an assigned factor was to the participants. The research also determined the mean, standard deviation, and percentile of responses. This researcher implemented the use of MANOVA's, ANOVA's, Tukey's HSD Tests, and Chi-Square analysis. The multiple analysis of variance (MANOVA) was used in order to measure and compare the interaction between two independent variables. The ANOVAs were used to determine whether the mean scores of the variables showed significant difference. The choice to use the Tukey's HSD tests was made due to the fact that multiple tests were run on the data which can result in statistical problems. The Tukey's test pools the error due to the number of analysis run reducing the potential of random chances thus correcting the multiple testing problems. Chi-Square analysis was employed to determine if there was a significant relationship between a participant's age or gender and the choices made in different demographic data.

The data was exported from Excel into the SPSS computer program enabling the data to be analyzed and tabulated. Through the use of this program, the data was calculated and displayed through the use of tables, graphs, and other displays. Besides the tabulation of the research questions, the demographic information collected was also analyzed and reported together with the other findings.

CHAPTER 4

ANALYSIS OF FINDINGS

This chapter presents the analysis and reports the findings of the study in accordance with the five research questions. By using a likert scale survey instrument designed for this research (Appendix), this study explored and analyzed the motivational factors that influence, encourage, and affirm Campus Crusade for Christ staff to enter vocational Christian service. The data was analyzed by the SPSS computer program.

Compilation Protocol

This study was carried out by implementing a likert scale survey instrument. The instrument was designed to collect data that informed the study regarding the basic demographic information such as gender, age, and marital status. Other demographic data unique to this study such as region of country, Campus Crusade for Christ (CCC) lane, new ministry assignment, decisions made, denominational preference, and ministry calling were gathered from the participants to appropriately inform this study. The demographic information was used for the purpose of this research and was obtained anonymously.

The demographic data collected as well as the data addressing the motivational factors were entered into a computer generated Excel spreadsheet enabling the researcher to analyze, explore, and then display the pertinent information. The researcher's desire was to be able to understand the role that each research question played in motivating one

to enter Vocational Christian Service (VCS). To provide structure and order to the data, the information was arranged consecutively, corresponding to the five research questions being measured. Summaries of the pertinent demographic data are discussed and displayed before research questions are addressed.

Two hundred and two survey instruments were handed out to the new staff of Campus Crusade for Christ. The return rate was 92%, (n=185). To ensure that surveys with missing data were included in statistical analysis, a "pairwise" versus "listwise" procedure was followed. Pairwise only excludes the data for a specific question, whereas listwise excludes the entire survey if any data is missing. Thus all of the participant's survey responses were included in the data analyses.

Research Analysis

The following section of this chapter describes and analyzes the data obtained from the survey instrument by the use of appropriate tables and figures. The displays and findings are organized according to and in agreement with the appropriate research question discussing the pertinent motivational factor. Multiple subsections have been used as necessary enabling the researcher to present the study clearly and logically.

Demographic Data

The demographic data were statistically analyzed by frequency, percentage, and other pertinent information. Table 1 displays by frequency and percentage, the gender, age, and martial status of survey responses. Analysis of the research questions are based primarily on gender and age. Table 1 is followed by Figure 1, Figure 2, and Figure 3 which serve to provide a visual illustration of these characteristics.

The gender distribution of the participants indicates a larger percentage of females (55.1%) than males (44.9%). The age distribution shows that 72.8% of the participants were included in two age categories of 22-23 and 24-25. Over 76% of the participants were under 26 years of age. The lowest percentages were in the youngest age group of 20-21 and in the two oldest age groups of 28-29 and 30+.

Table 1. Demographic characteristics of participants
as it relates to gender, marital status, and age

Characteristic		n	Valid %	Cumulative %
Gender				
Valid	Male	83	44.9	44.9
	Female	102	55.1	100.0
Total		185	·	
Age				
Valid	20-21	6	3.3	3.3
	22-23	62	33.7	37.0
	24-25	72	39.1	76.1
	26-27	28	15.2	91.3
	28-29	3	1.6	92.9
	30+	13	7.1	100.0
	Total	184	100.0	
missing	Total	1		
Total		185		
Marital Status				
Valid	Married	72	39.1	39.1
	Single	112	60.9	100.0
	Total	184	100.0	
missing	Total	1		
Total		185		
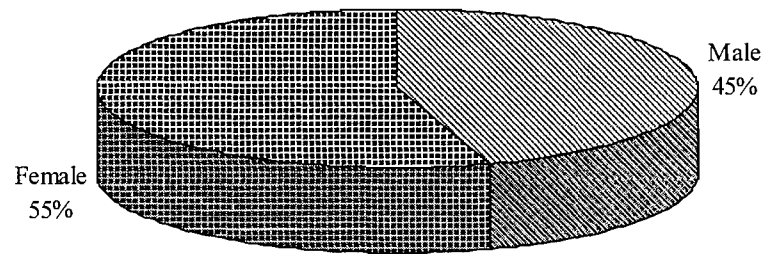
Figure 1. Gender demographic of all participants
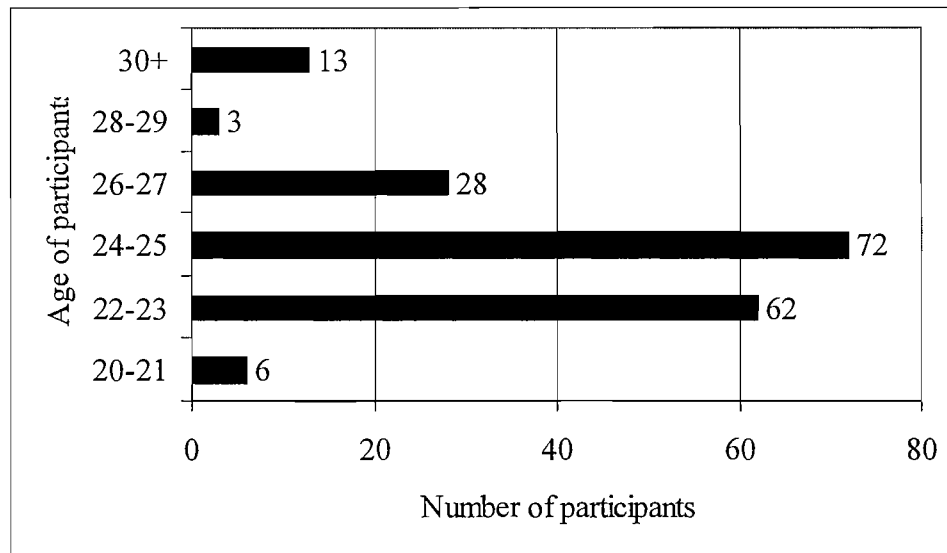
Figure 2. Age demographic of all participants
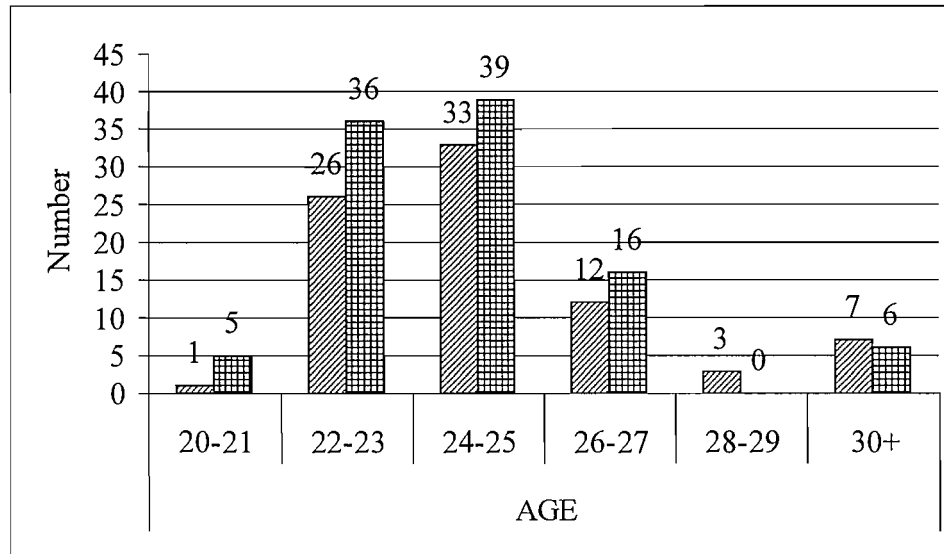
Figure 3. Demographic total of gender and age category

Legend: Diagonal fill = Males; Grid fill = Females

Five other demographics were gathered by the research instrument: region of country, Campus Crusade for Christ lane, new ministry assignment, decisions made while in college, and spiritual and religious demographic.

For managerial purposes, Campus Crusade for Christ has divided the United States into 10 regions: Midsouth, Mid-Atlantic, Southeast, Northeast, Midwest, Red River, Pacific Northwest, Great Plains, Great Lakes, and Pacific Southwest. The survey participants were asked to indicate in which region of the country their college was located.

It is observed in Table 2 that 49.7% of the participants came from the three regions consisting of Midsouth, Southeast and Great Lakes. The rest of the participants were balanced over the other seven regions of the country.

Table 2. Participant's region of country

Region of Country		n	%	Valid %	Cumulative %
Valid	Midsouth	36	19.5	19.7	19.7
	Mid Atlantic	11	5.9	6.0	25.7
	Southeast	23	12.4	12.6	38.3
	Northeast	15	8.1	8.2	46.4
	Midwest	11	5.9	6.0	52.5
	Red River	15	8.1	8.2	60.7
	Pacific NW	11	5.9	6.0	66.7
	Great Plains	11	5.9	6.0	72.7
	Great Lakes	33	17.8	18.0	90.7
	Pacific SW	14	7.6	7.7	98.4
	Not Applicable	3	1.6	1.6	100.0
	Total	183	98.9	100.0	
Missing		2	1.1		
Total		185	100.0		

Based on the consultation of the expert panel, the survey instrument gathered data on three Campus Crusade for Christ lanes: Staffed, Catalytic, and Ethnic Student Ministry (ESM). The participants were asked to indicate which CCC lane best represented their involvement while in college. They also had the option to indicate that the question was not applicable.

The CCC lane with the largest percentage was the Staffed lane with more than 72% of the participants, Table 3. The second largest lane was the Catalytic lane. A casual observation of the results indicates that the ESM lane may not have been the best choice to include in the instrument due to the fact that only one participant chose this lane. Another 12.6% of the participants indicated that the lane options included were not applicable. The lane demographic will be important in the discussion of the third research question.

Table 3. Participant's CCC lane

CCC lane		n	%	Valid %	Cumulative %
Valid	Staffed	132	71.4	72.1	72.1
	Catalytic	27	14.6	14.8	86.9
	ESM	1	.5	.5	87.4
	Not Applicable	23	12.4	12.6	100.0
	Total	183	98.9	100.0	
Missing		2	1.1		
Total		185	100.0		

The data in Table 4 communicates the survey participant's new ministry assignment within Campus Crusade for Christ. The new ministry options consisted of Campus, Student Venture, Headquarters, and Athletes in Action. The participants also had the option to indicate any other assignment. Table 4 indicates that 82.1% of the participant's new ministry assignment was to the campus ministry. The next highest assignment was in the "other" category whereas Student Venture and Athletes in Action had a similar percentage.

Table 4. New ministry assignment of participants

Ministry Assignment		n	%	Valid %	Cumulative %
Valid	Campus	152	82.1	82.1	82.1
	Student Venture	7	3.8	3.8	85.9
	HQ	1	.6	.6	86.5
	AIA	5	2.7	2.7	89.2
	Other	20	10.8	10.8	100.0
	Total	185	100.0	100.0	

The intention of the decisions demographic was to gather data indicating which type of spiritual decisions were made by the participants while they were in college. The

participants were instructed to choose one of the following, Received Christ-PRC, Filled

with Holy Spirit-HSB, and Lordship of Christ-LD or any combination that applied, which

resulted in seven different response patterns. The participant's indication was given a

numerical equivalent and then entered into an Excel spread sheet. Table 5 communicates

the responses to this demographic. Observations were made pertaining to each category

of decision (e.g., PRC, HSB, and LD). Forty-three, (29.5%) of the 146 respondents

indicated that they had received Christ while in college. One hundred six (72.6%) of the

146 of respondents indicated that they had made a decision to be filled with the Holy

Spirit while in college. Lastly, 119 (81.5%) of the 146 indicated that they made a

lordship of Christ decision, Figure 4.

Table 5. Decisions made by participants

Decisions		n	Valid %	Cumulative %
Valid	PRC	2	1.4	1.4
	HSB	21	14.4	15.8
	LD	37	25.3	41.1
	PRC+HSB	4	2.7	43.8
	HSB+LD	45	30.8	74.7
	PRC+LD	1	.7	75.3
	PRC+HSB+LD	36	24.7	100.00
	Total	146	100.0	
Missing		39		
Total		185		

Note: PRC = Received Christ; HSB = Filled with Holy Spirit,
LD = Lordship of Christ
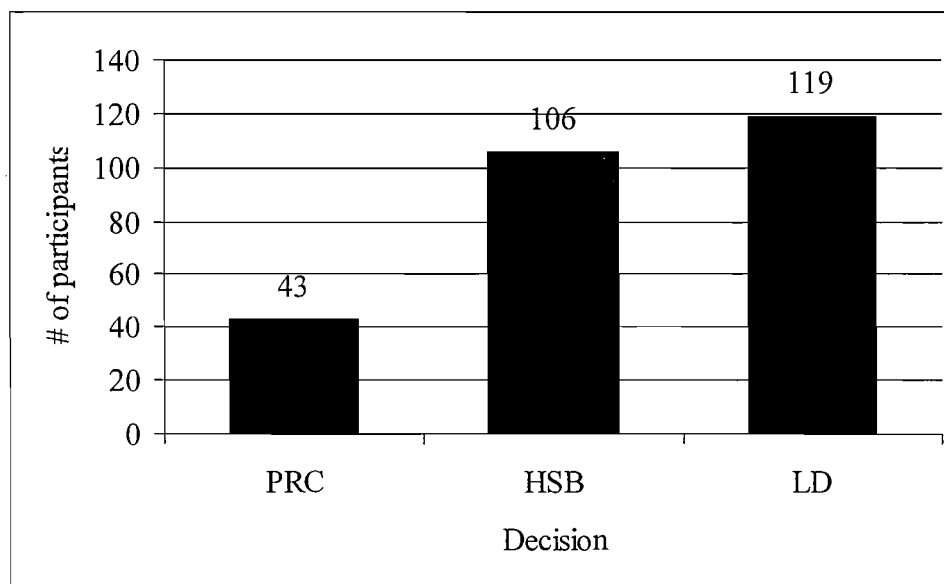
Figure 4. Summary of decisions made while in college

Note: PRC = Prayed to Receive Christ, HSB = Filled with the Holy Spirit
Decision, LD = Lordship of Christ

A series of tests were performed to determine if there was a significant

relationship between participant's age or gender and the type of decisions made while in

college. To determine if there was a difference, two separate Pearson Chi Square test

were performed. A priori level of significance was set at p<.05 for this and all

subsequent statistics. The first test showed that there was no significant relationship

between genders as they indicated their decisions χ^2 (6)=2.56, p<.862. Although the Chi

Square test for age approached the .05 level with χ^2 (30)=41.49, p<.079, it was found to

have no significance.

The last section of demographic data was organized into the spiritual and

religious section on the survey instrument. This section consisted of the denominational

preference and ministry calling information. The participants were asked to choose only

one denomination from 11 listed on the survey instrument: Catholic, Southern Baptist,

Baptist-other, Evangelical Free, Presbyterian-PCA, Presbyterian-USA, Methodist, Bible

Church, Lutheran, Episcopal, Christian Missionary Alliance, and other. Of the 11

denominations listed, 68.5% of the participants chose one of five denominations and

23.2% chose the "other" category. The top five chosen were Southern Baptist – 14.4%,

Baptist-other – 13.3%, Evangelical Free – 16.0%, Presbyterian-PCA – 13.8%, and Bible

Church – 11.0%, Table 6. Three denominations, Catholic, Lutheran, and Episcopal were

not selected by any participants.

Table 6. Denominational preference of the participants

Denomination		n	Valid %	Cumulative %
Valid	Southern Baptist	26	14.4	14.4
	Baptist-other	24	13.3	27.6
	Evangelical Free	29	16.0	43.6
	Pres.- PCA	25	13.2	57.5
	Pres.- USA	5	2.8	60.2
	Methodist	5	2.8	63.0
	Bible Church	20	11.0	74.0
	CMA	5	2.8	76.8
	Other	42	23.2	100.0
	Total	181	100.0	
Missing		4		
Total		185		

Note: Pres. = Presbyterian, CMA = Christian Missionary Alliance

The last demographic related to the participant's ministry calling. Participants

were asked to choose only one of four descriptions of their "calling" to enter vocational

Christian service. The survey instrument offered four options, "Special leading" that was

more sudden and direct; "Special leading" that appeared to be progressive over time;

"Special leading" influenced by logical choices; and "Natural leading" involving a deliberate choice to enter VCS.

Although this demographic does not directly influence any of the research questions, the literature base of this research addresses the issue of "ministry calling." Thus, seeking to understand the participant's perceptions of their calling into ministry informs the overall study. Table 7 indicates this "ministry calling" demographic by gender and total. The most common response (61.6% of the participants) to the ministry calling was, "Special leading, that appeared to be progressive over time." The second choice was the "Special leading, influenced by logical choices" (20.3%). The "Special leading, that was more sudden and direct," and a "Natural leading, involving a deliberate choice to enter VCS" were 11.3% and 6.8% respectively.

Table 7. Ministry calling by gender

		Ministry Calling				Total
		1	2	3	4	
Gender	male	10	36	25	7	78
	female	10	73	11	5	99
Total n		20	109	36	12	177
Total %		11.3	61.6	20.3	6.8	100.0

Note: "Special leading" that was more sudden and direct = 1;
"Special leading" that appeared to be progressive over time = 2;
"Special leading" influenced by logical choices = 3; "Natural Leading" involving a deliberate choice to enter VCS = 4

Further observations of Table 7 show that twice as many females chose the "Special leading" that was progressive over time (females n=73; males n=36). Twice as many males chose the "Special leading" influenced by logical and rational choices (males

n=25; females n=11). The percentage of the other two categories was basically the same for both genders.

The decision was made to run a series of Chi Square analysis to determine if there was a significant gender difference in "ministry calling" option choices. The Pearson Chi Square test showed that there was a significant difference between males and females in their choice of calling category, χ^2 (3)=16.07, p<.001. The "ministry calling" data was also analyzed by the age categories, Table 8, again using Pearson Chi Square. The test was performed twice. The first run with each age category revealed that the distribution of frequencies across types of "ministry calling" did not vary as a function of age group, χ^2 (15)=10.01, p<.819. Because the first and last three age categories had few entrees, ages 20-21 were combined with 22-23 and the last three age categories were combined into 26+, Table 9. Another chi square test revealed similar results to the previous analysis.

Table 8. Ministry Calling by all age group

		Ministry Calling				
		1	2	3	4	Total
Age	20-21	0	5	1	0	6
	22-23	7	40	11	4	62
	24-25	9	38	17	4	68
	26-27	2	15	4	4	25
	28-29	0	2	1	0	3
	30+	2	9	1	0	12
Total		20	109	35	12	176

Note: "Special leading" that was more sudden and direct = 1;
"Special leading" that appeared to be progressive over time = 2;
"Special leading" influenced by logical choices = 3; "Natural Leading" involving a deliberate choice to enter VCS = 4

Table 9. Ministry calling by combined age group

		Ministry Calling				
		1	2	3	4	Total
Age	20-23	7	45	12	4	68
	24-25	9	38	17	4	68
	26+	4	27	6	4	40
Total		20	109	35	12	176

Note: "Special leading" that was more sudden and direct = 1;
"Special leading" that appeared to be progressive over time = 2;
"Special leading" influenced by logical choices = 3; "Natural
Leading" involving a deliberate choice to enter VCS = 4

Motivational Factors

This section of the analysis will seek to explain and analyze the data as they

relate to the motivational factors section of the survey instrument. Five questions were

addressed in this research. The first four research questions dealt with a specific

motivational factor (e.g., theological factors, relational factors, mentor/mentoring factors,

and ministry experience factors). The last question in the research sought to rank order

these motivational factors.

Research Question Number 1

The first question asked in this research was—What are the identifiable

theological factors that motivate and influence Campus Crusade for Christ staff members

to accept the calling of God and enter vocational Christian service? The survey

instrument designed tested the influence of six theological factors: the lostness of man,

eternal perspective, the lordship of Christ, stewardship of life, the great commission, and

spiritual calling. These factors were selected with the consultation of members from the

expert panel. The participants were asked to rank on a scale of 0-5 each theological

factor. Five represented a highly influential ranking and 0 represented no influence upon the participant. Table 10 illustrates descriptive statistics of the theological factors.

Table 10. Descriptive statistics of theological factors

Factor	n	mean	Std. Deviation
Lostness of Man	184	4.06	1.020
Eternal Perspective	184	4.40	.790
Lordship of Christ	184	3.97	1.045
Stewardship of Life	184	3.46	1.177
Great Commission	183	4.29	.876
Spiritual Calling	184	3.93	1.054
Other	8	3.63	2.264

As one examines Table 10, it is found that only eight "other" theological factors had been scored among all 185 participants. A casual observation of this data indicates that the factors listed and thus surveyed by the research instrument included a very high percentage of theological factors deemed important by the survey population.

The first research question was further analyzed by treating the theological factors as dependent variables and the participant's age and gender as independent variables. Table 11 provides this demographic information for respondents to this question. Because it was observed that there were a limited number of participants in at least three age categories, to run the statistics for this research question, the six age categories were combined into four. Ages 20-21 and 22-23 were combined into the first category. The second and third categories were 24-25 and 26-27 respectively. The last category of age consisted of 28-29 and 30+. Combining the four age ranges enabled the statistics to be more conclusive due to the limited number of participants in those respective ranges.

Table 11. Age and gender demographic

		n
Gender	Male	82
	Female	98
Age	20-21	5
	22-23	62
	24-25	69
	26-27	28
	28-29	3
	30+	13

Table 12 and Figure 5 have been provided to illustrate the combined age range of the participants. To calculate the statistics the "other" category in the age range was deleted.
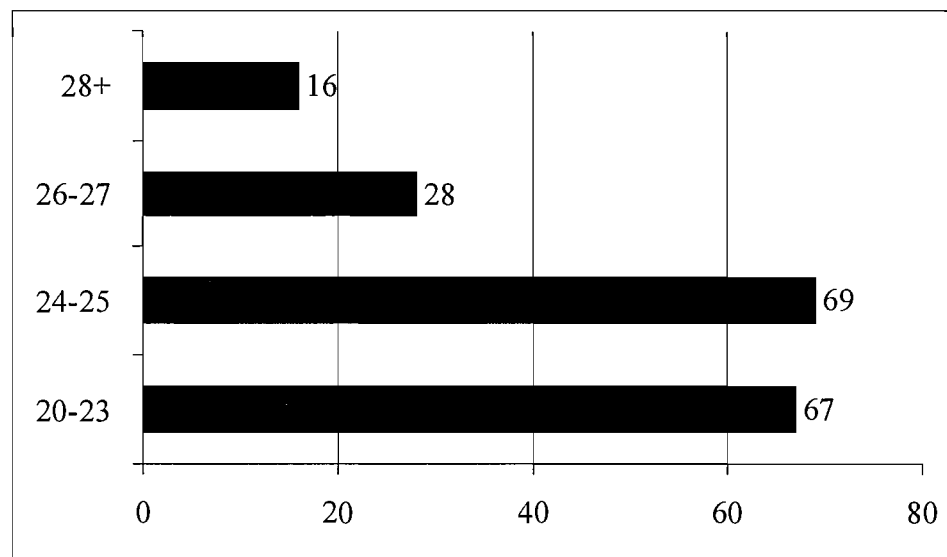
Figure 5. Number of participants in combined age category

Table 12. Combined age categories

		n
Gender	male	82
	female	98
Age	20-23	67
	24-25	69
	26-27	28
	28+	16

Once the ages were combined, a multiple analysis of variance (MANOVA) was run with age and gender as between subject variables and theological factors (e.g., lostness of man, eternal perspective, lordship of Christ, stewardship of life, great commission, and spiritual calling) as dependent variables, Table 13.

Table 13. MANOVA with age/gender between subjects for RQ no.1

Effect	Value	F	Hypothesis df	Error df	Sig.
Intercept	42.625	1186.408	6	167	.000
Gender	.032	.900	6	167	.497
Age	.150	4.225	6	169	.001
Gender/Age	.078	2.197	6	169	.046

Note: Significance levels based on Roy's Largest Root

This ANOVA showed no overall effect with gender (the significance level was .497), but an overall effect for age ($F_{(6, 169)} = 4.23$, $p<.001$). Furthermore, there was a significant age and gender interaction, ($F_{(6, 169)} = 2.20$, $p<.046$). Therefore, univariate analyses were performed on each of the six dependent variables. The test of between subjects effects showed significance or close to significance at the .05 level in only three of the dependent variables, one in gender, one in the age category, and one in gender/age

interaction. The "spiritual calling" theological factor was affected by gender at a significance level of .030, lower than the required level of $p < .05$. The "lordship of Christ" theological factor and age as well as the "spiritual calling" theological factor and gender/age were marginally close with a significance level of .071 and .057 respectively, Table 14.

Table 14. Univariate tests of between-subjects effects for RQ no.1

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	Lostness of Man	1990.774	1	1990.774	1907.222	.000
	Eternal Perspective	2354.376	1	2354.376	3653.125	.000
	Lordship of Christ	1762.447	1	1762.447	1603.840	.000
	Stewardship of Life	1418.501	1	1418.501	983.601	.000
	Great Commission	2093.830	1	2093.830	2762.393	.000
	Spiritual Calling	1933.478	1	1933.478	1813.528	.000
Gender	Lostness of Man	.515	1	.515	.493	.484
	Eternal Perspective	.000	1	.000	.000	.986
	Lordship of Christ	.381	1	.381	.347	.557
	Stewardship of Life	.304	1	.304	.211	.647
	Great Commission	.021	1	.021	.027	.869
	Spiritual Calling*	5.136	1	5.136	4.817	.030
Age	Lostness of Man	1.268	3	.423	.405	.750
	Eternal Perspective	.391	3	.130	.202	.895
	Lordship of Christ[1]	7.861	3	2.620	2.385	.071
	Stewardship of Life	.211	3	.070	.049	.986
	Great Commission	4.780	3	1.593	2.102	.102
	Spiritual Calling	3.812	3	1.271	1.192	.314
Gender/Age	Lostness of Man	2.848	3	.949	.910	.438
	Eternal Perspective	1.680	3	.560	.869	.459
	Lordship of Christ	.418	3	.139	.127	.944
	Stewardship of Life	1.986	3	.662	.459	.711
	Great Commission	4.061	3	1.354	1.786	.152
	Spiritual Calling[2]	8.171	3	2.724	2.555	.057

* p < .05
[1] approaching p < .05
[2] approaching p < .05

As stated, significant affects were observed in the "spiritual calling" factor in both gender and the age/gender interaction. In light of these observations, additional tests were performed on the data to determine the category of both age and gender that seemed to show the greatest significance.

One observes from Table 15 that the male and female means were approximately the same in each theological category except that of "spiritual calling." The female participants ranked the "spiritual calling" factor significantly higher than the males.

Table 15. Tests between theological factors and gender

Dependent Variable	Gender	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Lostness of Man	Male	4.005	.128	3.752	4.257
	Female	4.136	.136	3.868	4.403
Eternal Perspective	Male	4.425	.100	4.227	4.623
	Female	4.428	.107	4.217	4.638
Lordship of Christ	Male	3.773	.131	3.514	4.032
	Female	3.886	.139	3.611	4.161
Stewardship of Life	Male	3.386	.150	3.089	3.682
	Female	3.486	.159	3.171	3.801
Great Commission	Male	4.161	.109	3.946	4.376
	Female	4.188	.116	3.959	4.416
Spiritual Calling	Male	3.805	.129	3.549	4.060
	Female	4.218	.137	3.948	4.489

For each gender and for each measure (e.g., lostness of man, eternal perspective, lordship of Christ, stewardship of life, great commission, and spiritual calling) the mean rating was calculated along with a 95% confidence interval about that mean. This permits the comparison of gender in that any mean that falls outside the 95% confidence interval of another mean is statistically different from that mean. One can

observe that in each theological factor except "spiritual calling," both the male and female mean were within the 95% confidence interval. The comparison of each mean to the lower and upper bound confidence interval in the "spiritual calling" factor shows the mean of the males is outside the lower bound of the females and the females mean is outside the higher bound of the males. Table 16 displays the data from the test showing the age category in which the significance was observed. The oldest category of participants placed the greater significance on their spiritual calling.

Table 16. Theological factor by age category

Dependent Variable	Age	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Lostness of Man	20-23	4.125	.127	3.873	4.376
	24-25	3.967	.123	3.724	4.210
	26-27	3.990	.195	3.605	4.375
	28+	4.200	.264	3.679	4.721
Eternal Perspective	20-23	4.397	.100	4.200	4.595
	24-25	4.359	.097	4.168	4.550
	26-27	4.417	.153	4.114	4.719
	28+	4.533	.207	4.124	4.942
Lordship of Christ	20-23	3.988	.131	3.730	4.245
	24-25	4.128	.126	3.878	4.377
	26-27	3.854	.200	3.459	4.249
	28+	3.350	.271	2.816	3.884
Stewardship of Life	20-23	3.454	.150	3.159	3.749
	24-25	3.423	.145	3.137	3.709
	26-27	3.500	.229	3.047	3.953
	28+	3.367	.310	2.755	3.979
Great Commission	20-23	4.273	.108	4.059	4.487
	24-25	4.424	.105	4.217	4.631
	26-27	4.167	.166	3.839	4.495
	28+	3.833	.225	3.390	4.277
Spiritual Calling	20-23	3.850	.129	3.597	4.104
	24-25	3.899	.124	3.653	4.145
	26-27	3.896	.197	3.507	4.285
	28+	4.400	.267	3.874	4.926

Two further casual observations are worth noting from Table 16. First, the

theological factor of "eternal perspective" means generally increase as the age of the

participants increased. Secondly, in the theological factor of "great commission," the

mean of the older participants was significantly lower than the younger participants.

As stated earlier, the "lordship of Christ" theological factor by age categories

significance level was marginally close approaching the $p < .05$ with a level of .071.

Table 16 identifies the age category that impacts the significance level. Once again, it is

the older participants 28+ whose ranking of the "lordship of Christ" factor was different

from the other age categories, ranking the factor lower than all other participants

regardless of gender, Table 17. The ranking for the males was generally downward due

to age. The females ranking of the "spiritual calling" factor increased with age.

Table 17. Lordship of Christ and spiritual calling factors by gender and age

| Factor | Gender | Age | Mean | Std. Error | 95% Confidence Interval | |
					Lower Bound	Upper Bound
Lordship of Christ	male	20-23	4.000	.202	3.602	4.398
		24-25	4.061	.182	3.700	4.421
		26-27	3.833	.303	3.236	4.431
		28+	3.200	.331	2.546	3.854
	female	20-23	3.975	.166	3.648	4.302
		24-25	4.194	.175	3.850	4.539
		26-27	3.875	.262	3.358	4.392
		28+	3.500	.428	2.655	4.345
Spiritual Calling	male	20-23	3.926	.199	3.534	4.318
		24-25	3.576	.180	3.221	3.931
		26-27	3.417	.298	2.828	4.005
		28+	4.300	.327	3.656	4.944
	female	20-23	3.775	.163	3.453	4.097
		24-25	4.222	.172	3.883	4.562
		26-27	4.375	.258	3.865	4.885
		28+	4.500	.422	3.668	5.332

Table 18 rank orders the theological factor's means according to the gender and overall demographic. This table was used to compare and test the significance of the overall means. The analysis of the means was performed by applying the Tukey's Honest Statistical Difference (HSD) test and calculated the critical difference (CD) by use of the *Studentized Range Statistic,* (CD = .068). In this analysis, any two means that differ by .068 or more are significantly different at the .05 level.

Table 18. Rank order of theological factors according to gender and totals

Factor	Male	Female	Overall	Std. Error
Eternal Perspective	4.425	4.428	4.426	.073
Great Commission	4.161	4.188	4.174	.079
Lostness of Man	4.005	4.136	4.070	.093
Spiritual Calling	3.805	4.218	4.011	.094
Lordship of Christ	3.773	3.886	3.830	.096
Stewardship of Life	3.386	3.486	3.436	.110

Note: These factors are listed in order of overall mean significance

The Tukey's calculation showed the ranking of the overall means of each theological factor was significantly higher than the next subsequent mean. The only exception was the difference between the "great commission" and the "lostness of man." Among these two factors, the margin of .068 was not exceeded. Figure 6 is provided to illustrate the gender distribution of theological factors. One can observe from Figure 6 that the male and female means were approximately the same in each theological category except that of "spiritual calling." The female participants ranked the "spiritual calling" factor significantly higher than the males.
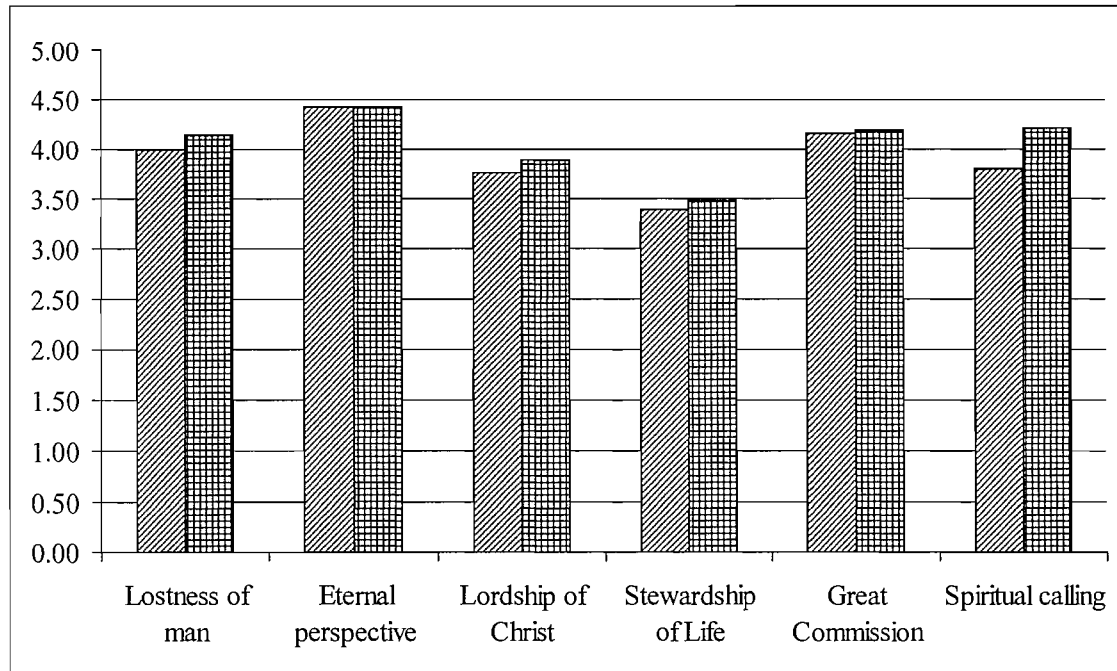
Figure 6. Ranking of theological factors by gender

Legend: Diagonal fill = Males; Grid fill = Females

Research Question Number 2

The second question addressed in this research asked – In what ways, if any,

did personal relationship factors motivate and influence Campus Crusade for Christ staff

members to accept the calling of God and enter vocational Christian service? The survey

instrument tested the influence of six relational factors (e.g., current church, small group,

other peers, parental, mentor, and professional minister). The participants were asked to

rank on a scale of 0-5 each relational factor. A 5 represented a highly influential ranking

and 0 represented no influence upon the participant. Table 19 shows some descriptive

statistics of the relational factors.

Table 19. Descriptive statistics of relational factors

Factor	n	mean	Std. Deviation
Current Church	176	2.337	1.744
Small Group	176	2.463	1.728
Peers	176	3.251	1.355
Parental	176	1.758	1.659
Mentor	176	3.401	1.621
Professional Minister	176	2.061	1.882

This research question was further analyzed by treating the relational factors as dependent variables and the participant's age and gender as independent variables. Table 20 communicates the number of participants in each combined age category. As in the first research question, to run the statistics, the six age categories were combined into four categories because it was observed that there were a limited number of participants in at least three categories, Figure 7 and Table 20.
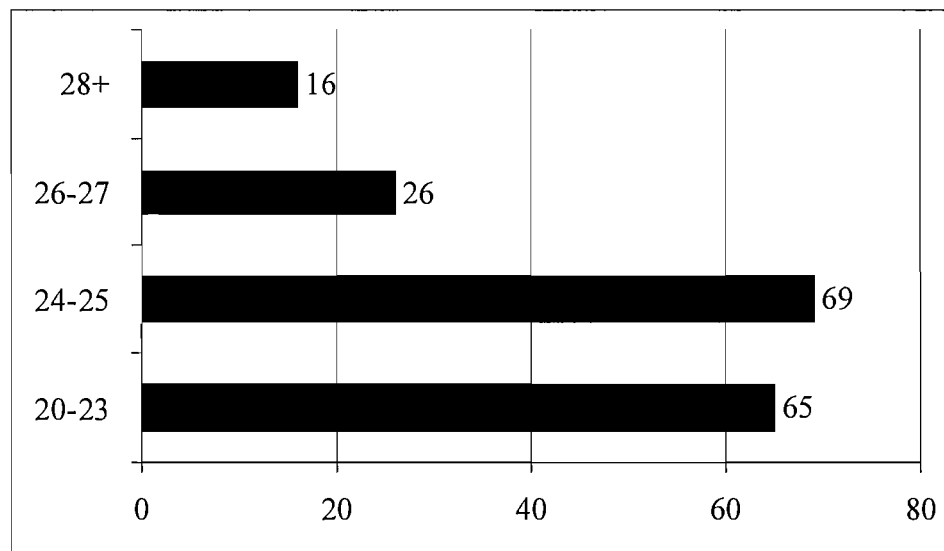
Figure 7. Number of participants in each age category

Table 20. Combined age categories

		n
Gender	male	78
	female	98
Age	20-23	65
	24-25	69
	26-27	26
	28+	16

Once the ages were combined, a multiple analysis of variance (MANOVA) was run with age and gender as between subject variables and relational factors (e.g. current church, small group, other peers, parental, mentor, and professional minister) as dependent variables, Table 21.

Table 21. MANOVA with age/gender between subjects for RQ no.2

Effect	*Value*	*F*	*Hypothesis df*	*Error df*	*Sig.*
Intercept	6.170	167.628	6	163	.000
Gender	.031	.847	6	163	.535
Age	.109	2.998	6	165	.008
Gender/Age	.043	1.181	6	165	.319

Note: Significance levels based on Roy's Largest Root

This ANOVA showed no overall effect with gender (the significance level was .535), but an overall effect for age category (F (6, 163) = 3.00, p<.008). There was no significant age and gender interaction. Due to the observation that there was an overall effect in the age category, univariate analyses were performed on each of the six dependent variables showing a marginally close significance in the dependent variable of

mentor and age category, Table 22.

Table 22. Univariate tests of between-subjects effects for RQ no.2

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	Current Church	641.436	1	641.436	210.458	.000
	Small Group	712.341	1	712.341	238.389	.000
	Peers	1240.804	1	1240.804	673.540	.000
	Parental	363.019	1	363.019	131.461	.000
	Mentor	1358.589	1	1358.589	495.643	.000
	Professional Minister	499.051	1	499.051	140.596	.000
Gender	Current Church	4.534	1	4.534	1.488	.224
	Small Group	2.548	1	2.548	.853	.357
	Peers	.039	1	.039	.021	.884
	Parental	1.205	1	1.205	.436	.510
	Mentor	.111	1	.111	.040	.841
	Professional Minister	2.218	1	2.218	.625	.430
Age	Current Church	7.118	3	2.373	.778	.508
	Small Group	8.236	3	2.745	.919	.433
	Peers	7.549	3	2.516	1.366	.255
	Parental	14.278	3	4.759	1.723	.164
	Mentor	19.136	3	6.379	2.327	.076
	Professional Minister	5.321	3	1.774	.500	.683
Gender/Age	Current Church	13.531	3	4.510	1.480	.222
	Small Group	11.352	3	3.784	1.266	.288
	Peers	5.114	3	1.705	.925	.430
	Parental	.122	3	.041	.015	.998
	Mentor	.734	3	.245	.089	.966
	Professional Minister	13.331	3	4.444	1.252	.293

Further analyses were performed between the relational factors (e.g., current church, small group, other peers, parental, mentor, and professional minister) as dependent variables and the four age categories. These tests showed an effect of age in each relational factor, Table 23. For each age group and for each measure (e.g., current church, small group, other peers, parental, mentor, and professional minister) the mean

rating was calculated along with a 95% confidence interval about that mean. As stated earlier, this permits the comparison of age groups in that any mean that falls outside the 95% confidence interval of another mean is statistically different from that mean. Thus in the "current church" factor, the 28+ age group rated this as more important than younger adults i.e. 20-23 and 24-25.

Table 23. Relational factors by age category

| Dependent Variable | Age | Mean | Std. Error | 95% Confidence Interval | |
				Lower Bound	Upper Bound
Current Church	20-23	2.020	.223	1.581	2.459
	24-25	2.293	.211	1.876	2.710
	26-27	2.286	.343	1.608	2.964
	28+	2.750	.451	1.860	3.640
Small Group	20-23	2.808	.220	2.372	3.243
	24-25	2.582	.209	2.169	2.995
	26-27	2.429	.340	1.757	3.100
	28+	2.033	.446	1.152	2.914
Peers	20-23	3.548	.173	3.206	3.889
	24-25	3.416	.164	3.091	3.740
	26-27	3.256	.267	2.729	3.783
	28+	2.783	.350	2.091	3.475
Parental	20-23	1.643	.212	1.224	2.061
	24-25	2.102	.201	1.705	2.499
	26-27	2.071	.327	1.426	2.717
	28+	1.217	.429	.370	2.064
Mentor	20-23	3.943	.211	3.526	4.359
	24-25	3.528	.200	3.133	3.924
	26-27	3.351	.326	2.708	3.994
	28+	2.783	.427	1.939	3.627
Professional Minister	20-23	2.250	.240	1.776	2.724
	24-25	2.170	.228	1.720	2.620
	26-27	2.226	.371	1.495	2.958
	28+	1.600	.486	.640	2.560

Numerous other observations can be made of the older participants. The older

adults ranked the "small group" relationships significantly lower than the two younger age groups. In the "peer" relational factor, the older participants rank was significantly lower than the two younger age groups. One additional observation shows that the youngest age group ranked the influence of peers much higher than the oldest group.

The influence of parents was low in each of the age categories but as might be expected, the lowest ranking was attributed to the oldest group. Again, the older group was significantly lower than the youngest age category.

The "mentoring" relational factor had the highest mean of any factor. A casual observation indicated that as the participants aged, they ranked the mentors influence progressively lower. The youngest participant's mean was significantly higher and outside of the upper bound of the oldest participants. Conversely, the oldest participants mean was significantly lower and outside of the lower bound of the two youngest age groupings, Table 23.

The last relational factor scored was that of "professional minister." As in the other factors, a similar pattern is observed. Once again the older participants mean was significantly outside the lower bounds of the two younger age categories.

To compare and test the significance of the overall means, once again the Tukey's Honest Statistical Difference (HSD) test was applied and calculated the CD by use of the *Studentized Range Statistic,* (CD = .117). The calculations showed the ranking of the means of each relational factor significantly higher than the next subsequent mean. Although there are significant differences between each mean, a casual observation shows three groupings of the means. The relational factors of "mentor" and "peers" means were the most influential. The second group consisted of "small group" and

"current church." The lowest means were found in the "professional minister" and

"parental" relationships, Table 24. Figure 8 provides a visual illustration for the

relational factors.

Table 24. Rank order of relational factors according to gender and totals

Factor	Male	Female	Overall	Std. Error
Mentor	3.432	3.371	3.401	.153
Peers	3.232	3.269	3.251	.125
Small Group	2.316	2.610	2.463	.160
Current Church	2.141	2.534	2.337	.161
Professional Minister	2.199	1.924	2.061	.174
Parental	1.657	1.860	1.758	.153
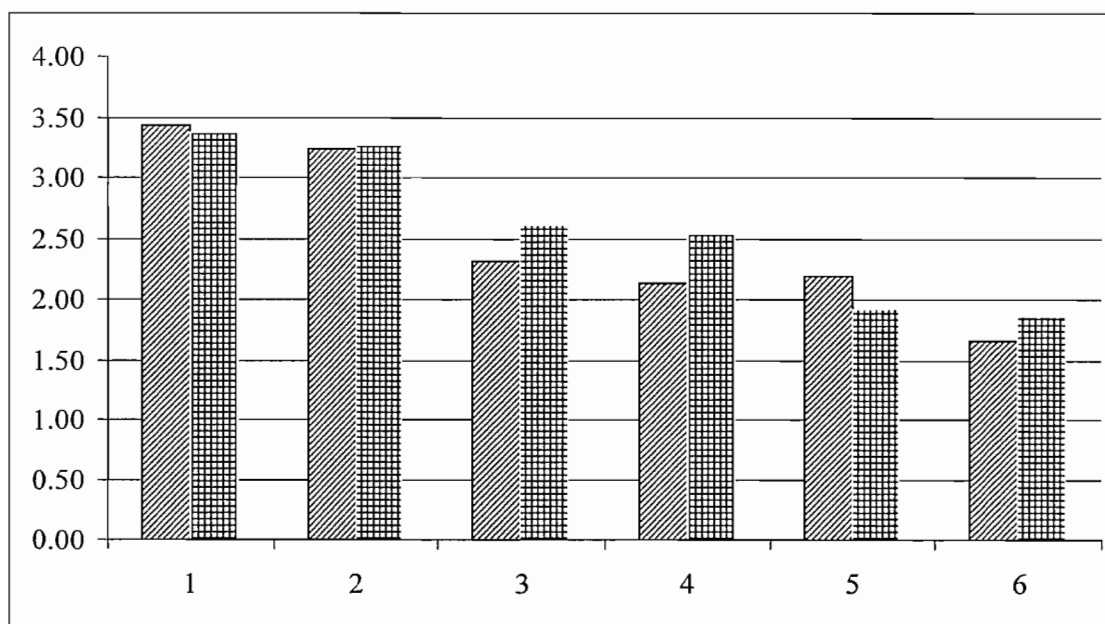
Figure 8. Influence of relational factors according to gender

Legend: Diagonal Fill = Male; Grid Fill = Female

Note: 1= Mentor, 2= Peers, 3= Small Group, 4 = Current Church, 5 = Professional minister, 6 = Parental

There are a few other causal observations from Figure 8. In the first grouping of relational factors (mentors and peers), the males and females mean were generally the same. In the second grouping (small group and current church), the females mean was significantly higher than the males in each factor. In the last grouping (professional minister and parents), the males ranked the professional minister higher while the females ranked parental relationships higher, Figure 8.

Research Question Number 3

The third question addressed in this research asked – In what ways, if any, did mentoring factors motivate and influence the Campus Crusade for Christ staff member to accept the calling of God and enter vocational Christian service? This research question was addressed in two parts.

First the participants were asked to identify the mentoring relationship that best described their experience while in college without indicating the mentor's influence. They had the option to chose from one or a combination of four mentoring types: intensive staff mentoring, occasional staff mentoring, intensive peer mentoring, occasional peer mentoring, or neither – I was not mentored in college. Staff mentoring refers to CCC staff. This step produced one or a combination of twelve responses, Table 25. A numerical code was entered into an Excel spread sheet in order to analyze these responses.

It was found that 88% of the participants had been mentored while in college. It was also observed that 80.9% had some type of CCC staff mentoring while only 7.1% were mentored only by peers. Nearly 60% (59.8%) of the participants were mentored only by CCC staff, more than half (35.9%) of them intensively, Table 25.

A series of Chi Square tests were performed to determine if there was a
significant relationship between age or gender and the participant's choice in the
mentoring category as they describe their experience. It was found that the age category
had no influence on the mentoring choice, $\chi^2(50) = 47.84$, p<.561. The second Pearson
Chi Square test revealed a similar response showing that there was no significant
relationship by gender, $\chi^2(10) = 10.39$, p<.407.

Table 25. Distribution of mentoring categories by gender

Mentoring Description		n	%	Valid %	Cumulative %	Male	Female
Valid	ISM	66	34.9	35.9	35.9	28	38
	OSM	36	19.0	19.6	55.4	14	22
	IPM	4	2.1	2.2	57.6	0	4
	OPM	9	4.8	4.9	62.5	6	3
	NOTM	22	11.6	12.0	74.5	13	9
	ISM+IPM	12	6.3	6.5	81.0	6	6
	OSM+OPM	7	3.7	3.8	84.8	4	3
	OSM+IPM	11	5.8	6.0	90.8	3	8
	ISM+OPM	6	3.2	3.3	94.0	2	4
	ISM+OSM	8	4.2	4.3	98.4	4	4
	ISM+OSM+OPM	3	1.6	1.6	100.0	2	1
	Total	184	97.4	100.0		82	102
Missing	1	1	.5				
Total		185	100.0				

Note: This note describes the mentoring categories; ISM = Intensive Staff Mentor;
OSM = Occasional Staff Mentor; IPM = Intensive Peer mentor; OPM = Occasional
Peer mentor; NOTM = Not Mentored

The researcher chose to run one further Chi Square test by the CCC lane. This
decision was made because of the observation that the Staffed and Catalytic lanes
approach the development of students differently. As this test considered only the
Staffed and Catalytic lanes with the other two lanes filtered out, the total number of

participants was reduced to n=158, Table 26. The results of this Chi Square test was very close to the p<.05 significance level, $\chi^2(10)$ = 18.03, p<.054.

The second step in research question number 3 was to test the influence of the four mentoring factors: intensive staff mentoring, occasional staff mentoring, intensive peer mentoring, and occasional peer mentoring. The participants were asked to rank on a scale of 0-5 each mentoring factor.

Table 26. Distribution of mentoring categories by lane

Mentoring Description		n	Staffed	Cat.
Valid	ISM	62	58	4
	OSM	31	23	8
	IPM	3	2	1
	OPM	8	7	1
	NOTM	9	6	3
	ISM+IPM	11	10	1
	OSM+OPM	7	5	2
	OSM+IPM	10	6	4
	ISM+OPM	6	6	0
	ISM+OSM	8	5	3
	ISM+OSM+OPM	3	3	0
	Total	158	131	27
Miss	1			
Total		159		

Note: This note describes the mentoring categories; ISM = Intensive Staff Mentor; OSM = Occasional Staff Mentor; IPM = Intensive Peer mentor; OPM = Occasional Peer mentor; NOTM = Not Mentored

Five represented a highly influential ranking and 0 represented no influence upon the participant. To address this step, the data were analyzed with the mentoring factors as the dependent variables and the participant's age and gender as independent variables. Once again, to enable more accurate statistics to be gathered, the age of the

participants were collapsed into four combined categories, Table 27.

Table 27. Combined age categories for mentoring factors

		n
Gender	male	46
	female	48
Age	20-23	37
	24-25	37
	26-27	15
	28+	5

Once the data were filtered, a multiple analysis of variance (MANOVA) was run with age and gender as between subject variables and mentoring factors (e.g. intensive staff mentoring, occasional staff mentoring, intensive peer mentoring, and occasional peer mentoring) as dependent variables, Table 28. This ANOVA found no overall effect for gender. There was a marginal effect of the age category approaching but not reaching the $p<.05$ significance level, $(F (4, 85) = 2.197, p<.076)$. Furthermore, there was no significant age and gender interaction. The choice was made to perform univariate analyses on each of the four dependent variables.

Table 28. MANOVA with age/gender between subjects for RQ no.3

Effect	Value	F	Hypothesis df	Error df	Sig.
Intercept	1.407	29.198	4	83	.000
Gender	.039	.801	4	83	.528
Age	.103	2.197	4	85	.076
Gender/Age	.044	.939	4	85	.445

Note: Significance levels based on Roy's Largest Root

The test of between subjects effects showed close to significance at the .05 level in only one of the dependent variables, Table 29. The gender by "intensive peer mentoring" factor showed a significance level of .091.

Additional test were performed in order to determine the category of both age and gender that seemed to show the greatest significance. The analysis showed significant difference between the genders in the "intensive peer mentoring" factor. A casual observation of Table 30 shows that in each of the dependent variables, the females ranked the influence of mentors higher in every category than did the males.

Table 29. Univariate tests of between-subjects effects for RQ no.3

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	Int/staff	341.876	1	341.876	76.772	.000
	Occ/staff	195.558	1	195.558	58.890	.000
	Int/peer	141.448	1	141.448	37.314	.000
	Occ/peer	147.923	1	147.923	49.815	.000
Gender	Int/staff	4.059	1	4.059	.911	.342
	Occ/staff	3.390	1	3.390	1.021	.315
	Int/peer	11.046	1	11.046	2.914	.091
	Occ/peer	1.732	1	1.732	.583	.447
Age	Int/staff	9.790	3	3.263	.733	.535
	Occ/staff	3.805	3	1.268	.382	.766
	Int/peer	4.292	3	1.431	.377	.769
	Occ/peer	8.343	3	2.781	.937	.427
Gender/Age	Int/staff	7.508	3	2.503	.562	.642
	Occ/staff	2.826	3	.942	.284	.837
	Int/peer	9.249	3	3.083	.813	.490
	Occ/peer	5.787	3	1.929	.650	.585

The females ranking was significantly higher than the males in the "intensive peer mentoring" factor. The comparison of the male and female mean to the lower and

upper bound confidence level shows the mean of the females outside of the upper bound

of the males and the mean of the males outside the lower bound of the females.

Table 30. The response of mentoring factors according to gender

| Dependent Variable | Gender | Mean | Std. Error | 95% Confidence Interval | |
				Lower Bound	Upper Bound
Int/staff	male	2.714	.370	1.977	3.450
	female	3.377	.588	2.208	4.547
Occ/staff	male	2.000	.320	1.364	2.636
	female	2.607	.508	1.597	3.616
Int/peer	male	1.411	.342	.732	2.091
	female	2.506	.543	1.427	3.585
Occ/peer	male	1.786	.302	1.185	2.388
	female	2.220	.480	1.265	3.175
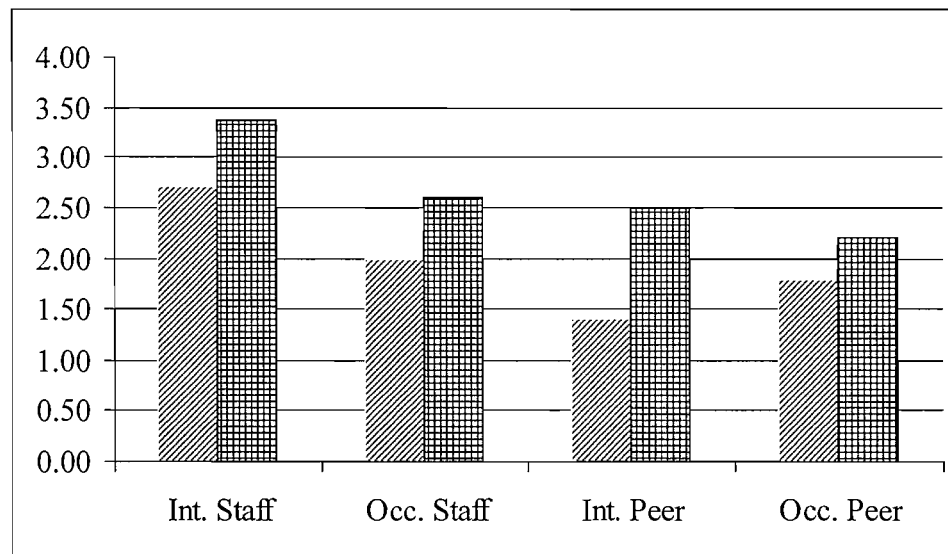
Figure 9. Relative influence of mentors on gender

Legend: Diagonal Fill = Male; Grid Fill = Female

One further observation of Table 30 shows that both male and female means in

"intensive staff mentoring" is greater than any other mean in any other mentoring factor. Table 31 shows the comparable influence of "intensive staff mentoring." When one compares the mean of "intensive staff mentoring" to the upper and lower bound confidence interval of all the other mentoring factors, its mean is significantly higher than each subsequent factor.

Table 31. Comparison of mentoring factors

Dependent Variable	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Int/staff	3.045	.348	2.354	3.736
Occ/staff	2.303	.300	1.707	2.900
Int/peer	1.959	.321	1.321	2.596
Occ/peer	2.003	.284	1.439	2.567

Research Question Number 4

The fourth research question addressed in this research asked – What are the identifiable ministry experiences factors of Campus Crusade for Christ staff during college and in what ways did these experience factors motivate and influence the staff member to accept the calling of God and enter vocational Christian service? The ministry experiences were selected with consultation of the expert panel and represented the most common experiences a CCC staff person might have participated in while in college.

The participants were asked to respond to this question in two steps. First they were to indicate by circling yes or no their participation in the 11 ministry experiences: Bible study member, Bible study leader, Christmas Conference attendance, Life

Options/Preview attendance, US summer project, International summer project, US

campus intern, STINT, special project leader, student director, and ministry success.

Secondly, if they indicated a yes, they were to indicate how influential on a scale of 0-5,

was this ministry experience in their choice to enter VCS. Five represented a highly

influential ranking and 0 represented no influence upon the participant.

Once the results were entered into the spread sheet, the researcher began to

analyze their responses. The first observation of the data was the frequency of each

ministry experience, Table 32. A very wide range of participation in the ministry

experiences was observed. Most participants (n = 163, 89%) reported being a Bible study

member. Respondents reported the least amount of participation in being a "student

director," (n=46, 24.9%). Two groupings of the participation frequency seemed evident.

Five factors had over 60% participation: Bible study member, Bible study leader,

Christmas Conference, US project, and Ministry success. Six factors had less than 45%

participation.

Table 32. Distribution of ministry experience categories by gender

Ministry Experience		n	Male	Female	Missing %
Valid	Bible Study member	163	70	93	11.9
	Bible Study Leader	161	70	91	13.0
	Christmas Conference	156	70	86	15.7
	US Project	112	52	60	39.5
	Life Options Conference	85	37	48	54.1
	International Project	78	35	43	57.8
	US Intern	78	37	41	57.8
	STINT	76	35	41	58.9
	Special Project Leader	88	38	50	52.4
	Student Director	46	21	25	75.1
	Ministry Success	131	58	73	29.2
	Total	185	83	102	

Because only 12 participants had participated in all of the ministry experiences, it was not possible to run significant statistics on all of the ministry experience factors. Thus, additional tests were performed by sorting the ministry experience factors two times into meaningful categories. The researcher also chose to combine the participant's ages into three categories, Table 33.

Table 33. Combined age categories for ministry experiences

		n
Gender	male	34
	female	40
Age	20-23	34
	24-25	30
	26+	10

The first filter was applied to the top five experiences that had the most participants: Bible study member – 163, Bible study leader – 161, Christmas conf. – 156, US project – 112, and Ministry success – 131. A multiple analysis of variance (MANOVA) was run with age and gender as between subject variables and the filtered ministry experience factors as dependent variables. This ANOVA showed an overall effect with gender (F (5, 64) = 3.67, p<.006) and no overall effect with age (F (5, 65) = .978, p<.438). Furthermore, there was a significant age and gender interaction (F (5, 65) = 2.98, p<.018), Table 34. In light of the results from the ANOVA, univariate analyses were performed on each of the five dependent variables in order to distinguish the age and gender relationship. The test of between subjects effects showed significance at the .05 level in three of the dependent variables and gender, and one in gender/age category. The "Bible study member" ministry experience and the "Ministry success" experience

and gender both showed a significance level of .002, Table 35. This is significantly

lower than the required significance level of $p < .05$. The "Bible study leader" and

gender showed a significance level of .027.

Table 34. MANOVA with age/gender between subjects for RQ No.4a

Effect	Value	F	Hypothesis df	Error df	Sig.
Intercept	8.386	107.339	5	64	.000
Gender	.286	3.664	5	64	.006
Age	.075	.978	5	65	.438
Gender/Age	.229	2.978	5	65	.018

Note: Significance levels based on Roy's Largest Root

Table 35. Univariate tests of between-subjects effects for RQ No.4a

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	BS Leader	677.347	1	677.347	296.965	.000
	US project	547.078	1	547.078	164.940	.000
	Ministry Success	627.251	1	627.251	323.161	.000
	Christmas Conf.	500.834	1	500.834	254.152	.000
	BS member	432.006	1	432.006	226.899	.000
Gender	BS Leader	11.661	1	11.661	5.112	.027
	US project	.668	1	.668	.201	.655
	Ministry Success	20.711	1	20.711	10.670	.002
	Christmas Conf.	4.724	1	4.724	2.397	.126
	BS member	19.385	1	19.385	10.181	.002
Age	BS Leader	4.901	2	2.451	1.074	.347
	US project	6.556	2	3.278	.988	.378
	Ministry Success	2.447	2	1.223	.630	.536
	Christmas Conf.	8.764	2	4.382	2.224	.116
	BS member	1.483	2	.742	.390	.679
Gender/Age	BS Leader	5.190	2	2.595	1.138	.327
	US project	2.748	2	1.374	.414	.663
	Ministry Success	3.240	2	1.620	.835	.438
	Christmas Conf.	1.621	2	.811	.411	.664
	BS member	21.556	2	10.778	5.661	.005

Additional tests were performed on the data to ascertain gender differences. One can observe from Table 36 that females ranked each ministry experience higher than the males, with three ministry experiences significantly higher: Bible study leader, Bible study member, and Ministry success. Figure 10 provides a visual comparison.

Table 36. Tests between ministry experience factors and gender

| *Dependent Variable*	*Gender*	*Mean*	*Std. Error*	*95% Confidence Interval*	
				Lower Bound	*Upper Bound*
Bible Study member	Male	2.44	.287	1.86	3.02
	Female	3.28	.196	2.88	3.67
Bible Study leader	Male	3.29	.328	2.63	3.96
	Female	4.18	.168	3.84	4.51
Christmas Conf.	Male	2.88	.276	2.32	3.44
	Female	3.50	.193	3.11	3.89
US Projects	Male	3.32	.326	2.66	3.99
	Female	3.60	.275	3.04	4.16
Ministry Success	Male	2.97	.309	2.34	3.60
	Female	4.20	.140	3.92	4.48
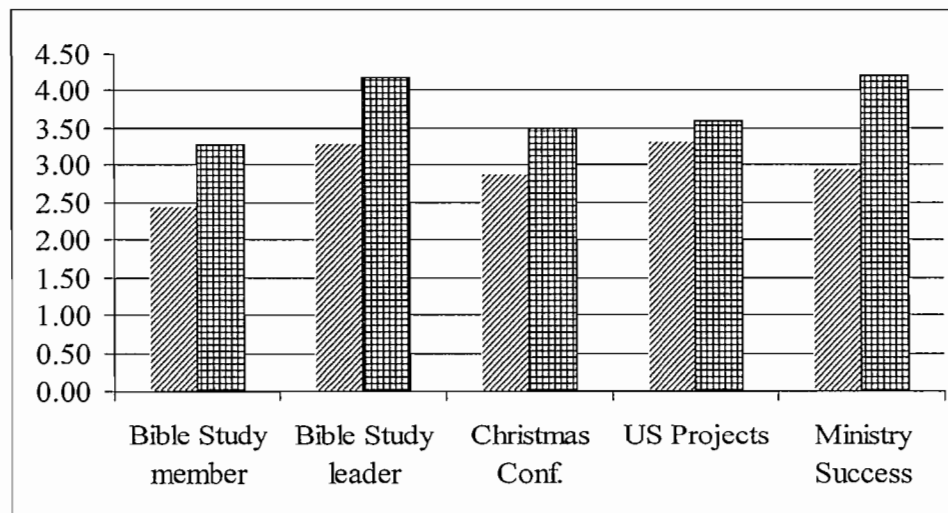
Figure 10. Gender means of top ministry experiences

Legend: Diagonal Fill = Male; Grid Fill = Female

A second filter was applied to the data sorting the ministry experience factors according to the highest mean. Table 37 rank orders these ministry experiences. It can be observed from Table 37 that the five ministry experiences factors with the largest means are STINT, Bible study leader, US summer project, International Project, and Ministry Success.

Table 37. Rank order of ministry experience factors according to gender and totals

Factor	n	Male	Female	Overall	Std. Error
STINT	76	3.97	3.93	3.95	.214
Bible Study Leader	161	3.31	4.04	3.73	.113
US Projects	112	3.65	3.68	3.67	.159
International Project	78	3.40	3.84	3.64	.218
Ministry Success	131	3.05	4.00	3.58	.119
Christmas Conference	156	3.21	3.70	3.48	.111
Special Project Leader	88	3.24	3.54	3.41	.183
US Intern	78	2.97	3.54	3.27	.241
Bible Study member	163	2.60	3.38	3.04	.106
Life Options Conference	85	2.86	2.79	2.82	.204
Student Director	46	2.00	2.64	2.35	.322

An additional multiple analyses of variance (MANOVA) was run with age and gender as between subject variables and these filtered ministry experience factors as dependent variables. Once again the ages were combined into three categories to run these statistics.

This ANOVA showed an overall effect with gender $(F (5, 23) = 5.551,$ $p<.002)$, and age $(F (5, 24) = 2.840, p<.038)$. There was no significant age and gender interaction $(F (5, 24) = 1.944, p<.124)$, Table 38. Once again, univariate analyses were performed on each of the five dependent variables.

Table 38. MANOVA with age/gender between subjects for RQ No.4b

Effect	Value	F	Hypothesis df	Error df	Sig.
Intercept	7.118	32.743	5	23	.000
Gender	1.207	5.551	5	23	.002
Age	.592	2.840	5	24	.038
Gender/Age	.405	1.944	5	24	.124

Note: Significance levels based on Roy's Largest Root

The test of between subjects effects showed significance at the .05 level

between two dependent variables, "Bible study leader" and "Ministry success" and

gender, Table 39. These two levels were identical at p<.000.

Table 39. Univariate tests of between-subjects effects for RQ No.4b

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	BS Leader	252.258	1	252.258	102.928	.000
	US project	211.975	1	211.975	51.209	.000
	Ministry Success	232.174	1	232.174	116.941	.000
	Int. project	202.297	1	202.297	39.099	.000
	STINT	293.529	1	293.529	70.426	.000
Gender	BS Leader	42.450	1	42.450	17.321	.000
	US project	3.358	1	3.358	.811	.376
	Ministry Success	49.926	1	49.926	25.146	.000
	Int. project	.106	1	.106	.021	.887
	STINT	.670	1	.670	.161	.692
Age	BS Leader	5.853	2	2.926	1.194	.318
	US project	12.743	2	6.372	1.539	.233
	Ministry Success	.634	2	.317	.160	.853
	Int. project	1.419	2	.710	.137	.872
	STINT	25.327	2	12.663	3.038	.065
Gender/Age	BS Leader	13.996	2	6.998	2.855	.075
	US project	2.030	2	1.015	.245	.784
	Ministry Success	5.203	2	2.601	1.310	.286
	Int. project	22.712	2	11.356	2.195	.131
	STINT	16.638	2	8.319	1.996	.155

One also observes in Table 39 that the dependant variable of "STINT" and age category approached the .05 significance level with p<.065. The gender differences in the ministry experience factors are communicated in both Table 40 and Figure 11.

Table 40. Tests between ministry experience factors and gender

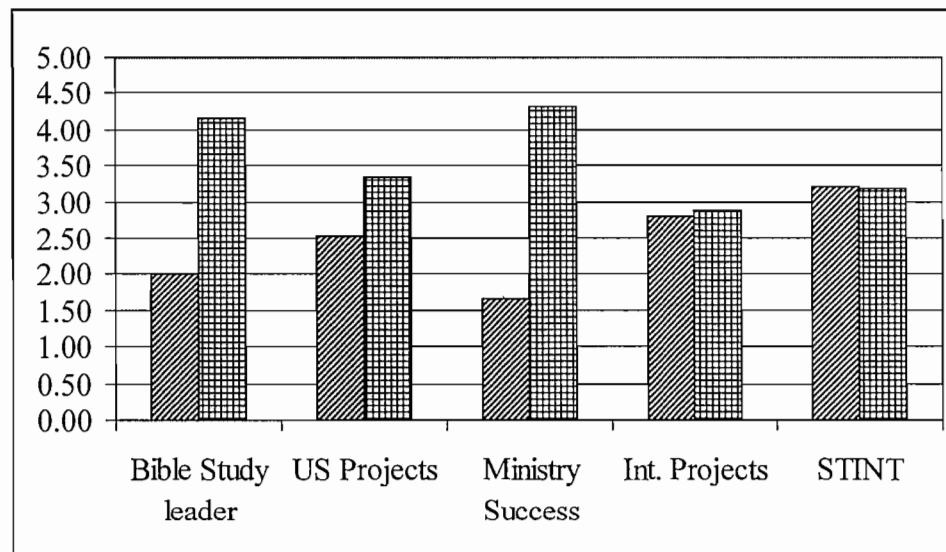| Dependent Variable	Gender	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Bible Study leader	Male	2.00	.507	.91	3.09
	Female	4.17	.326	3.48	4.85
US Projects	Male	2.53	.576	1.30	3.77
	Female	3.33	.435	2.41	4.25
Ministry Success	Male	1.67	.475	.65	2.68
	Female	4.33	.198	3.92	4.75
Int. Projects	Male	2.80	.619	1.47	4.13
	Female	2.89	.529	1.77	4.01
STINT	Male	3.20	.554	2.01	4.39
	Female	3.17	.550	2.01	4.33

Figure 11. Gender means of top ministry experiences

Legend: Diagonal Fill = Male; Grid Fill = Female

One can observe from Table 40 that the females ranked each ministry experience, except for "STINT," higher than the males. It is noted that two of these ministry experiences, "Bible study leader" and "ministry success," were ranked significantly higher by the females, Figure 11.

As stated earlier, the .05 significance level was approached in the dependent variable of "STINT" and age category p<.065. A casual observation of Table 41 shows that the older participants ranked the categories of "Bible study leader," "US project," and "ministry success" lower than the younger adults. Their ranking was significantly lower than the youngest age in the factors of "Bible study leader" and "US Projects." In the category of "STINT," both of the older age groups ranking was significantly higher than the youngest adults.

Table 41. Ministry experience factors by age category

| Dependent Variable | Age | Mean | Std. Error | 95% Confidence Interval | |
				Lower Bound	Upper Bound
Bible Study leader	20-23	3.69	.511	2.58	4.81
	24-25	3.14	.490	2.08	4.20
	26+	2.17	1.014	-.44	4.77
US project	20-23	3.77	.533	2.61	4.93
	24-25	2.50	.478	1.47	3.53
	26+	2.33	1.054	-.38	5.04
Ministry Success	20-23	3.23	.508	2.12	4.34
	24-25	3.36	.530	2.21	4.50
	26+	2.33	.843	.17	4.50
Int. Projects	20-23	2.46	.676	.99	3.93
	24-25	3.00	.565	1.78	4.22
	26+	3.33	1.054	.62	6.04
STINT	20-23	2.08	.655	.65	3.50
	24-25	4.07	.474	3.05	5.10
	26+	3.50	.847	1.32	5.68

It was observed that the ministry experience factors could be arranged into two participation frequency groupings. Five factors had over 60% participation (e.g., Bible study member, Bible study leader, Christmas Conference, US project, and Ministry success). Six factors had less than 45% participation. The number of participants in each factor does not necessarily correspond to the value placed as observed by the mean to the factors.

The intention of the last analysis of this research question is to rank order the means of each factor. Table 42 rank orders the means and also provides the confidence interval of each ministry factor. When one compares the means of each factor to the lower and upper bound confidence levels, it is observed that "STINT" is significantly more influential than the last seven experiences but not significantly more influential than the top four experiences. "STINT" and "International projects," both overseas experiences, produced the highest upper bound levels. "US projects" and "Bible study leader" produced nearly identical upper bound levels.

Table 42. Ministry Experience factors overall mean and confidence interval

Ministry Experience	n	%	Overall Mean	Std. Error	95% Confidence Interval	
					Lower Bound	Upper Bound
STINT	76	41.1	3.95	.214	3.52	4.37
Bible Study Leader	161	87.0	3.73	.113	3.50	3.95
US Projects	112	60.5	3.67	.159	3.36	3.98
International Project	78	42.2	3.64	.218	3.21	4.08
Ministry Success	131	70.8	3.58	.119	3.35	3.81
Christmas Conference	156	84.3	3.48	.111	3.26	3.70
Special Pro. Leader	88	47.6	3.41	.183	3.05	3.77
US Intern	78	42.2	3.27	.241	2.79	3.75
Bible Study member	163	88.1	3.04	.106	2.83	3.25
Life Options Conf.	85	45.9	2.82	.204	2.42	3.23
Student Director	46	24.9	2.35	.322	1.70	3.00

An earlier observation from the research communicated that 86.9% of the

participants indicated their CCC lane as Staffed or Catalytic. Thus a very large

percentage of the participants were from one of these two lanes. Due to this observation,

the overall means and confidence intervals were recalculated filtering out the other lanes.

As one compares the upper and lower bounds, it is observed that "STINT" is significantly

higher than everything except "US projects" and "International Projects," Table 43.

Table 43. Ministry Experience factors filtered
overall mean and confidence interval

Ministry Experience	n	Overall Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
STINT	66	4.14	.21	3.72	4.56
Bible Study Leader	142	3.81	.11	3.59	4.03
US Projects	103	3.85	.15	3.55	4.15
International Project	67	3.72	.23	3.26	4.18
Ministry Success	115	3.70	.11	3.48	3.92
Christmas Conference	141	3.53	.11	3.31	3.75
Special Project Leader	80	3.62	.17	3.28	3.96
US Intern	66	3.39	.26	2.87	3.91
Bible Study member	144	3.07	.11	2.85	3.29
Life Options Conference	78	2.92	.21	2.50	3.34
Student Director	39	2.67	.34	1.99	3.35

Once filtered, the total number of participants decreased as well as the

number of participants in each ministry experience category. The total number decreased

by 13.1%. A casual observation shows a decrease of approximately 10% in number in

each of the ministry experiences. It is also observed that even though the number of

participants decreased, the means of each ministry experience increased, Table 44. One

further observation shows that the "US project" ministry experience replaced the "Bible

study leader" experience with the second largest mean.

Table 44. Comparison of overall and filtered overall means

Ministry Experience	Overall Mean	Filtered Overall Mean
STINT	3.95	4.14
Bible Study Leader	3.73	3.81
US Projects	3.67	3.85
International Project	3.64	3.72
Ministry Success	3.58	3.70
Christmas Conference	3.48	3.53
Special Project Leader	3.41	3.62
US Intern	3.27	3.39
Bible Study member	3.04	3.07
Life Options Conference	2.82	2.92
Student Director	2.35	2.67

Research Question Number 5

The fifth and last question addressed in this research asked – What category of motivational factors had the greatest influence upon the Campus Crusade for Christ staff member accepting the call of God to enter vocational Christian service? The survey participants were asked to rank the four previous motivational factors (e.g., Theological, Relational, Mentoring, and Ministry experience) by writing a 1, 2, 3, or 4, on a corresponding line next to the appropriate factor.

During the pretest stage of this survey, some members of the expert panel communicated that the instructions were unclear on which number should be indicated as the most influential. Thus, the survey instrument used in the data collection provided the participants with an example and instructed the participants that a "1" was the most influential ranking and the ranking of "4" was the least influential.

As the researcher was entering the survey responses into the Excel spread

sheet, it was observed that the survey participants may have misinterpreted the instructions pertaining to the ranking. To examine this possibility, a separate measure of ranking of motivational factors was calculated based upon the participant's responses to Section II of the survey instrument (Appendix). The average importance of the theological, relational, mentoring, and ministry experience factors was determined and then correlated with the overall ranking of the four categories. If the participants were using the importance scale correctly, then a moderately high correlation should be observed between the rating of importance individually (Section II of survey instrument) and over all ratings.

The test showed that there was no correlation between the two measures, (theological = -.024, relational = -.051, mentoring = -.237, and ministry experience = -.037). Thus, either participants did not respond consistently over the course of the survey or the overall rating evaluation was not clear. Due to the observations of this correlation, the last research question proved to be inconclusive as it was presented in the research instrument. Although the results proved to be inconclusive, this researcher desired to analyze the research question as much as possible. The decision was made to calculate the total mean of each motivational factor, Table 45.

Table 45. Motivational factors totaled means

Factor	n	mean	Std. Deviation
Theological Factors	172	4.005	.524
Ministry Experience Factors	172	3.585	.983
Mentoring Factors	172	2.935	1.528
Relational Factors	172	2.670	1.062

Note: The motivational factors are listed in order of significance

A casual observation of the data shows that the participants ranked the motivational factors in this progressive order: Theological, Ministry Experiences, Mentoring, and lastly Relational. Due to the desire to have more statistical accurate results, the decision was made to run a one way ANOVA with repeated measures.

For each motivational factor (e.g., average theological, average relational, average mentoring, and average ministry experience) the mean rating was calculated along with a 95% confidence interval about that mean. This calculation permits the comparison of factors in that any mean that falls outside the 95% confidence interval of another mean is statistically different from that mean, Table 46.

Table 46. Comparison of average motivational means

Dependent Variable	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Theological Factors	4.005	.040	3.927	4.084
Ministry Experience Factors	3.585	.075	3.437	3.733
Mentoring Factors	2.935	.117	2.705	3.165
Relational Factors	2.670	.081	2.510	2.830

Note: The motivational factors are listed in order of significance

The comparison of each mean to the lower and upper bound confidence interval shows the means of each motivational factor is significantly higher than the subsequent factor.

The reliability of this analysis is dependent on the survey participant's consistent response over the course of the entire survey. If the participants have not ranked each factor within each motivational factor consistently, then the comparisons

presented are not statistically viable. Figure 12 is provided to give a visual illustration of the rank order of the motivational factors.
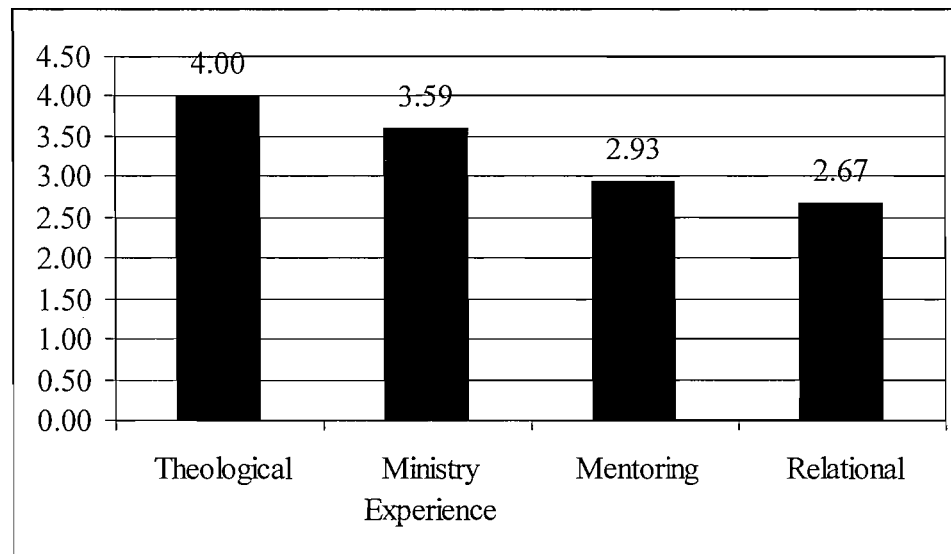

Figure 12. Motivational factors means

Evaluation of Research Design

This section is used to evaluate and present reflective analysis of what this researcher perceives to be the strengths and weaknesses of the current method. Due to the fact that this is a study of the staff of Campus Crusade for Christ, one of the greatest strengths was the "insider" position the researcher had within CCC. The researcher's 23 years of service with the organization provided valuable information in the survey design and access to its participants.

Having an inside position in CCC enabled the researcher to administer the survey instrument which, reduced the degree of complication and increased the rate of return. The surveys were handed out and returned in one setting. This allowed the

instrument to be available to all of the new staff of CCC in the summer of 2004.

The research was conducted toward the end of the participant's basic training. This timing guaranteed that the participants were familiar with the terminology used in the instrument. The likert type response style enabled the survey to be easily understood, completed, and scored. This survey was one of the first social science research projects of its kind to be used in the CCC organization allowing for the framework of other similar studies as well as longitudinal studies within the organization in future years.

One last strength is the comprehensiveness of motivational factors studied. The literature review for this research interacted with numerous works pertaining to motivational factors. Some of those works studied ministry experiences, others studied mentoring and relationships, and still others studied theological issues. This study proved to be more comprehensive in nature. Theological, relational, mentoring, and ministry experiences motivational factors were tested at one time with one population.

Although there are numerous strengths there are also various weaknesses that can be found in any research of this type. Any strength taken to an extreme can become a weakness. The insider position that the researcher possessed can blind one to various issues. This was apparent in the CCC lane and CCC new ministry assignment demographics. Each of these categories had over a 10% not applicable or other indication. Although the expert panel was consulted on each of these demographics, it is evident that other CCC lanes and ministry assignments needed to be included on the survey. This inclusion would not have made an impact on most of the statistics but it would have assisted in understanding the participants.

As mentioned, the survey instrument was administered late in the participant's

basic training. Although this allowed for a comprehensive understanding of the terminology, conducting the survey on the last day of training may have resulted in some participants rushing through the survey so they could get through for the day. This of course is impossible to test but needed to be mentioned.

The survey was based upon the participant's activities and experiences while in college. This requires one to reflect and remember the impact a certain activity, experience, or person had upon their life. The results indicated that 72.8% of the participants were included in two age categories of 22-23 and 24-25. Over 76% of the participants were under 26 years of age. Nearly 10% of the participants were 28 years old or older. The value that older participants might place upon their past experiences may not be as accurate as one who has recently graduated from college.

As the researcher analyzed the effectiveness of the survey instrument and the data it produced, there are at least two areas of concern. The first related to the "ministry calling" demographic. Each participant was asked to choose a description of their "calling" to enter vocational Christian service. The survey instrument offered four options, (e.g., "Special leading" that was more sudden and direct; "Special leading" that appeared to be progressive over time; "Special leading" influenced by logical choices; and "Natural leading" involving a deliberate choice to enter VCS). Each participant was instructed to choose only one of the four options. Although these options and definitions had been tested in another dissertation and pretested by this researcher's expert panel, it is the opinion of this researcher that the definitions were not clear enough nor distinctly different one from another. This is most evident in the "Special leading" options.

As previously stated, the fifth research question proved to be inconclusive.

Either the participants did not respond consistently over the course of the entire survey instrument or the overall rating evaluation in the fifth question was not clear. This researcher believes that the wording and ranking options for the last question were unclear to many of the participants. Although the instrument was modified due to the input from members of the expert panel, it is obvious that the modification did not solve the problem.

The last critique of the research method pertains to the limits in generalizations of the research. This researcher acknowledges that the findings may not generalize to other ministries or ministers outside that of Campus Crusade for Christ. The culture of CCC, its terminology, experiences, theology, and relationships impacts its members. One who is not familiar with or has not been involved with a CCC chapter may have completely different perspectives on their calling into VCS. The data gathered can assist others as they work with college students but generalizations should not be made without further research.

CHAPTER 5

CONCLUSIONS

This chapter represents the conclusions drawn from the research findings. The previous chapter analyzed the data and will serve as a guide to communicate conclusions from the current study. The summary of the research findings will incorporate five basic areas. First, the research purpose that has led to this study will be restated. Second, research implications based upon objective analysis and subjective interpretation of the research findings related to research questions will be discussed. Third, research applications will be drawn based upon the research findings as they relate to the body of Christ as a whole and to Campus Crusade for Christ specifically. Fourth, suggestions for further research will be addressed. Finally, a brief summary of the current study will be developed. **It is necessary to note at this time, due to the specific survey population, some conclusions cannot be generalized beyond the ministry of Campus Crusade for Christ without further research.**

Research Purpose

The focus of the present study was to identify and rank order key factors that motivate and influence Campus Crusade for Christ staff members during their college experience, to accept the calling of God and enter vocational Christian service. By investigating these factors, this study can aid in developing laborers for the harvest.

Research Implications

The conclusions and implications for this study are based on objective analysis and subjective interpretation of research findings related to the research questions. The researcher will integrate pertinent material from the precedent literature as it informs the implications and conclusions. Thus, conclusions and implications will be drawn in light of the research purpose, precedent literature, and through the examination of findings of each research question presented in chapter 4.

Calling Implications

At the heart of this study is the concept of "calling." It has been assumed that the survey participants have been called into vocational Christian service through the ministry of Campus Crusade for Christ. It has also been assumed that numerous factors have played a role in that calling. The current research tested the influence of four motivational factors (e.g., theological, relational, mentoring, and ministry experience). Before these individual factors were tested, the researcher sought to understand how the participants viewed their ministry call.

Ministry Calling

According to John Drakeford, "There are many psychological elements which go into the making up of the 'call of God'. Even if we limit the discussion to the call to the ministry, it is still complex and confusing" (Drakeford 1964, 269). To provide a degree of clarity to the current study, the participants were asked to choose a description that best characterized their personal perception of their calling into ministry. The descriptions could be viewed as on a continuum. The first option available was a "special

leading that was more sudden and direct." This choice provided one with the option to indicate that their calling was more mystical and striking, similar to what one reads in the biblical accounts. All too often, young ministers seek to have or desire to have a calling similar to Paul's Damascus road experience. They wrongly assume that if they have not heard an audible voice in the same striking way, they have not been called into the ministry (Edwards 1988, 61; Emerson 1839, 1; Barnette 1965, 74). The current research indicated that only 11.3% (n=20) of the participants had the more direct and sudden calling. It should not be assumed that the 20 participants who indicated this choice had a call that was audible or miraculous. This is a low percentage of the applicants, implying that one should not expect a Damascus road type ministry calling.

On the other end of the continuum, the participants had the option to indicate that their calling was more a "natural leading that involved a deliberate choice to enter VCS." This choice was provided for those who may agree with Garry Friesen's work which was noted in the precedent literature. Friesen emphasizes the need to understand the qualifications for the ministry and then, if you so desire, enter into the ministry (Friesen 1981, 320). Friesen's emphasis appears to be on one's choice. The current study found only 6.8% (n=12) of the participants identified a logical choice as their primary description of their ministry calling. Once again this low percentage implies that choosing one's ministry calling by a "logical choice" only, is not the best way to discern the leading of God. Vocational Christian service is not simply a career. It is a calling to enter a very special field of service not suitable for all applicants.

The current research implies that one's calling involves both God and man. The choice of one's vocation cannot be determined on the basis of objective analysis only

(McCollough 1961, 28). The most common response to the ministry calling question was, "Special leading, that appeared to be progressive over time," 61.6 % (n=109) of the participants indicated this option. The second choice made by the participants was the "Special leading, influenced by logical choices," 20.3% (n=36) indicated this option. Thus 81.9% of the participants made a choice in the center of the continuum. This researcher's findings were very similar to the research of Alice Cullinan, Paul Shea, and Henlee Barnette who also found most individuals had a gradual progression in their calling to ministry. Their research indicated 66%, 54%, and 61% respectively (Cullinan 1999, Shea 1994, Barnette 1965). Again the current study replicated a very similar result of 61.6%.

Those desiring to enter or sensing the call to go into VCS should not demand nor expect a "Damascus road" type experience. This is not to assume that God may not give a very mystical call, but it is definitely not the normal calling experience. Again, the research found only 11.3% had a sudden and direct call into VCS. One must understand that God's call on his or her life is not a "static once and for all event." Rather, "It is a dynamic by which you grow and a process by which you come to find God's will for your life" (Montgomery 1981, 18).

Gender Implications

The data showed that that twice as many females than males chose the "Special leading" that was progressive over time (females n=73; males n=36). Twice as many males than females chose the "Special leading" influenced by logical and rational choices, (males n=25; females n=11). Are there implications that relate to the gender issue? This researcher believes there are. As females made ministry calling choices, the

process over time appears to be valued. The length of time required was not determined but a careful consideration over time was evident. It was found that nearly 84% of the females indicated their ministry calling choice to the left of center (special leading) on the continuum. This may indicate a more intuitive type of leading. This researcher does not believe this statistic devalues the aspect of logic, but it does seem to emphasize one's intuition. As stated earlier, twice as many men than women chose the ministry calling that was influenced by logical choices. It was found that 41% of the male's description of their ministry calling contained the "choice" issue. Only 16% of the female's description contained "choice." This does not communicate a devaluing of the intuitive leading for men, but it does show a significant difference in how men and women make one of the most important decisions of their lives. These findings may imply that the differences in gender even relates to the decision making process.

One cannot expect nor should expect males and females to process and determine this important issue in the same way. The findings of the current study imply that the mentors of young women and young men need to take into consideration gender issues as they seek to motivate, encourage, and affirm one's decisions to enter VCS.

Theological Implications

The first research question in the study examined: What are the identifiable theological factors that motivate and influence Campus Crusade for Christ staff members to accept the calling of God and enter vocational Christian service? A casual observation from the current study indicates that perhaps the influence of theological factors had the most significance in one's vocational calling. This conclusion agrees with the researcher's opinion that theological convictions play the greatest role in one's

motivation to enter vocational Christian service. The rank order of motivational factors was: first – theological, second – ministry experience, third – mentoring, and last – relational.

Factor Implications

The current study tested the influence of six theological factors (e.g., the lostness of man, eternal perspective, the lordship of Christ, stewardship of life, the great commission, and spiritual calling). The study explored whether one's gender and age exerted any significant impact on one's choice of motivational factor. The only factor in which there was a significant gender influence was the "spiritual calling" factor. As previously discussed, one of the implications of one's ministry calling was the difference in males and females, thus it is not surprising that in the "spiritual calling" factor males and females rated the influence differently. The female participants ranked the "spiritual calling" factor significantly higher than the males. They also ranked it second overall, second only to the "eternal perspective" factor. What does this communicate about the female participants? The current research may imply that females need to have a clear sense of calling in their vocational choice. Do they take their calling more seriously than males? Not necessarily! It has already been shown that their decision is more progressive over time, thus the amount of time and energy invested in the decision potentially results in a greater value being placed upon the decision.

It was also found that one's age influenced the value placed upon any factor. The participants 28 and older ranked the three factors of "lostness of man," "eternal perspective," and "spiritual calling" higher than the younger participants. The "spiritual calling" factor was significantly higher. Conversely, the oldest participants ranked the

"great commission," "stewardship of life," and "lordship of Christ" lower than the younger participants. The results of the current study may imply that as one ages, their perception of theological issues change. This change does not appear to hinder their calling but it does imply that one's theological convictions are not stagnant.

The current study ranked the overall means of each of the theological factors. The rank in consecutive order was:

1. Eternal perspective.

2. Great commission.

3. Lostness of man.

4. Spiritual calling.

5. Lordship of Christ.

6. Stewardship of life.

It was found that the means of each theological factor was significantly higher than the next subsequent mean. The only exception was the difference between the "great commission" and the "lostness of man." There was a difference in the overall ranking for males and females. Females ranked "spiritual calling" higher than the "great commission."

The males and females each ranked the "eternal perspective" factor significantly higher than any other factor. As discussed in the precedent literature, Campus Crusade for Christ has defined an eternal perspective as a point of view, a way of thinking about a matter. Having an eternal perspective means evaluating the beliefs, events, and decisions of one's life from God's point of view. It is using God's values as a measuring stick with which to evaluate one's life. It is recognizing that everything one

does in the present has an eternal consequence, and should be evaluated in that light. It appears that the participants in this study grasped the significance of eternal things. Their eternal perspective and other theological convictions influenced their decision to enter VCS heavily. The averaged total mean of the theological factors in this study is the highest of any other motivational category (e.g., theological, relational, mentoring and ministry experience). **A casual observation of its ranking implies that theological factors play the most significant role in one's decision to enter VCS.**

Relational Implications

The second research question examined: In what ways, if any, did personal relationship factors motivate and influence Campus Crusade for Christ staff members to accept the calling of God and enter vocational Christian service? Individuals seldom make decisions in a relational vacuum. Since humans are relational beings, relationships are at the core of one's life and decisions, even decisions pertaining to VCS. John Drakeford said it well: "Even though the call is secret, there is generally some human instrumentality involved" (Drakeford 1964, 274). The survey instrument looked at six relationships (e.g., current church, small group, peers, parents, mentors, and professional minister).

Overall Implications

The current study explored whether one's gender and age exerted any significance on the influence of one's relationships in their choice of relational factors. The analysis of variance showed that gender did not exert an influence, but one's age category did influence each of the relational factors. The data implied that as the

participants aged, the relational influence changed in each factor. The implications for each relational factor will be discussed under a separate heading.

The current study also explored and then ranked the male, female, and overall means of each relational factor. The researcher's desire was to see which category of relationships exerted the greatest degree of influence on the participants. Observations of the data implied that the most significant relational factor was that of the mentor. Both males and females communicated that the relationship with their mentors had the greatest significance in their decision to enter VCS. The data showed the ranking of the means of each relational factor significantly higher than the next subsequent mean. The rank was as follows:

1. Mentors.

2. Peers.

3. Small group.

4. Current church.

5. Professional minister.

6. Parents.

The overall mentoring implications will be discussed in the next section as it relates to the mentoring motivational factor.

Peer Implications

Three groupings of relationships appeared in the analysis. The group with the largest mean consisted of mentors and peers. The findings of the current study as it related to peer influence supported the precedent literature review. The precedent literature research indicated that the second most influential relationship to young adults

were their friends (Barna 2001, 72; Bibby and Posterski 1985, 101; Lewis 2001, 120). The current research may imply as one seeks to ascertain their fitness and calling to ministry, the opinions of their close friends can aid in the decision.

A casual observation of the current study showed that as the participants aged, the influence of their peer relationships decreased. There was a significant difference in peer influence for the oldest and youngest age categories. These findings may imply that the younger participants place a greater value upon the opinion of their peers as they see others entering VCS. Although the current study did not collect data to determine if one's peers were also entering VCS, the study may imply that the decision made by the younger participant's peers or their opinion may indirectly influence their personal decision. The observations made of the older participants may imply, as the individuals aged, their dependence upon the support of peers to make life decisions decreases. As they aged, they become more independent.

Current Church Implications

The second grouping of relational factors included the participant's small group and current church. In each of the relational factors, the older participants ranked the influence lower than the other age categories, except in the "current church" category. The older adults, 28+, ranked the influence of their current church significantly higher than the youngest adults. It is fair to assume that these individuals had been farther removed from the college environment than their younger counter parts. This data may imply that they had a greater degree of participation in a current church, thus increasing the church's influence upon the participant.

Conversely, the data may imply that the younger participant's involvement in a current church was not as intense. The precedent literature findings placed a high value upon the influence of the body of Christ on one's decision making (Edwards 1988, 64). The findings of the current study may imply that the more influential community for the younger participants was the brothers and sisters in Christ within the ministry of Campus Crusade for Christ.

Although Campus Crusade for Christ is not a local church, the community of believers who have identified with the movement may have the same type of influence upon its members as a current church. The findings of the current study are not in opposition to the precedent literature, but the implication may be that the body of Christ is broader than a local church. As Richard Carlson stated, "In the Christian community, we depend on the wisdom of brothers and sisters with whom God has placed us" (Carlson 1994, 12). It is the opinion of this researcher that the counsel provided by a church or para-church organization will often provide clarity to the decisions one needs to make. This encouragement and confirmation is a role the body of Christ provides.

One may read the results from this section of the study and interpret them to say that CCC staff do not value the local church. In the opinion of this researcher, that conclusion would be false. The precedent literature review placed great significance on both the local church and the local pastor as they relate to the choice one makes to enter VCS. The context of the literature was based primarily upon entering VCS as a pastor or missionary. The context of the current study was entering VCS through the staff of Campus Crusade for Christ, thus this section more than others, may not generalize to one entering VCS through the pastorate.

Parental Implication

The last grouping of relational factors included the "professional minister" and "parents." Of any other relational factor, the findings of this study failed to replicate the precedent literature as it related to parental influence. In the precedent literature, numerous studies indicated that one's parents may be one of the most influential on one's decision to accept the calling into VCS. The findings of the current study would appear to contradict the precedent literature. The parental influence was the lowest of any relational factor.

This researcher believes the implications of the findings relating to parents may be involved in the development of the individual as well as the parent's attitude toward the para-church organization. Arthur Chickering developed a theory of psychosocial development of individuals between the ages of 18 and 24. His research was first published in 1969 under the title *Education and Identity* and revised in 1993. Chickering's work has provided an overview of the development issues common to the average college age student. He proposed that there are seven directional developmental issues that contribute to the formation of one's identity (Evans 1998, 37). Chickering's third developmental vector in his work is called "Moving through autonomy toward interdependence."

Chickering's perspective of this aspect of development results in increased emotional independence. Emotional independence can be defined as "freedom from continual and pressing needs for reassurance, affection, or approval from others" (Chickering and Reisser 1993, 117). Emotional independence begins with separation from parents and proceeds through reliance on peers, non-parental adults, and

occupational reference groups (Arnold and King 1997, 15). Chickering appropriately states that developing autonomy culminates in the recognition that one cannot operate in a vacuum and that greater autonomy enables healthier forms of interdependence" (Chickering and Reisser 1993, 47). Once this takes place, relationships with parents are revised and other relationships based on equality and reciprocity are established. Interpersonal context broadens to include the community, society, and the world (Arnold and King 1997, 15).

It is the opinion of this researcher that one explanation for the current studies result in such a low parental influence is the interaction of Chickering's philosophy with the participant's development in college. Although the influence of CCC staff mentors has not been addressed, the findings may imply that the participants replaced parental influences with CCC staff mentor influences. Nearly 81% of the participants had been mentored by CCC staff. If this assumption is true, then the CCC staff mentor had a much higher influence on the participant than did his or her parents. This may imply that the CCC staff mentors input, encouragement, support, and direction has great value in the life of the student.

Another implication of this data may be the parent's perspective of their child's ministry choice. The opinion of this researcher is that many parents, including Christian parents, are hesitant about their children entering a para-church ministry in which they are required to raise their own financial support. The precedent literature found parental encouragement toward the ministry as it is traditionally understood through a local church or pastorate. The precedent literature research did not address para-church involvement.

A further implication from the current study may rest in the age in which the survey participants committed their lives to Christ. Nearly 82% had made a lordship or salvation decision to trust Christ while in college. These decisions made as a college student may be incongruent with the faith and practice of one's parents. As stated earlier, none of the participants indicated the Catholic, Lutheran, or Episcopal churches as their denomination. It is the opinion of this researcher that if one's parents are from a very different denomination than that of the student, parental encouragement and affirmation may not exist. The current study may imply an incongruence of the parents and their child's faith.

One last implication from the current studies finding is an observation that the current culture may devalue the professional ministry. When John Drakeford wrote his work in the early sixties, the ministry and the minister was still viewed very positively by society as a whole. Does the current society have the same opinion? Again, casual observation of the current society views the role of ministers and the ministry as suspect. The results of the current study may imply that this suspicion translates to the parental perspective of VCS.

Professional Minister Implication

The second relationship in this grouping was the professional minister. The current study ranked the influence of the professional minister slightly higher than the influence of the parent, but still very low as compared to the other relationships. Again, this finding is not consistent with the precedent literature unless one equates the professional minister to the professional staff mentor. The research instrument separated the mentor from the professional minister. This researcher's opinion is that the

participants who have been part of the CCC culture would distinguish between CCC staff and professional minister. The professional minister would be considered a pastor or someone with a staff position in a local church or other organization. Once again this may imply a decreased level of involvement in the current church.

As stated earlier, the majority of the survey participant's conversion experience took place while they were young adults in college, not children living at home. It is the opinion and experience of this researcher that conversion to the Christian faith at a younger age primarily takes place in the home and local church. The impact that one's minister has upon his faith at an early age is very significant. Many youth sense a ministry calling while in their home church. These individuals would naturally place a greater value upon the professional minister's role in their life than one who senses the ministry calling as a college student.

It is evident that the results of the current study show that relationships with various individuals motivate and influence one to enter VCS.

Mentoring Implications

The third research question examined: In what ways, if any, did mentoring factors motivate and influence Campus Crusade for Christ staff members to accept the Calling of God and enter vocational Christian service? The precedent literature indicated that mentors may very well be the most important instrument one has as he or she considers the working of God in their life. Although mentoring cannot, and should not, seek to generate a calling; it can be a significant tool in shaping it (Thompson 2001, 4). The results of the current study are consistent with the precedent literature. The previous section of this chapter communicated that the mentoring relationship was ranked as the

most influential relationship by the survey participants.

Overall Implications

The mentoring factor was analyzed in two steps. First the participants were asked to identify the mentoring relationship that best described their experience while in college without indicating the degree of the mentor's influence. Second, the participants were asked to rate the influence of each mentoring category (e.g., intensive staff mentoring, occasional staff mentoring, intensive peer mentoring, and occasional peer mentoring).

The data indicated that 88% of the participants had been mentored while in college. It was also observed that 80.9% had some type of CCC staff mentoring while only 7.1% were mentored only by peers. Nearly 60% (59.8%) of the participants were mentored only by CCC staff. More than half of those mentored by CCC staff (35.9%) described the mentoring relationship as intensive. The current findings serve to illustrate the great role that mentoring plays in a person's life. The number of participants who were mentored by staff may imply that the significant time and energy the CCC staff invested in the lives of the participants played a very intense role in their decision to enter VCS. Once again, near 60% were mentored only by CCC staff in the context of a CCC movement and others were mentored by staff and students in a CCC movement. One definition of mentoring from the precedent literature mentioned that a mentor "has achieved a superior rank in an organization" (Engstrom 1989, 4). The rank one has in the organization may facilitate the mentoring process. The current study supports this concept due to the observation that CCC staff, individuals who had a position in the organization, directly influenced younger individuals in the organization to join the staff

of the organization.

The mean of the "intensive staff mentoring" was significantly higher than any other mentoring category for both the males and females. This one statistic may imply that the lifestyle, character, and calling of the CCC staff mentor was so attractive to the participants that they too wanted to emulate the lifestyle and calling they observed in their CCC staff mentor. This does not seek to devalue the role of other mentoring categories, but it is to emphasize the key role that the CCC staff have played in the lives of the participants.

The intensive category of mentoring is more closely related to the Christian term, "discipleship." The Bible is full of mentoring examples that could also be described as discipleship relationships. Over two thousand years ago the church was given a commission to go and make disciples. This current study implies that mentoring is still used by God as a means to send laborers into the harvest.

Gender Implications

In each of the mentoring categories, females ranked the influence of mentors higher than the male participants. Although the precedent literature did not discuss gender differences in mentoring, a casual observation of society shows that generally females are more relational than males. This observation may be an indication to why the current study found that women respond more to mentors than do men. Conversely, men have often been observed as being more independent and potentially more prideful than females, thus implying a lesser influence, in comparison to the females, of the mentor on the males. The current study may imply that both male and female young adults are desperately looking for role models to emulate.

In the current study, there was a significant gender difference in the "intensive peer mentoring" category. Although the females ranked the mentoring influence higher in each category, this was the only category in which a significant statistical difference was found. The males also ranked this category the lowest of any other category. What does this imply? Are men teachable to their peers? Do males value the influence of peer mentors? This finding may imply that the most effective mentor for males is someone they consider to be older and more experienced. The influence of peer mentors in males is not harmful, but the findings implied it was not as helpful.

Campus Crusade for Christ
Lane Implications

The current study found the participants in the CCC lanes of Staffed and Catalytic differed in the way they identified their mentoring relationships. There was a smaller percentage of participants in the Catalytic lane (14.8%) than the Staffed lane (72.1%). Over 95% of the participants in the Staffed lane had been mentored. Only 89% of the participants had been mentored in the Catalytic lane. Over 61.8% of the participants in the Staffed lane had been mentored by staff only, versus 44% of the participants in the Catalytic lane. A casual observation indicates that CCC staff mentors had a significant impact on participants from this study. It is the opinion of this researcher that more individuals would join the staff of CCC if they had more staff mentors versus student mentors only. Due to the findings that male participants do not rank peer influence significantly, this implication would be of greater consequence in the male population. It may not be required that this CCC staff mentoring take place on one's specific campus. The use of conferences and summer projects can be used

strategically.

Ministry Experience Implications

The current study explored the impact of 11 ministry experience factors (e.g.,

Bible study member, Bible study leader, Christmas Conference attendance, Life

Options/Preview attendance, US Summer Project, International Summer Project, US

campus intern, STINT, special project leader, student director, and ministry success). It

addressed the question: What are the identifiable ministry experiences of Campus

Crusade for Christ staff during College and in what ways did these ministry experience

factors motivate and influence the staff member to accept the calling of God and enter

vocational Christian service?

Overall Implications

The precedent literature documented that direct and active involvement in a

learning situation facilitates learning (Astin 1996; Myers and Jones 1993; Tuttle 1998, 5).

This learning in turn influences one's decisions. Couple this with the fact that if the

ministry experiences are mostly satisfying, the experiences may become very important

in directing one to VCS. When one is confronted with the task of making a vocational

decision and in retrospect looks back over very satisfying ministry experiences, he or she

may conclude that vocational Christian service must be considered (Herman 1932, 36-

37).

The results of the current study are consistent with earlier findings on one's

experiences. A casual observation of all the ministry experience data implies that the

"ministry experience" factors are the second most significant motivational factors in

one's choice to enter VCS, second only to the theological factor category. This result is

not consistent with earlier findings, which communicated that relationships, especially mentors, may have the most influential impact on one's decision to enter VCS. Why do participants place such a significant value upon ministry experiences? Why have they ranked these experiences over relational issues? One implication from these findings may be the cumulative impact of an experience in the context of relationships. A casual observation of each ministry experience shows that each ministry experience, except potentially the "student director," is highly relational. One participates in long term mission as well as short term experiences with others within the organization. These opportunities are not experienced in a vacuum. Earlier in this chapter the influence of peer relationships was discussed. A peer relationship was ranked second only to mentors in influencing one to enter VCS. The current findings may indicate that as one experiences ministry within a significant relationship, the influence may be greater than the influence of the relationship alone.

One other overall implication of the findings relates to the location of the ministry experience. There are two broad categories of ministry experiences, those on campus and those off campus. The current findings found that a balance of on and off campus experiences had a significant influence on one's decisions to enter VCS. The current study filtered the experiences that had the five highest number of participants as well as the five experiences that had the highest means. The two ministry experiences of being a "Bible study leader" and "Ministry success" were ranked in both of the filtered list. It is often assumed that one has to leave his current assignment to have a significant experience. The findings of the current study did not find that conclusion. "Ministry Success" and "Bible study leader" were ranked as the top experience in the female

population in both categories.

Gender and Age Implications

The current study reported that females placed a greater significance upon the impact of ministry experiences than did males in every experience, accept that of "STINT" and the attendance at a Life Options conference. In the last two experiences, the males mean were only slightly higher. As previously discussed, women appear to be highly relational and men may tend to be less relational and more independent. This may imply that as the females reflect on their experience, their holistic perspective results in a higher ranking. Men, on the other hand, may simply see the experience as an isolated incident, thus ranking it without the consideration of the relationships developed within the experience.

The females ranking was significantly higher in the two key areas of "ministry success" and "Bible study leader." It is the casual observation that both "ministry success" and being a "Bible study leader" are long term experiences. If this assumption is correct, then the results may imply that as females reflect on their ministry experiences, the long term impact has a greater influence than on the male participants.

Short-term Missions Implications

The precedent literature reviewed a number of specific ministry experiences that the current study was able to measure from its participants. The first one was that of short term mission opportunities. The effect of short-term missions upon participants has been well documented (Anderson 1992: Beckwith 1991; Jones 1993; Peterson and Peterson 1991; Pocock 1987; Purvis, 1993; Tuttle 1998; White 1996; Wisbey 1990). A

number of these studies informed the current research providing valuable information that was replicated in the current study as it related to VCS. Peterson and Peterson's study indicated that one of the primary benefits of a short-term mission was the "greater possibility of future full-time missionary service" (Tuttle 1998, 2).

The current study collected data on two short term mission experiences that the participants had the opportunity to experience (e.g., US projects and International Projects). Both of these ministry experiences take place during the summer and last from 6-12 weeks. The precedent literature noted that summer and short term mission experiences are very effective toward long term service (Pocock 1987, 160; Wisbey 1990, 65). The current research findings concur as it indicates that participation in short-term missions has a lasting impact upon one's future decisions. The two mentioned experiences were ranked in the top five overall experiences of both the male and female participants. This may imply that as one invests 6-12 weeks of their life in mission's opportunities they are more likely to invest their life into VCS. The "US project" experience also had over 60% participation from all the participants. This percentage is the highest of any ministry experience factor that required a change of location for the participant. This implies investing one summer in a short term mission greatly increases the potential that the participant will enter VCS.

STINT/Internships

The current study referenced two internship opportunities that the participants had the opportunity to experience (e.g., STINT and US Intern). Both of these experiences last one full school year or longer. In the precedent literature, this researcher referenced Hamilton Lewis's work which cited that all of his participants said internships

were helpful to prepare for full-time ministry (Lewis 2001, 160). The current study replicated the exact response for the long term international experience "STINT." The study found that "STINT" was the most significant ministry experience factor.

The other internship opportunity was the "US Intern" experience. Although the experience is not cross-cultural, it is normally a long term experience on a college campus in the US. The findings of the current study for this internship did not support the precedent literature. This experience was one of the lowest of all the ministry experiences. The implications of these two findings are significant. This researcher's casual observation of US internships reveals that the new intern receives the ministry responsibility without the ministry preparation. Normal CCC staff preparation includes financial partner development training, theological training, and ministry field training. The new intern receives limited training in each of these areas, implying that they are asked to serve without adequate preparation. It may also imply that those who continue to enter VCS have received much of this preparation while a student. Due to the cross-cultural experience of "STINT," much more ministry preparation is provided, adequately preparing the participant. It is the opinion of this researcher that the cross-cultural experiences and preparation allows the participant to gain a better sense of the expectation of vocational Christian service. It may also imply that the overseas missionary mindset encourages a greater sense of faith and expectancy.

Ministry Success Implications

The current study allowed the participants to rank the influence of their ministry success on their calling to VCS. The results of the study supported the precedent literature research. "Ministry success" ranked in the top five ministry

experiences in the current study. The research implies that for each individual who is

called into vocational Christian service, there is some external proof or evidence that their

calling is from God and not just their imagination (Deutschlander 1993, 14). This

external proof helps to provide an objective expression to an often very subjective issue.

(Bosworth 1909, 19).   One's current or past success cannot guarantee that they will be

successful in the future, but it can help to provide a degree of anticipation in ministry.

Conference Implications

The precedent literature also gathered research on the impact of conferences.

One study referenced in the literature review indicated that conferences had more

influence on one's call than a short-term mission opportunity (Shea 1994, 34). The

current study failed to replicate similar findings. The participants ranked two ministry

experiences that were conference related (e.g., Christmas Conference and Life Options

conference). The Christmas Conference was attended by over 84% of the participants but

it was ranked in the middle to lower end of influence. The "life options" conference was

attended by only 46% of the participants and ranked next to last in all of the ministry

experiences.

What role do these conferences play in the lives of the participants? It may be

implied that these conference's influence is secondary and not primary. As the

participants reflect over their experiences, the Christmas Conference does not stand out

as a primary influence as compared to US or International Projects. It can be assumed

that US and International projects are often introduced and recruited for at the Christmas

Conference. A casual observation of the data shows that a very high percentage of

participants who attended a US or International project also attended a Christmas

Conference. The data does not communicate which experience was subsequent to the other, but they do appear to be interrelated.

An implication of the Life Options conference also appears to be the secondary role it plays in the life of the participants. It is the assumption of this researcher that many participants may have already decided to enter VCS before attending the Life Options conference. If this assumption is correct, the Life Options conference serves to affirm, not motivate one to enter VCS.

Research Applications

The intention of this study has been to help identify recognizable influence factors that tend to be consistently present in the experience of those persons who have answered the call to enter vocational Christian service. The researcher's desire is that if motivational factors can be identified, then campus ministers, pastors, and other mentors can emphasize these factors with those they are seeking to mentor. Knowledge of these factors can aid leaders as they seek to influence, motivate, and affirm students *considering* vocational Christian service.

The word "consider" was chosen specifically due to the nature of the ministry calling. As others have noted, the current study has entered a "terribly complicated and mysterious area of reflection" (Fowler 1992, 338; Fung 2004, 3). This researcher has not assumed that an individual can "call" another into vocational Christian service, but it is assumed that one can assist and affirm others as they seek to find and fulfill God's calling in their life. These research applications are an attempt to provide concrete steps that one can take to assist others as they seek to understand God's calling in their life. Once again this researcher needs to communicate the uniqueness of this research. The survey

population was the staff of Campus Crusade for Christ. Due to the unique culture within CCC all of the applications and recommendations may not be generalized to other research populations. Although the principles from the research may be generalized, further research will be necessary for other specific populations.

This research has been designed with the Campus Crusade for Christ ministry in mind. The terminology used and ministry experiences mentioned are all part of the CCC culture. The survey population is the CCC new staff class of 2004. This researcher would hope that the campus ministry within CCC can use this data to assists its leaders to be more effective in the development of students within the local ministries. The mission statement of the campus ministry of CCC is "To turn lost students into Christ centered laborers." At the heart of this mission statement is the aspect of sending laborers into the harvest field. "Laborers into the harvest" is also at the heart of this research study.

The results will hopefully give the ministry of CCC and its leadership some tangible data that can be employed in order to be more effective in fulfilling its mission. Some of the applications relate specifically to CCC and will be identified as such. As stated, other applications and or the principles may be generalized to anyone who may be in the position to help prepare laborers for the harvest.

Ministry Calling Applications

Over the last 22 years of ministry to college students, one of the more frustrating aspects of motivating and challenging one in ministry has been addressing the calling issue. All too often, it has been said, "I don't feel called to . . . ." How does one respond to that statement? There are times that the statement is made by sincere individuals who cannot put their finger on the issue but have an intuitive sense that they

should not do what has been suggested. The statement is also made by those who want a way out of responsibility and thus use the statement to their advantage. Besides, who can argue with "I do not feel called?" The current study has shown that one's calling is not simply mystical or simply logical. Thus one application from this study is to provide seminars and teaching on the "calling of God" from a biblical and historical perspective. This perspective would place value upon both a special leading that is progressive over time and the value of incorporating the mind that God has provided in light of biblical directives. There are tangible elements to the calling of God in one's life that can and need to be explored.

The mentors of young women and young men need to take into consideration gender issues as they seek to motivate, encourage, and affirm one's decisions to enter VCS. All potential ministers are not the same. As mentors challenge young adults to consider VCS, the current study indicates that females need to be given adequate time to process the calling and should not be rushed. If may be advantageous to encourage female students to consider VCS early in their college experience. Tangible and logical issues need to be discussed, but focusing on those issues may not be the best approach in mentoring. It may serve the mentors of young men well to emphasize the more logical and rational aspects of the calling of God. The turning point in this researcher's mind, as he considered VCS, was the logical and rational choice involving the impact of eternal things.

Theological Applications

The mentors of men and women need to take into consideration the age of the applicant as they seek to encourage one into VCS. The current study identified six

theological factors (e.g., the lostness of man, eternal perspective, the lordship of Christ, stewardship of life, the great commission, and spiritual calling). As previously stated, the influence of the factors varies according to the age of the participant. It would be advantageous for the mentor to identify the key factor for each person they are recruiting and then communicate how that specific issue relates to the topic of VCS.

It is obvious that the theological factors play a significant role in one's entering VCS. Mentors, pastors, and other leaders who influence young adults cannot assume that the theological factors identified in this study will be discussed during one's time in college. Thus, it would be advantageous to develop and present a series of Bible studies articulating each of the theological factors on a regular basis to those involved in one's organization of church. Although it is assumed that there are other theological factors that motivate one to enter VCS, the development of at least these 6 studies would aid in one's theological convictions.

Relational Applications

The current study examined the impact of six relationships (e.g., current church, small group, peers, parents, mentors, and professional minister). This section will discuss general relational applications as well as those relating specifically to the ministry of Campus Crusade for Christ.

Relational Applications for Campus Crusade for Christ

Although the decisions to enter VCS is a very personal and private decision, the decision is not made in a relational vacuum. The current study showed that one's peers have a great influence on their decisions. In light of this observation, recruitment

and encouragement into VCS could be attempted in a relational context. The option to assign staff to the same location of their peers may motivate and encourage others to enter VCS. The researcher has observed this practice in the placement on STINT. Although this option may contain problems in the allocation of CCC staff, it may be worth the consideration to increase the number of people entering VCS.

As the data communicates the "current church" and "professional minister" relationships, the findings may indicate that CCC staff devalue the role of their current church. Although this researcher does not hold to that opinion, there are applications that need to be made directly related to CCC staff. Campus Crusade staff are required to raise their own financial support for their involvement in the CCC organization. Often this financial support comes from a local congregation of believers. If staff have not been involved in their current church, their financial support development may be influenced negatively. It is the opinion of this researcher that regular involvement in their current church would only increase the desire for its member to support a CCC staff financially. Thus, mentors of potential CCC staff should encourage the regular involvement of their protégés in their current church.

This involvement should not nor cannot be motivated purely because of financial gain. Thus another application from this study can be the development of a clear, concise, and biblical ecclesiology. It is the opinion of this researcher that often the staff of CCC have not thought through the role of the local church in their ministry or the lives of the students in their ministry. Additional education on the church would prove to be helpful.

The parental material developed for CCC should contain appropriate financial

information to reassure parents of the biblical support for raising financial support in ministry. CCC staff mentors who are older can use their homes and lifestyles as examples for parents to illustrate that one's children will not necessarily be destitute if they chose to enter VCS through the ministry of CCC.

General Relational Applications

Each individual desires to have the approval of one's parents in their career choice. How does one respond when this does not take place? Although individuals are commanded to always honor their parents, it may be required of them as adults, to independently pursue the calling of God in their lives. Each person is responsible for his or her career choice and will answer to God for their decisions. Additional material needs to be developed that provides a biblical framework on parental relationships for those entering VCS.

Mentoring Applications

The role of mentoring cannot be overstated. All of the precedent literature as well as the current study communicated the significant role that mentors play in one's life. Clinton and Clinton's descriptions of mentors provides valuable insights to this topic. In their work, they divide mentoring into three broad categories called Intensive (Active) mentoring, Occasional mentoring, and Passive mentoring (Stanley and Clinton 1992, 42; Clinton and Clinton 1991). One must not assume that the only type mentor used by God in another's life is an "intensive mentor." One's time may limit the intensity of the impact but it does not have to limit the intention of the impact. The role of an occasional mentor is very appropriate for an older adult and is useful for anyone.

*Mentoring Applications for Campus
Crusade for Christ*

The current study communicated that females ranked mentoring higher than the males. Although "intensive staff mentoring" was ranked the highest, it was also observed that females ranked peer mentoring significantly higher than males. A casual observation of CCC movements on campus shows a limited number of female Staff. Due to the current finding that females respond well to occasional staff mentoring and peer mentoring, one solution to the limited number of female Staff is to involve peer and occasional Staff mentors for the development of females within the CCC organization. This application of the findings does not translate to the mentoring of males. The current study found that males do not respond as well to peer mentoring. The influence was very limited. Males responded best to intensive Staff mentoring. Thus for the development of men, it is best if CCC staff men mentor the males in the CCC movements.

This last application relates directly to the CCC lanes. As stated earlier, it is the opinion of this researcher that if more students were mentored by CCC staff, more individuals would go into VCS through the ministry of CCC. This may not relate as much to females due, to the fact that they respond well to peer mentoring, but it definitely relates to males. The Catalytic lane appears to have a minimum amount of staff mentoring. Each staff member oversees numerous campuses and may not directly mentor any students. The mentoring is done primarily by other students. The current study found that males do not respond as well to peer mentoring, thus males on a Catalytic campus need to be exposed to CCC staff mentors in as many situations as possible. Their exposure to staff on International and US summer projects may prove to be the only exposure to a CCC staff mentor. These exposures need to be increased.

Ministry Experience Applications

The precedent literature as well as the current study found that ministry experiences played a vital role in one's decision to enter VCS. This is especially true when coupled with significant relationships. There are two broad categories of ministry experiences; those on campus and those off campus.

Ministry Experience Applications for
Campus Crusade for Christ

As stated earlier, there may be a cumulative effect of different experience influencing one to enter VCS. The more students attending the Christmas Conference may result in a greater attendance on US projects. The more students attending a US or International project may result in more students going on a STINT. The more students going on STINT may result in more students joining the staff of CCC and thus entering VCS. Thus, mentors need to encourage participation in the significant experiences offered.

Campus Crusade for Christ currently uses a 360 evaluation/review with its leadership. This evaluation provides excellent feedback for those who have the privilege to use it. This researcher believes the 360 evaluation can be adapted to mentor students. Mentors need to make honest evaluations of the ministry success of their protégé. As the precedent literature communicated and the current study illustrated, ministry success provides some external evidence that one's calling is from God. If the protégé has very limited success, that may imply that they should not enter VCS. Conversely, if they have had great success, it implies they should at least *consider* VCS. The honest evaluation from a significant mentor is vital.

General Ministry Experience Applications

The current findings found that some on and off campus experiences had a significant impact on one's decisions to enter VCS. Of the five experiences with the highest over all mean, two on campus experiences were listed. They were "Ministry success" and "Bible study leader." These experiences can be duplicated in almost any environment. One does not have to go to another city or country to gain the results of these experiences. The mentor needs to take advantage of the role that being a Bible study leader has on its leaders.

It is evident that as one invests a summer or a year in a missions endeavor, they are influenced for life. Mentors need to encourage each college student to invest at least one summer in a mission endeavor. Even if the participants do not enter VCS, they will be impacted for life.

Further Research

The researcher's desire is that the current study has laid the foundation for further research in this significant area of ministry. It has provided current data that incorporates numerous motivational factors influencing one's decision to enter VCS. The analysis of the study has also surfaced other potential needs that encourage and assist the body of Christ. This section of the study will make suggestions for further research.

Current Suggestions

Because the data from the current study is generalized to the New Staff class from the summer of 2004, it is recommended that survey instrument be administered to subsequent CCC New Staff trainings. This course of action could provide valuable

longitudinal data for the Campus Crusade for Christ ministry. As one analyzes subsequent data, one is able to document if there are any significant changes from year to year in the New Staff.

Additional research could be done with a similar instrument for the staff of CCC who have been on the field for a period of time. This study could consist of staff from different decades or periods. A study of this magnitude would provide valuable information to indicate changes in the motivational factors of CCC staff.

The current study found numerous gender implications. This researcher believes that gender specific studies, specifically focused toward females and relating specifically to mentoring and ministry experiences would provide valuable research for the body of Christ.

Another possible study would address specific relational factors and their influence on one's motivation toward VCS. The current study indicated little influence from parent relationships and great influence from peer relationships. Replicating the study with detailed information relating to one's peers and parents would provide valuable insight into the relational factor category. It could entail questions relating to parental approval of their ministry choice as well as the ministry choice of one's peers.

Additional research should be done on the influence of parents of those entering VCS in other para-church organizations. Are the findings of this study replicated in other non traditional areas of VCS?

Further research could be conducted to study, "Why do individuals leave the ministry of Campus Crusade for Christ?" and "Did a motivational factor change accelerate the change in occupation?"

This research was delimited specifically to the ministry of Campus Crusade for Christ. Other para-church organizations (e.g., Navigators, Young Life, FCA, Intervarsity Christian Fellowship, and others) could design a study specifically geared toward their organization's ministry experiences. This in turn would add valuable insights into their recruiting efforts.

The current study found a great difference in the influence of US Internships versus STINT internships. Further study needs to be made on the impact of Campus Crusade for Christ's US interns versus the impact of CCC's STINTers. Do a greater number of STINTers join the staff of CCC and enter VCS than the number of US interns? This study would assist CCC in the preparation of its interns.

Summary

In summary, this research identified and rank ordered key factors that motivate and influence Campus Crusade for Christ Staff members, during their college experience, to accept the calling of God and enter vocational Christian service. The research consisted of administering the research instrument with 185 research participants. The analysis, implications, and applications of the data relate to four motivational factors: Theological, Relational, Mentoring, and Ministry experiences.

The survey instrument tested the influence of six theological factors: the lostness of man, eternal perspective, lordship of Christ, stewardship of life, the great commission, and spiritual calling. The findings of the current study indicated that the theological factors were ranked as the most important motivational factor by both the male and female participants. It was also observed that the eternal perspective factor was the most influential theological factor.

The second research question measured the influence of six relational factors: current church, small group, other peers, parental, mentor, and professional minister. The mentor relationship was found to be the most influential relational factor. The study failed to replicate the research about parental influence from the precedent literature and found that parental relationships were the least influential.

The third research question measured by the survey instrument sought to ascertain the type of mentoring relationships of the participants (e.g., intensive staff mentoring, occasional staff mentoring, intensive peer mentoring, and occasional peer mentoring), and the influence of mentoring upon the participants. It was found that 88% of the participants had been mentored while in college. The most influential type or category of mentoring upon the participants was the intensive staff mentoring category.

The fourth research question measured the influence of the last motivational factor in the study, ministry experiences. The study found that the ministry experiences were the second most influential category of motivational factors. It was concluded that the ministry experiences had a cumulative impact on the participants as the experience was often accomplished in a relational atmosphere.

The analysis, implications, and applications of the current study indicates that numerous factors motivate one to accept the call of God and enter Vocational Christian Service. These findings may assist all who desire to be involved in sending laborers into the harvest field.

APPENDIX

SURVEY INSTRUMENT FOR THE CAMPUS CRUSADE FOR CHRIST STAFF

<div align="center">

Campus Crusade for Christ
Research Instrument
For New Staff 2004
Thomas W. Weakley©

</div>

Agreement to Participate
The research in which you are about to participate is designed to identify and rank order key factors that motivated and influenced Campus Crusade for Christ Staff members, during their college experience, to accept the Calling of God and enter vocational Christian service. By investigating these factors, this study can aid in developing laborers for the harvest. This research is being conducted by Thomas W. Weakley for the purpose of a research doctorate dissertation. In this research, you will be asked to check and or circle the appropriate responses indicating your personal motivational factors influencing you to enter vocational Christian service. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. **(DO NOT PUT YOUR NAME ON THIS SURVEY)** *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this survey instrument, you are giving informed consent for the use of your responses in this research. The information gathered will have no direct, personal impact on your status within Campus Crusade for Christ. The data obtained will only be used for the research purpose.

Instructions: Please circle or check the appropriate response in the demographic section.

I. DEMOGRAPHIC SURVEY

1. Participant number: _____ (To be filled out by researcher)

2. Gender: Male _____   Female _____

3. Age: 20-21 _____   22-23 _____   24-25 _____   26-27 _____
        28-29 _____   30+ _____

4. Marital Status: Married _____ Single _____ Divorced _____

5. Region of the Country in which your college is located:
   (Place a check next to name of region)
   Mid-South _____   Mid-Atlantic _____
   South East _____   North East _____   Mid West _____
   Red River _____   Pacific Northwest _____ Great Plains Int. _____
   Great Lakes _____   Pacific Southwest _____ Not applicable _____

6. CCC Lane Represented: (while a student)

   Staffed _____ Catalytic _____ ESM _____ Not Applicable _____

7. New CCC ministry assignment: (please check one)

Campus _____ Student Venture _____ HQ _____ AIA _____

Other _____ (which one?)

8. Decisions made while in College: (please circle all that apply)

Received Christ   Filled with Holy Spirit   Lordship of Christ

9. Spiritual and Religious Demographic:

a. Denominational Preference: (your current preference, please circle only one))

Catholic   Southern Baptist   Baptist (Other)   Evangelical Free

Presbyterian (PCA)   Presbyterian (USA)   Methodist   Bible Church

Lutheran   Episcopal   Christian Missionary Alliance   Other _____

b. Ministry Calling information: (see clarifications below, please check only one)

I would describe my "calling" to enter Vocational Christian Service as a:

1. ___ "Special Leading" that was more sudden and direct.

2. ___ "Special Leading" that appeared to be progressive over time.

3. ___ "Special Leading" influenced by logical/rational choices.

4. ___ "Natural leading" involving a deliberate choice to enter VCS.

Calling definitions and clarifications:

"Special Leading" This motivation in calling represents the individualistic interpretation of the call to ministry between the individual and God (Mason 1992, 13).

"Natural leading" This motivation in calling represents the perspective that talents, abilities, and interests lead one toward the professional ministry as a vocation in which one could feel fulfilled and effective (Mason 1992, 13).

Number 1 & 2 emphasize one believes the leading is directly from God or an "inner voice."

Number 3 & 4 emphasize one believes the leading is more logical and rational in nature.

II. MOTIVATIONAL FACTORS SURVEY:

Theological Factors

To what degree did the following theological conviction influence your decision to enter vocational Christian service? (Please circle only one number for each factor. Do not place a mark between the numbers.)

	Factor	no influence					highly influential
1.	Lostness of man	0	1	2	3	4	5
2.	Eternal Perspective	0	1	2	3	4	5
3	Lordship of Christ	0	1	2	3	4	5
4	Stewardship of gifts/talents	0	1	2	3	4	5
5.	Great Commission	0	1	2	3	4	5
6.	Spiritual "calling" from God	0	1	2	3	4	5
7.	Other _____	0	1	2	3	4	5

Relational Factors

To what degree did the following personal relationships affirm or encourage you in your decision to enter vocational Christian service? (Please circle one number for each factor. Do not place a mark between the numbers.)

	Relationship	no influence					highly influential
1.	Current Church	0	1	2	3	4	5
2.	Small Group	0	1	2	3	4	5
3.	Other Peers	0	1	2	3	4	5
4.	Parental	0	1	2	3	4	5
5.	Mentor	0	1	2	3	4	5
6.	Professional minister	0	1	2	3	4	5
7.	Other _____	0	1	2	3	4	5

Mentor/Mentoring Factors

Which mentoring relationship best describes your experience while in college?
Please check those that apply: (**see definitions below**)

1. ___ Intensive – Staff/professional

2. ___ Occasional – Staff/professional

3. ___ Intensive – Student/peer

4. ___ Occasional – Student/peer

5. ___ Neither – I was not mentored while in college

Definitions

Intensive mentoring -- The intensive category of mentoring is more closely related to the Christian term discipleship. The content given to the protégé by the mentor is more deliberate and intensive and can be described by the words, Discipler, Spiritual Guide, and Coach (Clinton and Clinton, 1991). The mentoring is more local.

Occasional mentoring – The Occasional category of mentoring is less intensive and less formal than the intensive mentoring. Three words that describe it are: Counselor, teacher, and sponsor. The counselor provides timely advice, a correct perspective for life issues and circumstances. The teacher provides the knowledge and understanding of a particular subject. The sponsor is one who provides career guidance and protection as the mentor may move within an organization (Clinton and Clinton, 1991). The mentoring is more distant.

Mentor/Mentoring Factors (continued)

To what degree did the mentor/mentoring relationship listed below affirm or encourage you in your decision to enter vocational Christian service? (Please circle one number for each relationship. Do not place a mark between the numbers.)

	Relationship	no influence				highly influential	
1.	Intensive Staff Mentor	0	1	2	3	4	5
2.	Occasional Staff Mentor	0	1	2	3	4	5
3.	Intensive Peer Mentor	0	1	2	3	4	5
4.	Occasional Peer Mentor	0	1	2	3	4	5

Ministry Experience Factors

To what degree did the following ministry experiences influence your decision to enter vocational Christian service? Please check yes or no. **If yes,** how influential was the ministry experience? **(Please circle one number for each factor.** Do not place a mark between the numbers.)

Ministry Experience	participation		no influence				highly influential	
BS member	yes	no	0	1	2	3	4	5
BS leader	yes	no	0	1	2	3	4	5
Christmas Conf. Attendance Location _____	yes	no	0	1	2	3	4	5
Life Options/Preview conf.	yes	no	0	1	2	3	4	5
US Summer Project Location _____	yes	no	0	1	2	3	4	5
Int. Summer Project Location _____	yes	no	0	1	2	3	4	5
US Campus Intern	yes	no	0	1	2	3	4	5
STINT	yes	no	0	1	2	3	4	5
Special Project leader (Student leadership team, prayer, etc.)	yes	no	0	1	2	3	4	5
Student Director	yes	no	0	1	2	3	4	5
Ministry Success	yes	no	0	1	2	3	4	5

Rank Ordering of Motivational Factors

What category of factors had the greatest influence on your decision to enter vocational Christian service? Please rank the issues by writing a 1, 2, 3, or 4 on the corresponding line next to the appropriate factor. Only one number per factor with no number being used more than once. Number 1 is the most influential, number 4 is the least influential.

(See example below)

This sample shows that mentoring was the **most influential** factor (1) for this person and that ministry experience was the **least influential** (4).

Factor	Ranking (1-4)
Theological Factors	3
Relationship Factors	2
Mentor/Mentoring Factors	1
Ministry Experience Factors	4

Place your rankings below:

Factor	Ranking (1-4)
Theological Factors	_____
Relationship Factors	_____
Mentor/Mentoring Factors	_____
Ministry Experience Factors	_____

Thank you for your participation in this survey! Thomas W. Weakley

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ABSTRACT

AN ANALYSIS OF FACTORS THAT MOTIVATE CAMPUS
CRUSADE FOR CHRIST STAFF TO ENTER
VOCATIONAL CHRISTIAN SERVICE

Thomas Wayne Weakley, Ed.D.
The Southern Baptist Theological Seminary, 2005
Chairperson: Dr. Gary J. Bredfeldt

This dissertation identifies and rank orders key factors that motivate and influence Campus Crusade for Christ Staff members, during their college experience, to accept the calling of God and enter vocational Christian service. By investigating these factors, this study can aid in developing laborers for the harvest.

The research consisted of administering the research instrument with one hundred and eighty-five research participants. The instrument provided both demographic and motivational factor data for analysis. The targeted population for this study was the new staff of Campus Crusade for Christ in the summer of 2004. The analysis and findings of the data relate to four motivational factors: Theological, Relational, Mentoring, and Ministry experiences.

The first research question measured six theological motivational factors: the lostness of man, eternal perspective, lordship of Christ, stewardship of life, the great commission, and spiritual calling. The findings of the study indicated the eternal perspective factor as the most influential theological factor. A casual observation from

the research also found that of the four motivational factors, (e.g., Theological, Relational, Mentoring, and Ministry experiences) the Theological motivational factors were ranked the most important.

The second research question tested the influence of six relational factors: current church, small group, other peers, parental, mentor, and professional minister. The mentor relationship was found to be the most influential relational factor. Along with the relational factors, the third research questioned measured the type of mentoring and the influence of mentoring on the participants. The intensive staff mentoring category was found to be the most influential category of mentoring.

The last motivational factor measured in the study involved eleven different ministry experiences. The findings found that the ministry experiences were the second most influential category of motivational factors. It was concluded that the ministry experiences had a cumulative impact on the participants as the experience was often accomplished in a relational atmosphere. The current study indicates that numerous factors motivate one to accept the call of God and enter Vocational Christian Service. Key Words: Mentor/Mentoring, Calling, Volunteerism, Motivational Factors, Vocational Christian Service, College Experience, Campus Crusade for Christ.

VITA

Thomas Wayne Weakley

PERSONAL

      Born: August 27, 1959, Owensboro, Kentucky
      Parents: Billy W. Weakley and Lorene S. Weakley
      Married: Monica Laurie Pruitte, August 16, 1980
      Children: Sarah Elizabeth, born May 4, 1984
                 Hannah Grace, born January 26, 1987
                 James Thomas, born March 2, 1990

EDUCATIONAL

      A.S. in Electrical Engineering Technology, Western Kentucky University, 1980
      B.A. in Speech Communication, Western Kentucky University, 1981
      M.A. in Missiology, The Southern Baptist Theological Seminary, 2001

MINISTERIAL

      Youth Minister, Hillvue Heights Baptist Church, Bowling Green, KY 1981
      New Staff, Campus Crusade for Christ, East Tennessee State University, 1982-
           1985
      Campus Director, Campus Crusade for Christ, Western Kentucky University,
           1985-
      Midsouth Regional Training Team, Campus Crusade for Christ, 1992-

ORGANIZATIONAL

      North American Professors of Christian Education (NAPCE)