HOPE IN EXILE: A DIAGNOSTIC TOOL FOR ASSESSING

REDEMPTIVE DEVELOPMENTAL OUTCOMES OF

CHAPEL PROGRAMMING AT LEE UNIVERSITY

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A Thesis

Presented to

the Faculty of

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

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by

Robert Lewis Fultz

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APPROVAL SHEET

HOPE IN EXILE: A DIAGNOSTIC TOOL FOR ASSESSING

REDEMPTIVE DEVELOPMENTAL OUTCOMES OF

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To Dana, my wife, who without fail considers others before herself and prefers the

success of others before her own. Thank you for your love, patience,

support, and help in accomplishing this monumental task.

To my sons, Caleb and Ethan. You have sacrificed so much of your time with dad so

he could pursue this endeavor. I love you and could not be prouder

of the men you have become.

To my parents, all of them. All that is good in me is the product of your love,

encouragement, support, and prayers, which have shaped my life.

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PREFACE

I was first introduced to this incredible program through a coffee conversation with Dr. John David Trentham at Starbucks in La Mirada, California. From that coffee shop in southern California until now, he has been willing to guide me through the process of completing this research. Dr. Trentham has provided invaluable instruction both in the classroom and outside of academic expectation or requirement. He has served me well as a program mentor through one of the most difficult seasons of his life personally and our journey collectively. I am grateful for his dedication and commitment to my success in this program.

I would also like to thank Lee University for giving me the opportunity to pursue this course of study. Lee is committed to raising up responsible Christian leaders for a complex world, and this pursuit is reflected in their investment in my development. They have believed so strongly in my ability to better serve our students, faculty, and staff as Campus Pastor as a result of this process. In particular, I am indebted to my boss and friend, Dr. Mike Hayes, whose contributions to this research as well as my personal development are humbling. His wisdom, leadership, encouragement, and personal interest in this research have made a life-long impact.

Additionally, President Mark Walker has advocated tirelessly for my benefit to complete this research. His mentorship and friendship have been stabilizing forces in this journey. Moreover, his willingness to allow me to finish this research with no punitive attitudes about the time it has taken has fostered a peaceful mind and heart. It also speaks volumes to his leadership and commitment to develop others.

will produce one of the most spiritually significant generations in human history. If done well, our work will lead to untold contributions in that effort.

<div align="right">Robert Fultz</div>

Cleveland, Tennessee

May 2022

CHAPTER 1

RESEARCH CONCERN

Higher education is in a state of crisis to meet the needs, desires, and movements of a generation now engulfing colleges and universities: Generation Z.[1] Informed by the experiences of Generations X and Y, Generation Z approaches higher education trepidatiously, eyeing marketable majors, reduced degree requirements, and financial viability.[2]

Although Generation Z is the first fully digital generation, research indicates that online education alone is not preferable to the experience of community found on campuses, secular or sacred.[3] Nevertheless, online programming has grown exponentially over the last two decades, introducing new paradigms of program design, theory, and practice. Moreover, digital learning environments range from YouTube channels to fully digital Doctor of Philosophy programs, and there are variant combinations of everything in between.

Despite educational and informational access like never before in history, traditional students graduating from high school still seem to prefer an on-campus experience. As such, traditional institutions of higher education must pay attention to the changing landscape. A 2017 study by Henrick Bresman and Vinika Rao explains that

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[1] Corey Seemiller and Meghan Grace, *Generation Z Goes to College* (San Francisco: John Wiley & Sons, 2016), 98. The inclusion of this work by Seemiller and Grace is strong evidence that Generation Z and the characteristics that describe them affect secular as well as Christian higher education realities. This particular study did not include a single faith-based institution, though the invitation was extended to faith-based institutions across the nation.

[2] Corey Seemiller and Meghan Grace, *Generation Z: A Century in the Making* (New York: Routledge, 2018), 193.

[3] Seemiller and Grace, *Generation Z*, 197-99.

nearly 70 percent of Generation Z students prefer in-person programming compared to only 13 percent who choose online programming—a stark deviation from their Generation X and Y predecessors.[4] Research continues to indicate that Generation Z, with all of the complexities and stereotypes that will be discussed, seeks more from an educational experience than academics. To emphasize what Corey Seemiller and Meghan Grace have discovered, "While what is taught is certainly critical to their education, the structures, processes, policies, and environments surrounding how and where they learn can be significant as well."[5] These findings, along with others that will be discussed in this thesis, highlight a unique opportunity for Christian higher education that cannot be duplicated elsewhere.

Coupled with the above-stated crisis, there is a general consensus that Christianity is declining in America. What about the perceived decline of Christianity in America offers any hopeful venue for discussing growth in Christian higher education? Honest questions like this one are difficult to contend with when gloomy narratives are the norm. Jean Twenge optimistically notes from her research that 68 percent of tenth graders she studied claimed Christianity as their religious preference.[6] In addition, the Pew Research Center released a study in 2019 signaling that those claiming Christianity as their religious affiliation are equal to about 65 percent.[7]

Admittedly, claiming Christianity as a preferable religion is a distanced measurable from those contending to live out the Christian faith. For instance, the same

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[4] Henrik Bresman and Vinika D. Rao, "A Survey of 19 Countries Shows How Generations X, Y, and Z Are—and Aren't—Different," *Harvard Business Review*, August 25, 2017, https://hbr.org/2017/08/a-survey-of-19-countries-shows-how-generations-x-y-and-z-are-and-arent-different.

[5] Seemiller and Grace, *Generation Z*, 199.

[6] Jean M. Twenge, *iGen: Why Today's Super-Connected Kids Are Growing up Less Rebellious, More Tolerant, Less Happy—and Completely Unprepared for Adulthood—and What That Means for the Rest of Us* (New York: Simon and Schuster, 2017) 120.

[7] Pew Research Center, "In U.S., Decline of Christianity Continues at Rapid Pace," October 17, 2019, https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/.

study from the Pew Research Center found that in 2009, 52 percent of identified

Christians attended church regularly (a minimum of two times a month), with 2019

metrics indicating a complete reversal of the trend to 45 percent.[8] To the natural eye,

these are—at best—troubling, panic inducing numbers for those engaging in the process

of Christian higher education. Confronted with daunting numbers, conflicting paradigms,

and unequal narratives about the state of Christianity among Generation Z necessitates a

descriptor. For this thesis, that term will be "exiles."

There is a mistaken notion that the term, or state of, "exile" is inherently

negative.[9] To be fair, it is understandably perceived as such in most contexts. The

characteristics of Generation Z that I identify lend themselves well to a biblically focused

and Spirit-driven redemptive arc in Christian higher education. Reasonably, much of the

biblical narrative concerning exile does not indicate that God has abandoned his people

but more so that his presence is emphasized because of the exile.[10] Therein lies the hope

of redemptive development for Generation Z as exiles.

In the face of overwhelming odds, discouraging metrics, increasing cultural

dissonance, and ever-shifting pedagogical tides, one can find grand purpose and eternal

promise. Christian higher education is not dying; it is recalibrating for a revival of

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[8] Pew Research Center, "Decline of Christianity Continues." There is much literature written on the decline of Christianity in America, church attendance, religious affiliation, and the practice of Christian faith from secular as well as faith-based research organizations. Christian-favorable organizations such as The Barna Research Group and Lifeway hold perhaps the most data on the practice of Christian faith in America and at face value do not offer a different narrative than that of secular researchers tracking the trends. Regardless of their origin, motivation, platform, or objectives, it is clear that Christianity is on the decline. This is critical to the conversation of Christian higher education as a correlative, not necessarily causal, manifestation of the crisis in Christian institutions. Some exploratory questions that need further research are as follows: "How are Christian institutions responding to the crisis categorically?" "Are they responding at all?" "Could Christian higher education also be blindly condemned like many do the church by insinuating that the majority of churches have outright forfeited any effort to re-establish significance and prominence in their communities?" Though this thesis will not seek answer any of these questions directly, or potentially at all, they still could add valuable contributions to the restorative efforts of Christian higher education.

[9] Jörn Kiefer, "Not All Gloom and Doom: Positive Interpretations of Exile and Diaspora in the Hebrew Bible and Early Judaism," in *Exile: A Conversation with N. T. Wright*, ed. James M. Scott (Downers Grove, IL: InterVarsity Press, 2017), 119.

[10] Kiefer, "Not All Gloom and Doom," 120.

empowered kingdom-builders.[11] Twenge admits that the story is yet to be told if Generation Z will usher in shuttered churches or a new revival.[12] This is where I believe Christian higher education has a unique opportunity and divine obligation to lead the way for Generation Z towards a redemptive development of peoples and the communities they inhabit—a role with which Christian educators are fundamentally and inextricably linked.[13]

Many Christian educators have acknowledged the unsettling trend of crumbling Christian institutions.[14] A logical response is to assess operational costs, restructure programmatic offerings, and adjust faculty-to-student ratios in an effort to navigate the turbulent waters. The unsettling tides are affecting secular institutions as well, evidenced by the extremes to which they are going to bolster enrollment and student retention. In the case of Georgia Southern University, they attempted to build a low-income housing option for students that filled to capacity faster than expected, but even then, the overall expense did not have much of an impact on the overall enrollment numbers.[15] As realities for institutions like Georgia Southern continue to rise, so does the concern for their viability and sustainability.

In recent years, there has been increased focus on Generation Z and the anticipated learning styles, techniques, challenges, opportunities, and tendencies they bring to the educational experience.[16] Christian educators are embedded in the heat of the

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[11] Michael Lee Wilburn, "Educational Philosophy, Church Proximity, and Academic Standards in Church-Based Theological Education: A Phenomenological Study" (PhD diss., The Southern Baptist Theological Seminary, 2018), 60.

[12] Twenge, *iGen*, 120.

[13] Kevin E. Lawson, "Historical Foundations of Christian Education," in *Christian Education: A Guide to the Foundations of Ministry*, ed. Freddy Cardoza (Grand Rapids: Baker Academic, 2019), 19.

[14] Freddy Cardoza, ed., *Christian Education*, 6.

[15] Seemiller and Grace, *Generation Z*, 83.

[16] Seemiller and Grace, *Generation Z Goes to College*, xxii.

fray and equipped with many tools to do the work they are passionate about. In their book *Education for Human Flourishing: A Christian Perspective*, authors Paul Spears and Steven Loomis emphasize that Christian educators are pulling what seems like double duty to approach education intelligently, integratively transcending present informational constraints, and unified in Christ's passion for human beings and their full and complex development (Matt 22:37; Rom 12:2).[17] In other words, human development and the mission of Christ cannot be separated.[18] As such, there is a genuine need for diagnostic tools that can establish and reframe the lens through which Christian educators filter both progress and pedagogy. That diagnostic tool, as established by this thesis, is one that integrates exilic principles of Scripture into the life and practice of chapel expressions specifically as a component of the academic and spiritual journey for students.

Thesis

There are numerous ways in which Generation Z is described, stereotyped, and defined within the broader sociocultural context, the church, and certainly in Christian higher education.[19] Unfortunately, a significant marker of their identity has largely been unvetted—they are spiritual exiles.[20] Therefore, I argue that the spiritually exilic status of Generation Z, as described primarily by David Kinnaman and Mark Matlock in *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon*, serves as a textual basis for Lee University to evaluate chapel programming outcomes through the creation of a survey instrument based on these principles. Rather than attempt to provide a comprehensive biblical evaluation of exilic literature, this study focuses specifically on

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[17] Paul D. Spears and Steven R. Loomis, *Education for Human Flourishing: A Christian Perspective* (Downers Grove, IL: InterVarsity Press, 2009), 157.

[18] See Virginia Cashion, *Lifespan 360: Christian Perspectives on Human Development* (Dubuque, IA: Kendall Hunt, 2019), 14.

[19] David Kinnaman and Mark Matlock, *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon* (Grand Rapids: Baker Books, 2019), 183.

[20] Kinnaman and Matlock, *Faith for Exiles*, 27.

how the exile metaphor can be applied to the spiritual identity of Generation Z and how a survey instrument built to reflect these markers may be used to redirect the predominant institutional approach to chapel at Lee University.

In approaching this subject, one must recognize that though there is a clear distinction between the function and purpose of Christian higher education and the church, there are also significant commonalities and historical intertwinings; chapel is certainly one area of commonality.[21] Where appropriate and necessary, some aspects of this thesis may include discussions that incorporate church history, modern church methodologies, or contextual framings of church models. Confessional biblical principles of Christian formation and discipleship are shared between the church and Christian higher education, making it a pointless venture to disentangle certain aspects of their objectives and practices.

In addition, current modes of chapel programming at Lee University are designed to contribute towards the holistic development of students and the introduction of ideas, practices, and leaders that shape everything from science to society.[22] To accomplish these outcomes, incorporation of extra-biblical and non-faith-based sources, tools, and scholars are also vital. Christian higher education seeks nearly identical outcomes as their secular counterparts in terms of academic development. In this respect, Christian higher education possesses a unique, complex relationship between biblical fidelity and academic achievement, of which chapel plays a part.

From an historical perspective, the divisions between Christian institutions and their secular counterparts are relatively new. Over the course of the entire seventeenth century, six hundred students graduated from Harvard University, all with an intent to

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[21] James F. White, "The Seminary Chapel Building as Spiritual Formation," *Theological Education* 38, no. 1 (2001): 101-10.

[22] Lee University, "Student Handbook 2020-21," 2-5, https://www.leeuniversity.edu/wp-content/uploads/Student-Handbook.pdf.

support the local church.[23] Despite clear values, stated purposes, and good intentions, numerous great institutions are no longer reflective of their original mission.[24] Regardless, the relationship between higher education and the church is well established, historically documented, and profoundly researched. Therefore, applying the five practices described in *Faith for Exiles* does not require significant effort in order to establish plausibility.[25] Furthermore, some aspects of Christian higher education are generally applicable to both the church and formal higher education seamlessly.[26] The first step is to connect the five practices to uniquely Christian higher educational objectives.

Existing Gaps in Literature

The void in literature for this thesis exists in two primary areas. First, Christian higher education has produced few, if any, substantial works on the redemptive development of Generation Z specifically. Second, few, if any, scholarly works have provided a diagnostic tool to assess chapel programming based on exilic principles found in *Faith for Exiles* and Scripture. This thesis addresses both voids.

Redemptive Development
of Generation Z

The proposed thesis is based upon the assertion that current secular approaches to Generation Z are inadequate without a Christian worldview. This section will first outline the primary objectives of Seemiller and Grace's *Generation Z Goes to College* (2016). While this section will offer a biblical and theological critique of Seemiller and

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[23] Christopher J. Lucas, *Crisis in the Academy: Rethinking Higher Education in America* (New York: Palgrave Macmillan, 1998), 42.

[24] Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities, and Churches* (Minneapolis: Baker Books, 2014), 19.

[25] Kinnaman and Matlock, *Faith for Exiles*, 34.

[26] Lawson, "Historical Foundations of Christian Education," 29.

Grace, I acknowledge that Seemiller and Grace neither intend to address the spirituality of Generation Z as a means for assessment and development nor intend to provide a course corrective for ailing educational institutions in America. Despite the significant contributions Seemiller and Grace offer for the understanding of Generation Z in higher education contexts, their premise for engagement is built on a flawed foundation of historically humanist approaches.[27]

Even most Christian higher education perspectives of Generation Z are missing the mark because they rely extensively on traditional secular models of higher education in both instructional and administrative formats. These deficiencies reveal the need for a confessional, biblically based, uniquely altered approach for assessment that can serve as a restorative for Christian higher education models through the art of redemptive development generally, and chapel programming specifically.

The second section will argue that the exilic spiritual identity of Generation Z has largely been undiscovered in Christian higher education. Ignoring, or perhaps not recognizing, this signal marker of their spiritual identity has limited Christian higher education institutions' ability to be light (Matt 5:14) in the midst of the previously described darkness. Lee University is no exception, and as such, literature on Generation Z as an exilic people is largely absent.

Generation Z Goes to College. Literature on the dynamics of Generation Z are just now presenting themselves in mainstream academic publications due to the fact that the movement is relatively young. Both Seemiller and Grace as well as Kinnaman and Matlock affirm that Generation Z is just now fully represented in universities and

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[27] John David Trentham, "Reading the Social Sciences Theologically (Part 1): Approaching and Qualifying Models of Human Development," *Christian Education Journal* 16, no. 3 (December 2019): 458-75.

colleges. Few, if any, have written as extensively on the Generation Z as Seemiller and Kinnaman.[28]

Specifically concerning Seemiller and Grace, *Generation Z Goes to College* is an excellently researched work that produces significant contributions to the understanding of Generation Z and how they are navigating the college experience. Absent, as previously mentioned, is the spiritual dynamic that they avoid discussing at any constructive length. An entire chapter devoted to the beliefs of Generation Z students features only two pages of content devoted to religion. Though Seemiller and Grace admit that 78 percent of their respondents identified as "spiritual" or "religious," they make almost no effort to discuss how spirituality impacts their experience in higher education.[29] If spirituality is that important to Generation Z students, then a more concerted effort must be given to the impact it has on their educational experience.

Exilic Literature and Generation Z

The amount of literature on the biblical narratives of exile is voluminous. Exilic literature pertaining to particular generations is sparse, and exilic literature pertaining to Generation Z is functionally nonexistent. The primary source for this thesis links the biblical exilic narrative to the descriptive factors of Generation Z but does so largely as a metaphor.[30]

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[28] Seemiller has written several books and publications exclusively dealing Generation Z. Some of her more notable publications are *Generation Z Goes to College* (2016), *The Student Leadership Handbook* (2013), *Generation Z: A Century in the Making* (2018), *Generation Z Leads: A Guide for Developing the Leadership Capacity of Generation Z Students* (2017), and *Generation Z Learns: A Guide for Engaging Generation Z Student in Meaningful Learning* (2009). David Kinnaman has also written several works focused on generational challenges in the church and in education. As a long-time researcher for the Barna organization, Kinnaman has published numerous works worthy of consideration, including *unChristian: What New Generation Really Thinks about Christianity and Why It Matters* (2016), *You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith* (2011), *Good Faith: Being a Christian When Society Thinks You're Irrelevant and Extreme* (2016), and *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon* (2019).

[29] Seemiller and Grace, *Generation Z Goes to College*, 43.

[30] Kinnaman and Matlock, *Faith for Exiles*, 28.

Even in minor forms, any attempt to better biblically define an exilic generation and the characteristics they display will greatly add to the conversation. Predominately, I present a theo-sociological conversation that encompasses each of those aspects, first, as Christian (a theological construct) and, second, as education (sociological constructs).[31]

The Textual Validity of *Faith for Exiles*

Significant portions of this thesis are extended from Kinnaman and Matlock's *Faith for Exiles*. As such, some textual validity is needed to support their work offered here and within *Faith for Exiles*. The assertion, not an assumption, is that the valid research conducted in the text is sufficient for academic use, interpretation, assessment, and modeling.

About the authors. David Kinnaman and Mark Matlock are well-established researchers, authors, and educators. They each have contributed significant work to the area of young adult and college ministry conversations.[32] As such, their collaboration on *Faith for Exiles* brings more than fifty years of combined research expertise. Furthermore, both authors are engaged in the demographics they study, thus giving them firsthand experience with Generation Z.

Kinnaman has worked for the Barna Group since starting as an intern in 1995. Barna is an international research firm that serves the local church as well as Christian educators and has conducted interviews with nearly two million people in the last thirty years. Kinnaman currently serves as the president of the Barna Group.

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[31] Lee Beach, *The Church in Exile: Living in Hope after Christendom* (Downers Grove, IL: InterVarsity Press, 2015), 23.

[32] Additional books by Kinnaman include *unChristian* (2007), *You Lost Me* (2011), and *Good Faith* (2016). Additional books by Mark Matlock include *Smart Faith* (2005), *Living a Life That Matters* (2005), *Freshman: The College Student's Guide to Developing Wisdom*, and *Raising Wise Children* (2005).

Mark Matlock has spent more than two decades researching, educating, and leading conversations on youth and young adults. He has spoken to over one million teenagers and trained thousands of pastors, leaders, and organizations through various consulting firms. He is currently the president of WisdomWorks, a leadership consulting firm.

About the research. As a product of the Faith That Lasts project (Barna Group), the statistics and data-based statements in the text are derived from a series of national public opinion surveys from 2007 to 2018.[33] This multiphase examination focused on eighteen to twenty-nine-year-olds who grew up as Christians and began with qualitative interviews that varied between fifteen and twenty minutes; it was a national random sample among the population identified, with a sample size of 69,097 valid participants.[34] Upon completion, the data was converted into specific categories and practices that serve as markers for assessment.[35] Kinnaman and Matlock's research has been reviewed and validated by scholars seeking to gain a greater understanding of resilient discipleship among Generation Z students.[36]

Four kinds of spiritual exiles. *Faith for Exiles* defines four types of spiritual exiles that exist among the population sample surveyed: Prodigals (ex-Christians), Nomads (unchurched), Habitual Churchgoers, and Resilient Disciples.[37] Additionally, the research identifies the percentage of responding participants in each category.

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[33] Kinnaman and Matlock, *Faith for Exiles*, 222.

[34] Kinnaman and Matlock, *Faith for Exiles*, 222. A chart is provided about the research population that included the following categories: Dates, Audience, Collection Method, Sample Size, and Sampling Error.

[35] Kinnaman and Matlock, *Faith for Exiles*, 33.

[36] Sharon Walter Surdacki, review of *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon*, by David Kinnaman and Mark Matlock, *Journal of Youth Ministry* 18, no. 1 (2020): 144-46.

[37] Kinnaman and Matlock, *Faith for Exiles*, 33.

Five practices for resilient disciples. Central to this thesis is understanding the five practices for resilient disciples and how they both inform and shape the diagnostic instrument: (1) Resilient Identity, (2) Cultural Discernment, (3) Intergenerational Relationships, (4) Vocational Discipleship, and (5) Countercultural Mission. A more comprehensive evaluation of these practices will follow in chapter 2 of this thesis.

According to David Kinnaman and Mark Matlock, these five practices will create pathways that lead to resilient discipleship among Generation Z students.[38] The benefit for using these five practices to build a diagnostic tool that informs, shapes, evaluates, and inspires the chapel programming of Lee University students is that the core mission is the same and shared practices lead to desirable outcomes.[39] Therefore, these five practices serve as the basis for my framework and corresponding categories.

Research Methodology

The void in literature highlights the need for a distinctively Christian, diagnostic tool that can be implemented at Lee University to address increasing spiritual disengagement of students in chapel programming. Lee University was chosen for at least three distinct reasons: (1) research proximity, (2) direct historical access, (3) occupational connectivity. To achieve the mission for building Christian leaders in a complex world, creating an instrument through which Lee University chapel administrators can discover, design, and determine outcomes is crucial. Constructing a diagnostic tool to assess the problem is the central intent of this study.

However, before I can build such an instrument, context must be given, specifically, the historical and internal factors that influenced decisions and reinforced methods. Thus, in chapter 2, the historical denominational identity is explained. The

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[38] Kinnaman and Matlock, *Faith for Exiles*, 30.

[39] Lee University, "Student Handbook 2020-21," 7.

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nature and problem of ecclesial leadership involvement, particular to organizational

structure and institutional stability, are explored. Social constructs, educational norms,

pedagogical expectations, and programmatic developments are all interactions that

contribute to the need for developing a diagnostic tool. How these factors contribute to

the overall challenge facing chapel is expected as well.

Next, a brief biblical and theological overview will be offered to establish the

exilic framework needed to create the diagnostic tool. As noted, the intention of this

thesis is not to complete an exhaustive theological study on many facets of biblical exile

but, more generally, to borrow identified aspects that support and develop the tool.

Lastly, four sequential sections focused on Generation Z and a summary will close out

chapter 2.[40]

Foundational Precedent Study

In 2012 Mike Hayes, Vice President of Student Development at Lee

University, conducted a multiyear chapel assessment. According to the report, this

assessment was established to

> understand student perspectives and to continue to improve chapel, permission was
> sought to develop an assessment plan for the chapel program. Several phenomena
> and ideas precipitated the assessment endeavors, including low attendance numbers
> in the 2010-11 academic year, a desire to gauge faith development as a result of
> chapel attendance, and the collection of data to determine how several programs
> (e.g., chapel, service-learning, SmallGroup) fit to promote student development.[41]

The Lee University "Chapel Assessment Report" (LUCAR) serves as the precedent study

of this thesis and is the foundation used for building a diagnostic tool. This thesis

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[40] The four sections focusing on Generation Z are as follows: "Generation Z and Cultural Identification," "Generation Z and Higher Education," "Generation Z as Spiritual Exiles," and "Generation Z and Christian Formation." Each of these four categorical descriptors were chosen based on the textual validity and research focus for the diagnostic tool created.

[41] Lee University, "Chapel Assessment Report" (unpublished report, 2012). The 89-page report has never been published or distributed outside of the university. However, the report is laden with statistical analysis, findings, and recommendations based on the multiyear mixed methods study. I have received official permission from Mike Hayes to be the first publish the findings. The full report can be provided upon request and approval from the Student Development Sector.

corresponds with the LUCAR and its focus on Christian higher education chapel. My next steps are to create a diagnostic tool for strategy and evaluation in order to further assess the effectiveness of Lee University's chapel outcomes.

Instrument creation. Currently, there are no tools being used to measure chapel effectiveness and engagement. In chapter 3 of this thesis, a detailed explanation of the methodology will be provided. As noted, the creation of this instrument stems from the precedent instruments used in the LUCAR. The initial instrument for this thesis contains minimally the following components:

1. Likert-scale questions and responses

2. Five synthesized categories containing approximately five questions each[42]

3. No open-ended questions[43]

4. Purpose sampling used so that the participants can meet specific criteria in order to provide pertinent information for this study[44]

5. Expert panel members sampled in a similar fashion (i.e., purposive)

**Limitations of Generalization
of Research Findings**

Although this study describes some of the broader crises facing Christian higher education, it does not attempt to address many of the factors that contribute to it, such as financial exigency or enrollment trends. Specifically, I offer a survey instrument for building and evaluating chapel programming based on five modified domains found in Kinnaman and Matlock's *Faith for Exiles*. Additionally, this research is correspondent

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[42] The five synthesized categories are extended from the five practices found in Kinnaman and Matlock, *Faith for Exiles*.

[43] There are no open-ended questions in the instrument; therefore, all qualitative data will be collected in the post-distribution and completion of the survey. The qualitative data will be collected through written and oral interviews from with the sample populations.

[44] Herschel Knapp, *Introductory Statistics Using SPSS* (Los Angeles: SAGE, 2013), 17.

with ongoing scholarly research conducted at The Southern Baptist Theological Seminary.[45]

Diagnostic tools abound in Christian higher education, but the literature is sparse on redemptive development of chapel programming. However, this study is specifically related to Lee University; thus, the perspective, outcomes, and research only engages those who are connected to the university. This research may directly apply to other Christian institutions of higher learning and their approach to chapel programming should they exercise them.

Moreover, the biblical descriptions of exile serve as an integral part of this thesis. The biblical meanings and implications of exilic narratives on development are related to Christian higher education generally and Lee University specifically. In summary, this study focuses on the formation of a diagnostic tool framed in the constructs of metaphorical exile in order to support the redemptive development of students through the exercise of chapel. It is established through a synthesis of five practices selected from a single text, *Faith for Exiles*. Lastly, this research applies specifically to influence the faculty, staff, and administration of Lee University with the intent to build substantially effective pathways for redemptive development among its chapel expressions.

Research Assumptions

Although this research addresses many of the challenges facing Lee University specifically and Christian higher education generally, it is not an attempt to defame the institution or deny the good work accomplished for the kingdom of God and in the lives

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[45] This research is a part of ongoing scholarly academic discourse at The Southern Baptist Theological Seminary. See James Everton Francis Jr., "Resilience Theory and Christian Formation: A Mixed Methods Study" (EdD thesis, The Southern Baptist Theological Seminary, 2019); Alexander Gabriel Sosler, "What Is Christian Higher Education For? An Assessment of Teleological Priorities at Selected Liberal Arts Institutions" (EdD thesis, The Southern Baptist Theological Seminary, 2018); John David Trentham, "Epistemological Development in Pre-Ministry Undergraduates: A Cross-Institutional Application of the Perry Scheme" (PhD diss., The Southern Baptist Theological Seminary, 2012).

of students. Lee University has served powerfully under Spirit-led faculty, administration, and staff for a century with tremendous success, growth, and development. Assertively, Christian educators could be named among the most biblically faithful and theologically concerned servants of Christ who with utmost care seek to propel their students forward in faith and life.

Christian higher education, despite the trends and numerous constraints, is not a lost cause in America. Christian educators, administrators, and staff of Lee University are capable of capturing the significance of the moment and turning the challenges into momentum for the generation. Christian higher education has overcome many obstacles throughout their existence and the invitational challenge of Generation Z will be met with no less faith, discipline, and prosperity.

Definitions

Chapel refers to those services, events, and worship gatherings at Lee University where chapel credit (attendance) can be obtained or is required by university administration.[46] These expressions are updated annually in the Lee University "Student Handbook."[47]

Christian formation is the "process of discipleship whereby a new self is matured through God's sanctifying work of grace until Christlike virtues are fully embodied in nature (Rom 12:2; 2 Cor 4:16; Eph 4:23; Phil 4:13).[48] Christian formation is also closely associated with *spiritual formation*, where Mark Maddix's definition

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[46] Lee University, "Student Handbook 2020-21," 25. Lee University serves as an institution of Christian higher education and does not serve as an ecclesial body when participating in corporate worship. However, when students, faculty, and staff gather together in corporate worship, it fulfills the biblical mandate set forth in Col 3:15-17. H. Wayne Johnson says, "Christians are called into community with others—one body in Christ." H. Wayne Johnson, "Practicing Theology on a Sunday Morning: Corporate Worship as Spiritual Formation," *Trinity Journal* 31, no. 1 (January 2010): 27.

[47] Lee University, "Student Handbook 2020-21," 35.

[48] Jonathan H. Kim, "Personal Foundations of Christian Education," in Cardoza, *Christian Education*, 50.

provides additional support: "the whole person in relationship with God, within the community of believers, growing in Christlikeness, reflected in a Spirit-directed, disciplined lifestyle, and demonstrated in redemptive action in our world (Galatians 4:19)."[49]

Confessional Christian higher education is a term used liberally throughout this thesis in both general and specific ways. For a definition of confessional Christian higher education, I refer to *Christian Higher Education: A Guide to the Foundations of Ministry*:

> Christian higher education is (1) a collective body of institutions that respectively exist and proceed on the basis of a Christian confessional identity, (2) for the purpose of promoting and facilitating student learning and formation according to a Christian worldview framework, (3) by the means and culture of one or more prescriptive post-secondary degree-based curricula.[50]

There is a distinction between confessional and non-confessional Christian higher education institutions. According to Warren Leatherman, there are a "group of colleges and universities that hold to biblical convictions and are committed to the gospel of Jesus Christ. These institutions are commonly called confessional, adhering to an affirmation of Christian beliefs, tenants, or doctrines."[51]

Diagnostic tools. Successful program assessment begins with a clear sense of what the program is designed to accomplish. This thesis proposes a program effectiveness diagnostic using a survey-based tool to systematically assess chapel programming's relative strengths and weaknesses based on five modified practices from

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[49] Mark A. Maddix, "Christian Spiritual Formation," in Cardoza, *Christian Education*, 285. See also Wesley Tracy et al., *The Upward Call: Spiritual Formation and the Holy Life* (Kansas City, MO: Foundry, 1993), 12.

[50] John David Trentham, "Christian Higher Education," in Cardoza, *Christian Education*, 330.

[51] Warren Dale Leatherman Jr., "Comparing Epistemological Development among Pre-Ministry Undergraduates Attending Confessional versus Non-Confessional Liberal Arts Colleges or Universities" (EdD thesis, The Southern Baptist Theological Seminary, 2017), 50.

Faith for Exiles.[52] For the purposes of this research, I am proposing a diagnostic tool that will help Lee University administration and faculty gain a better understanding of the needs of Generation Z.

Exiles relates to those narratives, characters, and examples identified in the Bible both literal and metaphorical. In addition, Generation Z is often referred to as exiles by Kinnaman and Matlock in *Faith for Exiles*. When biblical exile is referred to, biblical references accompany the description. Otherwise, references to exiles are used interchangeably with Generation Z students as defined by Kinnaman and Matlock.[53]

Generation Z refers to those persons who were born between 1995 and 2010.[54] This thesis follows Seemiller and Grace's timeline for Generation Z over Kinnaman and Matlock's, though each is essentially operating from the same timeframe.[55] This decision was made primarily on the basis that Seemiller and Grace established and included in their research prior to Kinnaman and Matlock.

Holistic is a term used frequently throughout the thesis and refers most often to the development or discipleship of the whole person.[56] Specifically, I use David Peters's description of the term as my basis:

> The goal of Holistic Discipleship is to capture the whole life as a disciple of Christ. To be a holistic disciple is that every aspect of your life is living in purpose towards

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[52] A. I. Kraut, ed., *Organizational Surveys: Tools for Assessment and Change* (San Francisco: Jossey-Bass, 1996); Tyler Nelson and Frank L. Burns, "High Performance Programming: A Framework for Transforming Organizations," in *Transforming Work*, ed. John D. Adams (Alexandria, VA: Miles River Press, 1984), 226-42; N. M. Tichy, H. A. Hornstein, and J. N. Nisberg, "Organization Diagnosis and Intervention Strategies: Developing Emergent Pragmatic Theories of Change," in *Current Issue and Strategies in Organization Development*, ed. W. W. Burke (New York: Human Sciences Press, 1977), 361-83.

[53] Kinnaman and Matlock, *Faith for Exiles*, 20-28.

[54] Seemiller and Grace, *Generation Z Goes to College*, 6.

[55] Seemiller and Grace, *Generation Z Goes to College*, 6.

[56] The whole person includes the mental, spiritual, emotional, and physical attributes. See Jo Whitehead, "Towards a Practical Theology of Whole-Person Learning: Enriching Youth Ministry Formation through Pneumatological Perspectives," *Journal of Adult Theological Education* 11, no. 1 (May 2014): 61-73.

Christ. Holistic discipleship is about capturing every part of who we are: our work, our leisure, our rest, our relationships, our inner thoughts, our actions, our churches, and our vision (Colossians 3:17).[57]

Redemptive development "is the practice of fostering students' relationship with God, as well as particular virtues, principles, rules, practices, wisdom and models linked to the Christian moral tradition as these relate to aspects of students' identities?"[58] These identities must include, but are not exclusive to, being a good neighbor; managing conflict; maintaining responsible citizenship; fostering reconciliation between races, classes, cultures, and genders; and employing biblical models of good stewardship of giftings, talents, blessings, and the self.[59]

Digital Babylon is term used frequently in *Faith for Exiles* and in several areas of this thesis. Kinnaman and Matlock describe this term as the place where Generation Z lives, as a "pagan-but-spiritual, hyperstimulated, multicultural, imperial crossroads that is the virtual home of every person who has Wi-Fi, a data plan . . . or both."[60]

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[57] Dave Peters, "Holistic Discipleship," Dave Peters (blog), November 3, 2018, https://dave petblog.wordpress.com/2018/11/03/holistic-discipleship/. See also Michael D. Langford, "Spirit-Driven Discipleship: A Pneumatology of Youth Ministry," *Theology Today* 71, no. 3 (October 2014): 323-36; Ferdinand Nwaigbo, "The Church and State in the Politics of Holistic Development," *African Ecclesial Review* 53, nos. 3-4 (September 2011): 552-96; Aaron Wheeler, "The Commissioning of All Believers: Toward a More Holistic Model of Global Discipleship," *Missiology* 43, no. 2 (April 2015): 148-62.

[58] Perry L. Glanzer and Todd C. Ream, *Christianity and Moral Identity in Higher Education: Becoming Fully Human* (New York: Springer, 2009), 185. Glanzer and Ream explore the progressing realities of Christian life outside of the classroom. For students to fully live out their redemptive development, it must encompass every area of their lives while in college. What it requires is the consideration to bring theology into both the student life and administrative structures of Christian higher education.

[59] Glanzer and Ream, *Christianity and Moral Identity*, 216.

[60] Kinnaman and Matlock, *Faith for Exiles*, 20. Two essential archetypes of civilization that Kinnaman and Matlock describe are that of Jerusalem and Babylon. Jerusalem is monoreligious, slower paced, homogeneous, central control, sweet and simple, with idols of religious pride and false piety. Babylon is pluralistic, accelerated and frenetic, diverse, open source, complex and bittersweet, with idols of fitting-in and FOMO (fear of missing out). These two basic descriptors are evident in human history in the expansion and constriction of faith. There are times when faith seems to be at the center of the narrative and times when faith is pushed to margins. In Digital Babylon, where technology offers the world at the swipe of a finger, faith has been pressed the very margin of society. The Bible, therefore, becomes one of the many voices that exiles use to interpret the human experience. Even among Christ-followers, the Bible often becomes *an* authority and not *the* authority for faith and life. It is precisely these disordered types of priorities that define Generation Z as spiritual exiles.

CHAPTER 2

PRECEDENT LITERATURE

Lee University has served as an institution of Christian higher education for more than century.[1] During that time, the university has undergone enormous change, identity formation, and value alignments to make it what it is today. This process of framing and reframing the organization is natural and necessary for it to remain sustainable and meet the needs of its constituents.[2] Critically determined at every level of the process has been the spiritual and formational design of worship expressions, which Lee University calls chapel.[3]

Understanding the value and practice of chapel programming at Lee requires an historical review of the both the intuition and its worship practices. The first section of this chapter describes generally the historical progression of the institution. The second section features the chronological frame of chapel programming at Lee University. This section provides descriptive methods of the chapel evolution at Lee. The third section discusses chapel assessment, reviewing a multiyear internal study that took place to assess chapel effectiveness on the spiritual maturity of Lee students. This study is

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[1] Louis Morgan is a noted historian for the Church of God, Cleveland, Tennessee, and the official historian of Lee University. He has served in this capacity for more than twenty years. Significant contributions about Lee contained in this thesis, especially the historical chapel progressions and institutional developments, have been provided by Morgan's office or are the direct results of his research through consultations and interviews. In addition, no attempt has been made here to fully assess or demonstrate the numerous artifacts and stories that have established the culture and history of Lee. Chapel is a singular aspect in the achievement of institutional goals, and its contributions to the holistic approach of Christian education at Lee are affirmed.

[2] Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice, and Leadership*, 6th ed. (Hoboken, NJ: Jossey-Bass, 2016), 15.

[3] Lee University, "Student Handbook 2020-21," 25, https://www.leeuniversity.edu/wp-content/uploads/Student-Handbook.pdf.

substantive and contains significant qualitative and quantitative data on chapel experiences at Lee. The results of the study have never been published or available outside of the institution.

Following these major institutional introductions are two biblical and theological explorations. First, a brief overview for a theology of worship is presented. This section affirms the practice of corporate worship in the formation process. Second, an introductory discussion of exilic principles in Scripture is presented. This section validates the metaphorical correlations of exile used in the primary text. The penultimate section focuses on four major areas pertaining to Generation Z specifically: (1) cultural identification, (2) higher education, (3) Christian formation, and (4) spiritual exiles. Each of these major sections have subsections that elevate key aspects relating to the thesis question. Finally, a summary and look forward of the next chapter are included.

Chapel History and Culture at Lee University

Situated in a relatively rural community, Lee University was established in 1918 in Cleveland, Tennessee, as the Bible Training School (BTS) for a new but quickly growing denomination (Church of God, Cleveland, Tennessee) to train pastors and church leaders.[4] Just twenty-five years prior in a small schoolhouse in the hills of North Carolina, the Christian Union was among the first in America to formally organize as a Pentecostal denomination.[5] Sensing early in the movement the need for formal training, these men and women embarked on a journey towards Christian higher education. Lee has flourished in building disciples—with graduates from several countries and numerous languages—and has helped birth sister educational institutions around the world. As the first and preeminent institution of the denomination, Lee still remains at the

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[4] Louis Morgan, interview by author, Cleveland, TN, September 11, 2020.

[5] Charles W. Conn, *Like a Mighty Army: A History of the Church of God, 1886-1995* (Cleveland, TN: Pathway Press, 1996), 30.

forefront of biblical Christian higher education with more than five thousand students

seeking degrees in business, nursing, theology, Christian ministries, education, and a host

of other academic disciplines.[6] Today, approximately 35 percent of Lee students are

affiliated with the Church of God, with the vast majority of students now coming from

other confessional evangelical backgrounds.[7]

With a pristine campus setting, some of the most affordable Christian higher

education rates, legitimate academic accomplishments, and an unwavering focus on

Christ-centered education, Lee has become one of the more sought-after Christian

colleges in America.[8] These facts, coupled with a stabilized leadership environment and

consistent success, have made Lee a desirable place to serve and work for decades.[9]

Many current and previous staff and faculty have spent their entire professional careers at

Lee.

Lee has unique and well-defined culture.[10] Edgar Schein notes that every

organization has a defined culture that reflects what that organization has learned as it has

evolved.[11] For Lee, there is a welcoming presence that speaks of community and a

priority on relationships with other students, faculty, and staff.[12] Lee has, at times, had its

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[6] Lee University, "Student Handbook 2020-21."

[7] Morgan, interview.

[8] *U.S. News & World Report*, "Lee University," accessed March 3, 2021, https://www.usnews.com/best-colleges/lee-university-3500.

[9] Paul Conn, interview by author, Cleveland, TN, June 18, 2018. Conn is the chancellor of Lee University.

[10] Lee University, "Student Handbook 2020-21," 12-13.

[11] Edgar H. Schein, *Organizational Culture and Leadership*, 5th ed. (Hoboken, NJ: John Wiley & Sons, 2016), 5. Schein names twelve key categories in degrees of observation that we can see or feel within an organization: (1) people's interactions, (2) climate, (3) formal rituals and celebrations, (4) espoused values, (5) formal philosophy, (6) group norms, (7) rules of the game, (8) identity and images of self, (9) embedded skills, (10) habits of thinking (mental models or linguistic paradigms), (11) shared meanings, and (12) root metaphors or integrating symbols. For Lee, these dynamic indicators are present in the everyday execution of tasks, objectives, and demonstrations.

[12] Conn, Interview.

drawbacks, such as a lack of external influence, dimmed creativity, and cyclical decision-making processes that have become too predictable and preferential.[13] Cited drawbacks aside, most who encounter Lee for any extended time enjoy the culture and embrace the powerful influence that it has had for more than century.

Chapel at Lee University

An uncontested value of Lee has been the emphasis on corporate worship expression and the need for experiential community-building chapel experiences.[14] Corporate worship is biblically based, theologically grounded, and foundational to the development of the Christian life.[15] Robert Rayburn asserts that much instruction is needed on the discipline of corporate worship.[16] The early historical accounts of chapel instruction, according to Louis Morgan, were much more intense and focused.[17] Today, the value of corporate worship through chapel experiences still remains.

Chronological Timeline of Chapel at Lee

1918-1925:

- Daily Scripture reading and prayer corporately.

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[13] Mike Hayes, personal correspondence, September 13, 2020.

[14] Morgan, interview.

[15] Lee University, "Student Handbook 2020-21," 25.

[16] Robert G. Rayburn, *O Come, Let Us Worship: Corporate Worship in the Evangelical Church* (Eugene, OR: Wipf & Stock, 2010), 13. Rayburn posits the need for three critical aspects to developing meaningful corporate worship: (1) individual instruction should include the importance, value, and purpose of corporate worship; (2) the instruction should include the means by which the worshiper can attain the desired end of true worship; (3) ministers who lead congregations and offer instructions should minimally understand the scriptural principles of worship to properly inform and instruct congregants.

[17] Morgan, interview. Morgan further identifies that much of the early curriculum focused heavily on the worship aspect of the local church and ministerial practice. Largely induced by the forms of Pentecostal expression, corporate worship played a significant role in the need to teach students biblically, theologically, and practically. Students who attended Lee were given significant biblical training on corporate worship for the sole purpose of building worship-focused disciples. As Lee progressed, the value on instruction for worship began to subside. Today, almost no students outside of the School of Religion and certain disciplines within the School of Music receive any formal or focused biblical training on corporate worship.

- Corporate worship services at a local church.

- Attendance required at each.

1925-1938:

- Scripture reading and prayer offered in each class.

- Corporate worship services at a local church.

- Some corporate worship services at the auditorium; frequency uncertain.

- Attendance required at each.

1938-1948:

- Chapel services instituted for four mornings each week.

- Sunday School, Sunday morning services, Sunday evening services held on-campus.

- Attendance required at each.

- Reciting the university benediction began.

1948-Late 1980s:

- Chapel services held three mornings each week; attendance required.

- Sunday evening worship services; attendance required.

- At times there was on-campus Sunday School, Sunday morning services, and weekly prayer services; other times students were encouraged to attend these services at a local church.

Late 1980s:

- Chapel services held two mornings each week and Sunday evenings.

- Attendance required at a certain percentage of services.

Currently:

- Chapel services held two mornings each week and one Sunday evening each month.

- Students required to attend 70 percent of chapel services each semester (unless exempt).

**Narrative History of Chapel
at Lee University**

Lee University is committed to the holistic development of students and, therefore, takes seriously the spiritual enrichment of students' life.[18] One way of engaging students spiritually is through corporate worship. Chapel at Lee has a rich spiritual heritage and has been a central component of the Christian higher education of Lee students from its inception.[19]

Although there is no detailed history of chapel services during the formative years of Bible Training School (now Lee University), students' written and oral testimonies offer a glimpse into the importance of corporate worship.[20] In the earliest years, classes met at the Evangel Publishing House and shared space with publishing house employees and denominational leaders.[21] These groups met together daily for times of devotion and prayer. Some students also attended family prayer at the home of A. J. Tomlinson, the leader of the Church of God at that time who lived across the street from the publishing house.[22] Meeting corporately for a time of Scripture reading and prayer was a daily requirement of students and teachers at the Bible school.[23]

Other times of worship for BTS students occurred primarily within the classroom, and sometimes singing and prayer were rather impromptu and spontaneous. One of the first twelve students, Jesse Danehower, of Arkansas, later reflected on that first term, saying, "We students and Sister Chambers spent many precious and happy

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[18] Lee University, "Student Handbook 2020-21," 3.

[19] Morgan, interview.

[20] Morgan, interview.

[21] Morgan, interview.

[22] Morgan, interview.

[23] Louis Morgan, "Narrative History of Chapel at Lee" (unpublished document, 2020), 4. Morgan produced a ten-page narrative of the chapel history at Lee University. This document was created for internal research purposes only and has not been published at Morgan's request. I have been given permission to use and cite this document by the research author for the purposes of this thesis.

hours reading, studying, praying, and shouting the high praise of God. These were some of the happiest hours of our lives."[24] Mississippi student Grant Williams enrolled in November 1918 and often reflected on Nora Chambers, the teacher, leading students in prayer and worship between their studies. Williams particularly remembered when several students were filled with the Holy Spirit as the class sang "O I Want to See Him," a recently published hymn at that time. Music enhanced the students' worship experiences and was an important part of the school from the beginning.[25] Many students brought their own instruments, such as guitars, banjos, mandolins, saxophones, trombones, and accordions.[26]

Today, Lee students enjoy more structured corporate worship through regular chapel services.[27] For those first students, chapel was experienced by participating in the weekly services and revivals at nearby North Cleveland Church of God, with some students choosing to attend the South Cleveland Church of God.[28] The school's catalog provided clear instructions: "All students will be expected to attend Church and Sunday School regularly and no one will be permitted to be absent without permission."[29]

In 1920, BTS relocated to the former sanctuary of North Cleveland Church of God, as the local congregation had occupied a newly constructed building across the street, the Assembly Auditorium.[30] By 1925, the school had outgrown the sanctuary and joined with North Cleveland Church in sharing the spacious Assembly Auditorium.[31]

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[24] Morgan, "Narrative History," 3.

[25] Morgan, "Narrative History," 3.

[26] Morgan, interview.

[27] Lee University, "Student Handbook 2020-21," 35.

[28] Morgan, "Narrative History," 3.

[29] Morgan, "Narrative History," 4.

[30] Morgan, interview.

[31] Morgan, "Narrative History," 5. Once a year, Church of God members converged on Cleveland to conduct the official business of the denomination and to enjoy worship and fellowship

Noting the larger venue is relevant to the historical narrative because the spacious auditorium allowed the school to begin more structured worship services as part of its programming.

When the Young People's Endeavor (YPE) began in 1929, this denominational initiative for training youth was quickly adopted by the Bible school.[32] BTS organized its own YPE chapter, which held a weekly service and operated very much as a spiritual life club.[33] The student-led YPE at BTS actively engaged with the spiritual life of the school and assisted with various projects to benefit the school and its students.

In 1938, BTS relocated to Sevierville, Tennessee, occupying the property that previously housed the Murphy Collegiate Institute.[34] There, students attended church services at the local Church of God congregation. However, that local church's building was too small to accommodate all of the students and its own congregation. The Bible school then conducted its own regular services, including Sunday School, Sunday morning worship, Sunday evening preaching, and midweek prayer meeting. Saturday evening YPE revivals were held at various times throughout the term as well.[35] A required chapel service was conducted four mornings each week, and one morning was reserved for club meetings during the usual chapel hour.[36]

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together. They met at the Assembly Auditorium. During the remainder of the year, the building housed the services for the North Cleveland congregation and served as home to the Bible school.

[32] Morgan, "Narrative History," 4. The YPE was a formal strategic initiative aimed at training the youth of local Church of God churches. It was an early form of evangelistic emphasis whose intent was to bolster the coming generation of the Church of God denomination.

[33] Morgan, "Narrative History," 5.

[34] Morgan, "Narrative History," 7.

[35] Morgan, "Narrative History," 7.

[36] Morgan, "Narrative History," 8.

It was during the school's time at Sevierville that the practice of corporately reciting Psalm 19:14 at the close of each chapel service began.[37] This practice continues today and is the concluding act at all chapels and many events across campus. It has been speculated that this practice was suggested by Mary Elizabeth Harrison (Green) when she was hired in 1942 as principal of the school's high school division.[38] Although no evidence exists to validate the claims other than oral tradition, the timeline does connect with the earliest recollections gathered from students who remembered reciting Scripture at the close of the chapel prayer.[39]

When the school returned to Cleveland, Tennessee, in 1947 as Lee College, corporate worship continued as a vital part of students' spiritual life. Chapel and other worship services followed the same structure and format as they had at Sevierville. Lee College's "1948 Catalog" offers more detailed information:

> Chapel. This service is held four mornings a week and has become an integral part of the institution. Here the entire school meets to seek divine guidance for the day and the faculty and students learn to know each other better; together they are inspired to strive for more efficient service. Students are required to be present at all chapel services.
>
> Sunday School. This service is conducted each Sunday morning. The superintendent, other officers, and teachers are elected by the school. All students are required to take an active part in the Sunday School.[40]
>
> Sunday Morning Worship. This is an important part of the college religious program. The students regard it as the most sacred service of the week. The Robed Choir or some choral group frequently sings, and the president, some member of the faculty, or a visiting minister usually brings the message.[41]

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[37] Morgan, interview.

[38] Morgan, interview.

[39] Morgan, interview.

[40] Morgan, "Narrative History," 6. By 1951, students were permitted to attend Sunday School at one of the local churches instead of on campus, if they chose. However, the dormitories were checked to be sure students were not sleeping in.

[41] Morgan, "Narrative History," 6. Morgan notes, as with Sunday School, by 1951, students were permitted to attend one of the local churches instead of worship on campus, if they chose.

Sunday Evening Service. A guest speaker or some ministerial student selected by the program committee usually brings the Sunday evening message. These services afford great inspiration and experience for the individual, as well as an opportunity for the student body to worship together.

Friday Night Prayer Meeting. This is an informal assembling of the students for the purpose of worship. Students selected by the program committee are in charge.[42]

In 1949, chapel services decreased to three mornings each week. Club meetings continued on Wednesday mornings, and an academic assembly was conducted the other morning, which alternated between Monday morning and Thursday morning during various years.[43] Sunday School, Sunday morning services, and Sunday evening services continued with students' required attendance.[44]

The prevailing research indicates that in the 1950s and 1960s, Sunday School and Sunday morning services were held on campus for some years and not conducted on campus in other years.[45] However, by 1968, on-campus Sunday School and Sunday morning services had returned, and they continued for another decade.[46] Students had the option of attending service on campus or at one of the local churches; however, students were required to attend the weekday chapel services and Sunday evening services.[47] In 1970, the weekly morning club meeting was discontinued, and a chapel format of Monday, Wednesday, and Friday was instituted.[48] A format that continued until the late

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[42] Morgan, interview. Morgan, having access to the Lee College's "1948 Catalog," sent this portion through an email.

[43] Morgan, "Narrative History," 8.

[44] Morgan, "Narrative History," 8.

[45] Morgan, interview.

[46] Morgan, "Narrative History," 9.

[47] Morgan, interview.

[48] Morgan, "Narrative History," 9.

1980s, when chapel was changed from three days a week to two (Tuesday and Thursday mornings), which remains the university's current chapel format.[49]

Today, Lee University remains committed to corporate worship as it offers four different chapel services on Tuesday and Thursday mornings each week and one Sunday evening service each month. Full-time students are required to attend 70 percent of chapel services offered during the semester.[50] Lee provides students with diverse expressions of worship (traditional, series, and liturgical) as a reflection of unity in the body of Christ.[51]

Ongoing Chapel Assessment at Lee

In 2012, Mike Hayes, Vice President of Student Development at Lee University, completed a comprehensive study to determine Lee's chapel effectiveness, student engagement, and strategic considerations to the chapel program.[52] This study provided significant statistical qualitative and quantitative data that has begun to inform the direction and practice of chapel at Lee. This precedent study confirms the usefulness of a diagnostic tool to achieve effectiveness for reaching Generation Z students through

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[49] Morgan, "Narrative History," 10.

[50] Lee University, "Student Handbook 2020-21," 35.

[51] Lee University, "Student Handbook 2020-21," 35.

[52] Lee University, "Chapel Assessment Report" (unpublished report, 2012). Hayes notes that the response rate from the 67 classes sampled was 74.6 percent. In addition, 1,682 students were enrolled in the 67 courses at the beginning of the spring semester, according to the Records Office. By the end of the data collection phase, the instructors had returned 869 valid questionnaires, resulting in a student sampling rate of 51.7 percent. It should be noted that this percentage would be higher if students who had withdrawn from these courses were taken out of the number enrolled reported by the Records Office. Table 1 provides an overview of the questionnaire and an explanation of the eight sections, sample items, number of items per section, and response scales. While faith development goals have not been clearly articulated for chapel, the committee processed some of the consistent aims of chapel that we had heard during our experiences over the years. The items in Section I each were scored on a five-point Likert scale from "Strongly Disagree" (a score of 1) to "Strongly Agree" (a score of 5). A response of "Not Applicable" was an option as well. The descriptive results for the individual items are provided in table 2. Table 3 and table 4 demonstrate aspects that encourage attendance and faith development. The study in total has 22 tables and 13 appendices.

chapel paradigms.[53] Hayes notes that the core idea is helping students to feel that they are making meaningful connections with God.[54]

With a perceived decline in core Christian doctrine and an influx of non-religious ideals into private Christian colleges, Lee—like so many other Christian higher education institutions—is reaching for solutions.[55] Biblical and theological pathways can provide many of those solutions by reigniting both the practice and passion for core Christian doctrines. One of these key doctrines is the doctrine of worship, a practice extensively and explicitly practiced in the chapel. To strengthen these truths, a foundational understanding of a biblical and theological doctrine of worship is provided.

Biblical and Theological Foundations

At Lee, chapel is primarily designed as an expression in corporate worship formats. There are currently explorations and proposals that may add to these expressions; however, none of those are practiced at the time of this research or have bearing on the study. Therefore, only two biblical and theological considerations will be offered.

First, a theology of corporate worship must be introduced to establish the connection of corporate worship practices to Christian formation outcomes, a necessary foundational truth for current chapel expressions and institutional objectives. There is no attempt to describe or validate stylistic preferences or liturgical practices. Simply, I seek to establish briefly that corporate worship was initiated by God and is carried out by his people as an act of obedience.[56]

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[53] Lee University, "Chapel Assessment Report."

[54] Lee University, "Chapel Assessment Report," 46.

[55] Grady Hill Adkins, "Factors Relating to Diminished Confidence in Core Christian Doctrines among Students in Private Colleges and Universities: A Mixed Methods Study" (EdD Thesis, The Southern Baptist Theological Seminary, 2018), 26.

[56] Paul H. Jones, "We Are How We Worship: Corporate Worship as a Matrix for Christian Identity," *Worship* 69, no. 4 (July 1995): 347.

Second, a simple introduction of biblical exile is needed to validate the metaphorical usage in my research and within the primary text. As stated previously, this research does not attempt to fully explain, define, or describe the vast realties of biblical exile. The overall aim is to validate the metaphorical usage of exile in Scripture with minimal attention.

An Introductory Conversation on the
Theology of Corporate Worship

Human beings are made for worship.[57] In our contemporary Western ideologies, we most often associate worship with what happens on Sunday mornings in our churches (i.e., congregational worship). According to Paul Jones, "Corporate worship is the most visible and profound occasion for individuals to encounter both the gospel and the understanding of what it means to be a Christian in the world."[58] However, worship is much more than religious ecstasy and deep expressions of humility before God.[59] However, this does not negate the real and often transformative moments that accompany such experiences. Simply stated, the biblical and theological foundation for worship begins with God, not with us.[60]

In Exodus 25:26, Moses is directed by God to build a tabernacle for the ark that carried the Ten Commandments. With the construction of the tabernacle, congregational worship is established as an institution.[61] Once Solomon completed construction of the temple in Jerusalem, it became the central location for the entire

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[57] Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us* (Downers Grove, IL: InterVarsity Press, 2009), 25.

[58] Jones, "We Are How We Worship," 348.

[59] David G. Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity Press, 2014), 16.

[60] Peterson, *Engaging with God*, 26.

[61] Franklin M. Segler and Randall Bradley, *Christian Worship: Its Theology and Practice* (Nashville: B&H, 2006), 14.

nation of Israel's worship (2 Sam 24:16-25).[62] From this point forward in the biblical

narrative, historical ideologies and modern constructs of corporate worship evolve.

Central to the practice of corporate worship is the intentionality that we bring to it. Even

Jesus knew that some would attend synagogue and focus on matters other than their

worship of God (Matt 15:8).[63] Students, faculty, and staff who attend chapel at Lee are

equally as tempted and as guilty, if not more so with the ease of distraction that rests in

the palm of their hand. Therefore, the transformation sought through chapel programming

must start with the pursuit to know and love God to the fullest capacity.[64]

Chapel, and the expression of corporate worship it practices, cannot be the sole

means by which we accomplish Christ-centered transformation; however, it can certainly

play a significant role when theological alignment and biblical faithfulness occur. As

Christian educators we are not called to create a dichotomy between the spiritual and

unspiritual, the sacred or secular, but to be the light and to shine the truth.[65] Therefore,

theological fidelity to corporate worship is possible and even encouraged (Heb 10:25) in

conjunction within the education paradigm. As such, Lee must ensure that chapel

expressions achieve biblical aims towards transformation, not religious routine.

Corporate worship as sacred practice does exist outside of the identity of a

local church. In fact, David Smith correctly asserts that the action of worship and a

proper theology of worship constitute the mission of the church.[66] As such, there are

numerous instances and occasions where the social, phenomenological identity formation

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[62] Segler and Bradley, *Christian Worship*, 16.

[63] Calhoun, *Spiritual Disciplines Handbook*, 45.

[64] Calhoun, *Spiritual Disciplines Handbook*, 45.

[65] David S. Dockery, *Renewing Minds: Serving Church and Society through Christian Higher Education* (Nashville: B&H, 2008), 149, Kindle.

[66] David L. Smith, *All God's People: A Theology of the Church* (Eugene, OR: Wipf & Stock, 2004), 346.

that happens in communal contexts is realized through participation in corporate worship.[67] Corporate worship in chapel settings is one such expression where these same transformational practices and potentialities reside. Corporate worship is the primary means through which the Christian community determines, sustains, transmits, and defines its unique identity.[68] Additionally, corporate worship is a centering activity in the life of Christians by which we can be together with others before God, and chapel certainly expresses this truth.[69]

Generation Z is longing to be loved and to be known.[70] Unlike the next theological foundation, corporate worship is not a metaphorical but a genuine and literal expression of Christ's love (Matt 18:20). More than any other reality, the genuine expression of Christ's love, for Generation Z, must be a central objective of Christian higher education, and it can be revealed in the literal act of corporate worship.

**A Basic Foundation for Biblical
Metaphorical Exile**

The biblical narrative of exile exists historically and metaphorically within bindings of Scripture. Lee Beach asserts that as the people of God, we should understand ourselves at all times as a people of exile.[71] Justification for such a claim rests in the statement that exile "implies much more than simple geographical dislocation; it can be a cultural and spiritual condition as well."[72] Here, predominately, is where we can

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[67] Jones, "We Are How We Worship," 350.

[68] Jones, "We Are How We Worship," 352.

[69] Jones, "We Are How We Worship," 352.

[70] Lauren Kristen Sierra, "Secular Students' Perceptions of Christian Rhetoric: A Phenomenological Study" (EdD thesis, The Southern Baptist Theological Seminary, 2019), 34.

[71] Lee Beach, *The Church in Exile: Living in Hope after Christendom* (Downers Grove, IL: InterVarsity Press, 2015), 20.

[72] Beach, *The Church in Exile*, 21. In this section, Beach also discusses the "inner exile" that causes one to experience "being an outcast with one's own country," as described by Paul Tabori in *The Anatomy of Exile: A Semantic and Historical Study* (London: Harrap, 1972), 21. This "inner exile"

construct a biblically faithful, metaphorically useful approach to exile and Generation Z. This metaphorical approach is anchored in social constructs that exist in our current context and in both the perceived and real deconstruction of Christendom in the same.[73]

In David Kinnaman and Mark Matlock's *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon*, this metaphorical exile plays a significant role in the proposition of five practices and has the distinctive features of a Digital Babylon.[74] The correlative markers between the ancient and the current cultures are strong: "Ancient Babylon was the pagan-but-spiritual, hyperstimulated, multicultural, imperial crossroads that became the unwilling home of Judean exiles."[75] This metaphorical exile is a precise descriptor of Generation Z and the numerous spiritual challenges they face in the midst of it. The Babylon of the Bible features a society and culture that has set its purposes against God, and it is precisely this attitudinal approach of Digital Babylon that glories in pride, power, and pleasure that combats the Christian story today.[76]

Exile as a metaphor is not new to our understanding, and *Faith for Exiles* is not the only source for discovering and detangling the constructs of a biblical metaphorical exile. There are several modern scholars who sense the need for a biblically faithful and spiritually identifiable exilic metaphor for our current cultural context. These voices add not only biblical fidelity but also academic credibility to the conversation of metaphorical

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removed from its nationalistic connotations bears great resemblance to the state of Generation Z Christians who participate freely in the realm of Digital Babylon but are otherwise outcasts because of their faith.

[73] Michael Frost, *Exiles: Living Missionally in a Post-Christian Culture* (Grand Rapids: Baker Books, 2006), 9.

[74] David Kinnaman and Mark Matlock, *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon* (Grand Rapids: Baker Books, 2019), 19. This phrase is used to describe an accelerated, complex culture that is marked by the phenomenal access, profound alienation, and crisis of authority that existed in the biblical Babylon.

[75] Kinnaman and Matlock, *Faith for Exiles*, 20.

[76] Kinnaman and Matlock, *Faith for Exiles*, 23.

exile. In this respect, my contention that metaphorical exile is both real and appropriate is validated through these voices. Moreover, a brief glimpse into the scholarly discourse of metaphorical exile indicates that the conversation has long been an accurate and needed theological foundation for Christ-followers.

Daniel L. Smith-Christopher states that the exile in the Bible can inform contemporary realities of faith and practice.[77] Agreeing with what theologians N. T. Wright, Walter Brueggemann, and Stanley Hauerwas have suggested, Smith-Christopher further implies that "exilic theology promises to be the most provocative, creative, and helpful set of ideas that modern Christians can derive from the ancient Hebrews' religious reflections and their experiences."[78] These ideas are critical in understanding that even as metaphorical exiles, we are still called to prosper in Digital Babylon (Jer 29:4-10); as such, Scripture must be the basis for understanding and building a confessional theology of exile.

This metaphorical exile is not only limited to the Old Testament narratives, characters, and tribes; it is also present in Jesus's ministry (the Gospels) and throughout the writings of other New Testament books. Jesus himself is a model of metaphorical exile insofar as he is described as one being away from his true home (John 1:1-14; Phil 2:3-8).[79] However, as James Scott has noted, we cannot undermine the actuality of biblical exile in exchange for a metaphorical one.[80] Exile was real for the Hebrews. It is

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[77] Daniel L. Smith-Christopher, *A Biblical Theology of Exile* (Minneapolis: Fortress Press, 2002), 6.

[78] Smith-Christopher, *A Biblical Theology of Exile*, 6. See also Walter Brueggemann, *Cadences of Home: Preaching among Exiles* (Louisville: Westminster John Knox, 1997); Stanley Hauerwas and William Willimon, *Resident Aliens: Life in the Christian Colony* (Nashville: Abingdon, 1989).

[79] Beach, *The Church in Exile*, 112.

[80] S. A. Cummins, "Paul, Exile, and the Economy of God," in *Exile: A Conversation with N. T. Wright*, ed. James M. Scott (Downers Grove, IL: InterVarsity Press, 2017), 235.

also real for those who are living it spiritually. Thus, great attention must be given to all that is involved in exile.[81]

Scripture is replete with literal and metaphorical truth pertaining to exile. The challenge in Digital Babylon, as it was in the real Babylon, is integrating both sacred and secular realities into the lives and faith of Generation Z.[82] There is evidence to a rise of ancient philosophies that challenge this integration, especially when it comes to vocational integration, development, and trajectory. Timothy Keller for example, highlights a growing resistance to work that does not lead to more prestige in this generation; such resistance supports the Aristotelian idea that work is a necessary evil and inculcates a poor theology of work and vocation.[83] Work, among other key issues in Generation Z, must be theologically and biblically integrated into their everyday lives, relationships, and values. To accomplish integration with any modicum of success, I must turn the focus to Generation Z and their cultural identification.

Generation Z and Cultural Identification

Corey Seemiller and Meghan Grace have thoroughly addressed the identity and culture of Generation Z in their research.[84] Each generation has overlap and

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[81] Cummins, "Paul, Exile, and the Economy of God," 235.

[82] Robert J. Banks, *Redeeming the Routines: Bringing Theology to Life* (Wheaton, IL: Victor Books, 1993), 50-56. Banks offers a lengthy argument and discussion on the virtue and value of secular callings. He seeks to restore the proper value on individuals who are not called into full-time pastoral ministry or its many variations in service to Christ. Ultimately, his argument is that as spiritual exiles we are "in" but "not of" this world and therefore must combat the idea of dualism, that God is restricted to only one world, the sacred. God exists in all parts, secular and sacred, and he is no less present in the everyday work of a gardener than he is in that of the clergyman. Generation Z occupies both worlds quite seamlessly and needs greater attention in the development and discipleship of navigating everyday life in the marketplace.

[83] Timothy Keller, *Every Good Endeavor: Connecting Your Work to God's Work* (New York Penguin, 2014), 34.

[84] Corey Seemiller and Meghan Grace, *Generation Z Goes to College* (San Francisco: John Wiley & Sons, 2016). Seemiller and Grace have written and researched extensively on the developments of Generation Z, their impact on culture, and possible approaches to engaging them well. Foundational to understanding Generation Z are key principles that this thesis highlights throughout. First, Generation Z are digital natives and technology-driven. Second, Generation Z is education-focused and financially

commonalities between cultural identities, much of which Seemiller and Grace define.[85]

In addition, Generation Z often expresses concerns and ideas that echo previous

generations who faced cultural similarities at distinctive points in history.[86] However,

Generation Z possesses a combination of at least three unique qualities that distinguish

them from recent generations: they are technology-driven, social-media-dominated, and

social-engagement-and-change-oriented. These distinctives will play a critical role

moving forward.

Technology-Driven

Generation Z is the first fully digitally native generation. There are many

benefits and pitfalls to this reality—challenges that press Generation Z like no other

generation before them. Tim Elmore and Andrew McPeak discuss many of these

challenges and the fears held by concerned adults who cannot decipher the digital fallout.

Elmore and McPeak list four significant fears that adults express, and at the top of that

list is the fear of the unknown concerning how technology is shaping and impacting the

next generation.[87] With abounding questions, few answers, and the speed of change,

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conscious. Third, Generation Z is cause-oriented and justice-motivated. There are, of course, always overlapping generational commonalities; Seemiller and Grace incorporate these liberally.

[85] Seemiller and Grace posit that there are numerous pre-existing generational realities that contribute to the identity of Generation Z. These "elastic" overlapping generations are contracting with great speed into "micro-generations." Seemiller and Grace offer a broad arc of generational contributions, starting with the G.I. generation that launched the twentieth century. Each of these generational portraits is significant to understanding where we are today and where we may ultimately be tomorrow with Generation Z. From social structures to perspectives on debt, Generation Z, thanks to digital access to the narratives of previous generations, are making informed decisions at unprecedented levels.

[86] Kim Parker and Ruth Igielnik, "On the Cusp of Adulthood and Facing an Uncertain Future: What We Know about Gen Z So Far," Pew Research Center, May 14, 2020, https://www.pewresearch.org/social-trends/2020/05/14/on-the-cusp-of-adulthood-and-facing-an-uncertain-future-what-we-know-about-gen-z-so-far-2/.

[87] Tim Elmore and Andrew McPeak, *Generation Z: Unfiltered: Facing Nine Hidden Challenges of the Most Anxious Population* (Atlanta: Poet Gardener, 2019), 11. Elmore and McPeak in their research noted that seventy-nine percent of surveyed adults agree with this statement, "I am fearful of the future world we are leaving for today's youth". From that assessment, the top four cited fears were: issues with technology (69 percent), issues with mental health (61 percent), issues with school violence (57 percent), and issues with substance abuse (56 percent).

adults are scrambling to reach Generation Z in meaningful ways.[88] What I know for

certain is that technology is not going anywhere and, thus, we are forced to negotiate and

navigate the dynamics that accompany technological progress.

Generation Z also spends significant portions of their day using technology,

which is creating significant concerns for parents of teens and young adults.[89] Jean

Twenge suggests that Generation Z is spending, on average, six hours a day using

technology.[90] As education, entertainment, and relationships become increasing digital,

these numbers are evolving.[91] Crucial to the identity of Generation Z and the spiritual

exile they embody is the ease of usage and the innovative incursion of technology in their

lived experiences. In her book *Restless Devices: Recovering Personhood, Presence, and*

Place in the Digital Age, Felicia Wu Song implores readers to consider the call of

technology liken to that of Jesus when he calls us to *abide* in him. Song gives a warning

about the passive and vague hope that all will be just fine enough for those who abide in

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[88] Elmore notes that as dangerous as the influence of technology is on Generation Z, there is an equally destructive force at play in meeting their needs and leading them well; the narrative of fear and the unknown, real or perceived, are having a detrimental impact on adults' ability to help them navigate it. Elmore's point is that our personal narrative has enormous effect on how we lead the next generation. Elmore does not address a spiritual component in this equation; however, it would not be inappropriate to include matters of faith and spirituality into the conversation of self-leadership and personal narrative. Here, we must consider our own faith narrative as followers of Jesus in the leadership and engagement of Generation Z and how they view faith as result of our fear laden modes of instruction.

[89] Monica Anderson, "How Parents Feel about – and Manage – Their Teens' Online Behavior and Screen Time," Pew Research Center, March 22, 2019, https://www.pewresearch.org/fact-tank/2019/03/22/how-parents-feel-about-and-manage-their-teens-online-behavior-and-screen-time/.

[90] Jean M. Twenge, *iGen: Why Today's Super-Connected Kids Are Growing up Less Rebellious, More Tolerant, Less Happy—and Completely Unprepared for Adulthood—and What That Means for the Rest of Us* (New York: Simon and Schuster, 2017), 50.

[91] Emily A. Vogels, Lee Rainie, and Janna Anderson, "Experts Predict More Digital Innovation by 2030 Aimed at Enhancing Democracy," Pew Research Center, June 30, 2020, https://www.pewresearch.org/internet/2020/06/30/experts-predict-more-digital-innovation-by-2030-aimed-at-enhancing-democracy/. According to this report, 697 technology innovators, developers, business and policy leaders, researchers, and activists responded to at least one part of the battery of questions that are covered in this report. The 132-page analysis and findings indicate that Generation Z is radically reshaping the social construct through technology.

the technology and call the technology to abide in them.[92] This warning is simply that

technology is never value neutral and we cannot afford the risk of passively abiding in it.

Social-Media-Dominated

Twenge notes in her research that 98 percent of high school seniors are using

or engaging with a social media platform. More alarming than the usage is the content

engaged on social media. Twenge highlights a unique challenge to social media is how

young girls are interacting with it compared to boys; the author cites a significant

increase in girls posting and engaging in various forms of pornographic content.[93]

The level of interaction on social media by Generation Z is reshaping

everything from marketing strategies to pedagogy. Described by authors Thomas

Koulopoulos and Dan Keldsen as the "Generation Z Effect," social media usage alone is

defining this generation and how we reach them.[94] At the same time, social media is

not—and cannot be—the primary means through which we attempt to relationally

connect.

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[92] Felicia Wu Song, *Restless Devices: Recovering Personhood, Presence, and Place in the Digital Age* (Downers Grove, IL: InterVarsity Press, 2021), 22.

[93] Twenge posits that teenage girls are rapidly increasing their engagement on social media with nudity and suggestive videos, photos, and posts. The rate at which young females are being emboldened and victimized by such engagement is prolific. Although both males and females are engaging social media at comparable rates, there is a sociological factor that seems to be shaping their respective engagement differently. There is a great need for research in this particular area of concern.

[94] Tom Koulopoulos and Dan Keldsen, *Generation Z Effect: The Six Forces Shaping the Future of Business* (Brookline, MA: Routledge, 2016). Koulopoulos and Keldsen propose the *Generation Z Effect* has four categories that challenge the boundaries between generations and eliminate the restrictions between cultures: (1) Generation Z is simple (technology unites, simplifies, connects, and is foundational to creating a common ground); 2) Generation Z is hyper-connected (across borders, cultures, generations, and platforms, we are connected to each other in spectacular ways); (3) Generation Z is educated (aiming to be the first generation to provide universal and affordable education); (4) Generation Z is unified (the ability to share experiences, stories, and dreams has fostered a promisingly unified future). A grandmother on an iPad and child in Africa living on $5 a day while attending an open MIT class are cited as examples of the *Generation Z Effect*.

Social-Engagement-and-Change-Oriented

There is a clear and marked movement away from rampant materialism towards issues of social justice and social change.[95] This reality is perhaps one of the more notable, and often controversial, aspects of Generation Z. Those acting from non-redemptive points of view, and even some professing Christ-followers, have wildly varying views and instructive support from primarily secular sources. Lisa De Pasquale authored *The Social Justice Warrior Handbook: A Survival Guide for Snowflakes, Millennials, and Generation Z*, in which she covers a multitude of social justice conversations, strategies, and agendas.[96] Controversial as it is, the vast majority of Generation Z, confessional or not, have tendencies that lean towards social activism.[97] One of the great challenges for those engaging with Generation Z on these issues is helping them perceive and practice thoughtful, balanced conversations that are restorative in nature more than reactive.[98] Confessional Christianity (and religion in general) is globally increasing contributors towards these change realities.[99] Education, modeling,

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[95] Ernest J. Zarra III, *Helping Parents Understand the Minds and Hearts of Generation Z* (Lanham, MA: Rowman & Littlefield, 2017), 62.

[96] Lisa De Pasquale, *The Social Justice Warrior Handbook: A Practical Survival Guide for Snowflakes, Millennials, and Generation Z* (New York: Post Hill Press, 2017).

[97] Pasquale suggests that becoming a social justice warrior happens at every level, from the home to the classroom and the community. Her "handbook" offers conversations on how to influence the grocery-buying process while living at home, how to create safe-spaces, feminism, and a multitude of other controversial topics. The manual even goes so far as to teach Generation Z how to point out the racist and sexist views of Fox News specifically and how they can teach their parents about the dangers of Fox News and similar agencies. In addition, Pasquale cites that people of color who hold similar views are "traitors" to their own ethnicity and should be called out for their betrayal. The entire work is a highly charged, deeply disturbing glimpse into the darker side of Generation Z's desire for social change and justice. It does, however, provide a significant level of counter arguments to redemptive Christ-centered approaches to justice and change.

[98] Zarra posits that there are numerous ways we can help Generation Z students respond to cultural issues in productive ways. Zarra identifies three main areas to focus on. First, "Impulse Control" is something children and teenagers often lack and often need. Helping them understand these impulses and how to navigate them is an essential first step. Second, "Empathy" is skill set that we can develop. Emotional intelligence (EQ) emerges from the process of helping children develop empathy, which helps them make ethical decisions. Third, "Social Competence" allows students to see a social situation and respond adequately to it.

[99] Jacob Poushter and Janell Fetterolf, "A Changing World: Global Views on Diversity, Gender Equality, Family Life and the Importance of Religion," Pew Research Center, April 22, 2019,

and relational investment are primary factors that help inform Generation Z and inspire them towards holistic change—both for themselves and for others.

Generation Z and Higher Education

At various points, I have mentioned the importance of education to Generation Z. These dynamic interactions not only impact the informal modes of educational consumption; they are also significantly impacting the formal modes of education. Generation Z college students who are engaging with and applying instruction in a digital age are not necessarily doing so under the guided influence of an instructor who has identified their potential. Instead, they are self-educating.[100] Technology has put information at the fingertips of college students. Ease of access to technology has created a cycle of "needing answers for classes" over "seeking knowledge acquisition."[101]

One corrective to the dark side of the digital deluge is to adapt teaching methodologies in college classrooms. Elmore and McPeak suggest focused development on building critical thinking skills as a focus in pedagogical approach.[102] For Generation Z, problem solving is like putting on 3D glasses, where the overload of information is the fuzzy film and problem-solving brings the clarity needed to understand it.[103] Pedagogical shifts are happening across the higher education landscape as a result of Generation Z. What the literature on higher education indicates that Generation Z is pursuing education from three dynamic filters: affordable education, connected education, and relational

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https://www.pewresearch.org/global/2019/04/22/a-changing-world-global-views-on-diversity-gender-equality-family-life-and-the-importance-of-religion/.

[100] Seemiller and Grace, *Generation Z Goes to College*, 178.

[101] Seemiller and Grace, *Generation Z Goes to College*, 177.

[102] Elmore and McPeak, *Generation Z*, 267.

[103] Elmore and McPeak, *Generation Z*, 268.

education. Moving forward, institutions will need to continue to address these filters in order to remain viable.

Affordable Education

The cost of higher education is nearly at tipping point with Generation Z and the value they see in it. More than 80 percent of Generation Z students surveyed expressed anxiety and concern over the cost of their education.[104] Numerous factors contribute to the moderate and often conservative approach to finances in Generation Z, all of which stem from a fear of needing money later more than right now. Further exacerbating the financial concern is a genuine desire to correct economic inequality, a problem which expensive higher education seems to propagate.

Generation Z believes that education, specifically affordable education, is one of the key factors in building individual success and societal prosperity.[105] This mix of personal concern and societal awareness has had impact on the higher education landscape. The most promising bridge that higher education can build for Generation Z students to cross is one that ensures that their education will be connected to their passions and interests.

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[104] Seemiller and Grace, *Generation Z Goes to College*, 42.

[105] Seemiller and Grace, *Generation Z Goes to College*, 98. Seemiller and Grace found that new college students' global view of education aligns with five themes concerning education, specifically higher education: (1) education leads to future personal success; (2) education is an investment in America's future; (3) an educated society is a better society; (4) America's education system is declining; (5) there is limited access to quality education. As already noted, over 80 percent of the students surveyed in their research cite fears about the cost of education; however, 17 percent of Generation Z students from their research say it is the number one social issue that America is facing. The dominate narrative surrounding these trends has also been echoed by research on the Millennial generation, who state that higher education requires debt and that there is great uncertainty about the ability to find employment suitable enough to pay for it. Generation Z, in conjunction, has offered some remedies to the tension, primarily the streamlining of college experiences. For example, Generation Z students often want to challenge the "technology fees" or "computer lab" fees for those students who do not use them. These types of designer college experiences are increasing in both frequency and in requests, forcing higher education institutions to reconsider and realign fees and costs.

Connected Education

Maximizing educational opportunities goes hand in hand with affordable education opportunities. Logic-based approaches to education are preferred and experiential learning is desired among Generation Z. In essence, education that is connected to passions or intended career paths are considered the most influential. Adam Piore posits that one of the biggest assets to Generation Z is their cautious pragmatism.[106]

Generation Z wants their education to count, financially and pragmatically. Institutions who offer internships, extend personal and professional networks, and provide relevant job opportunities on campus have more extensive levels of engagement by students.[107] However, despite these bottom-line approaches to education, there is one component to higher education that Generation Z is unwilling to yield to technology and tuition rates: relationships.

Relational Education

Generation Z ushers in a new era of isolation realities. They can be seen and never connected, heard and never listened to, reckless and never held accountable.[108] At the same time, their educational preferences are not without highly engaged group-focused relational learning. A relational approach presents challenges for less flexible pedagogical approaches that are focused more on content distribution than interactive learning.

Educators, perhaps obviously, play a large role in the learning and development of Generation Z. What is exciting about how Generation wants to learn is that they want to participate with their peers, instructors, and learning environments.

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[106] Adam Piore, "Generation Z Gets to Work," *Newsweek Global* 172, no. 19 (June 2019): 22-29.

[107] Corey Seemiller and Meghan Grace, "Generation Z: Educating and Engaging the Next Generation of Students," *About Campus* 22, no. 3 (August 2017): 21-26.

[108] Elmore and McPeak, *Generation Z*, 137.

Facilitated learning practices are new to education; however, Generation Z seems to desire them more than recent generations for the college experience.[109]

Generation Z as Spiritual Exiles

Literature surrounding the topic of biblical exile is abundant. There are two primary views on exile that this thesis identifies: literal exile and metaphorical exile. Literal exile are those narratives found in Scripture that describe the actual state of God's people during the time they spent in captivity under the reign of other empires and leaders. Metaphorical exile are those aspects, principles, and lessons that can be extracted from the biblical narratives and apply to current realities. My thesis posits that metaphorical exile, as used by Kinnaman and Matlock in *Faith for Exiles*, is an appropriate, biblically faithful, and confessional framework for building a diagnostic tool to assess chapel outcomes at Lee University.[110]

Smith-Christopher, in his discussion on the emergence of diasporic theology, suggests that exilic studies "promise to be the most provocative, creative, and helpful set of ideas that modern Christians can derive from the ancient Hebrews."[111] From this perspective, exilic principles found in the biblical narratives are foundational for the development of diagnostic tools and the defining of Generation Z as spiritual exiles.

Spiritual Exiles Defined

Kinnaman and Matlock define Digital Babylon, where Generation Z lives, as a "pagan-but-spiritual, hyperstimulated, multicultural, imperial crossroads that is the virtual

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[109] Seemiller and Grace note that Generation Z seems to have an aversion to education models and pedagogical styles that are explicitly lecture-oriented. There is a sincere disconnect between the pontification of instructors and engaging content. While these interpersonal learning preferences are real, they advocate strongly for group-learning paradigms that build social engagement and deepen relational connectivity. Foremost, providing transferable and translatable experiences in the classroom are non-negotiables for educators who seek to have a transformational impact in the classroom.

[110] Kinnaman and Matlock, *Faith for Exiles*.

[111] Smith-Christopher, *A Biblical Theology of Exile*, 7.

home of every person who has Wi-Fi, a data plan . . . or both."[112] For people of faith, being caught between cultures is proving to be difficult to navigate; even more difficult to maintain are healthy rhythms that promote faith. The Babylon of the Bible is a place that struggles with the realities of pride, power, prestige, and pleasure. It is intoxicating and exhausting at the same time Generation Z rests within this exilic state.

For those who are Jesus-followers, there is a deep tension between truly appreciating all that technology, culture, and society have to offer and the desire for something more intimate, meaningful, safe, and purposeful. As N. T. Wright has posited, the exile is an ongoing mentality as much as it has been a geographically fixed diaspora of people.[113]

Spiritual Exiles Displayed

Not all Generation Z exiles are the same. Just like the biblical narratives, there are those today who simply cave to culture and assimilate seamlessly to the new reality as well as those who are willing to die in order to preserve their true identity.[114] The

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[112] Kinnaman and Matlock, *Faith for Exiles*, 20. Two essential archetypes of civilization that Kinnaman and Matlock describe are that of Jerusalem and Babylon. Jerusalem is monoreligious, slower paced, homogeneous, central control, sweet and simple, with idols of religious pride and false piety. Babylon is pluralistic, accelerated and frenetic, diverse, open source, complex and bittersweet, with idols of fitting-in and FOMO (fear of missing out). These two basic descriptors are evident in human history in the expansion and constriction of faith. There are times when faith seems to be at the center of the narrative and times when faith is pushed to margins. In Digital Babylon, where technology offers the world at the swipe of a finger, faith has been pressed the very margin of society. The Bible, therefore, becomes one of the many voices that exiles use to interpret the human experience. Even among Christ-followers, the Bible often becomes *an* authority and not *the* authority for faith and life. It is precisely these disordered types of priorities that define Generation Z as spiritual exiles.

[113] Walter Brueggemann, "Wright on Exile: A Response," in Scott, *Exile*, 84. Scott has produced a significant collection of essays in his work to critique, assess, affirm, and highlight an essay written by N. T. Wright. Fundamentally, the entire work sets out to discuss the continued exile of Jews as they wait for the Messiah.

[114] Kinnaman and Matlock, *Faith for Exiles*. Kinnaman and Matlock identify four types of exiles in "Digital Babylon." Prodigals (22 percent): individuals who do not currently identify as Christian despite having attended Protestant or Catholic churches or having considered themselves to be Christian as a child or teen. Nomads (30 percent): people who identify as Christian but have not attended church for more than month. The vast majority of nomads have not been involved with a church for six months or more. Habitual Churchgoers (38 percent): those who describe themselves as Christian and who have attended church at least once in the past month yet do not meet foundational core beliefs or behaviors associated with being intentional, engaged disciples. Resilient Disciples (10 percent): Christ-followers who (1) attend church at least monthly and engage with church more than just attending worship services, (2) trust firmly in the authority of the Bible, (3) are committed to Jesus personally and affirm that he was

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challenge of integrating the sacred and the secular world is a common theme among exiles. This faulty sense of dualism, that one must be in one or the other, affects how many interact with the exilic culture that surrounds them.[115] Michael Frost challenges those living in spiritual exile to display their sacred identity in the most secular contexts, be it environmentalism, investment banking, or social change.[116] Generation Z, in this respect, seems to be navigating their exilic state better than the generations who have come before them.

Generation Z and Formation in the Five Practices

Christian formation is the heartbeat of Christian higher education (Ps 145:4).[117] Education that glorifies God is one that transforms the lives of believers into mature disciples of Jesus Christ.[118] Paul's encouragement in Colossians 1:28-29 gives a clear glimpse into this principal truth: "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me" (ESV). The process of

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crucified and raised from the dead to conquer sin and death, and (4) express a desire to transform the broader society as an outcome of their faith.

[115] Frost, *Exiles*, 187.

[116] Frost, *Exiles*, 187. Frost implores Christians to engage missional lives within the culture, not apart from it. It will look different, it will feel different, and it will be different than any generation before; however, engaging the culture in which we are captive will lead the people of God home. The journey is a dangerous one—full of pitfalls, traps, and troubles. Frost details many of the dangers that exiles face.

[117] James R. Estep and Jonathan H. Kim, eds., *Christian Formation: Integrating Theology & Human Development* (Nashville: B&H Academic, 2010), 4. Psalm 145:4 (ESV) elevates the generational value of commending the works of God to the next generation. In the same way, Christian higher education at the core seeks to commend these works in the practices, curriculum, programs, and structures that pass from generation to the next in glorifying God in our educational pursuit.

[118] James R. Estep Jr., "Toward a Theologically Informed Approach to Education," in *A Theology for Christian Education*, by James R. Estep Jr., Michael J. Anthony, and Gregg R. Allison (Nashville: B&H Academic, 2008), 265.

formation within the life of believers is the ultimate objective Christian educators seek to achieve, and it can be enriched by both secular and sacred resources.[119]

Chapel fits well within the spiritual-and-faith-integration objectives set forth by Lee University, and have direct, often significant, impact on the spiritual development of students.[120] For Christian formation to have lasting effects, formative approaches must move beyond purely cognitive approaches of formation to holistic approaches.[121] Chapel expressions, therefore, must be faith-integrating and holistically framed, presenting the greatest possible opportunity for genuine development and transformational practice.

In Christian formation, much time has been spent on the observational outcomes of human development. In other words, learning and development occurs by mere conduct, amounting to nothing more than behaviorist-driven Christian expression. Behaviorism as a theory has no doubt played a significant role, positively and negatively, on the ideas of Christian formation.[122] Moreover, Scripture itself gives significant weight to the conduct of Christians as indicators of maturity and formation (1 Cor 6:9; Gal 5:22-23; 1 Tim 4:12; Titus 2:12). However, others, such as Harry Shields and Gary Bredfeldt,

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[119] Estep and Kim, *Christian Formation*, 4.

[120] Lee University, "Student Handbook 2020-21," 35.

[121] Matthew Erickson, "Time to Live: Christian Formation through the Christian Year," *Journal of Spiritual Formation & Soul Care* 12, no. 1 (2019): 26. Erickson notes that many authors, popular and academic, have identified the spiritual resolution of this pressing problem (purely cognitive approaches) as essentially a problem of work and rest and particularly as a need to recover the notion of Sabbath, providing little change in the formation of American Christian in particular. Erickson further states that Christians seeking to live with God in a frenzied society must move into a deeper identification with the life of Christ that transforms our entire approach to existence in this world. Some of the authors and works he cites for this are as follows: Marva Dawn, *Keeping the Sabbath Wholly* (Grand Rapids: Eerdmans, 1989); Abraham J. Heschel, *The Sabbath* (New York: Farrar, Straus, & Giroux, 1951); Wayne Muller, *Sabbath* (New York: Bantam, 1999).

[122] Joshua J. Knabb, Joseph Pelletier, and Anna Grigorian-Routon, "Towards a Psychological Understanding of Servanthood: An Empirical Investigation of the Relationship between Orthodox Beliefs, Experiential Avoidance, and Self-Sacrificial Behaviors among Christians at a Religiously-Affiliated University," *Journal of Psychology & Theology* 42, no. 3 (2014): 269-83.

address these behavioristic reductions explicitly, noting that theories like behaviorism can help tremendously but can leave a wake of destruction if used incompetently.[123]

Carefully, then, an understanding that observational outcomes are important but not complete in the defining of Christian formation are essential. Here, again, wisdom from the biblical narrative; as the people of God living in a rootless society, we can learn greatly from the example of exiled Israel in Babylon.[124] A rootless approach to formation has increased the gap between learning and development and has manifested in mental health crisis and many other identifiable challenges facing Generation Z.[125]

What an altered, biblically grounded recast of chapel offers is the ability to explain the interrelatedness of learning, teaching, and development through corporate worship practices and experiences.[126] To do that, I will concentrate our efforts on five Christian formation principles that correlate with the five practices outlined in *Faith for Exiles*.

Christian Formation Principle 1: Resilient Identity

Many children have grown up in church, attending Bible schools, singing in choirs, and reciting passages verbatim with prompting. Quantifiably, many of those same children are no longer active participators in an emerging Christian formation.[127] The

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[123] Harry Shields and Gary Bredfeldt, *Caring for Souls: Counseling under the Authority of Scripture* (Chicago: Moody, 2001).

[124] Erickson, "Time to Live," 29.

[125] Corey Seemiller and Meghan Grace, *Generation Z: A Century in the Making* (New York: Routledge, 2018), 149.

[126] Jonathan Kim, "Intellectual Development and Christian Formation," in Estep and Kim, *Christian Formation*, 74.

[127] See David Kinnaman and Aly Hawkins, *You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith* (Grand Rapids: Baker Books, 2011); Kinnaman and Matlock, *Faith for Exiles*. The Barna Group cites that only 36 percent of Generation Z believe that church has their best interest in mind. The narrative behind the data suggests that the erosion of the sacred generally, not just specifically towards Christianity, is the leading cause. As a result, the Bible and other such religious books are considered tools for moral development, guidance for living good lives, and support for those seeking

pathway to resilient identity has been cluttered with an array of false information, poor discipleship, and religious idolatry (Luke 11:46).[128] Primarily, this assertion exists as a result of constructed and conditioned notions that the ability to reproduce such structures equated to development and maturity. However, these reproductions of Christian conduct or content cannot serve as the only determining factor of formation and development, and few would argue that they produce the resilient identity needed to navigate Digital Babylon (Jas 2:19). Therefore, I cannot assume—and it is not the stated objective—that attending chapel alone will produce biblical disciples or spiritual maturity.

Christian formation is enriched by the process of becoming more like Christ through intimacy with God and intimate conversations with Jesus.[129] Additionally, efforts must be made to identify areas of potential formational development in university-age students and instructionally reach them beyond the "Jesus brand."[130] This effort includes curriculum that reflects the worldview on which it is based.[131] Christian formation that builds towards resilient identity must also end the capitulation towards expecting too little; students are more willing to be challenged than the degree to which educators, pastors, and leaders are willing to challenge them.[132] In this respect, I believe Estep is correct in his assertion: adolescent development demands participatory learning in social contexts.[133]

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some higher significance. Barna Group, *Barna Trends 2018: What's New and What's Next at the Intersection of Faith and Culture* (Grand Rapids: Baker, 2017).

[128] Kinnaman and Matlock, *Faith for Exiles*, 43.

[129] Kinnaman and Matlock, *Faith for Exiles*, 43.

[130] Kinnaman and Matlock, *Faith for Exiles*, 51.

[131] James R. Estep Jr., "Navigating with a Compass: Theological Perspectives on Curriculum," in *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims*, ed. James R. Estep Jr., Roger White, and Karen Lynn Estep (Nashville: B&H Academic, 2012), 45.

[132] Kinnaman and Matlock, *Faith for Exiles*, 50-52.

[133] Kim, "Intellectual Development and Christian Formation," 92.

In their research, Kinnaman and Matlock find that "worshiping God and experiencing his presence emerge over and over as key priorities for resilient disciples."[134] Therefore, chapel does, and often will, play a significant role in assisting in the formation of a resilient identity. Learning in singular streams has been proven to have very little influence on the overall development of the person; this is especially true for Christian formation.[135] A resilient identity formed in a robust community of Jesus-followers gives the most potential for navigating the next Christian formation principle: cultural discernment.

Christian Formation Principle 2:
Cultural Discernment

Generation Z talks, a lot. Social media use and addiction have risen at astronomical rates in recent years.[136] Additionally, the impact of digital media generally and social media specifically have reshaped the educational environment.[137] From a Christian formation perspective, I am asking what Generation Z individuals are saying and how we are dialoguing with them about it because "dialogue is a process of discovery and transformation."[138] As such, Christian formation among Generation Z specifically entails the need for cultural discernment prior to achieving holistic formation and development.

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[134] Kinnaman and Matlock, *Faith for Exiles*, 61.

[135] L. S. Vygotsky and Michael Cole, *Mind in Society: Development of Higher Psychological Processes* (Cambridge, MA: Harvard University Press, 1978), 82.

[136] Kanokporn Sriwilai and Peerayuth Charoensukmongkol, "Face It, Don't Facebook It: Impacts of Social Media Addiction on Mindfulness, Coping Strategies and the Consequence on Emotional Exhaustion," *Stress & Health: Journal of the International Society for the Investigation of Stress* 32, no. 4 (October 2016): 427.

[137] Murat Tezer et al., "The Impact of Using Social Media on Academic Achievement and Attitudes of Prospective Teachers," *International Journal of Cognitive Research in Science, Engineering & Education* 5, no. 2 (December 2017): 75.

[138] Kim, "Intellectual Development and Christian Formation," 92.

Technology is at the forefront of Generation Z and the anxiety they experience as a result of using it. I am not calling for an anti-tech sentiment, but for more understanding that the "move fast and break things" ethos that accompanies technological innovation has created enormous challenges for Generation Z and their ability to culturally discern what it means to be a Jesus-follower in the midst of it.[139] The essence of the cultural discernment I advocate here is this: "the ability to compare the beliefs, value, customs, and creations of the world we live in (digital Babylon) to those of the world we belong to (the Kingdom of God)."[140] Engaging these two kingdoms will require us to enter traditionally uncomfortable spaces of dialogue in chapel settings that have often been reserved for private conversations.

In her book *Sex, Jesus, and the Conversations the Church Forgot*, Mo Isom gives a detailed account of how non-existent dialogue on one of the most discussed and highly misunderstood subjects nearly wrecked her faith and formation.[141] It does not take more than a casual observer of American culture to realize that we are consumed with ideas on sexuality, and not surprisingly, Generation Z talks about sexuality daily.[142] The larger point here is that for Christian formation to have a holistic impact, it must include more open dialogue on the issues that concern Generation Z and not just achieve

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[139] Kinnaman and Matlock, *Faith for Exiles*, 72-74.

[140] Kinnaman and Matlock, *Faith for Exiles*, 75.

[141] Mo Isom, *Sex, Jesus, and the Conversations the Church Forgot* (Grand Rapids: Baker Books, 2018). Isom explains her journey through sexual promiscuity and addiction, all while being, as she describes, a "churched" girl. Much of the book is spent on the reclaiming the holiness of sexuality that the church has been either bullied out of or too afraid to address. Unfortunately, as Isom asserts, sexuality is a major curiosity for every generation, but it is especially challenging for Generation Z due in part to the ease of access and of anonymity. Access and anonymity create problematic identity crises that are often found out much too late to enact preventative measures. Pressing for patience in purity, Isom describes biblical sexuality as more than just sin-free abstinence; it is the healing and restoration of holiness in our sexuality.

[142] Seemiller and Grace, *Generation Z*, 157. Seemiller and Grace discovered in their expansive study that, to this point, sexual activity is trending a decline for the first time since WWII among adolescents. They attribute this decline to two factors: (1) Generation Z individuals are still relatively young and have yet to fully experience adult dating realities that their predecessors have; (2) sexuality is increasingly digital in nature, social in context, and riskier in practice, thus creating more exclusive choices in sexual activity.

academic box-checking. Intrusive instruction cannot replicate interrelational development that comes through dialogical learning.[143] Chapel, perhaps more than any other communication platform, has the ability both to introduce these conversations and to foster significant dialogue outside of chapel that helps expedite and deepen cultural discernment.

The real question is not *if* but *when* will we be pushed to doubt in Digital Babylon as a result of its pressing changes, values, perspectives, practices, and competing worldviews.[144] In the same way, the disciples of Christ were forced to challenge and change what they faced as exiles, and Christ himself modeled forms of learning and discernment though his own instruction (Matt 16; 20; Mark 8; Luke 6; John 21).[145] There simply is no protecting Generation Z; only the opportunity to prepare them to live fully formed, Christian lives on mission.[146] In chapel, that practice can be discovered with invitational dialogue that "challenges adults' assumptions, encourages critical thinking, and generates heartfelt knowledge."[147] However, critical to this process for Generation Z is creating opportunities for the unique relationships they can only gain in a Christian higher education setting.[148]

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[143] James C. Wilhoit and John M. Dettoni, *Nurture That Is Christian: Developmental Perspectives on Christian Education* (Grand Rapids: Baker, 1995), 123.

[144] Kinnaman and Matlock, *Faith for Exiles*, 85.

[145] William Brosend, *The Preaching of Jesus: Gospel Proclamation, Then and Now* (Louisville: Westminster John Knox Press, 2010), 35.

[146] Kinnaman and Matlock, *Faith for Exiles*, 86.

[147] Kim, "Intellectual Development and Christian Formation," 92.

[148] Kinnaman and Matlock, *Faith for Exiles*, 93-101.

Christian Formation Principle 3:
Intergenerational Relationships

Generation Z can often feel isolated, skeptical, and misinformed when it comes to Christian living, as Christian leadership can often look more like entrepreneurs and showmen more than prophets and shepherds.[149] To combat the constriction these ideologies have on holistic Christian formation in Digital Babylon, forming meaningful intergenerational relationships is critical.[150] Citing James Frazier in their work *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community, and Worship*, Holly Catterton Allen and Christine Lawton Ross state that the best way to be formed in Christ is to be set among the elders, to break bread with them, and to listen to their stories and how they survived in grace.[151]

We can achieve holistic Christian formation through intergenerational relationships following two primary indicators: one is aspirational and the other is reality-based.[152] Aspirational intergenerational relationships are the apex of what Christ can do with human community (1 Cor 1:10); however, we must balance this tension with reality that relationships, even Christian ones, are never perfect. On this side of eternity, we will never experience relational wholeness due to the inherent fractures that exist in the human experience.[153] However, there is no excuse for poor and underdeveloped Christ-centered relational realities. As Christ-followers, we are compelled to pursue biblically faithful relationships with others, which is essentially to call from Genesis to Revelation.

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[149] Kinnaman and Matlock, *Faith for Exiles*, 112.

[150] Kinnaman and Matlock, *Faith for Exiles*, 112.

[151] Holly Catterton Allen and Christine Lawton, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship* (Downers Grove, IL: InterVarsity Press, 2012), 17.

[152] Kinnaman and Matlock, *Faith for Exiles*, 113.

[153] Kinnaman and Matlock, *Faith for Exiles*, 115.

Tragically, unhealthy percentages of Christians believe that they can live out their spirituality and faith as a solo effort.[154] Much of this faulty idea of discipleship stems from a mistrust of the church. Kinnaman and Matlock recounts one of the interviews conducted for their study where a student said, "The youth pastor is paid to be my friend."[155] The conversation, in its entirety, records what a perceived mistrust of church leadership looks like firsthand.[156] Causes for mistrust are both just and unjust. As leaders age, they have a harder time connecting and communicating with a generation wrapped in skepticism, loneliness, and questions about the meaning of life; at the same time, technology has elevated the flaws and failures of the same.[157] As Christian higher education seeks to navigate many of the same pitfalls as the local church, greater intentionality gives more room for the kind of healthy spirituality that leads to healthy intergenerational relationships.

Luke 5:16 reads, "But Jesus often withdrew to the wilderness for prayer" (NLT). With a few exceptions, we have no idea what Jesus did in those times that he withdrew; however, we do know that those times were critical for Christ's mission on earth. In the same way, Christ encourages us to model his call for reflection, prayer, and right thinking about the principles he taught.[158] Christian formation for Generation Z demands an increased focus on the practice of self-reflection to neutralize the noise of their daily digital lives. Furthermore, Generation Z desires knowledgeable and passionate instructors as well as empowering environments that foster creativity and social

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[154] Kinnaman and Matlock, *Faith for Exiles*, 119. The study indicated that 41 percent of the respondents, especially young Christians, firmly held to the idea that their faith could be lived out on their own.

[155] Kinnaman and Matlock, *Faith for Exiles*, 120.

[156] Allen and Lawton, *Intergenerational Christian Formation*, 37.

[157] Kinnaman and Matlock, *Faith for Exiles*, 121.

[158] Roy Zuck, *Teaching as Jesus Taught* (Eugene, OR: Wipf & Stock, 2002), 245.

engagement through reflection.[159] To fulfill the objectives set forth in Christian formation through Christian higher education, a change in perspective towards vocational discipleship is required.

Christian Formation Principle 4: Vocational Discipleship

Traditional Christian formation ideologies, conversations, and focuses would most likely not include deep resources on navigating the culture and career in the film industry. However, these types of scenarios are largely the types of formational questions that Generation Z individuals are asking.[160] According to Kinnaman and Matlock, "Vocational discipleship means knowing and living God's calling, understanding what we are made to do, especially in the arena of work, and right-sizing our ambitions to God's purposes."[161] Foundationally, Christian higher education is intended to build others in their calling and careers. As Christian educators, consideration must be given this signal effort in our approach as occupational development or vocational discipleship.

The driving motivation behind this question is simple; there has largely been a false dichotomy between "trained ministers" and the "ministry."[162] Gary Badcock spends considerable effort in addressing vocation and Christian theology because it deals with ontological questions of work and purpose, that is, our "calling."[163] Babcock argues two critical points theologically: (1) Christians can live out fully the Great Commission and the Great Commandment in secular vocations. Therefore, discipleship, training,

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[159] Seemiller and Grace, *Generation Z Goes to College*, 186.

[160] Kinnaman and Matlock, *Faith for Exiles*, 146.

[161] Kinnaman and Matlock, *Faith for Exiles*, 146.

[162] Gabe Lyons, *The Next Christians: Seven Ways You Can Live the Gospel and Restore the World* (New York: Crown, 2012), 110.

[163] Gary D. Badcock, *The Way of Life: A Theology of Christian Vocation* (Grand Rapids: Eerdmans, 1998), 3.

education, and formation are essential. (2) Biblical fidelity to "calling" is directly characterized by religious qualities and therefore requires distinction.[164] For example, someone can operate fully in ministry (Great Commandment and Great Commission) as a police officer, but Badcock questions whether they are "called" to be a police officer. Not all maintain this perspective, however, and the conversation is fluid.[165]

The larger point here is that one does not have to be working in the ministry to be working for God's kingdom, a crucial aspect in the formation of Generation Z.[166] Christian higher education has a unique advantage in this formational principle from a natural standpoint; it is what they are designed to do. Work is important to Generation Z; so is enjoying the life they live in the midst of it.[167] Christian formation in vocational discipleship does not just lead to career satisfaction or effectiveness; it also leads to a countercultural mission of in face of Digital Babylon.

Christian Formation Principle 5: Countercultural Mission

As Christ-followers, we are compelled to be different (Matt 16:24-26; John 2:15-17; Rom 12:1-2; Jas 4:4). However, we are not different for deferments' sake; there is a deep call and conviction to being countercultural that requires intentional formation.[168] To be countercultural means that we run against the grain of Digital

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[164] Badcock, *The Way of Life*, 106.

[165] Meryl A. C. Herr, "The 4D-R Method of Imagining the Future: Implications for Vocational Discipleship 1," *Christian Education Journal* 14, no. 2 (2017): 405-20. Herr developed the 4D-R model as a pedagogical tool to fill the methodological gap in vocational discipleship. Most methodologies focus on instruction and implementation but offer little for the imaginative components of "calling" and vocation. Herr further notes that the study has promoted fresh perspectives on the theology of work and how it transforms both our lives and the lives of others. Participants from the study concluded that the 4D-R model greatly enhances participation with God in imagining the future.

[166] Kinnaman and Matlock, *Faith for Exiles*, 149.

[167] Twenge, *iGen*, 182.

[168] James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids: Baker Books, 2017), 80.

Babylon in such a way that "we develop Jesus followers who are resiliently faithful in the face of cultural coercion and who live a vibrant life in the spirit."[169] We are called to be countercultural for the common good; this is the countercultural Christian mission that Generation Z is committed to following.[170]

The mission, therefore, is active, intentional, scriptural, and powerful in the redeeming of the hurt, lost, broken, and outcast of the world. As the most outward-facing principle of our five, living a counter-cultural mission has the most risk and the most cultural resistance in Digital Babylon.[171] Justification for this reality is based on the nature of what it requires to be countercultural; it requires us to be truly Christlike.[172] Significant energy in Christian higher education, along with many other formal institutions of discipleship and training, is spent on developing systems, programs, formulas, and processes to help students become like Christ rather than simply be like Christ.[173] Systems, processes, and programs are not inherently evil, sinful, or wrong; it is just that they often placed above the most countercultural tool Christian educators have: Scripture.[174] If Christian educators are to prepare Generation Z for a countercultural mission, then they must stop preparing them for a culture that does not exist. Hope-filled holistic Christian formation empowers Generation Z to have difficult conversations, take risks, create a biblically healthy sexuality, lead with love, and work together for the sake of others.[175]

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[169] Kinnaman and Matlock, *Faith for Exiles*, 178.

[170] Kinnaman and Matlock, *Faith for Exiles*, 178.

[171] Kinnaman and Matlock, *Faith for Exiles*, 184.

[172] White, *Meet Generation Z*, 81.

[173] White, *Meet Generation Z*, 82.

[174] See Walter Brueggemann, *Truth Speaks to Power: The Countercultural Nature of Scripture* (Louisville: Westminster John Knox Press, 2013); Walter Brueggemann, *Out of Babylon* (Nashville: Abingdon Press, 2010).

[175] Kinnaman and Matlock, *Faith for Exiles*, 192-200.

Summary

Chapel and Lee University have a long, rich history of spiritual engagement and Christian formation. Despite the genuine life-changing experiences, values instilled, and moments created, there is a clear need for ongoing chapel assessment to address the needs, interests, challenges, and complexities facing Generation Z. Plainly, progress towards faith integration through chapel cannot be achieved without it.

The stories, artifacts, and culture that make up Lee have tremendous influence. The chapel subculture, particularly the worship component, is an instrumental force in shaping the identity and direction of chapel moving forward. Unfortunately, without good assessments and diagnostic tools to guide that process, chapel will remain as institutional research has shown, a largely uncritical component to the educational journey of students. This reality is fully realized in the disengagement and attitudinal positions of students.[176] Most students are seeking an education that is pragmatic, affordable, and transferable to life after college; our current chapel paradigm may not meet those standards without intentional change.[177] In other words, the Generation Z students who attend Lee are not buying into the purpose and value of chapel, which amplifies the spiritual disengagement already culturally present in the attitudes and actions of students at Lee.

Furthermore, the lack of administrative support and faculty promotion towards a more holistic chapel experience results in the failure to meet one of the highest biblical values: corporate worship that leads to discipleship. When students, faculty, and staff view chapel as a required and unnecessary use of academic development, it stands little chance to translate into the fabric of the Christian community, in turn perpetuating a cycle of non-church-going graduates who view God and their education as two separate realities.

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[176] Lee University, "Chapel Assessment Report."

[177] Seemiller and Grace, *Generation Z Goes to College*, 175.

The evidence is clear that the chapel expressions and experiences offered at Lee create a worldview that leads to distance from core values established by the university. This phenomenon is the result of correctable internal factors: factors related to the current culture among Generation Z, perspectives on chapel, and the institutional boundaries that keep it locked. Solutions that address the internal factors contributing to chapel disengagement are necessary to correct course and change direction. Furthermore, Christian educators are in need of a diagnostic framework that addresses the challenges presented by Generation Z and, thereby, has potential to increase student engagement with chapel.

CHAPTER 3

METHODOLOGY

Purpose Statement

The purpose of this study was to create a diagnostic tool that is validated

through a multiphase pilot study for the ongoing assessment of chapel engagement and

effectiveness at Lee University. In this study, an attempt was made to provide a

Redemptive Chapel Inventory (RCI) that may be transferable to other Christian

universities and colleges that have cooperate chapel expressions.[1] The initial effort sought

to determine the effectiveness of the tool in measuring the basic attitudes, satisfaction,

engagement, and experience of students who attend chapel.

Research Questions

This explanatory sequential mixed methods research focused on one central

research question and five sub-categorical questions:

1. Can the Redemptive Chapel Inventory point to chapel programming outcomes at Lee
   University that are leading to the redemptive development of students?

    1.1 Will the RCI indicate chapel programming that leads to a resilient identity
        among Lee students?

    1.2 Does the RCI show that chapel programming can provide the tools necessary for
        cultural discernment?

    1.3 Is the RCI reflective of chapel programming that provides meaningful
        intergenerational relationship opportunities?

    1.4 Will the RCI demonstrate chapel programming that encourages the development
        of vocational discipleship?

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[1] As a multiphase pilot study, there is no statistical significance needed to validate the
instrument.

1.5 Does the RCI generate indicators that chapel programming is preparing students for a cross-cultural mission in a complex world?

Research Design Overview

A questionnaire was developed for use in this study based on the review of the literature related to faith development and the chapel experiences on Christian college campuses. The content of the items was informed by pertinent research from the literature review. In addition, the development of the scale followed guidelines suggested by Robert DeVellis.[2] The guidelines included determining clearly what the scale is intended to measure, generating an item pool, determining the format for measurement, having the item pool reviewed by experts, and administering the items to a specified sample. The instrument included specific demographic variables (e.g., classification, race/ethnicity, sex) to allow for analyses of responses according to the different groups and to determine how representative the sample for the study was as compared to the entire student population at the school of interest.

Since this study sought to measure student beliefs, opinions, and attitudes, the quantitative items for the questionnaire utilized Likert-scale response options to allow participants to express their level of agreement with the content.[3] The response options ranged from "Strongly Disagree" (a score of 1) to "Strongly Agree" (a score of 5). By using Likert-scale response options, descriptive statistics such as means and standard deviations could be generated by item to compare the relative levels of agreement among the items.

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[2] Robert F. DeVellis, *Scale Development: Theory and Applications* (Los Angeles: SAGE, 2016).

[3] DeVellis, *Scale Development*, 127.

The expert review of the scale's items included both professional experts and cultural insiders.[4] These individuals are experts in the area of Christian formation from schools whose students were not involved in the study and who were aware of the unique cultural elements of Lee's approach to faith development and the chapel experience. The feedback from the expert reviews was used to make modifications to the instrument before administration of the instrument.

Sampling Delimitations

The expert panel was asked to complete the instrument online by an email invitation from me. The email provided a link to the scale and explained the process for informed consent, voluntary participation, and the security of the responses. The scale was made available through SurveyMonkey; only I had access to the data. Once all data was collected, it was downloaded from SurveyMonkey and analyzed with SPSS to generate reports to determine the impact of the chapel experience.[5] No incentives were offered to those participating in the study.

In an effort to ensure a high response rate, the administration process suggested by Don Dillman, Jolene Smyth, and Leah Melani Christian was utilized.[6] According to Dillman, Smyth, and Christian, this involved emailing the research sample the invitation to participate along with information regarding informed consent. A reminder email was sent approximately a week later to those who had not responded in order to encourage

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[4] The expert review process included three phases of engagement: (1) dissemination and completion of the instrument; (2) review and assessment of the instrument questions, form, organization, and quality; and (3) discussion and rationale for instrument feedback.

[5] SPSS was initially created in 1968 as the "Statistical Package for Social Sciences." Since IBM purchased the program in 2009, the software simply became SPSS and to mean "Statistical Product and Service Solutions." IBM lists the purpose of the software as an integrated system of computer programs designed to analyze social science data. See Robert Ho, *Understanding Statistics for the Social Sciences with IBM SPSS* (Boca Raton, FL: CRC Press, 2017), 10.

[6] Don A. Dillman, Jolene D. Smyth, and Leah Melani Christian, *Internet, Phone, Mail, and Mixed-Mode Surveys: The Tailored Design Method* (Hoboken, NY: John Wiley & Sons, 2014).

them to participate. A final email was sent approximately a week after the first reminder in order to remind all non-responders to complete the instrument. This process was repeated as necessary for non-respondents.

The overall sample size had both limited and unlimited populations.[7] This type of sampling was used to identify faculty who had been at the institution a sufficient amount of time (to provide more long-term perspectives), attended chapel on a regular basis, and engaged chapel in person before the COVID-19 pandemic disrupted the normal approach to chapel attendance.

All full-time faculty who physically teach on campus were identified through the Office of Academic Affairs. Only those who had taught at the institution for more than ten years were included in the sample pool to provide a long-term perspective on chapel and student faith development. The list of faculty members meeting these criteria was generated, and they sorted in random order for possible participation. Faculty members were approached for inclusion in the study as they were sorted in the randomized list. Only faculty members who self-reported that they attended chapel at least five times a semester in person before the COVID-19 pandemic were included. I generated a list of twenty faculty members with this method to account for 50 percent of them not participating in the study in order to achieve the intended sample size of ten. The final faculty pool who met all criteria and agreed to the study came to seven.

Ethics Committee Process

This study consisted of a voluntary survey administered to select faculty who met the established criteria. The research process did not require person-to-person interviews or interactions, as all data was collected electronically. This study followed the "Low Risk Informed Consent" procedures established in the "Risk Assessment and

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[7] The multiphase pilot study approach allowed for one set of a population sample: The expert panel was a predetermined set of faculty with a minimum of three and maximum of ten participants. This sample population was limited for qualitative purposes.

Informed Consent Guide." Approval was gained prior to conducting any data gathering that involved human subjects.

Limitations of Generalization of Research Findings

The first level of this study and its findings was limited to the population of Lee University. As such, the research aided greatly the overall vision and value of chapel and its integration into the faith and development of its students.

The second level of application for this research is believed to assist with its conclusions and findings, some transferable application, and general benefit for other Christian universities and colleges who have chapel programming in various forms. However, there may be limitations to direct application dependent upon each Christian university or college's chapel values, practices, requirements, and expectations.

Research Instrumentation

A full view of the Redemptive Chapel Inventory is available in appendix 1.

Research Design

The research design for this thesis followed a strict set of sequences. These strict sequences were established through consultation and collaboration with John David Trentham and Dean Clark.[8] Based on their advisement, this process is as follows:

1. Conduct literature review: The literature review design for this thesis follows John W. Creswell and J. David Creswell's *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.[9] Three core areas of literature to be discovered are (1) Lee University history and culture, (2) theological foundations of metaphorical exile, and (3) literature surrounding Generation Z.

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[8] John David Trentham and Dean Clark, personal correspondence, January 7, 2021. In this meeting, it was established that a numerated sequence of the research process would benefit readers' understanding. Though other processes could apply, this is the sequence agreed upon for this this study.

[9] John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: SAGE, 2017), 29-40.

2. Produce initial diagnostic tool: To build an instrument for the assessment of chapel programming, a process of discovery is necessary to find precedent instruments that can serve as models for development. There are two specific precedent models used for this study and the creation of the diagnostic tool.[10] Each of these instruments provide direct and correlative foci on chapel programming.

3. Enlist expert panel for review: This stage of the research process includes a thorough investigative approach for selection. It is understood that the preferred number of expert reviews is ten. Each of these reviewers are selected by strict criteria; as such, the criteria may produce fewer than ten respondents. This panel will serve as the first phase in the explanatory mixed methods process by accounting for the initial quantitative review. Upon completion of the survey instrument, a qualitative review of the instrument will be provided to establish recommended changes to the survey.

4. Apply recommendations from expert panel: Once the first-phase quantitative and qualitative data have been assessed, recommendations from the expert panel will be applied. These changes may include additional response categories, reframed questions for greater accuracy in the instrument, or other categorical corrections to ensure that survey objectives are being met.[11]

5. Distribute second iteration of the instrument: The second iteration of the multiphase study will be resubmitted to the expert panel.[12] This phase of the study, different from the first will undergo statistical validity and reliability testing. The specific quantitative instrument for this study will be the Cronbach's Alpha test to establish the reliability and validity of the instrument.[13]

6. Capstone step and submission: The final step in this process is to gather all data and instrument assessments and present a revised diagnostic tool for consideration to Lee University's administration.[14] Consideration to include this type of formalized chapel assessment will not be novel; however, it is the hoped that this study will provide enough research for implementation at Lee University.

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[10] The unpublished chapel study conducted in 2012 from the Student Development Sector at Lee University served as the primary precedent instrument for this thesis. Based on the direct access to and the statistical viability of the initial study, it provided the most adequate basis for instrument creation in service of this research. Additionally, survey instrumentation for program assessment is widely accepted across disciplines. See David Daniel Royse et al., *Program Evaluation: An Introduction*, 4th ed. (Belmont, CA: Thomson Brooks/Cole, 2006).

[11] Not all of the recommendations offered by the expert panel are presented or discussed in chapter 4 or 5 of this thesis.

[12] Sample population standards were determined in the "Sampling Delimitations" section above. Those delimitations were set partly to achieve the maximum exposure to chapel programming and partly to accommodate for the COVID-19 pandemic that has interrupted regular chapel programming since the Spring 2020 semester. The completion of this study concluded prior to any reinstatement of normal chapel programming and, therefore, did not seek to include any future application beyond this study.

[13] Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 2nd ed., Excel 2007 ed. (Los Angeles: SAGE, 2009), 147-50.

[14] Specifically, the administrative departments to which this study was presented for consideration are the Office of the President, the Vice President of Student Development, and the Board of Directors. Each of these stakeholders have a voice in the development, maintenance, and planning of chapel programming at Lee in various degrees.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of this study was to create a survey instrument that supports the ongoing assessment of chapel effectiveness at Lee University. To accomplish this goal, a survey instrument was created to generate data based on five specific categories. The design of this study is a mixed methods multiphase pilot study using data collected from the survey instrument, an expert panel review, and personal interviews. This chapter analyzes the findings of research and evaluates the strengths and weakness of the research design.

Compilation Protocol

The data for this study was collected primarily through personal correspondence, interviews, and digital survey distribution. The research methodology for this study included five components: (1) precedent literature review, (2) instrument design, (3) expert panel review, (4) application of recommendations, and (5) capstone submission. This section describes each of those components in detail.

Precedent Literature Review

This study began with a thorough review the precedent literature specific to Generation Z in three primary areas: biblical and theological foundations of exile, organizational culture and history, and the cultural landscape of Generation Z as well as the educational dynamics among Generation Z students. This review provided the basis of construction and instrument design.

Instrument Design

       Based on the research, I was able to identify five domains outlined in *Faith for Exiles*. Those domains were modified to reflect a specific focus on the chapel assessment at Lee University and to assist in the development of the Redemptive Chapel Inventory.

Table 1. Five domains of the Redemptive Chapel Inventory

DOMAIN	DESCRIPTION
Resilient Identity	My relationship with Jesus brings me deep joy and satisfaction. Jesus speaks to me in ways that are relevant to my life. Worship is a lifestyle not just an event.
Cultural Discernment	The bible teaching received in chapel is relevant to my life. In chapel, I regularly receive wisdom and insight for how to live faithfully in a complex world. In chapel I gain wisdom for how the Bible applies to my life.
Intergenerational Relationships	Chapel is a place I feel like I belong. Chapel speakers, leaders, and topics encourage me to grow spiritually in my community. Chapel gives me the opportunity to build personal relationships with other faculty, staff, and leaders.
Vocational Discipleship	Chapel encourages me to use my unique talents and gifts to honor God. I believe God designs each person with a unique calling in their life. Chapel does a good job of helping me understand how to live out my faith in the workplace.
Countercultural Mission	I desire for others to be challenged and changed by how I reflect Jesus in my words and actions. I have personal responsibility to share Jesus with others. I am encouraged and excited by the mission of chapel and how it impacts my role in today's world.

From the five domains, I constructed the initial RCI consisting of twenty-five Likert-scale questions (see appendix 1). Demographic data was also included in the initial inventory for institutional research purposes.

Expert Panel Review

A panel of seven subject matter experts was assembled in recognition of their experience and expertise in areas that relate to the content focus of this study. Each expert panel member was selected based on his or her expected contribution to at least one of the five domains. Specifically, each expert must have at least ten years of continuous employment at Lee University in addition to voluntary disclosure of chapel participation. Each expert has obtained a terminal degree in a field that specifically addresses one or more of the items of the instrument. I contacted the experts via email to solicit their participation on the panel (see appendix 2) and to give them an introduction to the RCI (see appendix 3). All seven invitees agreed to voluntarily participate in the study without incentive.

Collectively, the expert panel displayed a wide variety of professional and educational backgrounds. Additionally, each panel member agreed to participate in this study under the agreement of total anonymity. Therefore, their names are not mentioned at any point in this thesis. However, without revealing their identity, I can describe some key aspects to their expertise:

1. Each panel member has an earned a terminal degree from an accredited institution.

2. Each panel member is a confessional, practicing member of a local church.

3. Each panel member ascribes to the doctrine and statements of faith at Lee University.

4. Out of the panel members, two are full-time administrators with faculty status, two are deans of academic departments, and all seven are considered full-time faculty with rank.

5. The panel members are representative of four academic departments and two administrative sectors.

6. Collectively, the panel members have approximately 140 years of combined employment at Lee, have seen more than 13,000 graduates at Lee, and have had the opportunity to engage in more than 1500 chapel programming experiences during their tenure at Lee.

Evaluation of the Redemptive
Chapel Inventory

Each member of the expert panel received in digital format the complete list of questions on the RCI. They were asked to review each question, make suggestions, fix grammatical errors, or offer alternatives. The expert panel was provided with a blank form to catalog their review (see appendix 4). Their feedback was collected and reformatted for easier reference (see appendix 5)

Each member of the panel was subsequently interviewed about the revised survey. This qualitative component served as the general attitudinal disposition factor for the RCI as seen in figures 2–6 below. Imperative to the integrity of the interview process was anonymity; therefore, recorded responses were randomized, and they can be seen in appendix 5. Figure 1 below shows the RCI evaluation sequence for the panel.

SUBMISSION	Initial set of questions were sent to each panel member to asses, correct, and advise changes.
ASSESSMENT	The panel assessed each question individually through the lens of the five domains.
FEEDBACK	Feedback included grammatical, textual, and organizational recommendations.
EDITS	Each question was reviewed and edited as needed or determined by the researcher. Not all feedback was applied by the researcher.
SUBMISSION 2	The second submission was delivered to the panel for final edits and cleanup.
TEST	Pilot testing the instrument was necessary to determine the reliability and validity measures.

Figure 1. RCI evaluation process

Statistical Analysis

Following all revisions of the RCI, the expert panel completed the survey using the SurveyMonkey platform. The data generated from the survey was submitted to a statistician for testing. This test included reliability measures using SPSS.

Cronbach's Alpha

The statistician performed an analysis using Cronbach's Alpha to measure the internal consistency reliability of the instrument. This reliability test seeks to assess how well different items in a survey or questionnaire measure a particular issue. Cronbach's Alpha is the most popular test for reliability; it offers a score of 0–1, with a favorable test score being above .70.[1] For the overall survey, the Cronbach's Alpha score was established at .971 for the RCI. This is an indicator of a favorable survey instrument, especially in light of the fact that there were only seven respondents to the survey. To achieve this high of an alpha score for that number of respondents is statistically significant. For the complete results, including frequency tables and descriptive tables, see appendix 8.

Capstone Submission

A final phase of this study includes a capstone submission to the university's key administrative offices that oversee chapel programming. Upon completion of this study, a formal proposal will be submitted (see appendix 7). The rationale to include a capstone project post-thesis is centered on the projection that an approved research thesis carries the weight to accompany it, thus strengthening the position and possibility that the instrument will be used minimally in a pilot study format to determine the benefits of such an instrument and assessment.

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[1] Perry R. Hinton, Isabella McMurray, and Charlotte Brownlow, *SPSS Explained*, 2nd ed. (New York: Routledge, 2014), 116-20.

Research Question Synopsis

The central question of this study is "Can the Redemptive Chapel Inventory point to chapel programming outcomes at Lee University that are leading to the redemptive development of students?" The expert panel was integral to answering this question theoretically. The sub-categorical research questions (SRQs) that follow are answered more specifically by the expert panel (see appendix 6 for correspondence request). The primary focus of this study has been to create a research-based, statistically reliable instrument that is deployable to the student body of Lee University. The ability to disseminate this instrument is dependent upon levels of approval in congruence with the findings of this thesis.

Simply speaking, this was not an easy task. It is difficult to construct a survey instrument that has reliability and validity, possesses institutional value, and is invitational to engagement. Simultaneously, this process has produced a focused, beneficial survey that appears to have the reliability and validity measures that foster the confidence necessary to distribute it. Additional research is needed in the area of chapel programming assessment to confirm and advance credible quantitative instruments that can measure these constructs.

For each of the sub-categorical research questions, a simple survey was administered to the expert panel. For each of the five surveys, there was a total of seven respondents. SRQ 3, which focused on the intergenerational relationships of the RCI, had the lowest mean score of 2.86. Conversely, SRQ 5, which focused on cross-cultural mission, had the highest mean at 4.29. The range of these scores is 1.43, which indicates a relatively low variability in the surveys. A summary of interview responses is provided for each SRQ.

SRQ 1

SRQ 1

Extremely Confident 5	(bar to 1)
Mostly Confident 4	(bar to 4)
Don't Know 3	(bar to 2)
Somewhat Confident 2	
Not Confident 1	

0   0.5   1   1.5   2   2.5   3   3.5   4   4.5

■ Number or Respondents   Mean = 3.86
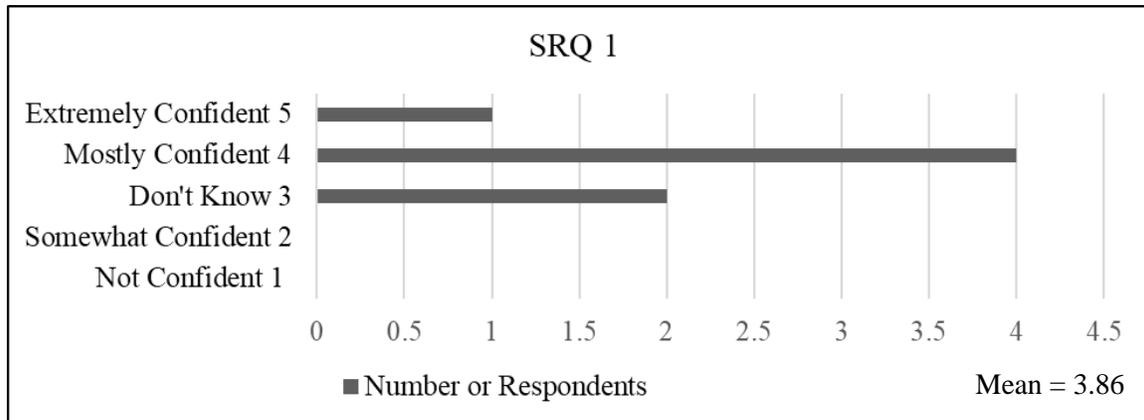
Figure 2. SRQ 1 results

SRQ 1: Will the RCI indicate chapel programming that leads to a resilient identity among Lee students? As shown in figure 2, panel respondents that were favorable to this question noted the following: (1) generally, every chapel experience could in some capacity achieve this goal; (2) chapel programs bolster ongoing natural and formative processes that can achieve resiliency; (3) the core of chapel programming aligns with this chief objective; (4) focus on resiliency is an ongoing institutional value, and therefore the RCI will serve to enhance this objective.

SRQ 2
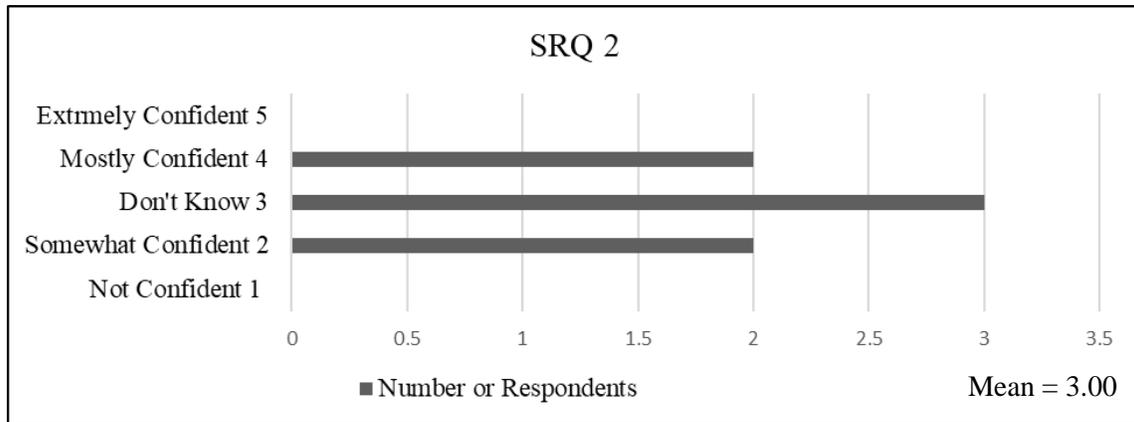
Figure 3. SRQ 2 results

SRQ 2: Does the RCI show that chapel programming can provide the tools necessary for cultural discernment? The panel's responses to this SRQ, as shown in figure 3, signified an unknown possibility that the RCI could achieve it. The rationale for this assessment can be synthesized as follows: (1) it is difficult to measure or determine the concept of cultural discernment; (2) although students may indicate on the RCI that this is being achieved, there is still the conceptual problem of interpretation of cultural discernment, how that happens, and potentially what that means; (3) the assumed perspective of students will remain at the superficial level of interpretation, meaning that students can understand the crises, challenges, questions, and topics that are pressing for their peers; (4) the scope of cultural discernment may reach too far outside of chapel programming capabilities with the average speaker or chapel experience for the RCI's capabilities.

SRQ 3
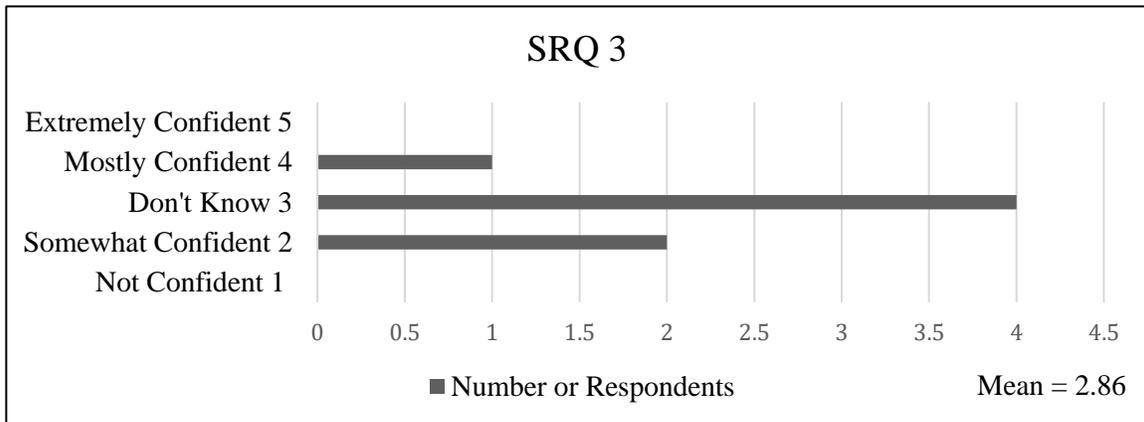
Figure 4. SRQ 3 results

SRQ 3: Is the RCI reflective of chapel programming that provides meaningful intergenerational relationship opportunities? Figure 4 shows that this SRQ was the most problematic question as it presented a lack of confidence that the RCI is able to measure this construct. Respondents cite the following: (1) the interpersonal nature of the SRQ is difficult to achieve in chapel settings and therefore will be predictably low in scoring minimally or even completely errant; (2) the RCI may produce a positive result if students equate intergenerational relationships with the age of the speaker, which is not the intent of the SRQ; (3) practicing intergenerational relationships may also be beyond the scope of the RCI's ability to accurately ascertain.

SRQ 4

SRQ 4

Extremely Confident 5 ▮▮▮▮▮▮ (bar to 2)
Mostly Confident 4 ▮▮▮▮▮▮▮▮▮▮▮▮▮ (bar to 4)
Don't Know 3 ▮▮▮ (bar to 1)
Somewhat Confident 2
Not Confident 1

| 0 | 0.5 | 1 | 1.5 | 2 | 2.5 | 3 | 3.5 | 4 | 4.5 |

■ Number or Respondents   Mean = 4.14
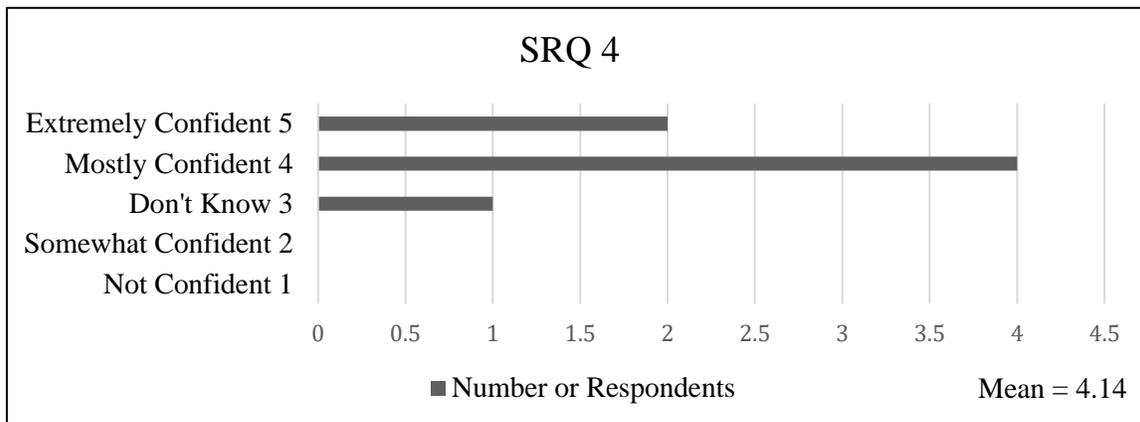
Figure 5. SRQ 4 results

SRQ 4: Will the RCI demonstrate chapel programming that encourages the development of vocational discipleship? According to figure 5, six of the seven respondents had a favorable response to this SRQ. They cited the following: (1) significant efforts are made in chapel programming to include speakers and experiences that focus on the development of vocational discipleship; (2) the very act of attending a corporate worship setting is in itself a spiritual discipline that can lead to deeper discipleship realities; (3) measuring this through the RCI will display high scores based on the construct's objectives, questions, and sample population as most students are required to attend 70 percent of all chapel experiences; (4) encouraging discipleship is perhaps one of the things chapel does best; (5) the RCI may produce some confusion as students engage with concepts of vocational discipleship generally.

SRQ 5
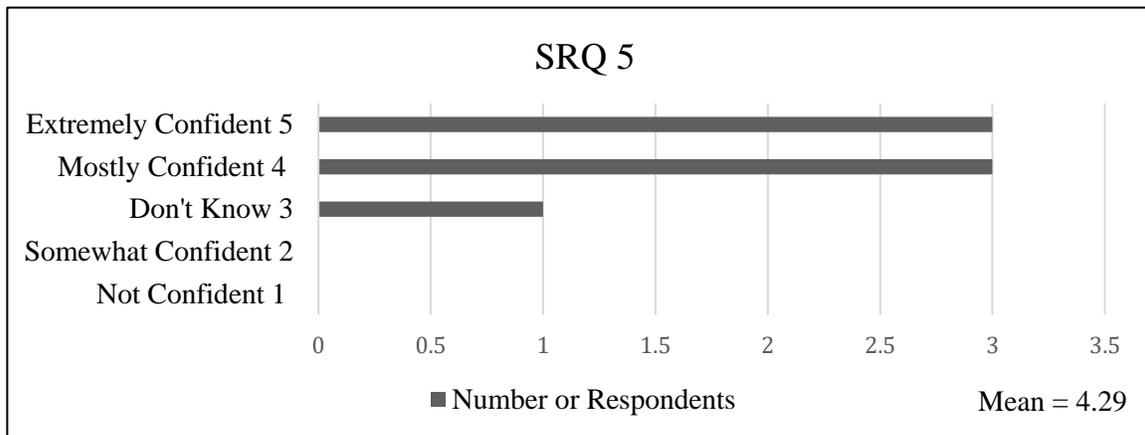
Figure 6. SRQ 5 results

SRQ 5: Does the RCI generate indicators that chapel programming is preparing students for a cross-cultural mission in a complex world? SRQ 5, which according to figure 6 had the highest-rated responses, centered on cross-cultural mission. Panel respondents favored this question in light of the following: (1) the numerous chapel experiences that are highlighted with these areas of focus, such as racism, missions, and even the variety of denominational speakers all play a part; (2) the questions pertaining to this SRQ in the RCI are clear and therefore will receive a more favorable response rate than the others; (3) the cultural identity of Generation Z is more favorable to diversity and therefore more likely to sense or see it in the chapel experience; (4) institutional rhetoric is already heavily catering to these concepts from a values-based plan, so students will therefore concur more readily with the intentional efforts being displayed to achieve it; (5) this is fundamentally the broad mission of the university—preparing students to "live in a complex world."

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Evaluation of Research Design

As expected, this research has provided significant amounts of information concerning the research problem stated in chapter 1. Some of this information can be used to answer the guiding research questions for this study, while other discoveries have proved useful in understanding the research design. In this section, some strengths and weaknesses of the research are discussed in order to help guide similar research pursuits in the future.

Strengths

A weighty strength of this research was the mixed methods design. A combination of qualitative and quantitative work provides a fuller understanding and more comprehensive view of the research problem than a singular approach would.[2] This is not always the case, but certainly for the aim of this study, it has proven beneficial. The combination of qualitative reviews and statistical analysis of the RCI was intended to produce confidence in the reliability and validity of a new instrument that measured five categories of redemptive development.

In addition, the mixed methods approach has allowed for a variety of inputs to that strengthen the value of this study. These inputs, primarily but not exclusively, have come from field experts who are professionally and vocationally focused on Generation Z. The expert panel members have served as the primary contacts for this study, but this research also includes other faculty and administrators of Lee University as well as external contributors. Each of these voices has contributed to this study in immeasurable ways, both as a source of affirmation and of correction where needed. Contrary to many pop-culture anecdotal perspectives, any published aspects of this study are bolstered by the contributions and perspectives of Christian leaders with varying levels of experience

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[2] John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 3rd ed. (Thousand Oaks, CA: SAGE, 2017), 8-9.

and authority in their respective fields and organizations. Therefore, this study carries with it the weight of many who are among the most respected researchers, leaders, administrators, and practitioners.

Lastly, originality of the study provides a launching pad for further exploration of chapel programming within the construct of Christian higher education. Creating and discovering tools to more effectively achieve the spiritual formation and redemptive development directives are imperative for institutions who maintain these values. The approach and findings of this study have successfully provided an original resource for application and future exploration.

Weaknesses

The use of this mixed methods research had several points of difficulty in its execution. Though small and intimately connected, communication and follow through with the expert panel, institutional leadership, and research support teams required unanticipated levels of energy and time. The harsh reality of personal priorities, schedules, and responsive communication requirements proved cumbersome. While personal connection, email, and phone conversations assisted greatly in the facilitation of these communication pieces, there were numerous instances of repeated requests for information, answers, or responses to aspects of the research requirements. It is possible that a simpler research design could have been implemented; however, the complexity of the research problem demanded a similarly complex research design.

Another weakness of this research design was found in the required skill-set of the research itself. Statistical analysis requires certain skills, while interaction and communication with leadership and field experts requires another; yet even more instrument design and instrument assessment add to the complicated nature of this study. This mixed methods research required each of these skills and more. My not having any formal training in the areas of statistical analysis, my usage of the SPSS platform, as well

as my not having any prior experience in creating survey instruments all exposed gaps in the research process and in me as a researcher. However, these challenges were accepted, and in the process, significant growth occurred as well the acquisition of new skills.

While the analysis of the RCI did demonstrate statistical reliability and validity, the research also exposed some weaknesses of the research design. The precedent literature review indicates that previous research on this topic has used several methods to measure the redemptive development of Generation Z. While the results of these efforts have been favorable, they are less telling because of the focused, rigorous nature of this study.

Weakness of the Redemptive Chapel Inventory

The most difficult aspect of this research was in the design and assessment of the RCI. It is difficult to create a researched-based reliable and valid instrument, especially for a construct as innovative as chapel programming assessment in an institution that has not pursued it. Add to that complexity the already established lack of skills, background, or training in such pursuits. As a result, the RCI was pursued with no real predictability of the outcomes that may follow.

One of the greatest weaknesses seemed to be the wording of the RCI questions. Each expert panel member weighed in heavily on the intent and potential misunderstandings that the questions presented. Although the revised RCI proved more favorable with the panel, the nature of the questions themselves changed minimally. Some language concerns centered on terms such as "authentic," which seemed to infer in the question a level of inauthenticity in the students' relationship with Jesus. Other terms such as "campus community" also seemed problematic as they related to chapel programming. On one hand, the term "campus community" is a broadly used concept across every aspect of the Lee experience; on the other hand, community is also a

spiritual discipline.[3] Therefore, the term could prove detrimental to the intent of the question, which is more spiritual in nature.

The RCI was also difficult to construct because the intent was to measure the values and assumptions of chapel, not what Edgar Schein describes as the organizational artifacts and culture of chapel.[4] For Lee University, the two are deeply intertwined. Admittedly, there may be no way to purely achieve this goal; however, the RCI does provide a sufficient platform to pursue this research objective with confidence.

Finally, another aspect of the RCI that could receive pushback from other researchers is that it used a five-point Likert scale that allowed for neutral responses. No effort was made in this research to substantiate non-neutral Likert-scale surveys over those that include the option. There is no confirmation that reliability increases beyond the usage of a five-point scale.[5]

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[3] Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us* (Downers Grove, IL: InterVarsity Press, 2009), 129.

[4] Edgar H. Schein, *Organizational Culture and Leadership*, 5th ed. (Hoboken, NJ: John Wiley & Sons, 2016).

[5] Timothy R. Hinkin, "A Brief Tutorial on the Development of Measures for Use in Survey Questionnaires," *Organizational Research Methods* 1, no. 1 (January 1998): 104-21.

CHAPTER 5

CONCLUSIONS

Research Purpose

This mixed methods study focused on the redemptive development of

Generation Z as it pertains to the chapel programming of Lee University. While the

research sought to answer one central research question and five sub-categorical research

questions, the research process also revealed various the implications, applications,

limitations, and future research possibilities. In this chapter, I discuss the relevant

observations and conclusions concerning the research questions and then offer

suggestions for further research.

Research Questions

This explanatory sequential mixed methods research focused on one central

research question and five sub-categorical questions:

1. Can the Redemptive Chapel Inventory point to chapel programming outcomes at Lee
   University that are leading to the redemptive development of students?

    1.1 Will the RCI indicate chapel programming that leads to a resilient identity
        among Lee students?

    1.2 Does the RCI show that chapel programming can provide the tools necessary for
        cultural discernment?

    1.3 Is the RCI reflective of chapel programming that provides meaningful
        intergenerational relationship opportunities?

    1.4 Will the RCI demonstrate chapel programming that encourages the development
        of vocational discipleship?

    1.5 Does the RCI generate indicators that chapel programming is preparing students
        for a cross-cultural mission in a complex world?

Research Implications

The completed research embodies a significant task with equally significant implications. The development of the Redemptive Chapel Inventory has produced an original resource to assess the effectiveness of redemptive development in the chapel programming of Lee University. While Christian higher education institutions have the capability to assess their individual chapel programming outcomes, the development of this instrument established the capability to systematically and institutionally collaborate on a singular but essential focus. It also serves as a basis for further development and broader assessment for those same institutions. The statistical analysis of the research confirmed that the RCI is a valid and reliable instrument through the Cronbach's Alpha test as well as qualitative input.

A study that introduces a new instrument should raise more questions than it answers. Below is a summary of implications determined by the research produced in this study. Then, implications are provided for each of the SRQs.

Summary of Implications

1. (SRQ 1) Generally, every chapel experience could in some capacity achieve this goal;

2. (SRQ 1) Chapel programs bolster ongoing natural and formative processes that can achieve resiliency;

3. (SRQ 1) The core of chapel programming aligns with this chief objective;

4. (SRQ 1) Focus on resiliency is an ongoing institutional value; therefore, the RCI will serve to enhance this objective.

5. (SRQ 2) It is difficult to measure or determine the concept of cultural discernment;

6. (SRQ 2) Although students may indicate on the RCI that cultural discernment is being achieved, there is still the conceptual problems concerning the interpretation of cultural discernment, how that happens, and potentially what that means;

7. (SRQ 2) The assumed perspective of students will remain at the superficial level of interpretation, meaning that students can understand the crises, challenges, questions, and topics that are pressing for their peers;

8. (SRQ 2) The scope of cultural discernment may reach too far outside of chapel programming (and the RCI's) capabilities with the average speaker or chapel experience.

9. (SRQ 3) The interpersonal nature of the SRQ is difficult to achieve in chapel settings; therefore, the SRQ will be predictably low in scoring minimally or even completely errant;

10. (SRQ 3) The RCI may produce a positive result if students equate intergenerational relationships with the age of the speaker, which is not the intent of the SRQ;

11. (SRQ 3) Practicing intergenerational relationships may also be beyond the scope of the RCI's ability to accurately ascertain.

12. (SRQ 4) Significant efforts are made in chapel programming to include speakers and experiences that focus on the development of vocational discipleship;

13. (SRQ 4) The very act of attending a corporate worship setting is in itself a spiritual discipline that can lead to deeper discipleship realities;

14. (SRQ 4) Measuring this through the RCI will display high scores based on the construct's objectives, questions, and sample population as most students are required to attend 70 percent of all chapel experiences;

15. (SRQ 4) Encouraging discipleship is perhaps one of the things that chapel does best;

16. (SRQ 4) The RCI may produce some confusion as students engage with concepts of vocational discipleship generally.

17. (SRQ 5) The numerous chapel experiences that are highlighted with these areas of focus—such as racism, missions, and even the variety of denominational speakers—all play a part;

18. (SRQ 5) The questions pertaining to this SRQ in the RCI are clear and therefore will receive a more favorable response rate than the others;

19. (SRQ 5) The cultural identity of Generation Z is more favorable towards diversity and therefore more likely to sense or see it in the chapel experience;

20. (SRQ 5) Institutional rhetoric is already heavily catering to these concepts from a values-based plan, so students will concur more readily with the intentional efforts being displayed to achieve it;

21. (SRQ 5) This is fundamentally the broad mission of the university—preparing students to "live in a complex world."

Implications for SRQ 1
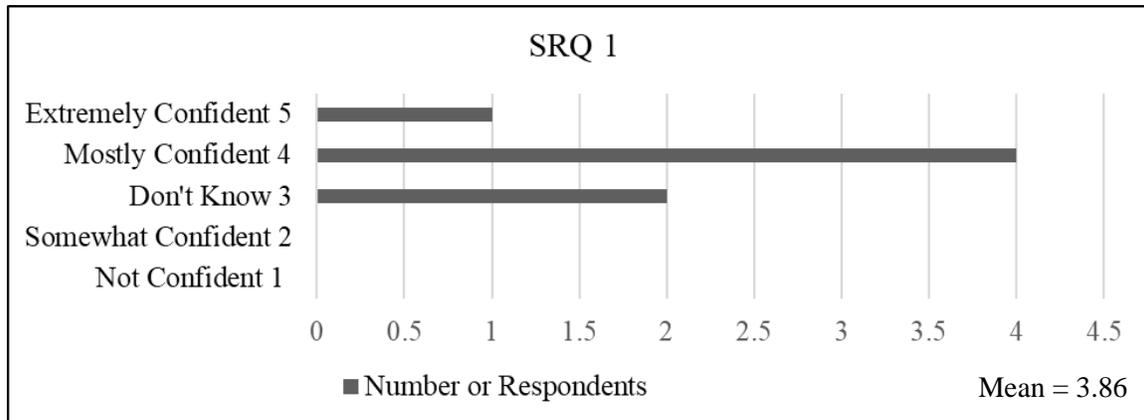
Figure 7. SRQ 1 results

SRQ 1: Will the RCI indicate chapel programming that leads to a resilient identity among Lee students?

Generally, every chapel experience could in some capacity achieve this goal. The common perception is that each chapel experience can provide opportunities for building resilient identity in students. This implies that for this sample of panel of experts, there was high degree of confidence in chapel programming models, and in many ways, the panel expressed confidence in the administrative oversight towards this effort.

Chapel programs bolster ongoing natural and formative processes that can achieve resiliency. Panel experts indicated subscription to theologically informed processes that have a high rate of congruency with other efforts towards resilient identities among students. Some may think that one invariably informs the other. However, not all panel members fully agreed that these standards are being met on a regular basis. Thus, clearer objectives and more agreeable standards would benefit the institution.

The core of chapel programming aligns with this chief objective. Respondents to the instrument have indicated this is an attractive core value of chapel programming. Given the desire for panel experts to see students form resilient identities, we may want to consider chapel deployment that addresses the average student's need for this developmental process. If core values are being addressed in chapel programming, then I predict higher rate among students on the RCI.

Focus on resiliency is an ongoing institutional value; therefore, the RCI will serve to enhance this objective. This research provided for the convenience of chapel programming administrators an instrument that will assist in the assessment of the stated value. Although direct investment into the formation of resilient identities of students is difficult to quantify, the RCI is a preferred method for enhancing students' understanding, knowledge base, and engagement with the concepts.

Implications for SRQ 2
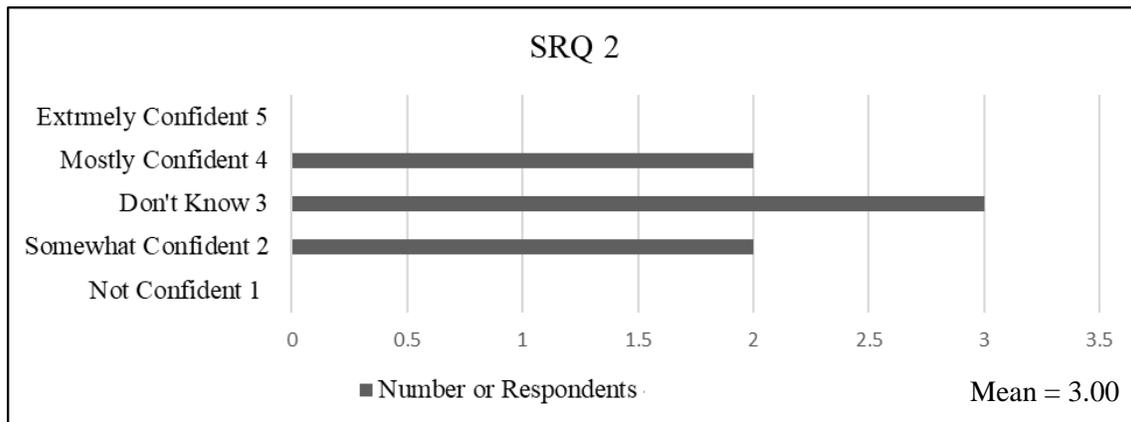
Figure 8. SRQ 2 results

SRQ 2: Does the RCI show that chapel programming can provide the tools necessary for cultural discernment?

It is difficult to measure or determine the concept of cultural discernment. The mean for this SRQ was 3.00, demonstrating a relatively neutral understanding of the concept and objective of the question. The issue was not about the importance of cultural discernment, which was seen as crucial. So, it could be safe to say that panel experts highly valued the need for cultural discernment and for students to gain it, but they were not very sure that that is being translated, executed, or engaged within a chapel setting.

Although students may indicate on the RCI that cultural discernment is being achieved, there is still the conceptual problems concerning the interpretation of cultural discernment, how that happens, and potentially what that means. The panel members' responses to this SRQ identify those things that need to be done in the administration of chapel programming and in the delivery of chapel experiences. The implication for chapel programming is stronger definitional clarity in cultural discernment. For instance, creating a rubric that identifies specific areas or disciplines of cultural discernment will empower administrative efforts to achieving stronger definitional clarity in cultural discernment.

The assumed perspective of students will remain at the superficial level of interpretation, meaning that students can understand the crises, challenges, questions, and topics that are pressing for their peers. Without further clarification of what cultural discernment is within the RCI, students may be left to define the term on their own. The panel implied that these definitions would remain more superficial than reflective. For example, students may interpret cultural discernment through the lens of social causes such as racism or issues with gender dysphoria. Cultural discernment may well include these realities and many others, but the spiritual practice of helping to achieve it may be difficult to measure.

The scope of cultural discernment may reach too far outside of chapel programming (and the RCI's) capabilities with the average speaker or chapel experience. The intended functions of chapel are primarily, but not exclusively, spiritual

in nature. Therefore, the engagement of what may be deemed more sociological fields by some panel members may not even be a function of chapel programming. Theologically informed practices and definitions of cultural discernment must become a priority with the RCI.

Implications for SRQ 3
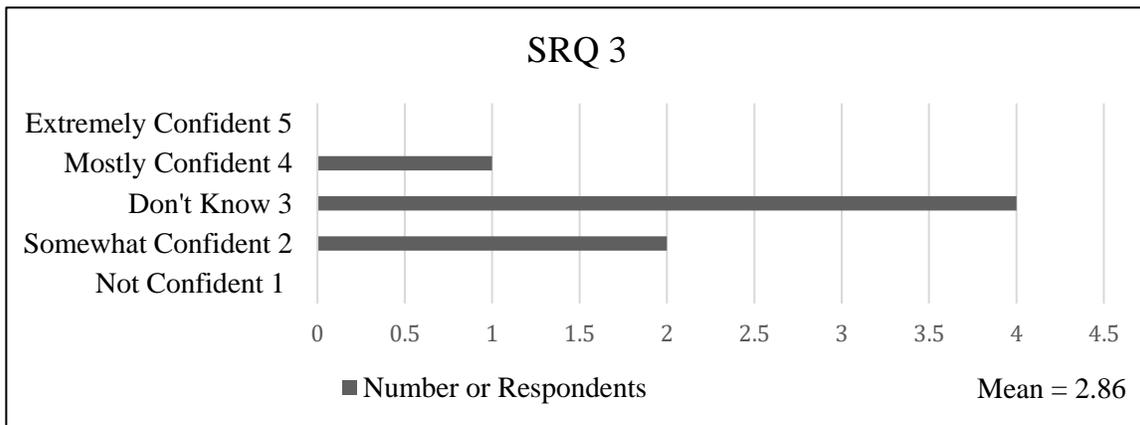
Figure 9. SRQ 3 results

SRQ 3: Is the RCI reflective of chapel programming that provides meaningful intergenerational relationship opportunities?

The interpersonal nature of the SRQ is difficult to achieve in chapel settings; therefore, the SRQ will be predictably low in scoring minimally or even completely errant. The lowest mean score (2.86) out of the SRQs was centered on the idea of intergenerationality. Panel experts more strongly implied that while the spiritual need for these relationships is strong, measuring them, or even including them, in the RCI may be difficult. As the modification of the RCI continues to improve and the redemptive development continues to inform the usage of it, future iterations may not include this section.

The RCI may produce a positive result if students equate intergenerational relationships with the age of the speaker, which is not the intent of the SRQ. In *Faith for Exiles*, the base study that informed the building of the RCI, David Kinnaman and Mark Matlock highly value this aspect of the central question towards redemptive development.[1] However, intentional chapel programming at best may only be able to model intergenerational relationships rather than provide opportunities to build them. Therefore, attempting to measure this aspect of the research may unnecessarily skew the intended outcomes of the RCI or prevent the RCI from achieving more accurate results altogether.

Practicing intergenerational relationships may also be beyond the scope of the RCI's ability to accurately ascertain. Panel experts clearly indicated that this SRQ was difficult to embrace. There may be other means to ensure that redemptive development is happening among students when it comes to modeling and equipping for intergenerational relationships. The nature of the question alone demands an element of intimacy not achievable in "normal" chapel programming. If this aspect is to be included in the RCI, then great effort will need to be made in the creative application of chapel to achieve it.

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[1] David Kinnaman and Mark Matlock, *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon* (Grand Rapids: Baker Books, 2019).

Implications for SRQ 4
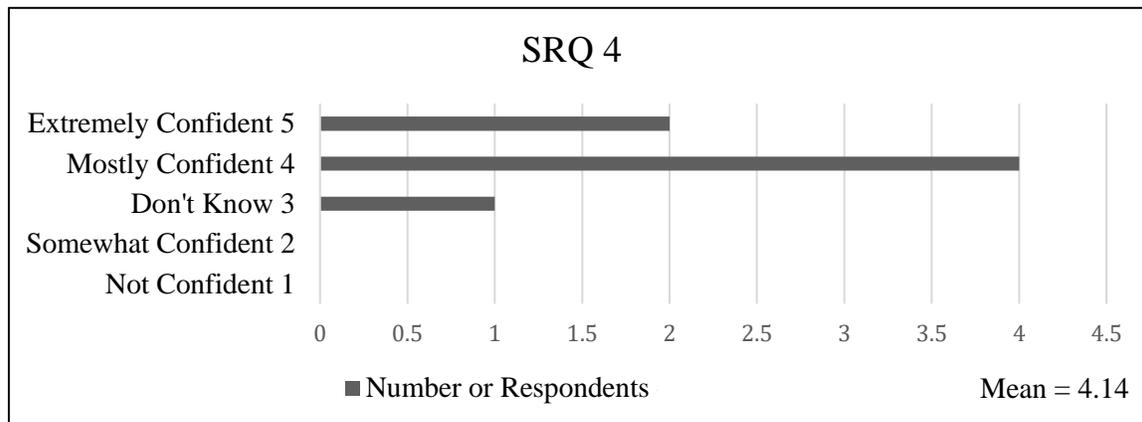
Figure 10. SRQ 4 results

SRQ 4: Will the RCI demonstrate chapel programming that encourages the development of vocational discipleship?

Significant efforts are made in chapel programming to include speakers and experiences that focus on the development of vocational discipleship. Panel experts indicated a high rate of practice and engagement towards vocational discipleship with students. These rates are indicative of consistency of focus for chapel programming. Therefore, each element of chapel programming that receives this level of intentionality could in turn receive higher rates on the RCI as well.

The very act of attending a corporate worship setting is in itself a spiritual discipline that can lead to deeper discipleship realities. Most panel respondents saw chapel as an act of spiritual discipline rather than an institutional requirement, although they acknowledged that chapel is requirement. Practicing disciplines both sacred and secular is implied to improve student performance as well as the overall trajectory towards holistic redemptive development.

Measuring this through the RCI will display high scores based on the construct's objectives, questions, and sample population as most students are required to attend 70 percent of all chapel experiences. As indicated by the panel, there is great confidence in the RCI to measure chapel programming outcomes that assess vocational discipleship realities. As some policies are considering non-required chapel attendance, this study may help sway the decision to maintain the chapel attendance requirement.

Encouraging discipleship is perhaps one of the things that chapel does best. Respondents heavily favored this SRQ with a mean of 4.14, the second highest score out of all of the SRQs. Favorability in the RCI implies that the experts believed that this is a measurable outcome as well as an ongoing institutional value. This falls into alignment with intuitional values as well as the ethos of confessional Christian higher education. Therefore, spirituality and vocation are critical reflections within chapel programming.

The RCI may produce some confusion as students engage with concepts of vocational discipleship generally. The only perceived negative assessment offered by the panel echoes some of the challenges facing that cultural discernment. Here again, what the questions ask in the RCI as well what they are intended to measure may not be clear to students who engage the RCI. This is another implication for creating definitional clarity in the usage and intent of measuring chapel programming outcomes with the RCI.

Implications for SRQ 5
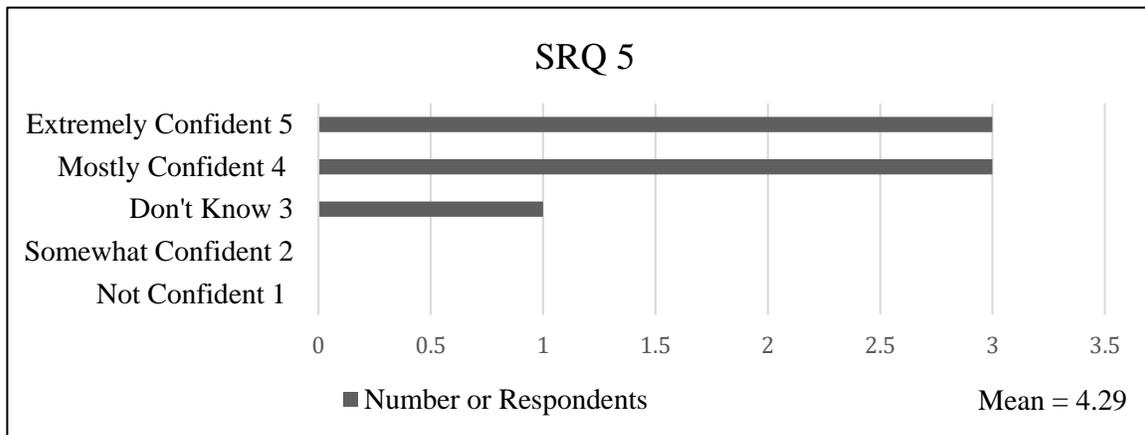
Figure 11. SRQ 5 results

SRQ5: Does the RCI generate indicators that chapel programming is preparing students for a cross-cultural mission in a complex world?

The numerous chapel experiences that are highlighted with these areas of focus—such as racism, missions, and even the variety of denominational speakers—all play a part. The highest-rated SRQ (4.29) centers on chapel programming's conversation concerning preparation for cross-cultural mission. The implication is that a vast majority of institutional values, practices, and objectives intertwine well with chapel programming at Lee University. It also implies that chapel programs are potentially over-focused on singular aspects. This could influence a more balanced approached in chapel programming conversations, speakers, messages, topics, and events.

The questions pertaining to this SRQ in the RCI are clear and therefore will receive a more favorable response rate than the others. Panel experts felt that the questions in the RCI pertaining to this aspect of the instrument were easier for students to understand and engage with. Therefore, as revisions of the instrument are made, greater effort must also be made in ensuring the clarity of the questions themselves.

The cultural identity of Generation Z is more favorable towards diversity and therefore more likely to sense or see it in the chapel experience. Similar to the assessment of cultural discernment, the assessment of cross-cultural mission more adequately asks questions about the sociological phenomena of key concerns for Generation Z. The implication is that a more distinctive RCI between these two components will enhance the RCI.

Institutional rhetoric is already heavily catering to these concepts from a values-based plan, so students will concur more readily with the intentional efforts being displayed to achieve it. Woven into the historical fabric of Lee are concepts of mission and engagement with other cultures. Panel experts implied that larger institutional values echo chapel programming values and therefore are more likely to be acknowledged by students. This may indicate that there is a need for more diverse and rhythmic value assertion from administration in order to elevate the other aspects of chapel programming.

This is fundamentally the broad mission of the university—preparing students to "live in a complex world." At the core of Lee's mission state is the stated value of diversity. The implication is that chapel programming must reassess the stated values and vision that drive the decision-making processes that lead to chapel experiences. Panel experts indicated a weak understanding of how chapel decisions are made, how administrators engage in that process, and what protocols are in place to ensure that institutional objectives are being met. The panel's assessment may also indicate the absence of these things as well, which forces administration to contend with the lack of intuitional support for or investment in chapel programming.

Implications for the RCI

The instrument has proven to be statistically reliable with a Cronbach's Alpha score of .971. However, there are modifications and improvements to the RCI that still

need addressing. For instance, moving the RCI from a five-point Likert scale to a four- or six-point scale may increase the actual value of measuring redemptive development. The implication is that a non-neutral Likert scale would potentially indicate a more accurate representation of the data, objectives, and feedback.

Institutions that deliver the RCI will increase the intentionality of policy, practice, and focus of redemptive development happening among students. Furthermore, the policies and practices, once formulated and approved, can add additional assessment strength to chapel programming.

The RCI is also a launching point for numerous discoveries and questions that help guide the implementation and practice of chapel programming. In essence, any attempt to better assess chapel programming among Christian higher education practices will contribute greatly to the cause of why they exist in the first place.

Research Applications

As the research presented has demonstrated, chapel programming assessment potentially impacts the totality of the chapel experience and the institutions in which it operates. The completed study has established a foundation for the ongoing research needed to provide additional understanding of chapel programming assessment and chapel programming practice, primarily in the context of Lee University.

There is a realization that additional research and development is needed on the RCI and the assessment practices of chapel programming. While the five domains are not complete and should receive greater expansion, they are a significant contribution within the field of chapel programming assessment and development. Still, the immediate applications of the RCI at Lee have made it a worthwhile undertaking. Furthermore, the methodology of this study along with the demographics of the intended population suggest that there are numerous applications of the research findings across a diversified field of related groups and communities.

First, a valid and reliable instrument can be used in a variety of chapel programming expressions across a wide spectrum of confessional Christian higher education institutions. Institutions can learn much about the concepts of redemptive development and gain an understanding of the dominant pathways in which such development can happen in their particular environment and context.

Second, institutional administrators and leaders can further use their understanding of redemptive development to determine the values of the student body, which enhance efforts towards greater effectiveness in chapel programming. A key aspect in the stated intent of Christian higher education is serving students' needs while advancing' students professional and educational objectives.

Third, applications can be made by chapel administrators in the process of building teams and establishing departmental priorities that align more with chapel values. Chapel programming that extends beyond the actual programmatic experience is fundamental in the development and sustainability of chapel's impact. Establishing these teams and aligning these priorities is essential in that process.

Fourth, the instrument serves as an informative pathway in the calendaring of events, speakers, or focuses throughout the year. Personally and corporately, the more intentional we are in our growth focus, the more likely we are to achieve our growth objectives. Applying research methods to these areas serves to enrich the chapel experience for students, faculty, and staff who attend chapel.

Fifth, a valid and reliable instrument for measuring the redemptive development outcomes of chapel programming provides the foundation for numerous correlational studies. For example, future research might study the relationship between chapel programming and the faith integration practices of the institution. The RCI could potentially serve as a primary resource to provide the data and narratives that contribute to deeper discipleship realities and effective programmatic structures with Christian higher education institutions and sister organizations that seek complimentary outcomes.

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Sixth, students will benefit from this research. The chapel experiences gained will give them insight into and a framework for understanding their own faith development. Current students can benefit from the applied research of redemptive development that has been reported in this study. For instance, a new student could be encouraged by this research to seek and develop a mentoring relationship with a faculty or staff member since the study indicated a high value in intergenerational relationships.

Seventh, students can benefit from this research through the administration of the RCI and by understanding the analysis process as being integral to the valuation of current chapel programs and structures. The fact that students are reflecting on the redemptive development pathways should suggest some institutional prioritization of student spirituality from administration and faculty. Additionally, the fact that many students explore their personal faith for the first time while in college should enhance the awareness of these students concerning the need for redemptive development.

Eighth, institutional boards, administrators, faculty members, and other members of the Christian higher education community could benefit from this research. We are all committed to providing the most impactful chapel experience possible for students, within our limitations. Certainly, spiritual growth must be accounted for as something that we want to see flourish on our campuses and in our chapel programs. My hope is that this study and the continuing research it demands will provide the best environment possible for the redemptive development of the students entrusted to us.

Ninth and finally, confessional evangelical churches and denominations should be heavily invested in the redemptive development of the next generation. Churches and church leaders should be encouraged by the optimistic outcomes and direct impact this study has provided. Though there are clearly areas of improvement, adaptation, and modification in the RCI, the research has provided a substantial platform for further investigation. Encouraging the redemptive development of congregations and ministries is of significant importance as cultural dissonance continues to rise and as the need for

assessing the spiritual health of our communities continues to grow. Therefore, it would not be an overstatement to say that the assessment of redemptive development happening in our churches is imperative for the churches' future.

Research Limitations

Just as there many exciting possibilities and opportunities for the application of this research, there are also limitations to this study. The most defining limitation of this research is that it provided a viable and reliable instrument to assess the redemptive development only in the context of chapel programming at Lee University. Therefore, additional research and development of the instrument will need testing before the survey can be distributed to the student populations outside of Lee. The five domains also need further development to better inform instrument design and continue to ensure high rates of validity and reliability.

Secondary limitations are derived from the inability to pilot test the instrument with the student body. The expert panel was chosen to reflect a select population of faculty and administration that participated in chapel regularly prior to the interruption of chapel programming—as well as programming changes implemented—due to a global pandemic. A viable and reliable survey instrument will need to be tested with broader representation from the entire student body. Additionally, an instrument that claims to measure the redemptive development of chapel programming for students would need longitudinal studies and results to validate the inventory design and construct.

Further Research

This study opens limitless possibilities for further research in the area of chapel programming and assessment for Christian higher education institutions. There are two primary suggestions that are offered and centered specifically on chapel programming at Lee, followed by an enumerated list of additional considerations in three categories: (1) chapel at confessional institutions, (2) Christian higher education industry, and (3) local

church impact. The third category, local church impact, is not directly associated with this study; however, the implications of the RCI as well as the potential applications of the RCI are significant enough to include recommendations for further research concerning local church impact.

The first general suggestion for further research at Lee would be the continued development of the RCI, specifically focusing on the spiritual development of Generation Z through chapel programming. From there, further assessment on the formation, discipleship, and growth outcomes of students who engage with chapel programming generally would benefit greatly from the stated objectives of Christian higher education. To fully validate the RCI, consistent and ongoing testing over time will yield the most viable and reliable results.

A second suggestion specifically addressed to Lee would be to continue research in the area of the programmatic structure and development of chapel programming experiences reflective in other confessional Christian higher education programs. A taxonomy of such programs would benefit Lee greatly in the use and application of the survey instrument. Inquiries should be made into the relationship between redemptive development and chapel programming at Lee.

Additionally, the following enumerated list is offered for further research and should be considered representative, not conclusive. Each listed area for further research creates a spider-web effect of related research in those fields. As stated, this study has created more possibilities for research than it set out to prove. Here are several areas future researchers could explore that incorporate the usage of this study generally and the RCI specifically.

Chapel at Confessional Institutions

1. Chapel speaker selection process: The process for selecting chapel speakers is an ongoing challenge, especially if any aim is taken to address it systematically. Research in the area of diversity in chapel speakers could be assisted by use of the RCI.

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2. Topical focus planning: Similar to research on chapel speaker selection, research on topical focuses across chapel programming expressions would benefit the institution greatly. The RCI would be another resource to assist in building that research.

3. Faith integration development: How does chapel fit into the larger faith integration development of the institution? Addressing this question could help internal stakeholders make different decisions concerning the value and practice of chapel programming.

4. Spiritual formation practices: Research on chapel programming and how they incorporate the use of specific spiritual disciplines would enhance the chapel experience.

5. Small group development: Although small group programs have means of measuring numerous data points, there is insufficient evidence in small group programs across colleges concerning redemptive development outcomes.

6. Faith integration credit models: Redemptive development happens at every stage and office of faith integration. How students receive credit for chapels and associated events is a common question shared between institutions. Taxonomies and inventories that support redemptive practices across these mechanisms need shared clarity and depth.

7. Longitudinal chapel studies: There is sparse literature and research that focuses strategically and intentionally on the practices, outcomes, objectives, models, and definitions of chapel programming in Christian higher education.

8. Staff and personnel hiring practices: Christian higher education needs a stronger review of the practices and processes of hiring staff who are responsible for the redemptive development of students. The rubric for hiring these staff is widely unknown, unarticulated, and uniquely customized to fit the needs of the institutions. Further research on the redemptive gaps of students as the primary motivator for hiring practice may reshape the efforts and outcomes of desired programmatic intent.

9. Staff and personal training modules: It is safe to say that most institutions have some sort of training and orientation models for their employees. Further research on the training for redemptive development in those systems would be beneficial.

10. Campus ministries/spiritual life metrics: Further research on what institutional departments measure is essential to gaining a better understanding of the practices of redemptive development. Budget allocation, advocacy priorities, and administrative support systems are all areas unquantified in research.

Christian Higher Education Industry

1. Curricular design support and engagement: What impact does redemptive development have on the curricular design of academic departments? How much energy and thought are given to the classroom experience towards these objectives? How do faculty integrate faith into their courses beyond devotions and prayers? Attempting to discover and answer questions like these would benefit greatly from research in this area.

2. Faculty faith integration assessments, applications, and strategies: Are academic programs required to measure, assess, or report on the redemptive development of students, and how can such assessments, applications, and strategies be employed?

3. Training, orientation, and retreat development: Discovering the institutional investment into the training and development of faculty and administration specifically in areas of redemptive development practices demands more scrutinized assessment and planning.

4. Institutional and organizational values alignment: What role does redemptive development play in the institution's stated values? Research into and discovery of these stated values would give an indicator of how many Christian higher education institutions are making declarations in the effort of redemptive development.

5. Student body spiritual life event planning: What events, clubs, organizations, and opportunities exist in the areas of student development and student life that support the ongoing pursuit of redemptive development? Are they organic, organized, traditional, required, or denominationally expected?

6. Development of student spiritual councils: What role are students themselves playing in the overall redemptive development of their peers? How are institutions incorporating students into the planning and execution of these practices and assisting them in the successful outcomes that are expected to follow? Students are vital to the innovation and assessment of redemptive development. Research on student engagement practices that indicate integrative learning and development would benefit Christian higher education generally.

7. Spiritual health inventories for students, faculty, and staff: Many Christian colleges and universities use standardized testing in a multitude of applications and academic requirements. Research in how many institutions use a system, standardized test, or inventory to measure redemptive development of current and graduating students would impact the spiritual direction of these institutions greatly.

Local Church Impact

1. Young adult and student ministries strategies: Models of youth and young adult ministries are abundant; however, research in the area of effectiveness is often overlooked. Finding ways to measure the redemptive outcomes of these models would radically inform church leadership on how to best serve students in their churches.

2. Assimilation assessment and implementation support: Significant research exists on how to assimilate new members and attenders into the local church. What the research has not indicated on many occasions is how to assess the stages of redemptive development within those processes.

3. Topical, exegetical, and narrative preaching objectives and focuses: Significant research and literature exists on the development of sermon styles, topics, approaches, and construction. The RCI is another tool that may assist with the teaching and preaching process to determine if message objectives are being met over time. Research on message impact is difficult and subjective and has varying levels of risk. However, further research on message engagement towards redemptive development may be advantageous.

4. Leadership development: Leadership development practices in local church are heavily influenced by secular models and methods, which is a beneficial practice to attain certain leadership disciplines. However, there is substantial room for the creation of redemptive leadership practices generated by laity and local church leadership, fostered in the biblical and theological frames, while exporting practical, deeply formed redemptive development strategies of teams, staff, and governing bodies of the local church.

5. Volunteer support and development: What practices are being employed with volunteer support systems to ensure that redemptive development is happening in the process of serving? Discovering ways or cataloging mechanisms to support these efforts could radically shift volunteer culture in local churches.

6. Hiring systems for redemptive development: How many churches use a redemptive development lens or assessment in the process of hiring new staff? Discovery and articulation of redemptive practices from pre-hire to post-employment is critical to leadership health and staff engagement.

7. Discipleship mechanisms and ministries: What are the systematic, ongoing discipleship mechanisms used in local churches that lead to identifiable objectives of redemptive development? The RCI, or modified RCI, would benefit greatly this research.

Conclusions

This research began with hope in mind, and it ends with hope confirmed. As this study has proven, Generation Z exemplifies numerous characteristics of metaphorical spiritual exile. Additionally, this research has shown that there is a great need in the field of Christian higher education to improve the assessment of specific practices that lead to redemptive develop in chapel programming. Though this may be considered by some a microscopic aspect in the grand scheme of Christian higher education, this truth remains: "Unless we look back to see how we have been improperly formed, we will continue to live out the same patterns from one generation to the next."[2] The discipleship of Generation Z cannot be risked on modes of unassessed impact or for the maintenance of traditionalism. As the research has also indicated, Generation Z is both capable and willing to dive deep into the practices and conversations that lead towards redemptive development.

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[2] Rich Villodas, *The Deeply Formed Life: Five Transformative Values to Root Us in the Way of Jesus* (Colorado Springs: WaterBrook, 2020), 68.

One of the most famous verses in the Bible—written during Israel's time of exile—is found in Jeremiah 29:11: "For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope" (ESV). We often hang onto that verse, quote that verse, and use that verse to propel our faith forward as we should. However, the significance of this verse is found in the preceding verses that offer the perquisites to the promise. Jeremiah 29:4-10 states,

> Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare. For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream, for it is a lie that they are prophesying to you in my name; I did not send them, declares the LORD.
>
> For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. (ESV)

It is here in the full context of this redemptive passage where the promise truly comes to life. The command for the redemptive development of the people leads to a full restoration of the people to God. These commands for redemptive action that lead to restoration are why we can hope in exile. It is the full expression of why we need to explore with great conviction the redemptive development of chapel programming through the action of assessment. The Redemptive Chapel Inventory is one tool that can lead us towards a preferred and promised future with Generation Z.

APPENDIX 1

REDEMPTIVE CHAPEL INVENTORY

Directions

This inventory is aimed at gathering student and faculty input on several aspects of chapel on our campus. All of your responses will remain confidential. Please complete the inventory by selecting one response per item.

Section 1 – Chapel Characteristics

Select one response per item by using the following scale for this section:

SD – Strongly Disagree D – Disagree N – Neutral A – Agree SA – Strongly Agree

Attending chapel at this university:

1. Helps me experience intimacy with Jesus.	SD	D	N	A	SA
2. Encourages me to communicate with Jesus sincerely.	SD	D	N	A	SA
3. Builds a sense of personal identity that is based on my relationship with Jesus.	SD	D	N	A	SA
4. Provides opportunities for me to experience Jesus with others on campus.	SD	D	N	A	SA
5. Provides an environment in which I can engage 'big questions' about my faith.	SD	D	N	A	SA
6. Offers insights to think biblically about what the broader culture is saying.	SD	D	N	A	SA
7. Creates an environment in which I can experience a sense of God's peace.	SD	D	N	A	SA
8. Encourages me to live faithfully according to God's expectations.	SD	D	N	A	SA
9. Addresses topics and ideas that are relevant to my life.	SD	D	N	A	SA
10. Helps me to explore ways in which I can represent Jesus in my personal context.	SD	D	N	A	SA
11. Provides ways for me to experience a sense of spiritual community.	SD	D	N	A	SA
12. Encourages me to forge healthy relationships with others.	SD	D	N	A	SA

13. Helps me feel that I am a meaningful part of the campus community.	SD	D	N	A	SA
14. Provides an environment in which I can explore my doubts about my faith.	SD	D	N	A	SA
15. Challenges me to live out my faith for others, not just myself.	SD	D	N	A	SA
16. Helps me understand my purpose in life.	SD	D	N	A	SA
17. Provides opportunities to reflect on my personal vocational calling.	SD	D	N	A	SA
18. Encourages me to see that God created me to make an impact through my career or service in life.	SD	D	N	A	SA
19. Challenges me to live with consistency between what I believe and how I behave.	SD	D	N	A	SA
20. Helps me see to how the Bible applies to my possible career path or service in life.	SD	D	N	A	SA
21. Encourages me to serve others.	SD	D	N	A	SA
22. Helps me to see how I can be part of the Church's mission in the world today.	SD	D	N	A	SA
23. Provides ways for me to consider issues I am passionate about.	SD	D	N	A	SA
24. Inspires me to share with others my personal relationship with Christ to help them develop a personal relationship with him.	SD	D	N	A	SA
25. Gives me the confidence to live my faith in a complex world.	SD	D	N	A	SA

Section 2 – Demographics

Check one answer for items 1-3. Fill in the blank for item 4.

My gender is:
_____ Female
_____ Male
_____ I prefer not to respond

My current classification/role is:
_____ Freshman
_____ Sophomore
_____ Junior
_____ Senior
_____ Faculty

My racial or ethnic identification is:

_____ Asian, Asian American, or Pacific Islander

_____ Black or African American

_____ White (non-Hispanic)

_____ Mexican or Mexican American

_____ Puerto Rican

_____ Other Hispanic or Latino

_____ Multiracial

_____ Other

_____ I prefer not to respond

My current denominational affiliation is:

_____

APPENDIX 2

EXPERT PANEL INVITATION LETTER

Dear colleague,

I am nearing the end of my journey as Ed.D. candidate at the Southern Baptist
Theological Seminary with a focus on the redemptive development. I am writing to
inquire whether you would be interested and available to serve as a member of the
"expert panel" for my dissertation research. For my dissertation, I am working to design
an instrument that would measure chapel programming objectives towards redemptive
development. For the expert panel, I am looking for individuals who have an
understanding of chapel, spiritual formation, and development here at Lee. The panel will
help to determine the most important dimensions of the instrument, and will then provide
input on the survey design and wording.

This communication would all take place online, via email and online surveys. Each
request would require approximately 15-30 minutes of your time, for a total time
commitment of no more than 2-5 hours over a few months.

I would be honored if you would consider my request for your assistance with my
research. I believe it has the potential to help Lee and other Christian institutions of
higher learning. If you have any questions, please feel free to contact me at 714.478.4092
or via e-mail at rfultz@leeuniversity.edu. Thank you for your time. I look forward to
hearing from you soon.

Grace and peace,

Rob Fultz

Campus Pastor
Director of Campus Ministries
Lee University
423-614-8420

APPENDIX 3

EXPERT PANEL INTRODUCTION TO THE
REDEMPTIVE CHAPEL INVENTORY

Dear Expert Panel Review,

Thank you again for being willing to help me with my thesis by acting as an Expert Panel Review member. The link provided below will take you to the initial survey.

The expert review process will include three phases of engagement: (1) dissemination and completion of the instrument; (2) review and assessment of the instrument questions, form, organization, and quality; and (3) discussion and rationale for instrument feedback. Once you have completed the initial survey, further instructions and information will be sent to you for phase two of your contribution. If you have any questions or issues connecting to the survey, please let me know.

FIVE DOMAINS OF THE REDEMPTIVE CHAPEL INVENTORY

DOMAIN	DESCRIPTION
Resilient Identity	1. My relationship with Jesus brings me deep joy and satisfaction. 2. Jesus speaks to me in ways that are relevant to my life. 3. Worship is a lifestyle not just an event.
Cultural Discernment	1. The bible teaching received in chapel is relevant to my life. 2. In chapel, I regularly receive wisdom and insight for how to live faithfully in a complex world. 3. In chapel I gain wisdom for how the Bible applies to my life.
Intergenerational Relationships	1. Chapel is a place I feel like I belong. 2. Chapel speakers, leaders, and topics encourage me to grow spiritually in my community. 3. Chapel gives me the opportunity to build personal relationships with other faculty, staff, and leaders.
Vocational Discipleship	1. Chapel encourages me to use my unique talents and gifts to honor God. 2. I believe God designs each person with a unique calling in their life. 3. Chapel does a good job of helping me understand how to live out my faith in the workplace.

DOMAIN	DESCRIPTION
Countercultural Mission	1. I desire for others to be challenged and changed by how I reflect Jesus in my words and actions. 2. I have personal responsibility to share Jesus with others. 3. I am encouraged and excited by the mission of chapel and how it impacts my role in today's world.

EXPERT PANEL INVENTORY ASSESSMENT FORM

Dear Expert Panel Member,

Thank you again for being willing to help me with my thesis by acting as an Expert Panel Review member.

The expert review process includes three phases of engagement: (1) dissemination and completion of the instrument; (2) review and assessment of the instrument questions, form, organization, and quality; and (3) discussion and rationale for instrument feedback.

Now that you have completed the initial phase, you are ready to engage with this second, assessment phase. Please take the time assess the questions, form of the instrument, organization, and quality. To do this, an empty space has been added underneath each question for your assessment. PLEASE TYPE DIRECTLY INTO THE PROVIDED SPACES OF THIS WORD DOCUMENT, SAVE IT WITH YOUR RESPONSES, AND RETURN AS A WORD DOCUMENT.

If you have questions or issues engaging with this document, please let me know. Thank you again for your participation in this valuable research.

Redemptive Chapel Inventory Assessment Form

1. Helps me experience intimacy with Jesus.
Question Assessment:
2. Encourages me to communicate with Jesus in authentic ways.
Question Assessment:
3. Facilitates a sense of personal identity that is based on my relationship with Jesus.
Question Assessment:
4. Affords me opportunities to experience Jesus together with others on campus.
Question Assessment:
5. Fosters an environment in which I can engage big questions.
Question Assessment:
6. Provides me with insights to think biblically about what the broader culture is saying.
Question Assessment:
7. Creates an environment in which I can experience a sense of God's peace.
Question Assessment:
8. Encourages me to live faithfully with what God expects of me.
Question Assessment:

9. Exposes me to messages that are relevant to my life.
Question Assessment:
10. Helps me explore ways in which I can represent Jesus in my personal context.
Question Assessment:
11. Provides ways for me to experience a sense of community.
Question Assessment:
12. Encourages me to forge healthy relationships with other believers.
Question Assessment:
13. Helps me feel that I am a meaningful part of the campus community.
Question Assessment:
14. Provides an environment in which I can explore my doubts.
Question Assessment:
15. Challenges me to live out my faith for more than just myself.
Question Assessment:
16. Helps me understand my purpose in life.
Question Assessment:
17. Provides opportunities for me to reflect on my personal vocational calling.
Question Assessment:
18. Encourages me to see that God has created me to make an impact through my career.
Question Assessment:
19. Challenges me to prepare to live congruently between what I believe and how I behave in my vocation.
Question Assessment:
20. Helps me see how the Bible applies to my possible career path.
Question Assessment:
21. Encourages me to serve others.
Question Assessment:
22. Helps me see how I can be part of the church's mission in today's world.
Question Assessment:
23. Facilitates ways for me to think about issues I am passionate about.
Question Assessment:
24. Inspires me to share my personal relationship with Christ with others to help them develop a personal relationship with him.
Question Assessment:
25. Gives me confidence to live faithfully in a complex world.
Question Assessment:

Additional Comments and Feedback:

EXPERT PANEL REVIEW, REVISIONS,
AND RECOMMENDATIONS

The expert panel feedback given in the first iteration of the RCI has three special notes.
1) Not all questions were responded to by the panel members
2) Not all questions will have the same number of responses
3) No questions have a required response.

First Iteration Review

Q1: Helps me experience intimacy with Jesus.

Helps me 'to' experience…

"Authentic" ways? That is open to wide interpretation by students.

A good question. Do students actually feel this way about chapel?

This is question based on personal experience obviously, but it is completely realistic that many students experience intimacy with Jesus during chapel.

Q2: Encourages me to communicate with Jesus in authentic ways.

I'm not entirely certain that students, especially freshmen, will understand what you mean by "authentic ways."

Unsure students will grasp the difference between authentic and inauthentic.

Perhaps just put a period after Jesus.

If by authentic we mean openly and freely this makes sense. If authentic means transparently about sin or temptation, this could get an interesting response rate.

Q3: Facilitates a sense of personal identity that is based on my relationship with Jesus.

I might use the word "encourages" rather than "facilitates."

I wonder if students will know what "personal identity" here means.

The question implies an ongoing discovery of identity. I would consider changing to something more descriptive, consider… 'Creates opportunities to develop…"

Q4: Affords me opportunities to experience Jesus together with others on campus.

"Provides" seems more to the point than "affords."

Affords opportunities for me to experience…

Perhaps instead of "experience Jesus" it could read, "experience the presence of God"??

Q5: Fosters an environment in which I can engage big questions.

Good question again…I really want to know what students say about this question.

The term 'big questions' seems a little elusive, though I am not against it.

I think this is true for the most part. We have a wide variety of conversations in chapel that can lead to deeper discussions outside of chapel. But do we do this in the chapel setting? The questions seems to infer there is a pathway forward, I am not really sure there is a clear path for students to deal with the bib questions chapel can raise…

Q6: Provides me with insights to think biblically about what the broader culture is saying.

I'm not sure what the intent of this question is, but it seems to be somewhat biased.

Provides insights for me to think… or Provides insights in which I can think…

Excellent…I hope so.

Q7: Creates an environment in which I can experience a sense of God's peace.

Good…ok, similar to the 'experiencing intimacy with Jesus' question. It does make sense to ask it.

I believe this is another question that has redundancy.

Yes…I think we do a good job of helping student enter a spiritual environment where they can receive and experience the peace of Christ.

Q8: Encourages me to live faithfully with what God expects of me.

"With what" makes the question a bit awkward.

This, I think, is a very important question.

Q9: Exposes me to messages that are relevant to my life.

It will be interesting to see how students respond to this question.

Generally speaking, this is agreeable. Perhaps 'introduces' or 'addresses topics'.

It is a question for another day, but do we ask students what is relevant to their life or are we assuming we know based on our encounters and peripheral experiences?

I would consider changing messages to 'topics' or 'ideas'. Not all of our chapel speakers I believe deliver 'messages'.

Q10: Helps me explore ways in which I can represent Jesus in my personal context.

Helps me to explore ways…

Ok. Does "represent" here mean "evangelize" only? Maybe "represent Jesus <u>by</u> _____."

'Personal context' may be problematic to interpret.

Q11: Provides ways for me to experience a sense of community.

Chapel has long been a moment where student create lasting bonds. If is one reason I believe students me about altar calls during chapel and why we do not have them. The question is valid all the same.

Q12: Encourages me to forge healthy relationships with other believers.

Great question…

We cover relational topics a lot in chapel. This question should receive high marks.

In pondering this question, are we isolating non-believing students? They are there too. Should this be phrased differently to include them? Maybe 'others' plural is a better approach.

Q13: Helps me feel that I am a meaningful part of the campus community.

Maybe it's just me, but I don't see participating in Chapel as contributing to feeling that one is meaningful to the campus community.

Helps me to feel that…

Chapel is primarily a passive, required attendance feature of campus life.

Very similar to 11. Intentional?

Q14: Provides an environment in which I can explore my doubts.

I don't know how much exploration can or does occur in the Chapel experience.

It will be interesting to hear responses to this one.

Similar to the other question above, this one seems to also infer there is a pathway to explore doubts both inside and outside of chapel. Are we providing this? Capable to do so? Curious how students will answer this one as well.

Q15: Challenges me to live out my faith for more than just myself.

I like the question, not the wording as much. "Challenges me to live out my faith selflessly for the sake of others"??

Most students should get this one as well, we talk about it a lot in chapel.

Q16: Helps me understand my purpose in life.

Helps me to understand…

Q17: Provides opportunities for me to reflect on my personal vocational calling.

Provides opportunities to reflect on my…

We do not have a lot of reflection time in the chapel setting. It seems some of these questions are designed to receive low scores, which may be your point. Either way, you might be asking an unfair question to students.

Q18: Encourages me to see that God has created me to make an impact through my career.

Encourages me to see that God created me…

"Through my career or service in life." Again, we want those who choose to be a stay-at-home mom or who serve in areas that don't have a "career" connotation to feel encouraged for impact.

Q19: Challenges me to prepare to live congruently between what I believe and how I behave in my vocation.

Challenges me to prepare to live congruently with what I believe and how I behave in my vocation.

A lot of students will not get "congruently."

Maybe, "how I behave in my <u>future</u> vocation"???

Good question, but it needs refinement, if not a total reworking.

Q20: Helps me see how the Bible applies to my possible career path.

Helps me to see how…

Again, I would reconsider "career path" as the term here. It excludes the way some of our students are thinking.

Is it the Bible that applies to the career path or how I can live out the Christian faith according to biblical principles in my possible career path."?

Q21: Encourages me to serve others.

Yes! Simple, clear, direct….

Great question…

Q22: Helps me see how I can be part of the church's mission in today's world.

Maybe a capital C on church to indicate the "Church" in general rather than a specific church.

Helps me to see how…

Some students will confuse COG as the church. Perhaps "kingdom of God" or ….. some good other choices….

Q23: Facilitates ways for me to think about issues I am passionate about.

Unsure why I winced on reading this one. Maybe it feels too subjective. I think it needs honing.

I keep not liking the term facilitates…provides, offers, encourages…these I think are more familiar terms that make more sense for the student.

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Q24: Inspires me to share my personal relationship with Christ with others to help them develop a personal relationship with him.

Inspires me to share with others my personal relationship with Christ to help them develop a personal relationship with him.

Ok. This is a good way to ask this question, I think.

Q25: Gives me confidence to live faithfully in a complex world.

Gives me the confidence…

Again, I would suggest "live my faith" instead of "live faithfully." We have students living their own definition of "living faithfully" right now that does not include living their faith.

APPENDIX 6

EXPERT PANEL RESEARCH QUESTION
ASSESSMENT EMAIL

Expert Panel Member,

Once again, thank you for your willingness to engage this content and assist in the
process of this thesis. Upon your review, the Redemptive Chapel inventory has now
reached its final form for this research. Now, I am asking you to engage with my
Research Question, and sub-questions that follow. Here are the central, sub-categorical
research questions for my thesis.

1. Can the Redemptive Chapel Inventory point to chapel programming outcomes at Lee
   University that are leading to the redemptive development of students?

   A. Will the RCI indicate chapel programming that leads to a resilient identity
      among Lee students?

   B. Does the RCI show that chapel programming can provide the muscles
      necessary for cultural discernment?

   C. Is the RCI reflective of chapel programming that provides meaningful
      intergenerational relationship opportunities?

   D. Will the RCI demonstrate chapel programming that encourages the
      development of vocational discipleship?

   E. Does the RCI generate indicators that chapel programming is preparing
      students for a cross-cultural mission in a complex world?

As you reflect on your time reviewing and assessing the RCI, please now consider these
questions. The following is a set of brief surveys where you can record your responses.
Following each RQ, there is an open space for your rationale in scoring the question.
Please resend directly into this document and resend it with complete responses.

SRQ 1: Will the RCI indicate chapel programming that leads to a resilient identity among Lee students?	
Extremely Confident	
Mostly Confident	
Don't Know	
Somewhat Confident	
Not Confident	

SRQ 2: Does the RCI show that chapel programming can provide the muscles necessary for cultural discernment?	
Extremely Confident	
Mostly Confident	
Don't Know	
Somewhat Confident	
Not Confident	

SRQ 3: Is the RCI reflective of chapel programming that provides meaningful intergenerational relationship opportunities?	
Extremely Confident	
Mostly Confident	
Don't Know	
Somewhat Confident	
Not Confident	

SRQ 4: Will the RCI demonstrate chapel programming that encourages the development of vocational discipleship?	
Extremely Confident	
Mostly Confident	
Don't Know	
Somewhat Confident	
Not Confident	

SRQ 5: Does the RCI generate indicators that chapel programming is preparing students for a cross-cultural mission in a complex world?	
Extremely Confident	
Mostly Confident	
Don't Know	
Somewhat Confident	
Not Confident	

Rationale SRQ 1:

Rationale SRQ 2:

Rationale SRQ 3:

Rationale SRQ 4:

Rationale SRQ 5:

As always, if you have any questions, please do not hesitate to ask.

Grace and Peace

Rob

APPENDIX 7

CAPSTONE PROPOSAL

PILOT PROPOSAL FOR THE REDEMPTIVE CHAPEL INVENTORY

Introduction

      With the increasing need for holistic faith integration and more intentional spiritual formation strategies within the university, Lee must take a stronger stance and more purposeful approach to reach students spiritually. While chapel is, and will remain a core value of the university, additional consideration must be given to creatively asses what chapel can provide for our student body. Faculty, staff, and students all play an integral role to ensuring the success of our mission to prepare students for *responsible Christian living for a complex world*. Therefore, significant focus must be given to the development of a regular, systematic approach to measuring the redemptive development paradigms of chapel programing at Lee.

      This proposal ultimately is aimed at creating a more intentional, broad-based effort to serve our students more effectively in their spiritual formation development. The two core aspects of the proposal are to:

- Launch a pilot distribution of the Redemptive Chapel Inventory as a trial assessment for the enrichment of chapel experiences, development, and formation of students.
- Initiate steps towards a more comprehensive system of faith integration credit at the university.

For the past three years I have served as Commission Member for the CCCU. It is a notable reality that similar sister institutions are asking nearly identical formation and development questions about their chapel programming. Charles Davis reported in a comprehensive study from 2018 of Assemblies of God institutions;

> "Response data from only two indicators of spiritual formation met the established standards for consensus and relevance. Indicators that pertained to campus activities relative to spiritual formation, such as spiritual emphasis week and chapel, did not receive high ratings from panelists. Likewise, the use of Bible or Bible-and-doctrine exams to measure increased knowledge among students was not rated as highly relevant by the panel. Feedback in the text boxes for this section of the survey expressed concern that these indicators were poor measures of spirituality because they report on the institution's effort to engage students spiritually and not on increased spirituality among students."[1]

What the study indicates is that chapel, spiritual emphasis weeks, and other cooperate gatherings do address the spirituality of students, but they do not specifically enhance the holistic spiritual growth of students. These assessments echo similar studies by both secular and sacred research such as Barna[2], Seemiller and Grace[3], Kinnaman and Matlock[4], and White[5]; which are excellent sources for understanding how Gen Z is engaging content in and out of the classroom.

Further changing the landscape of spirituality on our campus are the dynamics of culture shift, a global pandemic that has left a permanent mark, and the topical challenges of race, LGBTQ, identity formation, vocation, mental health, and Christian

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[1] Charles Davis, "Strategic Indicators of Mission Fulfillment at Assemblies of God Colleges: Reaching Consensus on Faith Integration and Spiritual Formation," *Christian Higher Education* 17, no. 4 (2018): 250-64.

[2] Barna Group, *Barna Trends 2018: What's New and What's Next at the Intersection of Faith and Culture* (Grand Rapids: Baker, 2017).

[3] Corey Seemiller and Meghan Grace, *Generation Z: A Century in the Making* (New York: Routledge, 2018).

[4] David Kinnaman and Mark Matlock, *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon* (Grand Rapids: Baker Books, 2019).

[5] James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids: Baker Books, 2017).

higher education in crisis. These complexities cannot be served sufficiently in unidirectional conversations and lectures, they demand communal exchange and engagement. This is not something Chapel, despite our best efforts in reformatting can accommodate alone. Here, focus groups and small group dynamics can have significant impact and contribution to our spiritual formation objectives[6],[7].

Glanzer and Ream state, "Despite the strengths of using Bible classes to inculcate a sense of Christian identity, we suggest that sole reliance upon them is problematic since a long historical precedent for ignoring the narrative nature of Scripture exists."[8] In the same essence, an over dependence on high quality, well intended, and profoundly important chapel programs can lead to this same problematic disregard.

To stem the potential regression of chapel effectiveness, research on student engagement, attitudes, and perspectives are critical in the effort to strengthen one of our greatest core values, chapel. This proposal does not yet warrant the significant metrics and narratives that can be provided surrounding chapel programming at Lee. Simply, I seek to provide and introductory conversation that will provide sufficient motivation to take the next step in this process. A secondary, formal presentation might be beneficial for the stake holders identified: VP of Student Development, the President, and the universities Board of Directors will need further verification and validation of the Redemptive Chapel Inventory prior to distribution. From there, any number of formal studies and proposals can be submitted and actualized.

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[6] Theresa F. Latini, *The Church and the Crisis of Community: A Practical Theology of Small-Group Ministry* (Grand Rapids: Eerdmans, 2011).

[7] Joshua Rose, "Equipping Members for Ministry through Small Groups," *Christian Education Journal* 14, no. 2 (2017): 361-75.

[8] Perry L. Glanzer and Todd C. Ream, *Christianity and Moral Identity in Higher Education: Becoming Fully Human* (New York: Springer, 2009).

<center>**Specific Proposal Details**</center>

Redemptive Chapel Inventory

<u>Vision:</u>

To assess chapel programming for the holistic faith integration, formation, and discipleship of Lee University students.

<u>Distribution and Collection Overview:</u>

1) In the fall 2022 semester, distribute the revised and approved instrument to chapel eligible students for assessment.
2) Distribution will happen through an email invitation of select students who meet the instrument criteria.
3) Students will receive a follow up email 1 week after the initial invitation to encourage participation.
4) The RCI will close 2 weeks after the initial email is sent out to students.
5) Analyzing results from the RCI will begin immediately after the survey closes.
6) Cronbach's Alpha will once again determine reliability of instrument. There are several other analytical tools that can be used to assist in the assessment process for statistical validation. An expert in these area will be contracted if requested to provide desired data.
7) By the end of the fall 2022 semester a comprehensive report with metrics will be submitted to the VP of Student Development, the Office of the President, and the Board of Directors with recommended changes or additions to the chapel programming of Lee.
8) Recommendations will be prioritized from urgent change to future considerations.
9) After submission of findings, personal meetings with each of the stakeholders will be requested to determine next steps.

<u>Objectives:</u>

1) Equip administration to navigate complex faith integration and formation questions for daily living in chapel programming.
2) Build relational depth to enhance collaboration across university leadership and student body.
3) Partner with current spiritual formation programmatic structures to assist with increasing student need for deeper discipleship and spiritual development.

<u>Tracking:</u>

1) Rob Fultz (Campus Pastor, Director of Campus Ministries) will be the point person for the RDI distribution and collection.
   a. Any questions in regards to the distribution and collection process should be directed to the Campus Ministries Office.
2) An email with a link to the RCI will be given to students for access the survey.
   a. The link will go live on the day of distribution.

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  b. The link to the survey will no longer be valid exactly two weeks after the email is sent.

  c. A reminder email will be sent to eligible students exactly one week after the initial request.

  d. There will be no other attempt made during the semester to collect survey data from students pertaining to chapel.

3) There will be only one survey distributed per semester or per school year. Preference will be given to the spring semester.

Preliminary Research and Instrument Validation:

1) The RCI was evaluated by a group of expert panel members as a part of the thesis for Rob Fultz study on the redemptive development to Generation Z. This research for this proposal was validated through both qualitative and quantitative methods.

2) The RCI framework is built on chapel enrichment not chapel replacement practices.

  a. Students must continue to attend the university approved chapel threshold of 70%.

  b. The RCI will be used as an informative tool to help administration and leadership make more informed chapel decisions.

  c. Each question was developed from a researched framework of domains.

Five Domains of the Redemptive Chapel Inventory

DOMAIN	DESCRIPTION
Resilient Identity	1. My relationship with Jesus brings me deep joy and satisfaction. 2. Jesus speaks to me in ways that are relevant to my life. 3. Worship is a lifestyle not just an event.
Cultural Discernment	1. The bible teaching received in chapel is relevant to my life. 2. In chapel, I regularly receive wisdom and insight for how to live faithfully in a complex world. 3. In chapel I gain wisdom for how the Bible applies to my life.
Intergenerational Relationships	1. Chapel is a place I feel like I belong. 2. Chapel speakers, leaders, and topics encourage me to grow spiritually in my community. 3. Chapel gives me the opportunity to build personal relationships with other faculty, staff, and leaders.
Vocational Discipleship	1. Chapel encourages me to use my unique talents and gifts to honor God. 2. I believe God designs each person with a unique calling in their life. 3. Chapel does a good job of helping me understand how to live out my faith in the workplace.

Countercultural Mission	1. I desire for others to be challenged and changed by how I reflect Jesus in my words and actions.
	2. I have personal responsibility to share Jesus with others.
	3. I am encouraged and excited by the mission of chapel and how it impacts my role in today's world.

      d. These domains were established both through historical, current, and projected research realities from multiple fields of Christian higher education practice and theory.

   3) The revised RCI Questions are listed below for your review. These questions were submitted through statistical analysis using reliability and validity tests. The Cronbach's Alpha score for these measurement were reported a .971, with 7 respondents, and 25 items.

1. Helps me to experience intimacy with Jesus.
2. Encourages me to communicate with Jesus sincerely.
3. Builds a sense of personal identity that is based on my relationship with Jesus.
4. Provides opportunities for me to experience Jesus with others on campus.
5. Provides an environment in which I can engage 'big questions' about my faith.
6. Offers insights to think biblically about what the broader culture is saying.
7. Creates an environment in which I can experience a sense of God's peace.
8. Encourages me to live faithfully according to God's expectations.
9. Addresses topics and ideas that are relevant to my life.
10. Helps me to explore ways in which I can represent Jesus in my personal context.
11. Provides ways for me to experience a sense of spiritual community.
12. Encourages me to forge healthy relationships with others.
13. Helps me feel that I am a meaningful part of the campus community.
14. Provides an environment in which I can explore my doubts about my faith.
15. Challenges me to live out my faith for others, not just myself.
16. Helps me understand my purpose in life.
17. Provides opportunities to reflect on my personal vocational calling.
18. Encourages me to see that God created me to make an impact through my career or service in life.
19. Challenges me to live with consistency between what I believe and how I behave.
20. Helps me see to how the Bible applies to my possible career path or service in life.
21. Encourages me to serve others.
22. Helps me to see how I can be part of the Church's mission in the world today.
23. Provides ways for me to consider issues I am passionate about.
24. Inspires me to share with others my personal relationship with Christ to help them develop a personal relationship with him.
25. Gives me the confidence to live my faith in a complex world.

Financial Request

All resources for the distribution, collection, and assessment of the survey should be covered by the university. Currently, I am making no additional financial requests as the university already owns or has access to any platform needed for the RCI distribution, collection, and assessment. Additional funds may be requested after the initial distribution. Items that may need additional funding could include marketing, research analysis, software, or incentives for participation.

Conclusion

Chapel programming has played a central role in the life and development of Lee University students. As my thesis highlights, this critical programming initiative has undergone several changes and reflections since inception. However, for the most part, chapel programming has had very little assessment or evaluation in the last 35-40 years. This, I believe, is the perfect time to ask the question once again: how is our chapel programming contributing to the redemptive development of our students?

Often the questions create necessary, and often difficult change. However, to neglect change is to neglect growth. There is no more universal or fundamental reality to discipleship. Ephesians 4:11-17 reminds us that we are to grow up in every way. In the grand scheme of things, the RCI may seem molecular in scale to the numerous other ways in which we change seek change, development, and discipleship.

My contention is this, the more intentional we are with every aspect of our Christian education, the more significant the impact. How then can we so lightly assess a core value of the institution? How casually can we approach a fundamental biblical practice of corporate worship each week with no consideration of outcome? What must we do to ensure that chapel programming is facilitating the depth and breadth of a personal, ongoing, upward climbing, soul shaping relationship with Jesus? If we miss this piece of the academic journey, then perhaps we have missed the whole point of the journey.

The RCI is one of many ways we can begin the discovery process for chapel programming. I am confident that this effort will prove worthwhile. Not because it is perfect, but because we are in pursuit of a chapel programming reality that helps our students grow, live our mission as a university, and help create pathways towards redemptive development.

FREQUENCY AND DESCRIPTIVE STATISTICS

Cronbach's Alpha	N of Items
.971	25

Frequency Tables

Helps me experience intimacy with Jesus.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	3	42.9	42.9	42.9
	4	2	28.6	28.6	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Encourages me to communicate with Jesus in authentic ways.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	3	42.9	42.9	42.9
	4	2	28.6	28.6	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Facilitates a sense of personal identity that is based on my relationship with Jesus.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	1	14.3	14.3	14.3
	4	5	71.4	71.4	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Affords me opportunities to experience Jesus together with others on campus.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	4	5	71.4	71.4	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Fosters an environment in which I can engage big questions.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	2	2	28.6	28.6	28.6
	3	1	14.3	14.3	42.9
	4	3	42.9	42.9	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Provides me with insights to think biblically about what the broader culture is saying.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	4	6	85.7	85.7	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Creates an environment in which I can experience a sense of God's peace.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	2	1	14.3	14.3	14.3
	3	1	14.3	14.3	28.6
	4	3	42.9	42.9	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Encourages me to live faithfully with what God expects of me.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	4	5	71.4	71.4	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Exposes me to messages that are relevant to my life.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	2	28.6	28.6	28.6
	4	3	42.9	42.9	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Helps me explore ways in which I can represent Jesus in my personal context.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	1	14.3	14.3	14.3
	4	4	57.1	57.1	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Provides ways for me to experience a sense of community.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	4	3	42.9	42.9	42.9
	5	4	57.1	57.1	100.0
	Total	7	100.0	100.0	

Encourages me to forge healthy relationships with other believers.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	2	1	14.3	14.3	14.3
	3	1	14.3	14.3	28.6
	4	4	57.1	57.1	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Helps me feel that I am a meaningful part of the campus community.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	4	4	57.1	57.1	57.1
	5	3	42.9	42.9	100.0
	Total	7	100.0	100.0	

Provides an environment in which I can explore my doubts.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	1	1	14.3	14.3	14.3
	2	1	14.3	14.3	28.6
	3	1	14.3	14.3	42.9
	4	3	42.9	42.9	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Challenges me to live out my faith for more than just myself.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	2	28.6	28.6	28.6
	4	3	42.9	42.9	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Helps me understand my purpose in life.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	1	14.3	14.3	14.3
	4	4	57.1	57.1	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Provides opportunities for me to reflect on my personal vocational calling.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	3	42.9	42.9	42.9
	4	3	42.9	42.9	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Encourages me to see that God has created me to make an impact through my career.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	4	5	71.4	71.4	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Challenges me to prepare to live congruently between what I believe and how I behave in my vocation.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	2	1	14.3	14.3	14.3
	3	1	14.3	14.3	28.6
	4	3	42.9	42.9	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Helps me see how the Bible applies to my possible career path.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	2	1	14.3	14.3	14.3
	3	3	42.9	42.9	57.1
	4	2	28.6	28.6	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Encourages me to serve others.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	2	28.6	28.6	28.6
	4	4	57.1	57.1	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Helps me see how I can be part of the church's mission in today's world.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	4	5	71.4	83.3	83.3
	5	1	14.3	16.7	100.0
	Total	6	85.7	100.0	
Missing	9	1	14.3		
Total		7	100.0		

Facilitates ways for me to think about issues I am passionate about.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	1	14.3	14.3	14.3
	4	4	57.1	57.1	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Inspires me to share my personal relationship with Christ with others to help them develop a personal relationship with him.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	2	2	28.6	28.6	28.6
	3	1	14.3	14.3	42.9
	4	3	42.9	42.9	85.7
	5	1	14.3	14.3	100.0
	Total	7	100.0	100.0	

Gives me confidence to live faithfully in a complex world.

Frequency			Percent	Valid Percent	Cumulative Percent
Valid	3	2	28.6	28.6	28.6
	4	3	42.9	42.9	71.4
	5	2	28.6	28.6	100.0
	Total	7	100.0	100.0	

Descriptive Statistics

Statement	N	Minimum	Maximum	Mean	Std. Deviation
Helps me experience intimacy with Jesus.	7	3	5	3.86	.900
Encourages me to communicate with Jesus in authentic ways.	7	3	5	3.86	.900
Facilitates a sense of personal identity that is based on my relationship with Jesus.	7	3	5	4.00	.577
Affords me opportunities to experience Jesus together with others on campus.	7	4	5	4.29	.488
Fosters an environment in which I can engage big questions.	7	2	5	3.43	1.134

Statement	N	Minimum	Maximum	Mean	Std. Deviation
Provides me with insights to think biblically about what the broader culture is saying.	7	4	5	4.14	.378
Creates an environment in which I can experience a sense of God's peace.	7	2	5	3.86	1.069
Encourages me to live faithfully with what God expects of me.	7	4	5	4.29	.488
Exposes me to messages that are relevant to my life.	7	3	5	4.00	.816
Helps me explore ways in which I can represent Jesus in my personal context.	7	3	5	4.14	.690
Provides ways for me to experience a sense of community.	7	4	5	4.57	.535
Encourages me to forge healthy relationships with other believers.	7	2	5	3.71	.951
Helps me feel that I am a meaningful part of the campus community.	7	4	5	4.43	.535
Provides an environment in which I can explore my doubts.	7	1	5	3.29	1.380
Challenges me to live out my faith for more than just myself.	7	3	5	4.00	.816
Helps me understand my purpose in life.	7	3	5	4.14	.690
Provides opportunities for me to reflect on my personal vocational calling.	7	3	5	3.71	.756
Encourages me to see that God has created me to make an impact through my career.	7	4	5	4.29	.488
Challenges me to prepare to live congruently between what I believe and how I behave in my vocation.	7	2	5	3.86	1.069
Helps me see how the Bible applies to my possible career path.	7	2	5	3.43	.976
Encourages me to serve others.	7	3	5	3.86	.690
Helps me see how I can be part of the church's mission in today's world.	6	4	5	4.17	.408
Facilitates ways for me to think about issues I am passionate about.	7	3	5	4.14	.690
Inspires me to share my personal relationship with Christ with others to help them develop a personal relationship with him.	7	2	5	3.43	1.134
Gives me confidence to live faithfully in a complex world.	7	3	5	4.00	.816
Valid N (list wise)	6				

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ABSTRACT

HOPE IN EXILE: A DIAGNOSTIC TOOL FOR ASSESSING
REDEMPTIVE DEVELOPMENTAL OUTCOMES OF
CHAPEL PROGRAMMING AT LEE UNIVERSITY

Robert Lewis Fultz, EdD
The Southern Baptist Theological Seminary, 2022
Faculty Supervisor: Dr. John David Trentham

For over a century, Lee University has shaped the lives of students through the practice of confessional corporate worship experiences and chapel programming. This thesis has both social scientific and spiritual significance. The social scientific goals assess the advantages and disadvantages of the current chapel programmatic structure as it relates to the engagement and formation of the student body at Lee. The spiritual goals are established through a biblically faithful interpretation of metaphorical exile and the redemptive practices that lead to resilient discipleship in Generation Z. To accomplish both of these objectives, a diagnostic tool was designed to assess five essential domains in chapel programming. That instrument, the Redemptive Chapel Inventory, was created to inform and assist university administration in the pursuit of holistic development through chapel programming.

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