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Service Matters: Integrating Faith and Vocation in Evangelical Christian Higher Education

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GEORGE FOX UNIVERSITY

SERVICE MATTERS:
INTEGRATING FAITH AND VOCATION IN
EVANGELICAL CHRISTIAN HIGHER EDUCATION

A DISSERTATION SUBMITTED TO
THE FACULTY OF PORTLAND SEMINARY
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DOCTOR OF MINISTRY

BY

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CERTIFICATE OF APPROVAL

DMin Dissertation

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has been approved by
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for the degree of Doctor of Ministry in Leadership & Global Perspectives.

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DEDICATION

To Eli and Boaz, thank you for helping me break every chain in the process of writing this. To Grauntie, thank you for reading every word a thousand times over. To Seth, thank you for grounding me when I needed it most.

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ABSTRACT

Evangelical colleges and universities in North America are at a tipping point. Schools are struggling to demonstrate their relevance to a culture that separates faith from work. This research demonstrates that using the pedagogical approach of service learning, colleges and universities can empower students to integrate their faith and vocation, ultimately producing locally and globally engaged citizens. The sections begin with a description of the ministry problem, noting the educational problems as well as the theological problems which produce systems of disintegration in faith and vocation for traditional undergraduate students. Next, the biblical foundation of symbiotic relationships between Godself, humanity, and one another is addressed through an exegesis of Genesis 1–3. Through the work of Jesus, relationships have been restored and Paul further models a covocational lifestyle integrating faith and work. The third section traces the disintegration of faith and work throughout Evangelical Christian higher education. From Martin Luther to the Bible colleges of North America, secularization is presented as a chasm that separates faith from work. Fourth, the pedagogy of service learning is presented as a way to reintegrate faith and vocation for undergraduates studying at Evangelical colleges and universities. Through the establishment of the “Encounter – Formation – Expression” framework and five critical best practices, institutions can restore the rift caused by secularization and the individualization of service. Next, the service experiences of students and alumni who participated in service learning projects through the Center for Student Action at Azusa Pacific University (APU) are presented, and the “Encounter – Formation – Expression” framework is brought to life using three key themes which emerged from the research. The final

section articulates how the programs at Azusa Pacific University can be further developed and become exemplary for Evangelical Christian higher education institutions throughout North America.

CHAPTER 1:

Samantha's Story

Samantha¹ started her freshman year as a theatre student at a local Christian university that was just a few hours away from her home. She acted in high school and received a bit of praise for her work, so she thought studying theatre in college would be a natural progression for her. She wasn't committed to the idea of being an actress full time, but was excited to pursue something at least fun during college. She appeared on stage many times and happily progressed in her major to her junior year. Being on stage excited Samantha, and from time to time, she wondered if maybe she actually could pursue something in the creative arts once she graduated from college.

Her Evangelical higher education institution valued service as a cornerstone of the Christian faith, and it required all students to have some type of service while enrolled full time. Samantha decided to sign up for a short-term mission trip during the summer after her junior year. While the trip didn't have anything to do with creative arts per se, she was intrigued by the thought of traveling internationally and seeing new people, places, and things. She recognized it would take time away from her ability to work during the summer, but her parents supported her decision and said they would help pay for her books in the fall semester.

Samantha was placed on a team which was traveling to South Africa. Despite having a fear of traveling that far, there was something in Samantha's heart that just knew

¹ Samantha is a pseudonym and represents a generic student experience.

this was the right choice for her. She had heard other students on campus describe the feeling as “being called” to do something, but she wasn’t sure she totally understood what they meant.

Prior to her trip, Samantha got to know her teammates and found out a friend from her major would also be joining her. Samantha also managed to work her newest theatre rehearsal schedules around some of training events that were required of her to prepare for the trip. While the trip seemed like a huge step of faith, deep down Samantha felt good about it even though she was still a bit nervous about the whole process. During the pre-trip training in the spring semester, Samantha started to be more interested in the things she was learning about. Suddenly, she felt as though she was seeing the world and it’s people with new eyes. She was learning more about how people in Scripture such as Abraham, and even Jesus were described as missionaries. She felt something awaken deep within her as she was being taught to view the world through a lens of service—living for more than just fame and fortune—outside her major. Her faith was coming alive in new ways and she really began to sense the presence and the power of the Holy Spirit.

Samantha’s thoughts and feelings were further solidified during her time on-field that summer. Her participation in service opened her eyes to God’s creation and the worldwide movement of the Kingdom. While it was too late to change her major, Samantha knew that she was called to something much bigger than theatre in her future. For the first time, she knew what it meant to be truly called to something. Because of her experiences of participating in service during college, Samantha would go on to seminary, and eventually work as a mobilizer for a large Christian ministry organization.

In her job, Samantha was empowered and encouraged to live into the fullness of herself, and her faith, daily. Both her work and her faith were integrated into her service, which made all three of them more powerful.

Introduction

Samantha's story is not so different from many undergraduate students who participate in service trips, experiences, or activities while enrolled at their Evangelical Christian institutions. Throughout the United States, students are entering into colleges each year, expecting to find out more about who they are and what they have been designed to do. In North American Evangelical higher education, however, there is still a theological and educational disconnect between faith and vocation. If the field of Christian higher education cannot figure out how to reintegrate faith and vocation, we will continue to graduate students who are more confused about their life's work than they were before they started. This paper argues that the pedagogical approach of service learning, both inside and outside the classroom, can play a unique role in helping a traditional college-aged student understand the integration of their faith and vocation. While participating in service, a student enrolled in an Evangelical college can learn more about God, themselves, and others, which can lead them to develop a stronger faith and a more precisely defined vocation. Evangelical colleges that are navigating this conversation well, can graduate students who are leaving college more equipped to enter adulthood with a more deeply integrated personal faith and vocational calling. A Christian college student's faith and vocation can be refined through a wide-variety of intentional service opportunities provided through their institutions.

To better understand the advantages of the integration of faith and vocation, it is important to first unpack the educational and theological problems that unfold when these two facets of life are disconnected. I will argue later that in order for students to discover a stronger link between faith and vocation for themselves, Evangelical Christian higher education institutions should provide college-aged students opportunities to participate in cocurricular service experiences, as well as mentor and guide them to deepen their understanding of who God has made them to be and the work God has called them to do. First, I will examine the challenges within the education system that are contributing to the current state of disconnect between faith and vocation in North American Evangelical institutions.

The Educational Problem

The Current Status of Evangelical Higher Education

Many of the Evangelical² colleges still in existence today have a deeply rooted faith, however these colleges and universities are struggling to articulate their particular set of Christian values for the average parent or high school senior, let alone society at

² Evangelical faith is a contentious topic in Western culture and faith in general, and is a divisive topic which polarizes many away from the church. Evangelicalism is a topic that many study and seek to understand, but few can. Richard Lintz, ed. *Renewing the Evangelical Mission*, (Grand Rapids: William B Eerdmans Publishing Company, 2013), 1. Historians regularly use the term “Evangelical” to describe the church that spawned from the Reformation. David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*, London, England: Routledge Publishing, 2005), 1. In this paper, I will be looking specifically at colleges and universities that come from an Evangelical Christian background and tradition. Evangelicalism has four main tenets: (1) conversionism or the belief that lives must be changed; (2) activism or the expression of the gospel; (3) Biblicism or a high regard for the Bible; and (4) crucicentrism or a strong dependence on the sacrifice of Christ on the cross. David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*, (London, England: Routledge Publishing, 2005), 2. These four principles together distinguish Evangelicalism from other sects of Christianity.

large. In their work, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*, Perry Glanzer, Nathan Alleman, and Todd Ream argue that God and the study of God supplied the original unifying narrative, or soul, of a university.³ However, society has experienced a marginalization of Christian theology within most of Christian higher education, which has led to a system of competing values and voices, which has fragmented the university's soul.⁴ They say, "The foundation of the university, which has never been firmly established in its dependence on God and the study of God, was replaced by other foundations."⁵ As I will articulate in chapter 3, the secularization of America led to the fragmentation Glanzer, Alleman, and Ream refer to in their study. Through secularization, the pursuit of truth and knowledge was established in science, as opposed to theology. This dramatic shift has left colleges and universities continually trying to restore a rift between the sacred and the secular, or faith and science. If Evangelical institutions are struggling to understand and articulate their own identities, it should be of no surprise that their students carry on their legacy of confusion.

Defining Characteristics of an Evangelical Institution

How do colleges in the United States classify as Evangelical? First, the subset of Evangelical higher education institutions in the United States are fairly young and smaller

³ Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age* (Downers Grove, IL: InterVarsity Press, 2017), 7.

⁴ Ibid., 8.

⁵ Ibid., 16.

in scale in comparison to their public or private, secular counterparts.⁶ Evangelical colleges also have a unique opportunity to empower their students with a markedly Christian worldview. Holms advocates that a Christian college should have an educational distinctive that cultivates the creative and ongoing integration of faith and learning, as well as faith within culture.⁷ Ultimately, he argues we cannot have Christianity alongside education, but must instead offer Christian education.⁸ With this view, we cannot just tack on any concept of Christian morality to the academy, but we must use Christianity, and in this case Evangelical Christianity, as the lens with through which to view our education.

The Current Status of Vocation in Christian Higher Education

While some universities are engaging conversations around careers, and several Evangelical universities are simultaneously engaging in conversations around faith, many Christian institutions are struggling to find a single term, let alone vocabulary that encompasses both faith and employment. Using a new language set centered around vocation⁹ has the potential to help institutions address students across the entire spectrum

⁶ Joel A. Carpenter and Kenneth W. Shipps, eds., *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America*, (Grand Rapids: William B. Eerdmans Publishing Company, 1987), pg xii.

⁷ Arthur Frank Holmes, *The Idea of a Christian College*, (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 6.

⁸ Ibid., 7

⁹ “Vocation” is a Latin word for “calling” and most Evangelicals use those two English words interchangeably. For those in non-religious contexts, these two terms don’t really have a clear definition outside of one’s employment or occupation. In 1990, the Perkins Act defined vocational education as “organized educational programs offering a sequence of courses which are directly related to the preparation of individuals in paid or unpaid employment in current or emerging occupations requiring other

of study, as well as recognize the connection to a religious system.¹⁰ The conversation regarding vocation on college campuses gained nationwide attention around the early 2000s. The Lilly Endowment Foundation sensed changes on the horizon of college campuses and developed a grant funding opportunity to create space for conversation and collaboration on college campuses. The endowment specifically encouraged campuses of religious heritage to lean on their theological foundations to understand the theology of vocation. They asked three major questions of each campus: (1) How can you foster students' exploration of the idea of vocation?; (2) how can you support pre-clergy students specifically?; and (3) how can you strengthen student mentorship by faculty and staff?¹¹ This initiative has been one of America's largest curricular and cocurricular

than a baccalaureate or advanced degree.” “Key Questions: What is Vocational Education,” Vocational Education in the United States: The Early 1990s, National Center for Education Statistics, Accessed on July 10, 2019, <https://nces.ed.gov/pubs/web/95024-2.asp> Postsecondary vocational educational institutions, like community colleges, offer generally three types of education: (1) consumer and homemaking education; (2) general labor and market preparation; and (3) specific labor market preparation. Upwards of 5.8 million students were enrolled in postsecondary vocational education in 1990 which accounted for about 35 percent of all undergraduate enrollment. “Key Questions: What is Vocational Education,” Vocational Education in the United States: The Early 1990s, National Center for Education Statistics, accessed on July 10, 2019, <https://nces.ed.gov/pubs/web/95024-2.asp> In fact, the World Bank released a report on the future and changing nature of work. “The Changing Nature of Work,” World Development Report 2019, The Bank Group, accessed July 15, 2019, <http://documents.worldbank.org/curated/en/816281518818814423/pdf/2019-WDR-Report.pdf> They state, “When we consider the scope of the challenge to prepare for the future of work, it is important to understand that many children in primary school will work in jobs as adults that do not even exist today.” What does it mean for those children who will someday end up in college? Given this cultural milieu around terms like vocation and calling, it's important to remember these terms historically have a theological implication. Christianity has carried out the idea that our lives count for something because God created us with intention and had direction in mind for each of us. William C. Placher, ed. *Callings: Twenty Centuries of Christian Wisdom on Vocation* (Grand Rapids: William B. Eerdmans Publishing Company, 2005), 3. Today, Christians tend to look for a definition of calling or vocation, fitting somewhere between just an occupation, and a voice from heaven which gives specific direction on what one is to do with their life.

¹⁰ David Cunningham, *Vocation Across the Academy: A New Vocabulary for Higher Education*, (New York: Oxford University Press, 2017), 10.

¹¹ Tim Clydesdale, *The Purposeful Graduate: Why Colleges Must Talk to Students About Vocation* (Chicago: The University of Chicago Press, 2015), 3

efforts to provide a unified vision of faith and vocation, which has tied universities together in new ways.¹²

Many students on Evangelical campuses that received funding from the Lilly Endowment reported spiritual and religious growth during their time in college, as well as higher overall satisfaction with college.¹³ Shouldn't Evangelical Christian colleges seek to develop the whole person, not just their students' career trajectories or natural strengths? While it is important to help students think through their future vocation, Christian colleges need to help students enter into their local and global contexts as engaged citizens, in the same way Christ entered into his own local and global setting. When colleges and universities get this right, students' understanding of life purpose and meaning are developed by a sound theology that highlights a commitment to service. Then students can enter into whatever workforce they feel called to with a deep sense of faith, vocation, and service.

A confusion around vocation and calling has clearly found its way into the realm of Christian higher education. In a compelling article entitled *The Promise and Paradox of Christian Higher Education*, Julie Ooms demonstrates a trend in viewing places of higher education as a career trajectory marker, as opposed to "preparing graduates for lives not just of wage-earning but of service."¹⁴ A return to a deeper understanding of vocation is necessary for Evangelical higher education, and more so for those which

¹² Tim Clydesdale, *The Purposeful Graduate: Why Colleges Must Talk to Students About Vocation*: 8.

¹³ Ibid., xxii.

¹⁴ Julie Ooms, "The Promise and Paradox of Christian Higher Education," *Christianity Today*, accessed June 15, 2020, <https://www.christianitytoday.com/partners/higher-education/promise-and-paradox-of-christian-higher-education.html>

identify as Christian Liberal Arts institutions. These spaces of education must stop viewing calling or vocation as separate from job skills training, but instead see these as twin goals of developing civic-minded, culturally relevant students who are prepared to enter the workforce with the hard and soft skills needed for success.

Deconstruction of Education and Vocation in College

Ultimately, Christian higher education is one important piece of the development of Christian citizens who learn to uphold and advance Christian traditions, and the work of the church. A significant portion of the process of re-engaging understanding of faith and vocation is the deconstruction phase of learning. Kinnaman states in the 2018 Barna research report, “The future of the Church is highly dependent on Christian leaders being formed by Christian education, to think and understand a Christian worldview and have theological background, to be convinced of the plausibility of theological distinctives in the world. It’s crucial that we think about the future of Christian higher education so that these kinds of leaders can be trained.”¹⁵ Much of this training comes from dismantling established frameworks and prior learning when there is an encounter with something new. Students are then challenged to develop new frameworks, encompassing broader learning, which comes about through a process of spiritual, mental, emotional and physical formation, ultimately leading them to a deeper expression of their faith and vocation.

¹⁵ Barna Group, “What’s Next for Christian Higher Education: How Christian Colleges and Universities Can Prepare for the Future”, (Ventura: Barna Group 2018).

Young adults enter into college with confusion around the idea of vocation, and not many are leaving with new-found clarity. As previously mentioned, much confusion stems from the use of the term “vocation” itself. Ideally, students understand vocation formation as, “the process of learning that faithful living is not living perfectly. It is an active process of discovery rather than passively waiting,”¹⁶ as articulated by Brian Jensen and Sarah Visser. They go on to state that frequently students leave college with two common reactions when identifying their own personal vocation: The first is a passive-aggressive response to the question, “What are you going to do after graduation?” This question often leaves graduating students feeling frustrated and demoralized.¹⁷ Vocation formation takes time and energy, and often, if students do not leave the safety of their college-setting with a clear picture of their vocational identity, they feel as though they’ve failed. As a second type of response, students display no reaction to the question of life post-graduation at all, ignoring the question all together, choosing instead to delay the process of adulthood until some later date.

Neither of these responses are helpful for students. If students are not given adequate time, space, and experiential learning opportunities to figure out pieces of their vocational identity, they might, “Find their nine-to-five existence draining, devoid of meaning and purpose.”¹⁸ Furthermore, Jensen and Visser remind us that if staff and faculty push them out of college without any preparation or framework to develop their

¹⁶ Brian Jensen and Sarah Visser, eds. *Reimagining the Student Experience: Formative Practices for Changing Times*, (Abilene: Abilene Christian University Press, 2019), 22.

¹⁷ Ibid., 22.

¹⁸ Ibid., 23.

own vocational identity, “They will be more prone to wander listlessly in their post college years.”¹⁹

In an effort to explore the experiences of college-aged students’ vocational exploration, Drew Moser and Jess Fankhauser started *The Vocation in College Project* at Taylor University.²⁰ Their findings have very strong implications for Christian higher education today. They state:

Christian college students experience significant angst, anxiety, and pressure when it comes to calling. This fosters strong emotions when they’re asked about vocation, and a lack of understanding of what to do with those emotions. A common reaction to these emotions is to become overwhelmed to the point of paralysis. Concerned parents, professors, and church leaders often confuse this paralysis with laziness and a lack of concern. And unfortunately, our colleges and churches are struggling to help.²¹

Faith Development of College-Aged Students

There is also a clear expectation of nurturing the faith development of students enrolled in Evangelical Christian higher educational settings. However, are students truly being challenged in their faith, either in their curricular or cocurricular experiences, or by the church, while in college? If students are leaving the church, how will they understand how to bring faith into their vocation post-graduation? David Kinneman has extensively studied why young Christians are leaving the church. He ultimately concludes that they are leaving the church, because they are not presented with a relevant theology of

¹⁹ Brian Jensen and Sarah Visser, eds. *Reimagining the Student Experience: Formative Practices for Changing Times*: 23

²⁰ Drew Moser and Jess Fankhauser, *Ready or Not: Leaning into Life in Our Twenties* (Colorado Springs: Nav Press, 2018).

²¹ Brian Jensen and Sarah Visser, eds. *Reimagining the Student Experience: Formative Practices for Changing Times*: 27.

vocation. He argues that we must be forthright with a, “biblically robust, directive sense of God’s calling, both individually, and collectively.”²² College-aged young adults are leaving the church in droves because they are struggling to find a relevant message which permeates all facets of their lives, including vocation, not just on Sunday morning. Placher argues the point further, “I have long suspected that most young Christians are more willing to be challenged than their churches are to challenge them. We are so concerned to make Christianity seem easy that we fail to notice that maybe young people are not looking for an easy Christianity.”²³

The Current Status of Students in Higher Education

As I have articulated, there is an disconnect within Christian higher education between faith and vocation, and this disconnect is trickling down to the students. In order to fully understand this disconnect, knowledge of who college students are, and the impact of the disintegration of faith and vocation they are witnessing in college is needed. In order to examine further the college students of today, and how they have become disintegrated in their understanding of faith and vocation, we must first understand the generational markers that define them.

²² David Kinneman, *You Lost Me: Why Young Christians are Leaving Church. . . and Rethinking Faith* (Grand Rapids: Baker Books, 2011), 207.

²³ William C. Placher, ed. *Callings: Twenty Centuries of Christian Wisdom on Vocation* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2005), 11.

Who Are the Members of Generation Z?

In this section, I will provide background information to better understand the Generation Z student. Generation Z refers to those born from 1995 to 2010.²⁴ These students are digital natives and only know life with internet accessibility at their fingertips.²⁵ In looking at the history that has taken place thus far in their lives, these students entered kindergarten as planes crashed into the Twin Towers on September 11, 2001, have lived through the economic crash of 2008, and known only a few presidents, one of whom was the first Black elected president.²⁶ Corey Seemiller and Meghan Grace point out, “With easy access to the world’s issues, Generation Z sees problems but wants to find solutions and knows how to wield their tools and knowledge to do so.”²⁷ Despite access, these students see the world as a scary place. Terrorism has been rampant during their lifetime and even though they may not have been a personal victim of public violence, things like major school shootings and bombings across the world have made them fearful of becoming a victim at some point in their lives.²⁸ When you combine the physical threats of safety with an online world full of hackers, bullies, and predators, Generation Z has struggled to find a sense of security, and are not taking as many risks as the generations before them.²⁹ According to the research done by Seemiller and Grace,

²⁴ Corey Seemiller, and Meghan Grace, *Generation Z Goes to College*, (San Francisco, CA: Jossey-Bass, 2016), 6.

²⁵ Ibid., 6.

²⁶ Ibid., 7.

²⁷ Ibid., 7.

²⁸ Ibid., 36.

²⁹ Ibid., 37.

only 60% of Generation Z students are optimistic about the future, down from 89% of Millennials surveyed during their college years.³⁰ If this describes today's college students, how are institutions of higher education teaching them, molding them, and supporting them as maturing adults?

Generation Z in the College Setting

There is a growing discontent centered around college student preparedness at Christian higher education institutions. Tim Clydesdale argues contemporary higher education no longer engages the heart of students, and barely engages their minds.³¹ Other scholars have argued, we've actually sold college-aged students a raw deal, teaching them lies about themselves and society. In *The Coddling of the American Mind*, Greg Lukianoff and Jonathan Haidt go into great detail regarding ways we've set this generation of students up for failure by teaching them three great untruths:³² First, we've set students up to think they're fragile, and that what doesn't kill them makes them weaker. Second, students are taught that they can always trust their feelings and that emotional reasoning is king. Third, students believe life is a battle between good and evil people, developing an "us vs. them" mentality. These untruths not only work against students, but they also work against the universities themselves. Students today believe that they are fragile beings who need constant support and are not familiar with the

³⁰ Corey Seemiller, and Meghan Grace, *Generation Z Goes to College*: 37.

³¹ Tim Clydesdale, *The Purposeful Graduate: Why Colleges Must Talk to Students About Vocation*: 25.

³² Greg Lukianoff and Jonathan Haidt, *The Coddling of the American Mind: How Good Intentions and Bad Ideas are Setting Up a Generation for Failure*, (New York: Penguin Press, 2018), 4.

feelings of failure. They also lack the emotional reasoning to navigate tough situations which challenge them to think differently. Due to this “us vs. them” mentality, which makes the students think everyone is out to get them, students are consistently playing on the defensive side in life.³³

Seemiller and Grace state, “Generation Z students believe that education is the foundation for individual success and societal prosperity.”³⁴ They highlight five priorities discovered from their research. First, students know that education leads to future personal success. Second, education is an investment in America’s future. Third, an educated society is a better society. Fourth, America’s education system is declining. Lastly, there is limited access to quality education.³⁵ This research demonstrates how college-aged students are entering into their college spaces, and what they are looking for college structures to provide for them. These priorities lead to grave concerns when compounded with the rising cost of higher education, as I will explore in the next section.

In summary, today’s college students are more digitally connected than they ever have been, which has made the destruction of the world through bombings, terrorism, and economic downturn an actual reality for them, as opposed to the previous generations which saw these as perceived threats only. They view the world through the lenses of fragility, emotion-driven decisions, and defensiveness. However, students are entering colleges and universities poised and ready to be developed and refined, desiring to be

³³ Greg Lukianoff and Jonathan Haidt, *The Coddling of the American Mind: How Good Intentions and Bad Ideas are Setting Up a Generation for Failure*: 7.

³⁴ Corey Seemiller, and Meghan Grace, *Generation Z Goes to College*: 98.

³⁵ Ibid., 98.

wholly integrated beings, ready to enter adulthood and the work force. They understand the value of education, but are unsure about the costs associated with it.

The Current Status of Structures in Higher Education

I have examined the type of students entering into collegiate spaces, and now I will highlight a few of the structures and challenges (monetary value, post college employment concerns, and passion verses stability) found within the institutional operations designed to support students. The harsh truth is that there are very few structures in place on college campuses to help students navigate spaces where their vocation and faith may be integrated. Colleges and universities are spending so much time convincing the public and potential students of the need for the services that they provide, that they are actually missing out on providing the very services they are claiming to sell.

Colleges know in order to maintain their sense of worth in current contexts, they need to prove their value across the United States. This is an odd problem to have because by most measures, American universities are thriving; America is home to 17 of the top 25 universities, worldwide.³⁶ However, anxiety about being able to afford college is on the forefront of a student's mind and 80% of students report being concerned about how they are going to pay for college.³⁷ Colleges need to demonstrate that it's worth a student's time and money to gain a degree from their particular institution. Students are

³⁶ Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*: 1.

³⁷ Corey Seemiller and Meghan Grace, *Generation Z Goes to College*: 99.

worried they will not find a job to support themselves, a family, and their student loan payments after college.³⁸

In order to address some of these employment concerns, most college campuses today, host offices like “Career Services” or an “Office of Career and Calling”. These offices help students process through a series of exercises designed to help them think through their futures. They help students harness their natural skills and abilities through tools like the StrengthsFinder and more. But today’s college students have a difficult task in front of them. Many colleges are finding their traditional approaches to career development aren’t working and there is a need to expand opportunities for students to think through both their faith and their vocation.³⁹ Alternatives to the traditional four-year institution, such as technical colleges, are continuing to play a role in the shaping of higher education.⁴⁰ Attending a technical college gives Generation Z students opportunities to acquire a job or career that will not bury them in mountains of debt post-graduation. For Generation Z, jobs are both hard to find and the only means of survival.⁴¹

These same students are struggling to pair their lack of guarantees around a weakened job market alongside the desire to match a job with a drive or passion. Unlike Millennials who were willing to major in anything if it meant solid employment,⁴² Generation Z is open to finding a career that most suits their desires, rather than their

³⁸ Corey Seemiller and Meghan Grace, *Generation Z Goes to College*: 100.

³⁹ David Cunningham, *At this Time and In this Place: Vocation and Higher Education* (New York: Oxford University Press, 2016), 10.

⁴⁰ Corey Seemiller, and Meghan Grace, *Generation Z Goes to College*: 101.

⁴¹ *Ibid.*, 102.

⁴² *Ibid.*, 104.

pocketbooks. Seemiller and Grace state, “Obtaining employment from a traditional employer may be more of a concern in theory, but in practice, expect to see many Generation Z graduates create their own employment opportunities that suit their styles and passions.”⁴³

While Generation Z students are generally more risk-averse and tend to see the world through fragile, emotional, defensive lenses, I believe they are more willing to take chances with their education, because traditional four-year colleges are not living up to their expectations. They know that society prefers college graduates, and that ultimately, degrees lead to more personal success, including financial stability and personal fulfillment. However, colleges and universities are struggling to make the rising expectations of the experience of college worth the significant cost of attendance. Colleges are trying to prove their value through career counseling and coaching, but traditional methods and guidance are no longer working. They are unable to fully assist Generation Z students in bridging their employment goals with their passions.

Summary of the Educational Problem

I have unpacked the educational problems of Evangelical Christian higher education. I have examined the challenges of the student body, Generation Z, which is now enrolled in colleges and universities across the United States. These students are viewing their life and college experience through lenses of fragility, big emotions, and strong defensiveness. They have desires to contribute to the greater good of society, and

⁴³ Corey Seemiller, and Meghan Grace, *Generation Z Goes to College*: 104.

they are looking to higher education to teach them how to successfully determine what their contribution may be, but higher education is failing them. The structures currently in existence within colleges and universities are so consumed with displaying their value and worth by graduating contributing members of society, they struggle to actually fulfil these very promises. They are creating calling and career centers devoid of helping students understand how a calling might lead to a career, and instead, are graduating students with mountains of debt into careers in which they will struggle to repay their disintegrated education. Secularization found within public institutions has also fragmented the soul of the Evangelical institutions, and their administrators, staff, faculty, and students are struggling to regain a unified way forward. Because colleges and universities have not figured out how to integrate faith and vocation, Generation Z is leaving the church in droves. For Evangelical Christian higher education, the picture looks bleak. If we cannot articulate our own institutional calling or vocation, how can we expect to graduate students who can?

Unfortunately, the lack of integration between faith and vocation cannot only be explained through an understanding of the educational systems, and the students contained within them. The disconnect between faith and work also has theological challenges. The next section includes an investigation of the theological problem which contains two main ideas. The first is God's original design for work and how it has become separated from faith. The second centers on the secularization of service which has elevated the individual over the common good.

The Theological Problem

The God Who Works

It's comforting to think God worked. It connects the completion of minutia in meetings and task lists to a higher power who also spent time getting their hands dirty. What's more powerful is the radical notion that God enjoyed God's work. We see from the very beginning of the Bible, that God did not complain about the work God set out to do, but instead created and found joy in the work of God's own hands. Furthermore, if humanity is created in the image of God, as we see in Genesis, then we too, should be able to find fulfilment in our work. If college students are expected to integrate their faith into their vocation, the faithfulness of God in work should be demonstrated. In this section, I will examine how work has become problematic for many, and how Evangelicalism within America has created an individualized sense of isolationism within service and the greater good.

The Separation of Faith and Work

While it is true that God worked, we cannot ignore the reality that work has become toilsome, frustrating, and unproductive. The exploration of this tension between God's good work and humanity's painful work will be examined more in the next chapter, it is worth noting here, however, that for many, work has become a problem. We live in a fallen world and the cultural narrative around work is that it must be avoided at

all costs, and when it cannot be, it must be simply endured.⁴⁴ For early Greek philosophers, work made it impossible to rise above the base of earth into the deep realms of philosophy, which was reserved for the gods.⁴⁵ We have too easily come to adopt a similar theory in American culture. Popular New York pastor, Tim Keller, argues we believe a pervasive set of misguided ideas about work. He states:

One is that work is a necessary evil. The only good work, in this view, is work that helps make us money so that we can support our families and pay others to do menial work. Second, we believe that lower-status or lower-paying work is an assault on our dignity. One result of this belief is that many people take jobs they are not suited for at all, choosing to aim for careers that do not fit their gifts but promise higher wages and prestige.⁴⁶

It is important to have a framework for how and why work has become so challenging. Keller goes on to name four ways our work has become problematic. First, our work has become fruitless, and young people are consistently only looking for work which produces a high return with little investment.⁴⁷ Secondly, he argues work has become pointless, and articulates, “Many college students do not choose work that actually fits their abilities, talents, and capacities, but rather choose work that fits within their limited imagination of how they can boost their own self-image.”⁴⁸ This line of argument leads to his third point: Work has become selfish. Instead of seeing work as a

⁴⁴ Timothy Keller and Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work*, (New York: Penguin Books, 2012), 29.

⁴⁵ *Ibid.*, 33.

⁴⁶ *Ibid.*, 34.

⁴⁷ *Ibid.*, 88.

⁴⁸ *Ibid.*, 102.

way to serve others, it has become a way to prove to the world just how special we are.⁴⁹

Lastly, work reveals our idols, and idols have power over our actions because they have power over our hearts.⁵⁰

Keller is not the first to espouse these beliefs about work. Dorothy Sayers wrote frequently about the secularization of work after World War I. In her work, *Creed or Chaos*, she writes,

In nothing has the Church so lost Her hold on reality as in Her failure to understand and respect the secular vocation. She has allowed work and religion to become separate departments, and is astonished to find that, as a result, the secular work is turned to purely selfish and destructive ends, and that the greater part of the world's intelligent workers have become irreligious, or at least, uninterested in religion. But is it astonishing? How can anyone remain interested in a religion that seems to have no concern with nine tenths of his life?⁵¹

The Separation of the Sacred and the Secular

Knowing that work has become toilsome does not represent the entire picture of the disintegration from of faith from work. In this section, I will articulate the difference between the sacred and the secular, which has implications for how the sacredness of faith is contrary to the secularization of work. Regarding the separation and secularization of faith and work, Hugh Welcher paraphrases some important distinctions made by Os Guinness.⁵² Welcher likens this separation to a wall, noting that there are two preeminent distortions of work. First, he argues that there is a “Catholic distortion” which

⁴⁹ Timothy Keller and Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work*: 109.

⁵⁰ Ibid., 130.

⁵¹ Dorothy L. Sayers, *Creed or Chaos?* (Manchester, NH: Sophia Institute Press, 1974), 104.

⁵² Hugh Welcher, *How then Should We Work: Rediscovering the Biblical Doctrine of Work* (McLean, VA: Institute for Faith and Work Economics, 2012), 72

elevates the spiritual work above the secular work.⁵³ Second, the author notes that there is a “Protestant distortion,” which emphasizes the secular work at the expense of the spiritual work.⁵⁴ The Protestant distortion of work is in essence, a form of dualism. Welcher states, “It does not elevate the secular at the expense of the spiritual; rather it severs the secular from the spiritual all together. It turns work, a good thing, into an idol, and [an] ultimate thing.”⁵⁵ This duality is seen throughout American culture. For example, when first meeting someone, we most often ask, “What do you do?” We are asking about their job, and where they spend the majority of their waking hours. Welcher argues, “Our work no longer serves God; instead it serves ourselves.”⁵⁶ Work becomes a means to an end, and a way to make sure our abilities (or lack thereof) keep up with whomever society has idolized most recently.

Furthermore, we have also become significantly more removed from our work. In his compilations of writings on vocation, William Placher says,

The shoemaker of several hundred years ago made shoes for friends and neighbors, and brought all the skills of a craft to making them well. The modern assembly-line worker too often anonymously adds a particular bolt to a product for an unknown customer, a task in which one cannot really excel. The work does not seem to belong to the worker. It is hard to feel pride in one’s work in such an “alienated” situation, and thus somehow also feel ‘called’ to such a job.⁵⁷

⁵³ Hugh Welcher, *How then Should We Work: Rediscovering the Biblical Doctrine of Work*: 72.

⁵⁴ *Ibid.*, 72.

⁵⁵ *Ibid.*, 72.

⁵⁶ *Ibid.*, 73.

⁵⁷ William C. Placher, ed. *Callings: Twenty Centuries of Christian Wisdom on Vocation*: 8.

The Individualization of Service

Part of any work involves a component of action, or service. For instance, the servicing of a car for its annual tune-up, the repetitive action of inserting data into spreadsheets, or the hustle and bustle of actively serving a customer in a local coffee shop. In Scripture, Colossians 3:23 states that humans are to “work willingly at whatever you do, as though you were working for the LORD rather than for people.” In this section, I will demonstrate how humanity has migrated away from the idea of working for the LORD, and instead, has focused its work and its service for its own benefit. This has created and individualization of service, which can be defined, according to Merriam-Webster, as “a doctrine that the interests of the individual are or ought to be ethically paramount.”⁵⁸ This is in direct opposition to the work and service the LORD has asked of the LORD’s people in Scripture.

Service in the Christian College Setting

Many in the Evangelical stream of faith view service⁵⁹ as a means of acting upon their faith. In the Christian setting, action takes many forms from local community

⁵⁸ Merriam-Webster.com Dictionary, s.v. “individualism,” accessed September 16, 2020, <https://www.merriam-webster.com/dictionary/individualism>.

⁵⁹ There are many different ways to define Christian service. Arthur Glasser, in his seminal work on mission, says “Our mission is biblical mission only when it is centered in Jesus Christ.” Arthur Glasser, *Announcing the Kingdom: The Story of God’s Mission in the Bible*, (Grand Rapids: Baker Academic, 2003), 12. All service opportunities referenced in this paper have a central foundation of being done in the name of Jesus Christ. The source of the service for the Christian practitioner must be found in Jesus alone. All other service, done for any other reason, becomes known in a broader sense as humanitarian efforts. Secondly, service done in the name of Jesus Christ should be done in a way that brings glory to Jesus and model his style of servanthood. Glasser continues to help illuminate this concept. He says, “To make Jesus’ model of Kingdom ministry the object of one’s reflection and action means focusing on God’s concern for God’s world and the physical, social, and spiritual needs of others.” Arthur Glasser, *Announcing the*

engagement to international mission trips, to service in one's own local church. While students can certainly grow in their understanding of their unique calling and vocation on a university campus, encouraging students to get off campus and participate in service will be critical for their own development, especially as students are leaving Evangelical Christian institutions with a lack of clarity concerning their own calling or vocation.

In fact, many of these Evangelical institutions have held on to their roots in foreign service or missions endeavors.⁶⁰ According to Joel Carpenter, some of the older colleges and universities, “participated eagerly in the late nineteenth-century Student Volunteer Movement, which represented a surge of interest in missions that eventually divided over the rival claims of biblically based evangelism and modernist accommodation to other religious cultures.”⁶¹ As fewer and fewer United States born missionaries have entered into full-time missionary work, mission organizations have relied heavily on Evangelical liberal arts colleges and universities to facilitate both their short- and long-term commitments.⁶²

Kingdom: The Story of God's Mission in the Bible, (Grand Rapids: Baker Academic, 2003), 12. This definition encompasses meeting the holistic needs of people, which service should incorporate. As we'll see, we need to use service to reconcile ourselves to God, to ourselves, to one another, and to God's creation.

⁶⁰ Joel A. Carpenter and Kenneth W. Shipps, eds., *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America*: 7.

⁶¹ Ibid., 7.

⁶² Ibid., 8.

Serving Self, Not the Community

Despite engaging students in service while enrolled in Evangelical colleges and universities, there is still a disconnect between an ideal model of community service and service that has become focused on the individual. As I will demonstrate in chapter 4, there has been an undue emphasis placed on the individualized growth of the student through service, and a downplay of their contribution to the community. This unequal relationship continues to perpetuate a misaligned understanding of faith and work, as students view service as a means to grow only themselves, often at the expense of the community around them.

In her book, *Kingdom Calling*, Amy Sherman presents a compelling picture of service and, more importantly, answers the question of why Protestant Evangelicalism has moved away from this depiction. First, she relates the service of the common good to the Hebraic understanding of the *tsaddiqim*, meaning “righteous [one]” as found in Proverbs 11:10.⁶³ These *tsaddiqim* see all things as a gift from God they are given to steward for God’s purposes, and for the benefit of the community at large, not their own.⁶⁴ She quotes Tim Keller, who writes, “The righteous in the book of Proverbs are by definition those who are willing to disadvantage themselves for the community while the wicked are those who put their own economic, social, and personal needs ahead of the

⁶³ Amy L. Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good* (Downers Grove, IL: InterVarsity Press, 2011), 16.

⁶⁴ *Ibid.*, 12.

needs of the community.”⁶⁵ As the *tsaddiqim* prosper, the community prospers. With such a compelling vision, why aren’t there more *tsaddiqim* among us today?

Sherman goes on to paint an equally compelling vision of an American church unfamiliar with the faith and prosperity of the *tsaddiqim*. She states, “The prevalence of an individualistic understanding of the gospel is the number one reason...consequently it [a too small gospel] fails to direct Christ-followers into the righteous lifestyle of the *tsaddiqim*, who gladly join Jesus on his grand mission of restoration.”⁶⁶ Because the American church has centralized the individual, rather than the community, in the faith story, we fail to see the redemptive work of all creation in the faith story. Therefore, service becomes a self-centered, rather than community-centered endeavor. As she unpacks this, too-narrow gospel, Sherman rightly argues,

This too-narrow gospel focuses believers missionally only on the work of ‘soul winning.’ It has little to say about Jesus’ holistic ministry or the comprehensive nature of his work of restoration. It focuses on the problem of personal sin only, thus intimating that sanctification is a matter only of personal morality (rather than that plus social justice). It focuses believers on getting a ticket to heaven, but doesn’t say much about what their life in this world should look like. Put differently, it focuses only on what we’ve been saved *from*, rather than telling us what we’ve been saved *for*.⁶⁷

Through an exaggerated emphasis on the individual self, service becomes self-service, and congregations are no longer motivated to care for the needs of the community at large. When you couple that with rampant individual and Evangelical isolationism, the church is rarely confronted with seeing the poor and most needy in

⁶⁵ Amy L. Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good*: 16.

⁶⁶ *Ibid.*, 65.

⁶⁷ *Ibid.*, 71.

society, let alone knowing who they are and having an honest and caring relationship with them.

Summary of the Theological Problem

In this chapter I have explained the disintegration of faith and vocation for college students in Evangelical higher education institutions, and that this disintegration is problematic on many levels. Theologically, in Scripture there is a relational integration of faith and work built into the very foundations of humanity in Genesis. In contrast, American culture has been presented with a problematic and distorted view of work. This view either over-emphasizes the sacred, or the secular, but has yet to find a balance between the two. We also see the individualized interpretation of service. The concept of prosperity originally created to advance the common good in society, has now become so isolated that the most prosperous are unaware of and cannot see the people with the greatest need. Through a perversion of the communal nature of the redemptive work of Christ, the advancement of the individual has become tantamount over the service of all.

Conclusion

Evangelical Christian institutions are at a critical juncture and need to regain their relevance. Evangelical colleges have not been able to find the balance between faith and skills development, which has resulted in the one gaining strength and prominence at the expense of the other. The theological problem centers around a disconnect between faith and vocation that is evident from the first book of the Bible. While work was originally

intended to be life-giving and identity-forming, it has become disintegrated and fractured through the fall of humanity and various forms of secularization. It's now self-serving, fruitless, and void of hope. Work is now a means to an end, as opposed to a way to establish connection with God.

In the upcoming chapters, the resolution of this disintegration of faith and vocation, and their reintegration of the two through service will be presented with the college student as the focus. Ultimately, the hope is that the student will better understand their unique calling, within an established set of relationships with God, themselves, and others. This depth of vocational and faith development through service will graduate students who are engaged in the church and their work, finding deep fulfillment in both.

CHAPTER 2: BIBLICAL FOUNDATIONS

Introduction

As evidenced in chapter one, in North America there is a theological disconnect between faith and vocation, which is reflected in institutions of higher education. Evangelical institutions are not immune to this disconnect. Despite their intentional inclusion of faith, Evangelical colleges are struggling to integrate the theological framework of a working God as critical to the way traditional college-aged students interpret their life after college as working professionals.

From the beginning of the Bible, the book of Genesis exemplified humans as walking and working alongside God in a system of coexistence. We see a symbiotic relationship structure God established for humans in relationship with Godself, themselves, others, and God's creation. I contend these relationships demonstrate a true integration of faith and work. In the creation story we are given structures to demonstrate how God worked, and how humans, created in God's image, executed the work within the established framework. However, in Genesis 3, through the fall of humanity, we see relationships and work become disintegrated and broken. The order of relationships God set in motion is systematically fractured, and a level of pain and frustration around work is introduced in each relationship.

In this chapter, I will discuss the framework of the first three chapters of Genesis which is critical to understanding the original integration and subsequent disintegration of faith, service, and vocation. In considering the New Testament, I will outline how Jesus came as the second Adam, and restored all relationships, including renewing our

understanding of work. Through Jesus' own claim of his personal vocation as the Son of Man, we see the reintegration of relationships—of humanity with God, of individuals with themselves, and of individuals with others in community. I will be noting Luke's inclusion of Isaiah 61 which proves to be the articulation of the work of Jesus, which is ultimately the effort toward restoration and reintegration through the work of his ministry. Finally, I will demonstrate how the work of the Apostle Paul furthered the integration of faith and vocation through his conversion encounter, his Christian formation, and the expression of his work in a covocational lifestyle.

This imagery of God as a worker becomes more robust when we that recognize that Jesus, the Son of God and the Son of Man, also had a stated vocation. From the very beginning of his ministry, Jesus told his followers what he had come to do. In Luke 4, the Messiah restores all aspects of our relationships, which empowers us to live in the fullness of who we are called to be. The work of God is creation and the work of the Messiah is restoration. Therefore, the work of humanity should be active participation in both creation and restoration.

God as a Worker in Genesis

In order to understand the significance of God as a worker, we must first understand the significance of the book of Genesis, paying close attention to the first three chapters. These chapters demonstrate how God began all things through work, and then created humanity in God's own image as a worker. The stories in Genesis also help New Testament believers and readers have a language for how humanity relates to God.

This is foundational, as Genesis demonstrates that God creates all things to be in relationship.

In the first 11 chapters of Genesis, God is creating the world and everything in it which is described over and over as good. We also see sin running rampant, and the need to start afresh. These chapters illustrate a world never seen before and introduce humanity, which God deems as very good. Historically, for the people of Israel the subject matter of Genesis 1–11 was a part of their overall sacred texts, but was not often used in the remaining books of the Old Testament,¹ outside of referencing the Creator God.² Why did Israel keep these creation stories as a part of the Pentateuch but rarely reference them throughout the rest of the Old Testament? Perhaps because Genesis 1–11 categorically focuses on the relationships between God and the entirety of humanity, not just the establishment of Israel.³ Donald Gowan states,

The special importance of Genesis for the history of Israel and, beyond that, for the history of the Christian churches lies primarily in the fact that the God who saved and preserved Israel, to whom the people cried in their distress, and who was honored in their songs, was the God at the beginning, the Creator, who holds the world in his hands, gives life to people, and calls them to live. Their trust was in this God because the beginning and the end was in his hands, his power.⁴

Furthermore, the history of humanity is intricately linked to the story of Israel. God's blessing on the earth belongs to all people, of which Israel is a part. "The life of people in this world cannot continue unless it is borne onward by the blessing of God

¹ Donald E. Gowan, *Genesis 1-11: From Eden to Babel* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988), 3.

² Job 38-41; Pss 8, 33, 74, 104, 136, 148; Prov. 8:22-31; and Isa. 40-66

³ Gowan, Donald E. *Genesis 1-11: From Eden to Babel*: 4.

⁴ Claus Westermann, *Genesis: A Practical Commentary* (Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1987), x.

who sustains this life.”⁵ As Christians we believe that the Bible is God’s word, and therefore it has eternal relevance for all humankind in every generation and culture.⁶

When we come to the New Testament, we see the work of Genesis 1–11 referred to more often. Gowan attributes this to understanding, saying,

“Creation Theology is reaffirmed and given an entirely new dimension by means of Christology. God has revealed himself through creation, which is not evil in itself, for God made it to be good. He created all things through his eternal Son, the Word, whose death and resurrection have made possible the inbreaking of the new creation, which can already be experienced by those who believe in him, although the consummation of God’s intention for his world is still awaited.”⁷

Ultimately, the ancestral stories found in Genesis help New Testament believers and readers form new patterns of thinking and language for how a person relates to God.⁸ To understand how God worked at creation, we must begin with chapter one.

Genesis 1: The Creation of the World

Most cultures of the world begin with a creation story.⁹ Genesis, as the first book of the Bible, illustrates the creation story for Christians, and the divine act of creation demonstrates the innate value of work God incorporates into every aspect of human life. Any good biblical and cultural exegesis should first ask the question as to why an origin

⁵ Claus Westermann, *Genesis: A Practical Commentary*: x

⁶ Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, third edition (Grand Rapids, MI: Zondervan Publishing, 2003), 21.

⁷ Donald E. Gowan, *Genesis 1–11: From Eden to Babel*: 5.

⁸ John E. Hartley, *New International Biblical Commentary: Genesis* (Peabody, MS: Hendrickson Publishers Inc., 2000), 33.

⁹ Donald E. Gowan, *Genesis 1–11: From Eden to Babel*: 10.

story is necessary. What do people need to know about how the world came into existence, and what did the author(s) of Genesis really intend for us to learn from this specific story? In this section, I will demonstrate how the creation story found in Genesis 1 demonstrates intentionality on God's behalf for all creation.

First, in Genesis our creation story begins with monotheism. Other cultures and texts, like the *Enuma Elish*, talk about many gods who had a hand in creation.¹⁰ But it is important to note the Genesis account of creation has only one God. Furthermore, the one God mentioned is the Creator of all things like the sun, moon, and stars, where other religions consider them beings or gods in their own right.¹¹ While our picture of creation may have a similar style to other creation stories, the theological message we see in Genesis is distinct.¹²

The very first story in the Bible shows God creating the world. This creation is the work of God, which is done with intention and purpose. The Hebrew word, *bārā'*, which is translated "create" is used in the original language. The narrator also uses the word *ʿāśā* which means "made", but it is less significant in this context.¹³ The word, *bārā'* expresses "God's transcendent freedom to bring into being things that do not exist."¹⁴

¹⁰ David Atkinson, *The Message of Genesis 1–11* (Leicester, England: Inter-Varsity Press, 1990), 16.

¹¹ Ibid., 16.

¹² Ibid., 16.

¹³ Ibid., 21.

¹⁴ Ibid., 21.

Elsewhere in the Bible, this word *bārā'* is also used in the context of salvation, showing us that the God who makes all things is also the God who makes all things new.¹⁵

The distinction we see in God creating all things is more radical when we see that God, unlike Marduk from the *Enuma Elish*, created things Godself enjoyed! The God of Genesis didn't create to offload the heavy burden of work onto humanity. Rather, God worked to create a world for humanity to dwell in.¹⁶ Furthermore, we see that when God creates, it is God's work to make things orderly and beautiful. God brings life where there is no life, and nature into being.

The book of Genesis is created with a specific structure in mind. Again, this is God working with intentionality and design in all God does. "God speaks, makes, separates, sees, and blesses, and there is no drama, not the slightest sense of tension in the way these stupendous events are recorded. All is placed and completely under control, an effect produced by the use of formulas that regularly appear."¹⁷ We see a pattern which is able to be interpreted in a few different ways. First, there is a creation-based, six-day pattern. On the first three days, God created stages of separation.¹⁸ The first three days set apart distinct spaces on the earth. The second three days describe the creation of what inhabits these spaces. This lends itself to the ordered world, which is deliberate and rational, and has a natural hierarchy.¹⁹

¹⁵ David Atkinson, *The Message of Genesis 1–11*: 22.

¹⁶ John Mark Comer, *Garden City: Work, Rest, and the Art of Being Human* (Grand Rapids, MI: Zondervan, 2015), 37.

¹⁷ Donald E. Gowan, *Genesis 1–11: From Eden to Babel*: 13.

¹⁸ David Atkinson, *The Message of Genesis 1–11*: 19.

¹⁹ *Ibid.*, 19.

Lastly, one can see a pattern in seven days. Gowan summarizes it as follows²⁰:

Day One: Time – The Day

Day Two: Space – Sea and Atmosphere

Day Three: Space – Dry Land

Day Four: Time – The Luminaries

Day Five: Population – Fish and Birds

Day Six: Population – Land Animals, People

Day Seven: Time – The Sabbath

This pattern is centered around time and space, as is evident. The pattern considers both the ordering of the world, and incorporates the seventh day, which I will demonstrate, is critical to our understanding of work and rest. As Genesis 1 demonstrates, God does not work haphazardly, but with intention. This intention demonstrates the integral nature of creation—all creation is a symbiotic and patterned system. If the fullness of God at work is through integration, I will now demonstrate how humanity, created in the image of God, should also be integrated.

²⁰ David Atkinson, *The Message of Genesis 1–11*: 14.

The Creation of Humanity

As expressed in Genesis 1, God creates with intentionality and purpose. When God works at creation, it is done with specific skills and precision in mind. In this section, I will demonstrate how the creation of humanity in God's own image also bestows intention, creativity, and systematic relationship to the work of humans.

The culmination of creation shows up in verse 26 (Genesis 1:26), when God creates humanity. People are distinct in God's creation in two ways: they are created in the image of God, and they are to rule over all other beings.²¹ By being image-bearers, we are also given specific tasks: sovereignty over the rest of creation, and multiplication of creation. We can embrace our own humanity most fully when we are working within creation to steward it well. The Hebrew term here, *adam* is a term we have no specific equivalent for in the English language, but it becomes the name of the first male. It's important to note this term is not a name, nor does it denote one individual, nor connote maleness.²² Instead, the term, *selem* is a helpful interpretation, which means "idol" or "statue."²³ An idol acts as a visual representation of an invisible being. By being created in God's own image, we show the world what God is like; "We are the Creator's representatives to his creation."²⁴

²¹ David Atkinson, *The Message of Genesis 1–11*: 27.

²² Ibid., 28.

²³ John Mark Comer, *Garden City: Work, Rest, and the Art of Being Human*: 39.

²⁴ Ibid., 39.

It would be easy to solely focus on the something within us that resembles God. However, our image-bearing goes further. Atkinson states, “First and foremost, it is about the particular relationship in which God places himself with human beings, a relationship in which we become God’s counterpart, his representative and his glory on the earth.”²⁵ Furthermore, we see God wants relationship with all humanity, not just Israel, or royalty, or those who deserve it. Comer elegantly states, “This is the democratizing of humanity.”²⁶

This view of God creating humanity in God’s own image is essential if we are to later understand the incarnation of Jesus. In the Epistles, Paul connects the dots between Adam and Jesus. He says in 1 Corinthians 15 that Jesus is the last Adam, and in Romans 5 that Adam is the foreshadowing of the one who was to come.

Genesis 2: A God Who Works and Rests

If God created all of what is seen and unseen, God did it by working. God was the active participant in the creation story. Furthermore, God called the outcome of work “good” repeatedly in the creation story. I argue this goodness should reframe how we think about work for ourselves. If we, according to Scripture, are created in the image of God, we too are created to work. We need to think about our own work as a good thing. First, we must survey Genesis 2 in order to understand the power of work. I will demonstrate that the work of humanity is good by first examining the rest that God

²⁵ David Atkinson, *The Message of Genesis 1–11*: 37.

²⁶ John Mark Comer, *Garden City: Work, Rest, and the Art of Being Human*: 39.

established for us on the seventh day. Next, a system of relationships is established in Genesis 2. These relationships with Godself, our own selves, and others will be critical as we consider the integration of our faith and work.

Genesis 2 starts by reminding us of the importance of rest. We see that God worked for six days straight and on the seventh, God rested. As Alan Fadling notes, “Not until the sixth day did God create humankind, charging them to be fruitful, to multiply and to take care of the world God created. But before human beings could begin to do that, they were to observe the seventh day as Sabbath. There’s no evidence that they had done anything to subdue the earth through their labor just yet. Instead, they began their lives with rest, not work.”²⁷

Genesis 2 also places humanity in a system of relationships. Throughout the second chapter, humans are created and thrive in a set of social structures and systems designed for the betterment of humanity as a whole. First, we see in Genesis 2:7 that the LORD formed humans from the dust of the ground, and breathing life into their physical bodies. This method of creation of human beings puts humans in relationship with God, as we also observed in Genesis 1. Next, we see in Genesis 2:8 that God places the human in the garden of Eden. This puts humankind in a relationship with the garden, the created world that God made for humanity.

In Genesis 2:15, we see the LORD God took Adam and put him in the garden of Eden to cultivate and keep it. The first word, *abad*, means “work” or “service”²⁸. In this way, work can be seen as service. Interestingly, *abad* is a term also used in other places

²⁷ Alan Fadling, *An Unhurried Life: Following Jesus’ Rhythms of Work and Rest* (Downers Grove, IL: IVP Books, 2013), 111.

²⁸ John Mark Comer, *Garden City: Work, Rest, and the Art of Being Human*: 56.

in the Old Testament to demonstrate a type of worship. It would also, then, be a logical connection, to connect our work with our worship. This word, *abad* first appears here in Genesis. It's used in connection with working a garden, which any gardener can tell you, is no easy task. Therefore, while Adam's work was physically demanding, it was also good and he was created to do it. If God got God's hands dirty in the creation of the world and humanity, so should we.²⁹ God also entrusts the earth to humanity and therefore expects something of us and the work we take part in. Westermann reminds us, "Work here takes on a significance that does not depend on human values. It is a commission received from the Creator."³⁰

In Genesis 2:18, God created a second human from the first. This puts us then in relationship with others around us. We are called to a social system of relationships and are not designed to sustain ourselves, nor the earth, alone. Westermann goes on to state, "Here, the narrator is emphasizing something of peculiar importance to the human creature: namely, community."³¹

There is one missing relationship to add to this system: It's our relationship with our own selves as human beings. In this space, the first humans recognized who they were and what they were designed to do. Ultimately, the job of humanity comes from God, but there is an understanding of what role we are given and what gifts God gives humans in order to steward and care for the creation. The knowledge of these gifts comes from an understanding of who humans are and in who's image we are made. We also see

²⁹ David Atkinson, *The Message of Genesis 1–11*: 56.

³⁰ Claus Westermann, *Genesis: A Practical Commentary*: 19.

³¹ *Ibid.*, 20.

this at the end Genesis 2 in verse 25, when both men and women exist in their nakedness and lack of shame. They were fully confident in who they were as individuals and brought their whole selves to their work, to each other, to the garden, and to their Creator.

By the end of chapter 2 of Genesis, the Bible has identified that God both works and rests—and does so with joy. This chapter also establishes the social systems God has designed for humanity. God has created an intricate, intentional, and integrated system of relationships: relationship with God, self, others, and creation. Again, Genesis demonstrates that God creates with intention and symbiosis. Through the ordered creation of God flows the ordered structure of human relationships. It is only once these relationships are understood in their organized structures and importance, that the fall and brokenness of humanity becomes all the more significant.

Genesis 3: The Fall and the Brokenness

If the picture of the Garden given us in Genesis 2 comes to us reflected, as it were, in a clear and unspoiled mirror, in Genesis 3 that mirror is shattered into a thousand pieces. Each little piece still reflects something of the earlier beauty, but now the picture is fragmented, the perspectives are distorted, it is hard to see things whole. The world seen through the broken glass of chapter 3 is no longer a normal world. Everything is ambiguous; nothing is anymore very good.³²

This poetic picture of the third chapter of Genesis, given by David Atkinson, sets the stage for the brokenness which follows in the remaining parts of Genesis, and carries through humanity as we know it. If it is clear God works, and it is clear humanity, created

³² David Atkinson, *The Message of Genesis 1–11*: 80.

in God's image, is also to work, why do so many of us hate work today? Why is work toilsome, frustrating, and rarely discussed by faith leaders?

As we have seen, God worked and enjoyed the work of creation. Through that work, God created humanity with intention and set it in a system of relationships. At the start of the third chapter of Genesis, these relationships are set and established, and humanity is living in complete freedom with God, one another, humans themselves, and creation. Soon we are introduced to a new character in the creation story: the serpent. Claus Westermann argues it is not the snake that matters, but instead the power of temptation, which is the crux of the fall.³³ There is also an important distinction to make regarding this temptation. While the voice of temptation comes from outside of humanity in Genesis, we cannot be too quick to shift the responsibility for human failure away from ourselves.³⁴ The easy exegetical question is to ask how evil comes into the world. Humanity has spent centuries wondering why evil exists, often trying to look for external forces to blame. The harder exegetical understanding would be to accept the origin of evil is left as a mystery that God only knows.³⁵ The serpent never denies the existence or goodness of God, but instead sows small seeds of distrust. In the end, there is no need for God to concern himself with the serpent, but instead, God focuses God's energy on Adam and Eve.

The two human beings initially placed in a special relationship with God, themselves, each other in community, and God's own creation, now see each of their

³³ Claus Westermann, *Genesis: A Practical Commentary*: 22.

³⁴ David Atkinson, *The Message of Genesis 1–11*: 82.

³⁵ *Ibid.*, 82.

relationships systematically broken before them. Eve's relationship with her own body through childbearing is broken. The process that brings life is fraught with pain and hurt. Furthermore, the relationship of equality she experienced with Adam is now perverted and Adam rules over her. "That this is the result of human sin and not the will of God was recognized by early interpreters. But unfortunately many of them were so heavily influenced by their culture that they tended to accept it as the unchangeable order for the present time, ignoring the New Testament message that in Christ the restoration of equality between male and female has already begun."³⁶ For Adam, or humanity as a whole, work, which God originally intended to be a blessing, is now a curse because of its uncertainty, futility, and overall drudgery.³⁷ Human labor is now inextricably linked with pain and challenge. Every work, no matter where, when, or how it is performed, will have thorns and thistles and come through toil the of humanity. Now relationships with our own selves as well as with our communities are broken. Lastly, the relationship between God and creation is broken. In verses 22 through 24, God banishes humanity from the garden and God's presence. This final punishment of being banished from God is the culmination of the pain and toil associated with the fall.

As we close the creation story, we fast-forward to the work of Jesus of Nazareth. I will demonstrate that the life and work of Jesus, a predominate feature of his vocation, deals with fundamental human nature, understood in light of these systematic relationships and their subsequent brokenness. Humanity has needs: hunger and thirst, community, restoration of relationships, and justice for the oppressed. In Jesus' life and

³⁶ Donald E. Gowan, *Genesis 1–11: From Eden to Babel*: 58.

³⁷ *Ibid.*, 59

death, the limitations humanity faced are confronted head-on and defeated. This is the history of the working relationship between God and humanity which was established then broken, and will find restoration in the work of Jesus Christ.

The Vocational Calling of Jesus: Isaiah Through the Lens of Luke

The first three chapters of Genesis presented God as a worker and Creator. That work culminated in the creation of humanity. Furthermore, God created humanity to live in a set of relationships with Godself, with themselves, and in community with each other. This creation was systematic and intentional. However, in Genesis 3 we see the breaking of each of these relationships. Humanity and their relationships with God, themselves, and one another is systematically fractured, and the work we were designed to do has become toilsome. Humanity is longing for restoration and reintegration. This is the work that Jesus set out to do.

The life of Jesus is the exemplary way of life for Evangelical Christians. Throughout his life and ministry, Jesus demonstrated integrated relationships with God, himself, his community, and his world. Jesus was often led by the Spirit,³⁸ and it was not uncommon for Jesus to quote the Old Testament Scriptures as part of his ministry or work. He demonstrates this while speaking in the synagogue in Nazareth, as recorded in the book of Luke (Luke 4).³⁹ We see in Luke that Jesus' work and ministry is consistently

³⁸ Matthew 4:1, Mark 1:12, among others.

³⁹ Leon Morris, *The Tyndale New Testament Commentaries: Luke* (Downers Grove, IL: InterVarsity Press, 1988), 112.

done in the power of the Spirit.⁴⁰ This is critically important if we are to understand the redemption and reintegration that Jesus set out to do in his work. The passage of Luke 4:14–30 illustrates Jesus’ theology and how different it was from his contemporaries, specifically those in Nazareth.⁴¹ At the beginning of Jesus’ public ministry, Luke describes Jesus’ fulfillment of the prophecy set forth in Isaiah 61. Isaiah is a prophet and the passage of Isaiah 61 centers around the good news of deliverance for the Israelites who have been in exile. I will later demonstrate how this passage is speaking of the future deliverance and restorative work of Jesus, as well as the values revealed in the ways Jesus approached his work. These themes continue to recur for Jesus throughout his ministry.⁴²

At the start of Jesus’ ministry, Jesus felt it was important to articulate the work he was created to do. When Jesus enters the synagogue, as described in Luke 4, he stands up to read. While it is unclear if the scroll of Isaiah was handed to Jesus, or he asked for it, we know he reads from Isaiah 61:1, which also includes 58:6.⁴³ The words Jesus reads give credence to the work of the Messiah. The passage was generally understood as describing the task set before the LORD’s Anointed One.⁴⁴ What Jesus does next is critical in our understanding of his vocation: Jesus applies these words to himself. He tells all the listeners that the vocation of the Messiah is to preach the gospel to the poor, proclaim release for the captives, recover sight for the blind, set free those who are oppressed, and

⁴⁰ Ibid., 115.

⁴¹ Craig A. Evans, *New International Biblical Commentary: Luke* (Peabody, MA: Hendrickson Publishers, 1990), 70.

⁴² Ibid., 115.

⁴³ Leon Morris, *The Tyndale New Testament Commentaries: Luke*: 116.

⁴⁴ Craig A. Evans, *New International Biblical Commentary: Luke*: 70.

proclaim the year of the LORD. After Jesus reads these words, he sits down and begins to preach.

Isaiah 61

How does the reading of Jesus in the synagogue exemplify his work? This section will demonstrate how Jesus' reading applies to his work of preaching the gospel to the poor, proclaiming release for the captives, recovery of sight for the blind, setting captives free, and proclaiming the year of the favor of the LORD.

The quotation Jesus was reading from in Luke is most commonly referenced as Isaiah 61. However, the quotation is from the Greek Septuagint translation of the Hebrew Old Testament and combines various parts of Isaiah 61:1–2 and 58:6.⁴⁵ These two passages are linked by common phrases and ideas.⁴⁶

The first portion of Scripture is, “The spirit of the LORD is on me.” Another way to interpret this is to say that the LORD has anointed me.⁴⁷ The word, *christō*, (Hebrew: *mashach*) which is used in this passage, is one of many different types of anointing language used in the Bible.⁴⁸ Anointing, in this context, was used exclusively to demote a ceremonial anointing, such as the installation of kings or priests.⁴⁹ Using the word *christō*,

⁴⁵ Craig A. Evans, *New International Biblical Commentary: Luke: 73*.

⁴⁶ *Ibid.*, 73.

⁴⁷ John Goldingay, *New International Biblical Commentary: Isaiah* (Peabody, MA: Hendrickson Publishers, 2001), 346.

⁴⁸ Teresa J. Hornsby, “Anointing Traditions” in *The Historical Jesus in Context* (Princeton, NJ: Princeton University Press, 2006), 355.

⁴⁹ *Ibid.*, 354.

to express anointing suggests that the LORD has commissioned or authorized the following work to be done. This is a distinct understanding of the work of vocation. God can and does commission specific work to be done by specific people.

Secondly, the work of the Anointed One is to preach the good news to the poor. The word “poor”, or *‘anawim*, could also refer to the community as a whole.⁵⁰ This may suggest the work of the Anointed One is to bring restoration to the relationships of the community as a whole. This designation is also a reminder that Israel has a responsibility to tell the nations what God has already done for them.⁵¹ The work that is set before Israel in this passage is not easy. “This task laid upon Israel is thus to be an intense one of hard work for God, and work which is of God.”⁵²

Next, we see the command to proclaim release of the captives. An important connection to make is that the author could be speaking of those who were prisoners and physically imprisoned, as well as people who were bound as slaves to their own fleshly desires.⁵³ In Greek culture, the sacred and the secular were not as distinct as they are for us today, so the service Israel has to their own individual selves could be considered a reconciling work to all parts of the flesh.⁵⁴ This could be seen as the work of the Anointed One to restore each individual’s relationship with themselves.

⁵⁰ John Goldingay, *New International Biblical Commentary: Isaiah*: 347.

⁵¹ George A.F. Knight, *Isaiah 55–66: The New Israel* (Grand Rapids, MI: William B Eerdmans Publishing Company, 1985), 52.

⁵² *Ibid.*, 53.

⁵³ *Ibid.*, 53.

⁵⁴ *Ibid.*, 53.

Finally, the Anointed One is to proclaim the year of the LORD'S favor. Often this is connected with the release of captives. However, the word Greek *dērôr* used here can also mean “swallow” as a first act of renewal and a new spring to come.⁵⁵ This liberty is not just for the people, but also for the land. In Leviticus 25, we see the proclamation of the year of jubilee, where Israel is commanded to return land and property to its original inhabitants. This is a way to restore and release the land back to God. Redemption is not for the people only, redemption is also for the land.

At the very beginning of his ministerial work, Jesus has announced that his work had been given to him, and had been commissioned by God. By choosing this specific passage in Isaiah, he is demonstrating how this work is to systematically repair and reintegrate every relationship that was broken by the fall of humanity. Jesus restores all to God, themselves, one another, and to the earth. Not only is Jesus redeeming all relationships, but he is also reintegrating the value of work within the context of his life. He is demonstrating for all once again, the live-giving power of integrated work for all once again.

Jesus's Sermon

As Jesus continues to preach in Luke 4, he makes some clear distinctives about his work. First, he makes sure to note that the work of the Messiah is currently happening. Jesus specifically uses the Greek word, *semeron*, which means “today.” This

⁵⁵ George A.F. Knight, *Isaiah 55–66: The New Israel*: 53.

word usage implies that God is working through the work of Jesus now, not at a future date.⁵⁶ George A.F. Knight explains,

“The good news which the New Israel was to proclaim was thus certainly not to be understood in terms of ‘religion’ or of a promise of a world hereafter. It was to be understood as an event that would arise from this historical fact, and was to continue to be effective within Israel’s historical experience. This, of course, is what Jesus meant when he declared this passage...about himself.”⁵⁷

Jesus also notes that the work we do may often go unrecognized to those closest to us. After revealing his own vocation to the people of Nazareth, Jesus refers to Elijah and Elisha. This reference alluded to God’s value of the Gentiles⁵⁸, which was incredibly frustrating for those listening. “The people hear that the messianic era is at hand, and in this they rejoice; but they hear that it will not entail what they expect, and with this they become angry.”⁵⁹ Their hope was that the Messiah would come and vindicate Israel through the destruction of the Gentiles.⁶⁰ This passage in Isaiah was specifically used as a way to express the vindication of the work of the LORD on Israel’s behalf.⁶¹ However, Jesus specifically leaves the vengeance portion of this Scripture out of his quotation. Before Jesus really began his work, his own community tried to end it. Jesus knew the work was too important, and left the mob, never to return to Nazareth again.⁶²

⁵⁶ Leon Morris, *The Tyndale New Testament Commentaries: Luke*: 117.

⁵⁷ George A.F. Knight, *Isaiah 55–66: The New Israel*: 54.

⁵⁸ Leon Morris, *The Tyndale New Testament Commentaries: Luke*: 119.

⁵⁹ Craig A. Evans, *New International Biblical Commentary: Luke*: 71.

⁶⁰ *Ibid.*, 72.

⁶¹ *Ibid.*, 72.

⁶² Leon Morris, *The Tyndale New Testament Commentaries: Luke*: 119.

Paul's Conversion: A New Understanding of Covocational Work

Jesus was not the last person to challenge the narrative of work in antiquity. There were others who spoke on behalf of the value of work, most notably Paul the Apostle. Paul is responsible for a good portion of authorship of the New Testament. He was a complex man whose identity was formed around three main tenets: his Jewishness, his Christian conversion, and his Roman citizenship.⁶³ In this section, I will argue that Paul's Damascus Road encounter, and the subsequent formation of his new identity as a Christian, changed the expression of how Paul approached his work as a tent-maker and advocate of the gospel as a Jewish Roman. Paul demonstrates for his readers in antiquity, as well as for modern readers, how to lead a covocational life, understanding the integration and intersectionality of our calling and vocation, as parts of our identity formation.

Paul's Conversion Encounter

Most turn to Acts 9⁶⁴ for Luke's description of what happened to Paul on the Road to Damascus, however, Galatians 1:15–18 is Paul's own written narrative of the same experience. Between the two Scriptures, we may arrive at a well-rounded understanding of what may have happened that day is presented. Essentially, Paul has an encounter on

⁶³ Ben Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus* (Downers Grove, IL: InterVarsity Press, 1998), 53.

⁶⁴ The conversion encounter of Paul is also mentioned briefly in Acts 26:12–18. Much has been written about Paul's conversion experience. However, I believe it is critical to examine it using the "Encounter Formation Expression" framework, which will be the background for the research portion of this dissertation and will be discussed in detail in later chapters.

the road outside Damascus, which most agree was his home. He spent time immediately after his conversion in formation, growing in his new-found Christian faith. This ultimately led to the expression of a covocational method to the work of Paul moving forward.

Paul's conversion encounter is the start of the life transformation that Paul will use to demonstrate a covocational lifestyle later in his life. In the story of Paul's conversion, he retells his individual transformation narrative. One of the main elements often found in a conversion experience is a worsening of the individuals' previous relationships, especially connected to a religious experience and community, in direct opposition to a newfound religious orientation or community.⁶⁵ Others argue that a conversion experience is not just an individual event, but a social one, as well.⁶⁶ The social construct of Paul's conversion on the Damascus road led him down the path of relationship within the assembly of God.⁶⁷ While the communal aspect of his conversion is important, Paul also continued to stress the individual nature of his conversion, and consistently held these two dimensions in tension. Witherington argues, "It is important to stress that he was largely a sectarian person whose sense of Christian identity came largely from his own conversion experience and his own outreach work and the communities and coworkers those efforts generated, not from some preexisting community of which he became a long-time member."⁶⁸ However you analyze it, it

⁶⁵ James Hanges, "'Do we really need to take the Damascus Road?': Ancient Epiphanies and Imagining Paul's Conversion Experience" in *Proceedings*, no. 23 (2003), 67.

⁶⁶ David S. Morlan. *Conversion in Luke and Paul: an Exegetical and Theological Exploration*. (London: Bloomsbury Publishing Plc, 2013), 14.

⁶⁷ Ben Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus*: 77.

⁶⁸ *Ibid.*, 77.

should be acknowledged that what Paul encountered on the Damascus Road would have begun a thorough resocialization process, and this conversion dramatically altered the way he approached his work.

Another important part of Paul's conversion is his recognition that he was returning to the work God had originally intended for him (Galatians 1:15). Prior to his conversion, Paul's identity was found in his devout Jewishness and how he had been set apart to keep Jerusalem holy. His self-worth and self-awareness were found in his zealotry about whom he understood God to be, and how he saw himself actively participating in that work. But through his conversion, he received a new, restored vision of his identity which was set for him before his birth. In other letters he claims he was the most Jewish of all Jews but that honor paled in comparison to the work Christ now set before him, after his conversion (Philippians 3). Paul was returning to the work he was originally created for, which was work in God's name, alongside God. This was a dramatic shift for Paul as he had made his previous work of acting on what he thought was God's behalf, a Pharisaical idol. Paul's new calling as an apostle to the Gentiles gave him a new way to represent Christ to the nations. In his conversion, Paul's identity was restored and integrated into the work he would spend the rest of his life accomplishing.

Paul's Formation as a Christian

After Paul's conversion experience, Paul spent time forming his new Christian identity, by building a new network of community around him and refining his new work with God. Paul spent time integrating himself with God, integrating his faith into his

understanding of himself, and integrating into a new social network. Despite his prolific writings collected in the New Testament, it must be acknowledged that much of Paul's life remains a mystery, including his spiritual development.⁶⁹ While the quantity of work speaking to Paul's personal life is not prolific, the quality of what we can piece together from Paul's own writings is sufficient to help us understand the depth of Paul's faith formation. Hengel and Schwemer remind us, "What we do have are fragments from Paul's thirty years' work as the preacher of a new message, as a theological thinker, founder of churches and pastor, though – even compared with ancient literature generally – these fragments are in their way unique."⁷⁰ According to Paul's own retelling of his conversion in Galatians, after Damascus, he spends at least three years in Syria and Arabia (Gal. 1:17–18). After a vision in Jerusalem, he heads to Syria and Cilicia (Gal. 1:18–21). Paul then spends fourteen years acting in apostolic ministry (Gal. 2:1). While there is much missing from the period of time between Damascus and Antioch, Hengel and Schwemer remind us during this season that much of Paul's experience as a missionary and his "apostolic self-awareness" fully matured during this season.⁷¹ They quote A.D. Nock, who says,

"The thirteen or fourteen years in the parts of Syria and Cilicia must have been of supreme importance in Paul's development, evolution, for during them he was engaged in missionary activity to Gentiles and he had need and time to develop his personal theology and his technique of preaching and argument. Some development can be traced in his extant Epistles, but it is more a matter of self-

⁶⁹ Martin Hengel and Anna Maria Schwemer, *Paul Between Damascus and Antioch: The Unknown Years* (Louisville: Westminster John Knox Press, 1997), 2.

⁷⁰ Ibid., 2.

⁷¹ Martin Hengel and Anna Maria Schwemer, *Paul Between Damascus and Antioch: The Unknown Years*: 12.

adjustment to situations: the main personal evolution lies before the years to which they belong.⁷²

As we consider Paul's Christian formation, by his own admission, God's hand was on Paul since before his birth and God's original intention was for Paul to be the spokesman for Christ to the Gentiles.⁷³ While Paul's conversion on the way to Damascus was clearly life-altering, we cannot ignore the Christian life which flowed from that experience. Witherington states, "For few persons has there ever been a closer link between theology and biography, belief and life, experience and exhortation, than for Paul. Not only did he teach about Christ, he lived a cruciform life."⁷⁴ Paul's letters, which illustrate this cruciformity, come to us at least fifteen years after his conversion, which make them richer, deeper, and a more mature exposition of the Christian life.⁷⁶ Paul's future occupation and vocation was not a result of his successful career planning, quite the opposite. It was through his encounter with Jesus on the Road to Damascus, and the subsequent formation of his Christian faith, that he was able to live a covocational expression of work for the rest of his life.

⁷² Martin Hengel and Anna Maria Schwemer, *Paul Between Damascus and Antioch: The Unknown Years*: 12.

⁷³ Ben Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus*: 74.

⁷⁴ Ibid., 88.

⁷⁵ Witherington states that a cruciform life in this context is that he not only talked about the Spirit, he was also a man of the Spirit and lived by the Spirit.

⁷⁶ Ben Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus*: 73.

Paul's Covocational Work: Roman Tentmaker and Missionary

Prior to considering Paul, we must understand the difference between bivocational and covocational work. According to the North American Mission Board, someone in bivocational ministry works a second job to supplement the salary a church can provide, ultimately wishing to have the church eventually be the primary source of income.⁷⁷ On the contrary, someone who is covocational is, “one whose primary vocation is in the marketplace and at the same time is called to start a church. A “covo” planter is one who has a clear calling in the marketplace that he never intends to leave. He knows God has called him to be a teacher, mechanic, graphic designer or doctor and he desires to weave that calling into the plan to plant a church.”⁷⁸

For Paul, with his conversion experience came a prophetic call. The purpose of the call was for Paul to preach Christ among the nations. Having discussed viewed his Jewishness and his Christianity, I now turn to Paul as a Roman citizen, which aids us in understanding the way he went about his work. While Paul does not ever comment on his Roman citizenship, the author of the Book of Acts mentions it multiple times (16:37, 22:25–28).⁷⁹ It was possible for one to hold more than one citizenship in antiquity, and Paul was simultaneously Roman and Jewish.⁸⁰ Historically, Jewish boys of every class were raised to learn some sort of trade, and Paul alludes to working with his hands as a

⁷⁷ “Bivocational and Covocational: Definitions,” Resources, North American Mission Board, accessed July 10, 2020, <https://www.namb.net/send-network/resource/rethinking-bivocational-church-planting-what-is-covocational-2/>.

⁷⁸ Ibid.

⁷⁹ Ben Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus*: 70.

⁸⁰ Ibid., 71.

tentmaker in various places in the New Testament.⁸¹ In fact, Witherington postulates the work of Paul prior to his conversion may have been the key factor in how he came to hold Roman citizenship. He says, “It may be that Paul’s family provided a great service to the Romans, perhaps by making tents for the Roman army (Antony’s) and as a result were granted citizenship.”⁸² Paul’s Roman citizenship would have also aided his work as an evangelist and missionary. Paul would have had easier and perhaps instant access to cities within the Roman Empire, and he would have commanded respect in those cities.⁸³ It makes his access to places like Corinth or Philippi more realistic and travel between them on Roman roads a plausible positive outcome of his dual citizenship.

Paul’s covocational work can be demonstrated in the first letter to the Corinthian churches. The historical background of Corinth at the time of Paul demonstrates how powerful Paul’s covocational call was, as he turns down their financial offer to support his work. Corinth was one of the wealthiest cities in Greece, a very urban community, and a town with a lot of skilled craftspeople.⁸⁴ Despite the social milieu, the church in Corinth was incredibly fractured and in disunity.⁸⁵ Paul encouraged them to give generously to the poor, which indicates that there were people in the Corinthian church who were wealthy, and the wealthy seemed to have an unhealthy hold over the church

⁸¹ John Knox, *Chapters in a Life of Paul* (Macon, GA: Mercer University Press, 1987), 55.

⁸² Ben Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus*: 71.

⁸³ *Ibid.*, 73.

⁸⁴ Greg Blomberg, *The NIV Application Commentary: 1 Corinthians* (Grand Rapids, MI: Zondervan, 1994), 19.

⁸⁵ *Ibid.*, 17.

community.⁸⁶ In fact, Corinth was known as a city with many patrons. Blomberg informs us, “Patrons provided land, jobs, money, and legal protection for the less well-off, while their clients were expected to reciprocate with various services, including political support, and positive public relations, not too unlike the political nepotism of corrupt governments in many major cities of the world today.”⁸⁷ It is likely these patrons and social elite were behind much of the division within the Corinthian church.

Turning to chapter 9 of 1 Corinthians, we see Paul adamantly refuse the financial support of the Corinthian church. In these chapters, Lohr argues, “Paul systematically constructs the argument for his right to make a living from his missionary endeavors...The climax of Paul’s argument naturally follows. However, it has been flipped on its head.”⁸⁸ Paul refuses to accept the very thing he spent half a chapter convincing his readers he is entitled to. He tells the churches at Corinth that he will not be accepting their money, even though he is entitled to it as their minister. Blomberg provides a foundational reasoning as to why Paul may have refused their financial support. He argues, “Whenever requesting or even accepting payment could hinder the spread of the gospel, ‘tentmaking’ must always take precedence.”⁸⁹ Lohr also states, “It is probable that Paul’s acceptance of financial support would have given some perhaps key contributors reason to claim rights over Paul.”⁹⁰ Paul is refusing the financial security the

⁸⁶ Greg Blomberg, *The NIV Application Commentary: 1 Corinthians*: 20.

⁸⁷ *Ibid.*, 20.

⁸⁸ Joel Lohr, “He Identified with the Lowly and Became a Slave to All: Paul’s Tent-making as a Strategy for Mission” in *Currents in Theology and Mission* 34 no 3 (2007), 183.

⁸⁹ Greg Blomberg, *The NIV Application Commentary: 1 Corinthians*: 176.

⁹⁰ Joel Lohr, “He Identified with the Lowly and Became a Slave to All: Paul’s Tent-making as a Strategy for Mission” in *Currents in Theology and Mission* 34 no 3: 185.

Corinthian church could have provided him as a way to keep the gospel free for all people. Therefore, I believe the ultimate reason for his choice of covocational ministry is because Paul refused to accept only one stream of income from the church as the primary source of his funding and financial support. His calling goes beyond advancing the work of the Corinthian church, but to the preaching of the Gospel to all people, and he never intended to be bound to just one church, but instead to God alone. Ultimately, Paul's financial support is an example of covocational ministry, which is the integration of faith and work. Paul had faith that the work he was commissioned by God to do would be supported without accepting funds from questionable sources.

Conclusion

In Genesis we are reminded that God was a God who worked. God sought after co-collaborators to work in God's great garden. God gave special designation to the man and woman who inhabited the garden. First, God made them in God's own image. Therefore, if God was one who worked, God's creation would work, also. We see this in God telling humanity in Genesis 1:28 that their work was to be fruitful and increase humanity, as well as to steward the care of the world God had created.

In order for humanity to carry out our vocation as workers alongside our God, God set humanity in a system of relationships. Humans found themselves in relationship with God, themselves, each other, and the environment they were to care for. Unfortunately, through the fall of humanity, we see each of these relationships systematically broken.

But God continually seeks redemption for God's people. God sends Jesus, the new Adam, to complete the work humans first set out to do. We see in Luke 4 that Jesus too had a vocation. As he quotes Isaiah 61, we see that Jesus has come to restore all the relationships which were broken. Jesus came to reunify us to God through his sacrificial work on the cross. Alongside that, he came to restore us once again to our own selves by freeing us from what binds us in our flesh. Jesus proclaims restoration in our relationships with each other through the work of Israel to show what God has done for us. Lastly, he restores the land through the proclamation of the LORD'S favor, returning all things to their rightful owners. Therefore, Jesus restores and redeems all connections, and carries out the original vocation of his Father by setting humans in right relationship again.

Paul has a significant encounter which calls into question his calling and ultimately his vocation. After his Damascus Road experience, he spends significant portions of his life undergoing his own Christian spiritual formation. He demonstrates that he is markedly different because of a restored relationship with God, a personal change, a social structure and community, all of which result in a new understanding of a covocational lifestyle.

The next chapter will examine the history of vocation in the academic world. I will demonstrate the foundational work of the Protestant Reformation and how the integration of faith and vocation eventually spread to North American Evangelical colleges and universities, as well.

CHAPTER 3: THEOLOGICAL AND HISTORICAL FOUNDATIONS

Introduction

In the previous chapters I have spent time examining how faith, education, and service have become disconnected from each other. This disintegration is especially prevalent in Evangelical higher education institutions. In the last chapter I unpacked how God created humanity and set us up to live in an ordained system of relationships, starting with God, moving into relationship with ourselves and others in community and God's creation. Through the fall of humanity, these relationships were broken and fractured, but Jesus came to restore and redeem all things, including relationships, through his own stated vocation. Furthermore, Paul gives us an example of what it looks like to live a covocational life, where our ministry and our work are deeply integrated and interconnected. While the life and teachings of Jesus and Paul are exemplary for living in an integrated way, humanity is still broken and in deep need of restoration in our educational systems and our work. I now turn to the founding of higher education institutions throughout western civilization, and trace their establishment in the United States. If one is to fully understand the disconnect between faith, service, and vocation, there must be a critical lens applied to the historical foundations and causations that paved the way for the American higher education system as it exists today.

Prior to the Protestant Reformation in the early sixteenth century, educational systems were in the control of the state, and an average person was satisfied with the most basic level of education that covered reading, Catechism, and general theological knowledge. Human flourishing was a lofty goal for those living in the Middle Ages, and

most were satisfied with survival. It was in the thirteenth century that the first two institutions of higher education were founded, and their purpose was to educate lawyers, doctors, and clergy above all else. These methods and frameworks of education continued until the Protestant Reformation.

Few times in the history of the Christian faith have been as critical or radical as the Protestant Reformation. Beginning in 1517 with his 95 theses, Martin Luther was a catalyst for the development of faith, and also of our cultural systems of education, which I will argue stemmed from his development of vocation. Other reformers, like John Calvin, sought to advance the growth of Reformation theology, and men like Peter Ramus and William Ames used these theological ideals to bring change to higher education throughout Europe and eventually into the American colonies. As education spread in the eighteenth and nineteenth centuries, the establishment of higher education institutions in America centered around education as a tool to spread Puritanism and piety. Throughout the colonies, apprenticeship was a tool used to partner education and vocation as expansion and economic development became critical ventures. I will argue in this chapter that, as the Industrial Revolution and Enlightenment began to sweep the West, higher education became less focused on piety and more attuned to practicality. Eventually, the rise of secularization would dramatically shift higher education in America, and institutions would pursue knowledge based in science, rather than theology. This shift eventually fractured the relationship between faith and vocation in higher education, which is still evident today. As a way to work against secularization, Bible colleges rose up throughout the nineteenth and twentieth centuries. These Bible colleges sought to re-integrate faith and vocation through service, which developed the modern

missionary movement and eventually evolved into the Christian liberal arts institutions in existence today.

Before the Reformation

In order to understand why the Reformation was a critical turning point for a theological understanding of salvation, education, and the lived-out experience of faith, the cultural milieu of life in the Middle Ages must be examined. Prior to the sixteenth century, education was generally under control of the state, and the level of education that was provided for an average citizen could have been considered insufficient.¹ Even trying to determine what could be considered education during the time prior to the Reformation can be confusing due to the fact that there was no set standard across states. Most education methods included training at home by parents or professional tutors, elementary school, schooling in Latin, higher education at a few universities, and catechetical instruction.² These levels of education were spread across the social and political strata of the time, but there was little uniformity to be found in each sector. For younger children, the ultimate goals of their education were to acquire a basic knowledge of reading and writing, to memorize the catechism, and adopt general Christian principles to keep them functioning as upright citizens in the Middle Ages.³

¹ Scott Hendrix, *Martin Luther: A Very Short Introduction* (Oxford, UK: Oxford University Press, 2010), 137.

² Karin Maag, "Education and Literacy" in *Reformation World* edited by Andrew Pettegree, (New York, NY: Routledge, 2002), 536.

³ *Ibid.*, 537.

Despite the lack of uniformity in state-controlled educational spaces, Brad S. Gregory argues, “What could be and was known had a wider compass, an interconnectedness, and an interrelatedness to the rest of life that is lacking in knowledge as construed today in research universities.”⁴ While the average citizen wouldn’t have known of the intricacies of theology or scriptural languages, there was a shared knowledge rooted in the Christian experience. It was easy to understand what the idea of human flourishing looked like, even if they could not achieve it for themselves. Gregory goes on to argue, “Knowledge of God’s saving truth was not complicated or esoteric; yet it was difficult *to live* and therefore hard to come to know well.”⁵ While education as a whole was disjointed, the point of elementary, state-controlled, early education prior to the Reformation was to help citizens understand the basics of an interconnected life, which included their work and their faith as basic areas of human prosperity.

The first two universities were founded in Europe around 1200, and higher education institutions were designed to train the upper echelons as the next generation of leaders for the church, courts of law, and halls of government.⁶ Higher education institutions were seen as Christian moral communities designed to produce people and ideologies to further the wider common good,⁷ however the role of the clergy was still given the highest educational experience. Before the mid-fourteenth century, only three universities had included strict studies on medicine, as well as specific courses on how to

⁴ Brad S. Gregory, *The Unintended Reformation: How a Religious Revolution Secularized Society* (Cambridge, MA: The Belknap Press of Harvard University Press, 2012), 307.

⁵ Ibid., 308.

⁶ Karin Maag, “Education and Literacy” *Reformation World* edited by Andrew Pettegree: 537.

⁷ Brad S. Gregory, *The Unintended Reformation: How a Religious Revolution Secularized Society*: 314.

use ones medical, legal, or theological skills to help society at large.⁸ Furthermore, prior to 1347, only these same three universities—Oxford, Cambridge, and Paris—had the ability to bestow a full degree in theology⁹. Gregory points out that the course of studies in theology demonstrated the integrated nature of God, highlighting, “God in relationship to all things, and correlatively the relationship of all things with one another, based on everything known about God’s creation including God’s extraordinary actions in history.”¹⁰ The increased availability of the works of Aristotle in the fourteenth century gave theologians a powerful tool in their pursuit of truth in the academy.¹¹ Aristotle’s works remained the primary basis for knowledge about humans and the natural world, up until the establishment of the University of Wittenberg in 1502.¹² The Reformation would ultimately affect how knowledge was pursued and transmitted, as well as change the institutional structures it was taught in and establish new relationships for knowledge to thrive in.¹³ I now turn to the educator who was primarily responsible for the Protestant Reformation.

⁸ Brad S. Gregory, *The Unintended Reformation: How a Religious Revolution Secularized Society*: 315.

⁹ Ibid., 315.

¹⁰ Ibid., 315.

¹¹ Ibid., 315.

¹² Ibid., 316.

¹³ Ibid., 329.

Introduction of Martin Luther

Prior to 1517, very few had heard of professor Martin Luther at then Wittenberg College, but his name was soon to be known in households across Germany and beyond. Rosin articulates, “His Reformation grew out of what was going on in education in his day, and his Reformation’s expansion and continued success would depend on a strong educational foundation.”¹⁴ Luther wrote more on education and educational reform than any other reformer of the sixteenth century.¹⁵ His primary mission of spreading the gospel and church reformation was ultimately one of education.¹⁶ Ironically, Luther did not originally even want to be a theologian; he was to be a lawyer. In less than one semester, however, he dropped out of law school and joined the priesthood. In 1512, he was awarded a doctorate as a professor of theology and was soon after made the chair of Theology at Wittenberg. In fact, this quick transition ended up being Luther’s main defense against any charges brought against him during his lifetime. He argued that as a publicly sworn doctor of theology, he had no choice but to teach the truth he found in the Bible, even if it was critical of church teaching and practice.¹⁷ It was in this role as the chair of the Department of Theology that Luther developed the 95 theses and nailed them

¹⁴ Robert Rosin, “Luther on Education” in *The Pastoral Luther: Essays on Martin Luther’s Practical Theology*, edited by Timothy J. Wengert, (Grand Rapids, MI: William B Eerdmans Publishing Company, 2009), 121.

¹⁵ George W. Forell, Harold J. Grimm, and Theodore Hoelty-Nickel, *Luther and Culture*, (Decorah, IA: Luther College Press, 1960). 74.

¹⁶ *Ibid.*, 75.

¹⁷ Scott Hendrix, *Martin Luther: A Very Short Introduction*: 19.

to the door at Wittenberg on October 31, 1517. “His greatness as a religious reformer overshadows almost to exclusion his greatness as a religious educator.”¹⁸

It is important to note that these 95 theses which Luther developed were originally intended as a theological debate within the university, not as a way to reform the church. It was common practice to prepare a set of theological propositions for academic dispute during the time of Martin Luther.¹⁹ The propositions known as his 95 theses centered around the idea of indulgences, illustrating areas where the Church and its popular perceptions were not in harmony.²⁰ In the latter half of the medieval period, the way to relieve oneself of one’s own sins was to participate in confession, and receive a penance of doing a good deed, which absolved the sins committed, as is still practiced today. However, there were alternative methods of bypassing one’s penance, by giving money to the church, as an indulgence.²¹ The selling of indulgences ended up as a lucrative practice for greedy bishops within the Catholic Church. In his 95 theses, Luther articulated that the church should be giving to the poor and needy, rather than giving parishioners the chance to cleanse their sins through purchasing indulgences which would end up funding things like basilicas.²² According to Madueme, in Luther’s mind, “the

¹⁸ Kenneth O. Gangel and Warren S. Benson, *Christian Education: It’s History and Philosophy* (Eugene, OR: Wipf and Stock Publishers, 2002), 136.

¹⁹ Hans J. Hillerbrand, *The Division of Christendom: Christianity in the Sixteenth Century* (Louisville, KY: Westminster John Knox Press, 2007), 2.

²⁰ *Ibid.*, 3.

²¹ Hans Madueme, “Introduction to the Reformation Period (1500-1600) in *Reading Christian Theology in the Protestant Tradition* edited by Kelly M. Kapic and Hans Madueme (London, UK: Bloomsbury Publishing Plc, 2018), 316.

²² Scott Hendrix, *Martin Luther: A Very Short Introduction*: 21.

entire system was not only corrupt, it reeked of ‘works-righteousness.’”²³ Luther’s theses ended up being the tipping point for the Protestant Reformation, which included education and vocation reforms, as well.

Luther and Vocation Through the Reformation

Parallel to his revolutionary perspective on education, Martin Luther believed in a reform on vocation and calling, and I will explore his views in this chapter. In the time of the Reformation, the theological doctrine could be reduced to a set of religious rewards and punishments centered around a vague and far-removed God, Jesus, Mary, and the Saints.²⁴ The emphasis of religion was on “doing,” which was found in doing good works. The Catholic Church believed God demanded good works in order to ensure one’s own salvation.²⁵ In essence, one found righteousness in doing virtuous deeds to earn salvation and consistent assurance of that salvation. All men and women looked to the church to provide ultimate and practical meaning to their daily lives.²⁶

According to Lindberg, “Prior to Luther the word ‘vocation’ was reserved for the specific religious life of priest, monk, or nun.”²⁷ Luther introduced the Protestant idea of

²³ Hans Madueme, “Introduction to the Reformation Period (1500-1600)” *Reading Christian Theology in the Protestant Tradition* edited by Kelly M. Kapic and Hans Madueme: 316.

²⁴ Hans J. Hillerbrand, *The Division of Christendom: Christianity in the Sixteenth Century*: 16.

²⁵ Ibid., 17.

²⁶ Ibid., 24.

²⁷ Carter Lindberg, “Sanctification, Works, and Social Justice” *T & T Clark Companion to Reformation Theology* edited by David M. Whitford, (London, UK: Bloomsbury T & T Clark, 2012), 109.

“*Beruf*” or “calling”. In his 95 theses, Luther presented a new understanding of salvation which was not accomplished through good works, but was instead salvation through faith alone due to God’s grace alone. Hendrix reminds us, “At stake for Luther was the essence of Christianity that he called the gospel: the only way to salvation was faith in Christ and that faith was a gift of the Spirit.”²⁸ While good works would not earn salvation, Luther still encouraged and expected good works to be done as a response to genuine faith.²⁹ This new understanding of faith was forged in his own religious understanding and pursuit, and this personal faith development was the foundation for his 95 theses.

This simple gospel, as Luther understood it, could now be centered on faith and trust, rather than on ritual and doubt. Because of Luther’s theology, people now understood how their own personal daily lives could be founded on what they learned and believed about who God had called them to be. “Moreover, authentic Christianity allowed for no spiritual distinction between clergy and laity, nor did it claim superiority of the clerical profession over lay vocation,”³⁰ says Hillerbrand. For Luther, “Christian vocation is no longer understood as a meritorious work for salvation but rather as being called by God to participate in the ongoing work of Creation,”³¹ Lindberg argues. Vocation became near to one’s everyday life, which ultimately linked Luther’s beliefs of

²⁸ Scott Hendrix, *Martin Luther: A Very Short Introduction*: 28.

²⁹ *Ibid.*, 50.

³⁰ Hans J. Hillerbrand, *The Division of Christendom: Christianity in the Sixteenth Century*: 86.

³¹ Carter Lindberg, “Sanctification, Works, and Social Justice” *T & T Clark Companion to Reformation Theology* edited by David M. Whitford: 109.

vocation and education together. Rosin states, “If people were to do their tasks well, they needed an education to serve well in whatever vocation God had laid upon them.”³²

Thrust forward during the Reformation was a new understanding of vocation which broke the religious elitism that held definitive power over the common citizen. Previously, people were encouraged to act in their vocation solely out of duty. A new understanding of vocation encouraged them to instead act out of love.³³ This is also the beginning of intersectionality where human relationships form major pieces of one’s own identity. Lindberg mentions, “Vocation encompasses all human relationships at once in the sense that a person may be a daughter, mother, wife, citizen, worker, student, and so on, at the same time.”³⁴ People were encouraged to be faithful in their relationships and to serve their neighbor as a vocation and a calling in life, which was no longer restricted to the sole responsibility of the clergy. Vocation was a shared responsibility and the calling of all people and for all people.

The Influence of the Reformation on Vocation

While the Reformation was critical to the development of the Protestant faith, the Reformation cannot suffice as an exhaustive explanation for Protestant dissent.³⁵ While Luther laid the foundation for the Reformation, which included systematic changes in our

³² Robert Rosin, “Luther on Education” in *The Pastoral Luther: Essays on Martin Luther’s Practical Theology*, edited by Timothy J. Wengert: 126.

³³ Carter Lindberg, “Sanctification, Works, and Social Justice” *T & T Clark Companion to Reformation Theology* edited by David M. Whitford: 110.

³⁴ Ibid.110.

³⁵ Hans J. Hillerbrand, *The Division of Christendom: Christianity in the Sixteenth Century*: 103.

understanding of education and vocation, theologians and scholars like Calvin, Ramus, and Ames translated his ideas into entire theological and educational systems. The Reformation began to enact significant changes in the structures and curricula of higher education.

Not all the changes in higher education were welcome. Karin Maag argues, “As controversy grew between defenders of traditional Catholicism and supporters of the new Protestant perspectives, professors left, students abandoned their studies, and universities struggled to keep going.”³⁶ At times, even Luther refuted the role of universities, and Reformer Karlstadt ended up leaving his post as a university educator to adopt the lifestyle of a peasant.³⁷ Some Protestant Reformers sought to amend the university system, instead of abdicating it all together. In Protestant areas where Calvinism held a strong foundation, new types of higher education institutions emerged, known as academies.³⁸ These academies were not degree-granting institutions, but alternatively provided a letter and certifications from professors and pastors in endorsement of their students who sought out clergy and civil servant positions.³⁹ The curriculum at these academies was quite similar to what was being taught at Catholic institutions, which was centered around the study and analysis of classical Roman and Greek texts, and a focus on rhetorical theory and the humanities.⁴⁰

³⁶ Karin Maag, “The Reformation and Higher Education” in *Protestantism After 500 Years* edited by Thomas Albert Howard and Mark A. Knoll (Oxford, UK: Oxford University Press, 2016), 123.

³⁷ Ibid., 124.

³⁸ Ibid., 125.

³⁹ Ibid., 124.

⁴⁰ Ibid., 127.

Another significant contribution of these Protestant academies was a unique and equal emphasis on the scriptural and practical application of clergy life, equally. For instance, the Genevan academy's curriculum held regular sessions each Saturday afternoon for the practice of preaching a sermon by every enrolled student on rotation.⁴¹ This practical application of skills learned in the academy made their graduates more marketable to church authorities, which had an assurance of their skills, based on who endorsed the skills learned at their academy. As higher education continued to develop, Protestant clergy were expected to have spent at least some time studying at a university or academy.⁴² This expectation of academic study of clergy led to some significant markers of higher education. Maag argues that, "First, the assumption that candidates for ministry would all have a period of academic study under their belt tended to bar young men of more impoverished or less educated backgrounds from seeking a career in the pastorate."⁴³ Second, this educational stint was often what separated the clergy from the layperson parishioner.⁴⁴ Finally, the clergy endorsed by their university or academy needed to prove to the governing church body that their confessions and academic reputation would be endorsed by the community the clergy would come to pastor.⁴⁵ This led to the establishment of networks of academies and universities that allowed trained

⁴¹ Karin Maag, "The Reformation and Higher Education" in *Protestantism After 500 Years* edited by Thomas Albert Howard and Mark A. Knoll: 127.

⁴² Ibid., 130.

⁴³ Ibid., 130.

⁴⁴ Ibid., 130.

⁴⁵ Ibid., 130.

clergy to travel to new areas with an endorsement of their preaching, clerical, and general pastoral skills required in caring for a parish.⁴⁶

Peter Ramus and William Ames

This network of academies and universities was carried over into the establishment of the university system in the new colonies, which would eventually become the United States of America. Alongside the creation of a network of universities, was a foundation of the liberal arts established by Peter Ramus and William Ames. Ramus dedicated his lifework to the reformation of the university from within it. Glanzer, Alleman, and Ream highlighted, “He thought everyone should have the chance to attend a university, to afford a university education, and to learn the liberal arts in their own language.”⁴⁷ It was his personal struggles that led him to advocate for this revolutionary perspective on university education and make the complex ideas taught in universities more available to a wider audience. Ramus believed that all faculty members must be encouraged to teach all aspects of knowledge with a theological framework, especially philosophy, and not from an Aristotelian agenda.⁴⁸ Glanzer, Alleman, and Ream, claim that “Ramus argued that since every person came into the world possessed of a natural, God-given ability to reason, people tend to use the arts, such as logic, in

⁴⁶ Karin Maag, “The Reformation and Higher Education” *Protestantism After 500 Years* edited by Thomas Albert Howard and Mark A. Knoll: 131.

⁴⁷ Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*: 42.

⁴⁸ *Ibid.*, 43.

actual daily practice.”⁴⁹ This perspective would come to be a popular perspective among the Puritans, especially those who would eventually found Harvard.⁵⁰

William Ames would eventually further develop the foundation of education set in motion by Ramus. Ames attended Cambridge University and taught as a faculty member there until 1609.⁵¹ After a clash over university politics, Ames fled to Holland and served as a consultant to the Synod of Dort, which would shape a defining theological standard of the five points of Calvinism known as TULIP (total depravity, unconditional election, limited atonement, irresistible grace, and the perseverance of the saints).⁵² Ames also authored *The Marrow of Theology* in 1627 under his faculty tenure at Franeker University.⁵³ Ames eventually left Franeker to pursue a call to the newly established Massachusetts Bay Colony in 1630, but would die before getting there.⁵⁴ Kapic and Madueme argue, “Ames helped define Puritan style by developing Calvinism using the Ramist method, which made theology ‘both methodical and usable in daily life’ and helped him pursue his focus on holiness.”⁵⁵ Through the development of the TULIP theological standards Ames shaped the theological framework of higher education. His

⁴⁹ Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*: 43.

⁵⁰ *Ibid.*, 44.

⁵¹ Kelly M Kapic and Hans Madueme, *Reading Christian Theology in the Protestant Reformation* (London, UK: Bloomsbury Publishing Plc, 2018), 466.

⁵² *Ibid.*, 466.

⁵³ *Ibid.*, 466.

⁵⁴ *Ibid.*, 466.

⁵⁵ *Ibid.*, 467.

writings, including *The Marrow of Theology* would also be utilized as key texts in institutions until the mid-twentieth century.

Both Ramus and Ames sought to alter higher education from within, as faculty. Their ideas took hold in Europe and would eventually spread into the new colonies of America. As higher education began to spread outside of Europe, the work of Ramus and Ames would be central to the curricular development of higher education institutions in America.

The Establishment of Higher Education in America

The understanding of Protestant academies and universities, alongside the push toward a Reformed curriculum lay the foundation of the establishment of higher education institutions in Colonial America. As Reformers sought to establish a new way of life in these colonies, they brought with them not just their theology, but also their practical application of this theology to American education, as well.

Gangel and Benson state, “Calvinism was a veritable way of life, a civil order that formed the basis for the life-style practiced by the Puritans in early colonial America.”⁵⁶ As they settled in America, the Pilgrims felt it was their responsibility to preserve Calvinism and the according doctrine. Therefore, the Puritan pilgrims made the church and the new government of New England closely related to demonstrate their commitment to Calvinism. This tie between church and government eventually led to the

⁵⁶ Kenneth O. Gangel and Warren S. Benson, *Christian Education: It's History and Philosophy*:

development of education, specifically of higher education, for the purpose of teaching and training students for Christian ministry, as noted in the work of Ramus and Ames.⁵⁷ Ames' work *The Marrow of Theology* would encourage American universities for decades as a reference manual on theology simultaneously tracing the movement from principles to action and from faith to observance.⁵⁸

This transition of theological education to practical application could be exemplified by an emphasis on apprenticeship within the university structure and by pedagogical models. Apprenticeship was a popular form of education carried over from Europe to New England. This idea of practical, hands-on learning was a way to meet the need for skilled laborers in the colonies. Apprenticeship became not just a way to learn, but a means of acquiring efficacy within a trade, which led to a strong citizenship.⁵⁹ As I will demonstrate, education through apprenticeship happened at varying degrees within the American colonies, but was a critical step in understanding the connection between education and vocation.

Higher Education in New England

The Christian worldview dominated the development of the American education system in the Colonial period, from around 1607 to 1776.⁶⁰ Colleges in the United States

⁵⁷ Kenneth O. Gangel and Warren S. Benson, *Christian Education: It's History and Philosophy*: 232.

⁵⁸ Kelly M Kapic and Hans Madueme, "Reading Christian Theology in the Protestant Reformation: 473.

⁵⁹ Kenneth O. Gangel and Warren S. Benson, *Christian Education: It's History and Philosophy*: 232.

⁶⁰ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*

worked to provide a Christian education to all men, no matter which vocation they were preparing for. However, the foundational reason for these early colleges was to provide appropriate ministerial training, and curriculum was taught to advance these objectives.⁶¹ The establishment of higher education was critical to the Puritans as they founded America. Harvard was the first institution founded in the colonies, only six years into the establishment of New England.⁶² The motto of Harvard can still be found on the campus today, “*Pro Christo et Ecclesia*” which translates to “For Christ and the Church.”⁶³ After a slow start, Harvard graduated its first students in 1642 and grew to a total enrollment of 60 students by 1670.⁶⁴

In the eighteenth century, Harvard moved away from its Calvinist roots. This departure from its theological foundations led to the establishment of Yale in 1701 as a way to reinforce Christian doctrine alongside education. As the First Great Awakening swept through the colonies in the 1730s and 1740s, major religious groups began to establish their own colleges. This led to the founding of Princeton, Brown, Rutgers, and Dartmouth, among others.⁶⁵

By the eighteenth century, the societal makeup of New England had changed, and Massachusetts no longer operated as an official Puritan commonwealth. This led to a

(Grand Rapids, MI: Baker Academic, 2006), 37.

⁶¹ Ibid., 46.

⁶² Ibid., 38.

⁶³ Kenneth O. Gangel and Warren S. Benson, *Christian Education: It's History and Philosophy*: 238.

⁶⁴ Ibid., 239.

⁶⁵ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 39.

departure from the Calvinist instruction model at Harvard.⁶⁶ Alternatively, Yale and Princeton both sought to continue with Puritan piety as their primary educational approach. Because of this strategy, Yale and Princeton became the foundational model for most American colleges founded before the Civil War.⁶⁷

Higher Education in the Middle and Southern Colonies

In the middle colonies of New York, Pennsylvania, New Jersey, Delaware, and Maryland, education began in much the same way as it did in New England, but the middle colonies espoused greater religious and educational diversity.⁶⁸ Middle colonies would become known as the “melting pot of colonial America” and this was evidenced in the establishment of government established schools and universities. The Dutch Reformed, Quakers, Anglicans, and Presbyterians, amongst others, all set up schools in conjunction with each of their churches.⁶⁹ In New England, the educational emphasis was on classical education, which stressed seven liberal arts: grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music.⁷⁰ The middle colonies, however, placed a specific emphasis on vocation and apprenticeship. In the early 1800s, academies were

⁶⁶ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 51.

⁶⁷ *Ibid.*, 51.

⁶⁸ Kenneth O. Gangel and Warren S. Benson, *Christian Education: It's History and Philosophy*: 241.

⁶⁹ *Ibid.*, 242.

⁷⁰ Martin Cothran, “The Classical Education of the Founding Fathers” Memoria Press, last modified January 9, 2020, <https://www.memoriapress.com/articles/classical-education-founding-fathers/>

established as secondary schools, where students could focus on specific vocations.

While students were given courses to follow in the Latin grammar school model, they were also given coursework in more practical skills such as bookkeeping, merchandising, mechanics, and others.⁷¹ The goal of education in this apprenticeship model was direct preparation for life and vocation.

The expansion and founding of the southern colonies was predominately due to economic growth and mercantilism.⁷² The wealthiest men of the South were plantation owners who had been educated in England. Therefore, they generally saw no need for the less privileged general public to receive an education, and as such the social class system found in Europe carried over into the southern colonies.⁷³ Whereas in New England state control and education were closely tied together, state control in the South was limited to apprenticeships and the education of the poor, orphans, and illegitimate children.⁷⁴ Poor children were given public instruction, but most wealthy children and young adults were given private tutors.⁷⁵ In fact, because the care of the poorest children by the church and the government in the Southern colonies was so bad, equal opportunities in education for the economically disadvantaged grew in importance across America.⁷⁶ Apprenticeships were most common in the Southern colonies. Because of the

⁷¹ Kenneth O. Gangel and Warren S. Benson, *Christian Education: It's History and Philosophy*: 244.

⁷² Ibid., 249.

⁷³ Ibid., 249.

⁷⁴ Ibid., 249.

⁷⁵ Ibid., 250.

⁷⁶ Ibid., 250.

focus on apprenticeship and not formal education, many higher education institutions formed in the South failed. The prevailing notion of the wealthy in the South was that education should be done as a private affair, and the topic of education never really elicited a strong response from the public.

American higher education continued in much the same way throughout the eighteenth and the start of the nineteenth centuries. As America expanded westward, new institutions were founded, but all maintained a fairly set standard of curriculum, church affiliations, and apprenticeship models. It wasn't until the onset of the Industrial Revolution in America that there was a major shift in educational models within higher education. This new revolution would lead to secularization within America, which I will argue, was the beginning of the disintegration of faith, vocation, and eventually, service.

The Movement Towards Secularization in America

During the second half of the eighteenth century, America experienced the Industrial Revolution and the Enlightenment which changed almost every aspect of society, including higher education. Where the curriculum was once centered on traditional classic studies, including general preparation for ministerial work, from 1760–1820 colleges began to reform the curriculum to center on more practical courses that would prepare students for the new roles they might assume within society.⁷⁷ This new method of study moved out of broad and generalized study into focused coursework in

⁷⁷ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 102.

one specific discipline or area of study. This transition marked the development of the degree in a “major” or field of study, as is common today. In many ways, this aided the students as they sought an education which was more relevant to their specific field or the vocation that they would enter into after graduation. Students were now educated with a general course of knowledge, as well as given an elective choice in their studies to aid in their vocational development.

While there were many positives of a more vocation-focused education, the Industrial Revolution also led to the beginnings of secularization in higher education. Prior to the late nineteenth century, nearly all American leading thinkers perpetuated a supernatural worldview. In this societal and educational shift, scholars were becoming less and less concerned with searching for universal truth, but instead were interested in discovering factual knowledge.⁷⁸ Glanzer, Alleman, and Ream write, “To be objective was to take the standpoint of (increasingly) impersonal nature, and it would slowly come to be perceived as the best stance to take as a scholar.”⁷⁹ The part of the Enlightenment which altered American educational ideals was rationalism and the new emphasis on human reason.⁸⁰ The growing scientific disciplines proved to be the penultimate achievement of knowledge.⁸¹ Darwinian biology is a prime example of this intellectual shift. While the first generation of scientists tried to reconcile Darwinism with their faith,

⁷⁸ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 116.

⁷⁹ Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*: 90.

⁸⁰ Kenneth O. Gangel and Warren S. Benson, *Christian Education: It's History and Philosophy*: 254.

⁸¹ Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*: 80.

eventually evolutionary theory gained acceptance at most institutions. Glanzer, Alleman, and Ream state, “Modern science and the associated belief in scientific naturalism became the reigning paradigm for how scholars navigated the natural world, a world from which God became increasingly marginalized and even absent.”⁸²

This rift in central ideological influences led to many institutions becoming increasingly secularized. While this transition to secularization did not happen quickly, Ringenberg has been able to identify seven shifts colleges displayed in their transitory time.⁸³ By examining course catalogues, written institutional histories, and religious makeup of faculty members, one can chart the movement in higher education from religious to secular. Ringenberg states, “The ultimate measure of the extent to which a given college in a given period – past or present – has moved toward secularism is how completely the college personnel still believe that the central act of history (and thus the key to ultimate meaning and truth in the universe) is the supreme revelation of God to humanity through Christ.”⁸⁴ Essentially, when colleges no longer believe that God is the source of all knowledge, the process of secularization begins. This process, according to Ringenberg, begins with public statements about the Christian nature of the institution becoming less and less explicit, as well as more sociological and less theological.⁸⁵ Secondly, faculty hiring policies become more relaxed on the vibrancy of the Christian faith on applications and candidates and faculty provide less faith integration in the

80. ⁸² William C. Ringenberg, *The Christian College: A History of Protestant Education in America*:

⁸³ Ibid., 121.

⁸⁴ Ibid., 120.

⁸⁵ Ibid., 120.

classroom.⁸⁶ This leads to Ringenberg's third point, which is an overall emphasis on Christian and biblical teaching in decline.⁸⁷ Fourth, the cocurricular aspects of faith development, like chapel services and religious activities, decline.⁸⁸ Fifth, institutions begin to withdraw or drop altogether any church or denominational affiliations, and reduce interest in identifying with parachurch organizations.⁸⁹ Budget decisions are then made in ways that reduce the essential nature of Christian programs.⁹⁰ Finally, faculty and students begin to choose an institution, "in spite of rather than because of the remaining Christian influences."⁹¹

Through the process of secularization, it became apparent that the authority surrounding education was no longer in the church, but rather in the state. Gangel and Benson point out, "The de-emphasis of Christian teaching in schools was inevitable. As several have said, the intent was not to provide for freedom 'from' religion, but to provide freedom 'of' religion."⁹² The only way forward would eventually be the secularization of education. This process continued into the twentieth century and led to the development of markedly different Christian institutions of higher education. Whereas theology was once the source of all knowledge, through secularization, theology

⁸⁶ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 121.

⁸⁷ Ibid., 121.

⁸⁸ Ibid., 121.

⁸⁹ Ibid., 121.

⁹⁰ Ibid., 121.

⁹¹ Ibid., 121.

⁹² Kenneth O. Gangel and Warren S. Benson, *Christian Education: It's History and Philosophy*: 255.

soon became the obstacle to the reconciliation and integration of knowledge, vocation, and faith in higher education institutions.

The Christian Response to the Secularization of Higher Education

The Commission of Higher Education of the National Council of Churches, states, “A Christian college as one that attempts to develop the whole personality of every student in accordance with the life and teachings of Jesus Christ.”⁹³ Furthermore, the Commission iterates that personnel in a Christian college should be consciously and actively Christian and the preeminent discipline should be the Christian faith.⁹⁴

The Bible college movement in the late nineteenth and early twentieth centuries was established as response to the secularization of universities across the United States and a return to the American movement of Revivalism and Protestantism. Two schools quickly sprung up, Moody (est. 1886) and Nyack (est. 1882), in an effort to provide practical training for the increasing number of younger generations who were feeling a call to be in ministry, either full-time or as lay ministers.⁹⁵ In the same way Luther desired to make vocation accessible to all people, the Bible colleges sought to make theological education in America accessible to all people. They also placed a strong emphasis on taking the gospel to those in other countries, and provided specific training for foreign missionary activity. These Bible schools ended up being critical in the development of

⁹³ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 142.

⁹⁴ Ibid., 142.

⁹⁵ Ibid., 155.

vocational and ministerial training across America. For instance, “Moody students listened to Bible lectures in the mornings and engaged in practical work in Chicago during the afternoons and evenings,”⁹⁶ says Ringenberg.

Practical training, or Christian service, was part of most Bible college curricula from the beginning. In the 1946 catalog of Grace College (est. 1937) in New England, it states, “The only way to train for Christian service is to do it.”⁹⁷ For this reason, many Bible colleges were established in urban environments, to better serve their own neighboring communities. I believe this emphasis on service within the Bible college curricula is the American foundation of pairing calling and vocation with faith development in higher education institutions, which stands in contrast to the secularization of public higher education which emphasized gaining knowledge through the empirical practice of science.

Even into the mid-twentieth century, nearly half of these Bible colleges required Christian service of all their enrolled students, and nearly three quarters of all Bible school students chose to enroll in these types of program offerings.⁹⁸ Throughout the development of Christian higher education, liberal arts colleges in particular have tended to offer different types of service opportunities. While these activities have often and continue to be voluntary, they have generated a wide interest across the student body. In response to the demand for service opportunities, many of these Bible colleges began to transition their curriculum to a broader spectrum of theological education, like pastoral

⁹⁶ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 161.

⁹⁷ Ibid., 162.

⁹⁸ Ibid., 163.

studies, missions, Christian education, and music.⁹⁹ Many of these also began the transition from a Bible college to a Christian liberal arts institution in response to a student body that wanted to graduate with a full-fledged degree, as opposed to a diploma. A few schools began to merge the characteristics of a Bible college with a Christian liberal arts education, like the Bible Institute of Los Angeles, now known as Biola University (est. 1908).¹⁰⁰ These types of institutions, including Biola, offered both a biblical and liberal arts education, which gave each student a more integrated worldview. This curricular integration of the Bible and liberal arts later developed into an integration of faith and learning in the 1970s. Towards the late twentieth-century, liberal arts colleges provided more school spirit and unity, experienced more friendly faculty and student interactions, successfully challenged their students to devote time and abilities in service, offered more personalized education for each student, and developed a broader variety of cocurricular activities for students to take part in, when compared to larger public institutions.¹⁰¹ Ringenberg's seven shifts toward secularization were counteracted through the development and strong establishment of Christian colleges. For instance, secularization demonstrated a decline of mandatory chapel attendance and service, whereas Christian colleges were able to successfully engage students in service and cocurricular faith development. No longer were students choosing a Christian school in spite of its religious tradition, students were choosing Christian colleges because of their religious tradition.

⁹⁹ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 164.

¹⁰⁰ Ibid., 165.

¹⁰¹ Ibid., 139.

By 1980, the Christian college looked very different from earlier decades. Ringenberg says, “Enough time had passed since the peak period of the secularization challenge for most of the historically church-related colleges to decide whether they were generally accepting of or generally resistant to secular influences.”¹⁰² The second half of the twentieth century witnessed the expansion of educational institutions never seen before.¹⁰³ There were nearly 200 Christian liberal arts colleges and Bible colleges in the United States, compared to the two established in the late nineteenth century.¹⁰⁴ Interestingly, Robert Wuthnow identified education as one of the most influential ways American religion has been restructured since 1945.¹⁰⁵ Shifts in religion were again happening in the church and in higher education. Ringenberg notes five powerful character traits of the Christian college movement at the end of the twentieth century: First, a focus on growing quality; second, an enlarged openness to intellectualism and orthodoxy; third, an increased effort to integrate faith, learning, and living; fourth, a continued promotion of the nurturing of the spirit and character development of the students; and fifth, an increased desire and amount of intercollegiate cooperation.¹⁰⁶ With the establishment of these characteristics as a foundation for Christian colleges, I now

¹⁰² William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 184.

¹⁰³ Richard R. Osmer and Friedrich Schweitzer, *Religious Education between Modernization and Globalization: New Perspectives on the United States and Germany*. (Grand Rapids, MI: William B Eerdmans Publishing Company, 2003), xv.

¹⁰⁴ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 184.

¹⁰⁵ Robert Wuthnow, *The Restructuring of American Religion: Society and Faith since World War II* (Princeton, NJ: Princeton University Press, 1988), 161.

¹⁰⁶ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 190.

turn to the development of Christian higher education at the turn of the twenty-first century.

Christian Higher Education in the Twenty-First Century

Since the late twentieth century, Christian colleges have expanded and deepened the quality of their offerings for their students. Christian colleges uniquely commit to teach the character and values of learning alongside the practical skill development of students. This character and values leadership can be found in the growing opportunities students have to study and engage in service projects at home and abroad.¹⁰⁷ Ringenberg postulates, “Essentially such colleges are seeking both to communicate the idea that faith is and always has been a vital part of being human, and then to develop systems that best encourage individual religious inquiry without institutionally advocating a specific outcome.”¹⁰⁸ The development of a student’s character and values, coupled with a wide variety of faith and learning opportunities, leads Ringenberg to suggest that the one of the most important measures of success for a college is its ability to inspire students to achieve their greatest potential.¹⁰⁹

This development of faith and learning can be found in the recent resurgence of the Christian vocation model. This idea of Christian scholarship places more emphasis on the college-aged students undertaking a deep personal quest to find the best basis for

¹⁰⁷ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 210.

¹⁰⁸ Ibid., 214.

¹⁰⁹ Ibid., 190.

practicing their own scholarship, as opposed to developing well-reasoned and compelling arguments. This more personal approach allows students to approach their academics with humility and a sense of openness within community.¹¹⁰ As a way to explore these vocational models, Christian colleges are offering overseas study and service opportunities for their traditional students. “Christian colleges have emphasized worldwide evangelistic concern and preparation for after-college missionary careers. What has been new to Generation Z is the number of students who live overseas as a part of their undergraduate experience.”¹¹¹ These students are living into the interconnectedness of faith, vocation, and often service.

To develop the idea of Christian vocation further, many are now pointing to the fact that adolescence is no longer viewed as the one crucial period in which to develop a personal sense of calling or identity.¹¹² Instead, many contemporary psychologists and social theorists have begun to rethink the cyclical nature of personal identity as something that can continue to be reworked and refined over time.¹¹³ If this is the case, what contribution can religious education make on the life of a young person in helping them to develop tools that will aid them in their identity formation and expression of that identity throughout the duration of their life? “Theory is instrumental to praxis, providing ideas that guide and criticize its various forms in particular social contexts. Religious education theory, as such, is tested against experience, both empirically and

¹¹⁰ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 216.

¹¹¹ *Ibid.*, 223.

¹¹² Richard R. Osmer and Friedrich Schweitzer, *Religious Education between Modernization and Globalization: New Perspectives on the United States and Germany*: 15.

¹¹³ *Ibid.*, 15.

pragmatically.”¹¹⁴ As institutions of higher education move forward, contemporary Protestant religious education should make a concerted effort to locate itself in relation to a wide variety of settings in which it can educate the public through theory and practice together.¹¹⁵ I will explore these practices and pedagogical approaches in detail in the following chapter.

Conclusion

In the Middle Ages, there was an interconnectedness of all spheres of life; God was in relationship with all things, including education. This integration of faith and work was continued from the time of Jesus until the late sixteenth century. As we examine the Protestant Reformation, the theological groundwork of Martin Luther laid a critical foundation for the expansion and redevelopment of more than just faith. Luther’s Reformation was deeply rooted in educational theory and vocational practice. Vocation, and in turn education, was no longer reserved for clergy only, but instead was made available to all people. All people were called to excellence in their chosen vocation, as a way to serve their neighbor and God. This new style of education and vocation integration led some academies to place greater value on the practical application of work, thus reinforcing the reintegration of faith and vocation. Men like Ramus and Ames sought to bring educational experiences to all men, and Ames in particular continued to refine the Protestant Reformation through Calvinism, and Puritanism, making education

¹¹⁴ William C. Ringenberg, *The Christian College: A History of Protestant Education in America*: 232.

¹¹⁵ Ibid., 233.

accessible to all people. Up until the establishment of the American colonies, faith and vocation continued to be integrated across the educational institutions throughout Europe.

As we trace the establishment of the United States of America in the early seventeenth century, the desire to establish Puritan roots was expressed through the development of higher education institutions with strong Christian foundations. These colleges and universities sought to educate their students with a focus on religious piety and skilled trade. The religiosity, however, was not long-lasting as secularization swept America in the mid-nineteenth century. As the thirst for knowledge became unquenchable, secularization challenged the authority of the church, and in turn God. Despite its strong historical and faith-filled foundations, by the twentieth century, the fractures within higher education institutions had become insurmountable. I believe that it was the secularization of higher education that ultimately led to the disintegration of faith and vocation.

Bible colleges sprang up to stand in the religious gap, and many of these would eventually become the Christian liberal arts institutions most of us are most familiar with today. These Christian colleges have begun to reintegrate faith and vocation through covocational models, both inside and outside the classroom. While development of calling can be a lifelong pursuit, college-aged students are primed to understand their faith and vocation through encounters that are shaped by both theory and praxis. I will explore these pedagogical approaches in the following chapter.

CHAPTER 4: SERVICE LEARNING APPROACHES FOR INTEGRATION

Introduction

Students who participate in service learning experiences while enrolled in Christian higher education institutions have the ability to better understand their faith and vocation. The merging of classroom learning with practical experiences and structured opportunities for reflection throughout the program makes this possible. In this chapter, my goal is to provide a robust definition of service learning. I will also demonstrate its effectiveness, in addressing both institutional and community needs and encourage reflection opportunities that ensure all parties can achieve desired outcomes. Next, I will introduce a brief history of the pedagogical approach of service learning, which encourages a deep integration between the community and its institutions. Third, best practices in service learning are examined in more detail, which are: critical reflection, civic mindedness and intercultural competence, assessment and community-based research, reciprocal relationships, and shared responsibility and leadership. Finally, I will present the “Encounter – Formation – Expression” framework for change that will be used as a measurement for the research methods in this paper and demonstrate the best practices in service learning that can be exemplified in each stage of the framework.

The Definition and History of Service Learning

Definition of Service Learning

Academic service goes by many names in higher education. Some know it as civic engagement, others as service learning, and still others as civic missions. Despite its nomenclature, the movement of civic engagement, or service learning, is part of a rich history within American higher education. While there are arguments over what to call it, Saltmarsh and Hartley remind us that, “At its heart, the civic engagement movement has sought to reclaim the core democratic purpose of higher education and to direct its core activities – teaching, learning, and knowledge generation – toward addressing the pressing issues that face society locally, nationally, and globally.”¹

As service learning is done best when permeated throughout the university, including curricular and cocurricular spaces, finding a definition to support the robustness of the pedagogical approach is crucial. Barbara Jacoby, a leading scholar in this field, defines service learning as, “A form of experiential education in which students engage in activities that address human and community needs, together with structured opportunities for reflection designed to achieve desired learning outcomes.”² Jacoby also advocates for the hyphen to consistently appear between the words “service” and

¹ John Saltmarsh and Matthew Hartley, “A Brief History of the Civic Engagement Movement in American Higher Education” in *The Cambridge Handbook of Service Learning and Community Engagement*, edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman (Cambridge, UK: Cambridge University Press, 2017), 112.

² Barbara Jacoby, *Service Learning in Higher Education: Concepts and Practices* (San Francisco, CA: Jossey-Bass, 1996), 5.

“learning,” as it indicates a reciprocal relationship between the two.³ When Jacoby developed this definition in 1996, service learning was a new pedagogical approach and every word and word set was critical to the definition. Due to the fact that service learning is much more widespread and commonly takes place on college campuses, I no longer believe the hyphen to be necessary. However, the importance of the reciprocity between service and learning as independent, yet interdependent, as the hyphen insinuates, will be necessary for this paper.

The main reason for a well-rounded and robust definition of service learning is because it illustrates an umbrella of intentionality, including all aspects of university life: the in-class learning is valued just as much as the learning provided by the work of student affairs professionals, campus ministers, student leaders, and community partners. All these should be valued for the learning provided, as long as the fundamental elements of service learning (reflection, and reciprocity) are met.⁴

In his article, “Service Learning: A Balanced Approach to Experiential Education,” Andrew Furco provides a helpful chart to distinguish between service learning and other forms of community-based work and learning.

³ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned* (San Francisco, CA: Jossey-Bass, 2015), 2.

⁴ Ibid., 2.

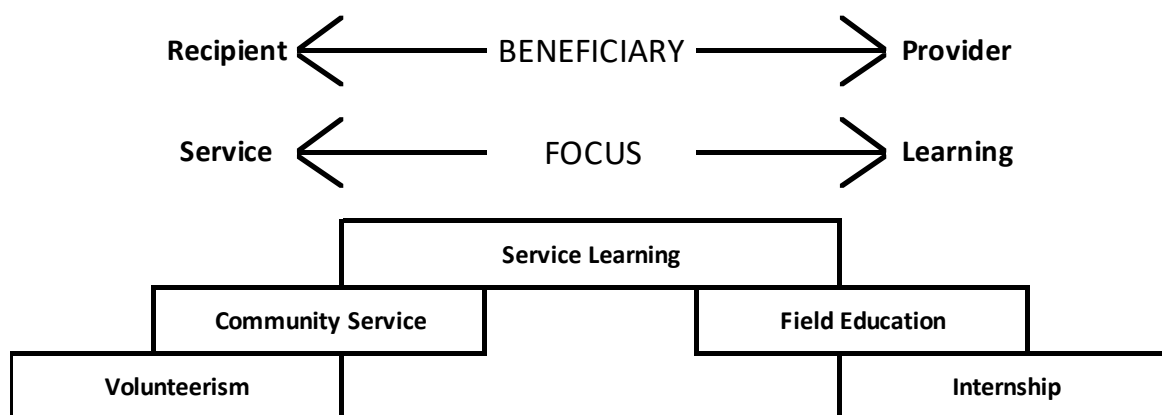


Figure 1: Distinctions Among Service Programs⁵

On the left side of the model, volunteerism and community service are a form of charity that is about providing service with no intentional link to a reflection piece or a learning portion.⁶ The value of these two areas is placed more on the service event and the recipient the service event. The right side of the model, field education and internships, are geared more toward helping students understand direct and practical experience in a potential career field, through learning and an emphasis on the teacher or provider of the service experience. While field education and internships are helpful in college, they primarily engage the student intern for a students own benefit and are done to help them learn and meet course requirements, rather than to encourage service.⁷

Service learning is located in the center of the model because, as Jacoby states, “In service-learning, opportunities for learning and reflection are integrated into the

⁵ Andrew Furco, “Service Learning: A Balanced Approach to Experiential Education” in *Expanding Boundaries: Serving and Learning*, edited by B. Taylor and Corporation for National Service (Washington DC: Corporation for National Service, 1996), 3.

⁶ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 2.

⁷ Andrew Furco, “Service Learning: A Balanced Approach to Experiential Education” in *Expanding Boundaries: Serving and Learning*, edited by B. Taylor and Corporation for National Service: 4.

structure of the program or course. Service-learning is explicitly designed to promote learning about the historical, sociological, cultural, economic, and political contexts that underlie the needs or issues the students address.”⁸ By also valuing reciprocity, service learning seeks to view the members of both the institution and the community in terms of assets and needs.⁹

If service learning is a unique pedagogical approach to helping students better understand their faith and vocation, a clear and concise definition of service learning must be achieved. Scholar Barbara Jacoby provides this definition and pays critical attention to the methods of reflection that are integrated into service learning experiences, which differentiate it from volunteerism. She defines service learning as, “A form of experiential education in which students engage in activities that address human and community needs, together with structured opportunities for reflection designed to achieve desired learning outcomes.”¹⁰ Next, I will delve into a brief history of service learning, which is a more recent pedagogical approach within higher education in the United States. Through this history, I will trace the disintegration of education and work. Eventually, our exploration will lead us to see that there has been a sustained effort to bringing experiential learning back to the classroom and the community.

⁸ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 3.

⁹ Ibid., 4.

¹⁰ Barbara Jacoby, *Service Learning in Higher Education: Concepts and Practices*: 5.

History of Service Learning

Knowing the history of service learning as a pedagogical approach to be found within higher education is critical if we are to appreciate the power it holds in helping students better understand their faith and vocation. The history of service learning can be summarized into four timelines, or phases. The first phase of the development of service learning which began in 1984, was driven by the discontent over a lack of integration of higher education and work, which I have articulated and demonstrated at length in previous chapters. The second growth phase of service learning was marked by formalizing of this approach on college campuses, and the development of a federal commitment to service learning through funding. This commitment was critical to the third phase, which championed the role of the community and society at large in service learning. Society demanded higher education to go beyond its own growth and funding to evaluate its programs and advocate for reciprocity in relationships. Finally, the fourth phase marked an increase in globalized efforts toward service learning. There was also a renewed interest in the voice of the students who sought to challenge faculty and institutions around the country to heed the value of the learning that can be found in reconnecting higher education institutions, its students, and the society at large.

Saltmarsh and Hartley have been able to identify four distinct timelines of the civic engagement movement. First, the movement began with a reclamation of a civic mission from 1984–1989.¹¹ This first period of time was driven by the discontent of the

¹¹ John Saltmarsh and Matthew Hartley, “A Brief History of the Civic Engagement Movement in American Higher Education” in *The Cambridge Handbook of Service Learning and Community Engagement*, edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman: 113.

American public. Students were attending school primarily to get a better job and make more money, and by 1991, 75% of the students enrolled articulated that job and money matters were their primary reason for entering into college.¹² It was during this time that “Campus Compact,” a coalition of college presidents personally committed to advancing the work of civic engagement, was formed.¹³ Saltmarsh and Hartley state, “The strategy Campus Compact chose to advance was what the group termed ‘public service’ – that is, volunteerism: serving in soup kitchens, cleaning up trash in local parks, or tutoring children in local schools...community service was a student activity disassociated with the curriculum and faculty.”¹⁴

The second timeframe of civic engagement was between 1990 and 1997, and was centered on operationalizing and formalizing the idea of service learning as part of a curricular approach in higher education.¹⁵ In this period of time, many scholars like Boyer and Kendell argued that what was needed in higher education was not more programs aimed at service, but instead a larger purpose, mission, and clarity regarding the direction institutions were headed.¹⁶ It was also during this period that service learning began to garner national attention and President Bill Clinton established both federal funding and associations for the promotion of service learning experiences.¹⁷ This funding and

¹² John Saltmarsh and Matthew Hartley, “A Brief History of the Civic Engagement Movement in American Higher Education” in *The Cambridge Handbook of Service Learning and Community Engagement*, edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman: 113.

¹³ Ibid., 114.

¹⁴ Ibid., 114.

¹⁵ Ibid., 115.

¹⁶ Ibid., 115.

¹⁷ Ibid., 115

attention created service learning infrastructures within the higher educational campuses, which would end up becoming the most defining characteristic of the development during this time.¹⁸

The third period of growth and dispersion of service learning took place between 1998 and 2004.¹⁹ This time frame began with a clarion call from society regarding service learning, articulating that it must not be trapped in the classroom, but instead be aimed at renewing a civic commitment to societal renewal, not just higher educational advances.²⁰ Essentially, service learning was growing only the students, and not the societies they were supposedly serving. This created a need for reciprocity between society and higher education instead of a one-way process of knowledge transfer from the tower of higher education to the community at large. During this time, there were also many large-scale research projects aimed at unpacking the actual learning taking place within service learning experiences in order to demonstrate the positive student development outcomes that were being attributed to service learning.²¹ For example, Saltmarsh and Hartley tell of a study published by Astin and colleagues in 2000 which affirmed the “educational and personal growth benefits of service learning, including an increased sense of personal efficacy, awareness of the world, awareness of one’s personal values, and engagement in the classroom experience.”²²

¹⁸ John Saltmarsh and Matthew Hartley, “A Brief History of the Civic Engagement Movement in American Higher Education” in *The Cambridge Handbook of Service Learning and Community Engagement* edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman: 115.

¹⁹ Ibid., 116.

²⁰ Ibid., 116.

²¹ Ibid., 117.

²² Ibid., 117.

Saltmarsh and Hartley conclude their timeframes or phases with a comment on higher education's future from 2004 to 2012. This time was shaped by the rising importance of globalization and a simultaneous increase in external pressures for greater accountability and assessment of higher education.²³ This period also marked a third increase, "Student voice and leadership took on heightened importance, powerfully arguing for a realignment of institutional priorities."²⁴ Students wanted to further advance their learning and challenged faculty to address and deepen the service learning experiences provided. To meet the demand of students, student affairs professionals, whose role it is to facilitate cocurricular community service activities, were seeking to enrich their experiences and offerings through the addition of learning outcomes and periods of intentional reflection before, during, and after the service experience.²⁵ Students were also taking matters into their own hands through the development of student leadership programs around the United States that were aimed at the promotion of leadership for social change.²⁶ Essentially, students were asking their colleges and universities to provide deeper and richer service learning experiences. Where faculty could not meet the demand, student affairs professionals were creating cocurricular service experiences and programs to empower and encourage student leaders to lead their peers in social justice and social change movements locally and globally.

²³ John Saltmarsh and Matthew Hartley, "A Brief History of the Civic Engagement Movement in American Higher Education" in *The Cambridge Handbook of Service Learning and Community Engagement* edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman: 119.

²⁴ Ibid., 120.

²⁵ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 20.

²⁶ Ibid., 20.

The past nearly 40 years have demonstrated significant growth within the realm of service learning, but some have argued it hasn't been enough.²⁷ Saltmarsh and Hartley rightly quote *A Crucible Moment*, written by the National Task Force on Civic Learning and Democratic Engagement, which states:

Opportunities for civic learning and democratic engagement remain optional rather than expected on most campuses, and peripheral to the perceived 'real' academic mission. Civic learning is still too often random rather than progressively mapped by the institution for its students. Academic professionals spearheading civic investments too frequently go unrewarded, and in some cases, are even penalized for their invention and commitment.²⁸

As stated at the beginning of this history, it is critical for the power of service to remain at the forefront of the argument in favor of service learning, in order to bring clarity to a student's integration of faith and vocation. There is a plethora of evidence that service learning experiences contribute to the vitality of the students, all types of institutions, and the community at large. A singular definition and knowing the history of service learning do not make the integration of service, learning, and faith magically appear. The process of service learning must be nurtured throughout the curricular and cocurricular parts of the institution, formulated in the hearts and minds of the students, and expressed through widely understood best practices. The next section of this chapter will provide five of these best practices within service learning programs, and aims to demonstrate how they seek to better integrate the academic experience with the practical application of service.

²⁷ John Saltmarsh and Matthew Hartley, "A Brief History of the Civic Engagement Movement in American Higher Education" in *The Cambridge Handbook of Service Learning and Community Engagement*, edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman: 121.

²⁸ *Ibid.*, 121.

Best Practices Within Service Learning

I believe that service-learning will survive and thrive into the future because we continue to ask questions – fundamental and straightforward, demanding and challenging – about its purpose and value, how to do it and how to do it better, how we will know whether it makes any difference, and how the powerful combination of service and learning can catalyze broader and deeper engagement between higher education institutions and communities around the world and in our own backyards.²⁹

In this poignant and powerful quote, Barbara Jacoby illustrates the power of service learning within all spheres of higher education to further advance service and learning for students in higher education institutions to make them more engaged neighbors and global citizens. However, in order to make service learning as effective as possible, best practices must be widely understood, agreed upon, and enacted by all parties involved. There are many different best practices to consider, however I believe these five best practices should be considered quintessential aspects of service learning. First, a commitment to critical reflection, is what separates service learning from volunteerism. Second, there must be a desire to develop the civic mindedness and intercultural competence of students involved. Third, service learning must be advanced through intentional assessment and community research. Fourth, there must be a sought-after reciprocal relationship between the institution and the community. Finally, fifth, there must be shared responsibility across all sectors of the university, including administration, faculty, and student affairs professionals.

²⁹ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: xvii.

Critical Reflection

Critical reflection is a necessary component of service learning because it helps participants make meaning of their service experiences. Scholar Barbara Jacoby defines critical reflection as, “The process for analyzing, reconsidering, and questioning one’s experiences within a broad context of issues and content knowledge.”³⁰ Service learning must take students through a process of critical reflection otherwise students run the risk of reinforcing stereotypes of people who are different from themselves, developing inaccurate, one-sided, or simplistic solutions to complex problems, and making large generalizations with only their perspective in mind.³¹

The term “critical” reminds us that reflection is an essential piece of each service learning experience.³² Norris, Siemers, Clayton, Weiss, and Edwards, note that reflection in service learning must be built on “cognitive and metacognitive activity that both generates learning (e.g., academic learning, civic learning, and personal growth) and builds capacities to think about thinking (which can enhance the quality of reasoning and of how that reasoning manifests in and is informed by action).”³³

Reflection must be a continuous aspect of all service experiences, and should occur before, during, and after each service encounter. This continuous reflection prepares students, enables them to record observations, marry theory and praxis, make

³⁰ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 26.

³¹ Ibid., 26.

³² Ibid., 27.

³³ Kristin E. Norris, Cheryl K. Siemers, Patti H. Clayton, H. Anne Weiss, and Kathleen E. Edwards, “Critical Reflection and Civic Mindedness” in *The Cambridge Handbook of Service Learning and Community Engagement* edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman, 204-218, (Cambridge, U.K: Cambridge University Press, 2017), 171.

space for dissonance, and articulate and locate their learning in relationship to who they are and what they see in the world around them.³⁴

Critical reflection also helps students make connections with other areas of learning, including curricular and cocurricular growth areas. These connections are the beginnings of integration so students can merge their experiences with their learning. Often, these reflections are challenging to students, and require them to make new connections, so these reflections must be done in a supportive and encouraging environment, in order to encourage maximum growth.³⁵

Finally, critical reflection should be contextualized for students, based on topics that are meaningful to them and are built on their experiences as well as their developmental and life situations.³⁶ This contextuality may look like oral or written assignments, or even asking students to participate in further action or service. Critical reflection is ultimately what differentiates service learning from volunteerism. It does so through its continuous nature, curated connections with other aspects of student learning, and integrated stages of development.

³⁴ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 27.

³⁵ See Nevitt Sanford's student development theory on challenge and support: Nevitt Sanford, *Self & Society: Social Change and Individual Development*, (New York, NY: Atherton Press, 1967).

³⁶ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 28.

Civic Mindedness and Intercultural Competence

This second tenet of best practices within service learning is the development of civic mindedness and intercultural competence in student participants. Norris et al. notes three components of civic mindedness, “(1) civic learning as a skill set needed for participation in a democratic society, (2) civic identity as individualized voice in contributing to a greater good, and (3) civic agency as the ability and the choice to live out those values through collaborative and connected action within community.”³⁷ The three aspects of civic learning, identity, and agency, support a clear depth of student learning. Without these, students may settle for knowledge, commitment, or action alone, not comprehending the recognition that all people, themselves included, are placed in systems of structures and relationships embedded within a local and global context.³⁸

Intercultural competence builds on the provided definition of civic mindedness and must be treated as an intentional experience, as opposed to a side effect of developing civic mindedness. Van Cleave and Cartwright define intercultural competence as “the required set of values and skills that equips individuals to function within and across cultural contexts different from one’s own.”³⁹ No matter the term, helping students define and productively work through the dynamics of personal and structural racism,

³⁷ Kristin E. Norris, Cheryl K. Siemers, Patti H. Clayton, H. Anne Weiss, and Kathleen E. Edwards, “Critical Reflection and Civic Mindedness” in *The Cambridge Handbook of Service Learning and Community Engagement* edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman, 204-218: 170.

³⁸ Ibid., 170.

³⁹ Tommy J. Van Cleave and Chris Cartwright, “Intercultural Competence as a Cornerstone for Transformation in Service Learning” in *The Cambridge Handbook of Service Learning and Community Engagement* edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman, 204-218, (Cambridge, U.K: Cambridge University Press, 2017), 207.

genderism, sexism, classism, poverty, oppression, and other real-world experiences found locally, nationally, and internationally, is an intentionally established responsibility found within service learning experiences.

Developing civic mindedness and intercultural competence is a process, and Van Cleave and Cartwright note, “The service learning educator will want to focus [critical] reflections on the learners (students, faculty, community partners, and campus staff), their identities, and the different ways they experience the social problems at the center of the service learning project.”⁴⁰ When stewarded well, critical reflections and interventions help students to encounter differences in their service learning experiences. Van Cleave and Cartwright summarize the importance of this development process when they state, “By cultivating intercultural competence, service learning can honor community knowledge, challenge learners to seek out diverse perspectives, respect and value difference, and find common ground that yields healthier, more equitable, and more just communities.”⁴¹ Through the three aspects of civic learning, identity, and agency, as well as intentionality around creating intercultural competence, students cultivate the skills needed for productive civic and global engagement.

⁴⁰ Tommy J. Van Cleave and Chris Cartwright, “Intercultural Competence as a Cornerstone for Transformation in Service Learning” in *The Cambridge Handbook of Service Learning and Community Engagement*, edited by Corey Dolgon, Tania D. Mitchell, and Timothy K. Eatman, 204-218: 212.

⁴¹ *Ibid.*, 216.

Intentional Assessment and Community-Based Research

Assessment is a key part of helping stakeholders in service learning recognize and communicate the value of service learning for all parties involved. Jacoby states, “Assessment of service-learning enables its practitioners, participants, supporters, advocates, and funders to gain an understanding of its value to students, faculty, community leaders and members, the institution, and to higher education and society.”⁴² While there are many different types of assessment, such as benchmarking, evaluations, interviews, surveys, and more, if assessment fails to take into consideration the community, it will be one-sided and will not further the reciprocity service learning is designed to exemplify.

The current reality is that there is much more evidence of assessment of impact on student participants than on community participants in service learning projects.⁴³ Evaluation should be conducted from a community perspective and results should be made available and relatable to the community audience, so they have the resources to make an honest and unbiased assessment of the service learning impacts or lack thereof. In her chapter on assessment, Sherril B. Gelmon states, “One of the challenges faced by universities when working with communities is that there is often a chasm between the (unrealized) expectations and (mis)understandings of the community partners and the resources the university can provide.”⁴⁴ A good assessment from the community

⁴² Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 155.

⁴³ Ibid., 166.

⁴⁴ Sherril B. Gelmon, “Assessment as a Means of Building Service-Learning Partnerships” in *Building Partnerships for Service-Learning*, edited by Barbara Jacoby (San Francisco, CA: Jossey-Bass,

perspective asks the right questions and makes space to celebrate successes and address challenges throughout the project, not just at the end.⁴⁵ Both parties must commit to the partnership as a process because student impact may be evident sooner and more dramatically than community impact.⁴⁶ While there are different approaches to assessment, many scholars propose the use of community-based, participatory action research, which, according to Gelmon, “emphasizes engagement with the community in defining assessment needs and strategies; conducting the research; and analysis, dissemination, and the use of the results.”⁴⁷ In the end, the assessments must demonstrate the impacts of the service learning project on the students and the community at large, the progress and process along the way, and the depth of the community-university partnership.

Reciprocal Relationships

Service learning programs in higher education often involve a great number of community connections and partnerships, such as local K–12 school systems, governments, non-profits, corporations ranging in size, foundations, and more. Jacoby, quoting Mattessich and Monsey, defines these partnerships or collaborations as, “well-defined relationships based on a commitment to: a definition of mutual goals; a jointly developed structure and shared responsibility; mutual authority and accountability for

2003), 42.

⁴⁵ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 68.

⁴⁶ Ibid., 46.

⁴⁷ Ibid., 61.

success; and sharing not only of responsibilities but also of the rewards.”⁴⁸ In order to gain a quick snapshot of the reciprocity of each service learning project, one can ask, “Who benefits?” and if the answer is not “all parties,” the project might not be based on a strong foundation.⁴⁹

This process of creating reciprocal relationships is usually done in stages. First, the partnership must be designed through a shared vision of how their immediate environments within the institution and community, can be strengthened through a project or program.⁵⁰ Second, collaborative relationships must be built on interpersonal relationships that are based on trust and mutual respect, which takes time.⁵¹ Finally, partnerships must be sustained over time, through integration into the mission and support systems of the institution and the partnering community.⁵² Reciprocity must be established, nurtured, and sustained in order to empower students to understand the systemic nature of relationships that are at work in service learning experiences.

Shared Responsibility and Leadership

Borrowing a key leadership theory from James MacGregor Burns, Sandra Enos and Keith Morton adapt Transactional and Transformational leadership styles to model

⁴⁸ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 52.

⁴⁹ Barbara Jacoby, *Service Learning in Higher Education: Concepts and Practices*: 6.

⁵⁰ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 53.

⁵¹ *Ibid.*, 53.

⁵² *Ibid.*, 54.

shared responsibility and leadership in service learning.⁵³ Enos and Morton state, “Transactional relationships are those that are instrumental, designed to complete a task with no greater plan or promise. The parties engage together because each has something the other finds useful.”⁵⁴ On the contrary, transformational relationships are less defined, which provides openness to developments along the way, to deeper commitment which comes from reflections on projects and partnerships, as well as from remembering that things will change along the way, and relationships, identities, and shared values may emerge together.⁵⁵ Given these definitions, Enos and Morton believe that most service learning partnerships would be defined as transactional, not transformational, as one might hope.⁵⁶

In order to develop transformational partnerships, Enos and Morton advocate for a depth and complexity of partnerships that take place over time, as seen in Figure 1.2.

⁵³ Sandra Enos and Keith Morton, “Developing a Theory and Practice of Campus-Community Partnerships” in *Building Partnerships for Service Learning* edited by Barbara Jacoby (San Francisco, CA: Jossey-Bass, 2003), 25.

⁵⁴ Sandra Enos and Keith Morton, “Developing a Theory and Practice of Campus-Community Partnerships” in *Building Partnerships for Service Learning* edited by Barbara Jacoby: 24.

⁵⁵ Ibid., 24.

⁵⁶ Ibid., 24.

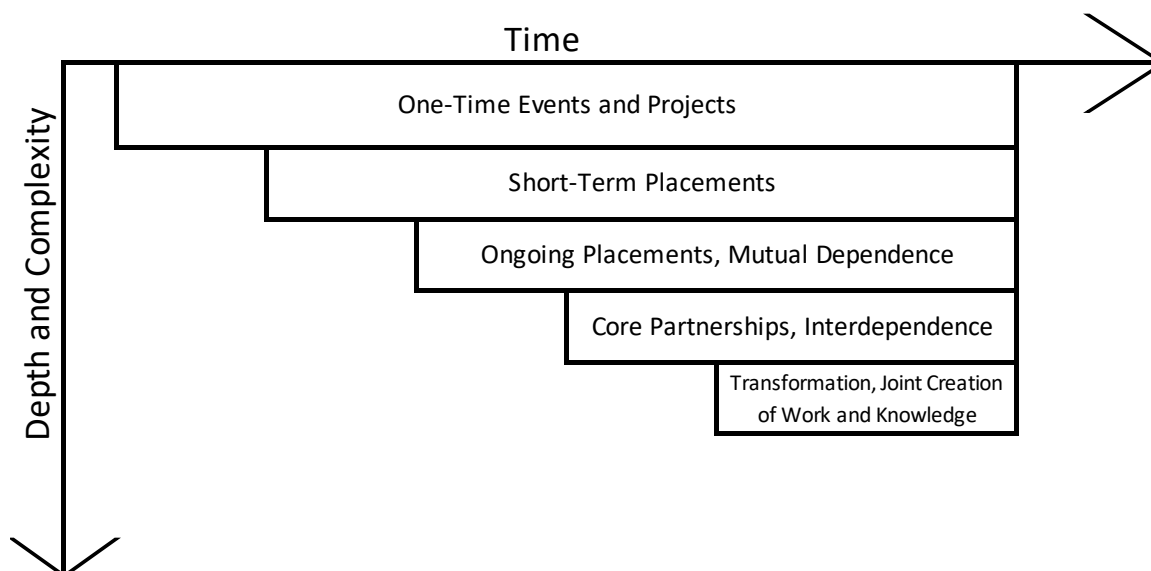


Figure 2: A Framework for Development of Campus-Community Partnerships⁵⁷

This figure suggests that campus and community relationships might not be best understood as linear, but instead as building blocks that are layered on top of each other and integrated over time. This framework also makes space for the different types of service learning projects and allows space for us to “critically differentiate the types of service we are doing, to accurately project and assess their learning potential and outcomes, and to make deliberate choices as we move from transactional to transformational relationships, whether at the individual or institutional levels.”⁵⁸ Students can learn the value of transformational leadership through building shared experiences in their service learning placements. As they build deeper and more complex relationships over time, students can begin to see themselves as a shared piece of the community around them and begin to take responsibility for its advancement.

⁵⁷ Sandra Enos and Keith Morton, “Developing a Theory and Practice of Campus-Community Partnerships” in *Building Partnerships for Service Learning* edited by Barbara Jacoby: 27.

⁵⁸ Ibid., 26.

The development of the definition of service learning, which is a shared form of experiential education that students engage in to address human and community needs and have structured opportunities for reflection to achieve shared learning outcomes, the historical development of the pedagogy, and the best practices provided demonstrate that there is a strong case for service learning experiences helping a student integrate their academic coursework with the experiential learning and transformation, which take place outside the classroom. Students are encouraged to encounter human experiences different from their own and spend ample time in critical reflection. When done sustainably, and with civic mindedness and intercultural competence in mind, students will better understand how to become involved in the community at large. While these pieces of service learning are critical, they fail to address the faith development that comes when students participate in experiences that challenge them to step outside their comfort zones. While religion continues to be a key motivator of community service,⁵⁹ service learning experiences in college are chances for students to vocationally practice what they are learning in the classroom. Students participating in service learning in Christian colleges establish, as Darby Ray states, “meaning-making efforts that reflect a thirst for transformation – for the healing, fullness, awakening, perfection, or renewal of self, community, and/or the world.”⁶⁰ If the full potential of service learning outcomes is to be seen, the aspect of faith development of students must be explicitly examined. Next, I will present how to add faith into the equation of change through the “Encounter – Formation – Expression” framework applied to the research in this paper.

⁵⁹ Darby Ray, “Religion and Civic Engagement: In Pursuit of Transformation” in *Building Partnerships for Service Learning* edited by Barbara Jacoby (San Francisco, CA: Jossey-Bass, 2003), 42.

⁶⁰ Ibid., 42.

Encounter – Formation – Expression Framework

The framework of “Encounter – Formation – Expression”, developed by Pastor Mike Ashcraft of Port City Community Church, fully encompasses the umbrella definition of service learning which seeks to integrate the service and learning of the student, as well as the reciprocity between the institution and the community. The framework also encompasses the best practices of critical reflection, civic mindedness and intercultural competence, intentional assessment, reciprocal relationships, and shared responsibility. Lastly, this framework was developed from a faith-filled perspective and addresses the spiritual formation of participants throughout each stage. Therefore, this framework for change best exemplifies the integration of vocation and faith through the pedagogical approach of service learning.

Ashcraft defines his framework by stating, “All of life is expression, which starts from an encounter. Everything we encounter shapes our hearts, through molding or hardening, which can be described as formation. The condition of our hearts then becomes the foundation from which we live.”⁶¹ Uniquely, this framework is cyclical, noting that an individual can simultaneously be in multiple stages of the framework in a variety of spaces in their life.

⁶¹ Mike Ashcraft, email message to author, November 8, 2019.

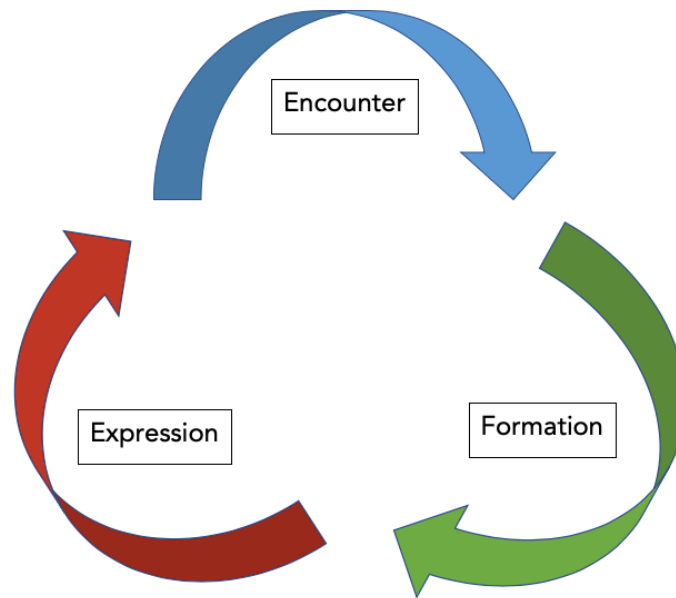


Figure 3: Encounter–Formation–Expression Framework.

Encounter

Ashcraft defines an encounter as a “collision of our perspective with reality.”⁶² Stated another way, an encounter occurs when our reality, or what we know to be true is challenged. Our world is defined by how we take in information from our five senses, most notably by what we see.⁶³ An encounter cannot be reduced to what is seen but is instead an awakening to something new that one has not yet experienced or interacted with.⁶⁴ For some, an encounter happens with something they might never have known

⁶² Mike Ashcraft, email message to author, November 8, 2019

⁶³ Mike Ashcraft, “Lean In Part 1”, (sermon given at Port City Community Church, Wilmington, NC, October 30, 2016). <https://vimeo.com/portcitychurch>

⁶⁴ Ibid.

existed, such as a small people group or a simple weather pattern. For other, they may have encountered something a few times, but be surprisingly triggered by certain emotions that have never appeared before.⁶⁵

Ashcraft also offers a biblical foundation for encounter experiences as well. In Colossians, Jesus is painted as the “image” of the invisible God and a representation of all things visible and invisible.⁶⁶ Through this picture of Jesus as the visible representation of the invisible, a picture of humanity made in the image of a perfect God is revealed.⁶⁷ Humans do not create our own lives, but instead live as a visible representation to the world, as Jesus represented the invisible God.⁶⁸ I would add that this picture of humanity as a representation of God comes from a deep understanding that who God created us to be from the beginning was perfect, as exemplified in Genesis 1. Then, through sin, humanity became distorted images of God’s perfection, as demonstrated in Genesis 3. This distortion placed us in broken systems of relationships with God, ourselves, and one another. This brokenness should lead us always back to the desire for the restoration that we see in Jesus as the image of God.

Finally, Ashcraft suggests that all moments of change in the life of an individual or community start with an encounter.⁶⁹ Often, we notice these change moments more

⁶⁵ Mike Ashcraft, “Lean In Part 4”, (sermon given at Port City Community Church, Wilmington, NC, November 20, 2016). <https://vimeo.com/portcitychurch>

⁶⁶ Mike Ashcraft, email message to author, November 8, 2019.

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ Mike Ashcraft, “Lean In Part 3”, (sermon given at Port City Community Church, Wilmington, NC, November 13, 2016). <https://vimeo.com/portcitychurch>

frequently when things are difficult, because we are confronted with the truth that our perception of reality may be challenged. Ideally, these periods of awareness and encounter can and should lead to the process of formation.

As it relates to service, much of what students experience through service learning deals with encounters. Often they are encountering new people groups, systems, languages, and more, and they are forced to confront the fact that their perception of their own reality, from within their college life or bubble, can be different from the experiences of the community around them. The work of John Dewey is often quoted as the first developments of experiential education.⁷⁰ This idea of experiential education is cyclical, much like the “Encounter – Formation – Expression” framework, and is designed for students to begin their service learning programs with a concrete experience and encounter,⁷¹ which should propel them into reflection, or as Ashcraft calls it, “formation.”⁷²

Formation

Formation, or a submission to the truth which affects change, comes from a collision with reality through an encounter, which causes one to rearrange their mental, emotional, physical, or spiritual capacities of life and make decisions taking this new

⁷⁰ Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 6.

⁷¹ Ibid., 6.

⁷² Mike Ashcraft, email message to author, November 8, 2019

information into account.⁷³ This process of rearranging our decisions based on new encounters is how Ashcraft defines formation. He states, “Formation is the process by which we become who we were made to be.”⁷⁴ Most often, formation takes place within the heart. However, it can be experienced in many different spheres of life and being. Formation that comes from an encounter takes one through rules or systems that help an individual or group to know not just what they do, but more importantly *why* they do it.⁷⁵ Ideally, these periods of formation aid in the critical examination of encounters which have caused us to submit to the truth that things may be different than we first thought. Formation should not just lead to change through the stopping of a problematic behavior but instead provide a deeper picture of why change is important and why behaviors may have been problematic in the first place.⁷⁶

The spiritual disciplines can be particularly helpful throughout the formation process, because they can provide an order and structure to the process of understanding what something is, allowing one to see the deeper picture of why it is. This process of formation is also demonstrated in Scripture through Psalm 139, which invites humanity to allow God to search our hearts, which requires a full submission to the process of being formed into the image of God. Ashcraft argues, “Formation is about the work of the Holy Spirit in our own life, shaping our hearts into the heart of God, not simply compliance of our behavior with an arbitrary moral standard.”⁷⁷ Christians must allow

⁷³ Mike Ashcraft, email message to author, November 8, 2019.

⁷⁴ Ibid.

⁷⁵ Mike Ashcraft, “Lean In Part 3”

⁷⁶ Mike Ashcraft, “Lean In Part 1”

⁷⁷ Mike Ashcraft, “Lean In Part 4”

themselves to live in the space of being shaped by encounters with new things which lead to the formation of our hearts into the persons God has made us to be. Something will always be shaping us—often it’s culture, our friends and family, the media we consume, and more, but as Christians, we want our hearts to become more like Jesus.

What makes service learning experiences different from volunteerism is a deep and sustained commitment to critical reflection and engagement. As mentioned previously, critical reflection is in fact critical, because it is the place of formation where the student takes an individual encounter and locates it in into the bigger picture of how they see the world. Reflection or formation, must be a continual process in every service learning experience, and should take place before, during, and after each project. In the same way that the spiritual disciplines can help provide a structure for the examination of one’s own heart, formation should be a guided process to help students make connections from their service learning projects to their classwork, and beyond. Eventually, service learning experiences and the formation that comes alongside them should be contextualized into a student’s own learning and life, causing them to live out their faith differently, as a lived expression of the Kingdom of God.

Expression

The final stage of the framework is expression or “the authentic alignment between God’s truth and our behavior which comes from a changed heart.”⁷⁸ At its most

⁷⁸ Mike Ashcraft, email message to author, November 8, 2019.

basic level, the expression of what is happening in our lives is produced by the formation which has happened in our hearts when one has encountered a new truth or reality. Expressions are the lived out and practical tools to show us what humanity believes in. Boldly, Ashcraft states, “Expressions are the outpouring of something that cannot be contained.”⁷⁹ Most often, society believes change is demonstrated through a new sense of expressions first for instance a changed habit or diet. However, if one is only addressing the expression of behavior without a deeper examination of why a behavior happens, there is a lack of depth and the changed behavior will revert back to previous patterns of thinking and acting.⁸⁰

Scripturally, 2 Corinthians reminds us that expressions of our faith and our being should be the result of becoming a “new creation,” made in the image of God through repeated encounters with God and formative understandings of who God has created us to be as individuals.⁸¹ The alignment of our behavioral expressions must be an authentic and true transformation, not a conformation to what society says we should do, or a projection of an idealized version of our own selves. To fully articulate this, Ashcraft states, “Our expressions should remind us of one’s deep desire to belong to God in the way in which one has been made to belong to God from the beginning.”⁸²

When students participate in service learning, they have the chance not only to see or think about the community around them, but also to act in such a way which

⁷⁹ Mike Ashcraft, “Lean In Part 4”

⁸⁰ Mike Ashcraft, email message to author, November 8, 2019.

⁸¹ Mike Ashcraft, “Lean In Part 1”

⁸² Mike Ashcraft, “Lean In Part 4”

challenges them to be fully engaged in what God is doing around the corner and around the world. Jacoby powerfully states,

Students who participate in high-quality service-learning have the opportunity to see and act on the problems individuals and communities face, engage in dialogue and problem solving with the people most affected, and observe firsthand the effects of racism, sexism, poverty, and oppression. When we engage students in reflection related to their experiences, they can see the relevance of course content to real-world issues, the interdisciplinary nature of problems and solutions, the complexity of the social fabric, and how they can choose to become part of the solution rather than part of the problem.⁸³

The power of service learning lies in the combination of students encountering new things, spending time in formation with each new experience, and learning to be the lived expression of learning of Christ in whatever sphere they enter into. This power is more robust when it is combined with a deep sense of spiritual identity and formation, because students become the lived expression of God at work in the world, and in essence become God's own hands and feet on display.

Conclusion

The “Encounter Formation Expression” framework developed by Mike Ashcraft gives students a way to articulate the changes which take place through service learning experiences in college. Historically, colleges and universities have been trying to strengthen the academic coursework with practical experiences of post-college work for a long time and the approach of service learning can provide a pedagogical bridge between

⁸³Barbara Jacoby, *Service-Learning Essentials: Questions, Answers, and Lessons Learned*: 10.

the two. When service learning is understood as a way to provide students with an experiential education that addresses human and community needs alongside structured reflection and development, students are given the freedom to explore and express more deeply their unique and God-given calling or vocation. Through service learning, students are pushed to encounter new things about the community around them, as well things about themselves and who God has made them to be. When best practices are involved in service projects, such as critical reflection, civic mindedness and intercultural competence, and assessment through community-based research, students are given structure to go beyond just encounters and are encouraged and allowed to process the formation that comes through understanding why feelings, attitudes, and even societal systems and structures are in place. Ultimately, through reciprocity, shared leadership, and responsibility, students, communities, and institutions can fully live into the expression of altered perspectives and behavior which comes from a changed heart. These expressions of truth are deeper than just behaviors, they are demonstrations of value and belonging-to oneself, to one another, and to God.

CHAPTER 5: RESEARCH AND DATA ANALYSIS

Introduction

Service learning experiences—both inside and outside the classroom—can function as a unique pedagogical approach to help college students enrolled in Evangelical Christian higher education better understand their faith and vocation. In this section I will describe the research I conducted within the context of Azusa Pacific University, an Evangelical Christian higher education institution. First, I will provide the historical context of Azusa Pacific University, including student demographics and organizational structure. Next, I will highlight my research methods, including the typology of research I conducted, incorporating detailed information on the process of data collection and data analysis. Finally, I will present a thematic data interpretation, based on the “Encounter – Formation – Expression” framework and five best practices of service learning, laid out in detail in the previous chapter. Three main themes emerged from my research. First, service experiences did in fact lead to a greater understanding of faith for current college-aged students and alumni. Second, the formation portion of the “Encounter – Formation – Expression” framework proved to be most critical for students and alumni. Finally, the differences between vocation, calling, and a job were better articulated by alumni; current college students pointed to continued confusion around terminology regarding these three areas, as evidenced in chapter one.

History and Context of Azusa Pacific University

In order to fully understand my research, and how service experiences function as a pedagogical approach to integrate faith and vocation for students in this example of Evangelical higher education, it is helpful to understand the history and context of Azusa Pacific University. Azusa Pacific University (APU) is a private Christian university located 26 miles northeast of Los Angeles, California.¹ The institution offers more than 150 degree options, including Bachelors, Masters, and Doctoral degrees.² Azusa Pacific began in 1899 when a group of women and men who were passionate about Christian and missiological education gathered together on the West Coast.³ This group founded what would be known as the Training School for Christian Workers, which was the first Bible college on the West Coast aimed at educating and preparing women and men for ministry and service.⁴ In 1946, the college relocated to the city of Azusa, California, where it currently resides. In 1990, APU President Richard Felix reframed the values of the university into “Four Cornerstones – Christ, Scholarship, Community, and Service” and these cornerstones remain as a defining legacy for the institution.⁵ President Felix also led the Board of Directors in a revision of the mission statement, which says, “Azusa Pacific University is an Evangelical Christian Community of disciples and scholars who seek to

¹ “About Azusa Pacific,” Azusa Pacific University, accessed September 20, 2020, <https://www.apu.edu/about/>

² Ibid.

³ “Our History,” About Azusa Pacific, Azusa Pacific University, accessed September 20, 2020, <https://www.apu.edu/about/history/>

⁴ Ibid.

⁵ Ibid.

advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective on truth and life.”⁶

Today, APU is ranked as one of America’s Best Colleges by the U.S. News & World Report among the 399 doctoral-level nationally.⁷ APU is also nationally recognized as a Carnegie Classification R2 Doctoral University, and is 1 of only 2 colleges among the 180 colleges in the Council for Christian Colleges & Universities (CCCCU) to receive this prestigious award for service. “This honor recognizes APU students’ contribution of approximately 165,000 hours of community service annually.”⁸ Furthermore, in conjunction with a local credit union, APU surveyed these person hours dedicated to service and determined that APU contributes \$1.25 billion in economic impact to the State of California through operations, capital investment, ancillary spending, and wage premium by APU alumni.⁹

Organizational Structure of Azusa Pacific University

Current APU president, Dr. Ferguson acknowledges, “APU must utilize contemporary and relevant strategies to prepare the next generation for successful

⁶ “Renewal,” The Strategic Plan of Azusa Pacific University, Azusa Pacific University, Last modified September, 17, 2020, https://static.apu.edu/static/src/sites/renewal/downloads/APU_Strategic_Plan_2020-27.pdf

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

careers, help people retool for new workplace demands, enhance quality of life of all citizens, spur imagination through the arts and humanities, and create new knowledge to fuel innovative technologies and businesses.”¹⁰ To that end, APU is led by a president’s cabinet which is made up of 13 vice presidents along with the university president. The president’s cabinet is accountable for the leadership and management of the university.¹¹ Outside of operational leadership, this cabinet provides a curricular and co-curricular trajectory for APU students. A recently published Strategic Plan, entitled “Renewal,” expressed that APU seeks to become a model Christian university. It articulated the cabinet’s desire to, “provide Christ-centered, inclusive academic excellence integrating faith and scholarship through research, teaching, and service in undergraduate and graduate programs, and engage society with virtue.”¹²

In order to push students to live out the value of Christ-centered academic excellence as articulated in their mission statement and strategic plan, APU offers the curricular-driven Academic Service Learning and Center for Global Learning and Engagement alongside the cocurricular Center for Student Action. Together, these three departments on campus mobilize students locally, nationally, and internationally to be civically and globally engaged citizens. APU also has enacted a University Service Credit Requirement, administered by the Center for Student Action. This Service Credit Requirement encourages the spiritual development of undergraduate students by requiring them to regularly participate in service experiences that are unpaid and take

¹⁰ “Renewal,” The Strategic Plan of Azusa Pacific University, Azusa Pacific University.

¹¹ Ibid.

¹² Ibid.

place off the university campus.¹³ In order to graduate, students must fulfill the requirement of 120 service credits—completing 15 credits each semester on average.¹⁴

Through the University Service Requirement, Strategic Plan, University Cornerstones, and distinct offices aimed at mobilizing students, Azusa Pacific University lives out its mission statement of graduating disciples and scholars aimed at advancing the work of God in the world.

Azusa Pacific University Students

APU currently services more than 11,000 undergraduate and graduate students and is one of the largest Christian institutions on the West Coast.¹⁵ As of September 2020, APU currently enrolls 6,293 undergraduate and 5,550 graduate students.¹⁶ 55% of APU's enrolled students are students of color.¹⁷ First generation students account for 34% of the undergraduate student body.¹⁸ APU has also earned “Hispanic Service Institution (HIS)” and “Asian American and Native American Pacific Islander-Serving Institution (AANAPI)” status as defined by the U.S. Department of American Education.¹⁹ The history and context of Azusa Pacific University, as well as its student demographics, are

¹³ “Service Requirement,” Center for Student Action, Azusa Pacific University, accessed on September 20, 2020, <https://www.apu.edu/studentaction/servicerequirement/>

¹⁴ Ibid.

¹⁵ “Renewal,” The Strategic Plan of Azusa Pacific University, Azusa Pacific University.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

an important consideration as I transition into my particular research at Azusa Pacific University. Next, I will demonstrate my research methodology.

Research Methodology

Data Collection

My field research was collected over the course of three years, while enrolled in the Doctorate of Ministry program at Portland Seminary, a graduate school of George Fox University. In the spring and summer of 2019, I conducted a survey of 28 Action Team hosts and partners, as well as participated in the debrief and re-entry of over 50 students on five different Action Teams. In the fall of 2019, I conducted eight individual interviews with juniors and seniors enrolled at APU. In the spring of 2020, I conducted 2 focus groups over Zoom with 13 recent alumni of APU. All students interviewed participated in service through the Center for Student Action during their time at APU, and most participated in a variety of local, national, and international experiences.

Debrief and Re-Entry and Survey Data Collection

The Center for Student Action at Azusa Pacific mobilizes on average 250 traditional undergraduate students each summer on approximately 30 different short-term mission experiences, or Action Teams, as they are more commonly known to the campus community. Upon the return of an Action Team from the field, the professional staff at the Center for Student Action facilitates a debrief and re-entry for each team, helping them to process their journey. Our curriculum, based on the “Encounter – Formation –

Expression” framework and produced from various sources, is given to students as a booklet at the beginning of their 24–48 hour debriefing time together and they are encouraged to keep it, as it becomes a record of their time spent on an Action Team (see Appendix A). I led five of these re-entry sessions in the summer of 2019 for teams that traveled to the Philippines, Indonesia, Kenya, Uganda, and East Asia.

I also created an evaluation survey, asking our host organizations to give feedback on our teams. This feedback is helpful in guiding future training for student participants, as well as for the selection of team members and leaders for that particular ministry context. The evaluation survey produced for my research was distributed in the middle of June, 2019 (see Appendix B).

The debrief and re-entry curriculum was developed to help students process their service experience through the “Encounter – Formation – Expression” framework, laid out in detail in the previous chapter. The first portion of the session helps them process the new encounters they had through trip reflections and by reflecting on their own expectations of their trip. Secondly, we help them formulate new ways of thinking about God, themselves, others, and new environments through unpacking what they learned, as well as doing an extensive exercise on distilling the experience into one significant word. In this section, they also learn the value of storytelling, as we encourage them to use this word and a couple of significant experiences to answer the common mission question, “How was your trip?”. Lastly, we encourage them to be forward thinking in how each of them will express what they learned on this trip. We teach them about assimilation, alienation, and integration, which was originally developed by Peter Jordan in his work

on re-entry.²⁰ We also encourage them to continue the re-entry process of this trip, reminding them that they may be learning from this experience for the next few months, if not years.²¹

The objective of this experience is to help the students begin to process their experience, and also to guide them through thinking about how this trip might have a lasting impact on their lives. It also provides space for the staff member to speak into the individuals' experience and challenge them to use the trip to deepen their faith as well as their vocational exploration. This process is coupled with the host evaluation survey that was distributed to better understand what our students are experiencing on the field and how we might better equip them for ministry and service—currently and in future years.

Individual Qualitative Interviews

In the fall of 2019, I conducted eight individual interviews with current students enrolled at Azusa Pacific University. I have a personal or professional relationship with each of the students invited to participate in my research due to their local, national, and international service opportunities coordinated by the Center for Student Action. Each interview lasted about an hour or so and each interviewee gave consent to be recorded. The students interviewed represented a diversity of ethnic or racial identity, gender, and service experience.

²⁰ Peter Jordan, *Re-Entry: Making the Transition from Missions to Life at Home* (Seattle, WA: YWAM Publishing, 1992), 77.

²¹ Kurt Alan Ver Beek, "Lessons from the Sapling: Review of Quantitative Research on Short-Term Missions," *Effective Engagement in Short-Term Missions: Doing it Right!*, edited by Robert J. Priest (Pasadena: William Carey Library Publishing, 2008), 475.

I developed a set of questions for the individual student interviews (see Appendix C) with Dr. Sarita Edwards, my dissertation advisor. These questions were written to gather demographic information from the students, such as their names, graduation year and major, as well as their ethnic and gender identity. The questions also had the students self-select what types of service opportunities they had participated in, as well as create a definition of service for themselves. Next, I asked the students to self-report on three distinct areas of growth as a result of their service opportunities: their understanding of God, their understanding of themselves, and their understanding of other people or humans around the world. Lastly, I asked them questions centered around their understanding of calling or vocation, including defining these terms and self-reporting any growth in their own sense of calling or vocation through service.

Focus Groups

In the spring of 2020, I conducted research with 13 alumni of Azusa Pacific University. All students had graduated within the last 3 years, and had been active participants in service opportunities coordinated by the Center for Student Action during their time as a student. The students represented ethnic and gender diversity and had enjoyed a wide variety of service experiences, including short-term, mid-term, local, national, and international service.

I hosted two separate focus groups, and one individual interview. My first focus group was scheduled to take place in person on the Azusa Pacific campus. However, due to the COVID-19 pandemic, I hosted both the first and the second groups online, via

Zoom. I conducted each focus group and interview with the same set of questions developed with my dissertation advisor, Dr. Edwards for my individual interviews.

In order to save time and avoid repetition of information in the focus group, I elected to have the participants fill out a pre-group survey. This survey consisted of demographic information including name, major, and graduation year. I also asked questions regarding students' current employment status and gave them space to describe their job in their own words.

The participants were not given the questions prior to the focus group. My objective was to hear the alumni's "first thoughts" as opposed to rehearsed explanations to the questions. Therefore, I began with engagement questions to break the ice, then asked exploration questions.²² The engagement questions focused on helping the participants process their service experiences and share any learnings they may have developed about God, themselves, or others. The engagement questions asked for specific information related to the connection between their service as a college-aged student and their current vocation.

I ended each focus group with thanks to the participants. I also compensated them each for their time with a \$10 digital gift card to Starbucks. I have provided information about Azusa Pacific University, which offered historical background and context to my research. Next, I have explained my research methodology and data collection from students, alumni, and local and global community partners. Finally, I turn to the analysis of my data.

²² "Guidelines for Conducting a Focus Group," Office of Institutional Research, Effectiveness, and Planning, The University of Mississippi, accessed March 30, 2020. https://irep.olemiss.edu/wpcontent/uploads/sites/98/2016/05/Trinity_Duke_How_to_Conduct_a_Focus_Group.pdf

Data Analysis

In order to interpret the completed research, I printed out all the survey data and transcriptions of the individual interviews and focus groups. After each interview, I had the interview tapes transcribed. I read through each piece for the purpose of coding for the “Encounter – Formation – Expression” framework material. During the coding, I printed out each interview and used differently colored highlighters to mark moments when “Encounter – Formation – Expression” had been present, and began the process of identifying patterns. Repeating the process, I coded for the five best practices of service learning as a pedagogical approach: critical reflection, civic mindedness and intercultural competence, intentional assessment, reciprocal relationships, and shared responsibility.

Once the coding was complete, I began to draw out themes and points of integration between faith and vocation through service experiences. In this process, I noted three important themes, which will be explained in detail in the next three sections. First, service experiences led students and alumni to a deeper understanding of their faith and vocation. Second, the formation portion of the framework was critical for students and alumni. Finally, while undergraduate students struggled to articulate a difference between calling and vocation, alumni were able to more clearly articulate the separation between a calling, a vocation, and a job.

Service Experiences Lead to Greater Depth and Understanding of Faith

Students and alumni both indicated a deeper understanding of both faith and vocation due to their service experiences inside and outside the classroom. According to

the students and alumni, service acted as a catalyst for a deeper understanding of God, themselves, and one another. In many ways, their deepest and most profound learnings about God were articulated alongside the things they learned about themselves or others whom served in partnership with. My findings also reinforced the integrated nature of God in relationship to ourselves and others, as we discovered in Genesis.

Understanding of God

Every student and alum were able to identify a specific learning they had about God through their service experiences. One student stated, “I think most of what I know, what I’ve learned about the LORD, has come about through service.”²³ Another student wisely said,

I hear people talk about where they get this bigger perspective of God. And that’s true, but I think for me, I’ve learned more so about how God is in every detail. I don’t know if that’s because of like a [singular] service trip, or wherever you’re specifically going to do good works in the name of Jesus. You are kind of considering everything that you do to be unto the LORD and then you kind of realize, that is true all the time and God does not separate the sacred from the secular. But God is in every detail. When I was in India, I started [saying] you know the phrase, ‘The devil is in the details’? I switched it to ‘The Father is in the details’ because every service trip before and after that, that’s just proven to be true. He’s in the journey going, and in all the travel details and in every conversation and in every thought. I think in that context [service], just like, you are more aware of it, but that’s the reality of all times in life.²⁴

Another alum noted similar revelations about God being concerned with the details of life. She said, “I think through local engagement it was greater instilled in me

²³ Madalyn Brown (APU Student), interview by author, Azusa, CA., November 12, 2019.

²⁴ Mary Browning (APU Student), interview by author, Azusa, CA., November 18, 2019.

how much God cares about the little things...God can redeem anything and even the smallest of ideas, even when I was at the end of my rope and didn't feel like I could do anything else right, I didn't have anything to offer, I felt like God always came through and gave me a little bit more energy to get up and lead, or to make the meeting, or do what was needed next."²⁵

Alumni articulated poignant lessons about God, as well. One said, "I think a lot of the service opportunities I was a part of and just my experience during that time [college] showed me that God is joy in so many ways...I think I hadn't experienced that joy of being in presence with Him and community with Him until I was a part of some of the service opportunities at APU."²⁶

God in Relationship to Self

A common thread students articulated in their learnings about God, was learning about the sovereignty of God in all things. This was often times stated in relationship to their understanding of themselves as being much less in control than they had previously thought they were. One student said, "In Greece, I learned a lot about the fact of like, my hand is not as influential as God's hand in this...[God said] you need to persevere in this and you are not as influential as you think you are in this moment."²⁷

²⁵ Ashley Jones (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

²⁶ John Matthew Perry (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

²⁷ Hannah Hernandez (APU Student), interview by author, Azusa, CA., November 21, 2019.

God in Relationship to Others

Students also spoke of learning about God by the seeing God's creation in the people they served alongside. One student stated, "In the cross-cultural context [I learned] what it's like to experience God's diversity in creation."²⁸ Another student said, "I believe my understanding of God is incomplete if I'm not going to learn from their [others] understanding of God."²⁹ Another stated, "If there is something I've learned about the LORD that kind of encapsulates all of it, its just like, how deep the LORD loves His people. And by His people, I mean all people everywhere and in every situation at all times, and how much the image of God and who God is, is apparent through people."³⁰

An alum noted another sentiment. He said, "I felt like I learned a lot about like how He's [God] going to do the work one way or the other, but he's allowing us to step into that process with him...but service is like a vehicle for bettering and starting relationships and I feel like God wants that to be a part of how we do relationships, is we serve one another."³¹

As previously mentioned, students spoke of learning about God independently, but a significant thread of their discovery around God was who God was in relationship to themselves, as well as to one another. Next, I will highlight some of the things students learned about themselves.

²⁸ Hannah Greisen (APU Student), interview by author, Azusa, CA., November 18, 2019.

²⁹ Hannah Sy (APU Student), interview by author, Azusa, CA., November 13, 2019.

³⁰ Madalyn Brown (APU Student), interview by author, Azusa, CA., November 12, 2019.

³¹ Jose Brown (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

Understanding of Self

Each of the students and alumni spoke of learning about themselves through their service experiences. Often, the learnings centered around their restraints and negative qualities. For instance, one student said, “Rylee has so many limitations. Like, I know the LORD will take me somewhere and just carry me through it. I think I had heard that a lot, but I hadn’t trusted that yet. So in Romania, I realized that I’m someone who struggles with not being in control, I struggle with not feeling like I have a purpose.”³² Another student mentioned, “I’ve realized I caught myself trying to scrutinize, when in fact all I need to do is just be attentive and listening...I definitely learned that about myself, that my tendency to do that [scrutinize] isn’t in general unhealthy it’s just that there’s specific times and places for those things.”³³ One student articulated a learning around a cultural limitation. She stated, “Sometimes I feel like I’m just observing my own [American] culture, at an arms distance...being an American is difficult sometimes...and I’ve been able to realize sort of that I want to take a step back from my own culture when I interact with other people.”³⁴ Another said something similar. She stated,

I think I learned a lot about the value of what I bring, because of my Asian-American identity. And specifically, being a first-generation born individual. I say that because I think in Ecuador my otherness, so to speak, was two-fold, so when people could come home to the comfort of cultural sameness, there was still a level of a need that felt like I was operating cross-culturally...but I felt so at home at homestays. I think something about, like, and I’m still putting this into words, but I think something about growing up between cultures where I go home and I’m speaking one language and I go to school and I’m speaking another language,

³² Rylee Marchbanks (APU Student), interview by author, Azusa, CA., November 15, 2019.

³³ Tim Gee (APU Student), interview by author, Azusa, CA., November 13, 2019.

³⁴ Hannah Greisen (APU Student), interview by author, Azusa, CA., November 18, 2019.

there's something about home. Even though it was a different language, Spanish, there was an aspect of that that allowed me to engage with my homestay family in a way that I feel like my peers weren't able to.³⁵

One thread of understanding themselves that I noticed centered around making time for self-awareness and self-discovery. Alumni were able to articulate deeper self-awareness because they had had time and space for reflection and formation postcollege. For instance, one said, "I credit a lot of who I am and who I am want to be because of the experiences that I had serving at APU and in different capacities. There were different things I learned about myself periodically, but only if I let myself actually deal with them too, and process."³⁶ Overall, the self-awareness of current college students and their understanding of themselves through service experiences was less robust.

Understanding Others

When it comes to students' learnings about others, they learned that proximity to the other matters. One student said, "I think people desire each other's presence. That comes to my mind the idea of being quick to listen and slow to speak. Just because when I went to the Himalayas...in all honesty, I don't think I offered anything but myself... but there is something fundamental about human interaction."³⁷ Alumni also noted the connections to learning through proximity. One alumni said "I got a lot of exposure with people that are out in the streets and It think I just realized that God is present in strange

³⁵ Hannah Sy (APU Student), interview by author, Azusa, CA., November 13, 2019.

³⁶ Chloe Buckler (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

³⁷ Tim Gee (APU Student), interview by author, Azusa, CA., November 13, 2019.

places and for some reason its easier to regain perspective when you spend time with people that...are poor and oppressed.”³⁸

Another student learned about the resilience of others and said, “I think learning how to empathize without pitying people was really big, because when we pity them we take away their dignity. And those boys deserved dignity and they deserved to be celebrated and appreciated and helped when needed. But at the end of the day, they were capable boys that were turning into wonderful men. And they needed support, yes, but they did not need my pity.”³⁹ Similarly, one alum noted the idea of empowerment specifically. He said, “I learned a lot about authentic servant-leadership. Learning how to see leadership as a model of empowerment, encouragement, and things such as that instead of calling all the shots...it’s really just serving others and helping them, kind of rise up, and showing others their value and their worth.”⁴⁰

Finally, many students demonstrated a learning about the similarities of people across cultures. One student said, “This isn’t to not celebrate diversity, but people are more similar than we think. I’ve just met so many people, specifically girls my age, in so many different countries and contexts and like, you just click. And you realize okay, we see the world differently but like we kind of think the same. And Jesus resonates with humanity.”⁴¹

³⁸ Spencer Whelan (APU Alumni), interview by author, Azusa, CA., April 9, 2020.

³⁹ Rylee Marchbanks (APU Student), interview by author, Azusa, CA., November 15, 2019.

⁴⁰ Steven Jussenhoven (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

⁴¹ Mary Browning (APU Student), interview by author, Azusa, CA., November 18, 2019.

The theme of finding greater depth and understanding of faith was exemplified in my research with current college students and alumni. I found that they learned more about God, themselves, and one another while participating in service in college. This is important because in order to better integrate faith and vocation, service experiences provided a platform for students to explore their personal faith. They discovered more about God in relationship to themselves and others, which led to a more defined self-awareness and a greater awareness of others. Much of this learning came from the formation portion of the “Encounter – Formation – Expression” framework, which I will explore next.

Formation is critical

In the “Encounter – Formation – Expression” framework, each piece can function independently, but they are meant to work together to help students navigate change. A very clear theme emerged around the “Formation” portion of the framework. Students and alumni provided spiritual practices and examples of formation throughout my research. Both current students and alumni were able to articulate mentoring as a key part of their spiritual development in service experiences. Current students were also able to name the idea of being a part of a legacy or something bigger than themselves as a piece of their spiritual formation. Specifically, for alumni, the idea of having and creating safe spaces emerged alongside mentoring. Alumni stressed the importance of their leadership experience in college as a significant preparation for their personal and professional development. Finally, alumni all pointed to their debrief and re-entry experiences as dedicated time for moving past the service encounter and into formation.

Undergraduate Students

Mentoring

Undergraduate students provided examples of formation and spiritual development that were critical to the processing of their service encounters. First, mentoring played a key role. They benefitted from the examples of hosts, community partners, faculty, and staff embodying their roles holistically. Peer mentoring was also important, as many indicated that they chose to take on more service and leadership within service at the nudging of their peers. Finally, mentoring embodied the consistent presence of people who were dedicated to ministry in their lives. These people could be found in chapel speakers, local church leaders, and among staff and faculty, for example.

A few students specifically highlighted the host involvement and mentoring as a key reason for choosing their service experiences. One stated, “I think I remember hearing so much about the host and the ways she lives her life in general and how she’s impacted people that I know. So I was interested in getting to know her and understanding her idea of service, especially in a cross cultural context. And I remember hearing that she called it like, organic missional living....and so this trip to Spain seemed so refreshing to me.”⁴² Another stated, “I think what contributed most was just me seeing how the leaders at their school exemplified that...the founder of the organization was an American but had been living in South Africa for ten years and his partner was South

⁴² Hannah Greisen (APU Student), interview by author, Azusa, CA., November 18, 2019.

African...so watching them love the boys really opened my eyes to how I should love others.”⁴³

Other students mentioned peer mentoring as a big part of their service experiences, especially through encouragement to pursue leadership or further clarity in life. One student said, “I was able to sit down with a friend last week so we were talking about some different opportunities that I’m trying to discern what I should do next year...I felt like that conversation and identifying those three [values], we went through the different options that next year could hold, and thought ‘Would these options fit my values?’”⁴⁴ Another student said, “I myself usually don’t think I’m that great of a leader but honestly, my Thailand team members were the people that like, saw that great leader aspect within me. And then they enforced me to recognize that within myself. And honestly, that was something that was really good.”⁴⁵

Finally, many students mentioned faculty, staff, chapel speakers, and professionals across campus as catalyzing their experiences in service. One student said, “I was sitting in chapel one day and I don’t remember who was speaking but they had just said I think like, ‘I really want to challenge you guys to step out of your comfort zone and do the things that you think might challenge you.’ And then I was like, ‘Ah man, I think I need to go to Peru with my sister [for a service trip].’”⁴⁶

⁴³ Rylee Marchbanks (APU Student), interview by author, Azusa, CA., November 15, 2019.

⁴⁴ Madalyn Brown (APU Student), interview by author, Azusa, CA., November 12, 2019.

⁴⁵ Seth Zomermaand (APU Student), interview by author, Azusa, CA., November 15, 2019.

⁴⁶ Hannah Hernandez (APU Student), interview by author, Azusa, CA., November 21, 2019.

Being a Part of a Legacy

The second piece of formation that was critical was students knowing they were a part of something bigger than themselves. As they took part in ministry, they knew that both God and humanity had been at work before they got there and would continue after they left. They didn't feel like one cog in a machine, but instead they felt like an integral piece of a legacy of service. One student stated, "I think a large part of it, service in that context [regarding her service in Mexico] is about joining the legacy, and doing it in the community that the Center for Student Action provides...To think that there had been so many people really just taking part of this relationships between APU and the city of Mexicali, and just kind of going to continue that greater legacy."⁴⁷ Another student said, "For my Uganda team I remember leaving thinking that I can leave this place knowing that like, God was here before I was and that because there was a giant history of other people who have come before me...God has existed in this place before me and that I also won't be the last person to participate in this service."⁴⁸

Alumni

Mentoring

All alumni indicated that mentoring and discipleship were critical pieces of their formation they missed most from their college experiences. They missed the chance to meet with people who cared about their personal and professional development on a regular basis. They also missed regular and intentional spiritual care through chapel

⁴⁷ Mary Browning (APU Student), interview by author, Azusa, CA., November 18, 2019.

⁴⁸ Seth Zomermaand (APU Student), interview by author, Azusa, CA., November 15, 2019.

experiences, as well as the general sense of being in a Christian environment. One alum noted multiple people who influenced him on his journey at APU, stating, “I think I also grew respect for certain people that I heard, giving up their life to, to serve others and to impact lives...I learned about the people that I want to be around and the people I don’t want to be around. I think it’s just helpful to see people doing good and be able to live while doing that.”⁴⁹ Another alum stated, “Something I learned, I think it wasn’t just through the service opportunities but it was really from like the staff...you taught me so much about what it means to go the extra mile.”⁵⁰ A female alum mentioned, “I think it’s like all the conversations and the people that I met and the way I’ve seen people interact with other people. Like it’s all that I’m just kind of in awe of. That has made me want to be a different person...in the way that person does. So I think those have been the moments for me that have felt like they have changed me as a person.”⁵¹

Having and Creating Safe Spaces

Similar to mentoring, alumni all expressed a missing component of safe spaces during their time at Azusa Pacific University. These spaces enabled exploration of themselves. They recounted times they were able to walk into a person’s office and cry with when they were students, or service experiences that created a sense of intimacy between team members they had not yet been able to recreate outside of APU.

⁴⁹ Spencer Whelan (APU Alumni), interview by author, Azusa, CA., April 9, 2020.

⁵⁰ Ashley Jones (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

⁵¹ Alexis Brown (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

One alum said, “I learned a lot about the power of providing safe spaces, like not just from working in a safe house and having connecting conversations, but also just in our office I felt like there was a really safe place for people to like come in and sit down and connect and have a standard of safety and support.”⁵²

Leadership

Alumni voiced that the times they were given opportunity to practice leadership in ministry or being in charge of their peers was something deeply valuable for them during their time in college. As recent grads, not many considered themselves to be in leadership positions at work, or even in spaces in which they can affect change. All remembered the importance of their leadership skills that were formed in college.

When asked what one alum learned about his personal calling or vocation, he spoke of his leadership experiences. He said, “I think just given the opportunity to lead other students was huge for me.”⁵³ Another said, “It has helped me to be who I am now, but has also trained me to have the skills that I have now, whether that’s just administration skills, practical skills, relational skills, like I wouldn’t be able to do what I do now well if I didn’t step into those positions or opportunities in undergrad.”⁵⁴ Another said, “It’s a rare thing to be able to lead a whole ministry essentially...and I don’t think I’ve realized how supportive the whole staff was and letting me learn certain things and try certain things...It’s projects like that, that have helped set me up because I know what

⁵² Ashley Jones (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

⁵³ Spencer Whelan (APU Alumni), interview by author, Azusa, CA., April 9, 2020.

⁵⁴ Jose Brown (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

I'm good at and I know what people have called out of me, even if I don't see it in myself."⁵⁵

Debrief and Re-Entry

Alumni were able to point to times where the debrief of their service experiences was critical in the formation of their understanding of God, themselves, and one another. Through the intentionality of times set aside for debriefing service experiences, students got the chance to participate in their formation through curriculum that encouraged self-reflection, large and small group sharing, and tangible ways to articulate the service experiences and the formation that resulted from them. One alum said, "I think the debriefs help too. We always had the opportunity to talk about how we see God. And leading those groups...seeing just the creativity of their answers, I think there is space for that [learning] but only if you make it."⁵⁶ Another alum expressed a similar understanding. She stated, "When you get into service though and you are in it, you have sort of the experience to talk about these things. And I think along the way, we definitely had really great conversations about it, and I think I came out of APU [saying] service is an essential part of who God has made us to be."⁵⁷ Another said, "I think the debrief portion was and is so important because I think it forces you to recognize those things

⁵⁵ Praise Ching (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

⁵⁶ Alexis Brown (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

⁵⁷ Praise Ching (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

[learnings about yourself] and I think that sometimes honestly, it just brought me to a place of wondering...there is something I want to become, how do I get there?”⁵⁸

Throughout my research, every student and alumni was able to point to a piece of formation that was critical in their spiritual development. In the “Encounter – Formation – Expression” framework, formation was the piece that helped students move from a service encounter into a fuller expression of Jesus Christ. Current students mentioned mentoring and being a part of a legacy program as important pieces of their formation. Alumni mentioned mentoring, having and creating safe spaces for self-exploration, leadership, and their debrief and re-entry as specific pieces of their formation. All of these formative practices have led to the third theme, understanding the differences around calling, vocation, and a job.

The Differences Between Vocation, Calling, and a Job

Many of the undergraduate students I interviewed struggled to articulate a difference between *calling* and *vocation*. Many stumbled over their words and ended up defining calling using the term “vocation” and vice versa. Alumni were better able to understand and articulate a difference between calling and vocation, which indicated that they may have a more well-rounded perspective of these terms, giving them a better sense of the difference of these terms in relation to a job. Furthermore, through participation in service while in college, alumni have a better understanding of the

⁵⁸ Chloe Buckler (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

integration of God in all areas of their lives, even if they didn't get their dream job right after graduation. They see that vocation and calling are much bigger than a job.

Confusion over the Definition

As noted in chapter one, there is a struggle on Evangelical Christian college campuses to clearly define of calling and vocation. If colleges and universities cannot teach and communicate the definition of calling or vocation as a starting point for students who are exploring their faith and work through service, the universities will continue to perpetuate systems of confusion for students.

The undergraduate students I interviewed exemplified this confusion. One student said, "Okay, I think they [calling and vocation] are separate but I mix them up...I don't really know how to define it in another context."⁵⁹ Another noted a similar lack of understanding. She said, "Calling, vocation, those are very APU. That's an APU language thing that I've heard a lot. I think when I think of (pause) hmmm, when I think of calling, I think of (pause) hmmm...I don't know...I think it's interesting because I think that language is used a lot on this campus....and I think that's a great question, because I think for some people it's defined differently and I don't even know and that's not necessarily something I've thought about."⁶⁰ A third student stated, "Hmmm...I think they [calling and vocation] would be separate. It's interesting because I've heard the

⁵⁹ Mary Browning (APU Student), interview by author, Azusa, CA., November 18, 2019.

⁶⁰ Hannah Hernandez (APU Student), interview by author, Azusa, CA., November 21, 2019.

word calling so much, but it seems like when I hear it in different contexts, it's like, 'What are you talking about exactly?'"⁶¹

Understanding the Difference between Calling and Vocation

One alum was able to provide a personal definition of calling and vocation. He stated, "I think you can have a calling outside of your vocation. Like I could switch my job to be more like a business man selling health insurance, and that isn't necessarily my calling, but I could be doing that to enable my calling of being a father who raises a family that is service oriented."⁶² Another alum who is currently a medical student stated, "I think an example is like a calling in my life is that I want to be a part of the healing process for people from a broad sense, whether its physical healing...but I also think I just want to be healing for people that when they interact with me and I am kind to them, I can be a healing part of their life, to heal maybe their viewpoint of serving individuals...or what a friendship with a doctor can look like in my case."⁶³ One alum provided a very succinct definition between the two. He stated, "Whereas vocation is a means to live out your calling and career for the lucky few who their career gets to be their vocation, like that's incredible. But for other people sometimes that's the way of

⁶¹ Hannah Greisen (APU Student), interview by author, Azusa, CA., November 18, 2019.

⁶² Spencer Whelan (APU Alumni), interview by author, Azusa, CA., April 9, 2020.

⁶³ John Matthew Perry (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

providing the means to have a vocation to live out their calling.”⁶⁴ Alternatively, one alum poignantly stated the differences between the two. She stated,

“I think of calling primarily as being a disciple of Christ and serving the LORD in whatever I’m doing. I think that calling as a Christian has more to do with serving the LORD faithfully and being and growing as a disciple. That informs everything else. I think that they [calling and vocation] are very intertwined but I think that vocation is derived from a calling. Because I think that if I, in my own mind, switch those things then I know when my priorities are off. Because it’s more about now what I am doing and achieving...I very much tend to want to put those achievements and titles above my calling as a Christian...I think people have dignity and not because of what they do vocationally but because of that calling they have on their life, just as I do.”⁶⁵

Calling and Vocation versus a Job

One alum also articulated his learning this way, “I would say my service experiences contributed more in my current job than pretty much all the classes I’d say...And that’s the way I learn, I get my hands dirty and be with the people who are doing it...It was kind of like excavating in myself to find those things so I am definitely grateful for my service experiences.”⁶⁶ Another alum stated, “Some of the biggest things I learned about myself in a broad sense was that first, I want to spend the rest of my life in a job and regularly doing things that benefit other people...I learned that I want to be in a

⁶⁴ Steven Jussenhoven (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

⁶⁵ Chloe Buckler (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

⁶⁶ Spencer Whelan (APU Alumni), interview by author, Azusa, CA., April 9, 2020.

place, in a job in just areas of my life where I can employ servant-leadership through the rest of my life.”⁶⁷ Another alum said, “Okay so right now I’m an after-school teacher and that’s not what I want to do with my life necessarily. But I think I’ve found ways to make it fit my calling.”⁶⁸ Another said, “I think as I’ve come further away from college, I’ve just realized it’s not very clear [or] easy to figure out because it changes. And what I like changes. What the LORD is saying doesn’t change, but how I hear it changes. Sometimes I think calling is just hearing what He’s saying this moment and being obedient to that and the vocation part is how that is going to be expressed through the things that I do...accepting a certain job or position because that’s the right thing to do.”⁶⁹

In my research, I found that current college students struggled to give a solid definition of calling or vocation. However, alumni were able to provide a definition and give concrete examples of how their calling and vocation were not limited to their job. I now turn to my conclusion.

Conclusion

In this chapter I described and discussed my research conducted at Azusa Pacific University, an Evangelical Christian higher education institution on the West Coast. After reviewing the historical context of APU, including student demographics and organizational structure, and the research I conducted with current students and recent

⁶⁷ John Matthew Perry (APU Alumni), interview by author, Azusa, CA., March 26, 2020.

⁶⁸ Alexis Brown (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

⁶⁹ Praise Ching (APU Alumni), interview by author, Azusa, CA., March 23, 2020.

alumni, three significant themes emerged around the integration of faith and vocation in service learning. First, current students and alumni were able to articulate a deeper understanding of their faith and vocation, paying special attention to their learning about God, themselves, and others, all in relationship to one another. Next, the formation step in the “Encounter – Formation – Expression” framework in the previous chapter proved to be most critical. Students and alumni all spoke of specific pieces of their formation that were essential in their personal and professional development. Finally, I found alumni were better at outlining the differences between vocation, calling, and a job. Current students continued to flounder when asked pointed questions around a definition of vocation and calling, however alumni were able to not only define it, but make direct connections to their personal vocation, calling, and jobs.

In the next chapter, I will demonstrate how these three important themes, coupled with the five essential best practices for service learning will combine to graduate students from Evangelical Christian higher education institutions who are better prepared to enter their local and global contexts, having integrated their faith and vocation through service.

CHAPTER 6: MOVING FORWARD

A Look Back First

In chapter one, it became apparent that Evangelical colleges and universities in North America are at a tipping point. These schools are struggling to demonstrate their relevance to a culture that has spent too long on either end of the spectrum of faith and work. In the educational sector, Evangelical colleges and universities have swung the pendulum toward the preparation of a student for the workplace. But the preparation of each student comes at an astronomical cost, handing students a large student loan bill along with their diploma. Students desperately want to do meaningful work, but they are struggling to see the overall financial value of their education. On the other end of the spectrum is a faith that connects humanity to God as we are the visible image of the invisible God. As humans, we should find pleasure in our work as we remember the LORD who enjoyed the work of God's hands in Genesis. Instead we see toil, frustration, and selfish ambition as it has become rampant in our attitudes toward work. College students are leaving the church in droves because they no longer see a theology that addresses where they spend the majority of their daily lives, and they are striving to find integration of their faith and their work. If Evangelical colleges and universities in North America can refocus a student's faith and vocation through the integration of service during their college years, they will graduate as locally and globally engaged citizens who have a better understanding of their faith and their vocation and will find fulfillment in both.

In chapter two, the evidence of a symbiotic relationship for humans was presented through a look at the creation and fall stories in Genesis 1 through 3. God established

humanity to be in relationship with Godself, ourselves, and one another, modeling for God's creation how to work and rest, which demonstrates a healthy sense of integration of faith and work. Through the fall of humanity, each of these relational structures became fractured and disintegrated. Work, once thought of as a reflection of ourselves in God's image, became painful and frustrating. However, through Jesus' introduction as the second Adam, this system of relationships was restored, including our perspective of work. As Jesus quoted in Isaiah 61, he reintegrates, through his work, our relationships with God, ourselves, and one another in community. The Apostle Paul further demonstrated an integration of faith and vocation through his commitment to a covocational lifestyle. Paul's perspective came about through a conversion encounter, spiritual formation, and his subsequent expression of faith, which is a pattern discussed in detail in chapters four and five.

Chapter three traced the disintegration of faith and work throughout Evangelical Christian higher education institutions. Few periods in the history of the Christian faith, or educational structures have been so radical as that of the Protestant Reformation. Martin Luther's 95 theses catapulted the educational exploration of faith, which ultimately stemmed from his philosophy of vocation. As the ideology of Luther spread to the American colonies, higher education became the tool for the spread of Christian purity and piety. However, through the eventual secularization of America, colleges and universities became fractured and soon established their truth in science and not religion. This disintegration of faith in the academy led to the rise of Bible colleges in the nineteenth and twentieth centuries. These Bible colleges ultimately produced Evangelical

Christian colleges in North America, which are known for the reintegration of the faith and vocation in their students through service.

Service learning as a unique pedagogical approach to reintegrate faith and vocation for students enrolled in Evangelical Christian colleges and universities was introduced in chapter four. When service learning experiences are understood as a way to provide students an experiential education that addresses both their faith and their vocation, they see God and their academics studies at work. Through the “Encounter – Formation – Expression” framework developed by Mike Ashcraft, students can articulate the changes taking place within them and their communities through service learning. When coupled with the five best practices of critical reflection, civic mindedness and intercultural competence, assessment through community-based research, reciprocal relationships, and shared responsibility, students, communities, and institutions of higher education can restore the rift caused by the secularization and individualization of service and work.

The service experiences of students enrolled in programs in the Center for Student Action at Azusa Pacific University was the focus of the fifth chapter. The historical and organizational context of APU as an Evangelical Christian college was provided as the backdrop to demonstrate the integration of faith and work through service. Through individual interviews, focus groups, and surveys, the “Encounter – Formation – Expression” framework came to life in the words of current students and alumni. Three powerful themes emerged in this research. First, service experiences led students and alumni to a deeper understanding of their faith, especially of God in relationship to themselves and others. Second, the formation that happens in the “Encounter – Formation

– Expression” framework proved to be a critical part of the growth process. Finally, the differences between vocation, calling, and a job were better articulated by alumni, over current college students.

This final chapter articulates how the programs at Azusa Pacific University can be further developed and become exemplary for Evangelical Christian higher education institutions throughout North America. First, the intentional evaluation of programs in light of the best practices identified in chapter four will be addressed. Next, a concerted emphasis on spiritual formation and the development of students and alumni is presented. Lastly, the need for a commonly understood and widely disseminated terminology around vocation is addressed. With these three ideas in mind, Evangelical colleges and universities can graduate students who are better equipped to enter into their local and global communities with a deep integration of their faith and their vocation.

Program Evaluation in Light of Best Practices

In order to fully reap the many benefits associated with service learning in all spheres, best practices must be established, clearly communicated, and enacted by all parties involved. While there are many considerations on how to launch a pedagogical approach of service learning at an Evangelical Christian college or university campus, chapter 4 established five essential best practices that should be used as the foundation for any service experiences inside or outside the classroom. First, critical reflection is what separates service learning from traditional volunteerism. Second, service learning programs must seek to develop civic mindedness and intercultural competence in the student participants. Third, service learning should incorporate intentional assessment

and community research. Forth, reciprocal relationships between the university and community are key. Fifth, when it comes to service learning, there must be shared responsibility across all sectors of the university, such as administrators, faculty, and student affairs professionals.

Why Is It important?

Chapter four gave voice to many scholars who believe that the power of service should consistently be at the forefront of the argument in favor of service learning. When done well, service learning as a pedagogical approach brings clarity to the integration of a student's faith and vocation. But integration does not happen overnight. The integration of a student's faith and vocation takes time, intentional nurturing, and formation of the hearts and minds of the students. When best practices are agreed upon as the framework for how any Evangelical Christian college or university approaches service learning, eventually they fade into the background, allowing the learning of the student and development of the community to take center stage.

A Way Forward

It is not enough for an Evangelical Christian college to establish these best practices and then bury them somewhere on their website, never to be seen again. Best practices should be living, breathing guidelines that permeate the entire institution. By identifying strengths and weaknesses in service learning efforts, offering regular, campus-wide program evaluation, and providing financial incentives, Evangelical

Christian colleges and universities can further develop service learning on their campuses and for their students.

Identification of Strengths and Weaknesses in the Center for Student Action

As mentioned above, establishing an integration of faith and vocation through a pedagogical approach of service learning is not an easy task. It is one that must be approached with intentional nurturing and an honest assessment of strengths and weaknesses within each best practice. While the Center for Student Action (CSA) is only one of three departments educating and mobilizing students in service learning on the Azusa Pacific University campus, its programs can serve as a platform for assessment.

Through three main programs—Local Engagement, Action Teams, and HISyears—the CSA mobilizes close to 1,000 students each academic year. The Local Engagement program connects students to service opportunities throughout the cities of Azusa, and Los Angeles, as well as in the San Gabriel Valley. The Action Team program provides short-term service trips for students to serve from 10 days to 3 weeks alongside a national or international host. The HISyears program, which stands for “Hearing. Investing. Serving” empowers students to serve for 2 years post-graduation in a least or unreached people group. Together, these programs make up the service learning opportunities offered through the CSA.

Critical Reflection

In light of the critical reflection best practice, both the Local Engagement and Action Team programs have well-established periods of time for students to unpack their service encounters. These times take place prior to service, and at the end of each semester of service for local efforts, and prior to and at the end of the national or international encounter trip. More information on the debrief and re-entry will be provided in the “Opportunities for Formation” section. In the HISyears program, there is critical reflection that takes place for students prior to their departure to their two-year placement, however there is no time provided for alumni to meet with a mentor or reflect in community once they return. Also identified in the “Opportunities for Formation” section, this is a weak area that needs to be addressed so that Center for Student Action can better support the integration of a student or alumni’s faith and vocation through service.

Civic Mindedness and Intercultural Competence

Developing civic mindedness and intercultural competence is a strength in each of the programs in the CSA. Leaning on their foundation as the Training School for Christian Workers, the CSA desires students to participate in service that is transformational in their understanding of God, themselves, and one another. This best practice guides much of the work in the CSA, and is exemplified in the CSA’s use of

Bloom's Taxonomy of Educational Objectives¹ as the structure for their student learning outcomes.²

Intentional Assessment and Community-Based Research

Intentional assessment and community-based research highlights the need for all parties involved in service learning efforts to be given a chance to speak into the process and evaluate outcomes. Discussed in detail in the next section, assessment and evaluation in the CSA is neither a strength nor a weakness. We do regularly assess students and community partners. In fact, part of the research for this paper included a survey completed in 2018, by 28 mission team hosts. The response rate was nearly 40%, and some key learnings from the survey centered around the preparedness of our students. 100% of the hosts felt our team met the hosts' expectations. 100% of the hosts also answered yes to the question asked, "Was the team prepared to minister alongside you and those you partner with? Please keep in mind their cultural, mental, relational, and spiritual preparedness." None of the hosts felt like there were any critical incidents we should follow up on and many provided their own incredibly positive feedback on the shared experiences. While regular assessment happens and the feedback is often good, there is not enough emphasis on the dissemination of this information gathered from the hosts, nor the use of these results. The CSA should be more diligent in sharing with the

¹ Patricia Armstrong, "Bloom's Taxonomy", Center for Teaching, Vanderbilt University. September 30, 2020. <https://cft.vanderbilt.edu/guides-sub-pages/blooms-taxonomy/>

² "Center for Student Action | Educational Themes and Learning Outcomes" Center for Student Action. Accessed September 30, 2020. <https://www.centerforstudentaction.org/student-learning-outcomes>

campus and the community at large the impact of their experiences together, which could result in a better integration of faith and vocation through service.

Reciprocal Relationships

Another of the best practices, reciprocal relationships, should be done in stages, according to the detail laid out in chapter 4. Overall, the CSA nurtures community partnerships at all levels of service, from local to global. This is done through a tiered approach, involving all who ask for help or student involvement to find a place through our programming. The CSA works well to develop mutual authority and accountability in service through regular touchpoints with community members from the professional staff and student employees. For instance, the Local Engagement team members serve weekly at their assigned ministry site, as well as meet weekly with an on-site supervisor. Action Team partners are given the chance to opt in to hosting students each year, and once selected, the professional staff hold a Zoom meeting with them each year to address any key challenges that arose, and plan together for the following year. Reciprocity is highly valued in the CSA, as perpetuating an attitude of Western colonialism is avoided at all costs.

Shared Responsibility and Leadership

Finally, true reciprocal relationships lead to shared responsibility and leadership, which is the final best practice. These relationships should be transformational, and are best understood as building blocks, stacked on top of each other. The CSA provides service opportunities at all levels, including one-time events or projects and ongoing

placements in our Local Engagement efforts, short-term placements in our Action Team program, and core partnership and transformation of community alongside students or alumni through our HISyears program. Shared responsibility and leadership are also increased through the professional staff of the CSA who develop genuine relationships with local and global partners. For instance, the director serves on the board of a Local Engagement community partner, and regularly travels to visit the students while serving across the globe. All staff are expected to spend one week annually in Mexico with our Action Team program there, and the Program Coordinator for Action Teams specifically continues to lead and guide students through on-site training and debriefing throughout their time of service.

Together, these best practices make up the strengths and weaknesses of the service learning efforts hosted by the Center for Student Action at Azusa Pacific University. While it is important to regularly identify strengths and weaknesses on an individual program level, campus-wide evaluation needs to also be addressed.

Regular, Campus-Wide Evaluation

Assessment and evaluation are already established best practices of service learning as a pedagogical approach to the integration of faith and vocation. Assessment is a way for practitioners, participants, supporters, advocates, and funders to further understand the value of service learning for all parties involved-including students, faculty, and community leaders or participants. In service learning, there is a current emphasis on assessment on the student, while the feedback of community partners is undervalued. This type of assessment is one-sided and often gives deference to the impact

on the student, not the community, which can lead to a deepening of the chasm that often exists between colleges or universities and the communities they are located within. As noted in chapter four, community-based, participatory action research emphasizes engagement with the community in order to address needs and strategies, conducting research and analysis, disseminate results, and ultimately apply any necessary changes. This type of research should always be prioritized.

However, no matter the research methodology, if campus-wide assessment is not regularly conducted, the service learning programs for the institution and the community will not continue to prosper. Instead they will stagnate, leaving the participants, faculty, and community leaders in a precarious position of co-dependency, and rather than growth. In the same Just as outside organizations can provide financial incentive for colleges to develop service learning and vocational integration on campus, external program evaluation has the capability to lead institutions through regular processes of assessment and evaluation.

Programs like Campus Compact and the Carnegie Foundation provide prospects for colleges and universities to conduct annual and decennial program evaluation. Campus Compact, highlighted in chapter four, provides their members with tools for building democracy in education and community partnerships, and a network of institutions that are focused on teaching, research, and institutional action in service of the public good.³ They provide tools for their member institutions to conduct annual program reviews, such as sample tenure or promotion policies, models of equity and

³ “What We Do”, Who We Are, Campus Compact. Accessed September 30, 2020. <https://compact.org/what-we-do/>.

community advancement, civic action planning that aligns assets with institutional values, and knowledge hubs for how an institution might function as an anchor in the community.

The Carnegie Foundation conducts a decennial elective Community Engagement Classification evaluation for institutions that believe they have high-impact service learning practices. While it is not an award, the classification involves data collection and documentation of important aspects of the institutional mission, identity and commitments and requires significant effort on behalf of participating institutions.⁴ Essentially, the institution undergoes a self-study, and collects documentation on their own service learning practices that take place inside and outside the classroom. In 2020, Azusa Pacific University received this prestigious classification and is 1 of only 359 institutions nationwide with this distinction.

Despite this classification, APU can still strengthen its work in service learning. Currently, there are three distinct offices that are supporting service learning endeavors on campus, and there is no campus-wide definition of vocation, calling, nor service learning. The Center for Academic Learning and Research, the Center for Global Learning, and the Center for Student Action function independently toward the efforts of mobilizing students to serve locally, nationally, and internationally. The Center for Academic Service Learning and Research, as well as the Center for Global Learning fall under the reporting structure of the provost, while the Center for Student Action reports to the vice president of student affairs. The three offices, though distinct, have solid

⁴ “Carnegie Classification”, CUEI: College & University Engagement Initiative, Brown University. Accessed September 30, 2020. <https://www.brown.edu/swearer/carnegie>

working relationships and often share student participants and community partnerships. However, each office regularly conducts their own program assessment and evaluation, based on individual definitions established by each office. By strengthening this trinity of offices aimed at connecting students to the community through service learning efforts both inside and outside the classroom, and providing a universal definition of key terms such as vocation, calling, and service learning, Azusa Pacific University could lead the Council for Christian Colleges and Universities in integrating faith and vocation through service learning.

Providing Financial Incentives

Because organizations like the Lilly Endowment, mentioned in chapter one, have gained nationwide attention since the early 2000's, these organizations like the Lilly Endowment can come alongside campuses as they establish and integrate best practices in service learning on their campus. The Lilly Endowment, which encourages campuses to foster student's exploration of vocation, supports students exploring clergy work, and strengthens student mentoring by faculty and staff on campuses, have the ability to incentivize the importance of the integration of faith and vocation through financial means. This funding continues to empower colleges and universities to permeate the campus with service learning opportunities.

Create Opportunities for Formation

The “Encounter – Formation – Expression” framework, developed by Pastor Mike Ashcraft of Port City Community Church, discussed in chapter four, integrates service encounters, student formation, and expressions and markers of differences from community and students throughout the process of change. This framework not only addresses the vocational change students experience through service, but also highlights the faith development that is possible to students who participate in service encounters.

While each piece of this cyclical framework is designed to work interdependently, it became apparent in the research that the formation stage was critical for both students and alumni. Both groups spoke of key pieces of formation that helped their service experiences move from an encounter to a lived expression of their faith in Jesus. For students, they needed to see faculty, staff, and community partners engaged in the process of mentoring them as they navigated change. They also needed to know their service encounter was contributing to something with a legacy. While alumni also noted mentoring as a key piece of their formation, they specifically pointed to having and making safe spaces for personal exploration, leadership opportunities, and debrief and re-entry programs as significantly impacting their spiritual formation.

Upon reflection on who Generation Z college students are, the appeal of mentoring and being part of something bigger than themselves is not surprising. The students coming of age who attend Christian universities in North America are simultaneously entering college and leaving the church, as highlighted in chapter one. Students are entering college hoping and praying that they will learn more about who God has created them to be and they are leaving the church because they are not

presented with a relevant theology of vocation, individually or collectively.⁵ College students desire to have examples of faith in God and a deep understanding of their own vocation that penetrates all areas of their lives, not just their Sunday morning experiences. Service experiences help college students see that God can use the things they are vocationally learning in the college classroom to advance God's kingdom daily, through service. These service experiences are made more valuable when they take place alongside adults on their campuses or in the community who model many of the best practices, as stated in the previous section.

Why Is It important?

Formation and spiritual development are important because both students and alumni noted it was the most critical piece of their service experiences. This new framework of vocation with faith through service encounters is developed by people who model for students what it means to advance the work of God in the world every day. In staff, faculty, and community partners, current students see a clearer picture of the work of the *tsaddiqim*, as presented in chapter one. As the *tsaddiqim* see all things as a gift of God they are meant to steward, they recognize their own role in the community at large, and they find their purpose in advancing the community around them, not themselves. *Tsaddiqim* willingly put the needs of the community before their own, knowing that as the community prospers, they too will prosper. What the American church is modeling

⁵ David Kinneman, *You Lost Me: Why Young Christians are Leaving Church. . . and Rethinking Faith*: 207.

for students is an exclusive emphasis on the advancement of the individual, therefore it is no wonder that students are leaving the church because they cannot find their role in the bigger, redemptive story of God in vocation. It is important to note two things from their exit of the Church: First, they aren't seeing people live faithfully in their daily lives or their work, so they don't know how or why to do that themselves; and second, when they cannot see how people are living outside of their Sunday morning experience, they fail to see the bigger picture of an individual or collective faith and the impact it has on others.

A Way Forward

There is a way forward for Evangelical colleges and universities to support their students and alumni in their faith development: Colleges need to provide formal and informal mentoring programs for current students as well as provide vocational-based service opportunities for their students.

Mentoring

Current students need to have a network of support and mentoring around them while they are in college. Mentoring needs to be not just available but widely encouraged on each campus and involve faculty, staff, community partners, and other students. Underclassmen should have the strongest network of support systems possible because they have a high need and a very steep learning curve. Underclassmen should be automatically provided an adult or peer mentoring group that can help them navigate the many transitions into college. Upperclassmen should be provided with mentoring as well.

Utilizing a strong community partnership or alumni network, upperclassmen could be matched with a mentor who is in the same vocational field they are pursuing, which enables the upperclassman to see how their faith and vocation may be integrated after college. Currently, Azusa Pacific University does offer a variety of mentoring programs for undergraduate students. Participation in a peer mentoring program during a student's freshman year is mandatory and upperclassmen have the opportunity to opt in to further mentoring.

In the same way underclassmen are provided a strong network and support system, recent alumni should also be provided with a nexus of care. If the transition of underclassmen into college comes with a shock to the system, why is it assumed college graduates are ready to enter the shock of the "real world"? Alumni shared that the need for time and space to process the complexities of their faith and work only heightened after graduation. Colleges and universities should extend an offer for recent graduates to continue participating in mentoring programs enabling them to meet with mentors to discuss matters of faith, as well as receive personal support as they transition into the working world. These mentorships could also provide alumni the chance to have and create safe spaces with people who are outside their daily context, allowing mentors to give unbiased support and care. At present, Azusa Pacific University is not offering any mentoring or transition programs for seniors as they prepare to graduate. APU is also lacking in recent alumni support systems, which would be a critical area of growth for the institution to pursue.

Finally, colleges and universities need to be consistently recruiting, training, and mobilizing mentors. It should be the expectation of each employee of the university to be

enrolled as a mentor for a current college student or recent alum. The university could incentivize this expectation by providing one paid working hour a week to meet with a student and by automatically enrolling employees as mentors after one year of employment. Key departments on campuses should also be identified to create a network of support for mentors. Being a mentor does not come easily for all, so mentors should be provided training and resources as they develop the skills needed for mentoring students. Universities can also provide mentors training through a variety of workshops on topics related to mentoring, such as personality exploration (Strength's Finder, Enneagram, MBTI, etc.), academic exploration (study skills, organizational skills, etc.), spiritual exploration (attending chapel or a local church together, reading a book together, participating in a Bible study, etc.), and diversity exploration (understanding the *imago Dei*, addressing the current racial climate, etc.).

Providing Debrief and Re-Entry Opportunities

Evangelical Christian colleges that provide service experiences both inside and outside the classroom should require a debrief or re-entry time is required after every service encounter. Not only is this the first best practice for service learning pedagogical approaches, it was also highlighted by alumni as a deeply formative practice after service. Ultimately, the “Encounter – Formation – Expression” framework should be introduced in all debrief and re-entry programs. Facilitators should address the encounters students had in service, use the debrief and re-entry as formation, and then encourage students to make connections to being the lived expression of Jesus Christ in their daily lives.

For service learning experiences that take place in the classroom, faculty should be tailoring their course assignments to encourage students to critically reflect on their experience. An easy framework for faculty to use would be to ask students what they learned about God, themselves, and one another in service. This will help reinforce for students that we are created to live in a system of relationships, and that Christians play a part in the ongoing redemption of those systems. Faculty can also create large or small group discussion time in the classroom. For students who are external processors, this time of talking together can be used to make meaningful connections about their service encounters. Ultimately, students should be directed in taking their service encounter, and their time spent in formation together as a class, and articulating concrete expressions that can be used to demonstrate learnings about God, themselves, and one another.

For service experiences that take place outside the classroom, much of the same formula can be utilized. When it comes to local service experiences, offices should require students to participate in a truncated debrief that takes place after a day of service. For semester-long service, a time spent in celebration and debrief can take place at the end of the semester, providing each student a chance to reflect on their service, as well as carry into following semesters the desire to be a lived expression of Jesus in service. National and international service trips should have a robust facilitated time of debrief and re-entry built onto the end of the trip. As mentioned above, APU students participating in Action Teams have a 24–48 hour debrief experience, facilitated by a professional staff member in the CSA, which encourages students to spend concentrated time in formation and spiritual development. The curriculum is written to lead them to an articulation of their encounter, what they learned, and how they will work toward

personal and spiritual change. To emphasize the importance of this time, the CSA builds the cost of this debrief and re-entry into the overall cost of the trip. It is also automatically included as part of the date range for the duration of the trip.

Each piece of the “Encounter – Formation – Expression” framework is essential for the change that takes place through service experiences in college. Most colleges are providing service experiences either in the curricular or cocurricular setting. Without providing ample resources for formation, colleges run the risk of graduating students who do not know how to be the lived expression of Jesus in their vocation. Mentoring for students and alumni, as well as thorough debrief and re-entry experiences are an immediate way for Evangelical colleges and universities to provide critical formation after service encounters. When formation is emphasized, students are poised to better understand their faith and their vocation and find a deeper appreciation for both.

Create a Shared Terminology around Calling and Vocation

In the research conducted with students and alumni, it became shockingly clear that undergraduate students struggled to define a difference between one’s own calling and vocation, when compared to just a job. Many of them couldn’t find the words to articulate their thoughts, they couldn’t settle on a definition of either calling nor vocation, and they often ended up defining the one by using the others, and vice versa.

Why Is It Important?

It has been made apparent in this paper that there is a struggle in Evangelical Christian college and university settings to clearly define calling as opposed to vocation. If colleges and universities cannot decide on a shared and unified definition of “calling” or “vocation” and then clearly communicate the definition to their students, how will their students be able to understand what calling and vocation are, let alone how their faith integrates with their vocation? As exemplified in chapter one, colleges themselves are confused about their own calling and vocation and are continuing to graduate students who are perpetuating their systems of confusion.

The research also indicated that alumni were better able to explain the nuanced differences between calling, vocation, and a job. What made alumni better able to articulate these differences over current college students? There are a few factors to consider. First, the vocation of current college students is actually being a student, whereas alumni are more often working in a job. Because of their work experience, alumni are able to see what a more traditional, non-student job looks like, and can better differentiate between work they do to earn a living and the bigger picture of who God created them to be. Secondly, many students often overpack their schedules with school, homework, socializing, and service. When running from one thing to another, these students rarely take time for their own self-exploration of their calling or vocation. Whereas they used to spend anywhere from 15–25 hours/week in classes and an additional 20+ hours/week on homework, when working a more traditional 40–hour/week job, alumni may have more time to cultivate their own self-awareness, and better understand themselves in relationship to God and others.

A Way Forward

How can Evangelical colleges and universities change the narrative so that students who are enrolled in their institutions have a shared and clearly defined understanding of their calling and vocation prior to their graduation? First, colleges need to establish a definition of calling and vocation that permeates the campus, including the curricular and cocurricular spheres. Second, colleges and universities should be sharing the stories of alumni who are the lived and integrated embodiment of faith and vocation. Finally, Evangelical college consortiums would do well to provide definitions of calling and vocation, as well as create expectations for their networked schools to offer a baseline of service learning on their campuses.

Establishing Permeating Definitions

Chapter four demonstrated that service learning is at its best when it permeates all areas of the Evangelical Christian college. Finding a definition to support the well-roundedness of the pedagogical approach of service learning is critical. Barbara Jacoby's definition of service learning was presented in chapter four. In her words, service learning is, "a form of experiential education in which students engage in activities that address human and community needs, together with structured opportunities for reflection designed to achieve desired learning outcomes."⁶ This definition is broad enough to encompass the curricular and the cocurricular space. It is also flexible enough

⁶ Barbara Jacoby, *Service Learning in Higher Education: Concepts and Practices*: 5.

to allow for an individual Evangelical college or university to create student learning outcomes unique to their campus and student community. Since there is no university-wide definition of service learning, Azusa Pacific University could adopt Jacobys' definition as a guiding principle for service learning that takes place inside and outside the classroom.

Once a definition of vocation is established, Azusa Pacific University would do well to gather a group of staff, faculty, students, alumni, and community leaders together to develop a set of learning outcomes that would be articulated and encouraged throughout all the service experiences on campus. These student learning outcomes, as recommended by Jacoby, could also be used in conjunction with the aforementioned best practices, which would allow for a richer service experience for all parties involved. Furthermore, these student learning outcomes would also provide a campus-wide baseline for assessment which is already being done on a regular basis, also mentioned previously.

As a result of this gathering, there should be a dedicated student learning outcome that centers on the idea of aiding students in understanding more about their vocation through service. This emphasis would help students move past the service encounters they participate in to navigate through the process of formation. Eventually, this shared terminology around vocation through service will help students enter into their job, whatever it may be, ready to be the lived expression of Jesus Christ. This would give colleges and universities like APU a rich bank of alumni who are serving in many sectors, and in many countries, who have learned to integrate their faith and vocation.

Telling the Alumni Story

When students fully integrate their faith and vocation through service, the story of who they are and how God is using them becomes deeply compelling. These stories produce alumni who are living out the legacy that drives college students to participate in service in the first place. Students can see their peers dedicating themselves to their jobs as part of something bigger than themselves, which was a key theme in the research highlighted in chapter five. This then becomes a cyclical process of students who see alumni who participated in service in college now as the lived expression of Jesus in their postcollege jobs, whatever it may be. This cycle encourages the current student to participate in service while in college. Service then empowers students to participate in formative experiences that graduates difference makers for the Kingdom of God and their vocational work. This example then inspires a new generation of college students to do the same, and so on.

When we provide students with the terminology of calling and vocation while enrolled in Evangelical higher education institutions, they learn to integrate their faith and vocation quicker, which produce alumni who are contributing to the work of the *tsaddiqim* in whatever field God has called them to more quickly. When we tell that story, it continues to inspire current students to participate in service in college, which furthers the cycle of “Encounter – Formation – Expression.”

Furthering Evangelical Christian College Consortiums

As previously mentioned, there is strength to be found when Evangelical Christian Colleges and Universities unite and provide networks of support and care for students, faculty, staff, alumni, and community partners. Through organizations like the Lilly Endowment, Campus Compact, and others, individual institutions can find financial incentive as well as a shared network of programming best practices to glean from in regard to service learning encounters. However, organizations like the Council for Christian Colleges and Universities (CCCCU), which is the leading national voice for Christian higher education,⁷ have room to grow in joining the conversation around the integration of faith and vocation.

While the CCCCU does highlight experiential education as one of their three pillars of strategic focus and currently provides nine national and international academic programs, there is no emphasis on cocurricular service for their member institutions. Furthermore, they do not have any written definitions of calling, vocation, or service, nor do they have anyone on their Board of Directors, or a volunteer commission that is dedicated to the work of integrating faith and vocation for the campuses they represent.

There are many different professional organizations that could come alongside the CCCCU to help provide a framework and establishment of service in CCCCU member institutions. For instance, the Council of Independent Colleges (CIC) has established NetVUE, which is a network for vocational exploration in undergraduate education.⁸

⁷ The Council for Christian Colleges and Universities. Accessed on September 30, 2020. <https://www.cccu.org/>

⁸ “About NetVUE”, Programs, The Council of Independent Colleges. Accessed September 30, 2020. <https://www.cic.edu/programs/NetVUE>

NetVUE has established five purposes centered around deepening the intellectual and theological dimensions of vocational exploration for undergraduate college students.⁹ Furthermore, they provide financial support through the Lilly Endowment for colleges and universities as they establish or engage in upward momentum around their vocational programming on campuses. Organizations like the CCCU could partner with NetVUE to establish vocational support programming efforts on each of their campuses, which would aid in the integration of faith and vocation through service on Evangelical colleges and universities across the globe.

Conclusion

Despite the current theological and educational disconnect between faith and vocation in Evangelical Christian higher education, it is evident that when students participate in service learning encounters, both inside and outside the classroom while enrolled in college, they deepen their understanding of God, themselves, and all of humanity. This depth of their faith, coupled with the chance to vocationally practice what they are learning in the classroom, produces students who have a strong handle on their vocation, on who God created them to be, and on what God created them to do. This process is ultimately one of formation. The pedagogical approach of service learning, which is established in key best practices, plays a unique role in integrating a students' faith and vocation through service. These service learning experiences and the integration they provide allow students to graduate college better equipped to enter adulthood with a

⁹ Ibid.

deeper understanding of their faith and their vocation, leading them to be the lived expression of Jesus Christ in all that they do.

The story of Samantha at the beginning of this dissertation is not just any story. It's a story that expresses the power of the integration of faith and vocation coming alive through service. Samantha, like many other college students, learned more about herself, her faith, and her vocation through service, and that integration of faith and vocation awakened in her a deeper understanding of her role as a difference-maker in the Kingdom of God as a lived expression of Jesus Christ.

Her story is my story.

APPENDIX A:

Re-Entry Booklet

ACTION TEAM

RE-ENTRY HANDBOOK

CONTENTS





Trip Reflection

pg. 3-8



Expectations

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What I learned

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Telling The Story

pg. 17-24



Now What?

pg. 25-30



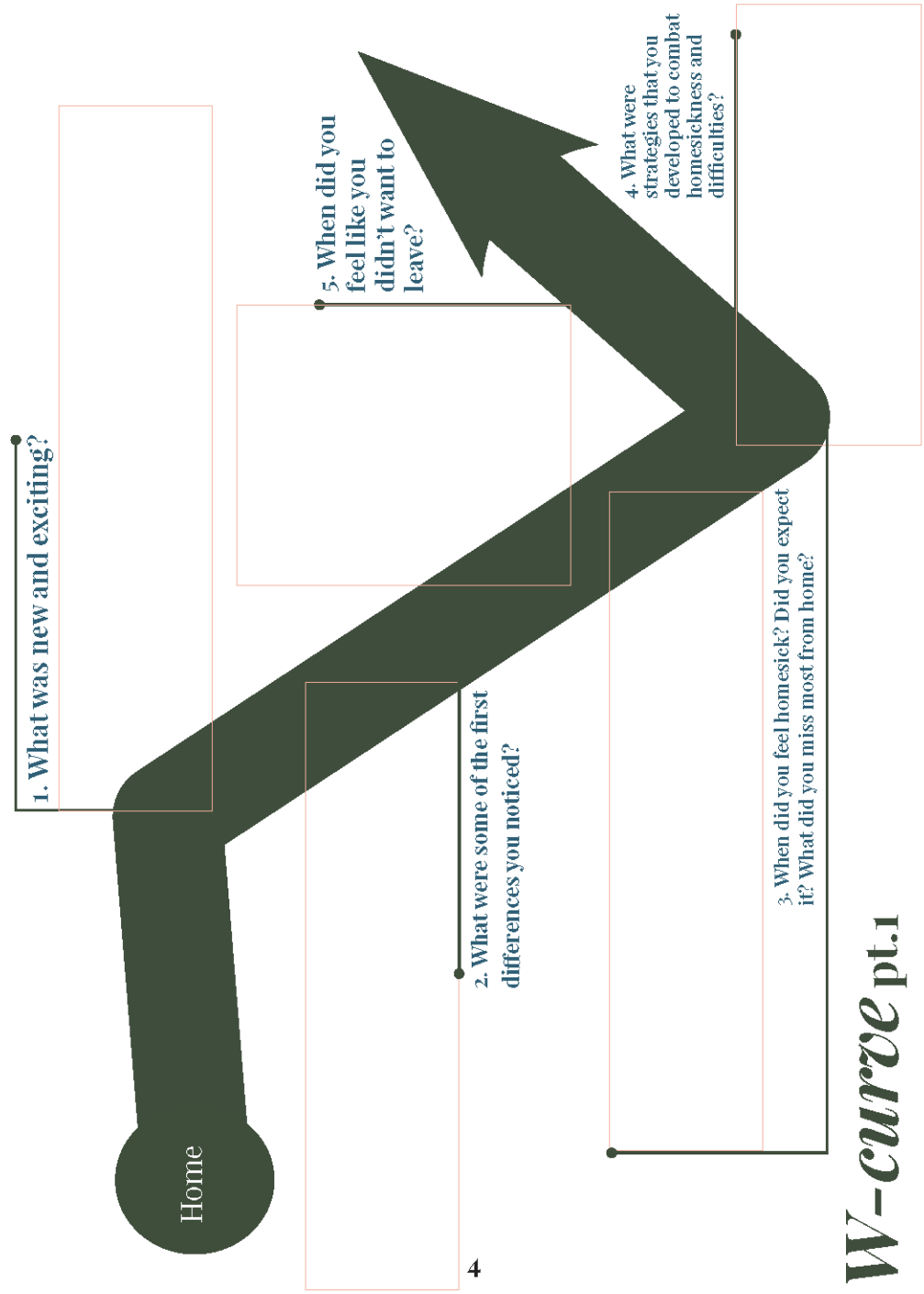
Bibliography of More Resources

pg. 31

Psalm 139:1-6*The Message Translation*

You know when I leave and when I get back; I'm never out of your sight. You know everything I am going to say before I start the first sentence. I look behind me and you're there, then up ahead and you're there, too - your reassuring presence, coming and going. This is too much, too wonderful - I can't take it all in!

God knows you and knows what you've just experienced. He understands your great joys and your deep sadness. Think about this as you process your experiences.



tripreflection

Describe the best experience you had during your trip.

5

What do you wish you had more time for?

What did God teach you
from God's word while you
were there?

What did you enjoy about the host culture?

Have you been impacted personally by one of your hosts? In what ways?

trip reflection

What was one strength you learned about yourself during this trip? What was one weakness you learned about yourself?

What is one strength of your host culture you observed? What is one difference in your host culture you were challenged by?

How has your understanding of cross-cultural ministry changed because of this experience?

expectations

At the Action Team retreat, we talked about cultural expectations. Expectations are not a bad thing, if we recognize that they are there. Let's take time to unpack some expectations, regardless of whether or not you were aware of them.

Think about the expectations you had before your trip regarding:

Teammates

Team Leader/Staff

Roommate/Host Families
with whom I stay

Host Friends

Living Environment

Food

Christianity in my host
country

How God will use me

What I will learn

Spiritual Warfare I will encounter

How well I will adjust to a different
culture

My time alone with God or His presence in my life

How my family & friends will deal with my absence

How I will deal with my conflict internally & externally

**What expectations
were met in the way you
thought they would be?**

**Which ones were met, but
in a completely different
way than you anticipated?**



Which expectations have not been or were not met? Were any of your expectations unrealistic?



Have any of your unmet expectations left you disappointed? Was there something in your control you could have done differently?

“By an act of faith, Abraham said yes to God’s call to travel to an unknown place that would become his home. When he left, he had no idea where he was going. By an act of faith he lived in the country promised him, lived as a stranger, camping in tents. Isaac and Jacob did the same, living under the same promise. Abraham did it by keeping his eye on an unseen city with real, eternal foundations - the City designed and built by God.”

Hebrews 11:8-10 The Message Translation

Do you have any unresolved expectations that need to be worked through within yourself? Anything with your team leader or team members? What about God? What steps can you take to work through these?

what I learned

Take 5 minutes to brainstorm the most significant experiences of your trip and jot them down. You might include the following:

- Meaningful conversations
- Something you saw
- A relationship you built
- A letter or email you received from home
- A Difficult situation or conflict
- A challenging or adventurous task you were given

Take time to thank God for revealing Himself to you, for growing you, and for changing you. Talk to God and ask Him to show you how these themes, listed above, relate to each other.

Now go back through your list and complete the following statements:

I was challenged to...

I was affirmed in...

My perception of the world, my host country, or a specific people group has changed how I see...

I want to relate to people differently by...

what I learned

Are you more passionate about being strategically involved in His love story with the world?

How has your understanding of God's character changed?

Is God affirming to you that He wants you to invest yourself in a specific type of ministry or in a specific part of the world?

Take a few minutes to write down what He is speaking to you.

“Shifts in priorities are normal after a stint abroad. Now that you are back, you recognize that you have an expanded view of the world, new tastes, affections, and priorities”

- Lisa Espineli Chinn

Describe your before and after profile. What were you like before your experience and what are you like now? (E.g. Values, desires, how you spend your time)

before

now

What do you want to be like in the future?

What is the basic lesson God taught you through each of your four experiences? Write about this in the space below.

Look for themes in the lessons you learned. Is there a correlation between this theme and other things God has been teaching you, even before the trip began?

Write out the dominant theme below:

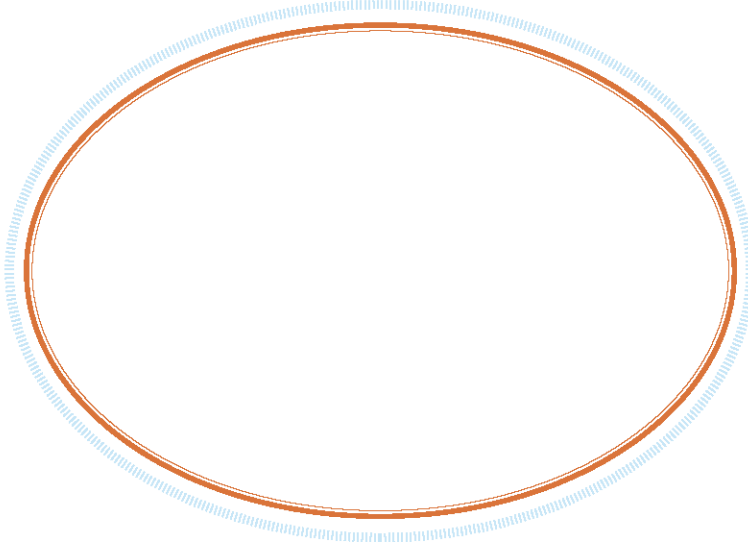
telling the story

The most common question short-termers hear upon returning is, “*how was your trip?*” Some people ask this question as a formality or greeting, others really want to know. Anticipating that people have different levels of interest can help you make friends with that question rather than despising it. One way to prepare for varying degrees of interest is to have answers in varying lengths that can be used appropriately as the question, “*how was your trip?*” is posed.

The Sound-Bite Approach:

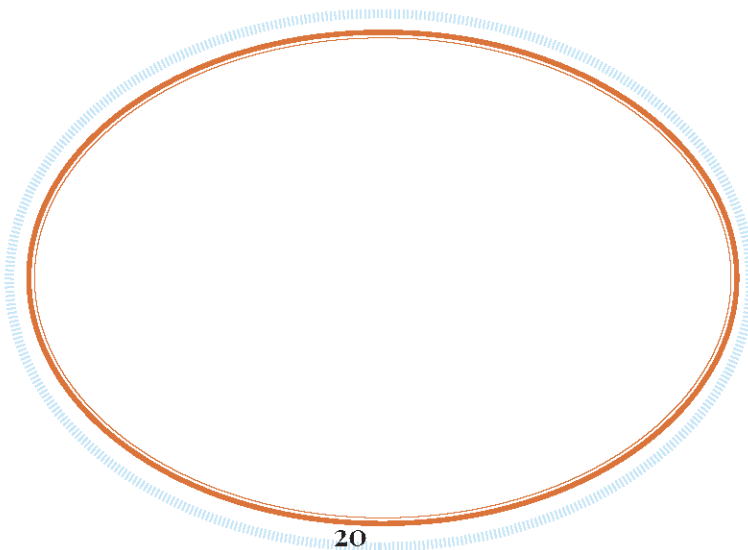
In one sentence briefly describe the dominant theme that arises from the lessons God taught you.

Refer to Pg. 18



The Commercial Approach:

Write a one minute response using your top four experiences to illustrate the dominant theme.



telling the story

The Interested Conversation Approach:

Write a five-minute response, inviting them to a longer conversation or event to hear more. Refer to the “What I Learned” section. Use stories from your experiences to share.

The Invited Approach:

You may be solicited for a 20-minute talk from either your action team or your home church. What should you include? Use a lot of brief stories, principles God taught you and what you saw God doing where you were.

Avoid stereotyping people and culture.

Pick a memorable...

Person

Story

Lesson

Detail of the community

Look back at your pictures. Can you choose your top 5? What is the story they tell?

Psalm 34

The New Living Translation

1 I will praise the Lord at all times. I will constantly speak his praises.
 2 I will boast only in the Lord; let all who are helpless take heart.
 3 Come, let us tell of the Lord's greatness; let us exalt his name together.
 4 I prayed to the Lord, and he answered me. He freed me from all my fears.
 5 Those who look to him for help will be radiant with joy; no shadow of shame will darken their faces.
 6 In my desperation I prayed, and the Lord listened; he saved me from all my troubles.
 7 For the angel of the Lord is a guard; he surrounds and defends all who fear him.
 8 Taste and see that the Lord is good. Oh, the joys of those who take refuge in him!
 9 Fear the Lord, you his godly people, for those who fear him will have all they need.
 10 Even strong young lions sometimes go hungry, but those who trust in the Lord will lack no good thing.
 11 Come, my children, and listen to me, and I will teach you to fear the Lord.
 12 Does anyone want to live a life that is long and prosperous?
 13 Then keep your tongue from speaking evil and your lips from telling lies!
 14 Turn away from evil and do good. Search for peace, and work to maintain it.
 15 The eyes of the Lord watch over those who do right; his ears are open to their cries for help.
 16 But the Lord turns his face against those who do evil; he will erase their memory from the earth.
 17 The Lord hears his people when they call to him for help. He rescues them from all their troubles.
 18 The Lord is close to the brokenhearted; he rescues those whose spirits are crushed.
 19 The righteous person faces many troubles, but the Lord comes to the rescue each time.
 20 For the Lord protects the bones of the righteous; not one of them is broken!
 21 Calamity will surely destroy the wicked, and those who hate the righteous will be punished.
 22 But the Lord will redeem those who serve him. No one who takes refuge in him will be condemned.

3 Ways people typically respond to Re-Entry

Alienator

In order to maintain some amount of equilibrium and sanity, appropriate *isolation* is necessary

Reject home culture; May become pessimistic and critical, realizing they too contribute to the problems; Seem limited in their ability to see the range of social structures and their appropriateness and are “stuck” in their ability to create personal alternatives for life values.

Assimilator

In order to learn a new culture or relearn one’s home, a good dose of *assimilation* is a must

Slide into home culture with little to no problems and appear to have forgotten their experience; Seem to have adjusted well but may have missed some of the greatest growth opportunities; Do not seem to integrate things seen, learned, and questioned into a new worldview.

Integrator

In order to be effective in the new culture or back home, *integration* is inevitable

Expect dissonance to be experienced. Able to identify changes they have undergone or are still experiencing and do not demand immediate closure; Desire to see their experience have a lasting impact personally and in the lives of others; Will grapple to integrate creative alternatives and choices.

now what?

What would it look like for you to...

Alienate

Assimilate

Integrate

Think about the miracles,
answers to prayer, and the
ways God worked above and
beyond your expectations.
Don't forget how God got
you here, prepared you, and
brought in your support.

remember



Spend some time journaling and finishing the following statements:

- An area I have seen God work in my life through this trip is...
- Some of the ways I have seen God working in others around me are...
- If I could relive my experience all over again, I would...

What can you do to keep this experience alive?





now what?

“After spending a few months in Asia working with a ministry among women prostitutes, a recent college graduate said to me, with tears in her eyes, ‘I listened to their stories and they broke my heart. What should I do now?’ ‘I believe God wants to rearrange your heart,’ I responded. ‘With your broken heart, you are now ready for that process. Listen to how God may want you to live differently from now on.’”

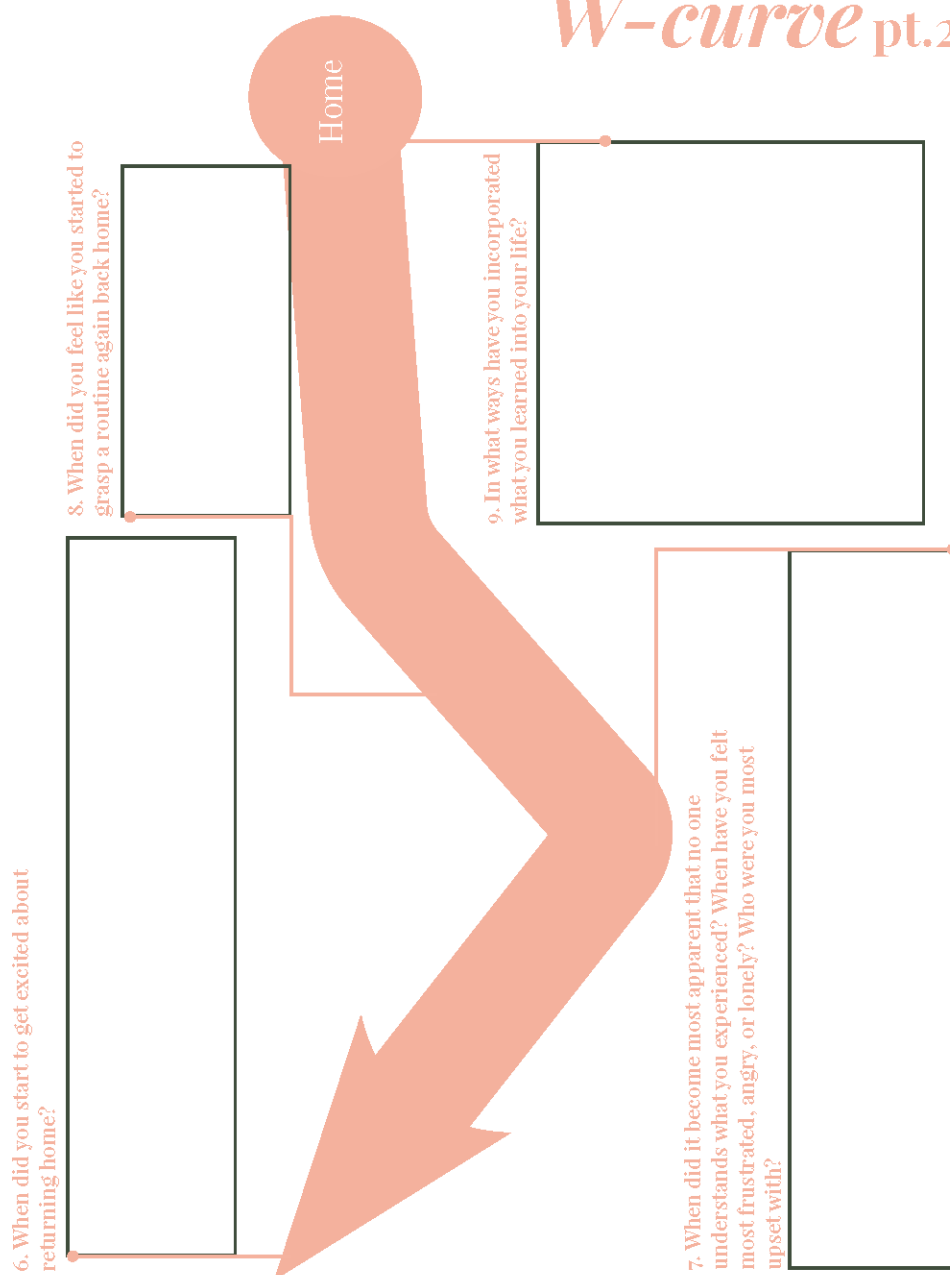
– Lisa Espineli Chinn

Was your heart broken while you were gone?

Do you think your heart will be broken by what you see with fresh eyes in your own country?

What are some ways you can reach out to the people you met?
What about getting involved in your own community back home?

W-curve pt.2



“For a Time Like This”

“If you don’t speak up now, we will somehow get help, but you and your family will be killed. It could be that you were made queen for a time like this!”

–Esther 4:14 CEV

The story of Esther weaves together the unforeseen opportunities that opened up for a young woman who was an orphan, a Hebrew exile, a minority, and a foreigner. She moved from being in the shadows of her cousin, Mordecai, to being the sole person positioned to turn the destiny of her people. But it did not happen overnight.

Esther replaced Queen Vashti after a long countrywide search. Prior to becoming queen, Esther lived a life of long obedience and loyalty to her cousin. As the story unfolded, Esther, encouraged and challenged by Mordecai, made a decision to use her position to appeal to the king of her people. She embraced her kairos moment—that opportune time to step forward and make a difference.

Maybe God brought you back home for such a time as this. God has great purpose for you.

Something to Consider:

What “time” is it in your life, in your professional calling, in your community, and in your country’s history? What role may you play in the salvation of your people?

Esther did not rise to her place of influence and power without Mordecai. Who do you have in your life now to challenge you and open opportunities for you to serve and grow?



resources

For additional resources on
re-entry, visit:

Re-entry Books & Articles
<https://smallplanetstudio.com>

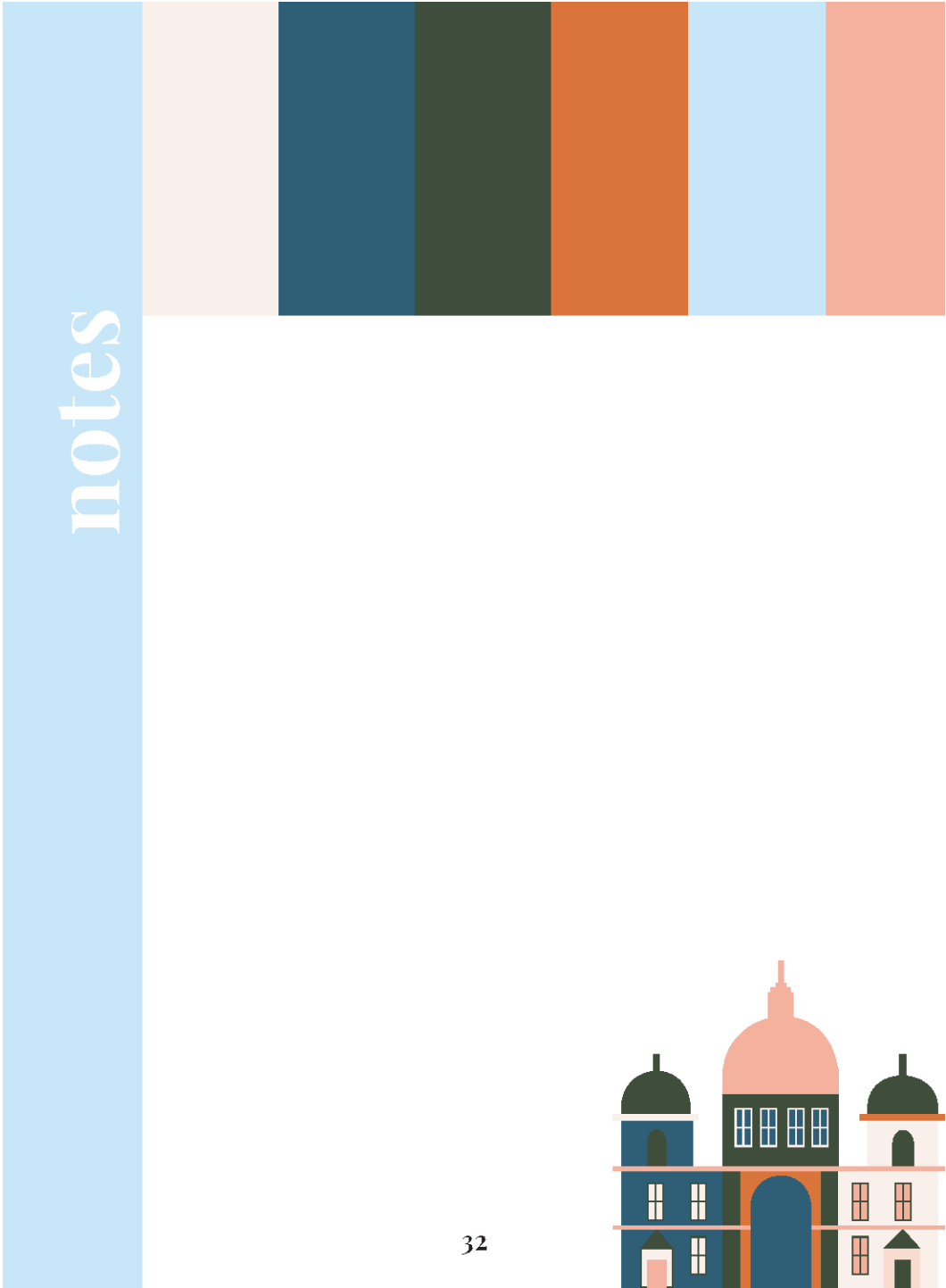
Missions Conference
<https://urbana.org>

Short-term Missions
<https://soe.org>

Christian Community Development
<https://ccda.org/>

Education & Service
www.centerforstudentaction.org

#myreentrystory





notes





APPENDIX B:

2019 Host Evaluation Form

10/12/2020

2019 Action Team Host Evaluation

2019 Action Team Host Evaluation

* Required

1. Email address *

2. *Mark only one oval.*

☐ Option 1

General Team
Feedback

We value your honest feedback on our team, our leaders, and our logistical and financial processes.

3. Trip location *

4. Host Name: *

5. Did the team meet your expectations? *

Mark only one oval.

☐ Yes

☐ No

10/12/2020

2019 Action Team Host Evaluation

6. If no, please explain

7. Was the team prepared to minister alongside you and those you partner with?
Please keep in mind their cultural, mental, relational, and spiritual preparedness. *

Mark only one oval.

☐ Yes

☐ No

8. If no, please explain

9. If the team experienced any high moments of success or breakthrough, please share here.

10/12/2020

2019 Action Team Host Evaluation

10. If the team experienced any low moments of frustration or disappointment, please share here.

11. Were there any critical incidents or events that you think we should follow up on? *

Mark only one oval.

☐ Yes

☐ No

12. If yes, please explain

13. If there is anything else you would like us to know about the team, please include it here

10/12/2020

2019 Action Team Host Evaluation

14. Are there any specific majors or fields of study that would be particularly helpful for your specific ministry or trip? *

Team Leader Feedback

15. Can you give general feedback on the team leader(s)? *

16. How did the team leader(s) respond to any low moments the team experienced? *

17. Did the leader(s) communicate well with you prior to their arrival? *

10/12/2020

2019 Action Team Host Evaluation

18. How can we better prepare our team leader(s) in the future for this trip? *

Logistics Feedback

19. How would you describe communication with our office for pre-field and on-field, logistics and finances? *

20. If applicable, were payments made to your organization in a timely manner? *

Mark only one oval.

- ☐ Yes
☐ No
☐ N/A

21. Did you know who at APU to contact if an emergency came up? If so, please list who. *

10/12/2020

2019 Action Team Host Evaluation

22. Is there any information on our processes that you would have appreciated receiving prior to hosting our team? If yes, please explain *

23. Are there any additional thoughts, questions, or concerns that you would like to address?

Closing

24. May we share your constructive comments with the leaders of the team? *

Mark only one oval.

☐ Yes

☐ No

25. May we quote your positive comments in an APU publication? *

Mark only one oval.

☐ Yes

☐ No

10/12/2020

2019 Action Team Host Evaluation

26. May we follow up with you regarding any of the answers you provided here on this survey if needed? *

Mark only one oval.

☐ Yes

☐ No

27. Please share any additional comments you may have for our team regarding your experience with Actions Teams, and Center for Student Action, this year.

This content is neither created nor endorsed by Google.

Google Forms

APPENDIX C:

Student Interview Questions

- Can you tell me your name and spell it out for me?
- What is your major and anticipated graduation date?
- How would you define your ethnic and gender identity?

- Tell me what "service" experiences you've participated in since being a student at APU.

- What does "service" mean to you?

- What made you choose these specific experiences?

- Was there anything that you learned about God from these experiences? If so, what contributed to this learning? If not, why not?

- Was there anything that you learned about yourself from these experiences? If so, what contributed to this learning? If not, why not?

- Was there anything that you learned about others from these experiences? If so, what contributed to this learning? If not, why not?

- How would you define calling? How about vocation? Are those two things separate for you?

- Was there anything you learned about your own personal calling or vocation from your service experiences at APU? If so, what contributed to this learning? If not, why not?

- Do you know what you want to do for a career after college? Why do you want to do this specific action?

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