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THE IMPACT OF MENTORING RELATIONSHIPS 
ON THE FAITH DEVELOPMENT 
OF ADULT YOUTH MINISTERS 

DISSERTATION 

Presented in Partial Fulfillment of the Requirements for 
the Degree Doctor of Philosophy in the Graduate 
School of The Ohio State University 

by 
Roy J. Shelly, s.d.b., M.A., M.A. 

***** 

The Ohio State University 
1996 

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ABSTRACT

How does a community carry on the development of faith when traditional tools have become obsolete or are no longer available? The American Catholic community experienced a breakdown of the traditional tools by which the elements of belief were passed from generation to generation. Can mentoring offer an alternative approach to faith formation? Using a sample population of professional Catholic Youth Ministers, this study attempted to determine the following: 1) Did the presence of a mentoring relationship facilitate faith growth from adolescence into adulthood? 2) How did the faith growth of the ministers contribute to their decision to commit to professional church ministry? 3) Did the mentoring relationship facilitate the development of skills and attitudes needed to successfully address the needs of professional church ministry?

Eleven adults, full-time employed in church ministry, were interviewed. Each participant took part in two individual interview sessions and a final focus group. The review of data showed 1) they felt the desire to make a difference with their lives; to do more than just what the average person would do, 2) The mentors created an empowering environment within which the mentees felt safe to explore avenues of growth, 3) the mentors helped to identify potential within the mentees, equipped them with skills, provided them with opportunities, and supported them in the process of critical reflection, 4) the mentees felt called to do the same for others.

I concluded that mentoring can serve as a model for sharing faith between generations and for fostering a sense of commitment in adulthood. The study demonstrated
that in mentoring relationships, more than skills are often passed between mentor and protégé. The core of the mentoring experience is the relationship of trust which develops between the mentor and mentee.

Criteria for the selection, training, and supervision of mentors needs further explanation and study. This study contributes to literature on personal worldview construction and critical thinking. The information can be of use to those working in the recruitment, training, and supervision of church ministry personnel. It can also foster a more integrated approach to human development.
Dedicated to
Rev. Thomas A. Dunne, s.d.b., Ph.D.
Mentor, Colleague, and Friend.
ACKNOWLEDGMENTS

I wish to offer thanks my adviser, Dr. David Boggs, for his encouragement and support. His patience and willingness to listen helped to solidify many of the concepts in this paper.

I would also like to thank Dr. Kevin Freer and Dr. Stephen Gavazzi. As members of my dissertation committee, they guided me in the process of developing a method for this research. They were always there to ask the tough questions and encouraged me to strive for excellence.

I wish to thank Tonette Rocco, for being a study companion, a critic, and a friend. Many of the ideas presented in this paper were first discussed and refined in conversation with her.

I am also grateful to Mrs. Jean Cahill for her patient work in volunteering to transcribe many hours of interview tapes. Without the help of these people this paper would not have been possible.
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TABLE OF CONTENTS

Dedication ........................................................................................................................... iv

Acknowledgments .............................................................................................................. v

Vita ................................................................................................................................ vi

List of Tables ..................................................................................................................... ix

Chapters:

1 Introduction ..................................................................................................................... 1

1.1 Background to the Question ................................................................. 2
1.2 Statement of the Problem ..................................................................... 7
1.3 Importance to Adult Educators ............................................................. 7
1.4 Definitions and Key Terms ................................................................... 8
1.5 Organization of the Study ................................................................. 9

2 Review of the Literature ....................................................................................... 11

2.1 Introduction ............................................................................................. 11
2.2 An Organizing Metaphor ..................................................................... 12
2.3 Developmental Theory ........................................................................ 14
2.3.1 Erik Erikson ................................................................................... 15
2.3.2 Daniel Levinson ........................................................................... 18
2.3.3 Carol Gilligan ................................................................................ 22
2.3.4 Mary Field Belenky et. Al .......................................................... 23
2.4 Faith Development - James Fowler ..................................................... 25
2.4.1 Stage One: Intuitive-Projective Faith ...................................... 26
2.4.2 Stage Two: Mythic-Literal Faith .............................................. 26
2.4.3 Stage Three: Synthetic-Conventional Faith .......................... 27
2.4.4 Stage Four: Individuative-Reflective Faith ............................. 27
2.4.5 Stage Five: Conjunctive Faith ............................................... 29
2.4.6 Stage Six: Universalizing Faith ............................................ 29
2.5 Mentoring ................................................................................................. 31
2.5.1 A Classical Model ........................................................................ 31
2.5.2 Recent Studies .............................................................................. 32
2.5.3 Stages in the Mentoring Process ............................................ 33
2.5.4 Mentoring Effectiveness .......................................................... 35
# Methodology

3.1 Rationale .................................................................................................38
3.2 Sampling ..................................................................................................41
3.3 Data Collection .....................................................................................43
3.4 Data Analysis ........................................................................................46

# Presentation and Analysis of Data ..........................................................51

4.1 Who are Youth Ministers? ...................................................................51
4.2 Summary of the Procedures .............................................................52
4.3 The Participants ................................................................................ 53
4.4 Analysis of the Data .........................................................................56
4.5 Themes .................................................................................................58
  4.5.1 "The desire to make a difference" ............................................59
  4.5.2 Mentoring In Times Of Transition ......................................62
  4.5.3 Relationship Of Positive Regard ........................................66
  4.5.4 Transition to Owned Faith .................................................70
4.6 Four Case Studies ....................................................................................76
  4.6.1 Joe .......................................................................................76
  4.6.2 Sharon ...................................................................................79
  4.6.3 Shawn ....................................................................................81
  4.6.4 Sandra ..........................................................................................83
4.7 Summary ..................................................................................................86

# Summary, Conclusions, and Recommendations .........................................88

5.1 Findings ...................................................................................................88
5.2 Summary .................................................................................................93
5.3 Implications for Adult Education .....................................................94
5.4 Recommendations for Future Study ..................................................97

List of References  ..........................................................................................100
APPENDICES

Appendix A  Letter of Initial Contact .................................................................105
Appendix B  Participant Response Form ............................................................107
Appendix C  Consent for Participation in Social and Behavioral Research ........108
Appendix D  Interview Guide for First Interview ................................................110
CHAPTER 1

INTRODUCTION

Every community that wants to last beyond a single generation must concern itself with education. Education has to do with the maintenance of a community through the generations. This maintenance must assure enough continuity of vision, value, and perception so that the community sustains its self-identity. At the same time, such maintenance must assure enough freedom and novelty so that the community can survive in and be pertinent to new circumstances. Thus, education must attend both to processes of continuity and discontinuity in order to avoid fossilizing into irrelevance on the one hand, and relativizing into disappearance on the other hand. (Brueggemann, 1982)

In the 1960s, many social institutions underwent a serious upheaval. Traditional structures, beliefs, and modes of acting were called into question by a younger generation of Americans (Greely, McCready, and McCourt, 1976). While this was true throughout society, one of its most profound impacts was felt in religious institutions. This forced many religious educators back to reconsider the ways in which community beliefs were passed on to a new generation. The question, "Will our children have faith?" was asked in many religious congregations. It was recognized that faith had to be viewed less as a body of religious information passed on through the generations, and more as a relationship one developed with God and celebrated through the signs and symbols of the community. Like all relationships, this relationship, goes through a process of evolution as we move on through life. Faith communities are no place to hide or run from reality. Rather, community members are called to walk together on the journey of faith relationship and development through the life span (Vogel, 1991).
John Westerhoff (1976) is among those who examined the process by which a community progresses on its faith journey and transmits its religious and cultural traditions to a new generation. He identified the process by which a set of principles and values, such as religious faith, is passed on. He noted that faith formation takes place through the interaction of the educational structures of the community, the family in its extended form of relationships, and the church which celebrates the ritual life of the community. What he saw was less an intentional model of education and more the collaboration of primary social institutions in the life of the community. At about the same time, developmentalist James Fowler (1978) began to publish the results of his studies in the field of faith development. Using the analogy of a journey, Fowler and Keen (1978) described the developmental process as a series of maps for the journey of life. What educational models would best support this process of faith development in a changing society?

Background to the Question

Early in this century, the processes of ethnic identity development and faith formation were closely related in the immigrant Catholic community of the United States. The Catholic community used the ethnic heritage of immigrants and focused the process of faith formation through the lenses of three institutions: the local parish church, the parish school, and the Catholic youth organizations. The most common of these youth organizations was the Catholic Youth Organization, more commonly known as CYO.

These institutions worked together to support the basic institution of the family. The family was seen to rest at the center of the triangle. Each of the institutions supported or touched the family in one way or another, through the services offered to the young and to the total community. In turn, the family influenced the development of each of these institutions. The parents would express the desire that the language and customs of the home culture should be taught. The family would express the expectation that the church community should be a center of education.
The school provided the young person with an education rooted in the philosophical traditions of Catholic Christianity. These schools frequently were dominated by the ethnic or cultural group of that area. Often, if the native language of the group was other than English, then the classes were taught in the native language of the parents. This was done for two reasons. The first was to preserve the root culture of the family. The second was more basic. Many of the older generation could not speak English. By having the children learn both English and the parents' native language, the parents and elders had a window on to American society.

The schools provided a setting for the transmission of ethnic traditions which supported the roles and structures that made up the way of life cherished in the homes. They became a way to preserve the values systems of the "old country" in the new land of America. Thus one might have in the same town an Irish parish and school, an Italian parish and school, and a German parish and school. These enclaves provided a sense of social and personal security since families were able to surround themselves with rituals and symbols with which they were familiar in a land that was both new and challenging.

The parish church enabled the individual to join neighbors, friends, and family in the celebration of the symbolic and ritual life of the community. By means of the youth groups they were socialized into the customs and traditions of that community through peer group activities such as dances, retreats, group discussions, sports, and theatrical events. In addition, those young people who were not able to attend the parish school were included in the faith formation process through the social environment of the youth groups. These groups were normally under the direction of the young clergy of the parish. Young adult volunteers helped to staff the programs and acted as chaperones, coaches, organizers, and instructors. In this way they also served as role models (Fee, Greeley, McCready, & Sullivan, 1981).
In the late 1960's the components of this triangle began to change. The local Catholic schools had been staffed primarily by women and men religious whose services were provided at a cost significantly lower than would otherwise be possible. In the late 1960's the number of men and women entering Catholic religious communities began to decrease. In addition, many who were already in those communities chose to leave and enter other careers. Many of those who remained chose to commit themselves to a wider variety of church ministries other than schools.

The result of this trend was that fewer religious were available to staff the Catholic schools. Many of these schools, serving a primarily urban, blue-collar population, could not meet the costs of hiring professional lay teachers and were forced to close. This began a deterioration of the triangle. While many Catholic elementary and high schools remained open and a few continue to be opened each year, their number and influence on the Catholic community has greatly decreased (Greeley, 1976).

While this was happening, a similar phenomenon was taking place within the Catholic Youth Organization (CYO) and other church based youth programs. The CYO was founded as a recreational alternative for youth who were spending a great deal of time on the streets. It had its origins on the south side of Chicago and soon spread throughout the United States. These organizations with their sports, dances, retreats, and leadership development became a primary vehicle for the socialization of Catholic young people in many areas of this country. CYO was the largest, single Catholic youth organization in the United States (Greeley, 1976). It was open to any young person but reached out in a particular way to the youth of the cities and the ethnic neighborhoods.

Along with the regular list of recreational and social activities, these organizations also sponsored cultural events. They helped to transmit the cultural heritage of groups who had recently immigrated to this country. These people often feared that their children would either be ignorant of or not appreciate the home culture. It was at these meetings that
the younger members of the adult church community had a chance to interact with the teens. The group leader was often a young priest of the parish. He was usually assisted by a number of adult and young adult volunteers who served as coaches, chaperones, and counselors. These young adults were often recent graduates of the same youth programs and had returned to give back some of what they had received. In a very real way they became a surrogate extended family for the youth of the area (Greeley, 1976).

In the early 1970's, the National Conference of Catholic Bishops (NCCB) informed the Catholic Youth Organization and other agencies like it that they were no longer under the direct supervision and funding of the NCCB. This forced the organizations to re-examine their own mission and activities. They had to determine how best to go about the work of their mission with the personnel and resources still available. After eight years of reorganization (1974 - 1982), these agencies and youth groups were reborn as the National Federation for Catholic Youth Ministry (NFCYM). Instead of providing direct, parish level programs, the NFCYM became a network of Catholic agencies which sought to provide youth services, training, and a wide variety of experiences. The direct clients were no longer the Catholic youth themselves. Instead of being a network of Catholic youth, it became a network of adults involved in youth services. In a very real sense the NFCYM became an advocacy, resource and training network for adults.

Given the changes within the Catholic community in the United States, the question which attracts the attention of many adults involved in church development is: "How does the Catholic community of today foster the faith growth of its members?" The structures of school, parish, and youth group are no longer as strong as before. The parishes of today often serve as a center for ritual celebrations, but may not serve the other needs of education and socialization.

Is it possible to identify the key elements of the process by which a young person
makes the transition into adulthood as a committed member of a faith community? Having identified the key elements of the process, is it possible to construct an educational model which would facilitate the process of development and transition into adulthood?

The work of developmentalists such as Erik Erikson (1964), John Westerhoff (1976), and James Fowler (1978) has drawn attention to these issues. Studies have identified a process by which a person develops through a variety of stages of life from childhood to adulthood. Additional studies in social roles and development (Blumenkrantz & Gavazzi, 1993) have investigated the factors which facilitate or inhibit the transition from one role or life stage into another. Studies in life span development by Levinson (1978), Gilligan (1982, 1992), and Belenky et. al. (1986) have all pointed to the influence that a role model, coach, special friend, or patron can have in facilitating the transition from one life phase or role into another. In addition, the work of Bandura (1976) points out the role that persons who act as positive role determinants can have in fostering this developmental process. This influence has been studied further by Daloz (1986) and Parks (1986, 1991) in their studies on mentoring and the process of adult development.

Mentoring itself has come under a great deal of discussion in the past fifteen years. Beginning with Collins and Scott's (1978) initial work, *Everyone Who Makes It Has a Mentor*, the educational and business communities have looked at the field of mentoring as a possible avenue for facilitating the educational or training process by which a person enters a new job, a new role, or a new phase of life.

It has been shown that people develop throughout the life span on many levels of their lives (Piaget, 1948; Erikson, 1963; Havighurst, 1981; Kohlberg, 1981; Gilligan, 1982; Kegan, 1982; Belenky et al., 1986; Fowler, 1987). Those who have studied the development process have noted the presence of mentors in the lives of many adults (Levinson, 1978; Gilligan, 1982; Daloz, 1986; Parks, 1986). When a person experiences a mentoring relationship which facilitates the transition into adulthood, could that process
The question is one of integration. Can faith be seen as a faculty which develops along with the cognitive, moral, and psychosocial aspects of the human person? Is faith an integrating element which brings the psycho-social, cognitive, and moral aspects together in the construction of a worldview? Would it be possible to identify what it is about the mentoring relationship which actually facilitates this development? What are the characteristics of a successful mentor and mentoring relationship? Having identified these aspects of the mentoring relationship, would it also be possible to design a program which would facilitate the linking of mentors and mentees? Thus, those who had been mentored would now be prepared to become mentors for the new generation.

Statement of the Problem

The general goal of this study is to investigate the development of adult men and women who are involved in church ministry and to describe the influences that mentoring relationships have had on their process of development. The specific research questions:

- Did the presence of a mentoring relationship facilitate their continuing faith growth into adulthood?
- Did their faith growth in adulthood contribute to their decision to commit to professional church ministry?
- Did the mentoring relationship facilitate the development of skills and attitudes needed to successfully address the needs of professional church ministry.

Importance To Adult Educators

Sharan Merriam (1984) pointed out that adult education and adult development are interrelated disciplines. Adult education is about the process of satisfying adult needs to learn and to know. However, it is also about the process of affecting development. Kohlberg (1973) notes the higher stages of adult development entail a sense of moral responsibility for the welfare of others. That responsibility can lead to the identification of the needs of a broader population and advocating for society to address those needs in
constructive programs. Reflection on experience based on increased development raises awareness of the need for further education. It can also raise an awareness of the need for change based on heightened moral and ethical considerations.

Adult education is concerned with worldview construction (McKenzie, 1991) and the development of the skills and structures needed to live out that worldview. For many adults, statements concerning what they believe about God and ultimate realities are a vital part of the construction of their worldview. Knowledge of the processes by which adult faith development takes place can contribute to the work of those persons who oversee or organize the development of a church or faith community. For adult educators working within the bounds of a faith community, it would be important to identify the most effective methods by which the values, symbols, and worldview of the community are communicated to a new generation. Ongoing ethical and moral development would be facilitated through regular programming offered through the faith community. This could also be accomplished by connecting with existing programs offered in the broader community.

For those adult educators working in a non-sectarian setting, this knowledge would be important because it forms a part of the culture of the individual. It is a part of their worldview, a part of the vision which would prompt them to seek out learning throughout the life span. These motivational factors shape a persons expectations in learning and underlie a persons priorities for learning.

Definitions Of Key Terms

Adulthood is a part of the human development process. There are many possible approaches to this definition. For the purposes of this paper I will drawn on both a psychological definition and a social definition. From the social perspective, it is a time when persons are able to identify themselves as distinct individuals in society. The adult is a person "who has left the role of full time student (the principal social role of childhood
and adolescence) and assumed the role of worker, spouse, and/or parent” (Darkenwald and Merriam, 1982, p. 8). Knowles puts forward a psychological definition which is more useful when speaking about learning motivations. “We become adult psychologically when we arrive at a self-concept of being responsible for our own lives, of being self-directing” (1990, p. 57).

Adult development is the process by which the social environment and the internal aspects of the person interact in such a way as to further the growth or maturing of the person.

A mentor is an individual who is typically a half generation older in age than the protégé. The mentor establishes the relationship with the protégé during some aspect of transition in the life span of the person and serves as a guide in the transition process. Daloz (1986) suggests that the mentor-protégé relationship has three aspects: they (mentors) support, they challenge, and they provide vision.

A protégé or mentee is understood as the person who is on the learning end of a mentoring relationship.

Faith is believing or trusting in God as the ultimate source of meaning and purpose of life. Since this study will confine itself to members of the Roman Catholic Christian community, it should be stated that for Christians, faith is believing and trusting in God as revealed in Jesus. This is not a static reality, but a faculty which can expand, develop, and grow throughout the life span.

Faith community is a term which denotes a group of people who are united by a common vision of God and the meaning and purpose for life which flows from it. They share a set of symbols (ritual and scripture) which communicate the key values of the communities life. The term "church" may also be applied to some faith communities.

Organization of this Study

The remaining chapters of this study have been arranged in order to allow the reader
to progress in an orderly way through the development of the rationale and ordering of the research. Chapter Two is a presentation of the pertinent literature. It begins by setting forward a metaphorical construct for the entire review of literature. This metaphor is the image of pilgrimage. It is this metaphor which serves to organize the theoretical literature and the shape of the study itself. Using this as a springboard, I then look at the basic literature from among developmental theorists. While not exhaustive of all authors who have written in the field of human development, it is an attempt to review and critique the contributions of representative authors. The literature reviewed includes material from the fields of personal development and mentoring as an educational model.

Chapter Three sets forth in narrative format the process by which the methodology for the study was developed and carried out. A rationale is given for the choice of qualitative methods over a quantitative approach. The actual data collection process is described in full to allow the reader to understand how the research data was collected and reviewed. Following the metaphor of pilgrimage set out in Chapter Two, this chapter presents a method for documenting the travel stories of these participants in their journey of development.

In Chapter Four, is the presentation the actual data from the study. In four case studies, a look is taken at the stories they offered of their life transitions and the mentors who have impacted them. These stories draw on their recollections of their own life journeys. The discussion of the themes which arose from the individual interviews constitutes the major part of this chapter.

Last of all, in Chapter Five, the pilgrimage model achieves completion as the discussion comes full circle. After the data has been presented and discussed in Chapter Four, I then look at what contributions this study can make to the field of adult education, to the development of church minister training, and to faith formation in general.
CHAPTER 2

A REVIEW OF THE LITERATURE

Introduction

Eduard Lindeman (1961) advocated that the responsibility of adult education is to assist adults with change: "Changing individuals in continuous adjustment to changing social functions - this is the bilateral though unified purpose of adult learning" (p. 166). Theorists have observed people as they change during the course of a life time. Their observations have given rise to a variety of theories on the process, patterns, and goals of human development. The process of development has been the subject of much study and discussion for the better part of this century. Notably, scholars have looked at processes from perspectives which include cognitive development (Piaget, 1948), moral development (Kohlberg, 1981), psychosocial development (Erikson, 1964; Caffarella, 1992), and faith development (Westerhoff, 1976; Fowler, 1978). These studies have helped to create models which enable us to understand the changes which persons experience as they progress through the life span. The term "development" itself suggests that over a span of time, some form of change is taking place in the person (Jarvis, 1985; Tennant, 1990). Understanding human development and the changes that can occur within the lifespan would be important for the educator, from the perspective of Lindeman(1961), since education is about attending to and fostering change in the person and in society.

The works of such contemporary educators as Malcolm Knowles (1990) and Stephen Brookfield (1987) have raised the issues of adult needs and levels of development as being different than those of any other age or phase of life. Daloz (1988a) notes that
adult education is to help individuals move beyond the familiar and unquestioned into new areas of life. Some models of development have proposed the process of development as a linear process (Erikson, 1963; Kohlberg, 1977; Piaget, 1948; Gilligan, 1982; Belenky et al., 1986) while others have offered a model which is based on recurring cycles (Hudson, 1991; Perry, 1981; Blumenkrantz and Gavazzi, 1993; Daloz, 1986; Parks, 1986). Before beginning a review of the pertinent literature on human development, it would be helpful to identify a construct or lens through which we can view this literature and how it relates to the issues of adult development.

An Organizing Metaphor

Laurent Daloz (1988a) and Eduard Lindeman (1961), as noted above, both speak about the responsibility that adult education has to move people along the path of development by inciting them to move from the relative safety of a life phase in which they feel comfortable and at home into areas of risk and new growth. Laurent Daloz, Cheryl Keen, James Keen, and Sharon Parks (1996) describe this process by stating that "...the prevailing metaphor is that of an individual pilgrim on a 'developmental journey'" (p. 31).

I would like to propose the metaphor of pilgrimage as an organizing principle for the literature review presented in this chapter. The concept of pilgrimage begins with the experience of home. It is the place from which the next step of the journey is taken. Many of the developmental theories that are presented posit a process of change or progression through a succession of stages, seasons, or phases. The characteristics of one are often left behind in favor of the features of the next phase. However, the vision of life development that is offered in a metaphor of pilgrimage builds on the events, characteristics and learning of each life phase. In the citation from Eduard Lindeman (1961) which opened this chapter, Lindeman pointed to adult education as the tool which enabled adults to cope with social change. It was not only the tool for coping with change, it was also instrumental in creating change. A pilgrimage is not undertaken for the sake of change. Rather, there is a
desired goal which the individual seeks. The pilgrimage is a journey which will enable the person to reach his or her goal or gain for him/her the tools necessary to achieve that goal. In other words, it is a journey with a purpose. A journey for a higher purpose. A journey which is inspired.

The pilgrim begins at home. Home is that place or stage of life where there is a perception of physical and emotional safety. It is an attitude of security in the midst of change. The person leaves this secure life stage or role in order to seek out a larger vision of life (McKenzie, 1991) or to seek out knowledge which will be of use to him/herself or the family (Campbell, 1973). Rather than leaving behind the experience of home, the pilgrim roots his/her journey in that experience. It forms his/her primary source of support.

Patterns woven into our sense of self in one environment often remain a part of the tapestry of our inner life even as we change. We never leave home entirely behind. We grow and become both by letting go and holding on, leaving and staying, journeying and abiding. A good life is a balance of home and pilgrimage. (Daloz, Keen, Keen, Parks, p. 31)

The metaphor of pilgrimage allows us to look at the various approaches to personal development. Some authors will see the process as a linear journey. Other authors will see the process as a recurring cycle of adjustment. All authors see the process as directed toward some desired final end. They have a description of a final stage of development which should be the goal of each person.

The usage of the metaphor will allow the reader to see the development in the thoughts of the various authors presented in the review. There is a progression in time from theorists who presented a linear vision of human development toward theorists who saw development in a more cyclical fashion. In addition, the pilgrimage metaphor sets out a goal for the process of development. James Fowler will present a vision of faith development where the further stages of human development are demonstrated by service.
to the community. Service which enriches the lives of the members of the community. Like the heroes of the ancient myths (Campbell, 1973) they return back home from their journey with knowledge and understanding which brings new life and new happiness to their home community.

How one makes this heroic journey; why one should even make it to begin with are questions which lie at the root of this study. It would seem that an understanding of human development would be important for adult educators (Knowles, 1980; Merriam and Caffarella, 1991). However, the view is also expressed that since there is no clear consensus among these authors, then it can be of little use for adult educators (Courtney, 1994). That some adults change is well agreed upon by scholars (Daloz, 1986, 1988a, 1988b, Courtney, 1994). Regarding what causes these changes to occur, which aspects of the human person form the lead agent in the process, and what is the educators appropriate response; these are all the subject of ongoing discussion. What is important here is to review the various models in order to seek out a common bond or thread of understanding. I believe that a better understanding of the literature of development will also help to foster a better understanding of how mentoring can serve to facilitate personal change and growth.

Developmental Theory

Before entering a review of the literature of possible models for understanding human development, it would be appropriate to clarify some terms.

The term "development" refers to the orderly and sequential changes in characteristics and attitudes that a person experiences over time. Each of the theorists who will be discussed takes the process of sequential development, in some form, as a basic understanding for his or her model. In a developmental theory, each stage or phase is composed of certain life tasks that need to be accomplished or dealt with before the person can successfully move on to the next stage or phase. In many cases, the theorist will
acknowledge that the dynamics that are at work at a given stage or phase are often present in some form across the life span. Frederic Hudson (1991) argues that all of the stage theorists lack a certain clarity as they seek to explain the sequential process for development. There is a lack of clarity about the sequencing of events from birth to death. He proposes that adults keep rearranging the same basic life issues that are noted by Erikson (identity, intimacy, achievement, and a search for meaning) around changing perspectives that our personal development, aging, and social conditions evoke from us. This would represent less a progressive stage theory of development than a cyclical model of development. In this same line of thought, Lynn Hoffman (1981) proposes a spiral view of the developmental process. The figure of a spiral moves both back and forth on one level and forward or backward to other levels. Thus, the developmental process is a lifelong process of negotiation along an open ended spiral. Unlike other developmental views, forward movement is not necessarily better than backward or lateral movement. Change is appropriate in response to the needs of the social and life context of the moment (Hoffman). These cyclical and spiral perspectives could become other lenses through which to view much of the work of the theorists who will be discussed here.

**Erik Erikson**

Erikson's (1963) model of development is based on his discernment of eight stages or steps in the life long process of development. Much of his focus is on the process of personality development which progresses through a series of interrelated stages. The transition between each of the eight stages is marked by a period of crisis or decision making. It is these crisis points that mark the central aspect of Erikson's theory. The term "crisis" here is used in its root form. Crisis is not some much a period of negative interaction or emotion as it is a period of struggle to make a choice. A crisis is seen as an opportunity to make a life changing or life shaping choice based on one's own life experience and the influences of the social world environment (Steinberg, 1993). Conflict
can be good because it can be productive of growth (Erikson, 1963). Of the eight stages identified by Erikson, the first four pertain to the period of life prior to the onset of puberty. These stages are Trust vs. Mistrust, Autonomy vs. Doubt, Initiative vs. Guilt, and Industry vs. Inferiority. The last four stages pertain to the periods of adolescence and adulthood.

"Identity vs. Role Confusion" is the title given to stage five. The tasks that are centered in this stage all relate to the development of ego identity. Those tasks include sexual maturity, achieving independence, and identity clarification (Steinberg, 1993). It is here that the adolescent must be able to step back from him or herself and form a view of oneself that is distinct from family or peers. A part of that identity will include the network of relationships which form the person's social environment, but the individual must be able to perceive him or herself as a separate person with a distinct identity (Anderson & Sabatelli, 1990; Allison & Sabatelli, 1988). The positive outcome of this stage would be the development of a clear sense of self both as distinct from and yet in relationship with family, peers, and others. The negative outcome of this stage or what occurs when the tasks are not successfully achieved is that the person would experience "role confusion" where there is no clear sense of self or relationships (Erikson, 1963).

"Intimacy vs. Isolation" is the crisis or task of stage six. This stage occurs in young adulthood and it refers to the need to establish relationships with others. Erikson (1963 & 1964) sees intimacy as the capacity to join identity with another person without fear of losing one's sense of self. The inability to achieve a sense of intimacy with another person results in a sense of isolation, separateness, or non-belonging. The completion of stages five and six, according to Erikson (1963) is marked by taking on a commitment to work and marriage. The commitment to work marks a person's recognition of his/her own identity and how it fits within the context of broader society. This "career" marks his/her contribution to society. Erikson saw marriage as the resultant act of a person making a
commitment to intimacy with another person (Erikson, 1964). Erikson and other developmentalists seem to consider marriage as the natural state of adult life and do not discuss the commitment and intimacy issues of those who choose not to marry and still express their commitment and intimacy through other forms.

"Generativity vs. Stagnation" marks the crisis of middle age. The task in this stage involves establishing and guiding the growth of the next generation (Erikson, 1963). Very often there may be a change of life choices associated with this stage as persons reflect on the accomplishments of their lives to that point and how the impact on future generations (Daloz, 1986). Those who are unable to achieve a sense of generativity will settle into a sense of stagnation and pre-occupation with self (Erikson, 1963).

"Integrity vs. Despair" is the final stage of life where the persons look back over the years and achieve a sense of integration of all of the parts of their lives. It is an ability to see all of the parts of life fitting together as in a weaving or life long pattern which, from the vantage point of age and experience, leaves one with a sense of integration or meaning. The failure to achieve this integration of life stages results in a sense of despair as to the meaning or purpose of one's life and work (Erikson, 1963).

While Erikson argues that a person must first resolve a sense of identity prior to addressing the issue of intimacy, Steinberg (1993) and others (Gilligan, 1992; Allison & Sabatelli, 1988; Belenky et. al., 1986) argue that this may be more true for boys than for girls. Most of Erikson's studies were conducted using groups of adolescent males. His study did not address the issues of girls or of people development within other racial or ethnic groups than his own. More recent studies (Steinberg, 1993) argue that identity and intimacy co-emerge through a process of dynamic interplay. In this view, the process of development is less a linear process where one task must be fully completed before the next task can be addressed. Rather, development is seen to more a cyclical process (Steinberg, 1993; Hudson, 1991; Parks, 1986) where commitment and intimacy tend to emerge
together through a process of mutual interplay. They are the products of different but related tasks.

Daniel Levinson

Over a period of ten years, Daniel Levinson conducted a hallmark study on the developmental process of the male life cycle. The results of his study are reported in *The Seasons of a Man's Life* (1978). Like Erikson, he identifies as series of progressive stages or phases through which each person passes in the course of the life span. In addition, he also sees the transitional period between each stage as a time of crisis or life choice. His study focuses on the process as it occurs in the life cycle of men. That in itself is one of its key limitations. However, in 1996, two years after his death, his follow-up study *The Seasons of a Woman’s Life* was published to complete his work. A review of his findings is important to understanding the field of developmental theory. Levinson’s initial work provided both the building foundation and inspiration for studies that come after him. Some will look to his work to understand the importance of periods of transition in life (Daloz, 1986; Parks, 1986; Fowler, 1981). Others will see the limitations of Levinson’s initial study and address the issue of gender (Gilligan, 1982; Belenky et al, 1986, Caffarella, 1992).

In his work, *Seasons of a Man’s Life*, Levinson (1978) identifies four major eras in a man’s life. Each of these eras lasts about 20 - 25 years. The first is the era of “childhood and adolescence” which extends from birth through to about age 22. The remaining stages are: early adulthood (ages 17 through 45), middle adulthood (ages 40 through 65), and late adulthood (ages 60 through until death) (Levinson, 1978). There is a period of a five year overlap in each of the stages. Levinson identifies these as the period of transition where one is completing the tasks of one stage and reading himself to enter into the next life stage. Periods of transition are times of instability and change, while the longer time within the stage is a time of relative stability and tranquillity (Levinson, 1978). It is in periods of
transition that a person usually encounters someone who will assist with the process of making the life phase transition. This person takes on the role of model, coach, or mentor.

In *Seasons of a Woman’s Life*, Levinson states, “To my surprise, the findings indicate that women go through the same sequence of eras as men, and at the same ages.” (p.5). Levinson asserts that the differences between male and female development are not related to age, phase structure, or developmental patterns. Rather, he sees the difference as occurring in the perception of gender and its role in identity development. Regarding gender and gender-roles, he states:

“We are now in the early stages of a vast historical transition. The traditional patterns are eroding but satisfactory new ones have not yet been discovered and legitimized. Evidence of our confusion and conflict is given in the current social-political turmoil regarding reproductive rights, “family values”[sic], and the place of women in the occupational world.” (p. 7).

His life stages are divided as follows:

1. Childhood and Adolescence: In this phase the person usually lives with his family or some social equivalent. During this time the person is dependent on others for meaning and identity. However, this lessens as the years grow toward the second stage. The person learns to distinguish the "me" from the "not me" and forms a sense of self-identity (Levinson, 1978). The transition phase between this earliest stage and early adulthood is a critical stage since it is the time when the emerging young adult is making "the choices through which he establishes his initial membership in the adult world." (Levinson, 1978, p. 21).

2. Early Adulthood: Levinson calls this the "most dramatic of all eras" (1978, p. 21). He claims that it is the time of greatest biological activity and peak performance. It is the time when the young man identifies his place in adult society and takes his place as a member of the work force and chooses a mate with whom to establish his role as a part of a new family network. It is in this time that initial commitments are made and efforts are
family network. It is in this time that initial commitments are made and efforts are expended to meet those commitments. This time is marked by moving from being a "novice" adult to being a "senior" adult. The distinction resting on the level of experience and acceptance of responsibility that a person develops. In regard to this period of male development, Levinson describes it as a time when..."personal drives and societal requirements are powerfully intermeshed, at times reinforcing each other and at times in stark contradiction" (1978, p. 23).

3. Middle Adulthood: This era begins with the period of mid-life transition. It is in this time that a man experiences a slowing down or lessening of psychological and biological functioning. His peak period is now past. This calls a person to re-evaluate what he has done in his life. In particular, he might identify personal desires that have gone unfulfilled in his efforts to meet outside expectations and commitments. It is the task of this era to identify what new commitments or re-shaping of previous commitments will guide his development for the coming years. The new commitments or re-commitments then guide the person's work and activity through to the next period of transition. In the early years of the person's 60's the next period of transition begins.

4. Late Adulthood: At this time the person sees that many, if not all, of his primary life goals and commitments have been fulfilled. There is now an attempt to seek a new balance between involvement in society and commitment to self. It is also a time when adult men will seek to come to terms with the process of dying.

Levinson speaks extensively of the role of mentoring relationships in the periods of transition, in particular in the periods of transition into early adulthood and into middle adulthood. "The mentor relationship is one of the most complex, and developmentally important, a man can have in early adulthood" (1978, p. 97). We will return to a discussion of the nature and role of the mentor in the thought of Levinson when we address the literature on mentors and mentoring relationships later in this chapter.
The early work of Levinson followed a group of middle ages men for a ten year period from about age 35 to age 45. The strength of this study lies in identifying the processes of the period known as mid-life crisis or transition. He sees the earliest era of life primarily as a period of preparation for the period of early and middle adulthood. Since his study did not actually follow the group through into the late adulthood stage of life, there would be a limited level of reliability for his projections regarding that stage of life.

Returning to the question of the differences between males and females in the process of development, Levinson, in his later study, points to a process of gender-splitting. Gender-splitting is that point in the developmental process where societal gender-roles become defined. The periods of transition for both men and women are often triggered by events which call into question the legitimacy of the existing gender-role in that person's life. Levinson sees a growing reduction in the gender differences between men and women. He also points to this as one of the reasons why men and women experience the same transitional stages. What then are the consequences of this continued reduction in gender difference?

"As I imagine it, the lives of women and men will be more variegated and there will be fewer differences between us. The meanings of gender will be more inclusive, complex, and individualized. We will learn more about biologically given gender differences and take account of these in the socio-psychological construction of gender, while freeing ourselves from narrow, culture-bound images of feminine and masculine. Women and men will be freer to participate in both the domestic and public worlds. We will be less different in the ways we give and receive care, and in loving, working, achieving, competing, cooperating. Both genders will have a greater range of choice in building our life structures and in using transitional periods to change ourselves and our lives. We will derive greater meaning and satisfaction from every season of life." (p. 418)

Levinson acknowledges that changes happen in matters of degree. His picture of totally re-defined gender roles would be many years away, even by his own admission (p. 418). However, this study on the lives of women comes toward the end of his life. It has the benefit that his earlier study lacked, of a greater amount of experience upon which to
reflect. It was also written during the growth of a new feminism in western cultural thought.

While Levinson was concerned about the process of development as it effected the construction of a meaningful worldview, Carol Gilligan has defined her focus on moral development. Previous work in this area by people such as Piaget (1964) and Kohlberg (1981) tended to focus on issues such as the recognition of rights and establishing a hierarchy of rights.

In the cases of both Erikson and Levinson, it could be argued that they are proposing theories of life progression rather than development (Tennant, 1993). The changes discussed in both Erikson and Levinson are prompted by the demands of social context (physical growth, intimacy, marriage, career) rather than the resolution of a "disorienting dilemma" (p. 35). Adapting or developing in response to changes in social context does not necessitate a questioning of the premises which underpin a previous worldview. In the first case of adaptive change, education would primarily address skills that are needed to meet the new situation. In the second case, a world shift has taken place and a whole new perspective emerges. "...adult educators need to distinguish learning experiences and personal changes which are fundamentally transformative and emancipatory from those which are simply part of the social expectations associated with the different phases of life" (p. 39).

The work of Carol Gilligan, Mary Belenky, and her associates take a view of development which still uses the language of stages or phases. However, they are built more directly on the transformation of perspective rather than social context.

Carol Gilligan

Carol Gilligan listened to women as they worked to resolve moral dilemmas. In this process she found notions of responsibility and care to be the dominant guiding principles (Gilligan, 1982). These qualities result from a growing sense of connectedness
to the social context or environment within which the person lives. This is a divergence from the work of Kohlberg with whom Gilligan studied and worked. Kohlberg saw growth and moral development as moving toward increased autonomy and internalized authority (Kohlberg, 1981). This would imply that the more separate and independent the person is in moral judgments and conceptual framework, the more mature or advanced that person has become (Erikson, 1964; Kohlberg, 1981). Gilligan saw this as viewing the world through a male bias. Basing her research on interviews with women and on examples taken from literature and mythology, Gilligan proposed a three stage process of moral development from a female perspective. Unlike the work of Levinson, Erikson, and others, this model of perspectives is cyclical rather than linear. Gilligan develops these perspectives based on the stance that persons take as they view and respond to their own social environment (1982).

In the first phase of moral development, the person posses an ego-centric understanding of fairness in which moral judgments are based on the needs of the individual. In the second perspective, moral authority is rooted in the "shared conventions of social agreement" (1982, p. 27). Finally, the third perspective is a free standing capacity for decision-making based on a web of relationships which sees each person functioning within an interconnected world based on equality and reciprocity. Gilligan sees "...a world comprised of relationships rather than people standing alone, a world that coheres through human connectedness rather than through systems of rules..." (1982, p. 29).

Mary Field Belenky, Blythe McVicher Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule

The work of Mary Field Belenky and her associates grounds itself in the previous study by Gilligan. In their book Women's ways of knowing (1986), they identify four "voices" or stages of cognitive development. It is an attempt to answer the ancient epistemological question "How do I know that I know?" Like Kohlberg, it is an attempt to
establish an authority base for rules and moral principles. In addition, like Levinson, they
make use of this authority in knowledge to form the basis for the construction of a
worldview which serves as a life framework for meaning.

The first way of knowing is called "silence" (1986, p. 24). This way of knowing
is from external voices and the people do not believe that they themselves have any voice in
their own lives. They know nothing except what they are told and have no personal
authority. Thus, they have no voice. Belenky, et al. make use of the metaphor of "voice"
to describe how one relates to the broader social environment. These silent ones have a
low level of meaningful interaction with the larger social context in which they live. There
is no limitation of this voice stage by age. Rather, one passes into the next stage when one
is able move from a passive into an active stance.

Here the person is called a "subjective knower" and possesses an "inner voice"
(1986, p. 53). While in the first stage the source of truth was external to the person, here
in the second stage the source shifts to an internal or subjective source. Her experience
leads the woman to see that she has inner resources for knowing and valuing. While this
new inner voice is small, it provides a source of self-esteem and self-protection. It should
be noted that in her interviews, Belenky, et al. found that the transition from the silent voice
to the inner voice was often prompted by the absence of a male authority figure. A mentor
is often noted as a guide in the process of confirming one's own inner voice as a source of
moral authority.

The third stage is called "procedural knowledge" or the "voice of reason" (1986,
p.87). Here the person recognizes that it is possible to validate the authority of another
without losing one's own authority. It is at this stage that perspective taking first becomes
possible. Through perspective taking the knower is able to establish a network or web of
relationships with the broader social context within which they see themselves as both
separate and connected. The separate knower attempts to understand other people's ideas
in the terms of other people rather than in their own terms. The connected knower attempts to understand other's ideas because they care about the things they are seeking to understand.

In the final stage of development, as in the stages of Erikson (1964) and Levinson (1978) the person achieves a voice of integration. In prior stages, the locus of authority moved from external authority to an internal voice and then to a multiplicity of internal and external voices. In this final stage, they seek to reclaim the authority of their own inner voice by integrating what they believe with what they have learned from the voices of others.

It is at this stage that Belenky et al. mark the possibility of commitment and the making of true commitments. Usually the commitment will be to action "to the empowerment and improvement of the quality of life for others..." (p. 152).

**Faith Development - James Fowler**

Erikson's rooting of the origins of faith in infancy are expressed in powerful words:

> Trust born of care is the touchstone of religion. All religions have the periodical childlike surrender to a Provider of fortune and health; some demonstration of man's smallness by reduced posture and humble gesture, the admission in prayers of misdeeds and evil intentions; fervent prayer for unification by divine guidance; the insight that faith must be a common faith with ritual practice....The clinician can only observe that many are proud to be without religion whose children cannot afford to be without it. (Erikson, 1963, p. 250)

The life of faith nurtured in infancy develops and grows throughout the life span. Erikson relates religious growth to the development of autonomy and the respect for law. James Fowler (1985) has also taken a look at the process of development as it applies to the experience of faith. It should be noted that the term "stage of faith" as used in this literature refers to a more or less consistent way of relating to the significance of one's world and of making sense of the conditions of existence (Leavey, Hetherton, Britt & O'Neill, 1992).

Faith then is not seen as a body of information which must be passed from generation to
generation. Rather, it is a way of relating to or interpreting the world as we know it through the lens of a relationship with the Creator of that world. It needs to be noted that James Fowler and other authors cited here are all writing from within the Judeo-Christian tradition. Thus their language and concerns are clearly colored by that background and focus. Fowler sees the person developing through a series of five stages of faith.

**Stage One: Intuitive-Projective Faith.**

This stage represents an emotional and perceptual ordering of experience. Imagination, not yet disciplined by consistent logical operations, responds to story, symbol, dream, and experience. "It attempts to form images that can hold and order the mixture of feelings and impressions evoked by the child's encounters with the newness of both everyday reality and the penumbra of mystery that surrounds and pervades it" (Fowler, 1987, p. 59). At this stage there is an appreciation for stories that represent the powers of good and evil in a clear and unambiguous fashion. There is in this stage the possibility of aligning powerful religious symbols and images with profound feelings of terror and guilt, as well as of love, ecstasy, and unity with the Ultimate (Fowler, 1987). It is the result of these alignments which give the potential for forming deep and long lasting emotional and imaginal orientations in faith - both for good and for ill (Elias, 1993).

**Stage Two: Mythic-Literal Faith**

According to Fowler, around the age of eight years, the child experiences the emergence of new logical operations which make possible more stable forms for shaping experience and for their interpretation. The images of this stage are concrete and literal in their presentation. They tend to lack nuances or subtlety. "This combination of factors gives rise to one of the most striking features of the Mythic-Literal stage: its orientation to narrative and story as the principle means of constructing, conserving, and sharing meaning" (Fowler, 1987, p. 61). However, at this stage they do not yet construct their own stories, nor do they integrate the story of their own story with relationship to the
stories heard. For John Westerhoff, his stage of "experienced faith" would encompass Fowler's first two stages. The faith of the child is not their own. Rather, it is composed of the stories, rituals, and symbols that are shared within the family and experienced by the child. They form the significant images of childhood which can become foundational to later growth into adulthood for either good or evil (1974).

**Stage Three: Synthetic-Conventional Faith**

As the cognitive development of the person continues, so also does the ability to re-focus one's ability to relate to the world around us. "At the heart of the transition to the Synthetic-Conventional stage is a dramatic new capability in social perspective taking" (Fowler, 1987, p. 63). This change in perspective taking comes through the interest and ability of the adolescent to enter into conversations where there is trust and regard for the other person. Here, frequently for the first time, the young person is able to establish a meaningful relationship with a non-family member. Through that relationship a different perspective on the world and its issues is perceived, reflected upon, questioned, and accepted or rejected. John Westerhoff refers to this level of faith development as "shared faith" (1974). The person believes because of the network of relationships which are formed outside of the family. In the need to belong, the young person will identify with the belief and value system of those peers and adults who become significant in his or her life. In this stage, for Fowler, God is the One who knows us better than we know ourselves. God knows who we are and who we are becoming and loves us as friend, companion, lifeline, or Divine Other (Fowler, 1987). Typically, at this stage in faith development a person will feel that in connecting with other people we are, somehow, linked with the depth of Ultimate Reality.

**Stage Four: Individuative-Reflective Faith**

This stage emerges in young adulthood or even later. Transition into this stage requires two key tasks. The first is that the previous stages system of beliefs, values, and
commitments must be broken up and critically examined. Westerhoff would refer to this as the stage of "searching faith" (1974). With the bonds of loyalty of the previous stage broken, the young adult now searches for his/her own reasons to believe. It assumes that the previous belief and value system were unexamined from a critical perspective. The second task is the re-definition of self identity. Previous identity, embedded in the belief and value system, must also be critically examined in this search. While not specifically referring to faith development, Brookfield refers to a similar process as the development of critical reflection (1987). It is the ability to stand outside one's own sense of self, with its system of beliefs values, and meaning-making and critique what is seen in the light of new experience and knowledge. Gradually, in this stage the expectations and conforming judgments of valued others become an internalized part of one's own personality.

The role of a trusted guide cannot be understated here. The trusted other, the guide, the mentor, forms a third person perspective from which to evaluate the expectations of others and from which conflicts and crisis can be evaluated and judged.

Because the young adult is seeking out a qualitatively new level of authority for one's own life and because they will critically examine shared beliefs and values, it can often be perceived as an abandonment of the community of faith from which they emerged. The persons themselves may even feel that they are no longer a part of their former community.

With this new sense of authority a person may be led to a sense of individualism. When that person is confronted with the questions of limitation, with the... "terms of loneliness, vulnerability, and the limits on intimacy based upon self-sponsorship and control...then he or she is poised at the point of possible transition to another stage of faith and selfhood" (Fowler, 1987, p. 71).
Stage Five: Conjunctive Faith

In this stage there is a rejoining or a union of that which previously had been separated. In the model developed by Westerhoff (1987), this would represent the stage of "owned" faith. The individual now freely unites him or herself with a community or body of faith for reasons which they own on the basis of their own life experiences which have been critically examined and reflected upon. "In this respect, faith begins to come to terms with dialectical dimensions of experience and with apparent paradoxes: God is both immanent and transcendent; God is both an omnipotent and a self-limiting God..." (Fowler, 1987, p. 72). Another distinctive aspect of this stage of faith is its openness to the truth as experienced in the "stranger" or the "other". As a part of the dialectical way of thinking it recognizes that truth may be approached from many perspectives. As in Erikson's description of intimacy where the person is able to accept and value another without losing one's sense of self, the believer in this stage is able to hear and value the insights or convictions of another without becoming defensive or threatened regarding their own traditions and perspectives. Readiness for a deeper quality of intimacy is one of the operative hallmarks of a person living in this stage of faith development. There is a strong sense of self and individuation and lack of identification with social roles and expectations. At the same time there is an awareness of interdependence and solidarity with the stranger and with humanity in general. Fowler states: "If real intimacy involves a closeness with that which is other to the self, without the need to either dominate or flee, then the Conjunctive stage should bring a readiness and taste for such relatedness" (1987, p. 74).

Stage Six: Universalizing Faith

We have seen a progression of "those who count" gradually widen from the immediate self and family into a wider social context. In the previous stage it extends well beyond the bounds of social class, nation, race, and religious tradition. In this sixth stage it reaches its conclusion. None of the other theorists speak of this level of development. In
this, Fowler is alone in this theorizing. John Elias (1993) claims that this stage is purely a theoretical construct which seems to have no basis in lived experience. Here, Fowler (1992) claims, the person moves beyond any sense of self-centered consideration into a groundedness in Ultimate reality alone. Now, the self is no longer the center from which meaning is constructed and evaluated. Leavey et al. refer to this as the level of development achieved by those whom faith traditions have called "mystics".

John Elias (1993) critiques the work of Fowler from the standpoint that it is primarily based in cognitive development. "It lacks...a grappling with the emotional and social realities that young adults experience in relationships to their religious faith and the religious bodies to which they are connected" (p. 78). Like all models, the work of Fowler is limited in its ability to accurately describe the processes through which persons pass through out the life span. As a model, it can provide a lens through which to understand and evaluate a process.

What has been done so far in this review of the literature has been to describe various models which look at several aspects of the human person. When taken alone, no one of them is able to give us a consistent and wholistic picture of the developmental process. Rather, it affirms that, in fact, a process is taking place and that this process has many facets or aspects. What appears to be consistent throughout the developmental literature is that there are stages or phases through which persons progress as they mature.

In addition, the transition stages are considered to be critical to the furthering of the process. Finally, most of the developmentalists speak of the importance of a guide, coach, role model, or mentor to facilitate the transition from one life stage into another. The work of Laurent Daloz (1986) points to the role of the mentor or guide that is highlighted by each theorist. This is further drawn out in a study by Sharon Parks (1986) in which she looked at the transitional experiences of young adults and the relationships of those who assisted them.
Mentoring

A Classical Model

Over the past fifteen years there has been an increased interest in the possibilities for personal growth that are provided by the process of mentoring. The term "mentoring" has its roots in ancient Greek literature in the Odyssey of Homer. As the son of Odysseus sets out in search of his father, he is guided by the goddess Athena under the guise of a person named Mentor. This image of a guide who takes personal interest in helping another along the process of a journey is the underlying image for the role of the mentor. Many authors (Levinson, 1978; Daloz, 1986; Perry, 1981; Belenky et al., 1986; Elias, 1993) make use of the journey metaphor in describing the process of development that each person experiences. The various theories of development as outlined earlier in this chapter are, in fact, a map for that journey (Elias, 1993). Their implication is that if we know the map through reflection on our own experience of making the journey, we will then be able to assist others in making the journey successfully.

Joseph Campbell (1968) suggests that the metaphor of the hero's journey is the organizing metaphor for the developmental process of human growth. His proposal rests on his work in the myths which underlie human culture and religion. The journey begins with a call to answer a quest. The hero is called upon to journey in search of some secret power source (knowledge, elixir, magic, or object) which will rescue or save his people. Along the way, he is faced with various trials or tasks through which his worth is tested and proven. A hero must be willing to give of himself for others. "Many of them give their lives. But then the myth also says that out of the given life comes a new life. It may not be the hero's life, but it's a new life, a new way of being or becoming" (1988, p. 135).

Campbell points to the journey metaphor as an archetype of human development and commitment. The hero is one, and it could be anyone, who is willing to take up the challenge. He is assisted by guides as he approaches each of the major trials in his
journey. The guide could be the goddess Athena under the guise of Mentor or the owl in *The Odyssey*. It could be Virgil in Dante's *The Inferno*. More recently the guide could be seen in the guise of Obi-Wan Kenobi in *Star Wars*. Each of these characters serve as guides who temporarily enter the hero's journey to assist in a trial or transition and then fades to the background. The hero then moves on to complete his journey and complete the circle of development (Campbell, 1968).

The journey is not made solely for the purpose of personal gain. It has a social context. The journey is made for the good of society. The hero makes his sacrifice not for benefits solely for himself, but for the town, city, or nation (Campbell, 1988).

If you realize what the real problem is - losing yourself, giving yourself to some higher end, or to another - you realize that this itself is the ultimate trial. When we quit thinking primarily about ourselves and our own self-preservation, we undergo a truly heroic transformation of consciousness. And what all the myths have to deal with is transformation of consciousness of one kind or another. (1988, p. 126)

This is an apt description for the transition which Fowler (1987) describes as from "conjunctive" into "universalizing" faith. This could also be compared to the "voice of integration" described by Mary Belenky et al. (1986). The key elements here appear to be that the person proceeds along a journey. In that journey there are times of trials or tasks to be accomplished. The accomplishment of each of these tasks brings about a new level of consciousness, self-awareness, or understanding. The successful completion of each of these tasks or trials are guided by a mentor or coach who shares information and wisdom. The ultimate task is the sacrifice of self for the good of others. In the completion of this journey the person benefits himself and develops a new way of contributing to the well-being of society. In doing this, the hero now becomes a source of wisdom and assistance for others beginning their own journey.

**Recent Studies**

In his study, Levinson (1978) noted that the mentor was usually about seven to fifteen years older than the protégé (the one being guided). Thus there is recognition that
the mentor has recently completed this phase of the heroic journey and has knowledge or wisdom to share about it with the protégé. The mentoring relationship normally lasts between two and three years. However, Clawson (1980) sees the mentoring relationship as extending beyond the protégé's career and into their personal life. What the literature appears to suggest is a two level approach to the question of mentoring. Phillips (1977) distinguishes between those mentors who take a personal interest in their protégés and those who had a more business-like approach to their younger colleagues. Bova and Phillips (1984) attest to the benefits of mentoring as a teaching and learning model for adult learners. For the protégé it is a model for facilitating the transition from one life stage into another (Levinson, 1978; Erikson, 1963; Elias, 1993; Daloz, 1986; Merriam, 1983; Bolton, 1980). Studies in role transition theory show that, when a person perceives a great deal of change into or out of a role, this creates stress and makes the process of transition more difficult. This is particularly true if there has been little or no process of socialization to prepare the person for the expectations of the new role (Burr, Leigh, Day & Constantine, 1979; Blumenkrantz & Gavazzi, 1993). These life changes would include entrance into a life commitment such as marriage, a new career, adulthood, a new schooling phase such as college, retirement or the transition out of any of those roles. A mentor would serve as an external voice who validates the new inner voice which is developing in a person or the dream which is taking shape in the worldview of an emerging adult.

**Stages in the Mentoring Process**

Normally, the mentoring process follows a four step process (Bova & Phillips 1981). In the first step, the mentor and protégé are introduced and agree to establish a relationship. It could be the result of a formal program at work in a schooling or training situation or in some social program. It could also be the result of some less formal decision by the protégé or the mentor in order to achieve a personal goal. For a male mentor who is in the middle stage of adulthood, it could be the result of a choice to share one's personal
learning and values (wisdom) with a younger person in an effort to give meaning to one's work (Levinson, 1978; Erikson, 1963; Carden, 1990). In the second stage, the mentor/protégé relationship develops. It is during this time that trust develops and the mentor serves as guide, sponsor, and teacher (Fagan, 1988). The mentor works to impart whatever skills and attitudes the protégé is seeking or may need. In addition, the mentor also seeks to impart a share of his own worldview. It is this worldview which is meant to give meaning and direction to the use of the skills and attitudes being developed (Levinson, 1978; Daloz, 1986; Parks, 1987). If this mentoring relationship is a part of a formal program, then there will be identified learning goals and objectives set down by the sponsoring organization (Bower, 1990; LaCost & Pounder, 1987; Bova & Phillips, 1987). Here the mentoring function of teacher comes to the fore. In areas such as teacher education (Ganser, 1992) and leadership development (Daresh & Playko, 1992) there is a growing body of literature which points to this phase and the skills learned as the aspect of greatest importance. This would comply with what Phillips (1977) described as a "business-like" relationship. In the areas where the pairing of a mentor and protégé focuses on skill development, the relationship tends to be short term. The usual length in this setting is six months to a year and there is no expectation of some sort of follow-up stage (Bova & Phillips, 1984). Whereas when the focus is on life direction, transition, and vision development, then the relationship tends to last between two and three years (Bower, 1990). It could be said that short term relationship focuses on task completion while the long term relationship focuses on context development.

The third stage in the mentoring process comes at the end of the formal relationship. The two persons involved recognize that it is time to end the mentor-protégé relationship. This might be brought about by mutual agreement or by external coercion. If the relationship is a part of a formal program then it may have a pre-set termination agreement. The protégé may also reach a point where he/she feels ready to move out and to stand on
their own. This bears strong resemblance to Belenky et al.'s stage of "procedural knowledge" (1986). Having grown in their confidence in the reliability of their own inner voice and secure in their ability to hear the authoritative voices of others without losing their own; they feel confident to stand alone and begin to interact within the broader social context. Levinson (1978) describes this same state during his building phase of early adulthood. It is not yet at the stage where it fosters commitment. However, it does build self-esteem, a sense of moral strength, and a foundation for a future worldview.

In the fourth and final stage, the mentor and protégé enter into a new relationship as colleagues and peers (Daloz, 1986, 1988a; Parks, 1986; Levinson, 1978). This is no longer a teacher-learner relationship, but one based on mutual respect and a shared vision and framework for making meaning. This last stage would be similar to the final voice in Belenky et al.'s model. In "constructed knowledge" the person has come to rely on the competence of their own inner voice. A competence that was experienced after the termination of the mentoring relationship. The person is now free to enter into a context of commitment where he/she is seen as a part of a network of competent people. This network is often composed of connected knowers who pursue their own development because they care about themselves, their families, and the social context within which they live and work. Mentoring helps to create that network of competent connected knowers (Belenky et al., 1986; Daloz, 1986). Through the personal sharing of life vision (Levinson, 1978) and appropriate skills (Bower, 1990), the mentor is able to facilitate the role transition of the protégé from one stage of development into the next.

**Mentoring Effectiveness**

The question remains as to whether or not formal mentoring programs are, in fact, effective (Daloz, 1998b; Ganser, 1992). The teaching profession (Bower, 1990; Ganser, 1992) and corporate leadership (LaCost, 1987; Daresh & Playko, 1992) have both joined the ranks of professions which are developing mentoring programs to bring new members
into their fields with appropriate skills and an appreciation for their corporate culture. In many ways, these programs are organized to do for the contemporary professions what the earlier apprenticeship programs did for the Guilds. However, long before these programs existed, mentoring was already a part of the human culture (Daloz, 1986). The question could be asked as to whether the mentoring relationships would naturally arise in the workplace or even in daily society even if such programs were not in place (Bower, 1990).

In addition to workplace oriented programs, would mentoring relationships also arise to foster the person's broader cognitive, psychosocial, moral and faith development?

Laurent Daloz (1986, 1998b) believes that it is not only possible for the more traditional mentoring relationships to be fostered in intentional programs, but that it is a needed aspect of adult education.

The proper aim of education is to promote significant learning. Significant learning entails development. Development means successively asking broader and deeper questions of the relationship between oneself and the world. This is as true for first graders as graduate students, for fledgling artists as graying accountants. (1986, p. 236)

This echoes the role of adult education put forth by Eduard Lindeman (1961) as an advocate for change. Daloz points out that the core element of development is trust. In role transition, the transition process is facilitated by a sense of trust that the new role will not overwhelm the person. Thus, the person is able to let go of the present situation, to listen to the voices of others, and to receive what the world has to offer. It is within the context of trusting relationships that learning takes place. Learning is about growth "...and growth requires trust, then teaching is about engendering trust...caring for growth." (Daloz 1986, p. 237).

Other authors (LaCost & Pounder, 1987; Bower, 1990; Bova & Phillips, 1984) have pointed out that research is still needed regarding the selection and training of mentors for formal programs. In addition they point out the need to pinpoint the realistic outcomes of these programs in order to be able to better evaluate them. Finally, it remains to be seen
whether the same evaluative criteria could be applied to formal workplace programs and to more traditional long term relationships.
CHAPTER 3

METHODOLOGY

The purpose of this study is to investigate the development of adult men and women who have chosen professional careers in church ministry and to describe the influences that mentoring relationships have had on their development and their choice of a profession. The question of the study is: Can mentoring serve as a model for faith development in adulthood?

Rationale

The design of any research study should be determined by the nature of the questions to be asked. Data which can be collected through the process of observation or testing is the realm of the quantitative researcher. On the other hand, qualitative research requires that the person seek out the depth of relationships which form the foundation of observable activity. This is especially true when informants provide insights into how they see themselves and others in certain situations (Van Manen, 1990). The study of development into adulthood is essentially the quest for the telling of a story about a personal life journey. From the outset it must be recognized that the story is, in itself, an interpretative rendering of real life events.

The telling of the story will be influenced by the informants' ability and desire to recall the events of his/her life in any detail or with accuracy. Studies have shown (Hart, et al., 1987; Conway, 1990; Buckout, et al., 1989) that informants may not always recall events of their past life with accurate detail. Retrospective recall has the built in limitations
of not being able to be sure if the informant is accurately recalling the events of his/her life (J. Altschuld, personal communication, April 20, 1994). However, what is actually sought here is data about his/her life experience as they live it, as they perceive it. In a post-positivist approach, there is little distinction to be made between a fact and its interpretation (Riessman, 1993). This is both a limitation of the study and an advantage. It is a limitation in that I had no independent means of verifying that the facts related actually took place in the manner that the informants related. It was an advantage in that it gave me data based on the informants own construction of the events and his/her own interpretation of their value in their own life story.

In a study of mentoring and adult development, one needs to develop a sense of perceptivity. Perceptivity is the ability to differentiate and experience the relationships between persons and how they seek to build future perspective. This is an interplay of qualitative relationships (Eisner, 1991).

Eisner (1991) points out that the interpretation of human experience is a vital aspect of a qualitative study. While a quantitative study would report measurements taken on during a particular experience, it is qualitative research which is concerned with the meaning of that experience for the person or persons reporting about it. It investigates the meaning for those who were actually involved in the experience itself. Through a qualitative enterprise, the researcher attempts to create empathy with the informant by putting the reader in the shoes of the other person. It is through this that we gain access to the heart of the original experience (Eisner, 1991). Because this study was devoted to asking people to reconstruct relationships which assisted them in the process of development through a period of their life, it was considered appropriate to make use of qualitative methods.

"An interview is a purposeful conversation, usually between two people...that is directed by one in order to get information from the other" (Bogdan & Biklen, 1992, p. 39)
Since the goal of this study was to uncover the nature of relationships which influenced a person's development and impacted certain life choices, it was necessary that I have access to aspects of their life and thoughts that can only be recovered through their own self-disclosure. Therefore, a process which made use of the process of interviewing was deemed most appropriate. This process of interviews was supplemented by personal journals which the informants were asked to keep during the period of the study. Bogdan and Biklen (1992) point out that a good interview is one where the informants are at ease and talk freely about what is important to their point of view. This required a level of flexibility on my part as the researcher since I could know, in advance, the direction that a person's reflections and responses would take.

Lincoln and Guba (1985) point out that qualitative research designs often require flexibility since the researcher may have to adapt to deal with a multiplicity of realities or directions, all of which may become important to the process of the research. In addition, flexibility allows the researcher to pursue ideas generated by the informants themselves, rather than sticking to a pre-determined script. Qualitative research is also best adapted to the sensitivity that is needed when addressing complex personal issues. The nature of a person's relationships and the influence they have had on the process of their own development is a matter of personal critical reflection. At times, such self-disclosure became sensitive and required me to adapt my approach and my timeline to the needs and concerns of the informant.

Finally, since this study relied on the readiness of human informants to communicate values and relationships through interviews, a fixed or rigid set of procedural steps would have hampered or impaired the process of discovery and data collection. Qualitative research does possess an overall framework with which to guide the work of data collection and then be interpreted by the researcher. Within that structure there is also a level of flexibility which means that the framework did not have to be followed in a step
by step linear progression. As the data was collected and analyzed from each interview, it generated new directions for the next set of interviews and discussions with that informant. It is this level of flexibility and the ability to surface the reflections and values of a informant which formed the basis for a choice of qualitative method for this research.

Sampling

In the process of qualitative research, the sample is purposeful rather than random. The purpose of a qualitative study is to go in depth on a particular issue. This is often done with a relatively small sample that is purposely chosen because the sample promises to be an information rich resource for the study. Patton (1990) notes that "information-rich" samples are those who the researcher determines will be able to yield a high level of information about the research question or the purpose of the study. Lincoln and Guba (1985) also note that an information-rich sample can become the source of future direction for the study as the design adapts to the needs and concerns of the informants involved.

Thus, the sample for this study was a purposeful sample. Since one of the purposes of the study was to determine how mentoring relationships may have influenced a person's choice of a professional career in church ministry, the participants will be drawn from among professional youth ministers in the Catholic community. This population was selected because they represent a body of men and women within the Catholic community who are making a choice to commit themselves to church ministry in non-traditional forms. Therefore, this sample did not include members of the professional clergy of the Catholic community even if they were also working in the field of youth ministry.

The sample was drawn from among members of the field of youth ministry. The members of this group of church professionals are the ones who are directly attempting to address the needs of the younger members of the church community. Therefore, I believed that they would best be suited for determining how their experience of a mentoring
relationship is influencing their present work with those approaching the transition into adulthood.

I focused on lay members of the church community who had chosen professional youth ministry as a career. In an effort to focus on those who had actually made this a career choice, the sample was limited to those who have been active in the profession for more than five years. This role of youth minister was their primary work commitment and their source of financial support. The five year length of time having been chosen to eliminate those who may have taken on the job while still in the transitional period of late adolescence (Levinson, 1978), but had not yet settled into a career commitment. In an effort to understand if either culture and or gender influence the process of development, the sample included both males and females. Representation was sought from the African-American, Hispanic, and European-American communities. The National Federation for Catholic Youth Ministry maintains a database of professional youth ministers in the United States. A request was made for the best areas to seek out informants. I asked for groups of people living and working in the northeast United States area. This limitation was placed because of time and cost involved in the travel needed to conduct interviews with the informants. Several difficulties arose. Since the professional field of youth ministry is relatively new in the United States Catholic community, there was a scarcity of professionals who had been in the role for a period of more than five years. In addition, I was not able to surface names of any African-American or Hispanic professionals within the geographic area of the study. I was directed to several people who fit the profile for the study, but they lived in other areas of the country and the cost of travel would have been prohibitive. In addition, they would have had difficulty participating in all aspects of the study, such as the Focus Groups. Thus, the resulting sample consisted in two groups of European-Americans. There was sufficient gender representation with six men and five women in total.
This sample was a purposeful, selective sample. In order to allow in depth work with each informant and the time needed to follow through with the interviews with each informant, the size of the sample was limited to eleven informants. In addition, the quality of the data collected from interviews with these eleven informants determined that no further interviews were needed. In the event that further interviews had been needed, then the informants themselves would have been asked to make recommendations of people who could participate in the study. However, in the interviews, there was a sufficient repetition of themes and replication of data that further interviews were not likely to produce any new information. Lincoln and Guba refer to this condition as “the point of redundancy” (1985, p. 202) and use it as the criterion by which a sample size should be determined.

Data Collection

This study made use of three methods of data collection. The first was personal interviews. This allowed the informant to communicate his/her own reflections and memories of the developmental journey in a manner that was comfortable and supportive. The times and places for the interviews were established by mutual agreement between myself and the informant. The first interview was semi-structured in nature in an effort to set the person at ease and to establish a base of personal information on which to build further interviews. The first interview attempted to build a certain body of factual biographical information. This formed the structured aspect of the interview. The data that I sought to collect was not so much an objective rendering of facts as the reflective story of their own personal journey. The interview was only semi-structured in that the recalling of personal information often prompted other recollections in the informant which he/she often considered relevant and thought it important to include.

It was to my advantage to create an environment of trust which allowed the person to freely share their information. Stories are, in themselves, an interpretive reconstruction
of personal events (Riessman, 1993). "These private constructions typically mesh with a community of life stories, 'deep structures' about the nature of life itself" (p. 2). Since it was the informant's own recollection of events and their perception of how those events impacted their development, the interview was guided only to the extent that questions were needed to clarify issues, define terms, or probe for further understanding of relationships. Van Manen (1990) points out that the interview "...needs to be disciplined by the fundamental question which prompted the interview" (p. 66). It was important to guard against letting the interview method dominate the experience rather than letting the research question determine the course of the conversation. Lincoln and Guba (1985) point out that an interview process may be either structured or unstructured. Patton (1990) describes a continuum of interview types ranging from the "informal conversational interview" through to the "closed, fixed response interview". In the middle of that continuum is an approach he calls the "interview guide approach" (p. 288). Here the topics to be discussed are determined and known in advance in outline form. The interviewer decides the sequence of the questions as the interview progresses. The interviewer or the informant can alter the flow of the questions based on topics of special interest as they arise. It is this process of the "interview guide approach" that was used in this interview process.

Two personal interviews were conducted with each informant to complete the data collection. No further interviews via phone or otherwise were needed during the review of transcripts. The interview process took three months to complete. The original projection of eight to ten weeks for interviews was disrupted by frequent winter storms which made travel difficult.

All interviews were tape recorded to facilitate the process of transcription and allowed me to direct my primary attention to the process of the interview and not to taking notes. In the process of self-disclosure through the interviews, I sought to maintain good eye contact with the informant in order to facilitate the flow of the interview by showing
interest and demonstrating that the communication was valued. This helped to provide insight into the informants’ thoughts and feelings.

The second method was a focus group interview experience. This group interview took place as the third interview for all members. Since the informants were clustered in two separate metropolitan areas, two focus group sessions were conducted. The first session was conducted with six informants and the second with five. It provided a forum for doing a member check with the participants on the data from the first two interviews. The member check was done with all participants as an effort to give the participants an opportunity to correct any mistaken perceptions and provide additional reactions. The questions for this focus group interview centered on issues around how they were applying mentoring skills to the work they are doing at the present time. The discussion began with a reflection question on what they had learned from the process of participating in the interview. The discussion also surfaced information about additional skills they have had to learn in order to become mentors themselves. Finally, they were asked to discuss how serving as a mentor had effected their own development.

The third method for data collection was journals of personal reflections kept during the period of the study. Mary L. Holly (1989) notes that professionals often become so busy about the doing of their profession that they often do not take the time to reflect on their own practice. "...we focus on things around us, but how often do we look with wonder at ourselves, the children we teach, our profession?” (Holly, 1989, p. 5). The personal journal was an attempt to gather those thoughts and reflections that the informants had as a result of the interview process and the further reflection that was triggered by their participation in the interviews.

The journals did not prove to be a fruitful source of information. All of the informants willingly accepted to do the journals. However, several of them found the discipline of writing to be difficult. They made the claim that they did not have enough
time to write. Several asked if we could meet an extra time to allow them to talk about what they would have written, if they had had the time. Those who did keep the journal made it a point to incorporate their reflections in the beginning of the second interview and into the focus group discussion. I found that the women found it easier to keep the journal than the men. There did not seem to be any difference by age among those who did or did not keep the journal. The journal was to have been used as a part of field notes in a observational study (Holly, 1989). The journals were an inconsistent source of information. The information they contained was already represented in the content of the interviews. Therefore, I decided to exclude them from the study.

Since this was a naturalistic inquiry, there are no grounds for generalizability of the results of the study. Application of the study's results has been made only to the persons involved. Any other application of the results requires that the person determine that the situations described are comparable with their own (Lincoln & Guba, 1985).

Data Analysis

Lincoln and Guba (1985) point out that in qualitative studies, the process of data analysis is an ongoing affair. The analysis was not left until all of the data had been collected. Rather, it began with the initial collection of data. Through this analysis the emergent issues were recognized. It was noted that in the interviews, a level of flexibility would be maintained in order to address issues that arose as the process developed. Without ongoing analysis, the study would run the risk of not including key issues. This would prejudice the usefulness of any outcomes.

After each interview the tapes were transcribed. After transcription, the text was compared with the original taped conversation in order to insure accuracy. The analysis progressed in a two step process. The first step was coding. Since this study revolved around people telling the story of their own developmental experiences, a process of selective coding was deemed best (Strauss and Corbin, 1990). The stories of the
informants formed a descriptive narrative about the phenomena of mentoring and faith development. The coding process began by selecting out those portions of the stories around which all other experiences were oriented (Strauss and Corbin, 1990). These passages were then copied into the database management program FileMakerPro 2.0 for Macintosh. A file was created which allowed me to identify each passage according to the informant and to code it according to themes. All categories of codes which arose from the narrative were coded as they related to the central or core categories of development and mentoring. Codes developed as the data was reviewed and similarities and relationships began to emerge. In the review of comments from the interviews, topics or references which arose twice were noted as possible coincidences. When the same topic was mentioned by three or more people, then it became a code category. If that topic was discussed by eight or more people, that code became a theme for further study.

Table 1 shows a layout of the codes and themes which developed from a review of the transcripts. The eight code categories are presented. The respondents who discussed this topic are divided between male and female. In each category, the number of male and female respondents who mention that category is noted.

Throughout the entire process of data collection and analysis there was always a concern for confidentiality. Because of the nature of the study, background information such as occupation, years of involvement, types of youth work, and positions held needed to be included. However, names and addresses were not used in the reports. Throughout the process, the informants were assured of confidentiality. The information which was gathered will be used for the purpose of research, the development of training for future mentors in the various areas of ministry, and studies into the process of faith development.

"Validation, the process through which we make claims for the trustworthiness of our interpretations, is the critical issue" (Riessman, 1993, p. 65). It should be noted that there is a difference between the words truth and trustworthiness. Truth implies that there
<table>
<thead>
<tr>
<th>Code Category</th>
<th>Sample Statement</th>
<th>Male Responses</th>
<th>Female Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Strong image of church as community in adolescence</td>
<td>“I had this vision that looked more like communal, shared responsibilities and not just for tasks in living in community, but also it’s like shared responsibility for each other in faith journeys.” (Joe)</td>
<td>3</td>
<td>2</td>
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<tr>
<td>2) Ministry not a first career choice</td>
<td>“I said I want to retire at 55, but the call was more than I could stand. So, at 53 I decided to leave my job and get a full-time job in Church ministry.” (Richard)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>3) The desire to make a difference in life.</td>
<td>“I knew from my teenage years that I wanted my life to make a difference. It just wasn’t good enough for me to have a safe job and a secure life.” (Shawn)</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>4) An experience of mentoring relationship in a time of transition</td>
<td>“I was looking for a change. I was not sure what I wanted but he hired me, believed in me, supported me.” (Sandra)</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5) Experienced a relationship of positive regard</td>
<td>“...she had a way of drawing people in...we knew that what we did was important and that made us feel that we were very valuable people.” (Sandra)</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>6) Made a decision to own their own faith</td>
<td>“I remember going to mass regularly and getting to a point where I said that I could never leave this.” (Robert)</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>7) Strong service experience at the root of their decision for ministry.</td>
<td>“I was working in Belize. I thought that I was going down there to teach people. But I ended up working in youth ministry and learning so much from the Belizians [sic].” (Shawn)</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>8) Experience spouse support in ministry</td>
<td>“She fully understands what I am about. She was a youth minister at her home parish and now she volunteers...” (Reid)</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 1: Categories for Coding
is an objective reality to which our data should correspond. Trustworthiness moves the process into the world of social construction (Riessman, 1993). This study is concerned with the construction of the reality in which the informants live and move. There is no attempt to establish objective reality in this study. Rather, the data seeks to be faithful to the truth of the informants perceptions and recollections of their own experiences.

The trustworthiness of the study was assured through the member check conducted at the final group interview. Bringing work back to the informants can often be as informative and instructive as the study itself (Riessman). Lincoln and Guba (1985) maintain that member checks increase the credibility of the study because they provide informants the opportunity to correct errors in fact or perception. The informants may also challenge what they consider to be wrong interpretations. These member checks served as a review of the trustworthiness of the data.

Ultimately, what was sought here was not an empirical rendering of fact, but an interpretation of past experience as perceived, recalled, and reacted to by a group of informants. Thus each story was, to some extent, incomplete and biased. Yet, each story is that persons rendering of his/her own life experience.
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CHAPTER 4

PRESENTATION AND ANALYSIS OF THE DATA

The purpose of this study was to investigate the impact of mentoring relationships on the process of faith development in adult youth ministers. Since the role of youth minister within the Roman Catholic community is relatively new, it is important to explain the recent development of the position and some role expectations.

Who are youth ministers?

The term “youth ministry” refers to the sum of all of the actions of the church community on behalf of the young members of that community. It is church being church to the young. Here in the United States, the term “youth”, in church circles, refers to those young people in early and middle adolescence. Practically speaking it would include those youth in middle and high school years. The United States Catholic Conference describes the youth minister as a recognized minister of the local parish or school staff who advocates for young people before the broader adult community. In addition, he/she would serve to conduct programs of faith formation for youth, with youth, and programs conducted by youth for other young people (United States Catholic Conference [USCC], 1976). The youth minister is a recognized professional who often serves as the coordinator of programs and activities. This may include the development of a program of education for adolescents on issues relating to faith development, conducting spiritual retreats, organizing community service programs, or supervising recreational programs. He or she supervise
any additional personnel, volunteers or paid staff, who may be working in the program. As a result, a portion of the youth minister’s program would be devoted to providing or securing appropriate training and education for those other adults who are working in the youth ministry program and are under his/her supervision (National Federation for Catholic Youth Ministry [NFCYM], 1990, p. vi)

Recently a set of competency-based standards for Youth Ministers was developed by the National Federation for Catholic Youth Ministry. These standards list statements of knowledge and skills in the areas of personal development, theological training, human resource management, and education of adolescents which serve as guidelines for the training and evaluation of youth ministers. (NFCYM, 1990, p. vii).

Summary of the Procedures

As noted in chapter one, the understanding of faith that was used was the system of beliefs and symbols which allow a person to make meaning out of the experiences of life. In this context, faith becomes the basis on which a person builds his or her worldview. It is this worldview which directs or informs the life decisions, such as career, which a persons makes.

Specifically, the study tried to determine the following concerning adult youth ministers: 1) Did the presence of a mentoring relationship facilitate their continuing faith growth into adulthood? 2) How did their faith growth in adulthood contribute to their decision to commit to professional church ministry? 3) Did the mentoring relationship facilitate the development of skills and attitudes needed to successfully address the needs of professional church ministry.

To answer these questions, I conducted two personal interviews with each of eleven youth ministers. To select these interviewees, I first contacted the National Federation For Catholic Youth Ministry which maintains information on youth ministers
throughout the country. Based on their information, I selected two areas with a high concentration of long term youth ministers and which were within a reasonable travel range. I then contacted the Diocesan Offices of Youth Ministry in those areas and asked for their support in the study by recommending possible candidates. Both offices readily complied and supplied ample lists of possible candidates. A deficiency in both areas was that there did not appear to be any candidates of African-American or Hispanic origin. There was an ample mix of both men and women, but there was not a broad racial mix. It was explained that efforts to surface leadership in these communities have only begun to yield results in the past few years in the northeast area of the country. It was further noted that other areas of the country, specifically the midwest, south and southwest, have been more active and successful in this effort. Because of financial restrictions, I was not able to enlist candidates from those areas.

The final pool of interviewees was clustered in two metropolitan areas in the northeast area of the country. Six candidates were in one area and five in the other. After completion of the two personal interviews with the candidates in a particular area, a Focus Group interview was held with that cluster of participants. Thus, two Focus Group interviews were conducted in all. In order to preserve confidentiality, each participant was randomly assigned a pseudonym. The pseudonyms were chosen to indicate the gender of the participant. In addition, pseudonyms have been used in place of any person's name throughout the study. This includes the names of mentors, teachers, or any other person who could possibly be used to identify the participants.

The Participants

Robert is thirty-three years old. Born and raised in a rural area of the country, he is married with several children. He has completed both a Bachelors and a Masters degree. At the time of the interview he was involved in church ministry in a large urban center of
the northeast. He has been involved in youth ministry as a full-time professional for eleven years.

Richard is sixty-three years old, married, with three adult-age children. He has completed one year of college studies in a professional school. His first choice of career was in the field of retail sales. He entered the field of church ministry during his mid-life years. At the time of the interview he was employed full-time as a youth minister and religious educator in a suburban parish. Since entering ministry, he has completed his Bachelor's degree and several regional certification programs.

Betty is fifty-two years old and has been involved in part-time ministry since her college years. She was born and raised in a metropolitan urban area. After high school she completed an Associates degree at a community college. Presently she has returned to school to complete her Bachelor's degree. She is married with two adult age children. At the time of the interview, she was working as a paid professional in youth ministry in a suburban parish setting.

Pam is forty-two years old and is married with two teen-age children. She was born and raised in an ethnic neighborhood of a large city. She has been involved in parish youth ministry for twelve years as both a volunteer and a paid staff member. She completed two years of post-secondary schooling and went on to be trained in a health care profession. At the time of the interview she was working in ministry in an inner-city parish setting.

Kathy, fifty-one years old, is a single, professional woman. She has never been married and has worked in professional church ministry for twenty-three years in a variety of settings. She was born and raised in a small rural town. At the time of the interview she was engaged in church ministry as a paid professional with regional training responsibilities.
Joe is forty-three years old and has the longest work history in the field of youth ministry. He has been engaged as a paid professional youth minister for twenty-five years. His experience includes a wide variety of settings. He was born in a suburb of a large metropolitan area. He is married with one child. He has completed both Bachelor's and a Master's degrees. At the time of the interview he was living in an inner city area and working on a regional level in training for ministry.

Sharon is forty years old. After working full-time in the field of youth ministry for fourteen years, she is taking time out to return to school to complete her Master's degree. She is married and has no children. She was born and raised in a small rural town. At the time of the interview she was not employed in ministry due to her studies but does serve as a volunteer in an inner-city parish.

Reid is thirty-four years old and is married with three small children. His wife is a career professional. He was born and raised in the same suburban area where he was working at the time of the interview. He has completed a Master of Arts degree. He has been working as a youth minister for eleven years.

Shawn is thirty-one years old. He is single. He has completed the Master of Arts degree. He completed two years of international volunteer service in a church-based Peace Corp-style program. He was born and raised in a small urban area and at the time of the interview he was working in a rural parish not far from his home area. His nine years of experience include work in both schools and parishes.

Sandra is thirty-two years old and single. She was born and raised in a suburban area of a metropolitan center. She is currently enrolled in a Master's degree program and is working at a full-time position in ministry. She has worked in ministry for ten years. Her experience includes both schools and parishes. At the time of the interview she was working in a large urban catholic school.
Jay is thirty-six years old and is married with one child. He was raised in a suburban metropolitan area and at the time of the interview was working in a rural regional office. He has been involved in professional youth ministry for eleven years. He has completed the Master of Arts degree.

Analysis of the Data

During the first personal interview, each person was asked to discuss his/her family experience, educational background, history of church involvement, the experience of making the decision to enter the field of ministry as a professional, and the support and direction experienced in the field currently. These questions established the background of the person and their current context for ministry. In addition, the interview served to allow the building of a level of trust and comfort for all involved.

In the second interview, they were asked to discuss any relationships which they would identify as mentoring relationships during any period of their lives. They were asked to further reflect on mentors who have had an impact on their growth as professionals in church ministry.

Prior to the Focus Groups, the members were given the transcripts of their interviews to review and make any corrections or changes. Along with the transcripts of the interviews, each participant received a list of the questions which would be used in the Focus Group to enable them to do some preparation for the discussion. The transcripts served as the starting point for the Focus Group discussion. They were asked what they may have learned from reading back over what they had said. The participants were then asked to discuss what they had learned from the experience of participating in the study itself. Finally, the group was asked to discuss how what they had learned from the experience would effect their own efforts to mentor youth or young adults in their own ministry.
The interviews yielded a picture of men and women who see themselves on a journey in response to a call. Along the path of that journey they describe an environment of nurture and support which has also served to challenge them. They all spoke freely and openly about the presence of mentoring relationships in their lives. "I have waited a long time for the chance to really tell the story of how he [the mentor] influenced my life." (Robert) In their discussion of mentoring relationships, they focused less on the skills and techniques they may have acquired and more on the attitudes, vision, and perspective which the mentor shared with them.

Interviews such as these are, in effect, an experience of storytelling. Each person was being asked to tell the story of his/her own life and the dynamics by which each came to his/her present situation. This actually served to facilitate the entire process of the interviews. Ministry in general, and youth ministry in particular, holds a special regard for the skills of storytelling and faith-sharing. I had not anticipated the effect that this would have on the interviews. Each of the interviewees immediately recognized the setting as a time of faith-sharing and a time for sharing the story of their own life journey. It allowed for a quick establishment of an environment of trust and comfort. It also meant that, as a researcher, I had to do very little prompting or questioning to get them to talk. However, since I wanted to remain true to the agreed upon time schedule, I often had to ask questions that kept the person focused on the issues at hand rather than proceeding off on interesting but tangent material.

The following material is divided into three parts. The first section traces the four key areas in which all of the interviewees were similar: the experience of a desire to make a difference with their lives, the presence of a mentoring relationship during times of transition, the empowering environment these relationships provided, and the attainment of a sense of owned faith.
The second section looks at the primary point of difference which seemed to occur between the male and female interviewees. The male interviewees saw their mentoring relationships as a door of opportunity which opened a world of experiences in which they could grow. The females interviewees saw the mentoring relationships as giving them permission to enter the world of ministry. The interviews yielded a picture of men who had felt confirmed in their own power and right to be involved in church ministry. Among the men there appeared little sense of temerity or fear. Women interviewees often expressed a sense of surprise when they were invited into ministry or when complimented on the quality of their work in their early ministerial experience. Men, on the other hand did not express any of these attitudes. By the time of the interviews, both men and women alike appeared to stand on a common ground of being in ministry by virtue of their own commitment and their acquired competency.

The third section takes a closer look at the stories of four of the interviewees. This is done in order to give the reader a clearer picture of how the above stated themes were enacted in the real life stories of these people. The examples were chosen from both male and female interviewees in an effort to illustrate both the similarities and differences noted within the group. The four interviewees selected were chosen on the basis of the information rich material their stories yielded.

My experience was that all eleven interviewees reported to have enjoyed the process and found the reflection on their own stories to have been beneficial for themselves also. The Focus Group interviews did not yield any new material for the study, but they did cause the participants to reflect on how they would use this experience to shape their efforts to empower a new generation of church ministers through mentoring relationships.
Themes

The following categories were selected as themes because, in the process of coding the data, each of these topics was voiced as a concern or experience for at least eight of the participants. There were a total of eleven participants. The recurrence of a topic in the interviews of at least three participants constituted it as a coding category. The recurrence of a topic in at least eight interviews demonstrated sufficient importance to be considered a theme. The four themes which arose are presented in the following section of the paper. Tables are added at the end of each theme in order to present the actual voices of the participants uncluttered by commentary.

"The desire to make a difference"

A complete presentation of the responses of the participants on this theme is given in Table Two. In answer to the question: "Why did you choose church ministry as a career?" The most common answer was phrased very similar to the words of Shawn: "I knew from my teen-age years that I wanted my life to make a difference. It just wasn't good enough for me to have a safe job and a secure life. " Echoing the words of the hero stories discussed in the literature of Joseph Campbell (1949), these men and women saw themselves as called to make a journey of life that was different than the average life choices of their peers. They saw their lives as a journey. In the course of that journey they had experienced the guidance of mentors who guided them to a higher level of understanding. This mentor had made a difference in the course of their own lives. They were now called to return to the next generation to facilitate that same process. Levinson (1978) and Daloz (1986) described this same return to share experience in their studies. For the informants, their life choice involved a time of discovery and a sharing of what they had discovered with others. In reflecting on this question, Robert saw that his own experience of being on the receiving end of ministry as a teen-ager had led him to want that same chance to influence the life of the next generation: "...I had had that experience at Frontier Ranch where I had said yes, I'm going to make God number one in my life. I wanted others to share that same experience." Sandra put it this way: "At the risk of sounding like a textbook answer...I had a lot of adults in my early life that had helped me move from point A to point B...people that helped me see things in myself that I didn't even see in myself sometimes." It was her amazement at how people had empowered her
to see things and the difference that it made in her life that led her to choose to want to do the same thing for others. For Richard the decision to enter ministry came from a slightly different direction. In his case, it came at the end of a rather successful career in the business field. He began to look around to see how he could be more involved. "I wanted

| **Robert** | Neil encouraged me to go to Frontier Camp. It was there that I really said: "Yes, I am going to make God number one in my life. It was here that I realized that I wanted my life to be for other people. Neil was the person who helped me to explore the possibilities out ahead of me. He helped me realize that you need people in your life, to be with you, 'cause you can't do this Christian thing on your own." |
| **Betty** | I see the church as a loving community. It's a community of people just centered on God. People working together, being together, and always integrating youth into every aspect of life. I think that's the real world. It's the way that you make things change; the way you make things better. |
| **Richard** | My wife and I made a Marriage Encounter weekend. After that I knew that I had to get involved. That weekend showed me a way to bring greater meaning into my own life. I knew that there were others out there who could benefit from learning the same things that I learned. Along with my wife, it was Sr. X who shared my excitement and showed me ways to get involved. |
| **Pam** | I have been working for this dentist for ten years. You know, the career thing. So probably then when I realized that the family didn't need me as much [pause] and how much can you cook and bake and have people over? You know you want to make a difference in life and I think that's when I started and the way I could justify working in the dental field, it was a caring profession, it was somewhere I could nurture. Fr. B invited me to take that same attitude toward working with the youth of our parish. It's great. |
| **Kathy** | I always wanted to be in a position to do teacher training. I had this vision years ago of when I was teaching in Catholic schools of bringing catechists together with Catholic schoolteachers to give them a bigger vision of what we were all about. Claire offered me my first chance to do just that. She trusted me and believed in me. |
| **Jay** | ...Jerry P. had given me this thing, or helped me to develop the thing of living deeply, ask questions, reflect on life. I saw other people being involved and I didn't want to miss out. I wanted to be a part of it all. |
| **Joe** | And so it was out of a crisis in faith that I came to commit to ministry. I don't know if I called it ministry, but I knew that I was going to work with people and I knew specifically I would work with kids in some setting. Thanks to Fr. B. I was twenty years old and I had it all figured out. I was set to change the world. Oh boy! |
| **Sharon** | I didn't pursue ministry initially when I was young and just out of college. The job just sort of fell in my lap. I discovered I had a knack for organizing and a knack for motivating. It was fun to see how the things that I put together could make a impact on people's lives. I felt nurtured and supported and found that I could do the same for others. |

Table 2: Participant's Responses - the "Desire to make a difference"
Shawn  I knew from my teen-age years that I wanted my life to make a difference. It just wasn't good enough for me to have a safe job and a secure life.

Sandra  At that retreat, I met people who helped me to see some gifts in myself. By continuing to work with them they challenged me to look inside of myself and to see what I had to offer. Real people, good people, supportive people. Just by being around, wasting time, I guess, they helped to change me. I guess they also helped to change the world, one person at a time.

Reid  C. taught me joy. He gave a real spirit to our little group and we loved him for it. He instilled in me a desire to be like him, to teach joy.

to get involved in religious education full time. I had been involved as a part-time volunteer for about ten years. At 53 I decided to leave my job and get a full-time job for church ministry."

This "desire to make a difference" was, at times perceived as the result of an inner call from God to go beyond the normal or usual life commitments. Such was the case of Betty. She had sensed herself being "called" by God: "I just think that God puts something in your heart and I think it's just there. I felt very drawn into working with kids." Joe phrases it in the context of a "call to service" "I don't know if I called it ministry, but I knew I was going to work with people and I knew specifically I wanted to work with teenagers in some setting." In many of these cases, this desire to make a difference in the lives of teens came as a result of having been in environments where they had felt cared for and nurtured themselves. In reflecting on the value of that experience in their own lives, they felt "drawn" (Pam), "called" (Betty), "directed" (Sharon) into doing the same for others in some manner. "My desire came from being with that team of young people and interacting with caring, believing adults who, I thought, were pretty solid individuals..." (Joe). "I had this excellent experience in CYO which really made me focus on what I could give back to the Church and particularly what I could give back to young people who would probably be going through the same struggles that I was going through." (Reid)
Mentoring in Times of Transition

Each of the participants was asked if they had ever been a part of a regular or formal mentoring program. Table Three gives a review of the responses from each of the participants who contributed to this theme. A formal mentoring program was described as one in which a person was assigned to them as an aid or guide in learning the field of youth ministry or some other setting. Kathy noted that she had once been assigned as a student

<table>
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<tr>
<th>Participant</th>
<th>Response</th>
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<tbody>
<tr>
<td>Shawn</td>
<td>We were sitting and talking. I was telling him about how unhappy I was. I just did seem to fit in anymore. He shared with me how he had gone through the same thing. It was good to know that there was someone who understood what I was talking about and could point to a possible direction for me to go.</td>
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<td>Jay</td>
<td>I was new to this job. I had only been in it for a few months when I met Brian R. I found that we had a few things in common. I started to call him and just ask questions. At first they were just programmatic questions. But then it began to grow as he helped me to shape a vision for youth ministry, a vision for my life rather than just for my job.</td>
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<tr>
<td>Joe</td>
<td>In my sophomore year I had to pick courses for my junior year. I look at the list and I am not interested in any course in my major. Now what do I do? I began leafing through the catalogue, just looking, and finding that all the courses that looked interesting were all these people oriented courses. People that deal with the concept of God. This is happening at the same time that I am wondering if any of this makes sense. What does it mean to be Catholic? Is there a God? ... Fr. B. had a way of taking all of this and making it make sense. He challenged and invited us to think and respected our answers.</td>
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<tr>
<td>Robert</td>
<td>Cl. was the primary mentor in my life. He affirmed me, encouraged me, challenged me. He gave me responsibility and trusted me. Above all, he was my friend at a time when I was wondering just what to do with my life. I have all these experiences and all of these dreams, but no idea of how to make them all work together. Cl. helped me find the way.</td>
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<tr>
<td>Sandra</td>
<td>When I moved from parish into school work, this other guy that I shared the work with really became my mentor. It was nothing formal. He just helped me learn the ropes and to feel comfortable. I was also one of the few women on the staff and he helped me to feel like I belonged there as a professional.</td>
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<tr>
<td>Kathy</td>
<td>He was an incredible teacher. In his class he taught us to just keep looking. We should never be satisfied, always looking for more. H would tell us not to assume anything but to question all of our assumptions. As I was searching for my role in the church, he was a great guide for the process.</td>
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Table 3: Participant's Responses - Mentoring in Times of Transition
Sharon I am changing my whole life around right now and B. is the greatest support and guide that I could have. He is the greatest challenge to me in terms of my vision of the church. I don’t know yet where this journey will end.

Pam Fr. B. he’s the one who sort of picked me out and gave me something to do. Church can be very boring when you don’t feel like you belong. I was new to the parish and wanted to be involved but had no idea of what or where. I am not sure how he picked me out but he got me to help with the kids and the rest is history.

Betty I always used to be involved in my parish. But having a family tends to take up your time. But now that they were all grown, I began to look around. I started teaching in religious education and then felt that I wanted to go back to school. Fr. T. did more than teach me to be a religious teacher, he gave me a vision of what I could do and what I could become.

teacher and that her supervising teacher could have possibly served in a mentoring capacity. However, she also noted that this was not one of the more significant relationships in her learning career. Consistently, the participants noted that there had not been any formal or organized effort at mentoring in their experience. Rather, in each case, there was an individual person who stepped forward to assist, support, challenge, or empower them at a time of transition.

This would be supported by the mythical studies of Campbell (1973) who noted the many tales in which the gods or spirit forces entered the life of mortals at times of trial or critical choices. These stories form the backdrop against which the image of the mentor is developed. Levinson (1978), Daloz (1986), and Parks (1986) also point out that mentors exercise their primary roles during times of transition. Times when the person is faced with changes and choices which influence their future life situation or direction. Sandra speaks of a relationship during her first two years of ministry in which she found strong support and direction: "Jim was somebody that I looked to for guidance. I valued and used his expertise. He never tried to push me in any direction. He always just listened and then offered possible avenues of response or action." Shawn points to a series of people who challenged him to grow at various times in his life. "[referring to a retreat experience
for persons with disabilities] It expanded my whole notion of community and really began
to challenge me in regard to what community really is." Referring to a person he worked
with on that retreat Shawn reflected: "I remember sitting there dumb-founded by what I
was learning from Charles and the realization that we can all give to each other and from
there I have been able to grow."

Sharon is representative of those participants who reflected that mentors had sought
them out. "I didn't pursue ministry initially...it just sort of fell in my lap. Through her
[the mentor] efforts I felt nurtured and supported." For Kathy, her main mentoring
relationship began during her early adulthood years when she developed a friendship with a
person who "...brought me vision, and a way of looking at life that was open and
enthusiastic." These mentoring relationships developed during periods in the participants' lives when they were in some form of transition. Whether it was transition into a new job,
as with Kathy, Sandra, or Jay; or at a time of decision making regarding career as in the
cases of Joe, Sharon, Robert, and Shawn. Similar to the cases reported by Daloz (1986),
Reid, Pam, Richard, and Betty experienced their mentors as someone who invited them to
consider life changes at a time when they were becoming dissatisfied with life as it was.
"So I got married, I have a great husband and great kids. Then I thought, wait a minute,
this is my one shot at life. I want more!" (Pam) Betty was a person who had felt a "call"
to be involved in some form of ministry early on in her life. However, she had set it aside
in order to marry and become involved in the process of raising her own children. When
her children were all in their teens and twenties, she felt a desire to try to respond to that
call. When speaking about the job she was holding at the time of transition she said: "You
know, it was that my heart wasn't in it. There is no way to explain it. My heart just
wasn't in it. I felt drawn into the other thing, the ministry. I felt drawn to the kids. I just
felt that this is where I should be." (Betty) Her mentor was a local parish priest who
invited her to volunteer her time. To help her gain the skills she needed he helped her enroll in a local program of training for adults who work with youth.

**Relationship of Positive Regard**

In each of the cases mentioned, the participants were more focused on the attitudes of support, encouragement, and nurture which they reported than they were on the particular skills they developed in the relationship. For a review of the responses of the participants on this experience, see Table Four. For many of them, the mentor was the person who assisted them in identifying the best learning experiences to equip them with the skills needed to do their job. "He helped me to take the certification program in youth ministry and that helped me decide to go into the Master Teachers program..." (Betty) This points to the third point of similarity found among all of the participants. Each participant reported being helped, guided, or encouraged by the sense of empowerment that they experienced in the mentoring relationship.

Jay

I knew that my decision to leave the seminary would not be popular with my family. But I also knew that Fr. J. would support me and continue to be my friend and guide. It was that support that gave me the courage to make the choices I made.

Robert

C. had that quiet gentle strength. He was not a Catholic. it was not important to him that I be like him. It was only important that I be true to myself. His friendship and guidance challenged me to a deeper sense of personal honesty.

Joe

I felt free to argue with him at any time. I felt that there was permission there. He [Fr. D.] was willing to hear me even if I was wrong or he thought I was wrong. He was always willing to hear me. It was great because it sharpened my verbal and reflective skills. I knew that if I was going to take him on I would have to know what I was talking about. He thought that his purpose in life was not to do something great but to enable someone else to do something great.

Table 4: Participant’s Responses - Relationship of Positive Regard
Table 4 (Continued)

<table>
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<tr>
<th>Name</th>
<th>Description</th>
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<tbody>
<tr>
<td>Shawn</td>
<td>Mr. B. and my cousin were always there to support and encourage me. I felt that they both really understood what I was going through. I was confused and struggling, but they never back off with their support, no matter how many mistakes I made. To them it was only important that I keep trying.</td>
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<tr>
<td>Reid</td>
<td>C. and M. were our [this included his spouse] sponsors in youth ministry. We selected them because of their involvement in ministry and the fact that they were already married and with one child and were making it in ministry. They understood what it was all about. They understood what we were still trying to understand. They really teach me a lot and yet give me plenty of room to find my own way and to make my own mistakes.</td>
</tr>
<tr>
<td>Pam</td>
<td>I love working with Fr. D. He gives you all of these instructions and then just says to go do it. he has this great trust that you will take his ideas, mix them with your own, and then make it all happen. At first I was so afraid to let him down, but then I found out that I couldn’t let him down. All he wanted was for us to feel his support and then to run with the project. I love the way he does that.</td>
</tr>
<tr>
<td>Kathy</td>
<td>[speaking of a mentor]...she never showed me how to do anything, she questioned, you know, what are your expectations? What do you expect the outcome of this to be? Where can you go for resources? She led me to find resources, to look inside for resources that I did not even know that I had. But I never felt like I had to do it her way or have her answers. How did she do that?</td>
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<tr>
<td>Betty</td>
<td>I think that he is a mentor because he has helped me to develop a close relationship with God and to really learn how to listen. I was so confused about where I was being called to work with my life. I found it to be very painful. I really believe that if I had not met someone, like him, who was so understanding and affirming, I would still be struggling with my life. Still trying to see things clearly.</td>
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<tr>
<td>Sharon</td>
<td>B. never tried to dominate me. He has a big vision, but he never tries to dominate me or the rest of the group. I don’t want a guru. I want someone who will respect me, my ideas, my freedom. I want a partner and companion. B. is that for me.</td>
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<td>Sandra</td>
<td>L. had this way of drawing people in to be a part of the program. L. was somebody who trusted us enough to try, let us do something knowing that it’s not going to be as good as if she had done it herself. She was saying: “I need to let you do this because it is important for you and who you are.”</td>
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"...he [the mentor] would say: ‘This is your church, we [clergy] are just visitors passing through. This is your parish.’" (Pam) Kathy pointed out that she grew up in the Catholic Church at a time when the only avenues that were normally open to people who wanted to do ministry were to be either vowed (a member of a Religious Order) or ordained (a priest). However, it was her mentor who "...pointed out that I could still live the call to serve in many new ways that were just opening up in the Church." Jay sees this
empowerment coming from a series of mentors who helped him to develop a language to name the vision which he was developing. He was growing through his experience of ministry and these mentors helped him to verbalize his experiences and relate them to a developing world view.

Most of the participants pointed to one particular mentoring relationship which marked a significant movement in their lives. For Robert, that mentor was a person whom he had known for many years but he only took on a mentoring role during the years of early adulthood. "...what C. did for me was that he affirmed the socks off me. Someone once described him as the most other-centered person that they knew." Describing this mentor further Robert says: "He affirmed you, he supported you, and he gave you responsibility. Above all, he named the potential that he saw within you. That made all the difference."

These recollections find confirmation in the work of the psychologist Carl Jung in the area of "unconditional positive regard". Jung's work described the relationship between therapist and client, however, some parallels do exist here. The relationship is rooted in the feeling of acceptance which the client perceives from the therapist and the resultant atmosphere of trust. It is within this atmosphere or environment that the client is able to be open and honest with the therapist. He or she trusts that the therapist genuinely desires the best for him or her. From the therapist's viewpoint, "...there exists a real caring for the client, but not in a possessive way or in such a way as to satisfy the therapist's own needs." (Kirschenbaum and Henderson, 1989, p.225). This topic was not the direct focus of this study and the insights drawn from Carl Jung and other scholars like him could form the basis of a further study. It is noted here in an effort to point out a theoretical basis which may account for the relationship between the mentor and mentee. It is more than the mentor simply being a nice person. There appears to be a mentor-
cultivated environment of acceptance and trust within which the mentoring relationship is carried on.

**Transition to Owned Faith**

The changes brought about in the lives of the participants were reflected in their answers to a question about how they would envision the Church now as opposed to how they would envision it when they were teen-agers. The responses of the participants are displayed in Table Five. When asked to create an image for their view of God or the Church when they were in high school, they tended to use images of family and close-knit community. Reid used the image of his parish youth group where he "...experienced joy and a sense of belonging." For Jay it was expressed in the image of "...a large family seated around a dinner table celebrating some family holiday." Many of the women in the study expressed their image of Church and God as a "close-knit extended family" (Pam).

In many cases, this often mirrored their actual experience of family in real life. These descriptions echo the research of James Fowler (1981) when he describes the stage of "synthetic-conventional" faith. It is a faith which is rooted in the values and beliefs of peers and adults who are significant in the life of the believer. It is a faith rooted in the experience of a caring community. John Westerhoff (1974) supports this same view when he describes the stage of development he calls "shared faith". It is through the experience of a caring community that individuals feel that they are linked to God.

Reid

I think that I would draw my image of church as something of responsibility. I mean I think I had the beginnings of understanding of that in high school. But as an adult I see that it is my responsibility to be an active member of this church if I really care about it. That responsibility also challenges me to speak out either when my voice isn't heard because of rules and regulations or when others voices aren't heard - you know, the young, the poor, the homeless and others without a real voice in this world.

Table Five: Participant's Responses - Transition to Owned Faith

68
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<thead>
<tr>
<th>Name</th>
<th>Statement</th>
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<tbody>
<tr>
<td>Richard</td>
<td>There was a talk I had to give. It was about God, my wife, and myself. A small Trinity. A little church within the community. It was the first time that I had ever seen it presented that way and it made so much sense to me. A few years before I had a faith crisis and had stopped going to church. My wife was the one who never pushed me. She just said that I was not a good example to others. But that retreat talk was a conversion for me. When I saw God, my wife and myself as a little church, a real community, I knew that was me.</td>
</tr>
<tr>
<td>Shawn</td>
<td>When I was a kid I had this sense of church as a community. But it was split. The things we did at the parish were all boring, but I endured it for the sake of my parents. But the stuff that we did on vacation and with other friends, that was great. I looked forward to working with Habitat [for Humanity], and going on retreats. It was C. who helped me to realize that real church is a real community. This really began to challenge me into partnership with other people. Service and justice work made it all come alive for me.</td>
</tr>
<tr>
<td>Joe</td>
<td>I don't know how you would portray an identity crisis. But that is what I think is going on with the church. I think we are having an identity crisis and I find that exciting. I find being Catholic now to be really exciting, especially if you like chaos. I am really fond of chaos. I belong in the midst of it because there is energy there. We are birthing a new church and I love being a mid-wife to this experience.</td>
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<tr>
<td>Robert</td>
<td>I remember going to mass regularly and being moved to tears by the liturgy and that had never happened to me before. I used to think about going to those starchy dry rituals where I got five minutes of bad preaching. But in college I remember going to mass and I remember getting to a point where I said that I could never leave this. I mean, you know, my attitude was like night and day...somewhere the liturgy was going to get hold of me. I don't know if this makes any sense to you, but it helped me to bring everything else into perspective.</td>
</tr>
<tr>
<td>Jay</td>
<td>When I was younger I definitely saw the church as this big institution. it was God's institution and I needed to belong. But now I see things more as a community. It is a community that is growing all the time. Not necessarily more intimate but better connected. I am a part of those connections and I see myself as a person who helps to make those connections happen.</td>
</tr>
<tr>
<td>Kathy</td>
<td>Ultimately, it came from my family because we were raised with the idea that we have been gifted. We were not financially gifted by any means, but we had been gifted and so we had a duty to share our gifts: to give back to God, to the church, and to our country. You know the good old fashioned American volunteerism idea. Two things sort of happened together, being called into ministry and realizing that this was where I really belonged and where I wanted to be. Its the best means I have found to share my gifts.</td>
</tr>
<tr>
<td>Sharon</td>
<td>If I were drawing a picture of my earlier image it would be of a building. But now church is a way of being, more portable stuff than a building.</td>
</tr>
<tr>
<td>Sandra</td>
<td>I guess that in high school I didn't have an image of church, I just belonged, I went to mass. But through being involved it sort of took all of the magic out of church for me and my image of church became one of which church is people. people all being connected with each other and with God. I find that exciting and something to go to mass to celebrate.</td>
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Yet, as they moved into the decision to enter professional Church ministry, they often had to deal with the realities of a human institution: politics, legalism, and narrow vision. When asked to describe their image of Church in adulthood, they often developed pictures of a building that was old and cracking apart (Robert, Kathy, Joe, Sharon, Shawn, and Sandra). When asked why they continued to be involved in church ministry when they held such an image, their response could best be summed up by Kathy who said: "...because my relationship with God is larger than my relationship with the institutional church." Joe saw in the "decaying elements" of the institution signs of a new birth and he "...wanted to be there as a mid-wife to the birthing process." In each case their image of church and their relationship with God had grown beyond the boundaries of the institution.

Westerhoff (1974) refers to this stage as "owned faith" and marks it as the last stage of faith development. Here the person has reasons for faith and affiliation which may be similar to the others of the community, but they are not dependent upon the faith of the community. As reviewed in chapter two, James Fowler (1978 & 1981) speaks of this style of believing in two stages. He calls the first individuative or reflective faith, where the person may be in a bit of rebellion or breaking away in search of reasons to believe. This leads the person to a conjunctive faith. Here the person has evolved his/her own reasons to believe. Membership in a faith community or church is based on a shared faith journey and a common understanding of God. Unlike Westerhoff, Fowler does not see this as the final stage of development.

The participants saw the institution as the focal point of the rituals, signs, and symbols which embodied the worldview which served as the foundation for their lives. I can remember going to mass regularly and being moved to tears by the liturgy. I remember getting to a point where I said that I could never leave this.
Even though the Catholic Church still lacked points for me...the liturgy was there and it was so rich and I learned at that point in my life that at liturgy it didn't matter where I was coming from or what my mood was, somewhere in that hour long liturgy I was going to make a connection. Always the liturgy would get hold of me and grab me. (Robert)

While there were several similarities between the men and the women, I found one marked difference in their experiences. In the mentoring relationships, the men in the study reported that they saw themselves being given a "door of opportunity" (Reid) through which they could become involved or express their commitment. This avenue of ministry became a way for them to share with others what had been shared with them (Robert, Jay) or a way to create an environment so that young people could experience the "presence of God in their lives" (Reid, Richard, Joe). On the other hand, the women saw the mentoring relationship as giving them permission to enter into an area which had, until recently, been a predominantly male domain. "I was the first woman who had ever held this position. Everyone else before me had been a priest." (Sharon).

It should be noted that I did not find a difference between men and women as regards their mentors. Both male and female participants experienced mentoring relationships with a mixture of men and women. While males as mentors did predominate, I accepted that as a result of the all male clergy and the predominance of males in ministry in the Catholic Church.

"I was so honored that they thought me worthy to be a part of these programs, I went because I was so thrilled that they asked me." (Sharon) "I remember the following year being called as a peer minister and just being absolutely amazed that they would pick me..." (Sandra) This sense of wonder at being "called" or "picked" was strong at the beginning of the ministry experience for these women. However, by the time of the interviews, they had all arrived at a position of being committed to their choice of career.
based on their own sense of vocation and competence. "I feel so happy and at peace, gifted by God. I have never felt in other jobs the sense of peace and fulfillment that I have working here in ministry." (Betty) "I became known as a specialist for youth ministry within the Bishop's Conference." (Sharon) This is best put by Sandra as she reflects on why she is now in ministry:

I believe that the Kingdom of God starts in our own circles, and I believe that young people are searching for more, they're looking for something to hold on to. They're looking for something to make sense out of the complexities of their world. They are looking for something that makes sense and I believe that faith is what helps them to make sense of it all. I am in ministry because I believe that we have the chance to give them something that will provide them with some answers and some challenges at the same time. This is exciting and I want to be a part of it.

The descriptions given by the women of their initial experiences in ministry are supported by the descriptions given by Mary Belenky and her collaborators (1986) when they describe the development of women from a stage of silence, where the voice of authority and validation is external, to later stages where authority is internalized. It may have been important to the female informants to have their role in ministry validated by an outside authority (i.e.: clergy or mentor) before progressing on with their own development. The process of female psychosocial development was not the key issue of this study and so it was not pursued beyond the scope of the interview's questions.

In the final analysis, both the men and women who took part in the study expressed satisfaction with the choice to make ministry their career. For them it was the best expression of a relationship that they had come to establish with God. It was a perceived relationship which was larger than the reality of the institution called Church and yet seen as best lived out within that institution.

Four Case Studies

What follows is a section which presents a brief look at four of the participants and their stories. These vignettes are given as a larger and richer illustration of the themes
presented thus far. The four who are presented have been chosen on the basis of the richness of their stories.

Joe

Joe is the oldest of three children and is from a rural area in the northeast section of the United States. He grew up in a Catholic family which was always very service oriented even if they were not always closely associated with the Catholic Church. "My father's got this thing about service in the rural community. He was always called on to do things."

He began to experience people who took a special interest in him during his early teen years. "During my high school years, Fr. X took a strong interest in me. I think that he had a special eye out for me even as a fourteen year old kid." This "special notice" took the form of being invited to become more and more involved in retreat and service education programs.

Fr. X., he was really involved in that sort of thing, but really encouraged local involvement and youth leadership. He always made it a point to train us for a particular task, then let us actually use those skills. We were in charge, but we knew that we were prepared for the job and that Fr. X. would be there to support us if we needed it.

This experience in his high school years led to a desire to continue to be involved in his college years. It did not, however, resolve itself into a career choice immediately. It was during those college years that he met another mentor who challenged him to reflect on the meanings of his Catholic identity. He was already in the midst of what he termed as a "crisis of faith".

This is happening simultaneously with me challenging my faith, wondering if any of this makes sense, what it means to be a Catholic, is there a God? All of this is happening while I am also challenging the government. It's at the height of Vietnam, and all that stuff going on. So authority is in question everywhere in my life. The Church, God, political authority...
At this time there was a professor at the university who opened up new possibilities for him in the realm of academic career and life choices. "Fr. B., he had this theology of perspiration. He believed that people can't form community together until they sweat together. Literally sweat together." It was here that he entered into an empowering environment which was also rooted in a sense of positive regard for the person. "Being with that team of young people and interacting with caring, believing adults who I thought were pretty solid individuals...this became the avenue for me to pursue my doubts and concerns." Joe's earlier vision of Church was rooted in an experience of institution. However, through the freedom to explore that was given to him through this college mentor, he began to develop a vision of Church as more than the institution. It became a community of believers rooted in the message of Jesus Christ and shaped by the historical and human realities of the Catholic Church.

The fundamental question for me became what does it mean to be human... So I started with that question. From there it became: 'Who is the most human?' So I look at Jesus for a long time. What does that mean in terms of church? So I had this model of church that was real people dealing with real concerns and dealing with faith that was real to me. I have come to see church as communal with shared responsibilities for tasks living in community, but it is also shared responsibility for each other in faith journey.

It was this vision of church as a community of fellow journeymen that lead him through a series of roles in service to at-risk youth. His constant focus was on ministry to youth. In each of those settings he met people who served as mentors. Most of the time, the mentors were people who named him as a person with skills or capabilities best suited to respond to a situation of need. It was that affirmation which drew him forward into a final career choice for ministry. He traces that moment of choice to a seminal decision that he had made as a senior in college. "There I was, a senior in college. ....I knew I was
going to work with people and I knew specifically I wanted to work with teen-agers in some setting."

In discussing the role that his mentors had played for him, he summed it up by referring to two specific mentors.

Fr. B. opened my eyes to the whole justice third world thing. ...I had this guy in class and he lived what he preached. I said this stuff rings true. He was putting words on experiences that I was having trouble kind of processing.

Fr. X. was probably the guy who was consistent in calling forth my gifts as a young person. I remember how scared I was and how nervous and how I tried to prepare. From that point on he would place me in opportunities where I could develop better skills. Above all, he trusted me.

Reflecting on these experiences, Joe was lead to offer a distinction which he felt was very important, "There is a difference between empowerment and enablement." Joe felt that the mentors in his life had empowered him. They equipped him with the skills, created opportunities in which he could use them, and then set him free to do it. I see that enablement is when you help people, you somehow create opportunities for people to live out your [emphasis used by the participant] vision. Empowerment is when you help people to create their own vision, even when it is different from your own.

Joe makes it a point, in his own ministry, to try to live out those same principles. In fact, some other people in the study pointed to Joe as a person who had served as a mentor for them. When I discussed this with Joe, he responded: "That process is really important, when I think about it. It let's us model it, it helps us to develop skills and language for what we are doing." Joe saw his work as intentionally equipping people with the skills to name the experience of God that they were having everyday. "I believe that in regard to God, people are experience rich and language poor. What I do is help to provide them with a language for naming their own experiences of God."
Sharon

Sharon had a very different history than the other participants. Most of the other participants had been born and raised in one local area. In fact, in one pool of participants, they were all ministering in the same metropolitan area in which they had grown up. Her family had been very mobile and she had experienced a number of different localities in the process of growing up. Church was not important to her as a place of worship as much as it was a place where she gained stability and acceptance. She described herself as "...an introvert with good social skills". She described her childhood church involvement as the result of her parent's church-going rather than her own choices. This changed when she met the first person whom she describes as a mentor. He was a local parish priest who had started some innovative programming. "He invited me in and made me feel comfortable, welcomed, and wanted as a part of the program. While that relationship began in my teenage years, his presence continued for several years in my life." In her college years she began to move into transition regarding her system of beliefs: "I can remember a crisis in college, wondering if I was a Christian or not. I wasn't really sure if I believed in this Christ figure or just thought that he was a great historical man. I wasn't sure what that meant in terms of my faith." It was that same local parish priest who opened up opportunities for her to explore her doubts by meeting together with other young adults who shared her concerns and wanted to explore them together. It was an atmosphere of unconditional positive regard that left her free to explore her doubts and concerns while not losing the support of those around her.

They were adults. They were young adults and adults. Interestingly enough, two were priests who were really very open. Fr. C. the man who invited me to those high school programs and who provided me with the opportunity to be hired by the diocese. Then Fr. M., I think we kind of stumbled through a lot of things. I found a sense of reconciliation. He offered me a lot of healing for my hurts and a real acceptance.
Sharon seemed to name as mentors a line of people, male and female, who had affirmed her as a person and confirmed her right to be in ministry based on her talents and competency. From this experience she noted that these people had helped her develop her own vision of ministry.

I'm very conscious of those who walked before me and who drew me to this ministry, and what I learned from them. From E. in particular I learned that there are a lot of people out there who look fine on the outside and actually look bright and successful on the outside. They may be hurting on the inside and they need people to love them just for who they are and that is what I try to be for young people. I try to listen to them. I try to help them name their vision or goals for themselves. I try to help them believe in themselves. That's what others did for me.

Through most of her early career in ministry, the positions were not necessarily the result of her searching them out. Rather, others sought her out to apply for them. Always they had to bolster her confidence and help her to name the qualifications she had for the position. When she did apply for a national level position in the field of youth ministry, she knew that the people hiring were not looking for a woman. The position had been vacated by a man and there was already a woman in the office. They wanted a man for "balance". What they got was another woman. "They didn't hire a man. They hired me, mostly because I was the most experienced and no one else had the qualifications that I had. The other woman and I had a wonderful, wonderful balance." This other woman became her mentor in the transition to this new role.

M. taught me that you sometimes can catch more flies with a spoonful of honey than vinegar, or whatever that expression is. We both knew our strengths. M. and I were very clear on our strengths and weaknesses. We would assess situations and determine which of us we needed to send in. It was a very effective model of management. M. and I were a team and the office was better for it.

It was through these mentoring situations that her image of God and church grew and developed. When discussing her image of church as a youth and young adult, Sharon had noted that "...church was a place that was identified with something I did for my
parents." It was the welcoming and accepting relationships with early mentors that gave her the freedom to explore and to grow in her relationship with God and the church. From those relationships she grew to name "openness, forgiveness, and compassion as essential elements of my relationship with God." In reflecting on her mentoring experiences, these were the same values she had encountered with her mentors.

I think that there are two common threads and possibly one great learning. The first is a genuine compassion and passion for other people, a passion for the work, and commitment to a vision of youth ministry. The second common thread was that they were people filled with joy. Ministry and outreach brought them great joy and for me that was a great learning.

Shawn

Shawn is the oldest of five children. He describes his family experience as "..active, kind of noisy at times, but always a lot of fun." He notes that while his parents were very active in the church, they also made a great deal of time to spend time with their children. "In particular, time was created for activities for the whole family together." This close knit family setting set the tone for many of his reflections on his experience of church, the growth in his images of church, and his mentoring relationships.

Despite the fact that he was involved with youth ministry activities from the time that he was in high school, Shawn did not interested in becoming a church minister. When asked if ministry was his first career choice, he responded: "No it wasn't. It was to become a psychologist, a research psychologist." This career desire set the tone for his undergraduate and graduate studies. However, during the years of his graduate studies he came to several realizations:

In my under^ad program I was in a program that was very people centered, a very humanitarian type of program with a stress on counseling and a more pastoral sense. This led me to feel that I wanted to be in psychology for the rest of my life....As soon as I got into the program at [the graduate school] I realized that it was not what I wanted to do. I enjoyed reading and love to learn and I don't ever want to stop learning. But I learn better from doing than from research.
This itself did not lead him to a career in youth ministry. While working after graduate school he made the choice to take part in a Peace Corp type of program. He learned that he would be helping to develop local youth ministry programs and felt the need to learn more about what that would mean. As a part of that quest for information and formation, he took a youth ministry training program with his local diocese. There he met some of the people who would begin to challenge his vision and open him to the field of youth ministry as a career.

As in the stories of other participants, Shawn reports going through troubled times when he felt that the institutional church was not something that held any interest for him. At the same time he reported that both with his family, and in the church group settings where he participated, there was an experience of unconditional positive regard.

I think it's interesting how for everyone in our family their faith has played a major role for them, but they never forced it down our throats...there was a real respect for our views. They didn't say, 'Well this is the way it is going to be.' , they really let us talk it out and all of us have always felt listened to and respected.

When asked to reflect on his experiences of being mentored, he speaks more about situations than people. His undergraduate experience left a strong mark on him as he felt that the "environment" of the college was empowering and called the students to ministry. Shawn described himself as a student "who was not real active". This self-description begins with his memories of grade school through college. Yet he was always getting involved in service oriented projects in grade school, high school, and college. When questioned about this he was able to name a person on each level who invited him to become involved by naming a quality about him that they recognized and suggested that he could share. Along with these adults who made the initial invitation there was a particular relationship with a cousin who is about 9 years older than Shawn. He took the time to
listen to Shawn and to hear what it was that was bothering him. Then he took the time to share some of his own experiences in similar situations.

Shawn offered this reflection,

I guess when I look back at the end of my sophomore year I could see the results and I could see first of all the fun that I was having by being involved and I could see the fun that others were having. That became my attitude: 'OK, let's get involved and let's do it.'

In reflecting on these situations, Shawn notes that even in the volunteer situation with the Peace Corp type agency he was constantly being invited to try new experiences, trained for the skills he would need, and then supported and trusted in doing the job. This sort of empowering environment that he experienced served to set the tone for the style of career he would choose when he returned to the United States. He was invited to apply for a youth ministry position in a parish in his home diocese in a town close to his own. Although he had never actually done formal youth ministry in this country, he felt prepared and ready to make the move. He identifies those people who have named his gifts and called him to contribute them in the context of a supportive community as his key mentors through his developing years. Presently, he looks to a "community of peers in ministry" for the unconditional positive regard and support that he expects from a church community. These have also shaped his vision for his ministry:

I think that one of the things that has become really important for me is a strong focus on justice and peace and a strong focus on family. These have shaped my vision of youth ministry, it should be something that promotes, exposes, encourages young people toward a vision of justice. A vision in which they feel that they have something to contribute to the world and are supported in making that contribution.

Sandra

Sandra is the final case story. She also is a person who is able to point to some specific people in the process of her development, but speaks more of the "educating atmosphere" that these people seemed to create. "She just allowed me to be who I was
with all of my youthful quirks." "She provided a place where we could experience a
sense of real support and encouragement. She just allowed us to be. There was no sense
of her pushing us or that she had any hidden agenda." In both high school and college,
Sandra reports having experienced this environment which was rooted in a sense of
unconditional positive regard for the participants. It was this experience which lead her to
think in the direction of ministry. Sandra was the only participant involved in Catholic
school education as her ministry. Her experience of positive regard and support as she was
growing up lead her to consider a career as a teacher. However, it was her mentors in
adulthood who called her into youth ministry and campus ministry after her college years.
As a young adult they named for her some abilities which they saw in her and that she had
not yet seen in herself. "Through them I began to see some gifts in me which really
challenged me to look for those gifts and to develop them." However, her description of
the interaction between herself and the people that she identifies as her mentors did not
seem to encompass a great amount of time or one-on-one interaction. Rather, it was a
group experience.

There was no formal mentoring program. When we started it was all very
informal. We had these gatherings of youth ministers and it was almost like a
support group. But the presence of M. made all of the difference. He was
responsible for the meetings, but we all had joint responsibility for the different
parts. it was very much a safe haven. It was a place to just share what I was
going through, mistakes and all, and know that I would be supported.

In speaking of the person who served to challenge and nurture her vision, she
refers to her as "...very open, very, welcoming, very non-judgmental, very
compassionate, very creative in her ministry and very willing to share her faith." Sandra
now keeps a picture of L. in her office and often speaks of her to her students. In the
Focus Group she noted that L. serves also as the model after whom she now shapes her
style of ministry.
As regards her image of the Church and God: it would stand to reason that the experience of acceptance and regard that was met in her growing years would also shape the way that she images her ideal of church and God. "I'm really the only person in my family who goes to church. It is a joke in my family since they say that I am the one who will get them into heaven." Sandra is the only participant who did not trace at least a part of her church participation back to family roots. When asked where her appreciation for her Catholic faith stemmed from, she noted that it was the times that she would go to church for quiet time and from the experience of community she had in high school. "I would say that it gave me an appreciation for my faith, not my Catholic faith. I mean, certainly Catholicism has been a part of the educational process and I teach from a Catholic Christian perspective, but the whole process gave me an appreciation of my faith." As with the other participants, Sandra's vision of a relationship with God had begun rooted in and with the catholic Church. However, through the experience of a community which called her to ministry, she had developed a larger vision of what faith and church are meant to be. This vision did not exclude or drop her Catholic identity, but it was also not limited to it. "I believe that the Kingdom of God starts in our own little circles, in our own world. I believe that young people, especially because that is where my commitment is, are looking for that experience of the Kingdom; something that will help them make sense out of the complexities in their world." The vision of faith as that which enables a person to understand the experiences of life, to create a world view, seems to underpin this vision of her personal faith and her ministry.

Through it all Sandra has experienced a constant empowerment from the community of youth ministers in her area. She is often called upon to take leadership in diocesan programs. Initially she was called upon and given the opportunity to gain the skills needed to perform the task. At times the training came through one-on-one
instruction, but most of the time it came by way of workshops and in-services which were pointed out to her as beneficial. Always she returns to the regular gatherings of the youth ministry professionals as a source of support, guidance and empowerment.

Summary

Joseph Campbell (1973) described the role of the mentor as a guide for the person on the heroic journey. Levinson (1978, 1996) discussed the role of the mentor as a facilitator of growth during the periods of transition between life phases. Daloz (1986, 1988b) and Parks (1986) described mentors as effective teachers who were able to lay out options and challenge choices for people who were seeking a larger vision of life. The participants in this study have born out all of these images. They painted a picture of life as a time of journey. All along that journey they have met people who challenged, taught, encouraged, guided, corrected, and supported them. Most of all, these mentors trusted them. They created a relationship which the participant experienced as rooted in trust in them. This helped them to experience what Daloz, Keen, Keen, and Parks (1996) call home or hospitality. In the organizing model of pilgrimage that was presented in the second chapter, it is the first and necessary step on the journey. Without that experience of home to serve as a base, no departure for the pilgrimage is possible or at the least, very difficult.

The majority of the studies reported in the second chapter of this paper were based on reports from formal mentoring programs. For the participants in this study, mentoring relationships did not come as the result of taking part in a formal mentoring program. For many it was the result of people who had entered their lives at a time of transition or decision making. In a few cases it was the result of programs they had taken part in which were primarily directed toward other objectives.
In each case, the participants identified the following as the key elements of the experience: 1) they felt the desire to make a difference with their lives; to do more than just what the average person would do, 2) The mentors created an atmosphere of unconditional positive regard which empowered them to explore possible avenues of growth and development, 3) the mentors helped them to identify potential within themselves, equipped them with skills for using that potential, provided them with opportunities to use those skills, and supported them in the process of learning from their experiences as they built a vision for life and ministry. This third point seems to have been the foundation upon which most of the informants then built their own life choices. From the Focus Group conversations, it appears that this empowering environment has become the framework for their present ministry with youth. As noted earlier in chapter two, Laurent Daloz (1986) points out that the core element of a traditional mentoring relationship is trust. It is within the atmosphere of a relationship built on trust that change and learning take place. The qualities of the mentoring relationship noted in number three above all begin with the trust that is exchanged between mentor and mentee. This trust becomes the basis for building an empowering environment in the workplace, in groups, or in whatever settings the mentor-mentee find themselves.

This experience called forth from them a level of commitment which helped them to remain in and grow in the field of professional church ministry. All of the participants identified their reason for remaining in the field of professional youth ministry as rooted in their relationship with God which was expressed in their Catholic identity but not limited to it.
will get them into heaven." Sandra is the only participant who did not trace at least a part of her church participation back to family roots. When asked where her appreciation for her Catholic faith stemmed from, she noted that it was the times that she would go to church for quiet time and from the experience of community she had in high school. "I would say that it gave me an appreciation for my faith, not my Catholic faith. I mean, certainly Catholicism has been a part of the educational process and I teach from a Catholic Christian perspective, but the whole process gave me an appreciation of my faith." As with the other participants, Sandra's vision of a relationship with God had begun rooted in and with the Catholic Church. However, through the experience of a community which called her to ministry, she had developed a larger vision of what faith and church are meant to be. This vision did not exclude or drop her Catholic identity, but it was also not limited to it. "I believe that the Kingdom of God starts in our own little circles, in our own world. I believe that young people, especially because that is where my commitment is, are looking for that experience of the Kingdom; something that will help them make sense out of the complexities in their world." The vision of faith as that which enables a person to understand the experiences of life, to create a world view, seems to underpin this vision of her personal faith and her ministry.

Through it all Sandra has experienced a constant empowerment from the community of youth ministers in her area. She is often called upon to take leadership in diocesan programs. Initially she was called upon and given the opportunity to gain the skills needed to perform the task. At times the training came through one-on-one instruction, but most of the time it came by way of workshops and in-services which were pointed out to her as beneficial. Always she returns to the regular gatherings of the youth ministry professionals as a source of support, guidance and empowerment.
Summary

Joseph Campbell (1973) described the role of the mentor as a guide for the person on the heroic journey. Levinson (1978, 1996) discussed the role of the mentor as a facilitator of growth during the periods of transition between life phases. Daloz (1986, 1988b) and Parks (1986) described mentors as effective teachers who were able to lay out options and challenge choices for people who were seeking a larger vision of life. The participants in this study have borne out all of these images. They painted a picture of life as a time of journey. All along that journey they have met people who challenged, taught, encouraged, guided, corrected, and supported them. Most of all, these mentors trusted them. They created a relationship which the participant experienced as rooted in trust in them. This helped them to experience what Daloz, Keen, Keen, and Parks (1996) call home or hospitality. In the organizing model of pilgrimage that was presented in the second chapter, it is the first and necessary step on the journey. Without that experience of home to serve as a base, no departure for the pilgrimage is possible or at the least, very difficult.

The majority of the studies reported in the second chapter of this paper were based on reports from formal mentoring programs. For the participants in this study, mentoring relationships did not come as the result of taking part in a formal mentoring program. For many it was the result of people who had entered their lives at a time of transition or decision making. In a few cases it was the result of programs they had taken part in which were primarily directed toward other objectives.

In each case, the participants identified the following as the key elements of the experience: 1) they felt the desire to make a difference with their lives; to do more than just what the average person would do, 2) The mentors created an atmosphere of unconditional positive regard which empowered them to explore possible avenues of growth and development, 3) the mentors helped them to identify potential within themselves, equipped
them with skills for using that potential, provided them with opportunities to use those skills, and supported them in the process of learning from their experiences as they built a vision for life and ministry. This third point seems to have been the foundation upon which most of the informants then built their own life choices. From the Focus Group conversations, it appears that this empowering environment has become the framework for their present ministry with youth. As noted earlier in chapter two, Laurent Daloz (1986) points out that the core element of a traditional mentoring relationship is trust. It is within the atmosphere of a relationship built on trust that change and learning take place. The qualities of the mentoring relationship noted in number three above all begin with the trust that is exchanged between mentor and mentee. This trust becomes the basis for building an empowering environment in the workplace, in groups, or in whatever settings the mentor-mentee find themselves.

This experience called forth from them a level of commitment which helped them to remain in and grow in the field of professional church ministry. All of the participants identified their reason for remaining in the field of professional youth ministry as rooted in their relationship with God which was expressed in their Catholic identity but not limited to it.
CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The original purpose of the study was to determine the impact of mentoring relationships on the faith development of adults. Specifically: 1) Did the presence of mentoring relationships facilitate their faith growth? 2) Did these relationships contribute to their decision to commit to professional church ministry? 3) Did the mentoring relationship facilitate the development of skills and attitudes needed to successfully address the needs of professional church ministry?

Findings

A review of the literature on development revealed that men and women appear to take different paths of their development. However, both men and women appear to pass through progressive stages or phases. Each stage is marked by a choice which brings about a change in the person. Successful advancement appears to bring about a clearer sense of self and an understanding of the self in relationship to the broader society. More recent studies (Hudson, 1991; Cohen and Galbraith, 1995) also point out that this progression appears to be less of a linear than a cyclical process. This implies that growth is a recurring re-negotiation of key life issues in the light of new experiences and changing situations.

As interpreted by early developmentalists such as Erik Erikson, the goal of development was seen to be a sense of personal independence. However, it is seen that an undue stress or misunderstanding of this view can lead to a sense of isolation from the
community. Each person would be called upon to become their own support system and self-sufficient society. A more realistic view notes that the goal of development would be toward a sense of inter-dependence. In this vision, each person is able to recognize what it is that he or she is able to bring to the process of social construction. The community or society is rooted in the recognition of all of the members that while they are indeed individual persons, they are most successful as a society when they freely choose to work together in a form of mutual collaboration in the project of social construction. This would build on the stage that Erikson refers to as adulthood where the person is able to enter into a real relationship of commitment without fear of a loss of a sense of self. He or she is also able to make a meaningful choice of a career since he or she has recognized the place in society that will allow him or her to make a contribution which will make a difference in some part of society.

The review of literature on mentoring pointed out two trends in the field. The first trend appears to represent what I will call a more classical vision of mentoring, drawing its roots and images from literature by authors such as Homer and Dante. Here there is less of a stress placed on development of skills and quantifiable results and a greater stress placed on successful negotiation of life transitions. The mentor plays a significant role in the life of the mentee at a time of transition. It is not that goals or objectives are missing from this form of mentoring. The goals and objectives appear to be less empirical. As a result, it is harder for the outside observer or manager to confirm that the mentoring relationship had achieved specific goals. The mentor serves as a guide who suggests the best path to follow among many possible paths. All the while the mentee is left free to make his or her own choices and the results of those choices are respected, even if not agreed with by the mentor. Thus, the mentee's satisfaction with the mentor-mentee relationship becomes the measure of success. This form of mentoring is usually not the result of a formal mentoring
program but may develop as the result of a pairing of mentors and protégés in a structured program.

The second trend in mentoring would consist of those more formal programs commonly seen in education and business. They show a greater stress on the achievement of previously agreed upon skills or knowledge. The mentoring experience usually works through a measurable set of objectives which may have been set down by some supervisory or sponsoring agency. The mentoring relationship is said to be successfully completed when the stated goals are achieved. This second view of mentoring appears to have a growing popularity in the fields of business and education. It is also in this second trend that there appears to be less difficulty in recruiting, training, and evaluating mentors. This would appear to be the result of the clearer statements of objectives and expectations for the relationship. However, there is also less of a concern for the growth and changes that may or may not be taking place in the total life of the mentee.

It would appear that the first and more classical view of mentoring would be more helpful in understanding the experiences of the participants in this study. As noted earlier, the participants did not report that they had been a part of a formal mentoring program. In addition, when discussing the results or what was learned from the mentoring relationship, the participants usually pointed to the positive effect the relationship had on their negotiation of some period in their lives.

It became clear from the interviews that the best measure of the development of the participants was the level of their commitment to ministry and the level of satisfaction they experienced in that ministry. Erikson (1964) and Fowler (1987) point to the ability to make a commitment to a career as one of the key signs of entrance into adulthood. For Fowler, this commitment was a decision to live on behalf of the other and was a result of having achieved an ability for intimacy in one’s life. "If real intimacy involves closeness with that
which is other than the self, without the need to dominate or flee, then the Conjunctive stage should bring a readiness and taste for such relatedness." (Fowler, 1978, p. 74).

The participants in the study expressed their relationship with God in terms of commitment to and involvement in the community of the Church. Each of the participants described his/her own journey of moving from a time when their relationship with God and the Church was based primarily on their experience of family. It moved through a period of questioning and doubt and then into a time when they had decided to belong to the Catholic community for reasons rooted in their own lives. The terms of their description of the Church and ministry reflect the level of Owned Faith described by John Westerhoff (1974), and for Conjunctive Faith as described by James Fowler (1978). It also met the description used by Erik Erikson (1963) for the stage of adulthood where there is successful resolution of Identity vs. Diffusion and Intimacy vs. Isolation.

It would appear that the men and women in the study had reached a level of development where they were able to enter into a commitment to the Church community which they did not believe would dominate them nor push them away. Rather, it was a commitment to an involvement which brought them a reportedly high level of satisfaction. This level of satisfaction was sufficient to cause them to rise above what was perceived, at times, as a lack of real response or appreciation on the part of the institution of the Church. Their commitment was less a matter of institutional loyalty and more in response to a relationship experienced and lived out within the community.

The classical images of the mentor drawn from Homer and from Dante, along with the cycle of the Hero story as presented by Joseph Campbell (1968) gave a framework for interpreting the stories of their own faith journey. The theme of a journey seemed to be an apt metaphor for the stories shared by the participants. Like the stories of the Hero in the writings of Joseph Campbell (1968), the participants saw themselves as having been on a quest for truth in their lives. Rather than attributing the success of that journey to their own
intellect or to the fortuitous graces of an unseen God; they identified a series of people who had entered their lives at times of need (transition, crisis, confusion) and helped them to: 1) identify their own abilities, 2) develop the skills needed to use those abilities, 3) provided them with opportunities to use those skills, and 4) helped them to reflect on those experiences and integrate them into a personal vision of life.

While there were both male and female mentors, it appeared that men tended to predominate. Both men and women participants reported having both men and women as mentors. Regardless of gender, all of the mentors possessed similar qualities: 1) the lack of an effort to control the decisions of the mentee, 2) an ability to create an environment of trust between themselves and the mentee, 3) an ability to share the events and faith story of their own lives, 4) a genuine sense of joy in the commitment of their lives to the service of others.

While many of the mentors also served as trainers for skills, this was not true in every case. Many times they helped the mentee identify the type of training needed and then linked them with an appropriate source for that training. It appeared that the mentors did not have a need to be the center or focus of the mentee's attention. The participants named this as empowerment, a giving away, or a shift of power to another. This willingness to share power and to give power to others was seen as a form of true leadership and as rooted in a vision of the type of activity proper to being a part of a faith community.

The participants saw this presence of the mentor in their lives at specific times as an action of a faithful and personal God. It was this recognition of God's action that deepened their commitment to the church and ministry. They recognized that the presence of the mentor had made a difference in the development of their own lives. Their commitment to ministry was an effort to make a difference in the lives of others in the same way that it had
been done for them. In addition, they sought to share with others the sense of the faithful presence of God that they had experienced in their mentoring relationships.

The mentors were not available to interview, nor were they a part of the original scope of the study. Therefore there was no way to determine if their relationships with their mentees were a part of an organized and structured program that they had designed or a random pairing which proved beneficial to the younger party.

Summary

Thus it can be said, in relation to the original questions of the study, that the mentoring relationship was a positive influence in the process of their faith development. The trust developed between the mentor and the mentee gave them the freedom that was needed to reflect on core life questions, to expand their own worldview, without fear of lose of respect. Their experience of home was secure and so they were free to pursue the pilgrimage.

In addition, the decision of these informants to enter church ministry was directly influenced by the presence of a mentoring relationship in their lives which helped them to identify possible avenues of adult living and made the path of ministry to appear more desirable than others. The mentors served both as guides and as role models. The themselves served as examples of men and women who have walked the journey, made the pilgrimage, and returned to facilitate the journey for others.

Finally, while the mentor was not always a source of skills for ministry, he/she did serve to open a wider vision of God, church, and ministry for the mentee. This wider vision formed the basis of a more mature attitude for ministry and for faith. The mentor also served to open paths to training and education for the mentee. As the mentee’s vision of church and ministry changed and expanded to meet new understandings and horizons, they were directed to resources which could equip them with any needed skills.
The mentoring relationship was a satisfactory experience for the people that I interviewed. Each person reflected with appreciation for the people whom they identified as mentors. Such satisfaction could be one of the sources of their own commitment to ministry in a changing church environment. The current climate of ministry in the Catholic Church is often less than stable and can be the source of stress in the lives of those who are involved in ministry as a full-time profession. The ability and desire of these people to be a part of the changing scene may be rooted in their commitment to the experience of God that they have within that church community. They have developed a worldview or faith, which is larger than the institution of the church. It allows them to be a part of the institution in order to serve the people and hopefully bring about the advancement of the institution one person at a time.

Implications for Adult Education

Mentoring has become a much used term. It is often applied to a wide variety of educational settings. The common thread in formal settings seems to be that there is a direct association between a person who is in need of some form of learning and a person who is more experienced in that field of learning. Many of the details of mentoring relationships have already been discussed in chapter two of this study. Michael Galbraith and Norman Cohen point out that "The practical goals of mentoring therefore involve more than a series of reactive lessons in survival, prevention of the loss of ability, or recovery of resources. Mentor - mentee involvement is a powerful opportunity for genuine enrichment of intellectual and affective capacities." (1995, p. 7).

This study has focused on people who were never participants in a formal or structured mentoring relationship. It would appear that at the heart of any mentoring relationship would be the relationship of trust between the mentor and the mentee. A connection rooted simply in the need for information or the desire to learn a skill would be more akin to a teacher-pupil situation. In a teacher-pupil relationship it is not necessary for
the two people concerned to know each other well or to connect on deeper levels of life's understanding. Such a level of connection does seem to be a part of the true mentoring relationship in the classical sense. I believe that the classical model can be organized and structured. Mentors can be recruited who desire to facilitate the growth of a new generation. But the heart of that mentoring experience will continue to be the quality of the relationship that is developed between the mentor and the mentee.

All the same, there are implications for trainers of mentors, developers of mentoring programs, and adult educators in general who may work in formal program settings.

1) Mentoring can become a meaningful model for promoting the pursuit of continuing learning. People, when faced with life changes, can be presented with positive direction and challenges for continued learning through the dynamics of a mentoring relationship. While mentors may not always serve as the instructors or teachers, they frequently serve as the one who helps the mentee to clarify their needs and points to resources for responding to those needs. Educational agencies, such as churches, should attend to the development of mentors within the community in an effort to promote learning throughout the lifespan.

2) Within the Catholic community, education for faith has been focused on the needs of the young with special attention being given to the period of kindergarten through eighth grade. The process of development does not end with adolescence. The mentor-mentee relationship can provide an alternative model for middle aged adults to continue their own development as they assist others along the journey. The mentoring relationship not only challenges the mentee to a larger vision of life, but also challenges the mentor to re-evaluate his/her own worldview in the light of the new experiences and insights of the younger mentee.

3) Programs of Religious Education in Catholic communities often stop with the end of formal schooling. At the same time, there is a large number of opportunities for
growth which accompany life changes such as marriage, the birth of a child, death in a family, divorce, or career change. Older members of the church community could be trained to serve as mentors for these periods of transition. These would be mentors who would share how they were able to find the presence of God in the midst of change or whose vision of God or church grew through the experience of change.

4) In the face of threatening changes, people will often withdraw or settle on what is familiar or considered to be safe (Cohen and Galbraith, 1995). A mentoring relationship empowers the mentee to deal with real world problems and confirms their ability to resolve them constructively. This equips the mentee with the vision and confidence to not only face inevitable societal change, but also fosters a since of resolve to commit themselves to become agents of change. Those who have developed a strong sense of self, that is not threatened by change, are best able to become committed as agents of change. Involvement and commitment are societal values for any society and are the lifeblood of a church community. Mentoring relationships can overcome some of the natural hindrances to involvement and commitment.

5) The growing trend in the Catholic community for men and women to enter the field of ministry as lay people raises questions of formation and training. Previous models of ministry training were based on the seminary education. This model presupposed that the learner was preparing for a celibate, vowed, or ordained lifestyle. The intentional relationships of the mentor - mentee can provide an effective alternative model for training in ministry. This model could be used in all forms of ministerial training since it is flexible and allows the process to be adapted to the individual needs of the mentee and the particular lifestyle he/she has chosen.
Recommendations for future study

This study has identified certain patterns which were seen in the stories of mentoring relationships of these youth ministers. However, it is not an exhaustive study on the development and training of adults in ministry. Most of the studies cited in chapter two of this paper investigated the dynamics and results of formal mentoring situations. This study has looked at the effects of some informal mentoring relationships on a few adults in ministry. It would appear that informal mentoring is taking place on a regular basis in a wide variety of settings. How can we prepare mentors for these situations? Does the very lack of formality in the relationship have an impact on the level of effectiveness? Can similar development take place in a formal mentoring program? Some adults report never to have had a mentor. Some of these same people are also in ministry or other roles of social commitment. Is it that those who have not had mentors were more self-directed and developed their vision through another source while those with mentors were less confident and needed that personal assistance?

Most of the studies to date have focused on the effectiveness of the relationship in regard to the mentee. How does the mentoring relationship change the mentor? What models of training and reflection are best suited for the further development of these mentors? The study was not successful in studying the impact of ethnicity or race. What is the impact of race or ethnicity on mentoring relationships? How successful is a mentoring relationship when the mentor and mentee are of different races? Finally, are those who have experienced mentoring relationships more likely to serve as mentors themselves than those who have not experienced a mentoring relationship?

It was noted in the data collection section that the women were more likely to participate in the journal reflection than the men. This did not seem to be greatly effected by age since men both younger and older failed to keep the journal. At the same time, women, of all ages in the study, tended to use the journal to one degree or another. The
younger women tended to be more faithful to the journal. Was this the result of having experienced more formal schooling and therefore they possessed more developed writing skills? Were the men less reflective since they did not write or was their time more focused on the ministerial asks at hand and therefore tended to place a task such as journaling at a lower priority since they knew that they could talk about what they might have written? That the women chose to express their thoughts in both written and spoken words while the men tended to favor the spoken word could give rise to study on the differences between male and female students and appropriate assessment of learning.

Earlier I cited the question asked by John Westerhoff (1976), "Will our children have faith?" He used this same question as the title of one of his books. As each generation actively seeks to pass on life to a new generation, it must also seek to pass along a vision of what that life is about and how the events of that life all come together into some form of a coherent vision. This study has sought to investigate one form of an educational relationship which attempts to address this challenge in a meaningful way. Mentoring is not a new enterprise in our human history. Ancient literature cites examples of mentoring relationships which have become legendary and now serve as benchmarks for measuring our current efforts. Mentoring is being investigated by many groups as an attempt to address their needs to pass along the accumulated wisdom of one generation to the next. It could be that our very efforts to understand how the thing works by reducing it to its various parts will cause us to miss the truth of the whole. It is a basic of most religious beliefs that the experience of the whole is often more than the sum of its individual parts. This experience of a qualitative study rooted in the sharing of personal histories has shown that the affects of a mentoring relationship cannot always be reduced to a question of skills, training, and timing. There is much here that still needs to be reflected on.
It is hoped that this study has answered some questions on the matter of mentoring and faith development and has also raised others which will become the seed of future study and reflection.
LIST OF REFERENCES


104
APPENDIX A

Letter of Initial Contact:

Dear,

My name is Fr. Roy Shelly, s.d.b. and I am a doctoral candidate in adult education at The Ohio State University and a fellow professional in the field of Catholic Youth Ministry. I asked your archdiocesan Office of Youth Ministry to help me identify professional youth ministers who might be willing to serve as possible participants in the research I am doing in order to complete my dissertation. [person's name] gave me your name and address.

I am writing to ask if you would be willing to voluntarily take part in a research study on the development of youth ministers who have experienced mentoring relationships. Specifically, I am looking for youth ministers who experienced mentoring relationships as a part of their decision to enter the field of youth ministry or at some critical point in your development in ministry. I expect that this project would be conducted over a period of three months. I would ask you to take part in two personal interviews with me. These would be audio-tape recorded to facilitate transcription and notes. Between the interviews I would be asking you to keep a journal of your reflections on things that we discussed in the first interview and other thoughts which you may find important and want to share in subsequent sessions. Finally, there would also be (a) focus group(s) meeting of participants to review the material from the interviews and to share views on the topic of mentoring in ministry and faith development as adults. Participation in this project would be purely voluntary and your information would be kept confidential.

There is no expectation of travel on your part. I would travel to meet you at a time and place of your convenience. The focus group(s) would also be conducted at a time and
place convenient to all of the participants. In the event that travel may be inconvenient, I
would arrange to reimburse you for the cost of gas and mileage for your travel.

If you are willing to take part in this study, please fill out the enclosed response form and
return it to me as soon as possible or call me at [phone number]. I look forward to hearing
from you soon. Thank you for taking the time to consider this request.

Sincerely,
Roy J. Shelly, s.d.b.
APPENDIX B

Participant Response Form

Dear Roy,

Check One:

_____ I am willing to take part in the project and would like to talk to you about the project. Please contact me with further information.

_____ I am not able to take part in this project at this time. Thank you for considering me.

If you have responded “YES” to this request, please provide the following information:

Phone # ________________________________

Convenient time to contact you: _________________________

Would the [possible meeting place] in [name of town] be a convenient place for us to meet for the interviews? YES NO

If “NO” please suggest an alternate site.

Signed,

________________________  __________________________
signature                  Please Print Your Name

NOTE: Please use the stamped return envelope provided for this form.
Dear

Thank you for agree to take part in this study on mentoring and faith development. I look forward to our working together.

Enclosed with this letter you will find a form entitled “Consent for Participation in Social and Behavioral Research”. This is being sent to you in accord with University research policy. The form ensures that I have explained the purposes and methods of the study to you in full and that you understand them. It also verifies that you that you are taking part in this study freely and willingly.

If you have any questions about this form, please feel free to contact me any time at [phone number]. If you are still willing to take part in the study, please sign the form and bring it with you to the first appointment. I will make a copy of the signed form and give it to you right away.

I also want to remind that our first interview appointment is set for [a time, date, and place is given]. I look forward to meeting with you.

Sincerely,
Roy J. Shelly, s.d.b.
APPENDIX D

Interview Guide for First Interview

Date: ________________

Participant's Name ______________________

Interview #1

Starting Time: ________________
Ending Time: ________________

Note: Explain to the participant that the interview is being audiotaped. Remind to him/her to speak loud enough for the tape to pick up. The tape will be transcribed and a copy of the transcription will be provided to him/her for his/her review and correction. Take time out to answer any questions they may have about the study or the methodology before beginning.

Questions:

1) What is your full name?

2) Where are you from originally?

3) How long have you lived in your present area?

4) Could you tell me about your family situation? How many brothers and sisters do you have? Are your parents still living? Do you have a large or small extended family?

5) What was it like being a child in your home? What are some of your best memories of growing up?

6) How would describe your teenage religious experiences? What are some of your key memories?

7) Suppose I were to give you a sheet of newsprint and some markers and ask you to draw and image of how you saw the church during your teenage years, what would you draw? How did you fit into that picture?

8) Describe your religious involvement during your college years.
9) Were there any people whom you felt made a real impact on your religious experience during your high school or college years?

10) Suppose I were to give back that earlier sheet of newsprint and once again ask you to draw. This time, I would like you to draw your image of the church as you perceive or experience it now. What would you draw and how do you fit into it?

11) When did you begin working full time in ministry? How long at your present position?

12) When did you first begin to think about ministry, especially youth ministry, as a possible career? How did your family and friends react to this?

13) What lead you to make a choice for ministry as a career? Why ministry as a career instead of just as an occasional volunteer?

14) Could you describe what you understand by a mentor or a mentoring relationship?

15) Do you feel that you have ever had a mentor? Could you describe the mentor and the relationship you had?

16) Were you ever a part of mentoring program: either in college or when you entered your job? If yes, please describe the program and your satisfaction with it.

17) What do you feel was the most important thing you learned from mentoring experiences?

NOTE: At the end of the interview, give the participant a copy of the Journal and explain the Journal purpose and process.

Questions:
1. Begin with any reflections that you may have about this first interview. Include any ideas or people that you may have forgotten or thought about later.
2. Of the things that you learned from the various mentors in your life, what do you feel has the greatest impact on your life and work now?
3. Do you serve as a mentor to anyone now?

Be sure to agree on the date, time, and place of the next interview before leaving this interview.