

# The Effects of Hagiazo Chi Alpha Campus Ministry in the Lives of Its Members

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**Abstract** - This study was conducted to look into the effects of Hagiazo Chi Alpha Campus Ministry in the lives of its members. It is an accredited student organization of the University of Northern Philippines (UNP). The respondents are the student members and leaders enrolled during the School Year 2013-2014. The survey method with the use of questionnaire and interview was used in gathering the data needed for the study. Findings showed that the respondents are from different places in the Philippine provinces of Ilocos Sur, Ilocos Norte, Kalinga and Abra and most of them are staying in dormitories as they study in the university. Most of their fathers are farmers while their mothers are housewives with 1-4 children in the family. The following are the Campus Ministry practices: one on one discipleship, counselling, large gatherings, connect groups, leaders' training, film viewing, prayer meeting, and outing. The overall level of perception of the respondents on the organization's practices is effective. Based from the data gathered, the following are the perceived effects of the ministry in their lives: discovered the purpose of life, better relationship with God, family and others, forgiveness to oneself and others, better performance in studies, found a community serves as a family and the discovery and development of skills and abilities. Since the campus ministry is an instrument of God to touch the lives of the students, it may continue to reconcile students to Christ, develop leaders, make disciples, and transform the family, the campus, the marketplace and the world.

**Keywords:** Hagiazo, Campus Ministry, Student Organization, Students

## INTRODUCTION

Chi Alpha Campus Ministry is a vibrant world-wide campus community that exists to partner with schools in developing God-fearing students, building them as excellent leaders and preparing them to become catalysts of change in their families, the campus, the marketplace and the world. Hagiazo Campus Community is the local chapter of Chi Alpha in UNP and an accredited student organization. The name "Chi Alpha" are Greek letters representing the first letters of the two words "Christou Apostoloi" meaning "Christ's Apostles," or "Christ's Ambassadors" while "Hagiazo" is a Greek word

meaning "set apart for God's purpose." Hagiazo Campus Ministry (usually called Hagiazo Community by the members) is open to all students regardless of background. Its vision is "Spirit-empowered community of multiplying committed, set-apart servant leaders." And its mission statement is "Reconciling students to Christ, making disciples, developing leaders, transforming the family, the campus, the marketplace and the world." Any interested student in order to become a member should abide to the vision, purpose and philosophies of the said organization.

In this student organization, students are established to become ambassadors of Christ, emulating His life and living out His principles in every aspect of their lives. They are also empowered to be excellent student leaders who can impact their campus, the market place and the world. On the other hand, they are encouraged to discover their purpose in life. Munroe (2007) said that accomplishments without a purpose are meaningless. Life without an understanding of life's purpose leads to disillusionment and emptiness. A sense of purpose gives life meaning. It moves you beyond existence to a fulfilling and productive life. If you don't know your purpose, it will be impossible to fulfill it. Life without purpose is an experiment.

This study evaluates the effects of the said organization in the lives of the students. This serves as a response to Commission on Higher Education (CHED) Memo Order No. 9 Series of 2013, Section 4 of which states that an educational institution seeks to form individuals who can later become productive citizens of the country and the world. Its responsibility is not only confined to the teaching and development of job skills, but also to the acquisition of life skills and values. The individuals produced by the educational institution should be able to contribute positively to the progress of his/her country, and to the upliftment of the human conditions. Student affairs and services, therefore, must systematically and deliberately address this end objective of producing citizens suited to the aims of the country and of humanity. Higher Education Institutions must provide a set of student-centered activities and services in support of academic instruction intended to facilitate holistic student development for active involvement in nation building.

These shall be collectively known as Student Affairs and Services. ([http://www.ched.gov.ph/wx-content/uploads/2013/07/CM\\_-No.09-s2°1s.pdf](http://www.ched.gov.ph/wx-content/uploads/2013/07/CM_-No.09-s2°1s.pdf)).

The findings identify the strengths of the community to help produce citizens suited to the aims of the country and of humanity.

#### OBJECTIVES OF THE STUDY

This study was conducted to look into the effects of Hagiazo Campus Ministry in the lives of the students of the University of Northern Philippines (UNP).

Specifically, this study sought to answer the following questions:

1. What is the profile of the members in terms of :
  - a. gender,
  - b. civil status,
  - c. occupation of parents,
  - d. number of children in the family,
  - e. residence address, and
  - f. residence while studying?
2. What are the level of perception of the members on the organization practices along the following:
  - a. one on one discipleship;
  - b. counselling;
  - c. large gathering;
  - d. connect groups;
  - e. leaders' training,
  - f. film Viewing,
  - g. prayer meeting, and
  - h. outing?
3. What are the perceived effects of the campus ministry in the lives of the students?
4. Is there a significant relationship between the perceived effects of the campus ministry and each of the following:
  - a. personal profile, and
  - b. organization practices?

#### THEORETICAL FRAMEWORK

Several readings are reviewed to back up the study as follows:

##### **Hagiazo Chi Alpha Campus Ministry**

It is an accredited student organization of the University of Northern Philippines aimed to partner with schools in developing God-fearing students, building them as excellent leaders and preparing them to become catalysts of change in their families, the campus, the market place and the world.

The following are the community's philosophy:

1. Encourage students to discover their purpose in God in the context of loving and caring community.
2. Establish them to become ambassadors of Christ, emulating His life and living out His principles in every aspect of their lives.
3. Empower them to be excellent student leaders who will impact their campus, the market place and the world.

##### **On Campus Ministry**

“ For everything that was written in the past was written to teach us, so that through endurance and the encouragement of Scriptures we might have hope .” Romans 15:4 (NIV)

For many centuries, students have enlivened the church through their vision, energy, and excitement. The first known examples of campus fellowships sprung up in European universities in the 17<sup>th</sup> and 18<sup>th</sup> centuries. These fellowships normally took the form of voluntary student societies. Charles Wesley started the most famous of these societies in 1726 at Oxford. Derisively known as the holy club, this small band of students gathered for Bible study and for outreach to the poor and hungry. Later joined by John Wesley, this group had a powerful impact as they sent forth to Wesleys to America for missions' work. Even more importantly, the Holy Club became the beginning and the center of a world- wide movement when they were dubbed with the nickname of Methodists.

In no area had a greater impact upon the church at large than in reminding it of its missionary responsibility. As J. Edwin Orr notes in his excellent book *Campus Aflame*, student movements invariably develop a missionary trend.

One of the first examples of this was the great mission work of Count Zinzendorf and the Moravians in the early 1700s. This ministry and its accompanying revival began with a group of students at the University of Halle in Germany who gathered together to pray for world evangelism.

Modern American foreign mission also owes its beginnings to students. In 1806 a group of students at William College in Massachusetts prayed together twice a week. After one such meeting they were caught in a thunderstorm, and took refuge under a haystack (hence the now famous Haystack Prayer Meeting). During this time, God move sovereignly ever them and impressed them with the need for world missions. Led by Samuel J. Mills, Jr., the son of a Congregational minister, the group dedicated their lives to the cause of foreign missions.

At the initiatives of students from Princeton, various students groups joined together in 1887 to form the Intercollegiate

YMCA, the first national campus ministry. This organization was the under the oversight of the Young Men's Christian Association (YMCA), whose work at that time was primarily evangelistic and secondarily social. The Intercollegiate YMCA grew rapidly; by 1885 it had over 10,000 student members (of a total student population of under 100,000) on 181 campuses. God also used the Intercollegiate YMCA to spawn a gigantic missionary movement, the Student Volunteers. At the invitation of Evangelist D. L. Moody, 251 students gathered at a month long summer conference in Mt. Hermon, Massachusetts in 1886.

The outlook for campus ministry in the 1920s looked bleak amidst growing liberalism in colleges, the Intercollegiate YMCA, and in denominational ministries as their parent denominations liberalized. But God raised up many evangelical non-denominational campus ministries which formed between 1930 and 1960. Inter-Varsity Christian Fellowship came to the United States from England by way of Canada in 1938, and it rapidly spread to become the largest evangelical campus ministry today. UCLA birthed Campus Crusade for Christ in 1951. The Navigators, which started as a ministry among the military, moved into college ministry in 1951. A host of other smaller campus ministries proliferated to fill the vacuum left by the demise of the Intercollegiate YMCA. The Assemblies of God was birthed in the fires of revival that swept the world at the turn of 20<sup>th</sup> century.

Within the United States, Chi Alpha Christian Fellowship is now an over 200 colleges and universities. To coordinate a ministry of this size, the nation has been divided into eight regions. Additionally, three divisions, Eastern, Central and Western, have a representative in the national office in Springfield, Missouri. This administrative structure allows for areas of both high and low concentrations of campuses to be ministered to effectively.

In the spring of 2006, a web-based survey of college and university chaplains and campus ministers within denominational campus ministries, specialized ministry organizations, and congregation-based campus ministries was launched. The denominational campus ministries selected for inclusion included:

- Assemblies of God;
- Evangelical Lutheran Church of America;
- Presbyterian Church (USA);
- Roman Catholic;
- Southern Baptist Convention (SBC);
- United Methodist Church.

The specialized ministry organizations that were included consisted of the following:

- Fellowship of Christian Athletes;

- Inter Varsity Christian Fellowship.  
(<http://www.campusministrystudy.org/description.shtml>)

### Conceptual Framework

The paradigm drawn from the conceptualization of the study is shown below.

Independent Variables

Dependent Variable

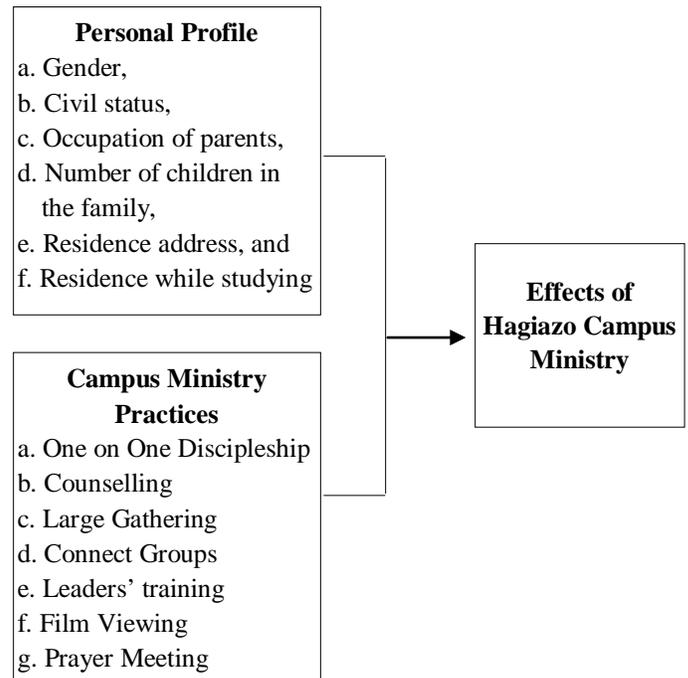


Figure 1: The Research Paradigm

The paradigm shows the relationship between the independent variables (personal profile and problems encountered) and the dependent variable (effects of the campus ministry).

### Assumption

In this study, the researcher assumed that the responses of the students are their honest assessment of themselves.

### Hypothesis

This study is guided by the hypothesis that there is no significant relationship between the perceived effects of Hagiazo community and the personal profile of the respondents, and organization practices.

### METHODOLOGY

This study employed the descriptive method of research which is a combination of documentary analysis and correlation design. The respondents of the study are 38 members and leaders enrolled in the different degree programs at different levels during the School Year 2013-2014. The survey method

through questionnaire, documentary analysis and interview were used in gathering the data needed for the study.

Two sets of questionnaires were used in this study. Part I served as questionnaire for the personal-related factors and Part II was a questionnaire on the organization practices and effects of the campus ministry in the lives of its members. The following norms for interpretation is used on the level of perception on organization practices:

**Level of Perception on Organization Practices**

4.21 – 5.00	Very Effective
3.41 – 4.20	Effective
2.61 – 3.40	Fair
1.00 – 1.80	Not Effective
1.81 – 2.60	Not so Effective

The data gathered were treated statistically using the following tools:

1. Frequency counts and percentages were used to determine the profile of the respondents, and the effects of the campus ministry in their lives.
2. Mean was used to look into the level of perception of the members on the organization practices.
3. The Simple Linear Correlation Analysis was used to find out if there exists a significant relationship between the effects of the campus ministry and to their personal profile, and organization practices.

**RESULTS AND DISCUSSIONS**

**Profile of the Students in the Campus Ministry**

Table 1 shows the profile of the students in the campus ministry. **On Sex.** It can be seen in the table that among the respondents, 10 or 26% are males and 28 or 74% are females .

**On Civil Status.** The table further shows that all (38 or 100%) the respondents are still single.

**On Parents’ Occupation.** It is gleaned in the table that the number of the fathers of the respondents who are non-professionals (41 or 87%) outnumbered the fathers who are professionals (6 or 13%).This finding holds true with the mothers.

**On the Number of Children in the Family.** The figures show that 29 or 76% of the respondents belonged to families having 1 – 4 children while 9 or 24% of the respondents belonged to families having 5 – 9 children.

**On Residence.** Most of the respondents (31 or 81%) are from the province of Ilocos Sur.

**On Residence While Studying.** It can be gleaned in the table that most (30 or 79%) of the respondents are staying in dormitories while pursuing their courses.

Table 1: Personal Profile of the Respondents

Profile	F	%
<b>Sex</b>		
Male	10	26
Female	28	74
<b>Total</b>	38	100
<b>Civil Status</b>		
Single	38	100
Married	-	-
<b>Total</b>	33	100
<b>Father's Occupation</b>		
Professional	3	7
Non-Professional	35	92
<b>Total</b>	38	100
<b>Mother's Occupation</b>		
Professional	3	7
Non-Professional	35	92
<b>Total</b>	38	100
<b>No. of Children in the Family</b>		
1-4	29	76
5-9	9	24
<b>Total</b>	38	100
<b>Province</b>		
Ilocos Sur	31	81
Ilocos Norte	1	3
Abra	5	13
Kalinga	1	1
<b>Total</b>	38	100
<b>Residence While Studying</b>		
Home	8	21
Dormitory	30	79
<b>Total</b>	38	100

**Level of Perception on Organization Practices**

Table 2 shows the level of perception of the students on organization practices

Table 2: Item Mean Ratings Showing the Level of Perception on Organization Practices

Organization Practices	$\bar{x}$	DR
One on one Discipleship	4.37	Very Effective
Counselling	3.95	Effective
Large Gathering	4.37	Very Effective
Connect Groups	4.66	Very Effective
Leaders’ training	3.81	Effective
Film Viewing	3.97	Effective

Prayer Meeting	4.68	Very Effective
Outing	3.34	Effective
<b>Overall</b>	4.14	Effective

It can be seen on the table that the members perceived prayer meeting ( $\bar{x} = 4.68$ ) as “Very Effective.” According to the experiences they were sharing regarding this community practice, they were able to pour out their hearts before the Lord, they honestly tell everything happening to them, they were able to experience His love and embrace and there they find being released with shame, guilt, condemnation and accusations. Prayer is powerful according to them for they see themselves being changed by the Lord as they communicate with Him. They also perceived connect groups ( $\bar{x} = 4.66$ ) as “Very Effective” to them. They meet their own group once a week with their connect group facilitator. What they appreciate in here according to them is the chance for them to share about their lives, feel belonged and part of a family. Some appreciate the games they are doing as part of their activity for they find it relaxing and know each other better. They also study the Word of God, pray and encourage one another. Likewise large gathering ( $\bar{x} = 4.37$ ), is also found “Very Effective” to them. They said that they are excited to see all the members gathered together and to fellowship with one another, listen to life testimonies, sing praises and worship the Lord, and also the sharing of the Words of God. And so with one on one discipleship ( $\bar{x} = 4.37$ ). The very confidential things about their lives that they cannot share in their connect groups, they can share it in one on one discipleship. They will meet their own connect group facilitator for their one on one. There were those who were very grateful that they were able to share their past and went on the process of healing. According to them, they find healing, deliverance and experienced changed life through the Words of God. On the other hand, they perceived Film Viewing ( $\bar{x} = 3.97$ ), Counselling ( $\bar{x} = 3.95$ ), and Leader’s Training ( $\bar{x} = 3.81$ ) as “Effective” to them while Outing ( $\bar{x} = 3.34$ ) is only “Fair” .

As a whole, the perception of the members on the organization practices is “Effective” ( $\bar{x} = 4.14$ ).

**Effects of the Campus Ministry in the Lives of Its Members**

Table 4 shows the perceived effects of the campus ministry in the lives of the respondents.

It is revealed in the table that out of the 38 respondents, 23 or 61% perceived that their relationship with God, family, and others became better. As they testified, the better relationship with God resulted to a better relationship with their families and others. Moreover, there are 22 or 58% who discovered life’s purpose. According to them, life before was no hope, there was no meaning. They did not know what life is all about and they

cannot appreciate it because of their past. There are also 22 or 58% who performed better in their studies. They revealed that they just go and study for compliance before but later on found themselves excelling. They believed that this happened to them by the grace of God and change happened to them when they came to discover the purpose of their lives. Furthermore, 20 or 53% claimed that they found a community where they belonged, cared, and being helped with their problems. They said that it is a great help on their part to have a community accountable to them while they are away from their families. On the other hand , 16 or 42% were able to discover and develop their skills and abilities. According to them, as they appreciated life, they found out that they possess God-given potentials and would like to use them in accordance to His purpose.

Table 4: Effects of the Campus Ministry

Impact	f	%
Discovery of Life’s Purpose	22*	58
Better Relationship with God, Family, and Others	23*	61
Forgiveness to Oneself and Others	16*	42
Better Performance in Studies	22*	58
Found the Community as a Family	20*	53
Discovery and Development of Skills and Abilities	16*	42

\*Multiple Response

And finally, there are also 16 or 42% learned how to forgive themselves and others. These students experienced different kinds of hurts and pains who needed healing. Healing is a process. They needed help every step of the way. They confessed that it is only the enablement of God that they were able to forgive those who caused them hurt and pain. They said that they are very grateful that they learned to forgive for they realized they too were forgiven by God.

**Results of the Relationship between Effects of the Campus Ministry in the Personal Profile of the Respondents**

Table 5 shows the correlation coefficient showing relationship between the effects of the campus ministry and their personal profile.

It was found out that the perceived effects of the campus ministry in the lives of students is significantly related to the occupation of the parents. This means that those whose parents are professionals tend to have a greater effects of the campus ministry in their lives. This finding implies that these respondents recognized the importance of the community and they perceived it to be of great help as they pursue their studies while away from home.

Table 5: Correlation Coefficients Showing Relationship between Effects of the Campus Ministry and their Personal Profile

Personal Factors	Correlation Coefficient (r)	Probability
Sex	.150	p < 0.05
Occupation of parents	.386*	p > 0.05
No. of children	-.158	p < 0.05
Residence While Studying	-.072	p < 0.05
Problems in Life	.269	p < 0.05

\*Significant at .05 level

**Results of the Relationship between Effects of the Campus Ministry and Organization Practices**

Table 6 shows the correlation coefficient showing relationship between the effects of the campus ministry and organization practices.

Table 6: Correlation Coefficients Showing Relationship between Effects and Organization Practices

Organization Practices	Correlation Coefficient (r)	Probability
One on one Discipleship	.243	p < 0.05
Counselling	.248	p < 0.05
Large Gathering	-.055	p < 0.05
Connect Groups	.272	p < 0.05
Leaders' training	.440**	p < 0.05
Film Viewing	.044	p > 0.05
Prayer Meeting	.419**	p < 0.05
Outing	.080	p < 0.05

\*\*Significant at .01 level

An analysis of the data shows that organization practices significantly correlates to the perceived effects of the campus ministry in the lives of the students. This means that organization practices contribute to the perceived effects of the campus ministry in the lives of the students. This further implies that the community is being used by God to touch and change lives.

CONCLUSIONS

1. Majority of the respondents are females, single, non-professional parents, belonging to families having 1-4 children and most are staying at dormitories while studying.
2. The overall level of perception of the respondents on the organization practices was effective.
3. These are the perceived effects of the campus ministry in the lives of the students: better relationship with God, discovery of life's purpose, learned how to forgive oneself and others, better performance in studies, they are being helped in their problems, felt cared and belonged, and their skills and abilities are being discovered and developed.
4. The perceived effects of the campus ministry in their lives is significantly related to the occupation of parents and organization practices.

RECOMMENDATIONS

1. Since the campus ministry is being used by God to touch and change lives, it may continue to reach students to transform the campus, market place, nation, and the world by the grace of God.
2. Another study may be conducted for the succeeding periods to continuously evaluate the effects of the campus ministry in the lives of students. A tracer study may also be conducted to find out the impact of the ministry in the lives of the graduates.

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