

**Point Loma Nazarene University
School of Theology and Christian Ministry
Program Review
November 2014**

Name of Academic Unit: School of Theology and Christian Ministry
Undergraduate Programs: Biblical Studies
Christian Ministry (option of emphasis in youth ministry)
Philosophy/Theology
Philosophy
Graduate Program: Master of Ministry

Introduction

Point Loma Nazarene University was founded in 1902 as Pacific Bible College for “men and women who may desire to avail themselves of its advantages to prepare to do the work of the Lord in such fields, foreign or domestic, as He calls...”ⁱ The PLNU School of Theology and Christian Ministry (SoTCM) is the natural heir of the university’s founding mission as it continues to prepare women and men for Christian ministry.

Program Review Process

In preparing for this program review, members of the SoTCM faculty voluntarily met weekly over the course of three academic years (2011-2012, 2012-2013, 2013-2014) primarily to consider program review issues. Most of the items in this report have been discussed at length in those gatherings. In addition, the SoTCM convened during several (all day or half day) meetings to consider major program review related issues in depth. This included extended meetings with particular attention given to assessment, curricular review, SWOT analysis, and Quality Improvement Action Plan. Further, faculty members were assigned to sub-committees and met frequently to focus on program review issues related to each of the four academic programs. Finding and using good data has been important to the program review process, especially as it relates to curricular revision and recommendations. Some of our primary data sources include the Institutional Review data packet, Delaware Data, SoTCM assessment data, focus group data (a research process constructed and implemented by the SoTCM), incoming student data (a survey constructed and implemented by the SoTCM), and comparator school data. Other general sources for theological education were also utilized.

Actions Taken and Program Improvements Since Last Review

The last program review for the SoTCM was completed in 2005. (A summary of future goals and directions along with recommendations for change from the 2005 report may be found in Appendix A.) The 2005 program review made the following recommendations:

- 1) Departmental assistant: SoTCM recommends making our departmental assistant's position a full-time, year-round position.

This recommendation (as well as the possibility of adding staff to assist in the SoTCM office) was reviewed by the administration. It was concluded that the work load of the SoTCM office did not warrant additional staff hours. In making the determination, the administration compared the work load of the SoTCM department assistant with the work load of staff assistants in other departments.

- 2) Programs:

- Adopt recommendations regarding the Wiley Chair of Theology and forward to the Provost for approval.

This proposal remains under consideration by the SoTCM.

- Consider changes to MA program—type of students, mode of offering courses.

A review of the viability of the MA resulted in the MA phase out to be completed by 2015.

In addition to the recommendations of the 2005 program review, the SoTCM has made the following changes and improvements:

Faculty

Four full-time professors were hired:
Dr. Rob Thompson, Philosophy
Dr. Rebecca Laird, Practical Theology
Kara Lyons-Pardue, New Testament
Dr. Ron Benefiel, Dean

Graduate Programs

- 1) The Master of Ministry curriculum was revised, approved by the GSC, and adopted by the faculty.
- 2) A collaborative relationship with NTS was agreed upon in which NTS coursework will be offered on the PLNU campus with the first course scheduled for the Spring of 2015.

Undergraduate Programs

The SoTCM applied for and received a five-year renewal of validation by the Course of Study Advisory Committee (COSAC) of the Church of the Nazarene for the curriculum in the Christian Ministry major. With this validation, students completing the Christian Ministry program are considered to have fulfilled the educational requirements for ordination in the Church of the Nazarene.

Other Changes

- 1) The faculty of the SoTCM implemented a comprehensive process in which learning outcomes for each program are assessed through the use of signature assignments which

are reviewed by at least two faculty members according to established rubrics. (See Appendix B.) The resulting data are made public through the institutional assessment report.

- 2) The SoTCM began meeting twice a semester with the Spiritual Development Office staff to better understand and coordinate our overall commitment to the Christian formation of students.
- 3) Several SoTCM professors assisted in writing “Our Wesleyan Tradition”, a manuscript intended to resource the PLNU community in understanding our Wesleyan heritage. This was followed by a second paper focusing on implementation of a Wesleyan ethos in the life of the university.

History, Development, and Expectations of the Program

PLNU was founded in the early 20th century by Nazarenes to prepare women and men for ministry. The Church of the Nazarene has changed significantly over the past 111 years. Those changes reflect major shifts in society as well as within the denomination itself. PLNU has undergone its own maturation illustrated by its substantial development as a Christian university. While the SoTCM reflects the changes in society, the university and the denomination over time, it remains committed to preparing women and men for ministry in the current context. It further retains a strong affiliation with the Church of the Nazarene while also serving the larger Church of Jesus Christ.

PART I

Institutional and Program Alignment of Vision, Mission, Core Values, and Learning Outcomes

Point Loma Nazarene University exists to provide higher education in a vital Christian community where minds are engaged and challenged, character is modeled and formed, and service becomes an expression of faith. Being of Wesleyan heritage, we aspire to be a learning community where grace is foundational, truth is pursued, and holiness is a way of life.

The mission, vision and purposes of the SoTCM flow directly from the university mission, especially as the university mission includes commitments to “Christian community”, “character formation”, “faith”, “Christian service”, “grace... truth... and holiness”, all understood from a Wesleyan perspective. The SoTCM understands its unique role in resourcing and contributing to the implementation of the mission across the campus. The SoTCM is committed to Christian formation, academic excellence, and preparation of women and men for ministry.

SoTCM Mission Statement

With the university mission as a guide, members of the faculty crafted and adopted the following mission statement:

The mission of the SoTCM is Christian education in service of the Church, the mission of the University, and our students, preparing them for graduate level academic work, continual theological learning and a life of Christian discipleship and ministry

Indications of the SoTCM's mission statement serving as an extension of the PLNU statement include the following:

PLNU -- "exists to provide higher education in a vital Christian community"

SoTCM -- "Christian education in service of the Church"

PLNU -- "where minds are engaged and challenged"

SoTCM -- "preparing (students) for graduate level academic work, continual theological learning and/ a life of Christian discipleship and ministry."

PLNU -- where "character is modeled and formed"

SoTCM -- prepared for a "life of Christian discipleship"

PLNU -- where "service becomes an expression of faith"

SoTCM -- prepared for a "life of Christian discipleship and ministry"

SoTCM Vision Statement

The core values of PLNU are:

- 1) *Excellence in teaching and learning*
- 2) *An intentionally Christian community*
- 3) *Faithfulness to our Nazarene heritage and a Wesleyan theological perspective*
- 4) *The development of students as whole persons*
- 5) *A global perspective and experience*
- 6) *Ethnic and cultural diversity*
- 7) *The stewardship of resources*
- 8) *Service as an expression of faith*

With the PLNU mission statement and core values as a guide, the SoTCM crafted and adopted the following vision statement (note the number of the PLNU core values referenced in the respective statements):

The faculty of the SoTCM is committed to being a faithful witness to Christ in our service to the Church (3), engaged teaching (1), rigorous scholarship (1), and responsible leadership in the PLNU community. We envision that our students will develop as persons prepared for Christian service and ministry (8) and to this end we endeavor to immerse them in an educational and mentoring community (2) that moves them:

1. toward biblical literacy, an understanding of biblical inspiration, and growing skill in biblical interpretation enriched by interdisciplinary perspectives (1,5);

- 2. toward theological literacy and sound theological judgment, marked by the ability to articulate clear theological convictions relevant to Christian life and ministry (1,4);*
- 3. toward familiarity with the history of Western philosophy and a growing facility with the practice of engaging the perennial questions of the human condition (1,4);*
- 4. toward familiarity with the historical and local expressions of the Church in social and cultural contexts, especially those embodied in the Wesleyan tradition (1,3); and*
- 5. toward vital and courageous faith marked by Christ-like character and participation in the Christian community and the mission of God in the world (4,5,6).*

SoTCM Learning Outcomes

PLNU's Learning Outcomes, "Learning, Growing and Serving", are expressed in the learning outcomes for each of the programs offered by the SoTCM.

Biblical Studies

1. Students will identify the major content and contexts of the Bible. (Learning, Growing)
2. Students will translate the biblical texts from Greek or Hebrew. (Learning, Growing)
3. Students will apply the interpretation of Christian biblical literature to ministry.
(Learning, Growing, Serving)

Christian Ministry

1. Students will apply the interpretation of biblical literature to ministry in local Christian congregations in diverse contexts. (Learning, Growing, Serving)
2. Students will apply philosophy and Christian theology to issues bearing on the church and human society. (Learning, Growing, Serving)
3. Students will apply core Christian leadership practices for ministry for the whole church. (Learning, Growing, Serving)

For Youth Ministry Concentration only:

4. Students will identify trends in contemporary youth culture and adolescent faith development. (Learning, Growing, Serving)

Philosophy / Theology

1. Students will apply philosophy and Christian theology to issues bearing on the church and human society. (Learning, Growing, Serving)
2. Students will summarize the historical development of the beliefs and practices of Christianity. (Learning, Growing)
3. Students will compose term papers that are well organized, use appropriate citation methods, and exhibit clear and coherent writing. (Learning)

Philosophy

1. Students will engage in the disciplined practice of asking questions about God, the world, and of themselves, including questions for which there may be no easy answers. (Learning, Growing)
2. Students will differentiate among interrelated movements or figures in the history of philosophy. (Learning)
3. Students will evaluate the strengths and weaknesses of human reasoning or experience to provide an adequate account of significant issues that relates to our human condition, the world, ethics and Christian life. (Learning, Growing, Serving)

Program learning outcomes are embedded in the respective program syllabi. Generally, courses designated for assessment (i.e. through signature assignments) in the multi-year curricular map include the respective program learning outcome as one of the learning outcomes for the course. Syllabi for SoTCM coursework may be found at:

H:\Philosophy Religion Shared Folder\PROGRAM REVIEW\PROGRAM REVIEW SELF-STUDY APPENDICES\Previous Program Review Self-Studies\Syllabi (Core and GE).

PART II

Capacity and Resource for Academic Quality

Student (External) Demand for SoTCM Programs

SoTCM Undergraduate Fall Enrollment by Academic Program								
	2006	2007	2008	2009	2010	2011	2012	2013
Bible and Christian Ministry	8	2						
Biblical Studies	14	22	17	19	16	18	12	14
Christian Ministry Total	26	44	39	31	30	33	37	33
(Christian Ministry/Youth)	(17)	(14)	(7)	(9)	(11)	(15)	(15)	(14)
Philosophy	3	10	11	8	11	10	13	8
Philosophy/Theology	63	45	38	31	29	17	13	13
Total Majors	114	123	105	89	86	78	75	68
Total Unduplicated	112	120	101	87	83	76	72	64

Analysis of Enrollment Trends

According to the 2013 PLNU Program Review packet, the programs of the SoTCM have been declining in enrollment for the past six years. (The full data base is available in Appendix C.)

The total enrollment dropped from 114 in the Fall of 2006 (peaking at 123 in the Fall of 2007) to 68 in the Fall of 2013.

Comparing the different programs, enrollment trends vary widely. The Christian Ministry and the Christian Ministry with a Youth Emphasis combined enrollment has fluctuated mildly over the five years and in 2013 remained at the median of 33 enrolled. The Philosophy program has increased in enrollment since the reports in the last program review and has remained relatively stable over the past few years with a median enrollment of 10. Biblical Studies also remained relatively stable with a median enrollment of 17.

Enrollment in the Philosophy/Theology program showed steady decline from 63 in the Fall of 2006 to 13 in the Fall of 2013. From the Fall of 2006 to the Fall of 2013, the loss in the Philosophy/Theology major (-50) accounted for the total decline in the department. Partly in response to the decline in the Philosophy/Theology enrollment, the program was discontinued through the program prioritization recommendations.

The decline in the SoTCM enrollment corresponds to trends experienced by similar institutions over the past decade. Data collected by Nazarene Theological Seminary since the last SoTCM department review indicate substantial declines in the enrollments of Schools of Theology in most of the Nazarene universities in the U.S. (See Appendix D.) The data for 2006-2008 indicate a 17 percent decline in students enrolled in Schools of Theology and a 19 percent decline in Nazarene student enrollment for the five reporting schools. The numbers of students graduating showed an even greater decline with a 30 percent decline in the graduation rate (33% decline for Nazarene students).

These losses in enrollment are consistent with recent declines in reported student enrollment in seminaries across the country. In a 2013 report of 205 theological schools, enrollment showed a decade of decline. Mainline seminaries reported major declines since 2004, independent evangelical seminaries reported declines since 2006 and denominational evangelical seminaries reported declines since 2007.ⁱⁱ

The losses in enrollment in the PLNU SoTCM are part of this larger trend. Some factors that may be contributing to the decline in student (especially Nazarene) enrollment in Nazarene schools include:

- Evangelical churches across the country (including the Church of the Nazarene) are no longer exhibiting the growth they experienced in the 1970s-1980sⁱⁱⁱ.
- Students may be less likely to experience a “call” or feel committed to lifelong vocational ministry. Therefore, they may be less likely to commit to a full course of study in preparation for ministry.

- As costs of education and corresponding student debt have increased, students (and parents) are increasingly gravitating to majors that are more likely to prepare students for occupations that promise adequate remuneration. The various fields of Christian ministry make no such promises.

There may also be internal factors that need to be considered as contributing to the decline in enrollment in SoTCM programs. These could include out-dated curriculum and departmental ethos. (See focus group data below.)

Student Migration In and Out of the SoTCM

When students choose to major in one of the SoTCM programs, the likelihood that they will stay in the department is very high. Student retention in SoTCM programs is strong. The PLNU 2013 dataset indicates that the number of students transferring out of the SoTCM has declined.

Students Who Changed Majors Out of the SoTCM

(First Time Freshmen – Two Year Persistence)

2004	2005	2006	2007	2008	2009	2010	2011
4	4	5	7	1	1	1	2

This is a hopeful trend and may indicate increased satisfaction of students enrolled in SoTCM programs. By comparison, the number of students transferring into SoTCM programs in the last five years averages about 10 per year with some fluctuation, including a stronger than usual influx in 2010. (Data for 2011, 2012 and 2013 are not yet available in part because of the lag time in reporting two year persistence data. The one year persistence data is consistent with current trends.)

Students Who Changed Majors into the SoTCM

(First-Time Freshmen – Two Year Persistence)

2004	2005	2006	2007	2008	2009	2010	2011
18	16	10	10	10	7	14	5

Of special interest in the comparison of the transfer in and transfer out data is the differential between the two. These figures show the raw numbers in and out, and the relative ability of the department to attract and keep students.

Differential Between Transfers In and Out

(First Time Freshmen – Two Year Persistence)

2004	2005	2006	2007	2008	2009	2010	2011
+14	+12	+5	+3	+9	+6	+13	+3

Student Feedback and Interest in SoTCM Programs

Apparently, a considerable number of students interested in vocational ministry are not currently enrolled in coursework through the SoTCM. In a 2012 survey of incoming students, 77 indicated their interest in a “career of full-time ministry”. In 2013, the number of incoming students indicating interest in full-time ministry increased to 100. Projecting this out for all students on campus and allowing for a modest decline in intention to go into ministry over their college years, a reasonable estimate of the number of students on campus with interest in careers in ministry could exceed 200 – far more than the number enrolled in SoTCM programs.

The SoTCM conducted a follow-up survey of the incoming students who indicated an interest in full-time ministry. An email questionnaire was sent to the 77 who indicated interest, with 32 responding. While this is a small sample size, it is an indication of the interest of incoming students in vocations of Christian ministry. (See Appendix E.)

Incoming Student Responses of Interests in Ministry Preparation

“What are the areas of interest or calling in ministry that you are considering? (Check all that apply.)”

Youth Ministry	17
International and Intercultural Ministry/Missions	15
Urban Ministry/Community Development	9
Christian Formation/Christian Education (all ages)	7
Music Ministry	8
Pastoral Ministry	5
Other	8

“If you are considering or may consider taking coursework in the SoTCM, what field of study would you be most interested in pursuing? (Check all that apply.)”

Christian Ministry	13
Christian Ministry with Youth Ministry Emphasis	12
Biblical Studies	11
Youth Ministry	9
Urban and Cross-Cultural Ministry	8
Music Ministry	7
Children’s Ministry	5
Christian Leadership and Mission	5
Philosophy / Theology	3
Other	1

The number of incoming students indicating interest in youth ministry, missions and Biblical studies far exceeds the number indicating interest in pastoral ministry. This has implications for the future design of SoTCM programs as we respond to student interest and demand.

“If you were to take some PLNU coursework to help prepare you for ministry, which of the following would you be interested in?”

An Academic Major	(27-50 units)	4
An Academic Minor	(18-22 units)	7
A Certificate	(6-9 units)	10

This response is an indication of greater interest in smaller programs (i.e. minors and certificates) that assist in the preparation of students for ministry.

Institutional (Internal) Demand for SoTCM Programs

General Education

The SoTCM is given the responsibility of offering General Education coursework that serves the mission of the institution beyond the specific curricular requirements of SoTCM programs. Incoming students are required to take four General Education courses (11 units) through the SoTCM: Old Testament History and Religion; New Testament History and Religion; either The Christian Tradition or The Life of Holiness; and Introduction to Philosophy or Ethics. In order to fulfill the General Education teaching requirements, the typical teaching load for SoTCM faculty consists of half General Education coursework and half upper division SoTCM coursework. In addition, the SoTCM utilizes the services of two part-time faculty, who most often teach General Education courses.

Budgetary Considerations

According to the Delaware Data, the SoTCM is solidly in “the green” with respect to the cost-effectiveness of our programs. (See Appendix F.) The cost per student credit hour for Philosophy is \$143 and for the rest of the SoTCM is \$175. This is well below the average cost of coursework offered in other PLNU departments as well as through departments of religion in comparator schools. This is largely due to the heavy concentration of General Education courses that are offered through the SoTCM. The Delaware data also indicate that there are some upper division courses offered through the SoTCM that are under-enrolled. Current proposals in the curricular revision give attention to this and recommend consolidating content in courses or removing several courses that have a history of being under-enrolled.

SoTCM Support for Other Programs

In addition to serving the larger institution through teaching General Education courses, the SoTCM also serves other departments through “service courses”. This includes Women in

Christianity (THE 310), which is an option in the fulfillment of requirements for the Women's Studies Minor, and Social Philosophy (PHL 321) which is an option for Sociology majors. Also, students enrolled in the generic MSN program may take either Leadership and Ministry (CMI 662) or Christian Mission in Local Contexts (CMI 676) as an elective in fulfilling the requirements for their program.

H. Orton Wiley Lectures in Theology

The SoTCM annually sponsors the H. Orton Wiley Lectures in Theology. Visiting scholars are invited to offer academic presentations around the theological mission of the university that contribute to the intellectual discourse on campus. Recent Wiley Lecturers include:

2014-2015	Dr. M. Thomas Thangaraj
2013-2014	Dr. Stanley E. Porter
2012-2013	Dr. James K.A. Smith
2011-2012	Dr. Ron Benefiel
2010-2011	Dr. John Polkinghorne
2009-2010	Dr. Amy Laura Hall
2008-2009	Dr. Amy Oden
2007-2008	Dr. George Marsden and Dr. Stan Ingersol
2006-2007	Dr. James Vanderkam

Size, Scope, and Productivity of the SoTCM Programs

Faculty

The SoTCM is staffed by ten full-time and two part-time faculty. Each of the ten full-time faculty has a full-time teaching load (24 units per year) except the dean, who receives a 50% load credit for administration (including responsibilities for directing the Master of Ministry program).

Each faculty member is assigned to a sub-committee with responsibility of oversight of one of the four SoTCM programs. Faculty responsibilities for each program include advising, assessment, and curricular review. Seven of the ten full-time faculty are scheduled to teach at the graduate level (Master of Ministry). Courses are assigned to professors based on their education and/or ministry experience as it relates to the subject matter of the course.

Student Characteristics

Students enrolled in SoTCM programs generally reflect the social characteristics of PLNU students, with some notable variations.

	PLNU	SoTCM
One year retention rate (F2012)	89.3%	84.6%
Four year grad rate ('09 cohort)	62.6%	80.0%
Six year grad rate ('07 cohort)	72.1%	75.0%

Female proportion (Fall 2013)	62.6%	31.3%
Non-white enrollment (Fall 2013)	34.5%	26.6%
Avg HS GPA for Full Time Freshmen (F13)	3.78	3.58

While the female/male ratio for students enrolled in SoTCM programs is lower than the larger PLNU student cohort, the ratio in the SoTCM climbed from a low of 26.8% female in Fall 2006 to a high of 36.1% female in Fall 2012, but fell back to 31.3% female in Fall 2013. Similarly, the percentage of students of color is lower in the SoTCM than the PLNU student cohort, yet it has improved from a low point of 18.3% in 2007 to a high of 27.8% in 2012 with a slight drop in 2013 to 26.6%. (See Appendix C for full report).

Scholarship Assistance

Students enrolled in SoTCM programs qualify for scholarship assistance well beyond that which is provided through normal institutional financial aid channels. For the 2013-2014 academic year, the SoTCM had approximately \$100,000 (\$99,345) available to award students. (See Appendix G.) In addition, grants from foundations for scholarship assistance are often given mid-year and are added to the total available for distribution. In the past few years, this has approximated \$40,000 in additional assistance. Scholarship awards typically are restricted (e.g. “Nazarene student preparing for pastoral ministry” or “Preparing for service as a missionary”), with some students qualifying for substantially more assistance than others. All students who qualify and apply receive some financial assistance through the department, ranging from just under \$1000 to over \$5000 in annual scholarship assistance.

Advising and Mentoring

Student advising is, on the whole, one of the strengths of the SoTCM faculty. Similar to other departments, we dedicate one department chapel per semester to the advising process with a thorough review of the requirements students need to be aware of to complete their programs. The advising load is 6-12 students per faculty, allowing faculty to give ample attention to the advising process. While students are expected to take the initiative, faculty are readily available and responsive to student inquiries. This typically extends beyond academic advising to personal counseling, prayer, and conversations about theology, pastoral ministry and graduate school options.

Academic Support Services

SoTCM faculty are aware of academic support resources on campus and refer students both personally and via course syllabi to the utilization of available resources. One example is the use of student tutors which are often recommended and always approved by the SoTCM faculty and/or the SoTCM dean. Students in most SoTCM General Education courses have access to

student tutors who are assigned to particular courses. Tutors are generally introduced in class and students are encouraged to use their services.

Tutors Provided to Students in SoTCM Courses			
	Gen Ed	SoTCM Programs	Total
Fall 2011	4	2	6
Spring 2012	8		8
Fall 2012	12	5	17
Spring 2013	9	3	12
Fall 2013	6	1	7

The SoTCM also invites directors of student support services across campus to department meetings to continue to be updated on changes in university services. For instance, Kim Bogan made a presentation in September 2014 of the new procedures and modified structures of the Wellness programs on campus.,

Quality of Program Inputs and Processes

Faculty

Currently the ratio of full-time to part-time faculty is 10/2. Of the current full-time faculty, all have completed or are near completion of terminal degrees (doctoral level), and five are tenured. There is a good balance of new and longer-serving faculty, with four professors having served in the department for at least 15 years and three who are new in the last three years. The faculty cohort is relatively stable with only one professor nearing retirement. (See appendix H for a full listing of faculty credentials.)

Adequacy and Availability

A past gap in the expertise of the SoTCM in the area of practical theology has been addressed, at least in part, as two of the three new professors' area of expertise is in practices. One area of student interest and demand in which the SoTCM does not have adequate specialization is in youth ministry. This is a matter of consideration in the proposed curricular revisions of the Christian Ministry program.

Technology

Most members of the SoTCM faculty have completed or are scheduled to take the HOLD/TOP faculty instruction courses at PLNU. The technology skills learned from these courses are being utilized both in the development of MMin courses (all of which are taught in hybrid format) and also in the development of undergraduate coursework as it relates to the use of CANVAS. The SoTCM's MMin program is the first at PLNU to be offered fully in hybrid format. One member of the faculty was on special institutional assignment (2013-2014, 2014-2015) to design and

develop hybrid courses for General Education courses offered through the SoTCM, including Old Testament History and Religion (BIB 101), New Testament History and Religion (BIB 102), and The Christian Tradition (CHU 395).

Library Resources

Excellent library resources are available to SoTCM faculty and students for research in biblical studies, theology, religious studies, philosophy, Christian ministry and related fields.. (See Appendix I.) Ryan Library holds 42,000 volumes related to ministry, religion and philosophy. Hundreds of thousands of additional titles are available through inter-library and consortial loan programs. Ryan Library offers access to 5,000 selected volumes available through electronic book collections and subscribes to over 60 hardcover journals and magazines directly related to SoTCM fields of study. Further, the ATLA Religion Data Base, JSTOR, and Christian Periodical Index online resources provide substantial access to periodicals, books, articles, and book reviews. The library faculty serve as a reliable resource to SoTCM faculty and students. Beryl Pagan is the SoTCM liaison and works directly with SoTCM faculty in annual procurements. One of the recommendations from this report will be to orient SoTCM faculty on informational technologies available to students and to encourage their use in classroom assignments.

Facilities

The SoTCM enjoys adequate and well-equipped office facilities centrally located on campus. However, classroom facilities are somewhat inconsistent in quality. The Wesleyan Center classroom and library offer space for meetings and small classes with fewer than 15 students. The one larger classroom in Smee Hall prioritizes Center for Pastoral Leadership programs and is not available for undergraduate courses. The classroom space often assigned for larger courses and General Education classes in the Ryan Learning Center is inadequate for team-based learning (as well as lighting, classroom shape and air circulation in RLC). The SoTCM has been one of the lead departments in teaching in off-site venues (i.e. the Community Classroom in City Heights and Liberty Station). The teaching facilities in the Community Classroom, though somewhat limited in size, have the advantage of offering selected courses in the Mid-City context. Both locations have the additional logistical challenge related to commuting (scheduling of classes, travel time, and expense, etc.).

Graduate Programs

The graduate programs of SoTCM are in a state of major review and transition. Through institutional review processes, the Master of Arts degree was discontinued. The Master of Arts served the school and constituency well since 1935 and has produced over 100 graduates. The contribution the program made over the years is part of the mission-related heritage of PLNU. The Master of Ministry has also undergone major changes. The curriculum was revised, approved by GSC and the PLNU faculty, and implemented in the fall of 2013. A collaborative

relationship with Nazarene Theological Seminary is near completion, with PLNU set to become the fifth campus of NTS's multi-campus seminary.

Master of Arts

The teach-out of the Master of Arts program ensured that each student in the program had a completion plan. The teach-out process was completed in the spring of 2014, with all remaining students moving into the thesis completion stage or withdrawing from the program

Master of Ministry

At the onset of the 2014-2015 academic year, there are 28 students enrolled in the Master of Ministry program. Five students graduated in May of 2012. Eight students completed their programs and graduated in May 2013. An additional six were scheduled to graduate in 2014. Nineteen graduates in the last three years is significant when considering that only 63 have graduated since the program's inception. (Over 30% of graduates from the PLNU MMin graduated in the last three years).

PART III

Educational Effectiveness: Analysis of Evidence about Academic Program Quality

Quality of Program Outcomes

Assessment

The SoTCM is fully committed and engaged in the work of program assessment. The entire full-time SoTCM faculty has actively participated in the development and implementation of the assessment process. The assessment process for each of our programs includes:

- Formulation of student learning outcomes. (Learning outcomes for each program are aligned with institutional learning outcomes).
- Development of a curricular map, indicating which courses will be targeted for assessment of each learning outcome.
- Creation of signature assignments for the courses targeted in the curricular map.
- Creation of rubrics for assessing signature assignments.
- Designation of which professors will have responsibility for assessing signature assignments with a minimum of two for each assignment.
- Posting of assessment scores on the SoTCM assessment wheel.
- Annual review of the assessment wheel through an assessment of assessment process with at least three professors participating.
- Review of the assessment data for the purpose of making curricular changes as necessary ('closing the loop').

The SoTCM assessment process is detailed in Appendix B. Assessment data is available in the assessment wheel, which may be accessed at <https://portal.pointloma.edu/web/institutional-effectiveness/233>. The SoTCM faculty instituted the current assessment process in the fall of 2011 with the approval of program learning outcomes, curricular maps, signature assignments and rubrics. Initial assessment data of signature assignments was collected in the fall of 2011. Most of the courses targeted for assessment are offered every other year/ The first cycle of assessment was completed at the end of the 2012-2013 academic year.

Data from the first cycle of assessment indicate that students in all programs are achieving the desired learning outcomes at acceptable levels. Full reports may be found in the SoTCM assessment wheel. The following sample from Philosophy is offered as an example of SoTCM assessment reports.

Philosophy PLO 1: Students will engage in the disciplined practice of asking questions about God, the world, and of themselves, including questions for which there may be no easy answers.
 Course targeted for assessment: PHL 381 Assessment Year: 2012-2013
 Assignment: What does it mean to truly love another human being? Note: In order to answer this question, be sure to reference two or three relevant and different viewpoints from the history of philosophy.

Scoring Rubric

0 – Failure: Shows minimal engagement with the topic. Failing to recognize multiple dimensions or perspectives; lacking even basic observations.

1 – Basic: Shows some engagement with the topic without elaboration; offers basic observations but rarely original insight.

2 – Proficient: Demonstrates engagement with the topic, recognizing multiple dimensions and /or perspectives; offers some insight.

3 – Excellent: Demonstrates engagement with the topic, recognizing multiple dimensions and/or perspectives with elaboration and depth; offers considerable insight.

Number of students assessed: 14

Number of faculty assessors: 2

Faculty Assessor 1	Faculty Assessor 2
Excellent	8
Proficient	5
Basic	1
Fail	0

9
3
2
0

Target Mean Score: 2.0

Mean Score: 2.5

Given the value of gathering assessment from multiple cohorts, the first comparative data was available at the end of the 2013-2014 academic year. The first cycle of comparative data is to be completed following the 2014-2015 academic year. This will give the SoTCM the opportunity to examine the data in multiple cross-sectional analyses which, in turn, will be useful for establishing trends of student achievement in the SoTCM programs as we work on a full curricular program review and design.

Focus Group Data

One critical element of the undergraduate program review assessment process has been data collection from focus groups of graduating seniors and recent graduates (students graduating within the previous three years). Five focus groups of four to eight students each were convened in spring 2012: three groups of graduating seniors and two groups of recent graduates. One of the groups was restricted to philosophy majors. Two groups included Biblical Studies, Christian Ministry and Philosophy/Theology majors. One group for recent graduates was conducted on campus for those who could attend. The other recent graduate group was conducted via email questionnaire sent to graduates from any of the four SoTCM programs in the previous three years. Multiple invitations were extended to all graduating seniors in 2012 and recent graduates.

Consideration was given to the venue (Fermanian Business Center), the set of prompt questions (constructed, reviewed and approved by the SoTCM faculty), and the co-facilitators. (Eight PLNU professors outside of the SoTCM were invited and agreed to co-facilitate the on-campus groups. Two professors co-facilitated, recorded student responses, and wrote summaries for each of the group sessions. The on-campus focus groups were also video-taped for future reference.

The resulting data was quite large and challenging to analyze. It also mostly reflected the classroom experience of students in the SoTCM prior to the arrival of our three newest faculty members hired in Biblical Studies and Practical Theology. The SoTCM faculty reviewed the data in depth on many occasions. In addition to the summaries offered by the co-facilitators, Dr. Maria Zack reviewed the data and offered a summary. Additionally, members of the SoTCM independently reviewed the data and submitted summary statements for the combined Christian Ministry, Philosophy/Theology and Biblical Studies focus groups. The Philosophy focus group data was considered separately. (Appendix J includes the full text of facilitator notes and all the summaries.) An executive summary for all but the Philosophy focus group stated the following:

- 1) Relationships with professors were valued by the students.

The balance in the department between more academically oriented professors with those tasked primarily with pastoral training was seen as a strength.

- 2) Deconstruction of faith was stronger than reconstruction.

Students appreciated being challenged academically, and they also expressed a strong desire for being disciplined or mentored in the faith. Some indicated they felt the coursework had the net

effect of destabilizing rather than strengthening their faith. This theme came up repeatedly, especially in the combined Christian Ministry, Biblical Studies, Philosophy/Theology groups.

3) Student perspectives were sometimes not respected.

Students expressed the concern that at times their views were dismissed or demeaned.

4) Greatest need is personal and corporate mentoring in Christian faith and practice.

This was a repeated theme. Students expressed a strong interest in personal relationships with professors focused on Christian formation and discipleship. Students appealed to the Wesley model of class meetings and bands as a means of accountability for Christian formation.

5) Christian Ministry majors expressed a desire for more courses in Bible and a stronger focus on the practical aspect of ministry.

Students indicated an interest in more of a practical approach and less of a “theoretical approach”.

6) Curriculum needs to be reviewed.

Students expressed the need for attention to be given to course sequencing and more of a distinction between majors.

7) Concerns were expressed about the reputation of the SoTCM.

There was an expressed concern about the “liberal” reputation of PLNU. A few of the students said that this reputation had been a barrier in getting employment in congregations in the Church of the Nazarene and in other denominations.

It should be noted that some of the concerns expressed by students in the focus groups are being addressed and do not appear to be ongoing weaknesses in the department, at least not to the same degree. For example, reports of “faith deconstruction” (#2) of students have greatly subsided. To the contrary, a number of students have expressed publicly (e.g. at the graduate celebration banquet) their appreciation to faculty for mentoring them in the faith.

Most SoTCM faculty meet with students on an individual basis to discuss matters of faith and Christian vocation (#4). In addition, specific attention has been given to increased faculty/student interaction. For example, in 2014 a group of students was invited to plan activities that would enhance faculty/student interaction. One example was a picnic dinner and corporate game night for faculty and students that was very well attended (over 40 students). An all-department barbeque was held on September 26, 2014. A film forum and retreat are scheduled for later in the 2014-15 academic year.

With regard to curricular issues (#s 5 and 6), the SoTCM faculty has invested a significant amount of time and energy in re-envisioning the curriculum, especially in the Christian Ministry, Biblical Studies and Philosophy/Theology programs.

Focus group data for the philosophy program indicate that students enter the program after arriving at PLNU, often through the general education courses in philosophy. Philosophy is

frequently taken as part of a double major, and sometimes minor, which is made possible by the relatively lower unit requirement and versatile curriculum. Some of the students are double majors in other SoTCM programs. Most are not and are broadly enrolled throughout the PLNU programs, e.g., Chemistry, Literature, Writing, Music, and Psychology. Most students also relayed that relationships with professors in the philosophy program were instrumental in their choosing to major in the program. Focus group data, consistent with assessment data since the last program review, also indicates:

- Students feel they are part of a community that is safe and where their questions and insights are taken seriously.
- Students valued their time at PLNU as philosophy majors and especially appreciated the ability to address all concepts, whether Christian or not, from a Christian context. As one student put it, “the openness feels safe.”
- Students appreciated the intentionally constructive opportunity in each class and indicated that a capstone course in the curriculum might further this opportunity.
- Students represented that they became better readers, writers, and thinkers in the philosophy program and became much more careful with their use of language.
- Students represented that they feel confident in their knowledge of the content after each class and that discussion, papers, and exams were instrumental in their learning. As one student put it, “For...exams, you prepare for a learning experience.”
- Students found the differing approaches of the two primary philosophy professors to be an important part of the program’s appeal and success.
- Students were very positive about the way classes are set up in a circle, how discussion is held that honors every voice, how their creativity in presentations and papers is encouraged, and how they become responsible for the class atmosphere and discussion.
- Students suggested adding courses in Eastern philosophy and feminist philosophy in addition to a capstone type experience.

Graduate (Master of Ministry) Assessment

Over the course of this year in the MMin degree program we have continued to:

- follow and implement our assessment map;
- subscribe new students to LiveText;
- assess program learning outcomes; and
- receive student course evaluations

A focus group meeting of recent MMin graduates was conducted in spring 2014 to gather assessment data regarding the five program learning outcomes. Congregational representatives (three per church) who regularly participate in ministry contexts served by MMin students have been surveyed in order to document outcomes observed. Also, graduates of the MMin program

(five years out) have been interviewed regarding perceived benefits of, and suggested improvements for, the Master of Ministry academic experience at PLNU.

Curriculum

In reviewing the enrollment, Delaware, assessment, incoming student and focus group data, it became apparent that the SoTCM programs need to be revised. The SoTCM faculty met in weekly meetings over the past three years on program review and curricular revision. Each member of the faculty was assigned to a working committee to review and revise the curriculum of each of the programs based on the analysis of the data.

Comparator Schools

The curriculum of eight comparable institutions was examined for comparison and creative ideas (Azusa Pacific, BIOLA, NNU, ONU, Seattle Pacific, SNU, Westmont and Wheaton). Curricular offerings vary widely by institution. Some schools (notably the Nazarene schools) offer a multiplicity of programs with significant overlap in course requirements or options:

- NNU: Biblical Studies, Christian Ministry, Christian Ministry (online), Intercultural Ministry (missions), Philosophy, Philosophy and Religion, Youth Ministry
- ONU: Biblical Studies, Children's Ministry, Christian Education, Intercultural Studies, Ministerial Missions, Pastoral Ministry, Philosophy and Religion, Religious Studies, Youth Ministry
- SNU: Christian Education, Latino Ministry/Latino Studies, Missions, Multidisciplinary, Philosophy, Theology and Ministry, Children's Ministry, Christian Education, Urban Ministry, Youth Ministry

Other schools offered only one or two majors with multiple tracks:

- SPU: Christian Theology
- Westmont: Religious Studies (tracks in Biblical Interpretation, Theological and Historical Studies, World Religions and Mission), Philosophy and Wonder

Other schools opted for something in between with three, four or five majors:

- BIOLA: Biblical and Theological Studies, Christian Ministries, Philosophy
- Wheaton: Biblical Archeology, Biblical and Theological Studies, Christian Education and Biblical Studies
- APU: Biblical Studies, Christian Ministries, Philosophy, Theology, Youth Ministry

With regard to majors, whether schools were offering a single program or many programs, the curriculum is quite similar across the board.

Number of Comparator Schools Offering as a Major or Part of a Major

Biblical Studies	6
Theological Studies	6
Philosophy	6
Christian Ministry	5
Inter-Cultural Studies (Missions)	4
Youth Ministry	3
Christian Education	3

All of the schools also offered minors. Many of the minors are in the traditional disciplines (e.g. Theology, Philosophy, Missions). Others are more specific with particular emphases (e.g. Ancient Languages, Sports Ministry, Youth Outreach and Discipleship, Evangelism, Para-church Ministries, Worship Leadership, Greek, Hebrew, Christian Spirituality, Educational Ministry, Global and Urban Ministry, and Reconciliation Studies. For the sake of comparison, we contacted all of the comparator schools requesting information about the number of students majoring in their departments as well as the percentage of majors in their departments relative to the total traditional undergraduate enrollment in their universities. We received responses from five of the schools.

Majors	ONU	West.	NNU	SNU	Biola	PLNU
Bib Studies	6			70*		14
Children's Min.	16					
Youth Ministry	54					
Philosophy		8	10		39	8
Phil/Rel	7					
Phil/The					12	
Rel. Studies	7	10				
Christian Ed.	35					
Intercultural Stud.	18					
Min.Missions	8					
Pastoral Min.	27					
Bible/Theo					188	
Christian Min.					107	12
Christian Min./Youth						19
Total Majors	178	18	80	86	334	65
Percent of enrollment	5%	1.3%	5%	5%	7.6%	2.5%
2013 Grads	46	16	15-17	15	93	20
2014 Grads	57	20	15-17	17	92	16

*Combined Bib Studies, children's Ministry and Youth Ministry

After considerable discussion and reflection, the PLNU SoTCM faculty decided to continue to offer the existing majors (with significant revisions) and add a major. Subsequently, the Program Prioritization process resulted in the elimination of the Philosophy/Theology program. Hence, the SoTCM at this time is proposing continuing three majors with significant revisions and adding a new interdisciplinary major. These degrees generally correspond to the offerings in comparator schools, namely BIOLA, Wheaton and APU. The four majors proposed by the SoTCM faculty are:

- Biblical Studies
- Christian Ministry (with two tracks: Family Ministry and Christian Leadership)
- Philosophy
- Inter-Cultural Christian Mission (proposed new major).

Curricular Revision

Some of the revisioning considerations that the committees took into consideration in reviewing and revising curricula include the following:

- CORE courses, shared by 3 of the 4 new majors (see Appendix K) Four courses, one from each of the four SoTCM disciplines, will serve as a common core for the Biblical Studies, Christian Ministry and future Inter-Cultural Christian Mission majors.

Rationale: A core of courses will provide students the basic foundations necessary for academic studies in the three programs of the SoTCM directly related to the preparation for congregational and educational ministry. Further, a core will provide students a greater sense of connectedness with students in other SoTCM majors. Finally, the core courses will, in some cases, be revised courses with anticipated strong enrollments, replacing other courses that have been under-enrolled in recent years.

Biblical Studies (See Appendix L.)

- Streamline the curriculum and eliminate some of the lower enrolled upper division courses, allowing for some courses to be repeated with varying content.

Rationale: Although this will provide fewer options for students, it will increase the financial efficiency of the program.

- Consider making Greek and Hebrew more accessible to students in fulfillment of the General Education language requirement by offering Greek as a one year (8 unit) track and offering Hebrew (already a one year [8 unit] track) every year.

Rationale: Currently, Greek is offered in a three semester, nine unit track, which may be less attractive to students than a two semester, eight unit track. Making the unit demand consistent with other language offerings should increase student interest in taking Greek in fulfillment of their General Education language requirement. Hebrew is currently a two semester, eight unit track, but is offered every other year. The proposal is to offer it annually, making it a more appealing option in the fulfillment of the GE language requirement. Offering Hebrew every year will also increase scheduling flexibility and accessibility for students wanting to take both Greek and Hebrew.

- Consider of offering a Biblical studies minor and/or certificate

Rationale: The Incoming Student data indicate that there are many students who plan to be in some form of vocational ministry who are not majoring in SoTCM programs. A Biblical Studies minor will provide some of these students the possibility of obtaining a minor in a ministry related field as a companion to their primary area of study. The minor would be constructed out of existing courses. There is no budgetary impact.

Christian Ministry (See Appendix M.)

- Complete reconstruction of the program

Rationale: In reviewing the focus group and incoming student data, the faculty determined that the Christian Ministry major needed to be completely reconstructed.

- Two tracks in the major, pastoral leadership and family ministries

Rationale: In the incoming student data, focus group data and a poll of graduating Christian Ministry majors, it was determined that there is student interest in youth and family ministries, pastoral leadership, and Christian mission majors. The first two of these are the two tracks of the proposed Christian Ministry major while the third is incorporated into the proposed Inter-Cultural Christian Mission major.

- Create a core of four unit courses with one of the units designated as “internship” or “lab” in which students are under the supervision of a mentor pastor in a local congregation and gather together weekly with the professor for the integration of classroom learning, ministry experience, and Christian discipleship.

Rationale: In the focus group data, students expressed a strong interest in a greater emphasis on Christian Formation mentoring from faculty and contextual/practical learning related to ministry.

- Create a “Contexts of Ministry” course.

Rationale: This proposed course will be designed for transfer students in lieu of taking Introduction to Ministry (Explorations of Ministry), which is a course required for freshmen majors entering the department. It will be offered as a weekend course in which students will visit and discuss numerous ministries and churches in a variety of contexts. This is, in part, a response to student requests in the focus group data for more of an emphasis on the practical dimensions of ministry.

- Strengthening the requirement for Biblical studies coursework.

Rationale: This is a direct response to student requests in the focus group data.

- Consideration of offering minors and/or certificates in Christian Ministry, youth ministry, and/or children’s ministry.

Rationale: (See rationale for Biblical Studies minor above).

Philosophy (See Appendix N.)

- Allow PHL 211 (Ethics) to fulfill the prerequisite for upper division philosophy courses.

Rationale: The course as taught fulfills the necessary requirement and introducing it as a possible prerequisite offers additional access to students who want to take upper division philosophy coursework.

- Changing PHL 304 (History of Western Philosophy IV) to a capstone experience for philosophy majors (PHL 462 – Contemporary Voices in Philosophy, Theology, and Ethics).

Rationale: DQP initiative, institutional emphasis, and student assessment data indicate an interest and need for a constructive, synthetic capstone experience.

Inter-Disciplinary (See Appendix P.)

- Create a two track, inter-disciplinary, Inter-Cultural Christian Mission major (Global Mission and Urban Mission). No new courses are proposed.

Rationale: This is in direct response to student interest expressed in the Incoming Student data and Focus Group data as well as informal requests from students. Courses would be drawn from existing offerings in Sociology/Social Work, Business, Political Science and the SoTCM. The inter-disciplinary approach to preparation for urban and/or global missions provides the student an education that includes an emphasis on cultural awareness and organizational development, as well as biblical and theological foundations.

- Consider the construction of an Inter-Cultural Christian minor.

Rationale: (See Rationale for Biblical Studies minor above).

Master of Ministry

From 2011-14, the School of Theology and Christian Ministry revised the Master of Ministry program and curriculum to cover the main areas of Christian inquiry and make our curriculum flexible for students who may wish to pursue their MDiv through PLNU and NTS joint offerings. The new MMin program has been approved by the Graduate Studies Committee and the faculty of the university. (See Appendix Q.) The MMin is a thirty-six (36) unit degree composed of twelve (12) three unit courses taught as intensive modules. The new MMin includes the following parameters:

- 1) A reduced number of core courses from eight to four. The new core includes:
 - Christian Formation
 - Christian Scripture
 - Church and Mission
 - Christian Tradition
- 2) A minimum of twenty-four (24) of the thirty-six (36) units will be PLNU coursework. Twelve (12) of the thirty-six (36) required units will be completed through a variety of flexible options:
 - Courses taught on the PLNU campus by Nazarene Theological Seminary
 - Directed study
 - 400-level elective courses
 - Transfers from other academic institutions (up to 6 units)

Collaboration with Nazarene Theological Seminary

As of the 2014-2015 academic year, PLNU will become a member of NTS's multi-campus seminary. Under this agreement, MMin students will be able to complete (12) units required for the PLNU MMin degree through NTS course offerings. Also, students will have the option to forego receiving the PLNU Master of Ministry degree in order to apply all completed courses (potential of 36 units) towards the NTS Master of Divinity degree.

Program Faculty

The SoTCM faculty is highly qualified and proficient in teaching, writing (both for the Church and the academy) and preaching. All have completed, or are near to completing, doctoral degrees from highly respected institutions. All but one are ordained or in the ordination process as elder or deacon in the Church of the Nazarene. All teach, preach and minister regularly in local churches. The areas of strength and specialty among the faculty include not only the basic disciplines of Biblical Studies, Theology, Church History, Philosophy and Practics, but also Biblical Languages, Christian Formation, Wesleyan Studies, Women's Studies, Human Sexuality, Judaic Studies, Muslim Studies, Sociology, and Urban Ministry. The SoTCM has made a concerted effort toward greater diversity with the hiring of three full-time women faculty over the past 10 years.

Course evaluations of SoTCM are very strong. In a review of the student evaluations for 2012-2013, the dean of the College of Arts and Sciences indicated that the overall evaluations of the SoTCM faculty were consistently as strong or stronger than any other department in the CAS.^{iv} Members of the SoTCM faculty have complementary gifts and expertise, with some being stronger in student relationships and mentoring, others having strengths in preaching and constituent relations, and others in academic research and publication.

All members of the faculty are qualified scholars who remain current in their fields of study. Members of the SoTCM faculty are highly respected in academic associations as indicated by their election and service in leadership. Members of the SoTCM faculty have served in such capacities as President of the Wesleyan Theological Society, Secretary of the Wesleyan Theological Society, President of the Wesleyan Philosophical Society, and President of the Pacific Coast Society of Biblical Literature. Members of the SoTCM faculty have published multiple volumes and received recognition for their contributions to their fields. Three books authored by SoTCM faculty in the past five years were nominated for national or international awards. (See Appendix H for a partial list of faculty accomplishments.)

PART IV

Comparative Position and National Standards

The SoTCM considered data from eight comparator/aspirant schools in the program review process. The schools chosen were regional (Azusa-Pacific University, Biola and Westmont), Nazarene (Northwest Nazarene University, Olivet Nazarene University and Southern Nazarene University), and national/aspirant (Wheaton and Seattle Pacific University). In comparing curricular offerings, it was determined that the programs currently offered and/or proposed by

the SoTCM generally correspond to the curricular subject matter offered by the eight comparator schools. (See further discussion under Curriculum above).

In 2012, the Christian Ministry program submitted and received a five-year extension of program validation by the Course of Study Advisory Committee (COSAC) of the Church of the Nazarene. Students graduating from programs with COSAC validation are considered by the denomination to have completed the educational requirements for ordination. The renewal of validation required demonstrating that the Christian Ministry curriculum was aligned with over 90 learning outcomes required by COSAC. Future renewals will require the alignment of the curriculum to about half as many learning outcomes. (See Appendix R.)

PART V

Strengths – Weaknesses – Opportunities – Threats Analysis

Strengths

Academic Programs

- Relationship to PLNU's mission as reaffirmed by the new SoTCM mission and vision statements.
- Role in PLNU's general education program.
- Inter-relatedness of SoTCM programs that offers integration and cooperation in curricular offerings between programs.
- History of preparing students for effective ministry, seminary and graduate study.
- Validation of the Christian Ministry program, indicating it meets the standards for the fulfillment of the education requirements for ordination in the Church of the Nazarene.

Contributions of the Faculty

- Teaching experience, competency and quality.
- Progress toward gender equity in SoTCM faculty.
- Leadership in on-campus committees and task forces.
- Scholarly productivity and leadership in professional societies.
- Service to the Church of the Nazarene:
 - publications with Nazarene Publishing House
 - contributions to Sunday School curriculum
 - membership in district boards of credentials and of ministerial studies

Summary of Strengths

The SoTCM is uniquely situated in the mission and vision of the university. The revised SoTCM mission and vision statements not only reflect the historic commitments of the university, they also project into the future in which the work of the SoTCM directly extends from the mission of the university in the preparation of women and men for lives of vocational ministry, Christian service, discipleship and preparation for additional graduate-level academic

work. In a similar fashion, the SoTCM General Education and SoTCM program curricula are being revised in ways that reflect the historic commitments of the university while, being responsive to student interest/need and relevant to the contemporary context.

Members of the faculty of the SoTCM have prepared themselves well for their responsibilities, both academically and professionally. All are committed to the work of teaching, have an active leadership role on campus, are current in the scholarship of their respective disciplines, and are committed to using their expertise in service of the university's sponsoring denomination, the Church of the Nazarene.

Weaknesses

- Articulating and providing evidence for the Meaning, Quality and Integrity of each of the four existing and proposed SoTCM programs.
- Declining Enrollment
 - i. Declining enrollments indicate the need to re-evaluate and review the curricula for all programs in response to student interest, assessment data, course enrollments and recent trends in respective fields.
 - ii. Declining enrollments also indicate the need to develop new strategies to attract students with an interest in vocations of ministry.
- Improving high impact practices or “engaged learning”.
- SoTCM “culture” as indicated in student focus group responses.
- Inadequate use of student support services.
- Constitution of the faculty.
 - i. Lack of ethnic diversity within the SoTCM faculty.
 - ii. Current faculty expertise may need to be expanded in order to match proposed curricular changes.
- Alumni connections, relations, programs and services.

Summary of Weaknesses

Some of the weaknesses of the SoTCM call for improvements that will be addressed alongside with most other academic programs on campus as the SoTCM participates in new normative expectations regarding academic program quality (e.g. articulation and evidence for the meaning, quality and integrity of programs and the focus on high impact practices). However, other weaknesses are specific to the SoTCM and need to be intentionally addressed to effectively fulfill its mission and vision.

The most obvious challenge in the SoTCM is a marked decline in enrollment that has resulted in the discontinuation of the Philosophy/Theology major. Specific measures need to be taken both to better understand and address the decline in enrollment. This includes a complete review of curricula in all SoTCM programs with attention given to student interest/demand, assessment data, course enrollments and trends in respective fields and the development of new strategies to attract students who have an interest or “calling” in vocations of ministry.

Other weaknesses that need attention in the SoTCM are the inadequate use of student support services by students enrolled in SoTCM programs, the lack of diversity in the SoTCM faculty, the changing demands of faculty expertise and program teaching needs, and inadequate alumni relations initiatives.

Opportunities

- Possibility for SoTCM to become a significant source of graduate ministerial education in the San Diego region through the revised MMin program and MDiv collaboration with Nazarene Theological Seminary.
- The number of students entering PLNU who indicate an intention to enter full-time Christian ministry.
- Strategic use of departmental financial aid for ministerial students.
- SoTCM's relationship and participation with the Center for Pastoral Leadership, the Wesleyan Center and the Office of Spiritual Development. This includes opportunities for continuing education, conferences, lectureships, alumni relations, and external sources of funds.
- The possibility of collaboration between SoTCM and Nazarene colleges/universities outside the U.S., as well as local congregations in the San Diego region.
- The changing face of ministry and the multi-ethnic, multi-denominational (and non-denominational) faces of our students. (See Appendix. C)

Summary of Opportunities

Future opportunities and possibilities for the SOTCM remain promising. While enrollments in SoTCM programs have declined, reported interest in vocations of ministry among incoming students remains high. The SoTCM is fortunate to have a relatively large pool of scholarship funds specifically designated for its majors. The combination of revised curricula that are more responsive to student interest/demand and available scholarship funds can be used to develop new strategies to attract students who have an interest in vocations of ministry. New strategies will need to be sensitive to the changing faces of students who are interested in vocational ministry. They exhibit greater ethnic and gender diversity, greater multi-denominational demographics, and an increase in short-term, non-institutional or bi-vocational ministries.

At the graduate level, the enrollment in the Master of Ministry program has increased in recent years. The reputation of the program is expected to be strengthened further by the new collaborative relationship with NTS, providing an opportunity for students to earn an NTS MDiv by taking PLNU (MMin) and NTS coursework at PLNU. This has the potential of PLNU's MMin program emerging as a significant source of graduate ministerial education in the San Diego region as well as the Southwest region for the Church of the Nazarene. Further collaborations are also possible, including collaborations with international schools, sister U.S.

schools within the Nazarene system of higher education, and local congregations in the San Diego region.

The SoTCM also has significant opportunities through collaboration with the Wesleyan Center and the Center for Pastoral Leadership, which are conveniently located in adjacent offices to the SoTCM. There have been meaningful and substantive collaborations in the past, and these could be developed further with the possibilities of SoTCM co-sponsoring or increasing participation in conferences, lectures, and support services offered to the wider community jointly through the Wesleyan Center and the CPL. This has significant potential for increasing the ability of the SoTCM to serve and increase its visibility with different constituencies.

Threats

- A number of external factors (including demographic, economic and denominational trends) are contributing to declining enrollments in ministerial education programs around the country.
- Increased administrative, assessment-related and other non-curricular requirements, contribute to a decrease in time available for teaching, mentoring, reading and writing.

Summary of Threats

The challenges external to the SoTCM (“threats”) are mostly environmental and demographic. While the SoTCM has little control over these issues, it must adjust its work in response to the changing nature of education, and specifically ministerial education, in the changing context. In this light, it is important to note that enrollments in ministerial programs have been declining across the country over the past few years. While the SoTCM is adopting new strategies to attract students interested in vocations of ministry, it is incumbent upon the SoTCM to also prepare for a future in which student enrollments may be lower than in the past.

An additional threat is the increase in administrative and assessment-related responsibilities allotted to the department. While the goal and hope of these increased responsibilities is the long-term improvement of the learning outcomes and quality of education provided students in SoTCM programs, in the short term, it appears to have the effect of eroding time spent from teaching, mentoring, reading and writing.

Executive summary

An analysis of the strengths, weaknesses, opportunities and threats of the SoTCM indicates that there are significant strengths that need to be recognized and opportunities that need to be explored. There are also weaknesses that need to be addressed and threats that deserve attention if the SoTCM is to be successful in navigating the changes in the new fluid environment of education in general and education for ministry in particular. While the strengths could be listed as strengths at many denominationally affiliated Christian universities, they are especially strong at PLNU. The SoTCM faculty is committed to the mission of the university and is exceptionally

well prepared for the responsibilities of teaching and mentoring. Members of the faculty are widely recognized for their contributions in leadership, preaching, teaching, research and writing both for the Church and the academy. Building on its strengths combined with additional available resources, the SoTCM has significant opportunities as it looks to the future. Available resources include makeup and ministry interests of incoming students, potential for domestic and international collaborative relationships, cooperative endeavors with PLNU centers, church and civic relationships in the San Diego community, and substantial scholarship funds available for student assistance. But, as is to be expected, these strengths and opportunities are countered by the challenges of SoTCM's internal weaknesses and external threats. In particular, declining enrollment in SoTCM programs mirrors a decline in enrollment in ministry preparation programs around the country.

The mission of the SoTCM includes preparing students for a life of service to Christ and the Church, specifically serving the Church in the preparation of students for ministry in an increasingly diverse region. Incoming student data indicate increasing ethnic diversity as well as significant interest in multiple vocations of Christian ministry. There are probable weaknesses in the SoTCM that limit its ability to attract and prepare students for education and preparation for lives of service and ministry. Given this, there is an pressing need to complete the extensive review of the curricula of SoTCM programs that is quite far along. Additionally, there is an ongoing need, as opportunities arise, to involve local practitioners, visiting scholars and resource persons whose presence will enhance under-represented perspectives (i.e. ethnic diversity) and ministry specializations (e.g. youth ministry). In sum, the "strengths" of the SoTCM faculty combined with creative and innovative resources ("opportunities") position the SoTCM very well to address the "threats" of a changing enrollment through direct attention to the "weaknesses" in its curricular offerings and makeup of its faculty.

PART VI

Quality Improvement Action Plan

The following issues were identified as needing attention and/or improvement with an accompanying action plan.

- A) Articulating and providing evidence for the meaning, quality and integrity of the SoTCM and each of the four existing and proposed SoTCM programs.

Action Plan:

- 1) Review and revise the mission statement and vision statement for the SoTCM.
- 2) Establish benchmarks for the evaluation of the meaning, quality and integrity of each of the SoTCM programs through the utilization of DQP and/or WASC Core Competencies.

Desired Outcomes:

- 1) The mission of the SoTCM will be clarified with regard to meaning, quality and integrity for faculty, administration, students and constituents.
- 2) As student learning in the SoTCM is assessed relative to national benchmarks and standards of excellence, the resulting data will be essential in identifying areas for improvement.
- 3) In the long term view, students graduating from PLNU with degrees from the SoTCM will be better prepared for graduate school and vocational pursuits.

Steps, Responsibilities and Timeline:

- 1) The mission and vision statements for the SoTCM were reviewed and re-written by the SoTCM faculty during the 2013-2014 academic year. The proposed statements are included in the Program Review Self-Study.
- 2) The Core Competency assessments were developed by the SoTCM faculty in the 2013-2014 academic year and are scheduled to be implemented this coming year. Classes and professors have been identified for assessment responsibility.
- 3) DQP benchmarks will be reviewed and applied to SoTCM coursework by the dean and the SoTCM faculty in the 2014-2015 academic year.

Assessment:

Articulating the meaning, quality and integrity of the SoTCM and its constituent programs will be assessed through Administration response, DQP and Core Competency benchmarks, student and alumni focus groups, and SoTCM alumni surveys.

- B) In conjunction with the General Education Committee, General Education courses offered through the SoTCM need to be evaluated in response to missional imperatives, student interest, assessment data, course enrollments and recent trends in respective fields.

Action Plan: The SoTCM will conduct a comprehensive assessment followed by a study of General Education courses offered through the SoTCM in conjunction with the General Education committee. This should include the possibility of an increase in the number of blended courses offered through the SoTCM.

Desired Outcomes:

A thorough review of the General Education courses offered through the SoTCM will have the following outcomes:

- 1) General Education coursework offered through the SoTCM will be better coordinated and integrated both within SoTCM curricula and within the larger General Education curriculum.
- 2) Students will have a more integrated educational experience that contributes to their understanding of Scripture, theology, Church history and Christian discipleship and nurtures growth in their faith in Christ.
- 3) Faculty will have a better understanding of the role that General Education courses offered through the SoTCM play in the larger General Education curriculum.

Steps, Responsibilities and Timeline:

- 1) The Dean of the SoTCM will convene meetings with representative members of the SoTCM faculty in the 2014-2015 academic year in order to conduct a comprehensive review of SoTCM's General Education courses with the possibility of recommendations for curricular changes.
- 2) Recommendations from the SoTCM faculty will be submitted to the General Education Committee for review and approval.
- 3) Approved recommendations will be included in the Program Review Self-Study which is to be completed by March 2015.
- 4) If approved in principle by the Program Review Committee, recommendations for change will be submitted to the Academic Programs Committee by the end of the 2014-2015 academic calendar year.

Assessment:

The effectiveness of the General Education courses will be assessed through student evaluations and student focus groups. In addition, an instrument will be developed and utilized in selected courses to assess the impact of the course on the Christian formation of students.

- C) The commitment to academic excellence and declining enrollments indicate the need to re-evaluate and review the curricula for all SoTCM programs. The current curriculum inadequately addresses student interest in youth and family ministry as well as urban and intercultural mission.

Action Plan:

- 1) Conduct a thorough review of the curriculum for all SoTCM programs in response to missional imperatives, student interest, assessment data, course enrollments and recent trends in respective fields.
- 2) Give special attention to the following (per the Program Prioritization report from the Provost and direction from the Program Review chair):

- a. Phase out of the Philosophy/Theology program with a plan for students currently enrolled to complete the coursework necessary for graduation.
- b. Reconstruct SoTCM programs into three tracks or majors: Christian Ministry; Seminary Preparation; and Philosophy.
- c. Embed Christian formation throughout the SoTCM curriculum.
- d. Incorporate “High Impact Practices” or “Engaged Learning” (internship program, ePortfolios, summative experiences, etc.) that contribute to practical aspects of vocational preparation.
- e. Develop a core of SoTCM courses that would be required for students in multiple SoTCM programs.
- f. Create curricular changes responding to student interest in youth and family ministry as well as urban and intercultural mission (including the possible development of an interdisciplinary Inter-Cultural Mission program).
- g. Reduce the number of upper division courses to a ratio of 1.5 elective and menu courses offered to elective and menu courses required. (Course enrollments are also to be considered in the inclusion or reduction of upper division courses).
- h. Develop a limited number of creative ministry oriented minors.

Desired Outcomes:

Thorough review of the curricula for SoTCM programs will have the following outcomes:

- 1) Students will have a more integrated educational experience that contributes to their understanding of Scripture, theology, Church history and Christian discipleship, nurtures growth in their faith in Christ, and prepares them for vocational pursuits and graduate school.
- 2) SoTCM programs will better reflect student interest, especially with regard to youth and family ministry as well as urban and intercultural missions.
- 3) Students will be better educated in preparation for lives of Christian ministry and discipleship.

Step, Responsibilities and Timeline:

- 1) The SoTCM faculty met regularly through the 2013-2014 academic year in order to thoroughly evaluate and propose appropriate changes to SoTCM programs. Proposed

curricular changes are included in the program review self-study and will be submitted to the Academic Program Committee upon a positive response from the Program Review Committee.

- 2) In the ongoing work of curricular revision, special attention will be given to the following:
 - a. Christian Formation across the SoTCM curriculum.
 - b. High impact practices such as internships, eportfolios, and summative experiences.
 - c. Vocational preparation. This includes the proposed participation in PLNU's vocational development grant.

Assessment:

The effectiveness of the new curriculum will be assessed through student evaluations, student focus groups and alumni surveys.

- D) The SoTCM needs an effective strategy to address changes in enrollment in SoTCM programs and to attract students with an interest in vocational ministry.

Action Plan: The SoTCM will take measures to address the enrollment trend.

- 1) Development of a plan to assist with student retention in SoTCM programs that could include a review of student advising, mentoring, scholarship awards, and increased opportunities for student participation in the SoTCM community.
- 2) Development of a promotional and curricular plan to increase student awareness of SoTCM programs, including new or revised programs in response to student interest.
- 3) Development of a plan in conjunction with the Admissions Office for the SoTCM to participate in recruiting undergraduate and graduate students to PLNU who have indicated an interest in SoTCM fields of study.
- 4) Development of a plan for the future that takes into account increased enrollment, stable enrollment and decreased enrollment.

Desired Outcomes:

- 1) Enrollment will increase in SoTCM programs.
- 2) The SoTCM will have back-up plans in place if enrollment remains stable or declines further.

Steps, Responsibilities and Timeline:

- 1) The SoTCM dean will continue to meet with representatives from Admissions to construct a recruitment plan. Initial meetings have already occurred. Follow up meetings are scheduled.

- 2) The SoTCM scholarship committee will review scholarship awards with the possibility of better leveraging awards to attract and retain students in SoTCM programs. Initial discussions have already occurred. Follow up meetings will be convened by the dean in the Fall semester of 2014.
- 3) The faculty/student community development committee will plan additional faculty/student events in the 2014-2015 academic year. Initial meetings (and events) have already occurred with considerable student participation and observable success.
- 4) Follow up meetings will be convened by the dean in the Fall of the 2014 academic year.
- 5) The SoTCM dean in consultation with SoTCM faculty will develop a plan that includes the three scenarios of increased enrollment, stable enrollment and decreased enrollment. The plan will include issues related to student learning, vocation, faculty load and future hiring.

Assessment:

Effectiveness of enrollment strategies will be assessed through student enrollment in SoTCM programs as indicated by IR and Delaware Data.

- E) Students enrolled in SoTCM programs may not be taking full advantage of university resources and opportunities.

Action: The SoTCM will implement means of encouraging students to better utilize available university resources.

- 1) In the 2014-2015 academic year, the SoTCM will invite appropriate personnel from Ryan Library and IT to faculty meetings, student chapels and/or to new student orientation sessions, to better orient the SoTCM faculty and students to available resources.
- 2) In the 2014-2015 academic year, the SoTCM will invite appropriate personnel from Student Development (i.e. Wellness Center, Student Tutoring) to faculty meetings, student chapels and/or to new student orientation sessions, to better orient the SoTCM faculty and students to available resources.
- 3) The SoTCM faculty have been meeting for lunch at least once a semester with representatives from the Office of Spiritual Development to discuss cooperation and collaboration. The SoTCM dean will ensure that this practice continues.
- 4) Where appropriate, information regarding university resources will be included in SoTCM course syllabi.

Desired Outcomes:

- 1) Increase student utilization of available resources.
- 2) Improve student well-being.

- 3) Improve student academic achievement.
- 4) Improve student graduation rates.

Steps, Responsibilities and Timelines:

- 1) The SoTCM dean will invite appropriate representatives from indicated university services and resources to faculty meetings, student chapels, and/or new student orientation sessions in the 2014-2015 academic year to review services offered.
- 2) Where appropriate, SoTCM faculty will be encouraged to include contact information for selected university resources in course syllabi in the current and future years.

Assessment:

Student Focus Groups. Formal responses from Directors of IT, Ryan Library, Student Development and Spiritual Development regarding the utilization of resources and opportunities by students enrolled in SoTCM programs.

- F) Update the assessment process and “close the loop” for newly instituted programs. Given that the proposed curricular changes in SoTCM programs and the adopted changes in the Master of Ministry do not yet have a full cycle of assessment data, the SoTCM has not yet “closed the loop” in the assessment process for those programs.

Action: 1) The SoTCM will continue to give attention to updating the assessment process. 2) The SoTCM will review assessment data for newly implemented programs with the purpose of making any necessary adjustments and/or changes to improve student learning.

Desired Outcomes:

Continued evaluation of SoTCM programs for the purpose of continued improvement of student learning.

Steps, Responsibilities and Timeline:

- 1) The SoTCM has formed a sub-committee to continue assessing, reviewing and updating the assessment process, including an evaluation of the Assessment Wheel. The Assessment Wheel will be fully updated by the end of the 2015-2016 academic year.
- 2) Assessment data for the new MMin program will be utilized to make appropriate changes in order to continue to improve student learning opportunities. The new Master of Ministry curriculum was implemented in the 2013-2014 academic year and is offered in a two-year cycle. A full set of assessment data will be available after the 2014-2015 academic year allowing for “closing of the loop” analysis in the 2015-2016 academic year.
- 3) Assessment data for proposed curricular changes for undergraduate programs is dependent upon approval and implementation of those programs followed by a two-year collection of assessment data.

Assessment:

Effectiveness of the assessment process will be indicated by the ability to utilize the Multi-year Assessment Plan and signature assignments in evaluating the program and making recommendations for improvement.

- G) Student concerns expressed in the focus group data. These concerns include the culture of the SoTCM around issues such as constructive mentoring in the faith, respect for student's perspectives, and a sense of community in the SoTCM.

Action: Data will be collected that both monitors these issues in the department and provides comparisons to earlier years in the department.

Desired Outcomes:

Indications in the data that the culture of the SoTCM has a good sense of community in which relationships between students and faculty are supportive and respectful and students generally report being "mentored in the faith".

Steps, Responsibilities and Timeline

- 1) The SoTCM dean will monitor and record any reports related to student concerns of "lack of support for students' perspectives" or "faith deconstruction". Data will be shared with the SoTCM faculty and the PLNU administration.
- 2) At the conclusion of the 2015-2016 academic year, the SoTCM will replicate the focus group research in order to provide comparative data regarding student concerns.

Assessment:

Effectiveness in addressing student concerns will be evaluated by the dean's records of any student complaints and responses from student focus groups.

- H) Constitution of the Faculty, including:

- 1) the lack of ethnic diversity; and
- 2) a question as to the adequacy of expertise of current faculty and desired expertise for the proposed curriculum.

Action: 1) Show evidence of including people of color in all full-time, part-time and adjunct hiring processes. 2) Consider hiring adjuncts with appropriate expertise to teach specialized courses.

Desired Outcome:

- 1) Diversification of the SoTCM that reflects student and societal demographics.
- 2) Improved relevance and nuance in student learning with professors who have specialized expertise relative to the courses being offered.

Steps, Responsibilities and Timeline:

To be considered in hiring of all adjunct, part-time and full-time faculty.

Assessment:

Student evaluations. Focus group data.

I) Alumni connections, relations, programs and services.

Action: Develop effective ways to gain input from and serve PLNU alumni who graduated from SoTCM programs.

Desired Outcomes:

- 1) Input from alumni who are in ministry will serve as a resource to the department in shaping student learning as the input assists the SoTCM in understanding current contexts and practices of ministry.
- 2) Input from alums will also serve as a healthy critique of the SoTCM's programs and pedagogy.
- 3) Contact with alums will assist in making resources within the SoTCM available to alums through continuing education and personal relations.

Steps, Responsibilities and Timeline

- 1) The SoTCM dean will be in consistent contact with the directors of the Wesleyan Center and the Center for Pastoral Leadership in order to facilitate SoTCM faculty participation in conferences and continuing education opportunities. This will be an ongoing responsibility.
- 2) The SoTCM will give consideration to the formation of an advisory council consisting of SoTCM alumni. The formation of this group will be planned and potentially implemented in the 2014-2015 academic year.
- 3) The SoTCM will conduct a survey of alumni in order to gain information regarding the current vocational assignments of SoTCM alums and the perceived effectiveness of SoTCM programs.

Assessment:

Alumni survey and focus group responses.

Part VII

Program Review Themes for Future Inquiry

In the program review process, most of our themes for future inquiry are incorporated into our quality improvement action plan and the overall program review. This includes a revision of the mission and vision of the SoTCM, a complete review of the curriculum including program learning outcomes, a revision of our department goals, a complete revision of our assessment plan (see the Assessment Wheel), and an update on our specialized accreditation (COSAC validation). There are a few additional items that will need attention in the future, including:

- The relationship of Philosophy to the rest of the SoTCM. How and in what ways is philosophy vital to and integrated into the broader curriculum of the SoTCM?
- The long-term implications of declining enrollments for the future ministerial cohort of the denominational and regional constituencies that PLNU serves.
- Implications of the changing nature of vocational ministry in the light of:
 - i. students' experience of being "called" into Christian ministry.
 - ii. diversification of ministry assignments.
 - iii. increase in bi-vocational and lay ministry.
- The implications of increased costs of education for those preparing for vocational ministry.

Appendices

- A) Recommendations from 2005 Program Review
- B) SoTCM Learning Outcomes, Signature Assignments and Rubrics
- C) PLNU Program Review Institutional Data for SoTCM
- D) U.S. Nazarene School Enrollment Trends
- E) Survey of Incoming Student Interest in Vocational Ministry Preparation
- F) Delaware Data for SoTCM
- G) SoTCM Scholarship Funds
- H) SoTCM Faculty CV's and Accomplishments
- I) Library Resources
- J) Focus Group Data
- K) Proposed SoTCM core courses
- L) Proposed Biblical Studies curriculum
- M) Proposed Christian Ministry curriculum
- N) Proposed Philosophy curriculum
- O) Proposed Theology curriculum
- P) Proposed Inter-Cultural Christian Mission curriculum
- Q) New Master of Ministry curriculum
- R) Denominational Standards

ⁱ Ronald Kirkemo, *For Zion's Sake*. (San Diego: Point Loma Press, 2008), p. 33.

ⁱⁱ Barbara Wheeler and Anthony Ruger. "Sobering Figures Point to Overall Enrollment Decline" in *In Trust*. Spring 2013, p. 7.

ⁱⁱⁱ Robert Putnam and David Campbell. *American Grace*. (New York: Simon and Schuster., 2010), p. 106.

^{iv} Dean's evaluation meeting with Dr. Kathy McConnell, July 15, 2013.

January 7, 2015

To: Dr. Brower, Dr. Fulcher, Dr. McConnell and Dr. Benefiel

From: Program Review Committee

Subject: School of Theology and Christian Ministry Program Review

In November 2014, the School of Theology and Christian Ministry resubmitted their program review self-study following four-years of the faculty assessing and analyzing the current state of the School's academic programs and the SoTCM student's educational experience. The School is to be commended for the excellent progress they have made over the past four years and the commitment of the faculty in working together to address their common concerns. The following is the Program Review Committee's report based on their review and analysis of the School of Theology Christian Ministry's revised self-study.

At this point in the program review process the Committee could make one of the following recommendations: (1) the academic unit proceeds to an external team review, (2) the academic unit revises section(s) of the self-study based on the recommendations of the Committee, or (3) the Committee recommends a complete self-study revision. After four years of working with the SoTCM, the Program Review Committee is concerned that, given the continuous decline in enrollment, significant costs of the program, and an apparent inability to comprehensively address the exigent circumstances leading to this critical moment in the history of the School, there is not the capacity within the School to envision a dramatically different future that will lead to a timely turnaround. For these reasons, the Program Review Committee is recommending the extraordinary action of bringing in an outside consultant to support the School in a strategic turnaround rather than an external review team to evaluate the self-study.

The Program Review Committee understands it is outside the authority and purview of the Committee to approve this action, and therefore the Committee is forwarding this recommendation to the University and School leadership.

Rationale

A. Description of School of Theology and Christian Ministry Current Context

SoTCM is in the fourth academic year of what is usually a two-year program review process (AY 2011-2012, AY 2012-2013, AY 2013-2014, and AY 2014-2015). During the first two years the School focused on building out the program assessment infrastructure, including program learning outcomes, curriculum map, assessment plan, rubrics, assignments, etc. Also during this preparatory phase the faculty began collecting primary data from Institutional Research, Delaware Data, SoTCM assessment data, and focus group data. The School submitted the first self-study in fall 2013, and following a period of extensive study and discussion the Program Review Committee requested a revision and resubmission of the self-study to include a more in-depth analysis of the School's internal strengths and weaknesses and external threats and opportunities, as well as an action plan for moving forward. The revised self-study document was received by the Program Review Committee in November 2014. This report addresses some of the concerns expressed by the Committee but is characterized by the Committee as not going far enough in addressing the urgent circumstances leading to the School's sharp decline in enrollment.

During the past several years the SoTCM undergraduate programs have experienced nine years of declining enrollment from a high of 134 majors in 2002 to a low of 58 majors in fall 2014. This represents an average of 14.5 students per program major or 5.8 students per fulltime faculty. Most recently the School has had seven consecutive years of declining enrollment in the SoTCM programs with a drop of 62 students in the majors. The graduate programs have experienced similar declines in enrollment including a “Teach Out” of the MA Religion and decline in the enrollment of the Master of Ministry. However, this significant decline in program revenue has not been offset by a decline in costs.

TABLE 1 - SCHOOL OF THEOLOGY AND CHRISTIAN MINISTRY UNDERGRADUATE ENROLLMENT

	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014
PLNU Total undergrad enrollment	2,389	2,375	2,361	2,358	2,382	2,346	2,394	2,387	2,417	2,376	2,415	2,556	2,568
% SoTCM as total PLNU enrollment	5.61%	5.18%	5.32%	5.00%	4.70%	5.12%	4.22%	3.64%	3.43%	3.20%	2.98%	2.50%	2.26%
Bible & Christian Ministry	49	51	51	26	8	2							
Biblical Studies				4	14	22	17	19	16	18	12	14	13
Christian Ministry				13	26	44	39	31	30	33	37	33	27
Philosophy	6	3	4	2	3	10	11	8	11	10	13	8	6
Philosophy & Theology	78	69	71	73	63	45	38	31	29	17	13	13	12
Church Music	3	1	0.5										
Total (w/ double majors)	136	124	126.5	118	114	123	105	89	86	78	75	68	58
Headcount	134	123	125.5	118	112	120	101	87	83	76	72	64	58
Headcount increase or decrease	-11	2.5	-7.5	-6	8	-19	-14	-4	-7	-4	-8	-6	
Enrollment % increase or decrease previous year	-9%	2%	-6%	-5%	7%	-19%	-16%	-5%	-9%	-6%	-13%	-10%	

B. Description of the Program Review Committee's Process

The Program Review Committee prepared for the review of the SoTCM self-study according to the approved Program Review Guidelines protocol. The Committee has taken into consideration that over the past four years, while the School has been working on the program review, that the Program Review Guidelines have been continually updated and improved. As much as possible the Program Review Committee has been guided in its assessment by the Guidelines under which the School began the program review process. The Program Review Committee provided SoTCM a liaison, Vice Provost Maggie Bailey, to support the School's review work through the process, and the Committee chair, Provost Kerry Fulcher, met with the School or School Dean on several occasions. In addition, the college dean and the Director of Institutional Research also met with the School on an as-needed basis.

The Program Review Committee members received the initial self-study in fall 2013 and the revised self-study in fall 2014. The self-study and supporting documents were received well ahead of the

Committee's program review rubric assessment. The Committee members did extensive preparation in advance of the review, including analysis of the report and appendices made available electronically. The Committee members confidentially and individually scored the self-study with the program review rubric (available at assessment.pointloma.edu) prior to the Committee's calibration review on Friday, December 19th. The Committee members identified areas of concern in the rubric criteria and focused on these areas in the calibration. In all cases the Committee convened with a majority of the Committee members. It should be noted that committee member, Rob Thompson, who is also a member of the School, was on sabbatical during the fall 2014 semester and did not participate in the second review.

EVALUATION OF ISSUES IDENTIFIED IN SELF-STUDY

The Committee found three pressing themes that the current self-study document fails to adequately address: decline in enrollment, financial health, and the need for a more student-centric culture. While these three issues do not represent all of the concerns of the Committee, they are the most significant matters central to the current emergency.

ISSUE ONE: Enrollment

In the undergraduate programs the total student credit hours (SCUs) taught by the SoTCM faculty has remained flat over the past four years even though the total SCUs for the university have increased six percent (6 %). The SoTCM enrollment decline in the major (Table 1) has been masked by the overall increase of student enrollment for the university. The 6% institutional growth in the total undergraduate SCUs has boosted the number of GE units taught by the SoTCM by 10% growth. The SCUs taught by the SoTCM in all other SoTCM courses (e.g., major/minor courses) has declined by 24 % over the same four-year period. The steep decline in SoTCM enrollment in the majors has continued into this academic year (see Table 1). SCUs are a good proxy for revenue.

To place the SoTCM programs in context, in the academic year 2013-2014 the major/minor SCUs taught by the SoTCM represented less than 12% of the SoTCM units taught and less than 1% (0.87%) of all undergraduate units taught at PLNU. This is a reflection of the decline in enrollment to the current level of enrollment of 58 students in four academic majors. It is expected that this pattern will continue into this academic year 2014-2015.

<i>SoTCM Undergraduate Student Credit Unit (SCU)</i>	2010-2011	2011-2012	2012-2013	2013-2014	% Change
Total PLNU Student Credit Unit	71,100.0	70,912.0	72,267.0	75,206.5	6%
Total STCM SCU	7,077.0	7,445.0	7,497.0	7,428.0	5%
Total STCM as % of Total PLNU SCUs	9.95%	10.50%	10.37%	9.88%	
STCM General Education SCUs	5946	6439	6631	6563	10%
STCM GE as % of PLNU total SCUs	8.36%	9.08%	9.18%	8.73%	
STCM GE as % of STCM Total	84.02%	86.49%	88.45%	88.35%	
STCM major/minor SCUs (non-GE)	1131	1006	866	865	-24%
STCM major/minor SCUs as a % of PLNU Total	1.59%	1.42%	1.20%	1.15%	
STCM major/minor SCUs as a % of STCM Total	15.98%	13.51%	11.55%	11.65%	

SoTCM taught a total of 7,428 SCUs in the 2013-14 academic year. This represents 9.88 % of the total of all PLNU undergraduate student credit hours (SCUs). Of the total 7,428 SCUs taught by the SoTCM faculty, 88.35% (6,563 SCUs) were GE courses and 11.65% (865 SCUs) were major/minor units (non-GE). The program-major SCUs as a percentage of all undergraduate SCUs have declined over the past four years from 1.59% in AY 2010-11 to 1.15% in AY 2013-14.

SoTCM Graduate Enrollment	Fall 2002	Fall 2003	Fall 2004	Fall 2005	Fall 2006	Fall 2007	Fall 2008	Fall 2009	Fall 2010	Fall 2011	Fall 2012	Fall 2013	Fall 2014	6-Yr Change	
	Enrl													Enrl	Pct
Graduate Students	6	28	13	14	19	26	33	35	41	37	25	25	19	-14	-42.4%
Ministry	3	11	2	5	9	11	15	20	18	23	17	21	19	4	26.7%
Religion	3	17	11	9	10	15	18	15	23	14	8	4			

SoTCM graduate programs have also experienced declining enrollment. The SoTCM faculty completed a “Teach Out” of the MA Religion program in AY 2013-2014. The remaining degree, Master of Ministry, decreased from a high of 23 students in fall 2010 to 19 students in fall 2014. The redesign of the Master of Ministry has gone through different iterations, and it is too soon to determine if the current redesign will lead to increased enrollment. The most recent revision includes an MOU with the Nazarene Theological Seminary, whereby students are given the opportunity to travel to other Nazarene campuses to take intensive courses in a hybrid format.

In the self-study the School notes that enrollment throughout the country is declining and that many schools are facing similar issues: “The decline in SoTCM enrollment corresponds to trends experienced by similar institutions over the past decade. Data collected by Nazarene Theological Seminary since the last SoTCM department review indicate substantial declines in the enrollments of Schools of Theology in most of the Nazarene universities in the U.S.” While the Program Review Committee appreciates the challenges the School faces, the study does not address this new reality. Because these programs have experienced a shrinking enrollment, the SoTCM should “right-size” the academic unit by cutting costs and the size of the department or should create innovative new programs to attract new student populations. The Program Review Committee believes the marginal changes proposed will not lead to a significant improvement or the turnaround needed. Since undergraduate enrollment is in steep decline the Committee believes this approach is not aggressive enough to result in the required turnaround of the non-GE SoTCM enrollment.

ISSUE TWO: Financial

The SOTCM noted in the self-study that the Delaware Study indicates that SoTCM programs are sustainable. However, the Delaware Study does not disaggregate costs and revenue by major and/or general education. Over 88% of the units taught by the School in AY 2013-2014 were GE courses. General Education is considered by WASC as a separate program outside the control of any academic unit. While SoTCM faculty should speak into GE Program revisions, the School’s increasing financial reliance on GE units taught makes the academic unit particularly vulnerable and resistant to the much-needed and long-overdue revision in the PLNU General Education program. This growing dependence has the potential to be unhealthy for the School and for the university.

What, then, is not indicated in the Delaware Study and in the current program review self-study is

that the SoTCM's growing dependence on general education units places a demand on institution-wide revenue and resources leading to an increased risk for the entire university. This fact places Admissions in an especially difficult position as it seeks to build enrollment for a faith-based university that is without the benefit of SoTCM programs and educational opportunities that are sufficiently attractive to potential students. The continuing decline in enrollment leads to a situation wherein there is not much margin for error in terms of sustainability: for the academic unit to remain healthy and viable.

UNDERGRADUATE	2010-11	2011-12	2012-13	2013-14
Total PLNU Undergraduate SCUs	71,100.0	70,912.0	72,267.0	75,206.5
Total STCM Undergraduate SCUs	7,077.0	7,445.0	7,497.0	7,428.0
% of total university	10.0%	10.5%	10.4%	9.9%
% general education	84.0%	86.5%	88.4%	88.4%
% taught by full-time faculty	72.2%	73.4%	72.3%	73.0%
% taught to STCM majors/minors	18.8%	16.9%	14.8%	13.9%
% of GE units taught by FT faculty	68.7%	70.8%	70.2%	70.3%
Theology & Christian Ministry SCUs	5,384.0	5,609.0	5,513.0	5,436.0
% general education	85.1%	86.8%	88.1%	88.0%
% taught by full-time faculty	69.2%	74.0%	73.2%	78.7%
% taught to STCM majors/minors	19.6%	17.0%	16.0%	14.6%
% of GE units taught by FT faculty	66.2%	72.1%	71.7%	77.1%
Philosophy SCUs	1,693.0	1,836.0	1,984.0	1,992.0
% general education	80.6%	85.5%	89.5%	89.3%
% taught by full-time faculty	81.7%	71.6%	69.8%	57.2%
% taught to STCM majors/minors	16.4%	16.5%	11.6%	12.0%
% of GE units taught by FT faculty	77.4%	66.7%	66.2%	52.1%

The SoTCM graduate programs have also experienced enrollment decline, leading to a "Teach Out" for the MA in Religion. The reasons for this—other than external forces—are not clearly indicated in the self-study. In addition, the Master of Ministry tuition rate (AY 2014-2015 tuition of \$225 per unit) is considerably lower than what other graduate programs charge despite the fact that SoTCM graduate students are also provided noteworthy scholarships. In the AY 2013-2014 the tuition per unit was \$200, which leads to a total revenue of \$41,400, minus the scholarship support. This clearly does not cover the costs of the program and serves as an additional drain on institutional resources.

GRADUATE	2010-11	2011-12	2012-13	2013-14
Total PLNU Graduate SCUs	14,836.0	13,826.0	10,879.0	10,636.0
Total STCM Graduate SCUs	270.0	219.0	198.0	207.0
% of total university	1.8%	1.6%	1.8%	1.9%
% taught by full-time faculty	50.0%	34.2%	47.0%	71.0%
Enrollment	41	37	25	25

It is clear, then, that the SoTCM undergraduate and graduate programs are experiencing increased financial dependence. The undergraduate programs have a growing dependence on the general education program, and the graduate programs have an increasing financial dependence on the university resources.

This does not appear to the Committee to be a sustainable path; therefore, the Committee believes at this point in the School's history a more comprehensive approach to a strategic turnaround is necessary.

ISSUE THREE: Student-Centric Culture

The School is to be commended on the undergraduate focus groups and surveys that included majors, alumni, and potential students who have expressed interest in the SoTCM programs. The research revealed a wide range of issues. However, inasmuch as the four academic majors represent less than 12% of the units taught by the School faculty, the Program Review Committee believes that any analysis of the academic unit should include an in-depth review of the teaching and support given to the GE courses including a focus group of GE students and occasional surveys. The self-study indicates that the issues raised by students were being addressed or that there is a future intention to deal with these student concerns. However, the Program Review Committee believes that the issues are systemic and require a more comprehensive approach right away. Therefore, the Committee recommends that an objective external consultant be approved by the University leadership and School Dean to help shift the culture from a faculty-centric model to a student-centric model.

In a student-centric model, as per best practices, there is an intentional design of the entire student experience including all services, programs, courses, and activities, to provide a holistic educational experience leading to a successful career. Current and potential students should be surveyed to learn their career objectives, and programs should be developed to serve these interests. For example, high-impact practices (e.g. learning communities, internships, collaborative projects, service learning, community-based learning, capstone course, etc.) and culminating experiences have been very successful in preparing students to succeed and provide a practical bridge to graduate school and a career.

According to the data collected, students indicated a strong interest in a mentoring program, but this was not addressed in the self-study other than indicating advisers serve as mentors. Linking students and professionals in SoTCM careers could serve as a way for students to explore alternative career paths. In addition, technology-mediated education has become an accepted modality for course delivery, especially in Schools of Theology. Some schools even view the online modality as missional, reaching a wider range of student population and better serving student needs rather than relying solely on face-to-face pedagogy. Any revision should take into consideration the online modality for the delivery of individual courses, academic programs, and some student services (e.g., mentoring network).

As indicated in the self-study the number of students choosing an academic career path or fulltime pastorate is dwindling. Therefore, a more innovative approach and a wider range of career options should be considered in the redesign. The Program Review Committee believes the self-study addresses the students' concerns in a very general way but does not conduct an in-depth analysis of the systemic issues or the need for a cultural shift indicated by the student data. Thus, the Committee believes the self-study does not go far enough in addressing a wider range of professional preparation for students.

FINDINGS AND RECOMMENDATIONS

In light of the rationale and evidence given above, the Program Review Committee makes the following summary observations:

- The School of Theology and Christian Ministry undergraduate and graduate enrollment is in decline and in crisis and must be turned around in order to prevent the school from becoming a GE-only department.
- The SoTCM undergraduate and graduate programs' declining enrollments place a significant strain on the resources of the university.
- Declining enrollment is an urgent state of affairs. Any proposals, following normal approval time tables, could take two years for implementation. Therefore, special and expedited handling should be considered by the School and by the University.
- The SoTCM's growing dependence on General Education units to sustain the academic unit is not healthy for the SoTCM or the university.
- General Education courses have become such a significant portion of the SoTCM teaching load that any future plan will need to include consideration of the GE courses and their impact on the academic unit.
- While the Fall 2014 version of the self-study document includes a number of issues revealed during student focus groups and surveys, the proposals do not go far enough to address the students' needs.
- The SoTCM faculty-centric culture needs to shift to a student-centric culture that focuses on the academic learning and professional needs of the students and prepares students for a wider range of career options.
- Revisions to the SoTCM plan should be more comprehensive, including high-impact practices, a mentoring program, career planning and services, and practical career preparation. Additionally, curricular offerings should be focused on a more narrow set of quality programs that are both aimed at the needs of today's students, creating opportunities for future enrollment growth, and are sustainably aligned with the current enrollment numbers of the school. A concern expressed by the Committee is the logic of spreading 58 undergraduate students, resources and faculty over four declining-enrollment programs, rather than focusing on growing fewer highly-desirable quality programs.

Recommendations

The Program Review Committee has concluded that after four years of working on the program review, the School of Theology and Christian Ministry does not currently have the capacity to conduct a successful turnaround in the timeframe that is needed. Due to the exigent circumstances brought about by several years of declining enrollment, the Program Review Committee recommends that an external consultant be hired to guide the School through a strategic turnaround. The turnaround would result in (1) increasing enrollment, (2) lower costs, (3) programs appropriate for the current and future student market, (4) moving from a faculty-centric to a student-centric culture, (5) new support services and activities, including a mentoring network, (6) innovative programs, courses and student services using multiple modalities, including online options, and (7) concessions by the academic unit and the institution that result in a fast-track approach to the consultancy intervention and to the approval and implementation of a new SoTCM plan.

Update to Original Report 2-3-15

Following receipt of the Program Review Committee report, Dean Benefiel and Provost Fulcher met to discuss the report. In this meeting it was clear that there was a misunderstanding between what the SOTCM and the Program Review Committee were expecting in their self-study. This misunderstanding stemmed from conversations between Dean Benefiel and Provost Fulcher regarding work that the department had previously done on their curriculum and what that meant especially following the Prioritization Report for the SOTCM. The end result is that the SOTCM understood that it did not need to include the curricular revisions in the self-study but these would be addressed in the external review. So, in spite of making significant changes in this area, the self-study that the Program Review Committee evaluated did not include the new work and rationale, leading to a second determination that the self-study was not ready for external review. Given the length of time invested in the current review (4 years), the seeming lack of progress on recognizing the issues as it related to curricular proposals and the continued significant declines in enrollment, the committee brought forward the recommendation to bring in an outside consultant to help determine a strategic turnaround plan that could be enacted quickly.

When it was clear that the self-study that the Program Review Committee evaluated did not contain the most recent work on the curriculum, Dean Benefiel was invited to present an update to the PR Committee. While the presentation lacked the specificity of a final curricular plan, the PR Committee felt like it represented significant progress towards a conceptual framework that could yield promising results. The written framework and rationale document will be added as appendices to this amended report as will the diagram visually representing the framework.

The PR Committee recognizes that the SOTCM has made much further progress in trying to address the issues identified in its assessment data than originally thought based on the self-study that was turned in for evaluation and the faculty in the school is to be commended for this. The changes represented in the document highlight what specific concerns from their assessment data or Program Prioritization report they are addressing. The Program Review Committee still recommends that the university bring in an outside consultant for many of the reasons mentioned in the original committee report, but suggests the consultant consider the progress made on the conceptual framework for the curriculum and help to bring final definition and detail to this and a strategic action plan that addresses the significant challenges facing the school. Rather than sending the self-study back to the school for additional analysis, deliberation and revision, the PR Committee feels that the recommended path forward is the quickest way in bringing this cycle of program review to a close for the SOTCM. When the consultancy has been concluded and the consultant's report received by the Program Review Committee, en lui of an External Review Team Report, a Memorandum of Understanding will be drafted and signed.

Appendix A: Framework and Rationale

School of Theology and Christian Ministry
January 30, 2015

Working Assumptions:

- 1) 2 majors
 - a. Philosophy
 - b. Christian Studies (CS)
- 2) 4 emphases
 - a. BIB, CMI, PHL and THE
- 3) Gen Ed
 - a. Particular Gen Ed courses may be required for the majors, but will not be counted here as part of the total units necessary for the major.
- 4) Core
 - a. CS majors will be required to take the four core courses, one from each of the four emphases.
- 5) Capstone
 - a. CS majors will be required to take a CS capstone course.
 - b. PHL majors will be required to take a PHL capstone course.
- 6) Concentrations in the CS major.
 - a. CS basic major
 - i. Core + one additional course from each of the emphases + 1 course from across the SoTCM curriculum + capstone course. Total of 30 units.
 - b. Additional concentrations will be designed utilizing courses offered by SoTCM and other departments. These concentrations may include:
 - i. Concentration in BIB
 1. Core + one additional course from PHL, CMI and THE + 5 courses of BIB coursework + capstone. Total of 39 units. (Does not count BLA courses).
 - ii. Concentration in CMI
 1. Core + one additional course from PHL, BIB and THE + 4 CMI core courses (3+1) + 2 courses in pastoral leadership or *youth and family ministry + capstone. 46 units.
 - iii. Concentration in Faith and Reason
 1. Core + one additional course from BIB and CMI + 6 courses of THE/PHL + capstone. 39 units.
 - iv. Possible Concentrations with courses from other departments
 1. ** Christian Mission offered in conjunction with Sociology and Business.
 2. Faith and Science offered with Natural Sciences
 3. *Youth Ministry offered with Psychology and Communications.
 4. Faith and Liberal Arts offered in conjunction with LJML, et. al.
- 7) **Interdisciplinary
 - a. Christian Mission Major in conjunction with Sociology and Business
- 8) Minors

- a. Core course + 4/5 courses from the related emphasis (+ capstone?)

Estimate of the number of courses offered ANNUALLY through PHL and each CS domain. (Does not count Gen Ed, Internships, or 490's).

- | | |
|-------------|---------------------------------|
| 1) Capstone | |
| 2) BIB | Core + 4 courses |
| 3) CMI | Core + 4 courses |
| 4) THE | Core + 3 courses |
| 5) PHL | Core + 5 courses + PHL capstone |

Comparison

Current Curriculum averages 24 courses offered per year.

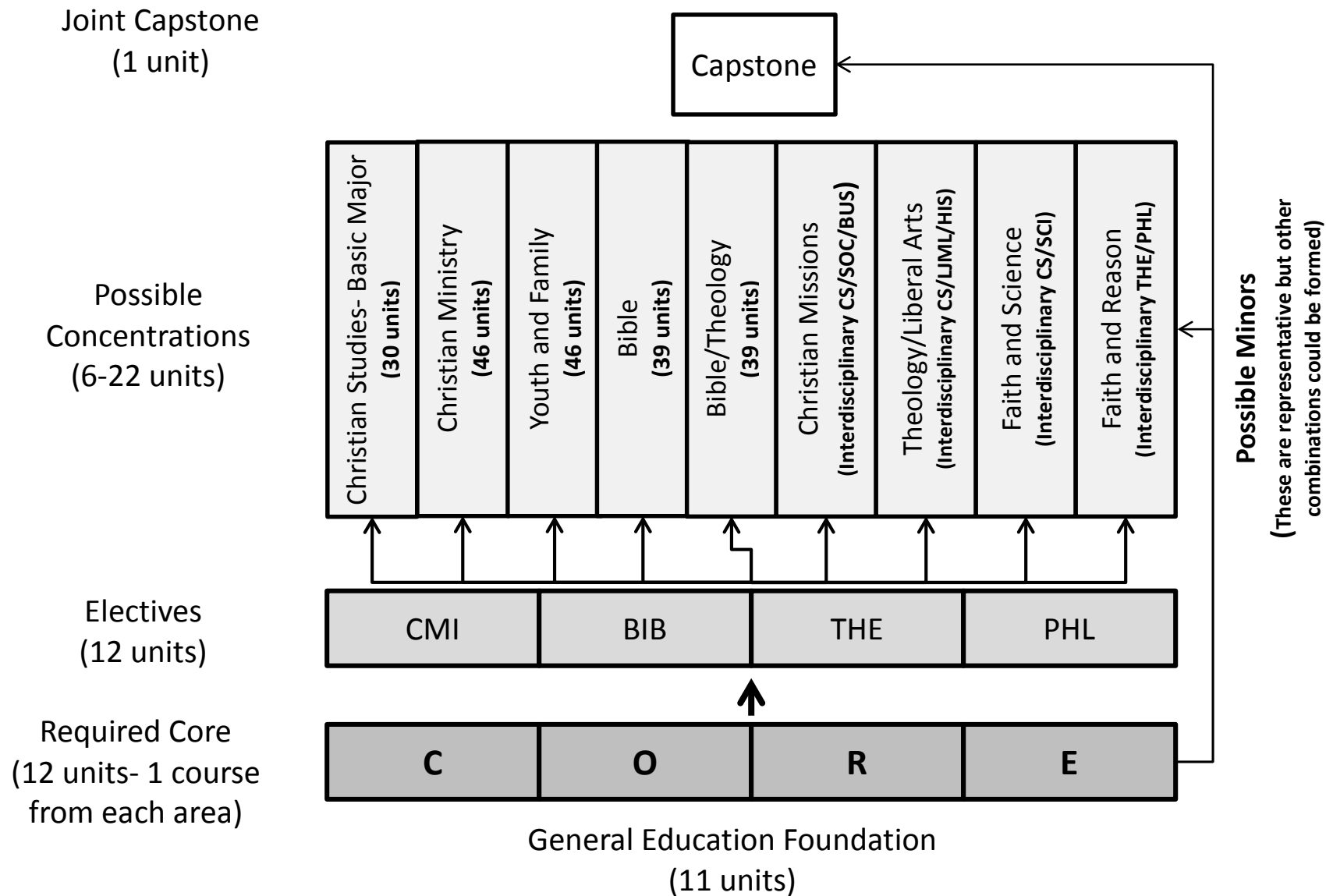
Proposed Curriculum = 22 courses offered per year.

Notes:

- 1) Total number of courses (excluding Gen Ed, internship, and 490 courses) would decrease from an average of 24 to 22. This responds to the PP to decrease the number of courses offered annually through the SoTCM.
- 2) The options in the CMI concentration, the Christian Mission major and the interdisciplinary programs offer additional options for students preparing for a variety of vocations in ministry (including youth ministry and bi-vocational ministry). This responds to the student surveys, PP and PR reports indicating the need to more programs in response to student interest in the practical aspects of ministry.
- 3) The potential increase in the number and versatility of minors increases student options who are interested in preparing for ministry as a complement to their major course of study. This responds to student surveys and the PP and PR reports indicating the need for ministry preparation curricular options that complement students' primary course of study.
- 4) Capstone will be a helpful integrative part of the curriculum to help draw things together for graduating seniors. It also contributes to "high impact practices" and helps for the purposes of assessment.
- 5) Creates greater cohesiveness in one CS major with all students taking the core and capstone together. This responds to the PR recommendation for increased community development and cohesiveness in the department.
- 6) Core and intermediate level courses across the curriculum give broad based education from the four emphases. This responds in part to students request in focus groups for more BIB courses in the CMI major.
- 7) CMI course in the core as well as 3+1 courses in the CMI concentration will have intentional Christian formation focus. This, in addition to intentional Christian formation practices across the curriculum, responds to the recommendation in the PP report to give greater attention to Christian formation in the curriculum.

Appendix B: Curricular Model

Single Christian Studies Major (conceptual framework)



External Reviewers for SoTCM Curricular Review, Fall 2015

The following experts have been recommended by the faculty of the SoTCM as external reviewers for our current curricular proposals. This list of persons covers most of the areas of study in our School and they offer a varied perspective as academics, practitioners and innovators in the field of theological education. Some are embedded in liberal arts institutions and others in graduate institutions or church-based settings.

Reviewers from the Church of the Nazarene

1. Mark Maddix, Dean, School of Theology at NNU. Areas of expertise: Practical Theology and Christian Discipleship. PhD Trinity Evangelical Divinity School. Nazarene Elder. More educational info: <https://www.linkedin.com/pub/mark-maddix/7/8b6/884>
2. Carla Sunberg, President, Nazarene Theological Seminary. Area of expertise: Historical Theology. PhD University of Manchester. Nazarene elder. Full bio at http://static1.1.sqspcdn.com/static/f/861040/26175784/1430151505437/SunbergBio_April2015.pdf?token=c9bzwU6enTgE9YWTvWiv5K6mb%2FQ%3D
3. Phil Hamner, Sr. Pastor, Overland Park Church of the Nazarene. Adjunct prof. NTS. Member General Board. Areas of Expertise: Canonical Theology, PhD candidate University of Manchester. Nazarene Elder. Faith story: <http://www.graceandpeacemagazine.org/articles/21-issue-spring-2014/392-my-journey-into-the-church-of-the-nazarene>

Alternates

4. Marty Michaelson, Associate Professor of Old Testament, Southern Nazarene University. Area of Expertise: Hebrew Bible, Children's ministry. PhD University of Manchester, Nazarene Elder. Resume: <https://www.linkedin.com/pub/marty-alan-michelson/1b/508/33a>
5. Kevin Timpe, Professor, School of Theology at NNU. Moving to Calvin College in 2016. Area of expertise: Philosophy. PhD Saint Louis University. Resume: http://people.nnu.edu/ktimpe/Timpe_CV.pdf
6. Brannon Hancock, Associate Professor, Indiana Wesleyan University. Worship Pastor, Marion, IN Church of the Nazarene. Nazarene Elder. Area of expertise: Literature, Theology & the Arts, PhD University of Glasgow. Resume: <https://www.indwes.edu/academics/faculty/cv/brannon-hancock-cv.pdf>

Reviewers from other denominations/traditions/ministry perspectives

1. Christina Smerick, Chair, Philosophy & Religion Department, Greenville College, Associate Professor of Jewish Christian Studies, Asst. Dean of Instruction. Free Methodist. Area of

Expertise: Philosophy and Jewish Christian Studies. PhD. Depaul University. (BA Trevecca)

Resume: https://www.greenville.edu/academics/faculty_staff/christina-smerick

2. Andrew Zirschky, Academic Director, Center for Youth Ministry Training, Nashville, TN. PhD. Princeton Theological Seminary. Area of Expertise: Youth Ministry. Bio: <http://www.cymt.org/about/staff/>
3. John Cavadini, Professor, Professor of Theology, Director of the Institute for Church Life, Specialty areas: Biblical Studies/Christianity and Judaism in Antiquity, History of Christianity, World Religions and World Church <https://theology.nd.edu/people/faculty/john-c-cavadini/>

Alternate

4. Tim Suttle, Pastor, Redemption Church, Olathe, KS. Areas of expertise: church planting, worship arts, media and ministry. MDiv. Nazarene Theological Seminary. Church website: <http://www.redemptionchurchkc.com/leadership/>

Name: Philip R Hamner

Mailing Address: 9662 W. 116th St, Overland Park, KS 66210

Tax ID # for payment of Honoria: 310-82-8934

Response Questions for Outside Collegial Reviewers

Please answer all of the following questions and return to Rebecca Laird, rlaird@pointloma.edu. I will collate all answers and present them to our faculty. We are hoping to edit this proposal by January 4, 2016 so your timely response is requested. Thanks you for your time and interest.

1. From your vantage point are our curricular proposals responsive to student interest and current educational needs? Are there trends or directions in theological education that we are missing? the overall scheme seems to be an up-to-date reflection of current and future needs in theological education. The only course that I see which is a systematic presentation of the Christian faith is the Intro course. How might systematic, or more important doctrinal/dogmatic theology be presented and taught in a more in-depth and systematic way than the intro course? I see the course on Christian Holiness and Christ and the Church attempting to fulfill that role. Where exactly does the doctrine of the Trinity get full exposure and consideration? Ordination in the Church of the Nazarene needs in-depth course work in each of the 16 articles of faith. This is especially the case as many students will move directly to active pastoral ministry, and may never go any further in theological education. I am also unclear as to the place for in-depth presentation of the key doctrinal themes of Incarnation and Atonement.
2. What gaps in content do you see in our curriculum? What are we missing? Are there courses that seem like holdovers from the past? Are there courses that seem confusing, redundant or unnecessary? Are we offering too many options or too few? Please be specific. One of your stated goals is to make the students proficient in Western philosophical and theological conceptualizations. Furthermore, your curriculum changes and proposals seek to prepare the student to contextualize their ministry practices and understandings to the parish context in which they find themselves. I do not see any recognition in the curriculum for intercultural ministry, particularly among eastern cultural groups, such as Chinese, Korean, Japanese, and many former Soviet bloc ethnicities. In nearly every metropolitan area in the US, this is now the norm. Also, where does a student find adequate theological reflection for intercultural ministry among persons of Latino cultures? Both course offerings that address this specifically and notable integration of these concerns should be reflected in the curriculum. Lastly, I have noted a rather minimal course offering in church history. I do not believe a one course overview is sufficient to provide the broad understanding ministry students will need for ministry assignments. Further courses are required to educated students on the historical origins of the main theological players in the religious communities of North America. Historical insight into

the origins of congregations within particular denominations in North America, with special emphasis on the Church of the Nazarene is also necessary. This will enable the student to counteract the naive idea that church's don't have their own stories. It will assist ministers-in-training with the ability to learn the historical narrative of their congregations, and to resist the naive temptation to assume "nothing has happened in their congregation" before they arrived on the scene.

3. We are seeking to create a curriculum that resonates with students that is both academically sound and effective in ministry preparation. What have we done well and what should we think about more thoroughly? The curriculum overall is an excellent example of allowing the current setting of North American Christianity to direct the formation of ministers and lay people to meet the heavy demands of a secularizing context. The curriculum is strong on shaping ministers to rightly handle scripture, and to carefully exegete scripture in their context. I am impressed by the philosophical offerings, including ethics. This is generally a neglected aspect of ministerial preparation. As mentioned previously, I would encourage more serious reflection on church history offerings. How might we better prepare ministry students to know our pastor in order to embrace the future? Second, I think additional course in doctrinal theology should be in the curriculum. I suspect this might be covered in courses related to the worship life of the church, but I think it needs to be more explicit in the curriculum how challenging it is for a pastor to lead a church to worship transformation. More attention to context, to shared vision, and to slow and deliberate changes that takes place of a very extended period of time is almost always a necessary aspect of worship transformation.
4. If you were going to describe our curriculum to a prospective student or future faculty member what would you say? PLNU School of Theology and Christian Ministry will offer you....a significant cross section of theological formation, which prepares women and men for the various and challenging rigors of ministry in the North American context. Whether you desire ministry among adolescents and millennial, or an assignment in a more traditional context PLNU School of Theology and Christian Ministry will give you the necessary foundation on which to develop and strengthen your call into Christian ministry. If you service to Christ and his church is in lay ministry, the education you will receive will provide you with substantial reflection on the nature of the church and its ministry and mission in the world.
5. Please list any ideas or content matters or confusing phrases that caught your attention. Your knowledge and experience will help us clarify our internal processes and communication. I think it would be helpful to consider the language of co-vocational, as opposed to bi-vocational. The former implies the possibility of integration of differing vocational localities. The latter implies a lack of integration between the two. Overall, the course titles are reflective of appropriate language for the current and future contexts of ministry as we now understand them. The only changes for me would be to add the other course possibilities I have mentioned.

On Mon, Jan 25, 2016 at 6:29 PM, John Cavadini <John.C.Cavadini.1@nd.edu> wrote:

Dear Rebecca,

I am very sorry to be replying so late to your request. I'm certainly not going to send you my taxpayer id since I don't expect any remuneration and this input may be too late to help you, anyway. But I still wanted to share my impressions.

First of all, I am not sure how much they are worth. Our institutional contexts are really different and I can't always tell when I am just being inveterately Catholic and not stretching enough to your context. Also, our Theology major is not geared toward producing ministers for the Church, though some of our majors do go on to study for the priesthood or for forms of lay ministry in the Church. Many of them are second majors, that is, they have a primary major, e.g. Biology or Finance, something they think is useful, and then that allows them to do something they really like. Our second major is two courses less than if Theology is your primary major, but there are still enough courses in it so that it counts as a major. We get a lot of majors that way, maybe half of them (we have about 206 majors as of this semester). I wonder if that is an idea you might like to consider. Perhaps you already have a similar arrangement.

OVERALL I would say you have done a terrific job. The whole thing is very questions. carefully conceived and is very obviously the product of very caring and very meticulous reflection intended to meet the needs of a very large variety of students with a great and efficient use of a relatively small number of courses. SO, in one way, I do not think it needs any changes!

But I do have a few thoughts that might at some point come in handy if you want to do some fine tuning.

1. "Responsive to student interest and current educational needs"

I was a little surprised that the course CHU 395 was the only course in the history of theology, and that it did not figure very largely in the requirements of the various tracks. THE 250 is the core course, but that doesn't seem to include very much of the history of the Christian tradition. My thoughts here are connected to the question about student interest because our experience has been that students are very interested in the Christian theological tradition. We have a two course sequence required of all Theology majors called "Christian Traditions I" and "Christian Traditions II" (very creatively), and this covers, respectively, representative theologians from 2nd to 14th centuries, and 15th to 20th. We find incredible student interest around these courses. When you ask about student interest, I think it is hard to say what students want a priori, but that they recognize it when they see it. Students are interested in the Christian classics (you might say), and in spiritual classics. The Wesleyan tradition is itself very invested in a kind of ressourcement, isn't it? -- very appreciative of the spiritual theologies of Gregory of Nyssa and friends, committed as they were to the idea of transformation from glory to glory (as in Love Divine All Loves Excelling). My students enjoyed reading martyr accounts from the early church, Augustine's Confessions, some texts from Origen, Athanasius's On the Incarnation (without the last two chapters), all the way up to the Cloud of Unknowing and Dante.

I see that the external team met with students and identified them as "deeply shaped by a theology that emphasizes liberation ... and concern for the poor and excluded," etc., and I don't doubt that -- our students are too -- but this does not, in our experience, reach the limit or the depth of student interest in things theological and spiritual. We have found that the more "traditional" we make some of our course offerings, without detracting from an emphasis in other courses on social justice and the like, the more majors we get. The thing is, they can get an emphasis on social justice and the like in so many other disciplines, and, while it is important that theology demonstrate its commitment to these issues, it is important too to show that it is not just expressing in "mystical" language what is essentially a secular ideology -- because in the end students will discard the "mysticism" and get to the real stuff, as it were. Theology ends up undercutting itself. I noticed the dramatic drop in majors. It could be that your current students are as the external reviewers described, but

that could also mean that you are losing many others who could be potential majors. It is true that 83% of our students are Catholic, but our Protestant students are just as interested, and at the Master's level we get a lot of Protestant students who want to know the history of the tradition better.

So, to my mind, it seemed a shame that CHU 395 seems to be conceived as a kind of special interest, upper level course instead of a core course that could "team up" with THE 250 in some way to give students the opportunity to read more in the depth of the Christian theological tradition, throughout its history. It almost seemed as though the philosophical tradition was more heavily and centrally represented, and that seemed a little odd to me for a Protestant school in the Wesleyan tradition where there is obviously so many rich veins of theology to draw upon. Billy Abraham at SMU would be a great resource here.

On the other hand, I very much applaud the course THE310, Christian Faith and the Natural Sciences. This question is a burning question for students, and I think that the myth of the conflict between science and religion is very corrosive of the faith of young people. This is an excellent idea and I see that it is included in many of the minors. I almost think it should itself be required for the major. I don't think anyone entering the ministry can afford not to be conversant with these issues. Still, I understand that you don't want to overload the curriculum with required courses, and you have left plenty of room for students interested in the subject to take it.

With regard to Bible courses, I have a similar kind of reaction to the one I had above with regard to the history of theology. I see that neither BIB 101 or 102 are core courses, but BIB 250 is. I guess I would caution against a required bible course where the emphasis seems to me mainly on contemporary issues that are just as much a feature in secular schools and ideologies as in Christian ones (justice, gender, race, and class). I am not saying these should not be considered. But I am cautioning against flattening out the Bible so that it teaches, only with a religious veneer, doctrines that one can learn at any state university. I am thinking here of a book like Gustavo Gutierrez's *On Job*. This book strikes an ideal balance, I think. It incorporates historical biblical scholarship, even as it shows that the prophetic language of justice must be balanced with the contemplative language of God's gratuitous love, for the latter is the only way to make sense of the preferential option for the poor. And these two languages, justice and gratuitous love, meet in the Cross. I give this book simply as an example of a treatment of the bible which is very concerned with social justice but also realizes that this concern on its own is purely secular and prone to disfigurement as is everything in a fallen world and must be balanced by the language of love. And, while I know he's not your guy -- Benedict XVI -- the encyclical God is Love seems to balance these two elements too. Students want more from the Bible than contemporary ideologies mystified. They are seekers; they confront death; their souls can appreciate and be filled with the depth, range and power of God's Word and they can encounter the divine Word in a theology class and are looking to do so -- thought they don't always know it. So, if neither BIB 101 or 102 or both are not the Core courses, then this one has to be sure it really IS a bible course and really works with the text in all of its depth, uniqueness and challenge.

OK, it is really in regard to Question 1 that I had any substantive input. I think my thoughts above relate to some aspects of the other questions. But in general, I want to reiterate, I think you have done a fantastic job in providing a number of alternative tracks, while nevertheless preserving a great economy of numbers of courses. Since I am not fully aware of your requirements for ministry, I feel super unqualified to comment on those.

Hope this helps in some small way, even as a minority perspective.

I am sorry this is so late. I was just too paranoid about finished last semester's classes and then getting this semester's going to respond in the way I should have.

Sincerely, --JC

John C. Cavadini
McGrath-Cavadini, Director, Institute for Church Life
Professor, Department of Theology
[574.631.5510](tel:574.631.5510)
John.C.Cavadini.1@nd.edu

On Mon, Dec 7, 2015 at 12:50 AM, Rebecca Laird <RebeccaLaird@pointloma.edu> wrote:
Hi Dr. Cavadini,

We think you can help! We have been in this process for way too long and need perspective outside of our own faculty and close colleagues. I am grateful you are willing to review this. Any and all feedback helps us see things more clearly and communicate more effectively.

I am attaching two documents. One outlines our curricular proposals. The other is a sheet with simple questions for you to respond to in writing. I am also happy to talk about any of this by phone. If I didn't mention it earlier, there is a \$300 honorarium for doing this. Send along your tax id number so we can make your Christmas merrier.

We know we need to tighten and streamline but need help in seeing what we can't see well as we have been talking and working through this process for a long time. We need to take the edited proposal to a committee in early January so need a quick turn around. Thanks for adding this to your very busy schedule.

The department is doing well. I just left an outdoor Advent event led by some of our students. They are amazing and why this work matters.

Blessings,
Rebecca Laird
Point Loma Nazarene University
School of Theology and Christian Ministry
Interim Dean and Professor of Christian Ministry and Practice

On Mon, Nov 30, 2015 at 3:26 PM, John Cavadini <jcavadin@nd.edu> wrote:
Sure, if you think I can help. JC

Sent from my iPhone

On Nov 30, 2015, at 1:34 PM, Rebecca Laird <RebeccaLaird@pointloma.edu> wrote:

Dr. Cavadini,

You have been suggested by John Wright and affirmed by our faculty as a respected colleague we would love to have review our new curricular proposal. We have been in program review for some time and a part of our process is to put our curricular revamp before some of our peers who will have a fresh set of eyes to help us see what we may be missing or assumptions we need to clarify.

If you can do this for us, you will receive s list of course descriptions, a chart of courses by level and a short description of majors and minors and a few brief questions for response.

We will pay an honorarium of \$300 for your time. The timeline is short, the material will be ready to send by week's end and we would need a response by Dec. 20 if possible. This should take no more than a hour or two of your valuable time.

Please let me know if this is possible. I know this is the crazy season of the year but we think highly of your perspective and are working within our internal deadlines that bracket the end of the calendar year.

Blessings,

Rebecca Laird
Interim Dean
School of Theology and Christian Ministry
Point Loma Nazarene University
3900 Lomaland Dr.
San Diego, CA 92106
[619 849-2993](tel:6198492993)

Name: Mark Maddix

Mailing Address: 529 West Bayhill Drive, Nampa, Idaho 83686

Tax ID # for payment of Honoria:

Response Questions for Outside Collegial Reviewers

Please answer all of the following questions and return to Rebecca Laird, rlaird@pointloma.edu. I will collate all answers and present them to our faculty. We are hoping to edit this proposal by January 4, 2016 so your timely response is requested. Thanks you for your time and interest.

1. From your vantage point are our curricular proposals responsive to student interest and current educational needs? Are there trends or directions in theological education that we are missing?

I commend the work of the School of Theology on their curriculum revisions. I think overall you have developed a strong curriculum based on student's interests and current education needs. I do think you would be better served by adding a track in missions/compassionate ministry because of the growing number of students interested in these areas. I don't think you need all three tracks of philosophy, bible, and theology. Since you have a philosophy major you could drop the philosophy track and you could combine bible/theology. If you had more students it would make sense to have these options, but with only 63 majors I think you are spreading yourself thin, and course enrollments will be low. This could make you vulnerable with the administration regarding enrollments.

2. What gaps in content do you see in our curriculum? What are we missing? Are there courses that seem like holdovers from the past? Are there courses that seem confusing, redundant or unnecessary? Are we offering too many options or too few? Please be specific.

As indicated above I think you are offering too many options and you may struggle with filling up the courses. I think you have a strong bible and theology core but you need to include more practical theology courses. I think you need to add a course specifically in spiritual formation and include leadership in the ministry tracks. Another course that would help would be a course of missional church and compassionate ministries. These are the kind of courses that students are particularly interested and they relate to the missional focus on many congregations. I also think you should include CMI310, 315, 320, and 325 as required for the Christian studies degree. This would help to strength your program.

I also recommend that you include experiential components in your courses. For example in CM 310 have students visit a variety of styles of worship (catholic, Anglican, Methodist, etc.). Or CM410 Leading in Ministry students could visit local churches to interview pastoral staff teams. With the extended adolescence of our students it is very important to get them into experiential components of ministry.

I don't see any courses in World Religions required in any of these programs. This is important for students to have knowledge of how to relate to other religious traditions. If this is a GE class you could require students to take it as a GE option.

3. We are seeking to create a curriculum that resonates with students that is both academically sound and effective in ministry preparation. What have we done well and what should we think about more thoroughly?

I think you have a strong academic program for students. As indicated above I think you could make the curriculum stronger by having more core courses for all Christian studies majors. By including a larger core you can ensure that there will not be a bifurcation between students who are bible, theology, or philosophy with Christian studies---some that can hurt the overall morale of majors.

4. If you were going to describe our curriculum to a prospective student or future faculty member what would you say? PLNU School of Theology and Christian Ministry will offer you....

I would say you will get a rigors academic degree that will prepare you for Christian vocation in a variety of ministry areas.

5. Please list any ideas or content matters or confusing phrases that caught your attention. Your knowledge and experience will help us clarify our internal processes and communication.

It would be great if your capstone course was team taught by a theological and practical theologian. You may want to have two tracks, one for ministry majors and one for philosophy majors. We have found this to be helpful.

I made additional comments on your curriculum review document.

Name:

Mailing Address:

Tax ID # for payment of Honoria:

Response Questions for Outside Collegial Reviewers

Please answer all of the following questions and return to Rebecca Laird, rlaird@pointloma.edu. I will collate all answers and present them to our faculty. We are hoping to edit this proposal by January 4, 2016 so your timely response is requested. Thanks you for your time and interest.

1. From your vantage point are our curricular proposals responsive to student interest and current educational needs? Are there trends or directions in theological education that we are missing?

Ministry is one of our growing majors, so I'm surprised at the drop-off, but I suppose that could be accounted for by all sorts of demographics. Moving to a bi-vocational model is wise. Requiring management classes for 'Leadership' is also wise; you may want to consider requiring a Budgeting or Accounting 101 course as well. There is some debate as to whether accrediting bodies are discouraging the 'track' model...they change their minds a lot. It's fun.

2. What gaps in content do you see in our curriculum? What are we missing? Are there courses that seem like holdovers from the past? Are there courses that seem confusing, redundant or unnecessary? Are we offering too many options or too few? Please be specific.

I admit to being confused by your table of program requirements. In one space, you use '3 courses', in another '6 units,' and it's very unclear what, exactly, students are supposed to take or choose from (particularly in Youth and Family Ministries and Leadership). It is also unclear exactly how these tracks differ from each other. I see one distinct course from your school for Youth and Family, and then a confusing list of other courses. Clarifying this would help.

I found your course names the most confusing. While poetic, it is unclear from reading them what exactly is being covered. We have found that courses don't get accepted to seminaries as transfer credit sometimes if the course name doesn't line up with their expectations. Just from reading descriptions, I found "The Christian Gathering" course to seem to double up on things covered by CM 315, 320, and 330. Enacting worship would involve Eucharist, Baptism, etc. Perhaps being clearer on how that course is distinct from the others would help.

43-49 credits seems a good size. Some universities have truly huge ministry major programs, and I think moving to a more flexible model that allows for minors or double-majors is wise.

3. We are seeking to create a curriculum that resonates with students that is both academically sound and effective in ministry preparation. What have we done well and what should we think about more thoroughly?

I think your curriculum is comprehensive and thorough: for example, the Philosophy major and track cover the main areas in philosophical studies. I'm a little surprised there isn't a Gender Studies or Critical Race Theory course, although I imagine those subjects are touched upon in other courses, and of course you have only so many faculty to go around! I'm a little confused as to why "reading scripture faithfully" is a more advanced course than BIB 101 or 102—the title suggests a foundational course that would allow students to engage in 101 and 102 more profoundly.

The table needs the most work; it's unclear as to distributed courses.

4. If you were going to describe our curriculum to a prospective student or future faculty member what would you say? PLNU School of Theology and Christian Ministry will offer you....

...a thorough grounding in Scripture, a deep engagement with the history of Wesleyanism, and strong preparation for service to the Church; additionally, the philosophical and theological studies majors prepare you well for graduate work in these fields.

5. Please list any ideas or content matters or confusing phrases that caught your attention. Your knowledge and experience will help us clarify our internal processes and communication.

As I stated earlier, the table is very confusing regarding distributed requirements. I find some of the course titles needlessly fluffy (particularly the Biblical Studies courses). It's imperative that you clarify what courses outside the department Youth Ministry and Leadership majors would take, because as it stands, those two tracks barely differ *within* the department. It seems that you're relying upon psychology, sociology, and management courses to differentiate between those major tracks, which is good, but the table itself makes that unclear.

Since I was unfamiliar with the previous curriculum, it is difficult for me to make comparisons that way. However, having just been through a department review ourselves, I would say that you seem to be responding to the need for ministry students to be bi-vocational; some consideration should perhaps be given to your downward trend of Nazarene students. Emphasis upon Wesleyan history may not attract students from other denominations. We tend to keep our programs very ecumenical (we have %5 or less Free Methodist students).

Name: Carla Sunberg

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Tax ID # for payment of Honoria: 518-78-1350

Response Questions for Outside Collegial Reviewers

Please answer all of the following questions and return to Rebecca Laird, rlaird@pointloma.edu. I will collate all answers and present them to our faculty. We are hoping to edit this proposal by January 4, 2016 so your timely response is requested. Thanks you for your time and interest.

1. From your vantage point are our curricular proposals responsive to student interest and current educational needs? Are there trends or directions in theological education that we are missing?

I just finished spending time with the Evangelical Seminary presidents and they were talking about the ways in which they are designing their curriculum which included talking to local church leaders and pastors about the perceived needs of students as well. I think you have done well being responsive to the students and their perceived needs. I think one of the major voices I continue to hear is about practical skills and church planting. I think I can see some of that in the curriculum but I think it doesn't really jump out at you.

2. What gaps in content do you see in our curriculum? What are we missing? Are there courses that seem like holdovers from the past? Are there courses that seem confusing, redundant or unnecessary? Are we offering too many options or too few? Please be specific.

I think you have a large number of theology and philosophy classes which sound wonderful but it almost felt like there were too many and too much variety in those areas. I do have a church history bias and trying to put all of church history into one semester seems a bit much. That was my reaction to all the variety of options in philosophy and theology. Also, your doctrinal history seems to focus more on Wesley which is great but I think there's a real gap when students don't see the development of doctrine and theological thought. Maybe it's there in some other courses but I couldn't see it.

3. We are seeking to create a curriculum that resonates with students that is both academically sound and effective in ministry preparation. What have we done well and what should we think about more thoroughly?

I really like the ways in which you have created the minors which work with other majors. I think this is an excellent way to go. I also like the ways that you emphasize the issues that I believe really speak to students today. They are interested in a variety of ways in which to do ministry and you are addressing this need.

I'm sure it's there but the spiritual formation piece is very vital to those who will serve in any form of ministry. I'm guessing this could be a part of the CM150 course, but it didn't seem as apparent. There needs to be enough of a formation piece of the curriculum that helps to shape the justice issues.

4. If you were going to describe our curriculum to a prospective student or future faculty member what would you say? PLNU School of Theology and Christian Ministry will offer you....

A great academic foundation that will help you think in ways which help you engage as a Christian with the current and relevant issues.

5. Please list any ideas or content matters or confusing phrases that caught your attention. Your knowledge and experience will help us clarify our internal processes and communication.

I really like what you have done. I commend you on this process and the integration which I see here. Thank you for your hard work!

Name: Dr. Andrew Zirschky

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Assistant Professor of Practical Theology & Youth Ministry, Memphis Seminary

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Response Questions for Outside Collegial Reviewers

Please answer all of the following questions and return to Rebecca Laird, rlaird@pointloma.edu. I will collate all answers and present them to our faculty. We are hoping to edit this proposal by January 4, 2016 so your timely response is requested. Thanks you for your time and interest.

1. From your vantage point are our curricular proposals responsive to student interest and current educational needs? Are there trends or directions in theological education that we are missing?

Although I know you have done extensive work and revision, I perceive a disconnect between your statement of student interests/needs, and the various programs and tracks you are proposing to meet those needs.

First, it appears that you have lumped together “bi-vocational ministry” and “lay ministry” in both the explanation of student needs and the various tracks within the degree program. In my experience, each of these requires significantly different forms of preparation. While the minors provided surely will assist students in becoming informed Christian lay people, I don’t see courses specifically geared to addressing the issue of bi-vocational Christian leadership. I would like to know if you have considered the various needs and preparation required for each group and designed the tracks accordingly. If so, then making this explicit would be helpful.

Second, while you name numerous reasons that major enrollment in the SoTCM has dropped over the past several years (e.g. — flattening local church structures, staffing upheaval in the SoTCM, and fewer students preparing for traditional church ministry roles), there may be other significant reasons for a declining major that I do not see considered in your curriculum update. For example, parental fear and pressure have a significant impact on the kinds of college majors that students are currently pursuing. If parents perceive a major to be neither bankable nor good preparation for a clearly stated career, they are likely to steer their children away from

this major. Religion degrees generally do not calm the fears and concerns of parents. However, there are ways to mitigate this bias. First, the name of a degree matters and can significantly impact enrollment especially at an undergraduate level where parental influence (and fear) often places pressure upon students to steer clear of degrees that are not clearly bankable. Reportedly, when Gordon College jettisoned its various ministry degrees (Bible, youth ministry, etc.), its enrollment in the degree soared. Of course, this anecdotal and I wonder if you have considered how your constituency will receive the change? I'm guessing that the switch to "Christian Studies" has engendered significant discussion and debate among faculty, but have you done market research to determine how different degree titles play with prospective students and their parents. How do parents respond to Christian Studies versus Christian Ministry, or some other degree name?

Third, in naming degree tracks within a particular degree you are tapping into a practice that is catching fire within theological education. From what I've seen in my own institution and others, it is a practice with considerable benefits. However, the degree tracks you have named seem staid and banal, especially in light of the challenges your students are facing. Students are exploring Christian ministry in a world where church-related jobs are dwindling and the necessity of bi-vocational ministry is on the increase. But more importantly, students today are increasingly *interested* in inventing new forms of ministry beyond the church. I interview dozens of students each year for a graduate residency in youth ministry, and we are encountering students who can't imagine themselves working in a church but who are seeking to invent new forms of youth ministry beyond the ecclesial walls. The rise of missional innovation and entrepreneurship is also of great interest to students in the current landscape — and this is directly related to the concern about bi-vocational employment that you raise in your materials. Lipscomb University just unveiled an entire degree in missional entrepreneurship and Princeton Theological Seminary is quickly moving toward offering a degree track through a partnership with Ministry Incubators. Yet, When I read about the tracks included in your degree program, I don't come away with a sense that any of these tracks are going to directly address the directions that many Christian Studies students will wish to go.

Fourth, internships and nearly devoid in the curriculum. Rather than being more deeply integrated (as is the trend in many sectors of theological education), they seem to be abandoned in the SoTCM update. Denver Seminary, The Center for Youth Ministry Training (alongside Memphis Seminary and Austin Presbyterian Theological Seminary), Princeton Theological Seminary, and most recently Andover Newton are among those experimenting with significant ministry placements that are integrated with classroom learning in new ways beyond traditional field education. In addition to the learning that can be gained through Internships, both employers and parents value internships, and increasingly degree programs are being

judged by their ability to place students in significant internship experiences.¹ Why is the focus of the Christian Studies degree headed away from internships?

2. What gaps in content do you see in our curriculum? What are we missing? Are there courses that seem like holdovers from the past? Are there courses that seem confusing, redundant or unnecessary? Are we offering too many options or too few? Please be specific.

Underdeveloped Youth & Family Track: With just one course offered by SoTCM specifically focused on youth and family ministry, the track is unlikely to prepare students well for the diverse challenges of youth ministry despite the fact these students are among the most likely to move directly from classroom to congregation upon graduation from PLNU (since youth ministry jobs are often the gateway into congregational ministry). I would suggest at the minimum that students in this track should engage in courses that (a) help them reflect on youth ministry as a practical theological enterprise; (b) prepare them with best practices and basic mechanics for operating within a traditional congregational setting; (c) and educate them in emerging non-traditional and parachurch forms of youth ministry practice.

Specifically, regarding the course CMI 425: Youth and Family Ministry, I perceive several issues:

- a) Surveying youth ministry as a field would be a significant endeavor for one course, yet additionally, family ministry is tacked onto this course and a reference is made to “emergent adulthood” which concerns people 18-27. I believe the value of the course is hindered by making it overly broad.
- b) The course would more appropriately be titled “Discipleship of Youth” since the course appears to focus on discipleship rather than the practice of youth ministry more broadly conceived. The practice of youth ministry both in congregations and parachurch organizations certainly involves more than discipleship practices alone.
- c) Family ministry is narrowly defined as “supporting faith at home,” but in reality family ministry constitutes a diverse array of approaches and philosophies to faith development, and is not necessarily relegated to the home at all.²

¹ Debra Humphreys, “Success After College: What Students, Parents and Educators Need to Know and Do,” Association of American Colleges and Universities, <https://www.aacu.org/publications-research/periodicals/success-after-college-what-students-parents-and-educators-need>

² For broader discussions of Family Ministry, see Timothy Paul Jones, *Perspectives on Family Ministry: Three Views* (B&H Academic, 2009). See also Andrew Zirschky, “Involving Parents in Faith Formation” accessed at <http://www.cymt.org/involving-parents-in-faith-formation-part-1>.

- d) The course description also appears to proffer an outdated perspective of viewing adolescents as merely the objects of ministry (people toward whom we direct our formational efforts), rather than viewing youth as agents of God's mission in the world.³

Narrow Theological Focus: The SoTCM recognizes in its background statement that less the 50% of students now come from the Church of the Nazarene which you said is “pushing us to rethink the curriculum for general ministry,” however, I only see one theology course that explicitly orients students to anything but the Wesleyan-holiness tradition. Your mission statement (in point four) speaks to familiarizing students “especially” with the Wesleyan tradition, but I would point out that your theology courses appear to acquaint students almost exclusively with Wesleyan perspectives. In the course, *The World's Faith Traditions*, students are exposed to various religious traditions, but not through the lens of Christianity generally, but through a Wesleyan theology specifically. In fact, this is the only time that *any* other faith tradition is mentioned by name in your course materials. Even in the course description for *Three Traditions of Protestant Theology*, the Reformed and Lutheran traditions are *not* directly named—leading me to wonder if John Calvin or Martin Luther has displaced Voldemort as He-Who-Must-Not-Be-Named. Further, is a Christian studies degree aptly named if Roman Catholic, Eastern Orthodox, and Pentecostal traditions are never mentioned in your course descriptions when roughly 74% of the world's Christian population hails from one of these traditions? If the SoTCM hopes to attract students from outside the Church of the Nazarene, I would suggest that at least naming other Christian faith traditions is a good place to start.

3. We are seeking to create a curriculum that resonates with students that is both academically sound and effective in ministry preparation. What have we done well and what should we think about more thoroughly?

As briefly mentioned earlier, I don't see internships playing a significant role in the experience of a Christian Studies major, despite widespread consensus that internships should be playing a greater role in undergraduate education than ever before. Unless I'm mistaken, an internship is only required in two of the five tracks within the degree. Even then, the internship appears to only constitute a single 3-credit course for a single semester. I can find no further mention or explanation of the internship beyond that.

³ For a more holistic perspective see Chanon Ross, “Treat Youth as agents, not objects, of ministry” in *Faith & Leadership*, Duke Divinity School, accessed at <https://www.faithandleadership.com/chanon-ross-treat-youth-agents-not-objects-ministry>. See also Terrace Crawford, “Almost Christian: Q&A with Kenda Creasy Dean” in *Church Leaders*, accessed at <http://www.churchleaders.com/youth/youth-leaders-articles/145646-almost-christian-q-a-with-kenda-creasy-dean.html>

I would suggest that if you hope for your students to be competitive in the waning congregational job market, that internships are an excellent form of preparation. Maybe more importantly, for students who are looking at non-traditional or bi-vocational forms of ministry, providing internship opportunities with innovative missional entrepreneurs or new forms of para-church ministry would make sense—but I don't see any such opportunities mentioned.

Beyond merely providing internships alone, I would suggest that highlighting mechanisms for integration between classroom learning and internship experiences is of crucial importance. One possible critique of the seminary field education experience is the lack of clearly articulated ways that the classroom and ministry experiences might cross-pollinate: How does classroom learning move into the student's practice? How does the student's experience in ministry get drawn into the classroom for evaluation and discussion? Theological education has too often operated off what I call a "Magic in the Middle" theory of internships: The idea that in the middle of the drive to the internship that the light bulb will go on and the student will magically realize what Trinitarian perichoresis has to do with church ministry! Unfortunately, such magic is in short supply. I would argue the best practice is to robustly integrate academic courses and internships by developing clear mechanisms for cross-pollination. For example, at the Center for Youth Ministry Training (in conjunction with Memphis Seminary and Austin Presbyterian Theological Seminary) we ask professors to use the following eight questions to prompt design of mechanisms that bring together ministry experience and the theological classroom:

- **Does the course draw church life into the classroom?**

- *Are students asked to import and analyze situations, conflicts, and experiences from their current church practice?*

Assignment Examples:

- *Describe the features of a current conflict faced in your congregation and how you have addressed this area of concern to this point. Use this description as a lens for filtering and assessing readings, lectures and discussions for the course. How do course materials challenge or confirm your understanding of the situation and your response?*
- *Assess a current congregational practice theologically.*

- **Does the course involve the church body in class work?**

Are students asked to discuss class content with staff and congregants, obtain the opinions and perspectives of congregants on topics relevant to the course, or asked to share aspects of coursework with staff and on-site supervisor?

Assignment Examples:

- *Joint case study response: Students are asked to craft a theological and practical response to a hypothetical case study after discussing the case with staff or the on-site supervisor.*
- *Students compare their understanding of Christian education to that of staff and congregants that they've interviewed using provided questions and surveys. At the end of the course, the student is asked to share her final paper with these same people and engage*

in discussion.

- Students are required to get site supervisor feedback on a paper or other assignment drafted for the course prior to final submission.

- **Does the course move classroom work into church life?**

Are students asked to use their classroom experiences and learning to produce work that is deployed and tested in the congregation?

Assignment Examples:

- Using various theories and models of Christian education explored in class, students design Bible studies, lessons, and activities for their particular context. These are tested, refined, and submitted for a final grade and for sharing with the rest of the class.*
- The student crafts a “white paper” that uses theology and theory to craft a new solution to a present problem in ministry. This “white paper” solution is then followed by a “blueprint” in which the student details exactly the steps that would need to be followed to implement this solution in his or her ministry context.*
- Students research and prepare an “expertise presentation” on some aspect of Christian education or youth ministry and make their presentations first to classroom peers, and then to volunteer leaders in their congregations.*

- **Does the course involve the coach or site supervisor in student work?**

Must students seek the advice, knowledge and perspective of coaches on some aspect of classroom reading, discussion or work?

Assignment Examples:

- Students are asked to craft a theological and practical response to a hypothetical case study after discussing the case with a coach*
- During a leadership course, students are required to get a coach’s feedback and advice on plans to involve youth in student leadership training.*

- **Does the course invite students to act as consultants for coaches or on-site supervisors?**

Are coaches asked to share a current problem or ministry issue they face so that students can employ the readings, lectures, and class discussions in search of possible practical theological responses to the issue?

Assignment Examples:

- In a course on theology and adolescent development, coaches share an issue they’ve encountered recently with youth that they would like to better understand theologically and developmentally. Students are asked to focus on this problem during course readings, lectures and discussions and provide a practical theological paper addressing the problem for the coach at the end of the semester.*

- **Does the course involve students in critical peer dialogue and problem solving?**

Are students asked to inhabit one another’s dilemmas and problems through discussion, peer

assessment, and critical responses to each other's work?

Assignment Examples:

- *In a course on counseling issues, students are asked to craft a "crisis case response" in which the student describes how she responded to a crisis-counseling situation she has faced in ministry. Peers are then asked to craft a written response using course materials to evaluate and respond to the course of action taken by the student.*
- *Students work in groups to craft Bible studies or Sunday school lessons together. They present these lessons in laboratory format to other students who then assess the curricular design.*
- *Contemplative "Balcony Time" based upon Quaker clearness committee format in which students share in detail about a conflict they face in their congregation while a small group of fellow students listen for places of questioning and clarification. Following silent prayer, peers speak words of insight or clarification that have arisen for them in the silence. This can function as a first step in further analysis of the situation using classroom or coaching resources.*

- **Does the course educate leaders & congregants together?**

Are opportunities provided for students to learn alongside the people with whom they minister?

Assignment Examples:

- *Students are offered an immersive social justice course that also doubles as a mission trip and learning experience for congregants from their churches.*
- *During a leadership course, students are asked to assemble a group of youth with whom they will meet regularly to work through a youth-appropriate book on Christian leadership. They are asked to share insights they gained from this exercise in a final paper on their understanding of leadership in youth ministry.*
- *An assignment for a course on theology and adolescent development asks students to interview a teenager from the congregation and to then craft a spiritual and developmental biography with and for the student.*
- *Students are invited to bring their youth to theological discussions modeled on Lilly YTI programs, but which also help youth leaders gain skills around engaging youth in theological reflection and action.*

- **Does the course encourage students to produce materials for the benefit of others?**

Are course assignments constructed in a such a way that students produce learning artifacts useful to lay and professional ministers beyond the confines of the course? Are students encouraged to read, write, and construct on behalf of others?

Assignment Examples:

- *In a course on pastoral care, students turned their research on particular crisis care issues into 12-18 minute TED-style presentations that were professionally video recorded and distributed (with student permission) via YouTube for the enrichment of other Christian leaders..*
- *Students might be asked to write blog, newsletter or journal articles, condensing their learning into meaningful writing for a lay audience.*

- In a teaching course, students collaboratively create and test curriculum that is then distributed to other leaders free of charge.

4. If you were going to describe our curriculum to a prospective student or future faculty member what would you say? PLNU School of Theology and Christian Ministry will offer you....

If I'm honest, I would say this: "PLNU's SoTCM offers a fine academic introduction to biblical studies and Christian theology in the Wesleyan tradition. You will study with highly qualified and incredibly bright faculty and they will prepare you to go on to the seminary of your choice. However, after reviewing the course of study I'm not convinced that you will actually be prepared to face the harsh realities of ministry in a congregation, nor be given the tools to creatively re-imagine ministry in a new form beyond the walls of a church."

5. Please list any ideas or content matters or confusing phrases that caught your attention. Your knowledge and experience will help us clarify our internal processes and communication.

- CM 420 Ministry in Local Context: The course description can be read in a way that makes it sound as if only "multi-cultural" ministry settings are in need of contextual examination.

PLNU Consultation Combined Report
Taken from Consultation Discussions and Reports of Dean Blevins and Scott Daniels
Summer, 2015

Context:

This document represents a merger of two individual documents from the two consultants, informed by their exit interview with Dr. Brower and Dr. Fulcher. By design, one of the consultants agreed to draft a larger report based on the two consultant's conversations during the visit and the other consultant would write a response/addendum to the larger report. Given the report was written to the administration, it was initially thought that the provost would draft an executive summary of the report for departmental information and review. In the process going through the report, it was decided that it would be better to give as much of the original report as possible so as to represent the consultants first hand rather than filtered through an administrative lens. With this in mind, Dr. Fulcher worked to merge the two documents together, making only slight edits to harmonize the language between the two reports and allow it to be a public document rather than one intended for a more narrow audience. These small edits have not altered anything substantive in the initial report as the goal was to have the combined report faithfully represent the findings of the consultants as they related to the entire community. The Commendations and Recommendations sections were added by the Provost by lifting out important sections highlighted by the consultants in their reports. Italicized text found in brackets [] represents clarification added by the Provost based on the exit interview conversation or follow up to questions raised in the report. Other highlights and marks of emphasis were carried over from the consultant's themselves.

Commendations:

1. Point Loma has very gifted faculty and a very beautiful and necessary emphasis on ministry at the margins. When we met with students it was clear that they were deeply shaped by a theology that emphasizes liberation, transformation, peacemaking, the role of women in ministry, and concern for the poor and excluded. *[This stemmed from the observations of high participation in Community Classroom, faculty member ministry participation in multi-cultural/ poor urban contexts and demonstrated commitments to the support and encouragement of women in leadership and ministry.]*
2. We think the new curriculum that the department is working on looks viable and promising. Structurally it looks like the correct move in terms of addressing

curricular concerns. The proposal lacked the detail needed for a full evaluation and had too broad a focus that will need to be scaled appropriately.

3. We sensed from the majority of people that we interacted with during our visit that there was a genuine desire to get beyond the “ghosts of the past” that have kept them stuck and to positively move forward in the School of Theology towards a new future.

Recommendations:

1. The issue of trust was brought up in every meeting and at lots of levels. There is a perceived lack of trust between faculty and administration. There is a perceived lack of trust between the school and the local churches on the region. There is a perceived lack of trust – and a clear divide – between the faculty within the School of Theology and Christian Ministry. There will likely be no progress made until these issues can be addressed and recommend this be a high priority.
2. We would hate to see the SOTCM lose its status as a school. We understand the pressures that would lead to such a decision, but think it would be perceived negatively and as a further marginalization of a key area of identity for PLNU. We recommend finding a way to think creatively to justify retaining school status.
3. Those individuals that we met with who have a stake in marketing, recruiting, and ministry view the School as lacking a clear identity that can be celebrated, narrated, and marketed (especially to the current generation of students). Addressing this should be a high priority and should connect with a new articulation of mission and vision that narrates a compelling center that holds them together.
4. While the emphases in commendation #1 are good, we don't know that students or faculty know fully how to translate that back to the more traditional and institutional church. We don't know that there are faculty present who know how to translate those significant emphases not only back to the region of the Church of the Nazarene but to the churches the non-Nazarene students are coming to Point Loma from. As opportunities come for replacing faculty we believe it will be important to look for people who are able to make connection with the practice of ministry and be key translators and facilitators for the SOTCM to the local church both denominationally and non-denominationally.

Consultation Report:

- I. **Systemic Issues or Horizons:** We are going to start with two systemic issues (or perhaps just broad horizons) that really do seem to influence almost every

aspect of this report and offer key constraints in helping the SoTCM move forward.

II.

- a. **Politicization:** The first issue entails the deep “politicization” of the problem. Politicization resides in the sense that very few actions can be separated from a prevailing assumption that motivations often differ from stated intent. In a great number of conversations (but not all) the complainant named problems but also motivation behind the problems... and those motivations were negatively cast for the most part. Faculty perceptions and administrative perceptions alike tended to revolve around a lack of trust in each other’s actions.

However, the flattening of motivations by either faculty or administration, tends to “brand” all participants with similar motivations and manipulations. Unless there was a systematic, deliberative, attempt to deceive the consultants, it is suspected that motivations remain quite mixed along ideological, practical, and formative influences on the part of everyone involved. It is suspected there has been a pattern of rhetoric (and action obviously) that really hampers a deep sense of trust alongside an equally deep sense of frustration. What cannot yet be ascertained is the sources of the mistrust beyond ascribed motivation. If the lack of trust rests with 1) an inability to function as an academic unit, or 2) with a lack of true embrace of assessment, or 3) with a suspicion of theological integrity... each bear different responses. However, if the lack of trust rests with a lack of sincerity and therefore, intentional attempts to thwart efforts, it would be hard to envision any move forward.

Some of the atmosphere might be attributed to “battle fatigue” and the historic “dance” between administration and faculty everywhere (from both consultant’s experience, PLNU is not alone in that gamesmanship). Regardless, a number of the motivations stated (faculty insensitivity, administrative heavy handedness, faculty deception, etc.) could easily dominate any movement forward and threaten to flatten a more complex narration.

It is the perception of the consultants that there resides a fairly sound core of faculty, a core that may represents “mixed motives,” but still remain amenable to positive outcomes for the relative health of everyone involved. Those mixed motives might include love for their subject matter, formative training in their discipline, ecclesial concerns, professional desires,

personality tendencies, and even financial expediency. Yet, collectively there may be an underlying ministerial love for PLNU and beyond that leadership should see worth cultivating. Getting to that cultivation may take some “weeding” and “seeding” at least to insure administration can carefully hear and assess those voices.

- b. **Core Narrative or Mission of SOTCM:** The second systemic issue resides in a lack of narrative clarity or vision in what holds the SoTCM together as an academic unit. Obviously the religious studies versus ministry language can describe the divide in one sense. Alternatively, one could describe it as the tendencies toward “scientific” specialization versus the learned minister/scholar definitions. In addition one could use the “theorist” versus “practitioner” nomenclature or an essentialist vs. perennialist approach to teaching that will alluded to in the curricular overview below. Each polarity proves interesting, but it may also prove perhaps unhelpful for the long term if the difference becomes reductionistic and only pits participants against each other and against the administration. Much like economics/business, physics/engineering, biology/medicine, and psychology/educational practice need each other, so the school relies on “both” theoretical, disciplinary, precision as well as integrative, interdisciplinary, practice. What seems amazing is the rhetorical tendency, even within the school, to see the differences in dichotomous conflict rather than in a continuum of collaborative engagement. It seems clear that the school has at least “two” centers if they have to choose one and not the other.
- Yet a narrative center that articulates a healthy contribution on the part of both theory and practice (understanding neither of those categories remain “pure”) would make more sense. Perhaps more to the point, if the school does not have a “center” that holds it together, and represents a deeper understanding of the unit’s purpose and place, then the only way the SoTCM will be known as a unit will be through a perception of ulterior motives. The school needs to cultivate a deeper vision rather than struggle through its differences. There may be a way to envision an approach that acknowledges the need for both ends of any spectrum while announcing a desire, or mandate, to expand interdisciplinary conversations for the sake of responding appropriately to social changes often represented through contemporary needs for formation and for ministry. It could be thought of as attention to a “craft” or discipline where one has to understand both the need for understanding the depth of the craft but also the improvisation of that craft over time (much like music or the arts). Somehow the school has to re-narrate the disciplinary contributions without prioritization. In addition the

school needs a stronger affirmation of the interdisciplinary relationship among the categories and alongside a vision to address contemporary conversations/concerns within the environment they work and minister.

- III. Strategic Constraints: At the risk of sounding simplistic, we are going to name some of the challenges or issues that seem to constrain or limit the SoTCM operating as a more robust academic and ministry oriented entity. We suspect none of the challenges nor our suggested response prove new in and of themselves, but they may be placed in a new light. We use the language of “strategic” because each constraint seems to present challenges, but with the possibility that the SoTCM could directly implement strategies that seem capable of changing or overcoming the issues at hand. We encountered information concerning these challenges in fragments during different meetings. We will cluster them, with some suggested responses, within large categories: constraints within the SoTCM, alongside the university, and in response to the environment. Though categorized under discrete headings, the constraints remain interrelated concerns (where one constraint influences another). In addition, preliminary responses to these constraints undoubtedly entail financial challenges so prioritization may have to happen.

a. Constraints within the STOCM

- i. **Curriculum Revision:** The program review committee detailed three pressing needs: 1) reinvigorating the major/school, 2) rightsizing curriculum, 3) attending to shifts in student needs (true needs) in light of changing culture both within the university (primarily a consideration for formation) and beyond (primarily a consideration for ministerial preparation). The school’s initial response, which reflects the first major constraint, seems to be a proposed curricular change toward Christian Studies. It appears the school hopes to tighten course management, introduce spiritual formation within the major, and create new entry points (minors, concentrations) to the SoTCM. Whether the curriculum was crafted with serious attention to data collection, or merely based on reasoned, but intuitive, knowledge, remains unclear. The school’s reliance on programs outside its oversight (youth and children) may just reflect the limits of either the faculty or a limited view of ministry. Determining rationale remains a difficulty based on one visit and an incomplete plan. *[The consultants wanted to emphasize the fact that there were limitations based on a single visit that could lead to possible over simplifications]*

but given that acknowledgment, were willing to give their opinions and ideas in the following section.]

However, the attempt reflects a “stab” at solving the first two issues identified by program review. It also provides a revised degree that opens up questions of marketing, assessment, networking, with the particular curriculum in mind. While some of the design makes sense in light of similar programs, the proposed round of theology classes did raise a couple of questions that warrant further investigation in regards to clarifying the roles and relationships of the classes to the overall goals of the SoTCM. Since the curriculum seemed to dominate the first level of conversation with faculty during our visit, we did review the proposal and were left with the following observations:

1. The curriculum does seem to reflect the school as it is right now. It is suspected this is not surprising considering both the financial concerns (see environmental constraints below) and perhaps even a limited view of its ability to diversify in a constrained campus environment (see university constraints below).
2. The curriculum seems to possess an interesting mix of essentialist and perennialist mindsets. In other words, some of the curriculum tends to develop a more uniform reflection of the expectations of theological education, not only in the four core classes, but also in the subsequent classes. So, while packaged in an interesting manner, most ministers could easily identify the key practices of ministry in the section on pastoral leadership, or even in the genres of biblical study. Theology seems to be organized more around a perennial view of teaching, where students remain oriented to theology around the passions of the teachers and perhaps campus interests. To be honest, both essentialism and perennialism, if intentional, have their place in curricular design, but it would help to have the SoTCM articulate those expressions in their CS degree. With the pressure to reduce course options, we can see where both approaches would show up in a curricular plan. However, it helps to name both what is lost and what is gained going forward. In part we were trying to see where new, creative, course development might occur going forward. However we need to understand if one could introduce a new class either as elective or just course substitution for a required class.

3. We were surprised by the Youth and Family concentration and would appreciate knowing more the rationale of using non-SoTCM coursework rather than creating classes and using adjuncts to teach them. If one of the problems remains recruiting students into the SoTCM it would appear that developing 2-3 classes would not only respond to current ministry interests on campus, but also invite students to consider additional study within the SoTCM. Having just one specialized class in youth and family (which we do endorse) does not seem to warrant that interest/invitation. In the future there may be similar problems in the proposed Christian missions degree. If there are two apparent growth areas through student interest, it would make sense for the SoTCM to “own” this coursework in order to cultivate majors and student hours. Perhaps the apparent mandate to restrict course offerings needs to be modified to allow for those offerings or perhaps a leaner curriculum could open up room for these courses to be developed.
4. Finally, it might help to know how the certificates/minors fit with the major. This question should not stop the offering of an appropriate mix of certificates and minors. If anything, we recommend their approval in light of financial constraints mentioned below so students can begin to engage with SoTCM while pursuing other majors. However, there might be a type of “sculpting” of existing SoTCM students so that they are merely increasing hours within the degree (CS Major with a philosophy certificate/minor) rather than expanding interest across the campus. Of course, one might be accounting with an economics minor as well, but knowing the relationship might help clarify future misunderstandings.

Whether the curriculum will work in accomplishing the goals, or merely preserve status quo, warrants further consideration in conversation with the program review committee’s first and second concerns. Still, the faculty should feel empowered to develop and own a curriculum that is their own providing it addresses the missional and financial concerns of the university and the educational needs of its students. Either the SoTCM can implement it as a provisional curriculum (one to two years), and provide a provisional assessment concerning its long term efficacy, or administration could simply task

the school to continue working on the curriculum by developing a stronger rationale for its implementation. Regardless, the existing curriculum inside the SoTCM does not work, so some adjustment must occur to overcome the constraints of curriculum.

A sub-constraint that surfaced in conversation with faculty and administration revolved around the variations in teaching general education courses. Simple responses would be to have the General Education committee (or admin) require a common “anchor” text for all sections in a given class, as well as a common “summative” evaluation that could be used for comparative data later. We are assuming a lot about the working philosophy of General Education, but this seems to be a “no-brainer” (content and assessment) that could be determined by the SoTCM, but could also inform course design in extended learning/degree completion courses without mandating the entire course design. How the reading is used may vary (does so even in the most uniform classes) but the common assessment might help ascertain if different teaching methods still yield similar results. Another observation that surfaced was the seeming low number of students who migrate into the major as a result of taking the GE courses within the school. There is a perception by both faculty and students that this may in part be because the general studies courses have been moved later in the student experience. This perception could be examined and if found to be true, perhaps more stringent requirements could be placed on when these courses need to be taken during the students’ course of study at PLNU. *[Note, as a sample, spring 15 enrollments in Bib 101 and 102 had about 70% FR/SO and 30% JR/SR]*

Another, significant, sub-constraint appears to be a seemingly untenable Philosophy “major.” A simple response would be to task the program to find a way to demonstrate that the major proves sustainable in two years, or move to a minor. The minor might function either as a SoTCM resource to other schools (as well as the SoTCM) or as a part of another division/department (history or literature come to mind) that resources SoTCM. In light of the objectives of SoTCM, philosophy probably needs to remain but organized appropriately. Depending on the approach, the SoTCM would have to demonstrate viability empirically within a year in consultation with other academic units, or it could be given two years

to “give it a go” and see if entrepreneurial faculty could develop those relationships. The obvious concern would be that the SoTCM would sculpt its own majors or use the time to politicize the implications of dropping a major based on PLNU’s long term commitment to philosophy, so both potential hindrances have to be taken into consideration. Still, if entrusted to faculty with a specific deadline, one could ascertain the trajectory of the degree in a couple of years.

- ii. **Obtaining data that articulates student need and encourages pedagogical adjustments:** It appears the school does not possess the requisite skillset to accomplish this goal independently at this time. We don’t perceive that faculty appear unaware of student needs in teaching and learning (teaching evaluations would bear this out one way or the other). However, creating the mechanisms for developing a systematic understanding and pedagogical response may need to emerge. We suspect the Christian Ministry faculty might be tasked with the interface, but the most logical approach would be to draw on the resources of Spiritual Development to serve as “informants” to the school of theology in a systematic fashion. Spiritual Development might receive some form of compensation for their time and efforts, such as through commissioned resources developed with the SoTCM. Also, the work should be collaborative. However, it seems clear Spiritual Development remains a key resource partner in this effort. If in the future, a person was hired that served Spiritual Development but also maintained a faculty relationship within the SoTCM, they might constitute one “bridge” between the two units while also serving needs in developing the Youth and Family, or Missions degree programs.
- iii. **Maintenance of ongoing conflictual natures within the SOTCM:** While conflict may have diminished there seems to be an ongoing need for the school to understand and value themselves as co-contributors to each other and the overall life of the university, rather than live under the stigma (whether real or implied) of a contentious, embattled, faculty. Faculty inside the SoTCM need to be able operate out of a sense of trust and value so they can think of themselves as contributors.

b. Constraints within the University

- i. **Unclear Program Review Process:** The origins of this constraint remain murky. Whether a bad mix of intransigent faculty, revisions within the program review process, or misunderstanding on the part

of SOTCM leadership, there appears to be a lingering lack of clarity on what is expected from the review and why. To be honest we suspect this problem occurs far more in “humanities” based disciplines than empirical disciplines, primarily due to formative influences.

Humanities are taught to research and “defend” hypotheses. Sciences are taught to research and validate or “revise” hypotheses. At some core level (probably drawing upon myriad educational philosophies for all the wrong reasons) the basic grammar of these disparate approaches often draw tacit resistance. Reading the self-study report by the SoTCM one gets the feeling of “defending” what happens through the early sections of the report, rather than reflection over what else they might be doing to make them, as a school, a more vibrant place. We do not read the report as “defensive” emotionally but as a “defense” procedurally. Perhaps the defensiveness remains embedded in the sense of embattlement (and constant blame making) but our observations of other schools indicates that performance review proves very difficult to some participants based on their experience.

- ii. **Independent nature and roles of SOTCM, CPL, Wesleyan Center and Spiritual Development:** We suspect the “silos” represented here occurred in part through the perceived problems in the SoTCM in the past. Yet they remain such rich resources, if only to inform SoTCM and diffuse some of the problem areas through creative personnel assignments. The logic of a School of Christian Formation and Ministry remains attractive (perhaps with a subset disciplinary “college”) but also presents certain threats to be sure. However, we cannot help to think that the SoTCM attempting to be a force both on campus and across the PLNU “landscape” will constantly be a struggle if it is perceived independent of those influential entities.
- iii. **Enrollment Cap:** The limitation of student body size may create tensions at times (limited capacity) and constrict the school’s ability to imagine beyond the traditional context. Larger general education courses may problematize development but it is too soon to tell (beyond traditional complaints to large classes). Fortunately the Liberty Station and Community classroom might begin to create a new mindset alongside extended learning opportunities. While we don’t know which faculty would be amenable to alternative programs, there are certainly opportunities to see new strategies that extend the reach of the SOTCM beyond the current audience to overcome this traditional constraint.

c. **Environmental Constraints:** Environmental constraints represent some of the greatest, long term, challenges (which administration already knows). However, these constraints represent the most innovative possibilities provided the SoTCM possesses the vision to respond, particularly out of a posture of innovation. Truthfully, not many undergraduate schools of religion or Christian ministry have been empowered to think creatively outside academics save in the service of residential life and partnership of established ministries through internship. Those schools that do often begin expanding often do so through expansive (and sometimes expensive) graduate programs or continuing education for ministers. Often these strategies serve the larger mission of the university but rarely, unless a separate academic entity, are they seen as entrepreneurial endeavors that generate significant revenue for the institution. So, suggestions listed below may be beyond the desire of PLNU or may well extend the dreams of the SoTCM. The more aggressive, albeit strategic, changes below merely appear “doable” over a period of time with the proper leadership and ethos.

i. **Financial Climate:** Creating new models that engage the concerns of parents, the desires of students, and emerging non-traditional ministries does represent a fresh challenge that does invite new concentrations and minors as proposed. For SoTCM, the smaller minors/concentrations may help both the school and other programs.

Those same challenges might also invite multidisciplinary resources within and beyond the university to envision other, entrepreneurial, educational models. Similar strategies are emerging on graduate seminary campuses through efforts like the *Oikonomia* network <http://oikonomianetwork.org/> that might well translate toward undergraduate interests to create entrepreneurial models of ministry. Recognizing there may be some ideological differences, if not outright incommensurability, between the Fermanian School of Business and the current SoTCM, a multidisciplinary strategy starting within the CPL and School of Business might present a place to start the conversation. In addition, the SoTCM does possess rather deep resources for scholarship. Not knowing the constraints, some scholarship dollars might be directed toward students involved in innovative models of ministry in a recombined school. We want to stress that the scholarship dollars would not be used inappropriately, but strategically through either recruiting or actually underwriting

students engaged in non-traditional ministry as undergrads. Other interdisciplinary studies might continue (like science and faith) either as minors or funded projects. Such conversations might create new opportunities for shoring up Christian aspects of those degree programs. We understand such endeavors have engendered mixed results, yet they need not be ignored if the climate of the SoTCM changes and may well serve as examples how future collaborations with other academic units might go forward.

- ii. **Service to CON as well as larger Evangelical stakeholders in So Cal:** In light of this constraint, the Center for Pastoral Leadership may possess the potential in cultivating information and resources for the SoTCM to address questions of responding to changes in contemporary ministry. Much like Spiritual Development, we do think SoTCM would attend to the information and resource, particularly if developed under Ron's direction as honest, ministry research. CPL may need additional resources but the school possesses the ability to network and then inform activity within the SoTCM that might create a climate for innovation and broader, multidisciplinary work. CPL might also innovate so that SoTCM classes could move off campus (travel classes to the Middle East, reading scripture or theology in alternative settings) either as undergraduate or graduate efforts.

While not a simple response to this constraint, collaboration between the SoTCM and CPL on ministry formation and innovation might occur with the hiring of a staff person that could cultivate innovative ministry experiences and also serve as a resource to youth and young adult ministry across the region. This staff person could also resource the degree in youth and family ministry if the current concentration warranted development. However, such efforts would have to involve SoTCM buy-in.

IV. Next Steps

- a. Questions for SOTCM to address around curricular changes:
 - i. ***How does proposed curriculum change reflect "who they are" as a faculty?*** While a number of opportunities are possible, one might begin with their request to discover both the current disposition of the faculty members as well as open possibilities for the SoTCM. This question may help ascertain both faculty passion and relationship to the needs and expectations of the university and its students.

- ii. ***What does the proposed curriculum change indicate they believe remains important for theological education in general?*** This question probes both disciplinary commitments as well as an overall understanding of their task as a school within the context of the university.
 - iii. ***How does the curriculum reflect the STOCM understanding of the current formative and vocational needs of today's PLNU student?*** It is important to note that this question surfaces only after exploring faculty passion and disciplinary perspective, less one interpret it a merely a search for relevance. Actually the question presses faculty to think how those passions and perspectives speak directly into student context today.
 - iv. ***How does the curriculum reflect their vision for extending the influence of the SOTCM within PLNU and across the region?*** Do aspects within the curriculum allow the SoTCM to serve as a catalyst and resource for ministry at the campus and beyond the "point?" This question probes the vision or horizon of the SoTCM either within the university or on behalf of the university. Rather than think of curriculum revision as compliance to reduce coursework, faculty members need to be challenged to see the resulting curriculum as an expression of the SoTCM's mission in responding to shifting contextual needs.
- b. Questions for STOCM around mission and vision:
- i. ***After answering the questions about the proposed curriculum, can the faculty articulate a compelling vision that will attract students?*** If the STOCM can recognize the resources within both Spiritual Life and the CPL to inform and strategically tailor their curriculum, then curriculum design may serve not only to answer some of the key concerns of the review process but also open the process for expanding the role of the SoTCM through ongoing reflection and assessment.
 - ii. ***Can the STOCM get beyond the posturing of the systemic issue of ascribing motivations and get to a narrative center that holds them together with a deep understanding of their purpose and place within the university?*** This involves much more than simply getting together and hammering out a mission statement that gives a nod to all the various components that exist or need to be present for the sake of compliance. The mission needs to provide the compelling narrative center that can cultivate a deeper vision than "struggling through our differences" or pragmatically describing what we do.

Administrative Response to External Consultation Report of Drs. Blevins and Daniels
8-26-15

We recognize that a consultation visit such as we had and a report from that visit will not perfectly identify all of the issues and complexities that inform the current context in the SOTCM and at PLNU. That being said, we found the report to be insightful and balanced in its analysis and recommendations. It identified issues at both the school and administrative levels and we have listened to and owned the administration's shortcomings in the analysis and recommendations. We think that we can do better and we pledge to begin anew with that intention. We commit to the following:

1. Refrain from participation in the type of politicization described in the report. Rather than assume or ascribe motivations when issues or questions arise, we will open communication and dialogue in order to gain a better understanding.
2. We will begin from a position of trust and frame our communication more clearly and positively.
3. We will seek to value the strengths represented in the department and work collaboratively and proactively together when working through issues that arise or when working towards shared mission fulfillment through programs, projects, events, etc...
4. We recognize the importance of a healthy and contributing School of Theology as a necessary component for PLNU to live out and fulfill our Christian mission and we will do everything we can to work together positively to ensure that this is the case.

We recognize that the SOTCM has made good progress in many areas over the past few years and the following areas are places where we believe the STOCM has made significant strides:

1. The personal dynamics within department has significantly improved, at least at the day to day level.
2. There has been a noticeable increase in the care for students in the classroom...less deconstruction w/o reconstruction. This has resulted in a significant drop in complaints from previous years and represents intentional changes in a variety of elements including pedagogy.
3. The SOTCM has recognized the need to make changes to the curriculum.
4. The SOTCM has established the beginnings of an owned assessment culture. While assessment will continue to need development, this represents a good start.

5. The STOCM has offered a curricular idea that shows promise, while still needing to be pruned and scaled; there is a foundation for curricular change.

We also recognize that there are areas that still need attention even though progress has been made. The following items represent areas for continued improvement. We commit to working proactively together with you to address these:

1. Need to address politicization issues and continue to work on intradepartmental relationships and healing. PLNU cannot be what we need to be if the SOTCM is relationally fractured.
2. Together, develop a compelling mission from which to ground your work that embraces a “both/and” position for practical ministry and academic scholarship
3. Continue to work intentionally to include both faith development and spiritual formation into all of the curricular and co-curricular components of your programs.
4. Continue to develop, own and learn from assessment efforts.
5. Continue to work on improving the school’s reputation on campus through demonstrated actions, behaviors and involvements.
6. Need to develop a more common experience for the multi-section GE courses within the school. This is primarily about student learning experience and secondarily about faculty independence. While there is always room for individualizing a course to suit faculty gifting and pedagogy, these courses should share a common set of learning outcomes, some common readings and assignments, and be built off of the same master syllabus. Need to include the long-term part-time faculty within the SOTCM in these discussions and processes.
7. Need to together to determine Philosophy’s relationship to the STOCM as to whether it is an integral part of (remains in the SOTCM) or in support of (moves to liberal arts affiliation with other humanities) the school’s programs. Need to address the sustainability of Philosophy as a major as well as consider alternate options for maintaining a viable Philosophy presence at PLNU should it prove unsustainable as a stand-alone major.
8. Contribute to practical scholarship efforts to help the church adapt in the coming years to what ministry looks like in the current and future contexts.
9. Address the enrollment decline and understand the implications for the future.

Finally, it is important that the SOTCM move forward even during this interim time while a school dean search is in process. We are grateful for Dr. Laird's willingness to provide leadership during this time and are confident in her abilities to move the school forward in some important areas. The areas that we have identified in collaboration with Dr. Laird are as follows:

1. Bring the current program review cycle to a close for the SOTCM. This will involve developing an action plan and timeline for addressing the key issues that surfaced in the program review and the external consultation visit so that these can be incorporated into the program review MOU. This action plan will guide the SOTCM work over the next few years as you work toward the next program review cycle. The target for completing this goal will be within the fall 2015 semester.
2. Work within the school and with an external advisory group, selected in collaboration between the school and administration, to finalize a curriculum proposal to bring to APC and the Faculty in the spring 2016 semester.
3. As a school, identify ways to work within the existing structure to leverage the current GE courses as potential onramps into the SOTCM program offerings.
4. Continue to build upon the progress with the school's relationship dynamics for improving the efficiency, productivity and collegiality of the work on the above goals and the items within the action plan and MOU. Consider inclusion of the school's part-time faculty into the SOTCM discussions and deliberations.
5. Work with the Provost's office to aid in the search process for the Dean of the School.

Positively,

Kerry Fulcher
Provost, PLNU

Bob Brower
President, PLNU

**Program Review Memorandum of Understanding
School of Theology & Christian Ministry
November 22, 2016**

Plan for Improvement: Recommendations from the Program Review:

The faculty of the SoTCM have considered the findings of the Consultant Report to the President and commit:

1. To propose to APC in AY 2015-16 and to the full faculty a newly named Christian Studies major with a shared core of classes and specialty tracks in Youth and Family Ministries, Christian Leadership, Biblical Studies, Theological Studies and Philosophical Studies. These changes if approved will result in a 5 course reduction in our curriculum and a reduction of overall 6-9 credits. We standardized all of our courses at 3 units with the exception of Biblical languages which remain at 4 units per all General Education offerings.
2. To design the Christian Studies major specialty track in Christian Leadership to meet the educational standards for Ordination of elder in the Church of the Nazarene. The other tracks will meet many of the standards while attending to the varied needs of the various traditions and denominations of our current study body.
3. To propose to APC in AY 2015-16 four 18-unit minors will also be proposed for these specialty tracks: Youth and Family Ministries, Christian Leadership, Theological Studies, and Philosophical Studies.
4. To propose to APC in AY 2015-16 a small, 33 credit major in philosophy that is suitable for student wishing to double-major.
5. To propose to APC and the full faculty in AY 2015-16 several interdisciplinary minors with three required courses from the SoTCM and three from other departments. We will utilize current campus professionals in other academic departments or co-curricular areas to teach specialty courses. The minors will be administered through the SoTCM. We are in ongoing conversations with the Dean of the College of Arts and Humanities and several academic unit leaders.
6. To develop an enrollment strategy in partnership with admissions to during the 2016-2017 AY to recruit prospective and current students from general education course to the SOTCM major, minor and study. This also includes an enrollment strategy to recruit and market incoming students in the SOTCM major sand minors
7. To review our current General Education courses to determine the best set of General Education courses to propose as a part of the university General Education revision efforts that will be forthcoming. To be completed by 2018-2019.

- a. Analysis of the initial positive General Education assessment from April 2015 indicate we are succeeding in meeting our learning outcomes. The results of the DUREL survey on religiosity showed our students, like all in Christian colleges, show a decline in "private religious activities" over the course of their college years. This demands we ask how might we consider way to emphasize course-related activities that have a current and future impact on students' practice of private religious activities? Some students requested more class "activities," direct engagement with the Bible, and project or group-based projects.
 - b. Summary analysis of the focus group data from April 2015 shows a need for curriculum to explicitly connect academic and formational aims to address the question: How do students engage in practicing theology? It also shows the need to avoid overlaps in upper division courses.
8. To work toward stronger collegiality and articulation of our mission with other departments on campus and with off-campus constituents
 - a. Exploration with Spiritual Development and the CAH toward an interdisciplinary minor that works expressly in the Arts and Humanities and uses co-curricular human resources to staff this effort working in cooperation with Director of Worship in Spiritual Development and faculty in Music and Ministry during 2016-2017 academic year.
 - b. Exploration with the Center for Pastoral Leadership has begun to work with and incorporate the new part-time hire to liaise between Regional NYI in our adjunct teaching rotation to build upon his knowledge and network in Youth Ministry during 2016-2017 academic year.
9. To continue to improve our assessment plan and processes by developing learning outcomes and signature assignments for the courses in the new curriculum. To review the assessment processes for general education, and develop a continual culture of assessment during the 2017-2018 academic year.
10. To include courses that address church history. The Church history courses from the history and political science department could be taught by the SoTCM as a way to address this issue. Review and implement during the 2017-2018 academic year.

Action Steps for Implementing Improvements:

1. **Curricular Revisions:** Our new curricular proposals call for a Christian Studies major with five concentrations: Christian Studies, Youth and Family, Christian Leadership, Theological Studies, Philosophical Studies and a stand-alone major in Philosophical Studies. We will propose five SoTCM minors: Christian Studies, Youth and Family, Christian Leadership, Theological Studies, Philosophical Studies. We will also propose an interdisciplinary minor in Worship & the Arts, housed in the SoTCM. Our proposal will include, course descriptions and newly revised curricular maps and learning outcomes. Proposal was vetted by an external consultation group jointly agreed to by the Provost and SoTCM Dean during 2015-2016 AY.

2. **Ordination Standards:** Our new curriculum is due for evaluation to Church of the Nazarene Ordination Standards by the IBOE in 2017.
3. **General Education:** Our General Education courses will be evaluated for on ramping of lower-division students, shared outcomes and readings, and for recommendation to the General Education committee in AY 2016-18.
 - a. To develop faith based activities in GE courses. Assess during 2016-2018 AY.
 - b. To develop spiritual formational practices to enhance student's spiritual growth. Assess during 2016-2108 AY.
4. **Collaboration:** To collaboration with departments internally and with external constituents to enhance our mission.
 - a. To collaborate the office of spiritual formation and the department of music to develop curricular offerings.
 - b. To work with the CPL and the new NYI liaison to strengthen the SOTCM relationship with the Church of the Nazarene and the broader church community.
5. **Enrollment Strategy:** To develop an enrollment strategy in partnership with admissions to during the 2016-2017 AY to recruit prospective and current students from general education course to the SOTCM major, minor and study. This also includes an enrollment strategy to recruit and market incoming students in the SOTCM major and minors

Assessment Measures:

1. **Curricular Revisions:** We will measure success in our curricular revision by attending to bi-annual focus group data and new capstone assessments to determine coherency of curriculum and Christian Formation outcomes. We will evaluate our on ramping goals by increasing our student population in the SoTCM to 65 majors and 35 minors by AY 2017-2018, one year after curriculum revision is implemented. Our goal for AY 2019-2020, would be 70 majors and 40 minors, three years after curricular revision.

We will also measure the success of the curricular revision of each Christian studies concentration or minor to ensure that each concentration is growing. If a particular concentration or minor is not exceeding a minimal ten percent increase by the 2019-2020 AY, then considerations will be given whether to continue the concentration or minor.
2. **Ordination Standards:** The Course of Study Advisory Council's (COSAC) validation of the Christian Studies major with a concentration in Christian Leadership to meet the education requirements toward ordination as elder in the Church of the Nazarene. The validation would result in have a validated program from 2017-2017.
3. **General Education:** Creation of a shared strategy and materials to be utilized in all sections of general education highlighting courses, majors and minors in the SoTCM. Increasing numbers of students transferring to the SOTCM in the second semester of Freshman year and Sophomore year by AY 2017-18. Our goal would be to add 5 majors and 10 minors from General Education on ramping efforts during 2017-2018 AY.

- a. Faith based activities will be assessed by using the DURAL study. At least a 5% increase in student faith growth. Assess during 2017-2018 AY.
 - b. Spiritual formational practices will be completed in GE course offering during the 2017-2018 AY.
- 4. **Co-Collaboration:** To collaborate with departments internally and external constituents to enhance our mission.
 - a. To develop collaborative programs with the Office of Spiritual Formation and the department of music that would result in 5-10 students participating in both programs.
 - b. To develop stronger external relationships by working with CPL to have SoTCM faculty attend pastors retreats and participate in church related activities on the region. A survey will be conducted in 2017-2018 to access this progress.
- 5. **Enrollment Strategy:** The marketing and recruitment of student's strategy will be developed during the 2016-2017 AY. The first step in the process is to designed course release for one SoTCM faculty member to work in conjunction with admissions. It also includes accessing the use of scholarship funds for ministerial students. The goal is to meet the enrollment projections under #1 above.

Financial Implications of the Action Steps:

- 1. **Curricular Revisions:** Adjunct costs for adding specialized oversight for internships in Worship & the Arts minor. The External Review report suggested the SoTCM consider increasing coursework in the Youth and Family Concentration. The SoTCM can use adjunct faculty in the Center of Pastoral Leadership and Spiritual Development to address some of the needs initially. But the SoTCM will need to hire additional faculty in the areas of practical theology with a focus in youth, culture, and worship to address these staffing needs. This can include the repurposing of existing part-time faculty into a full-time position, and a new faculty member with any upcoming retirements. These two faculty changes will actually result is a \$50,000 saving to the University. These changes can take place during the 2016-2017 AY.
- 2. **Ordination Standards:** No cost implications beyond stipendiary arrangement for part-time faculty who are also area clergy to participate in this process. This should take place during the 2017-2017 academic year.
- 3. **General Education:** On ramping and assuring shared readings and outcomes have no costs. Any changes in General Education courses will impact all full-time and part-time faculty loads since the majority of courses are general education. This should take place during the 2017-2018 academic year.
- 4. **Collaboration with internal and external constituencies.** No initial cost for implication of internal programs with Spiritual development and the department of music. The office of CPL has funding to support the external activities of the SoTCM.

5. **Enrollment Strategy.** It will require a three-unit administrative release for one faculty member in the SoTCM during the 2016-2017 academic year.

Areas of Accountability:

Each of the action items are to be completed through the work of the SoTCM faculty with the primary responsibility of implementation by the Dean of the SoTCM.


The administration has an ongoing concern about the relational health of the SoTCM both internally and externally with constituencies. This includes the following areas of accountability:


1. The administration will work closely with the SoTCM's Dean to be updated on these action items as well as two-way expectations expressed in the "Administrative Response to External Consultation Report" document.
2. The administration will want annual updates about the progress of the number of majors and minors in the SoTCM.
3. The administration will want to see evidence of the integration of the intellectual and spiritual formation of students that has been developed throughout the GE and major SOTCM curriculum.

Agreement:

The Provost and the Dean of the School of Theology & Christian Ministry mutually agree to pursue these recommendations for the School of Theology & Christian Ministry. The Provost will provide material and administrative support for the actions taken as the result of the recommendations provided that the School of Theology & Christian Ministry makes satisfactory annual progress on the initiatives. The School of Theology & Christian Ministry will carry out these actions and submit annual report of progress.

Signed:


Kerry Fulcher, Provost


Mark Maddix, Dean SOTCM