

**Wesley Seminary at Indiana Wesleyan University
Association of Theological Schools Self-Study
Winter 2014**

Table of Contents

| | |
|--|-----|
| Introduction | 3 |
| Section 1: General Institutional Standards | |
| 1. Institutional Purpose and Evaluation | 4 |
| 2. Institutional Integrity | 10 |
| 3. The Theological Curriculum | 13 |
| 4. Library and Information Resources | 22 |
| 5. Faculty | 24 |
| 6. Student Services | 28 |
| 7. Authority and Governance | 34 |
| 8. Institutional Resources | 38 |
| Section 2: Educational and Degree Program Standards | |
| A. Educational Standards | |
| 1. Degree Programs and Nomenclature | 45 |
| 2. Main Campus | 47 |
| 3. Extension Education | 48 |
| 4. Distance Education | 52 |
| 5. Faculty-Directed Instruction | 56 |
| 6. Assessment of Outcomes | 57 |
| 7. Admission | 67 |
| 8. Non-Degree Programs | 68 |
| B. Degree Program Standards | |
| 1. Master of Arts in Ministry | 70 |
| 2. Master of Divinity | 73 |
| 3. Master of Practical Theology | 75 |
| Self-Study Conclusion | 78 |
| Appendices | |
| A. University and Seminary Organizational Charts | 82 |
| B. Broader University Aims and Outcomes | 83 |
| C. Seminary Faculty By-Laws | 85 |
| D. Faculty Handbook | 90 |
| E. Degree Outcomes | 105 |
| F. MA, MDiv, MPTh Curricula | 106 |
| G. Fall 2013 Financial Report | 122 |
| H. Student Evaluation Information | 125 |
| I. Assessment Rubrics | 136 |
| J. Full-Time Faculty | 140 |

Introduction

History of the Seminary

Indiana Wesleyan University itself (IWU) was founded in 1920 as “Marion College” and is an evangelical Christian comprehensive university committed to liberal arts and professional education. The university at large has around 15,000 students and is thus the largest private university in the State of Indiana. Over 3000 currently attend its Marion campus. Marion College received its initial accreditation from the North Central Association of Colleges and Schools in 1966. It has remained in good standing ever since and had its last visit from the Higher Learning Commission within North Central in 2010.

A strategic decision in the early 1980s greatly set the trajectory of the university toward what it is today. Having established itself as a solid liberal arts college, the university began offering courses and degrees to working adults during evening hours and Saturdays. This movement toward innovative adult programs resulted in a sharp enrollment growth that radically transformed the institution.

In more than two decades, IWU’s enrollment jumped from 1,087 to approximately 15,000. Within the state of Indiana, IWU has been the fastest-growing university and the largest private university in total enrollment. It is the largest school in the Council for Christian Colleges & Universities. It has some 12,000 adult learners at regional sites throughout Indiana, Kentucky, and Ohio, and online.

Another key decision in our history took place in 1997 when IWU decided to move into the arena of online education. While the addition of adult education set a trajectory toward rapid enrollment growth for the university, the move into online education accelerated this growth significantly. Of the 12,000 adult learners currently within the university, about 7,500 are online.

Theological education has always been a prominent feature of IWU. The Master of Arts (MA) in Ministry, which is now part of the seminary, commenced in 1979. In those days, it was only available for those who lived within driving distance of the college. Then in the 90s, it transformed into a program based on one week intensives that allowed individuals to take the degree while living at some distance from the university.

In 2004, then Director of Graduate Ministry, Dr. David Wright, reformulated the degree into a format similar to that of IWU’s College of Adult and Professional Studies, a decision that rejuvenated the degree. Students would now proceed through a more fixed curriculum in cohorts, and the degree would be available online. Concentration tracks in Leadership and Youth Ministry were created. The program at that time had a single full-time professor in Dr. Bob Whitesel. The majority of the courses were staffed by adjuncts, including a significant number of individuals from what was then the undergraduate Division of Religion and Philosophy.

The question of whether IWU should start a seminary had surfaced several times in the 80s and 90s. The Wesleyan Church, the parent denomination of IWU, had never had its own seminary. Rather, for those ministers who chose to get a seminary degree, it relied on outside seminaries of a kindred theological spirit, like Asbury Theological Seminary. In the early 80s and late 90s,

various task forces had explored and affirmed the idea that The Wesleyan Church might have its own seminary, but had not considered the financial situation appropriate to pull the trigger.

In 2006, as President-elect Henry Smith was preparing to assume the presidency of the university, he initiated a number of conversations to consider whether the time might finally be right to found a seminary at IWU. Both the undergraduate Division of Religion and Philosophy and the Department of Graduate Ministry with its MA unanimously supported the idea. In fact, the Director of the MA at that time, Russ Gunsalus, was half-time in the undergraduate college in addition to directing the graduate program in ministry.

At a meeting to show support for the initiative, these two groups came together and unanimously put forward a series of potential distinctives that did in fact carry over into the DNA of what would become Wesley Seminary at Indiana Wesleyan University (WS). It would be missional and kingdom focused. It would be accessible, application focused, spiritually formative, and innovative. It would add value to people already in ministry, with high quality teaching and a global reach.

President Smith proceeded cautiously. He easily secured the good will of the leaders of the Wesleyan denomination. In the summer of 2007, he appointed Dr. Ken Schenck to lead a task force to design an innovative Master of Divinity degree, without necessarily assuming it would eventually be housed within a seminary. He did not even assume initially that it would be located within the existing Department of Graduate Religion. President Smith charged the group to design a degree that looked like where seminary education was headed, rather than where it was at the time.

The MDiv Task Force met over the summer of 2007 and received internal academic approval for the degree in August 2007. In the Spring of 2008, Director Russ Gunsalus brought the members of the original task force back together to begin to design the initial courses of the degree itself within the Department of Graduate Ministry. Because online courses at IWU are fully designed before a class begins, the entirety of the first classes had to be developed in detail in advance. At the same time, because MDiv students would go through the program in a set sequence, only the first courses had to be ready to initiate the program.

Meanwhile, in the Spring of 2008, President Smith appointed another task force, a Seminary Task Force with broad representation, to begin exploring the formation of a seminary within which to house the new MDiv degree and the long-standing MA degree. In August of that year, a site visit by the Higher Learning Commission took place to determine whether or not IWU was ready to offer its first professional master's degrees. In January of 2009, the Higher Learning Commission officially approved the new Master of Divinity degree, making it a fully accredited degree within the university.

Accordingly, the IWU Board of Trustees officially voted to create a new seminary in April 2009. In August 2009, 30 new Master of Divinity students joined 170 students enrolled in the existing Master of Arts in Ministry degree. The new seminary was officially named "Wesley Seminary at Indiana Wesleyan University" at the Fall board meeting that year, and Wayne Schmidt came on board as its first full-time chief executive in January 2010.

Most of those initial MDiv students graduated in August of 2012. Since those students had already completed their work in the Spring (and since IWU has had graduates of the MA program since the early 80s), Wesley was successfully able to apply to become an Associate Member of the Association of Theological Schools at its June 2012 meeting. We submitted our Internal Readiness Report in the Fall of 2012, which led to a site visit by Dr. Tom Tanner in the Fall of that year. Subsequently, the Board of Commissioners gave us permission to begin our self-study in pursuit of accreditation, which was submitted in December 2013.

The distinctive features of Wesley's ethos and curriculum will become apparent in the pages that follow. Former President Smith used to describe its distinctiveness in terms of it being "practical, accessible, and affordable." It is indeed accessible. The demand for our degree is primarily online, with almost 90% of our students opting to take the degree in that format. It is affordable, with about 90% of our students receiving aid of some sort. Many students are able to attend at a substantially discounted rate.

It is designed to be very practical in orientation. Students in the MDiv program are expected to interact with a local church as part of their course work. Even our Bible, theology, and church history components are heavily integrated and embedded within the praxis courses. This arrangement contrasts with most curricula, where they are distinct courses that exist more or less in disciplinary silos. These core, 6 credit hour courses on the practice of ministry are team taught, with two-thirds of the course focused on praxis and one-third on the integration of Bible, theology, and church history with that practice of ministry.

The result is a degree that brings ministerial education and training to the minister, rather than forcing the minister to come to the seminary. It is education aimed primarily at the person who is already in ministry, with the majority of students being individuals who would not likely have ever gone to seminary otherwise. At the beginning of our fifth year, our student enrollment passed 400 and continues to grow.

Self-Study Process

Since this self-study is the first one made to the Board of Commissioners, it follows fairly quickly on the heels of the Internal Readiness Study composed in the Fall of 2012. In essence, it is an expanded form of the Internal Readiness Study, with a much more detailed consideration of each category and the inclusion of assessment data. After the Board of Commissioners granted WS permission to conduct its self-study, the academic Dean of the Seminary, Dr. Ken Schenck, was tasked to oversee and write the report. Dr. Schenck had composed the Internal Readiness Report and had a detailed knowledge of the Seminary since its very beginnings.

The writing of the self-study proceeded as follows. Dr. Schenck made initial drafts of its chapters, soliciting any needed data from appropriate individuals within the broader university. WS is of course an embedded seminary, so it relies heavily on the services of other offices within the university at large. At times Dr. Schenck sent relevant paragraphs directly from the General Institutional Standards to key individuals and asked them to respond within their area of expertise. Such individuals included Dr. Don Sprowl, Assistant Provost for Institutional Research and Accreditation; Sue Melton, Associate Vice President in the Office of Student

Services; Dr. Larry Lindsay, Interim Provost; Dr. Thomas Ratliff, Associate Vice President in the Office of Financial Aid; Dr. Jule Kind, Director of Off-Campus Library Services; and Tiffany Lewis, Controller, to name a few. Karen Clark, Coordinator of Operations in the Seminary, was also instrumental in seeing the process through to completion.

As portions of the self-study were completed, they were run by the faculty and the leader of the Seminary, Dr. Wayne Schmidt, Vice President for Wesley Seminary. Many edits and improvements were suggested and made over time. At the October meeting of the Seminary Board, a draft of the conclusions of the self-study were presented to the Seminary Board, which was very positive toward its general findings.

By far the most intensive work in relation to the self-study, however, was the collection and analysis of formal assessment data. Informal assessment is part of the warp and woof of the Seminary, a part of every day of the Seminary's existence. Professors and administration alike are constantly soliciting feedback, observing what works and what does not, and making adjustments continuously.

We have also been working slowly on setting up the structure of assessment for several years. In 2010, the Dean and a professor were trained by Chalk and Wire on how to set up a thoroughgoing assessment program. Due to changes within IWU, this system was never fully implemented, but it created a structure of assessment that flowed directly into the work of the self-study.

Due to a complication in a recent year within our Information Technologies department (IT), data from previous courses was not as quickly and easily available as we had thought. Nevertheless, due to the efforts of IT, with the help of professors with student artifacts still available, and in some cases even by solicitation from former students themselves, we were able to resurrect a sufficient amount of data to assess student learning formally within the seminary. Several faculty members helped with the assessment.

The end result of the self-study is a strong endorsement of what we are doing. The seminary began with a successful model that is ongoing and expanding. As we have progressed, areas of needed improvement have been recognized, and we do our best to address them as they arise. Changes are being implemented even now as a result of this self-study. It is a never-ending process that will continue for the life of the Seminary.

Section 1
General Institutional Standards

Chapter 1

Institutional Purpose and Evaluation

Institutional Purpose

The Mission Statement of Indiana Wesleyan University (IWU) indicates that, “Indiana Wesleyan University is a Christ-centered academic community committed to changing the world by developing students in character, scholarship and leadership.” This statement has thoroughly informed the identity of IWU since its adoption as a mission statement in 2002.

For over a decade, the idea of being “world changers” has been integral to the identity of Indiana Wesleyan University. Then President James Barnes signaled how important the new mission statement was going to be for the university by giving 5 dollars to anyone at random who could quote the statement from memory. An orientation course, “Becoming World Changers,” became a requirement of all incoming freshmen. The Board of Trustees inaugurated the “Society of World Changers” and every year inducts a new member as an example of a Christian who has had a significant impact for good in the world.

The categories of character, scholarship, and leadership flow directly from the university mission statement. These categories are part of the warp and woof of university assessment, as one can see from the way the Graduate School Outcomes of Appendix B have integrated them into its overall rubric. The year after the university adopted this mission statement, it approved the World Changing Aims, also in Appendix B. All the assessment of the university ultimately connects to these aims.

In the strategic planning of 1998-2000, Christlikeness became the fundamental value of Indiana Wesleyan University. It has remained the university’s core value ever since. Then additionally, in the years 2006-2008, innovation and diversity were added to the core values of the university.

The Mission Statement of the Seminary follows the trajectory of the broader university. The catalog states that, “Wesley Seminary at Indiana Wesleyan University is a Christ-centered academic and ministry community committed to changing the world by equipping pastors and church leaders to minister more effectively for the Kingdom of God in the church and the world, to embody the Good News of Jesus Christ, and to cultivate personal, spiritual transformation.

“It is our commitment to participate in the *missio Dei* with accessible and economical delivery systems and courses that are spiritually formative and content-rich, emphasizing the practice of ministry in dialog with solid theory and the foundational disciplines of the Bible, Christian theology, and church history.”

Like the broader university, we aim to be a community, not merely an organization or institution. We are clearly an academic community, like the broader university, and the broader university also sees itself as missional. Nevertheless, the Seminary’s mission statement is more explicit about the missional nature of our identity. We are a ministry community as well as an academic community. Our focal audience consists of pastors and leaders in the church. Our objectives relate directly to the Kingdom of God in the church and the world.

The mission statement also alludes to some of the curricular distinctives of the Seminary curriculum. The Seminary is committed to affordable and accessible degrees. Accessible generally means bringing the education to people rather than making them come to us. IWU's online expertise and the offering of intensives at various locations around the world are key to long-term accessibility of education.

The mission statement also mentions a commitment to degrees that are spiritually formative. While our degrees are clearly academic and cognitive, we are committed to a robust affective dimension to our program through spiritual formation. Further, the Seminary emphasizes the "practice of ministry" in its focus, doing the work of the ministry (cf. Eph. 4:12). This is formation of the whole person—in work, in thought, in attitude and character.

A final distinctive of the Seminary mission is to integrate theory with practice. In particular, the Seminary seeks to integrate biblical, theological, and church historical foundations and antecedents with the practice of ministry. We value integration and connection of disciplines over and against the siloing that is more typical of academic institutions, while also valuing distinct disciplinary expertise.

Curricular Values

The creation of the Seminary coincided with the inauguration of the Master of Divinity degree, although the university had offered a successful Master of Arts degree with concentrations in leadership and youth ministry for many years. The creation of the M.Div. degree brought with it a restatement of values that are the overall curricular values of the Seminary in general. Below are the curricular values as they were approved in relation to the M.Div. degree in the Fall of 2007.

1. Missional/Kingdom Focused – The degree will focus on serving the kingdom and creating world changers more than serving itself or its own disciplines. It will advance His kingdom first and in so doing advance the mission of Indiana Wesleyan University and The Wesleyan Church.
2. Accessible – The degree will not be exclusivist but will rather commit insofar as is possible to inviting ministers of any culture, gender, race, class, ability and nation to participate, thereby increasing their educational level and ministry expertise. It will be conveniently and economically accessible for persons currently in ministry, persons called to a second career in ministry, and the recent undergrad.
3. Application Focused – The degree will approach the disciplines combining various theories of adult education with ample opportunities to apply academic theory to the practice of ministry in the church. The curriculum is shaped by and arises from the grass roots goals and problems of ministry.
4. Spiritually Formative – The degree will not only develop the theoretical understanding and practical skills of the minister, but consistently will engage the student in spiritual formation toward increased wisdom, holiness, and sensitivity to the Holy Spirit.

5. Innovative – The degree’s program will be unique, innovative, and responsive through multiple delivery systems and creative curriculum while at the same time accomplishing the chief goals of all Masters of Divinity degrees—equipping ministers with the tools of mind and heart to be effective in an increasingly complex world and church.
6. Value Adding – The degree will add significant educational value to students to upgrade the quality and excellence of their professional ministry practice and leadership, the ministries of their church, and the quality of the laity in their churches.
7. High-Quality Teaching and Learning – The degree persistently pursues and assesses excellence in teaching, learning and scholarship. Professors are continually empowered to improve their teaching effectiveness in order to maximize student learning and transformation.
8. Global – The degree is both scalable for expansion around the world and sensitive to the intercultural competencies necessary to equip pastors and church leaders appropriately for ministry in an increasingly interconnected, complicated, diverse, and shrinking world.

These values have been variously packaged since the inception of the Seminary, although they have remained constant. Former President Henry Smith used to summarize the overall distinctions of the Seminary as “practical, accessible, and affordable.” The following list reflects the overview of the MDiv program values as they have been presented to every incoming MDiv cohort and as they have been promoted in our advertising since the Seminary’s inception:

- Wesley Seminary is **missional**. To be missional is to focus on what *God* wants to do in the world rather than on what helps *our* cause. It does not drive a wedge between helping the soul and helping the body. It affirms God’s desire to transform the structures of society, not just individuals.
- The MDiv has a **local church focus**. This relates to the curricular value of being application-focused and, thus, practical.
- The MDiv aims at **collaborative** learning. Students proceed through the program in cohorts, including the sequence of six, one credit hour, spiritual formation courses. The core MDiv praxis courses are team taught.
- The MDiv curriculum is **integrated**. The notion of “praxis” presumes that practice is informed by theory. Practice is also integrated with the biblical, theological, and historical foundations of ministry. Further, spiritual formation is integrated alongside the cognitive and practical.
- Wesley Seminary is **spiritually-focused**. Spiritual formation courses are offered alongside courses focusing more on the cognitive and the practical.
- Wesley Seminary is **accessible and affordable**. While these are more institutional values than curricular values, they have a significant impact on the success of the curriculum.

Signature Areas

In the Fall of 2011, the Board of Wesley Seminary at IWU identified five priority areas of “signature service” or strategic emphasis for the Seminary, areas on which to focus in the lead up

to 2020. These areas seem best to serve the prioritized needs of The Wesleyan Church and the broader church.

1. Church multiplication – the equipping of ministers for leadership in church planting and multisite venues. This requires proper assessment of suitability for such a ministry, exposure to varied and flourishing models of multiplication, and an orientation to the principles and processes of development of new churches and/or venues. An academically qualified, experienced practitioner is giving additional input into the content of this potential specialization, to be embedded as a possibility within the MDiv degree, with a launch planned for the latter part of 2014.
2. Church revitalization – thousands of North American churches are in decline as they enter the later years of their life cycle. We will seek to equip ministers to lead churches to revitalization through a specialization within the MDiv degree that includes both “incremental” and “intervention” approaches, to embrace a new future of missional effectiveness. A pilot project is being designed for testing in 2014 with the emphasis to be launched in 2015.
3. Ethnic & Multiethnic ministry – opportunities are proliferating as the population of North America becomes more diverse and international. We will continue to build on the early success of a contextualized African American urban MDiv (launched in 2012) and M.A. in Ministry with a focus on leadership (launched in 2013), both in partnership with Bishop Tom Benjamin. We will also continue development of the hybrid (online with onsite intensives) Spanish MDiv, seeking to expand its enrollment in service to the Hispanic Church through intensive sites in additional Hispanic population centers in North America.

We have partnered with leaders in the national multiethnic ministry movement such as Mark DeYmaz and Alvin Sanders to understand the dynamics of pastoral leadership in multiethnic contexts and churches. This groundwork is leading to a potential specialization within our Seminary degrees, being launched in 2015.

4. International Ministry Education – our hybrid M.Div. is accessible and can be contextualized for graduate pastoral education globally. A draft of an International Ministry Education strategic plan was presented to the Seminary board, and included a pilot project of a Colombian-based intensive launched in August 2013
5. Teaching Church partnerships – we believe that some of the most practical and effective ministry education will take place in partnership with and in the context of the local church. Our pilot partnership with 12Stone Church in Atlanta was launched in June 2013 with the MA in Ministry (leadership concentration) intensives on location at 12Stone, combined with online learning. The Seminary board has identified criteria for future Teaching Church partnership within The Wesleyan Church and with other like-minded evangelical churches, seeking to add one a year over the next five years.

Denominational Identity

Indiana Wesleyan University is owned by The Wesleyan Church. It thus officially holds to the doctrines and teachings of The Wesleyan Church, as found in the denomination's *Articles of Religion*. The denomination has representation on the Board of Trustees and holds ultimate authority over the trajectory of the university. The denomination does not wield this authority in a domineering way, but the connection between IWU and The Wesleyan Church is stronger than the connection many church affiliated schools have with their denomination.

Professors must agree to teach and live within the limits of Wesleyan identity. Fifty percent of all full-time faculty in the university must be Wesleyan in denomination. In the undergraduate School of Theology and Ministry, sixty percent of the faculty must be Wesleyan. All lead administrators within the university must be Wesleyan unless a special exception is granted by the church. All faculty, administrators, and staff must respect Wesleyan theology, and all those in the Seminary who are full-time faculty or administration must broadly hold to it. Because the Seminary is currently categorized as a graduate school, fifty percent of its faculty must be Wesleyan in denomination.

While these parameters may seem restrictive, it is actually an essential element of Wesleyan identity to be catholic in spirit, as John Wesley's sermon, "Catholic Spirit" indicates. That is to say, to be Wesleyan in spirit means to include and respect those from other Christian traditions who may disagree with our way of thinking. This position is not pluralistic. That is to say, it does not take the position that all positions are of equal value or truth. It simply does not consider it appropriate (or possible) to force others to conform to our perspective. It is consistent with our belief in God-empowered free will.

Several other distinctive features of Wesleyan thinking shape the mission and values of the Seminary. The Wesleyan Church believes that God calls women to all levels of leadership in the church. In fact, the highest leader in our denomination is currently a woman, Dr. Joanne Lyon. We therefore seek to encourage any women who feel called to ministry to be part of our Seminary and insist that all faculty, full time or adjunct, fully respect and encourage such students.

It is strongly in keeping with the history of the Wesleyan Church that we would stand for the ministerial training of people of all races and places, especially those to whom access to education has not always been forthcoming. John Wesley stood with the coal miner and, when forced, worked outside the established church to minister. The Wesleyan Methodist Church started as an abolitionist movement. So it is no surprise that we offer the M.Div. entirely in Spanish or that we have a contextualized urban cohort meeting in Indianapolis. We are increasingly reaching out globally to individuals who would not normally receive a seminary education.

Following in Wesley's footsteps, it is not surprising that we would seek ways to bring theological education to those who need it rather than expecting them to come to us. It fits well the spirit of Wesley that we would specialize in online ministerial training and that we would partner with teaching churches. Wesley did not write a systematic theology but used a collection of standard sermons to instruct those in his renewal movement, starting small class meetings for

discipleship and accountability. Again, it is no surprise that Wesley would create a program that requires students to engage local churches as part of the curriculum or that we would identify church multiplication as a signature area of emphasis.

Institutional Evaluation

Evaluation takes place in the Seminary on a number of levels: 1) institutional, 2) administrative, 3) faculty, 4) degree program, and 5) course assessment. Institutional evaluation pertains to the operations of the Seminary within the broader university. Administrative and faculty assessment relates to the performance of these particular individuals within the Seminary. Degree program assessment relates to the learning outcomes of the MDiv and MA degrees as a whole. Finally, course assessment relates to the quality of individual courses within the curriculum.

The way in which we evaluate faculty, degrees, and courses appears throughout the study below. Administrative evaluation takes place as the Vice President of Wesley Seminary (the head), the Dean, and other administration undergo yearly evaluations and periodic 360s. The office of the Chief Financial Officer, as well as other representatives of the broader university infrastructure, periodically meet with the Vice President of the Seminary and give feedback on the Seminary's performance within the broader university system. On matters of budget, for example, there is a quarterly budget review with the CFO's office.

On an institutional level, evaluation occurs largely in the context of the strategic plan and the annual budgeting process. This university budgeting process seeks to shape resource allocation to fulfill the institutional mission and the strategic plan of the university. The Seminary and its ministries are prominent in both the university's strategic plan and its overall budgeting process.

The [Academic Quality Index](#) (AQI) is a compilation of measures of effectiveness in six defined domains of academic quality that is in process of development within the university. These include: 1) quality of service to students, 2) quality of student achievement, 3) quality of teaching and learning, 4) quality of academic programs, and 5) quality of external influence, and 6) quality of our reflection of the body of Christ. Individual measures of quality from many operational units, including the Seminary, are added to the AQI to provide a full picture of quality and effectiveness across the institution, informing initiatives of strategic improvement.

Chapter 2

Institutional Integrity

The [catalog](#) of Indiana Wesleyan University clearly states the academic and operating policies of the university. These policies are scrupulously administered by the university infrastructure.

Compliance with State and Federal Regulations

Protocols and procedures in the Office of Institutional Research, the Office of Financial Aid, the Office of Risk Management, the Office of Human Resources, the Office of Campus Police, the Office of Laboratory Safety, and the Office of Regulatory Compliance & Regional Expansion ensure that IWU remains compliant with all applicable state and federal laws. The Board of Trustees employs an Internal Auditor who regularly reviews protocols for compliance and their achievement across the institution.

Under the recent constriction of online education throughout the states, extensive work was expended to secure the necessary permissions from individual states in order to continue offering our online courses to students wishing our programs in those states. We now regularly secure state permissions even to offer a one-time onsite elective in a new state. For example, when we agreed to offer our MA in Ministry to a dedicated cohort of students connected with 12Stone Church in Lawrenceville, Georgia, the Executive Director of Regulatory Compliance and Regional Expansion worked with us to secure the necessary state approvals. Such approvals included not only the online portion of the program, but onsite intensives to be held there as well.

The Executive Director has conducted similar inquiries in relation to onsite intensives in other states. In some cases, we have determined to move forward with a one-week course (e.g., Florida). In others we have decided to forego such courses in those states for now (e.g., Tennessee, Ohio). He is currently in the process of securing the same state-by-state approvals in relation to our new Master of Practical Theology degree.

The university infrastructure is quite responsible and effective when it comes to meeting new regulatory challenges. Ad hoc task forces are regularly appointed to try to meet new standards and challenges as they arise. In 2010 when it seemed possible that the Carnegie standards for seat-time might become less flexibly applied by the Department of Education, the academic leaders of the university spent considerable energy on this issue. This past year, the university has expended considerable energy to monitor the number of hours any adjunct might work on any task in order to remain in compliance to the Affordable Care Act.

Although WS aims to measure success in learning on the basis of achieved competency, we do use the Carnegie unit as a starting point for quantifying both face-to-face learning and total average work in relation to the credit hour. A one credit hour onsite course would aim to meet face to face for roughly 15 total hours. Based on the old standard of 2 hours outside of class for every 1 hour face-to-face, an online, one credit hour course would generally expect 42-45 total hours of work toward the course.

For a three credit hour, 8 week online course, we aim at 12-15 hours of total work per week for a typical student to achieve a B. Although we have not at present quantified what percentage of

this total work is direct faculty engagement, it is likely as great or a greater percentage than the typical onsite percentage. WS online courses involve extensive faculty feedback and participation, generally in the form of class discussion and feedback to submitted items.

Public Availability of Information

IWU and WS information is publically available through the catalog and other webpages on IWU's websites. The online version of the [catalog](#) is carefully kept up-to-date, and the Seminary's overall section of the catalog is reviewed every year near the beginning of the academic year. Information such as [transfer of credit](#) and [refund](#) policies, appeal policies of both an [academic](#) and [non-academic](#) nature, the consequences of [plagiarism](#), and [acceptable use of technology](#) are all publically available.

[Current tuition and fees](#) for the Seminary are also publically available. Each program within the Seminary has its own informational sheet detailing the application process, tuition, fees, and so forth. A prospective is given the appropriate informational sheet as he or she considers application for admission.

Institutional Ethics

As already mentioned, the Board of Trustees of IWU employs an Internal Auditor to regularly review protocols for compliance across the institution. The financial books of the institution are similarly audited on an annual basis by an external auditing firm. We have appropriate [refund](#) policies. [Financial information](#) is clearly stated, including the process of student appeal in relation to financial matters. Processes are established for both [academic](#) and [non-academic](#) appeal, and we operate with a clear policy of [non-discrimination](#).

Diversity

In 2008, diversity was added as a value of Indiana Wesleyan University. The third strategic goal of the university became to "celebrate the richness of each culture within the university." Four further objectives were set to help attain the goal: 1) to enrich the distinct ethnic community and educational modalities of the university, 2) to develop opportunities for interaction among all distinct groups, and 3) to discover ways to increase intentional engagement for underrepresented faculty and students.

In 2012, the goal took on greater specificity in the strategic plan of the university. First, a goal was set to increase the residential multicultural diversity enrollment from the then average of 9% of new students to 15% per year by fall of 2013. This goal was not quite achieved, with the Marion campus currently at 11.2% individuals of color—nevertheless an improvement. Second, a goal was added to purposefully increase the multicultural diversity of faculty and staff hired and retained to 15% by the fall of 2013. Finally, the university would provide multicultural awareness training to all employees by June 30, 2014. A number of cultural sensitivity seminars were conducted for faculty and staff.

Ethnic and Multi-ethnic ministry became a signature emphasis of the Seminary in the Fall of 2011, and we are currently exploring the possibility that it might be a specialization within the MDiv degree (or externally as a certificate), consisting of four specific courses taken in this area. Diversity of both gender and color has been a key element of concern in faculty hiring in the

Seminary. The vision of Vice President for WS is such that we launched a version of our MDiv in Spanish in his second year as Seminary head, and Joanne Solis-Walker was hired half-time to be the Directora of that program. Of seven full-time faculty, two are women and two are individuals of color. As of October, 2013, 37.8% of our student body consists of individuals of color, and 31.8% are female.

One of the required courses for all of our current degrees is “Cultural Contexts of Ministry.” In normal sequence, it is the second course both MDiv and MA students take. This course has as one of its learning outcomes that students will “Recognize how diverse social, cultural, economic, generational, national, and racial contexts impact identity and ministry.” Under Dr. Kwasi Kena, this course has come to center on cultural intelligence, the key enabling requirement for successful cross-cultural communication.

Of course, The Wesleyan Church has affirmed women in ministry and leadership since its inception and egalitarianism remains a central feature of the Wesleyan tradition. As already mentioned, the highest office in our church, that of General Superintendent, is currently occupied by a woman. WS does not insist that its students agree with women in ministry, but it is an aspect of our identity about which we are forthright and about which we ask respect.

The faculty have in fact voted to include a component of RESPECT as a key element of our curriculum, modified from materials of the [Kaleidoscope Institute](#). We will not all agree on every issue, but we all agree to respect each other, even when we disagree. In every class, every student and faculty will agree to the terms of RESPECT. “First, take **Responsibility** for what you say without blaming others. Then, listen with **Empathy**, being attentive and interested. Be **Sensitive** to the communication styles of others. **Ponder** what you are going to say before you say it. **Examine** your own assumptions and perceptions, since none of us think with complete objectivity like God. Keep private conversations **Confidential**. Finally, **Trust** the ambiguity of our pilgrimage—the goal is *not* to prove who is right or wrong.”

Wesley Seminary and the Broader University

Since the Seminary’s inception, it has enjoyed the favor of the upper administration of IWU. For example, the founding of WS is one of the key legacies of former President Henry Smith. The Vice President of the Seminary has always enjoyed a place on the president’s highest leadership team. New President David Wright has continued this practice by keeping Dr. Wayne Schmidt on the newly formulated President’s Executive Council.

One significant indication of this favor within the university is the 1.1 million dollars that the broader university annually commits to the Seminary for scholarships. This contribution is symbolic in that it represents the amount of money that The Wesleyan Church was contributing annually to IWU at the time of the Seminary’s founding. The long term plan is of course to move the Seminary toward self-sufficiency, but this continued contribution, renewed by IWU’s Board of Trustees for another five years, is one of the strongest indications that the leadership of IWU believes the Seminary to contribute centrally to the overall goals of the larger institution.

Chapter 3 **The Theological Curriculum**

The History of the Curriculum

Indiana Wesleyan University (IWU) was founded in 1920 and is an evangelical Christian comprehensive university committed to liberal arts and professional education. The university at large has almost 15,000 students and is thus the largest private university in the State of Indiana. Over 3000 currently attend its Marion campus. Theological education has always been a prominent feature of IWU, from the days when it was called “Marion College” to today.

The Master of Arts (MA) in Ministry started in 1979. In those days, it was only available for those who lived within driving distance of then Marion College. Initially, it was a 30 credit hour program, but for the last two decades it has been a 36 hour master’s degree. In the 90s, it was a program based on one week intensives that allowed individuals to take the degree while living at some distance from the university. Students were required to take at least 6 credit hours of Bible, at least 3 credit hours of theology, at least 3 credit hours of history, an additional 3 credit hours of either theology or history, and then to complete a one hour research course and a 5 credit hour thesis or project. The remaining hours were electives.

In 2004, then Director of Graduate Ministry, David Wright, reformulated the degree into a format similar to that of IWU’s College of Adult and Professional Studies. Students would now proceed through a more fixed curriculum in cohorts. Concentration tracks in Leadership and Youth Ministry were created. Dr. Bob Whitesel was hired as the sole full-time professor for the program. The majority of the courses were staffed by adjuncts, including a significant number of individuals from what was then the undergraduate Division of Religion and Philosophy.

It was now possible to take the program either onsite or online. Onsite cohorts started over time in Indianapolis, Marion, and even Fort Wayne. Nevertheless, the numbers for the online cohorts quickly superseded those of the onsite.

These changes likely saved the declining program. The strength of the cohort model is the way that it incentivizes continued progress and completion of the degree on the basis of group cohesion. Prior to the curricular revision, it was common for students to complete all their course work except for the final thesis/project. They would disappear into a no man’s land from which many never emerged to complete the degree. Dr. Wright connected the final project to a final core course taken by the entire cohort, “Capstone Project,” which immediately brought a dramatic increase to the degree completion rate.

When Wesley Seminary officially commenced in August 2009, the existing MA with its two concentrations was incorporated into the new entity alongside the new Master of Divinity (MDiv) degree. A few modifications were made. Given the ministerial focus of the MDiv, the MA was steered more in the direction of lay and parachurch leadership. The courses in “Worship” and “Leadership of Preaching” were replaced with “Spiritual Life and Leadership” and “Transformational Communication.”

Meanwhile, a common foundational core was established between the MA and MDiv, consisting of 1) Cultural Contexts of Ministry, 2) The Bible as Christian Scripture, 3) Introduction to Christian Theology, and 4) Global Christian History. The courses these new courses replaced were either similar in nature (i.e., Cross-Cultural Ministry, Biblical Interpretation) or were courses that were less central to theological education (i.e., Theology of Holiness, Contemporary Theological Trends).

In 2012, it was decided that the Youth Ministry concentration of the MA was not sustainable. Dr. Colleen Derr, Professor of Christian Ministry and Congregational Formation, redesigned the concentration to target Children, Youth, and Family Ministry. The new concentration was launched in January 2013 with very strong enrollment numbers. The Leadership concentration also continues as a solid program.

The MDiv commenced with the beginning of the Seminary as the first cohort launched in August, 2009. Most of these students graduated as the first MDiv graduating cohort in August 2012. Details follow below on the process by which the courses of the MDiv were created, as well as its distinctive features.

Core Curricular Practices

In chapter 1, we sketched out the core curricular values of the Seminary: missional, local church-focused, collaborative, integrated, and spiritually-focused. To implement these values, a number of core curricular practices became part of the design of the MDiv curriculum. These practices provide a basic pedagogical framework within which further contextualization and individualization by full time faculty takes place.

These core curricular practices include:

- To implement the core curricular value of integration, the core praxis courses are team-taught in a 6 hour block. Ideally, one of these professors would be an expert in the practice of ministry, the other an expert in Bible, theology, or church history.
- To implement the core curricular value of being practice-focused, approximately two-thirds of each praxis course will relate directly to the practice of ministry, while the other one-third will relate more to integrating the biblical, theological, and church historical with the practice of ministry.
- As a summative integration assignment, each core praxis course will include a sequence of assignments constituting an “integration paper.” Over the course of this sequence, the student takes a pastoral issue and writes a position paper informed by biblical, theological, and historical research.
- To implement the core curricular value of being local church-focused, praxis courses should include application-focused assignments in a local ministry context. Students are required to have access to a local church as part of their admission process so that they can consult and complete these assignments. Some flexibility is allowed for students whose ministries may lie more in the area of chaplaincy, although the goal is not to stray far from an ecclesiastical context (e.g., the MDiv was not designed for those who work in a non-profit ministry, for whom the MA in Ministry would be more appropriate).
- As a summative practical assignment, each core praxis course involves an “application paper,” which is meant to draw on the individual application-strategies of the course and

synthesize them into an overall, concrete ministry strategy going forward in relation to the subject matter of that course.

- To implement the core value of integration, students take six, one credit hour spiritual formation courses each semester alongside each of the six praxis courses.
- The spiritual formation sequence is designed not only to be “vertical” in nature (devotional) but to lead students through an actual process of change that involves their whole person, not only introspectively but extrospectively as well.
- To implement the core curricular value of collaboration, students proceed through the program in cohorts together. Ideally, they would have the same spiritual formation professor for each of the six core spiritual formation courses of the MDiv in sequence.
- The curriculum has a bias toward problem-based learning. For example, the Bible course that systematizes inductive Bible study method usually comes after two or more praxis courses have “problematized” the need for skill in exegeting the biblical texts. Similarly, the curriculum has a bias against foundational approaches that lay extensive theoretical background before eventually reaching the point of application to practice.

These features constitute the core curricular values of the MDiv curriculum. They provide a common framework within which full time professors and contextualized forms of the degree can flex while existing in continuity with the distinctive core of the WS brand.

The Shape of Seminary Teaching

One of the distinctive features of Indiana Wesleyan University (IWU) is its online programs. As of the Fall, IWU had 8,048 online students. Accordingly, the university has developed and continues to develop systems and infrastructure in relation to online teaching. Such systems require a certain economy of scale and standardization. The Seminary has benefitted immensely from these resources, while also trying to maintain a “high touch” in relation to our unique audience within the university.

Wesley Seminary’s online courses are “pre-built” and then copied every time that course is offered. Adjuncts thus do not normally have control over the content or general approach of the courses they teach. While we expect them to bring a high level of content expertise to the course, their chief task in many respects is to facilitate learning as the students engage with each other in predetermined ways in relation to the pre-existent material of the course.

This format ensures a high level of standardization of curriculum and thus a high likelihood that each course will achieve its approved outcomes. In contrast to adjuncts, full time professors largely control their own course design within the parameters of approved course descriptions and outcomes, as well as the core curricular practices of the Seminary, detailed above.

With online MA classes and non-team taught courses in the MDiv curriculum, online courses are pre-designed by an assigned content expert in dialog with an instructional designer in the university’s Center for Learning Innovation (CLI). A “Master Course” is created for that course. All “live” versions of that course are thus created from that Master Course and will have a similar structure and expectation.

A much smaller percentage of our students have opted to take courses onsite. As of October, 2013, only 16.3% of the WS body consisted of onsite students, 12.5% on the Marion campus and 3.8% at the Indianapolis Education Center North site. This dynamic has put us in the unusual situation of moving more from online to onsite in course design. Our onsite courses are thus more like modified versions of our online courses rather than what would surely be the predominant pattern in theological education—online courses as modifications of onsite versions.

This high element of intentionality in design and standardization of delivery suggests that the quality of student learning will largely be uniform across the curriculum. With regard to the team-taught praxis courses of the MDiv curriculum, a high degree of collaboration and planning went into the form they initially took.

- Teams of relevant experts were assembled for intensive sessions in order to sketch out the scope and sequence of each course. These experts not only included ministers and practical experts but also experts in Bible, theology, and church history. Pedagogical experts were also present.
- Then the individual assignments of the course were assigned to writers, who created the detailed content of each course.
- These pieces were next edited together into a single coherent course by the Dean, who also uploaded most of the courses into Blackboard, the current university Learning Management System (LMS). In the final stage of MDiv curriculum development, the Center for Learning Innovation (CLI) began to be involved in the formatting and uploading of the final courses into Blackboard.
- Since the initial creation of the courses, individual faculty members have taken over the maintenance and improvement of these courses. All of the core courses in both the MA and MDiv have full time professors assigned to them to oversee their ongoing maintenance and improvement, within the limits of the Seminary's core values and core curricular practices.
- It is the ongoing tasking of the Curriculum Development and Review Committee (CDRC) to review the curriculum of the Seminary, make suggestions for improvement, and to ensure that the core values of the Seminary are maintained in both specific courses and the curriculum as a whole.

Now that we have a critical mass of faculty and the core curricular practices have made their way into the initial iteration of the curriculum, the Seminary will now rely on the normal process of course development in conjunction with the best practices of CLI as they have also evolved over time.

- A ticket is created when a course is to be created or modified. A new course will normally require at least six months advance preparation before the first cohort start.
- A course writer is paired with an instructional designer. CLI has established templates for course documents in keeping with the standards of "Quality Matters," a leader in quality assurance for online education. Initially, the Seminary dialogued with CLI in the establishment of some unique features to our courses; however, the movement of the university as a whole to a new LMS next year (Learning Studio), will undoubtedly result in greater standardization of the pedagogical platform. The Seminary has possibly had some impact on the form used by the university at large.

- CLI (or Pearson, our new LMS partner) will then create the “Master Course” from which future live courses are copied. While professors will be able to modify “live” courses, it will probably increasingly be the case that even small modifications to Master Courses will require a ticket to be submitted to CLI for the implementation of changes long term.

The long term result of this process will be a very similar look and feel, not to mention quality, to all Seminary courses. Meanwhile, the faculty will continue to have control over the specific content of the courses as well as the specific pedagogical techniques employed. They will just likely have less direct access to the Master Course itself, which will now be HTML based and require a greater level of expertise to modify.

The Shape of Learning

The online context is ripe for multiple types of pedagogy. Although, a somewhat default weekly format has evolved over time, full-time faculty are free to experiment, improvise, and innovate the pedagogical format within the limits of the core curricular values. A typical week will involve 1) an input of some sort (e.g., reading, watching a video, doing research), 2) a discussion or discussions to process the input, and 3) some sort of formative or summative submission. Some professors prefer to build to a summative submission over the course of more than one week, with the intervening weeks involving components or rough drafts.

In the MDiv, the submission regularly involves some sort of action research or strategic brainstorming in the context of a local congregation or field supervisor. Courses sometimes, but less often, involve group work as well. Journaling is another type of assignment one might find especially in a spiritual formation course.

The Seminary offers courses in three basic formats: 1) one week face-to-face intensives, 2) 8 week onsite or online 3 hour courses, and 3) 16 week online or onsite courses, including both 6 hour praxis courses and 1 hour spiritual formation courses. The onsite intensives typically involve pre- and post-course work, while the 8 week and 16 week courses are self-contained. The 6 hour praxis courses are team-taught, with a praxis professor and an integration/foundations professor.

The MA takes a little more than two years to complete. The student comes to campus for a two day orientation with his or her new cohort and then proceeds to take a series of 8 week, 3 credit hour courses until the core courses are complete. Breaks are built into the sequence. Usually in the summer after beginning the program, the cohort takes a one hour research course in which they look ahead to the final course in the core, the Capstone Project. At some point they also will take 6 hours of electives.

The MDiv takes three to four years to complete. The student typically begins onsite with one or two intensive courses. Then the cohort proceeds through six “semesters” of praxis courses coupled with spiritual formation courses. In the summers, one returns onsite for one to two weeks of intensives in Bible, theology, church history, and ultimately the Integration Capstone course. In the meantime, the student chooses fifteen hours of elective courses. While there is some flexibility in the way this sequence is scheduled and sequenced, this format is the default.

The new Master of Practical Theology (MPTh) is largely half of the MDiv curriculum. It will thus take roughly two years to complete. Unless numbers are sufficient for self-standing MPTh cohorts, these students will be “cross-listed” with existing MDiv cohorts.

Contextualization

Under the leadership of Dr. Wayne Schmidt, WS has engaged an increasing number of new networks leading to various levels of contextualization of our curriculum. In general, four levels of contextualization have developed in relation to new networks.

1. No contextualization
2. Online cohort contextualization
3. Onsite cohort contextualization
4. International contextualization

1. No contextualization

The majority of cohorts proceed through their degrees with the default curriculum established by the existence of fixed Master Courses, from which live online courses are copied. We have had instances where students from a particular location have joined a cohort without any contextualization. For example, at one point Dr. Lenny Luchetti flew to New Zealand to start several students in the MDiv degree program. Similarly, adjunct Lara Levicheva traveled to Caribbean Wesleyan College in Jamaica to launch several students into our MA program. In both of these instances, these students then integrated into cohorts with students who started on the Marion campus. No additional contextualization took place beyond the initial course or orientation.

2. Online cohort contextualization

Because online courses typically copy from a single Master Course, it is not practical to make extensive modifications to the online classes of cohorts that are primarily online, even if they are based in a unique context. In the past, professors have only had one week prior to the beginning of a class to make modifications to a live course. As we migrate to Pearson and Learning Studio as an LMS, this preview period will hopefully extend to at least a month prior to class start, which will open up additional possibilities for online contextualization.

Nevertheless, the contextualization of our MA in conjunction with 12Stone Church in Lawrenceville, Georgia has provided a good opportunity for envisioning what a limited online contextualization might look like, with more extensive contextualization in relation to onsite intensives. Dr. Bob Whitesel has served as the liaison for this partnership, and he developed a manual to serve as a potential resource for future partnerships of this sort.

Perhaps the key feature of the online contextualization he developed in conjunction with 12Stone is the use of a resource practitioner from the receptor context. This individual may differ from course to course and may not be relevant in some courses (e.g., Scripture or theology). Nevertheless, this individual provides the receptor context an opportunity to engage their students in contextualized ways without having to alter the online curriculum. Examples of potential interaction include such possibilities as a welcome video to the class, regular participation in discussion forums, and live webcasts and Q & A sessions with the class.

Since onsite classes are less scripted, a higher degree of contextualization can take place in any intensives such a cohort has. In the case of 12Stone, it was determined for various reasons that we would offer the Introduction to Christian Theology class onsite at 12Stone Church instead of offering it in its default online form. This variation from the normal format makes it possible for this course to be offered in a different form than the default online version of the course.

3. Onsite cohort contextualization

In some cases, it may be desirable to offer an entire degree onsite in a contextualized location. The pilot for this format has been the MDiv “Benjamin cohort,” which meets on Saturdays at IWU’s Indianapolis Education Center North (IECN). In addition, a “Benjamin” MA cohort has also started at IECN on Monday nights. These are entirely (MDiv) or almost entirely (MA) African-American cohorts whose curriculum has undergone significant contextualization for ministry in an urban, ethnic context.

The impetus for this partnership began with contact between Dr. Wayne Schmidt and Bishop Tom Benjamin, who was then in the process of retiring from Light of the World Church in Indianapolis. While initially we considered offering the classes at Light of the World Church, it was eventually decided that the IECN facility would be more conducive. The liaison for this partnership, Dr. Kwasi Kena, met extensively with African-American leaders in the Bishop’s network to discuss the contextualization of the curriculum. Most of these individuals are now scheduled to teach for one or the other of the Benjamin cohorts.

Although we are already requesting authorization from the Association of Theological Schools (ATS) to consider IECN as a proper extension site, it is possible we will eventually request permission to utilize other local church sites in the future, perhaps under the heading of experimental status. Such contextualizations might involve mere approval for one week intensives at a local church location or Level 3 contextualization, where the majority of a degree would be offered onsite at an appropriate location. A potential process for developing such sites appears below under our discussion of Educational Standard 3 and Extension Education.

4. International contextualization

Although the word “international” is not entirely accurate, we refer here to a form of the entire curriculum, both onsite *and* online, that is contextualized. Such versions of the curriculum require additional versions of Master Courses, which are outside the normal parameters of IWU’s new relationship with Pearson and its LMS. Nevertheless, it goes without question that Spanish MDiv courses cannot use the same version of a course that English-speaking students use. A number of possible “work-arounds” have emerged.

The Spanish MDiv is the only example of this level of contextualization within WS. The creation of the Spanish MDiv curriculum took place after much of the same pattern as the English version, with the exception that the contextualization teams had a previous version of each course with which to start and of course the resulting assignments either had to be created in Spanish or had to be translated. The Directora, Joanne Solis-Walker, helped coordinate the contextualization sessions—one in Florida and another in Marion. For one of the years, Rev.

Irving Figueroa served as Coordinador Academico and helped with the contextualization process as well.

Since IWU has recently purchased Wesley Institute in Sydney, Australia, there is always the possibility that we will find ourselves needing to contextualize one or both of our degrees in their entirety for a Pacific context in the future. The parameters and process for such a contextualization would likely draw on the previous experiences enumerated above, and of course WS would seek the appropriate approvals from ATS.

Scholarship

Scholarship at Wesley Seminary participates in the characteristics of theological scholarship as outlined in the General Institutional Standards. It is, for example, collaborative in a number of regards. For one, the curriculum is far more held in common than at other institutions. The core praxis courses are team taught and thus, to some extent, collaboration is intrinsic to the curriculum.

It should already be apparent that WS is a networking Seminary. WS faculty and administration participate in denominational symposia and write for the Wesleyan denomination. Some WS faculty consult in various ways for the United Methodist Church and with churches from other denominations. Others write regularly for the Nazarene Church. WS faculty preach in churches, are speakers at camp meetings, give seminars, consult with districts and struggling churches, and help sponsor and plan conferences (e.g., Young Preacher's Conference, Flourishing in Ministry Conference). The VP of WS has cultivated relationships with denominations ranging from the AME Church and COGIC to the Nigerian Anglican fellowship and Heartland Church in Indianapolis.

We have affiliated as a Seminary with groups like the Missio Alliance and the Seminary Stewardship Alliance, both interdenominational initiatives. The latter alliance involves the collaboration of several seminaries. The signature areas designated by the Seminary Board will likely lead us to offer certificates to external individuals (specializations internally) to serve the broader church in areas like Church Multiplication and Church Health and Revitalization. Faculty maintain a weekly blog with insights for pastors. We occasionally have public "6:15" meetings where several faculty present 15 minute ministry tips to a public audience.

This is just a sampling of ways in which the Seminary engages with diverse publics and in which it collaborates with a number of diverse external groups. The previous chapter already gave a small taste of the Seminary's emphasis on diversity, and the global orientation of the Seminary should also be overwhelmingly apparent thus far. In less than five years of existence, we have offered courses in several locations around the world and have an entirely contextualized version of the MDiv in Spanish.

The faculty also engage in more traditional forms of scholarship. A number of faculty scholarship incentives exist to reward publishing books and articles, presenting papers, writing dictionary articles, and other forms of scholarship. An individual faculty member can receive up to \$1000 a year of incentive money for such scholarship. All faculty receive up to \$800 a year in order to attend conferences, and an additional \$750 a year is available if a professor presents at a

conference. Meanwhile, the Seminary allots a certain amount of money per year for professors to hold membership in a relevant society, as well as to receive subscriptions. In the 2012-13 year, faculty wrote or co-authored 6 books, almost averaging one book per faculty.

Visiting professors are often brought in to teach electives for cross-fertilization. A weekly Theological Research Seminar brings collaboration with the undergraduate faculty and students of the broader university. Fellowships and scholarships are also provided by the broader university to give faculty release time in order to research and publish. One of our faculty has received a Hines Fellowship that has given him one course release time every semester for the last two years.

In course work, students are encouraged to bring additional research into their work in order to receive the highest grades. Merely fulfilling the requirements of an assignment is judged to be B or B- level work. To receive the highest grades, a student needs to go beyond the minimum, and bringing in additional work is one way to do so. More than one professor encourages students to use the electronic resources of OCLS to take their work to this level.

Freedom of inquiry at confessional institutions such as Wesley Seminary is best understood along the lines of Duane Litfin's (2004) "voluntary principle" (pp. 214-36).¹ Wesley Seminary and Indiana Wesleyan University are owned by The Wesleyan Church and thus are bound to its faith and practice. It is thus the responsibility both of the faculty hired and the Seminary hiring to ensure that a faculty member can function freely as a scholar within the boundaries of its ethos. If a faculty member were to change her views outside those boundaries or if the institution were to find that a faculty member was functioning outside those boundaries, then it would no longer be appropriate for that faculty individual to continue teaching for the Seminary. In this way, faculty can maintain their academic freedom while the institution remains true to its core identity.

The [Institutional Review Board](#) (IRB) is a branch of the university that maintains ethical standards in relation to research done within the university. Ideally, surveys and interviews conducted by the Seminary, its professors, administration, or students, should first be run by the IRB. The predominant professor of the Capstone Project course of the MA degree is highly sensitive to the ethics of doing research on human subjects and is very conservative in what projects he allows students to conduct for their capstone research.

¹ Duane Litfin. (2004). *Conceiving the Christian college: A college president shares his vision of Christian higher education*. Grand Rapids: Eerdmans.

Chapter 4

Library and Information Resources

The [library](#) at Indiana Wesleyan University contains over 276,000 volumes, including over 103,000 unique electronic titles. Our A to Z database provides links (the majority of these are journals) for 114,694 unique sources. This is a combination of our print journal titles and our electronic journals obtained from a variety of databases. The theological and other sections of the library relevant to ministry constitute 32,723 volumes. For the first three years of its existence, the Seminary had a \$100,000 a year dedicated library budget, in addition to the budget of the undergraduate School of Theology and Ministry. Currently, the School of Theology and Ministry continues to contribute \$30,000 a year toward the theological resources of the library. The distinctive Seminary library budget was also reduced to \$30,000 for two years, dedicated especially toward electronic resources on the graduate level. In our five year budget plan going forward, \$30,000 is allotted per year for library purchases.

The physical library in Marion itself is a 79,000 square foot facility that cost 11 million to build. It includes spaces for studying, meeting, and doing research, including a 24 hour study lounge. It also has staff to assist students when they are on campus.

Because of Indiana Wesleyan University's extensive distance and online programs, it has a robust Off-Campus Library Services ([OCLS](#)) department and an incredible Interlibrary Loan (ILL) system. This department of the library services all the students in the university who take classes online or at regional locations. Services include reference assistance from OCLS reference librarians, library instruction, access to religion/theology databases (i.e. ATLA, CPI, RTA, JSTOR, TREN, Dissertations & Theses, Academic Search Complete, etc.), document delivery, interlibrary loan services, writing style consultation. Librarians also work with faculty for collection development as well as traditional collection development tools. Faculty also have access to the resources in Jackson Library and the services through OCLS.

The librarian in charge of distance services and OCLS is Jule Kind, who serves on the Seminary Academic Affairs Committee (AAC). Dr. Kind thus gives input into the key academic decisions of the Seminary. She has been instrumental in developing the library dimension of Wesley Seminary in its formative years. Within the library system, Jay Wise has been designated in particular as the theological librarian for the Seminary. He holds a Master's degree in Library Science, a Master's degree in History, and is actually a student working toward his MDiv in the Seminary. He works actively to expand library holdings in ways most helpful for students in Seminary degree programs. He maintains an annotated Theologians' Webliology which is a link from the OCLS web pages.

The library is part of a consortium, Academic Libraries of Indiana, which includes access to most library collections of Indiana higher education institutions. Students who are in the State of Indiana thus have direct access to libraries in the near vicinity of where they live. As mentioned, the ILL services of the library are exemplary and have to be given the preponderance of online students at IWU. A student anywhere in the continental United States can normally receive a book or PDF of an article or portion of a book in a matter of days.

It is thus quite possible for a student in an 8 week MA course or a 16 week MDiv course to receive any resources they need in good time for a major research project. Indeed, for some assignments, students are instructed to request PDFs of various items from OCLS in order to complete the assignment of the week. Even for an intensive course, a student can receive an ILL in time to finish his or her post-course work for the class. This feature makes it feasible for IWU to hold one week intensives anywhere in the continental United States.

Obviously a much greater degree of intentionality has to go into any international intensives. In the case of the recent cohort start in Bogota, books were purchased ahead of time and taken for the students to Colombia. Spanish resources are a perennial problem that we have wrestled with constantly in our Spanish-speaking MDiv. At one point, we purchased \$4000 worth of theological books in Spanish from AETH (La Asociación para la Educación Teológica Hispana) both in order to bolster our Spanish resources and to secure Justo González as an adjunct professor for a church history intensive in Spanish.

The shift of IWU from Blackboard to Pearson and Learning Studio as an LMS will bring with it new challenges and opportunities. For one, this is a shift toward e-books that will be part of the online environment. We are hoping that this transition will help facilitate the digitization of numerous Spanish resources so that they can be more or less permanently available. One of the perennial problems with Spanish resources is the fact that so many go out of print and become very difficult to secure.

IWU has a Writing Center that is available to help students who are having difficulty with writing. It is located on the main campus of IWU and is open from 8am to 10pm Monday through Thursday, 8am to 5pm on Friday, and noon to 5pm on Saturday. Students can make an appointment [online](#), can call to make an appointment, or can stop by in person. A student does not have to be physically on campus to use the Writing Center.

Chapter 5 Faculty

Full Time Faculty

Wesley Seminary currently has seven full time faculty, a Dean who is half-time faculty, and a host of faithful and committed adjuncts. Two searches for full time faculty are currently underway. The current full-time faculty include:

- Dr. Bob Whitesel, PhD, DMin, Professor of Christian Ministry and Missional Leadership
- Dr. Charles Arn, EdD, Visiting Professor of Christian Ministry and Outreach
- Dr. John Drury, PhD, Assistant Professor of Theology and Christian Ministry
- Dr. Lenny Luchetti, DMin, Associate Professor of Christian Ministry and Proclamation
- Dr. Colleen Derr, EdD, Assistant Professor of Christian Ministry and Congregational Formation
- Dr. Safiyah Fosua, DMin, Assistant Professor of Christian Ministry and Congregational Worship
- Dr. Kwasi Kena, DMin, Assistant Professor of Ethnic and Multi-Ethnic Christian Ministry
- In addition, the Dean is half-time faculty: Dr. Kenneth Schenck, PhD, Dean and Professor of New Testament and Christian Ministry.

All the full-time faculty have earned doctorates (See Appendix J for the CVs of the Seminary faculty). Two additional faculty searches are currently underway: 1) a bilingual position to help serve the Spanish-speaking MDiv program and 2) another full-time faculty position either in the area of Congregational Relationships or another area relevant to Christian Ministry. The budget plan for the next three years calls for one additional faculty hire each year.

The faculty areas of expertise roughly cover the core courses of the curriculum, such that each faculty member is well suited to oversee a key domain. In those content areas where we do not currently have a faculty champion (e.g., church history, congregational relationships), we have extremely competent adjuncts who regularly teach those courses. All but one of our faculty members has served in a ministry capacity at some point, and all but two are currently ordained.

All full-time faculty at Wesley Seminary must inevitably teach a significant portion of their loading online. Since IWU is in transition from Blackboard as an LMS to Pearson and Learning Studio, the training of new faculty and adjuncts is also undergoing revision. The university is establishing a common curriculum of orientation for new faculty, including the integration of faith and learning. This tool will be quite helpful in establishing a common sense of identity and ethos that goes beyond the Seminary.

Similarly, the shift to Pearson will require a new process of orienting new faculty to the Seminary's pedagogical standards and practices, as well as to Learning Studio as an LMS. Dr. Colleen Derr has been appointed as Adjunct Coordinator for this year and has assisted extensively on behalf of the Seminary in relation to the coming transition to Pearson. She will be overseeing the development of the new training process for adjuncts, and it is to be expected that new full-time faculty will also undergo this orientation.

The Seminary and university at large have a well-developed committee system that addresses issues like rank promotion, scholarship, grievance, and similar matters. Seminary salaries are very competitive and are benchmarked in relation to those of the Coalition of Christian Colleges and Universities (CCCU). Professors in the Seminary are expected to teach at least 21 credit hours in a 12 month period, slightly less than those in the undergraduate College of Arts and Sciences.

It goes without saying that the faculty ensure the substance of the students' education. Even in the process of assessment, even when you are looking at an online course with pre-designed content and pedagogy, the difference between student artifacts under a stellar teacher and those under a less proficient teacher are usually evident, sometimes strikingly. The faculty of WS are particularly suited to be good online teachers. They are responsible and detailed in feedback, characteristics that are highly valuable when students are not in front of you to read body language.

The faculty of WS are proactive and deeply committed to excellence. It goes without saying that they are engaged in research and in peer reviewed scholarship, in addition to their even greater commitment to the church. Nevertheless, they have contributed deeply to discussion of how to ensure proper infrastructure and management of the seminary. The faculty is dominated by a spirit of volunteerism to improve the seminary's performance and operations.

Faculty Development

Intentional faculty development within the Seminary has been somewhat ad hoc and inconsistent up to this point. The Dean has mostly met and evaluated faculty in relation to the rank promotion process rather than in a thoroughgoing way. To be sure, the Dean has regular contact with all the faculty, and informal faculty development takes place throughout the year. The Dean stands at hand to assist with any issues that might arise. The faculty are also superb in supporting and inspiring each other, and the broader university offers regular developmental seminars of which several Seminary faculty have availed themselves.

Ideally, however, each faculty member would submit a Personal and Professional Development Plan (PPDP) to the Dean at the beginning of each academic year. The Dean would then evaluate at least one instance of faculty teaching each year (although preferably both one onsite and one online) and then meet with each faculty member at the end of the year to review that faculty member's progress toward their PPDP. This process might culminate with a year-end evaluation from the Dean for the faculty member to use in relation to rank promotion.

Each course a professor teaches involves a student evaluation. Currently, we are using a system called Class Climate, which automatically emails the evaluation to the professor. IWU's switch to Pearson will require a different system, but the same indirect assessment will continue for every course. Faculty are also encouraged to solicit evaluations from their fellow professors, having them sit in on a teaching session.

A number of opportunities are available for faculty improvement. A budget of \$800 is available for each faculty member to attend conferences, and an additional \$750 per faculty member if s/he presents at a conference. In addition, faculty are given a certain budget for membership in a

professional society and a subscription to a professional journal. Further, faculty are eligible to apply for sabbatical every seven years and can apply for university-wide initiatives like the Hinds Fellowship, which affords a faculty member one course release time for one or two semesters in a year.

Adjunct Faculty

The percentage of courses taught by adjuncts at educational institutions—and thus the number of adjunct faculty—is ever increasing, not least for financial reasons. This is particularly the case when it comes to online courses, where a professor does not need to live in a specific location in order to teach. The Affordable Care Act has also inadvertently created an incentive to keep the loading of individual adjunct faculty below 30 hours a week, which in some cases may imply further increase to the total number of adjuncts used by any given institution.

In the early days of the Seminary, WS utilized a number of full-time faculty from the undergraduate School of Theology and Ministry as adjuncts. However, the rapid growth of the program has required us to employ an increasing number of new adjunct faculty to fill our courses. Online teaching is not for everyone, and in some cases individuals who are excellent in a face-to-face context are only average in an online setting. Online teaching can also be very work intensive, meaning that an individual may only want to teach online occasionally. These factors have required us to continually expand our adjunct pool.

Our goal has always been for at least half our courses to be taught by full-time faculty. In the 2013 calendar year, 62% of Seminary courses were taught by adjunct faculty. In any given year, some of these adjuncts will inevitably be full professors within the broader university who function with a high connection to the Seminary's identity and ethos. Other adjuncts are associated with the Wesleyan Church and so bring that connection to our ethos and identity.

By contrast, 38% of Seminary courses in the 2013 year were taught by full time faculty. 33% of the courses were taught by faculty within their required loading and 5% was taught by full time faculty on voluntary overload. 74% of those who taught in the 2013 calendar year were doctorally prepared.

Most of our adjuncts are thus doctorally prepared. We have on occasion used individuals with master's degrees as professors, particularly in the area of spiritual formation or where they have significant life experience in the area they are teaching. It has also been difficult at times to find individuals with doctorate degrees who are able to teach for our Spanish-speaking MDiv. The Higher Learning Commission is tightening its restrictions in this area and requiring the university to provide clear rationale when exceptions are made. This dynamic will no doubt imply fewer instances of master's level adjuncts being used by the Seminary.

The process of assigning, mentoring, and evaluating adjuncts has understandably developed over the four years of the Seminary's existence and its increase from 170 MA students when the Seminary started in 2009 to over 400 students in the October 2013 enrollment. Prior to the Seminary's creation, assigning adjuncts was largely a matter of the Director of Graduate Ministry in dialog with a single full time faculty member and a single secretary. The MA program drew on a small but reliable pool of adjuncts, about a dozen, who taught the same

courses repeatedly from year to year. End of course surveys provided a means to assess student satisfaction.

In the Fall of 2013 alone, the Seminary utilized 37 distinct adjunct professors. Students evaluate these professors, as they evaluate all professors, using a system called Class Climate. For the last year or so, full time professors have gone into Class Climate from time to time to see how well the adjuncts in their areas have done and to make recommendations for their continued use going forward.

Nevertheless, it has been the general consensus of the faculty that adjunct performance is an area of needed growth and improvement for the Seminary. Accordingly, we have established the role of Adjunct Coordinator (AC). The duties of this role include:

- To develop an asynchronous training process for new adjuncts in Pearson, incorporating distinct elements of Seminary teaching (how we grade, the flow of the Seminary week). An adjunct handbook would be created.
- To serve as the primary contact person for adjuncts, especially in their first time teaching for us, but also as a “go to” person in general. The AC might also refer the adjunct to the respective faculty content expert for the area in which they were teaching.
- To provide the Dean with summary evaluations and recommendations in relation to adjuncts at the conclusion of each semester, incorporating end of course feedback. This would include the use of an evaluative rubric for adjunct professors that would be created.
- To provide didactic resources and links to adjuncts that might enhance their teaching skills.
- To plan a yearly adjunct retreat, with the help of others. This retreat would likely be online rather than onsite, using some program like Adobe Connect.

The Directora of the Spanish-speaking MDiv, Joanne Solis-Walker, has done a good job of creating esprit de corps among a developing and stabilizing cadre of adjuncts for the Spanish-speaking MDiv. She has convened at least yearly web conferences to make sure that everyone is on the same page and that concerns are being addressed. Dr. Colleen Derr, as the new Adjunct Coordinator, will make sure that adjuncts for the Spanish-speaking MDiv receive the same support as adjuncts for the English-speaking MDiv program.

Chapter 6

Admissions and Student Services

Recruitment

As mentioned in chapter 1, IWU understands itself to be “a Christ-centered academic community committed to changing the world by developing students in character, scholarship and leadership.” WS’ recruitment practices support this mission by recruiting students of character with appropriate scholarship skills and leadership development opportunities.

A student’s character is gauged by three recommendation forms that a student solicits from appropriate individuals. A student’s scholarship skills are gauged by factors such as GPA and a written Statement of Purpose. A Master of Divinity or Master of Practical Theology student’s leadership opportunities are gauged by the completion of a Church Endorsement Form. Master of Arts in Ministry students are not required to complete a Church Endorsement form but are strongly encouraged at the very least to volunteer in a ministry context while in the program.

Wesley Seminary strives to accurately depict the purpose and benefits of each degree in all communication with prospective or current students. This can be seen in our informational flyers and our printed ads. [Current tuition and fees](#) for the Seminary are also publically available.

WS can attribute its enrollment growth to a number of factors. Certainly our Director of Admissions, Aaron Wilkinson, and his team are enthusiastic, efficient, and omnipresent at the kinds of events where you might expect to recruit potential students from the most charged young ministers in the nation. WS primarily draws its students from existing ministers rather than from students just emerging from college, so we try to be present at conferences like Catalyst and Exponential to attract young, enthusiastic ministers from traditions that do not normally require seminary education.

Another recruitment tool that we have used regionally is our 6:15 gathering, where six WS faculty or personalities give quick 15 minute presentations meant to give a prospective local audience a taste of the kinds of things they would experience as a WS student. The last meeting was at the IECN with over 70 in attendance, a third of whom were potential Spanish-speaking students. Many of these potential registrants heard about the Seminary from current students in the area who have had positive experiences.

The faculty have been instrumental in initiating several of these recruitment strategies and are themselves active recruiters. Admissions often takes advantage of faculty participation in various conferences in order to market our degrees. The faculty have also been eager to increase our marketing to students just out of undergraduate degree programs and to create greater space for students who might want to move to the area to take their seminary degree face-to-face. The VP has been responsive to these interests and begun dialogs with campus housing to create space for such possibilities.

The single greatest reason for WS’ current enrollment growth is the addition of dedicated cohorts from developing networks. For the first three years of the Seminary, every new MDiv start in August, January, or May added 15-30 students to the Seminary’s enrollment. However, once

these students started graduating, the only way to continue enrollment growth was to add additional cohorts to each start.

A new cohort may add 15 students to the student population. So anytime we have a new group from 12Stone, a new Benjamin cohort, or a new Bogota cohort, it creates enrollment growth because these new networks do not replace graduating cohorts. They add an entirely new cohort stream to the total student population. More than anyone else, the networking gifts of Dr. Wayne Schmidt must get the credit for these new venues.

Admissions

As mentioned above, students apply to WS online. In addition to basic questions, students submit three recommendations, make a statement of purpose, and of course have their undergraduate transcripts sent to the Seminary. In addition, Master of Divinity and Master of Practical Theology students must provide a Church Endorsement form, and one of their recommendations must come from a pastor. Master of Practical Theology students must also have 30 relevant graduate credits and must therefore also submit graduate transcripts.

Wesley Seminary requires prospective students to have a minimum GPA of 2.5 to be admitted to the Seminary. A student may be admitted on probation if they did not achieve this level of GPA in their undergraduate work. The student then has two courses to demonstrate that s/he can succeed in a graduate program with a 2.5 average. Otherwise, the student is suspended from the program and must provide significant reason to think he or she will succeed in order to receive a second and final opportunity.

Wesley Seminary also requires a written Statement of Purpose by which the admissions team can gauge not only a student's commitment to Christian ministry, but also his or her writing skills. These requirements are listed on our informational flyers as well as our website. We are currently in the process of considering having students sign an ethos and respect statement in the process of admission, making the code of personal and professional conduct clear to incoming students, as well as making them further aware of the Seminary ethos.

In situations where a student does not meet the admissions standards, an Admissions Committee consisting of the Associate Vice President for Adult Enrollment Services, the Director of Admissions, the Dean, and a full time faculty member consider the specifics of the applicant's situation. The Seminary currently allows for up to 10% of its student population to be exempt from the requirement to have a bachelor's degree (the Undergraduate Degree Exemption or UDE). This committee considers all such applicants. An analogous process is our Accredited Degree Exemption (ADE), which considers students with an undergraduate degree from an unaccredited institution.

Again, largely due to the efforts of Dr. Wayne Schmidt, VP of WS, the Seminary enjoys a fairly diverse student body. 37.8% of the student body consists of individuals of color. Twenty-eight international students and seven non-US countries are represented in the student body (Australia, Barbados, Canada, Colombia, Jamaica, Panama, Virgin Islands). 40 different states are represented. 68% are male, 32% female. 41% of the student body is Wesleyan, and the other

59% reflect 42 other denominations and non-denominational students. The average age of a Seminary student is 40 years old.

The Seminary has a system of probation, suspension, and potential readmission that both maintains the quality of the student population and yet is also fair to students who may not be cut out for graduate work. If a student does not maintain a 2.5 Grade Point Average, he or she goes on probation. A student then has two courses to bring the GPA into line, after which point s/he goes on suspension for six months. If a student can argue that his or her situation has changed such as to promise greater success, a student may be readmitted for a final two course attempt to bring the GPA up. After that point, the student may no longer enroll at IWU.

Student Services

Wesley Seminary benefits immensely from the common infrastructure it shares with the rest of the university. We work closely with an admissions team that is part of the broader university adult and professional admissions team, and we work closely with an enrollment and student services team that is part of the broader university's adult and professional enrollment services. Parts of the Seminary budget go toward these services, although they are officially housed in a different part of the university.

The Vice President of Wesley Seminary, the head of the Seminary within the broader university structure, has a regular meeting with individuals from marketing and admissions to strategize for the future. The academic Dean of Wesley Seminary works closely with the admissions team in relation to admission situations that are less than academically straightforward. The academic Dean works closely not only with internal staff in problem solving in relation to individual students but with the broader students services system of the adult and professional wing of the university

Meanwhile, the broader university works actively with the Seminary in relation to student attendance, student grades, student academic standing, financial aid, and even student advising. Further particulars in relation to admissions are mentioned under the Degree Program Standards below. As a Seminary and university in the Wesleyan tradition, the inclusion of women and people of color is a core value. The Seminary fully supports women in ministry and fully supports the broader university's adoption of diversity as a key strategic goal.

The Seminary has clear policies with regard to student appeals. All such policies—student rights and responsibilities, IWU's code of discipline—are all found in the catalog. An appeals committee regularly considers appeals in relation to grades and plagiarism charges. The catalog also clearly lays out the processes by which students can appeal various issues. The Seminary Coordinator of Operations is copied on matters of appeal and such interchange is stored for future reference.

After graduation, a student satisfaction survey gives students the opportunity to provide feedback on their experience as a student in relation to student services. On other occasions, the student is surveyed after a specific service is rendered. For example, after an advisor assists a student, a survey is sent for them to give feedback on the experience.

The university conforms to the requirements of the ADA, which the catalog also addresses. On more than one occasion we have engaged the university Director of Disability Services in order to ensure that we were fulfilling our responsibilities to students with disabilities. As an example, we have provided an interpreter both onsite and online, as well as transcriptions of videos, for a deaf student in one of our cohorts.

All student records are stored in an electronic format. The Student Services of the university at large runs backups that are encrypted and stored off-site in cloud storage with Google. Google then stores multiple copies of this encrypted information. By encrypting the data before it leaves our site, the data is protected from unauthorized access. The multiple copies off-site helps ensure that we would not lose the data due to a physical disaster striking the campus, or due to computer hardware that fails.

Financial Aid

At present, WS is very attractive financially. Some 90% of students receive significant financial assistance. Wesleyan ministers receive a \$200 tuition discount, while non-Wesleyan ministers also receive a \$100 per credit hour discount. For Wesleyan students in particular, with loan grants from the denomination and districts, some students can attend at almost no personal cost. Seminary students are also eligible for Federal and private student loans, although not Pell Grants after earning a bachelor's degree.

As with student services, the Seminary relies on the common infrastructure of the university for its financial aid services. Financial aid and student account records are audited annually to ensure compliance with all federal and state requirements concerning student aid, including student loans. IWU audits have consistently demonstrated that its operations are in full compliance. All Financial Aid staff sign off on a Code of Conduct.

Need analysis begins with a submitted FAFSA. Federal and state student aid requirements include the following designated costs as countable towards a student's estimated Cost of Attendance: tuition, fees, room, board, transportation, personal and miscellaneous expenses as well as student loan fees. Some additions to that standard are allowed on a case-by-case basis for: dependent care, study abroad expenses, disability expenses, and employment expenses for co-op study. Neither the federal government nor state government allow us to itemize recreation expenses or contributions to church and charities as part of the student's Cost of Attendance estimate from which student aid eligibility is calculated.

All university financial aid processes are non-discriminatory and are based upon fund eligibility requirements, standard estimated Cost of Attendance figures and consistent use of the federal Expected Family Contribution (EFC) calculation as determined from the FAFSA. Procedures and practices are reviewed annually, and the financial situation of each student is reviewed each year when s/he fills out a new FAFSA. Most of the university's financial aid practices and policies are publically available for review on the university [website](#).

At the initial scholarship meeting in the Fall of 2013, the scholarship committee dispersed \$12,040 in scholarship money, including 6 named scholarships. The Scholarship Committee of the Seminary faculty meets twice a year to nominate students for these awards. Such awards are

dispersed by Financial Aid both on the basis of merit and on the basis of need. In May of 2014, for the first time, the Seminary will offer scholarships to incoming students. This amount will total \$3898. This pattern will hopefully continue for subsequent cohorts with varying amounts.

The International Ministry Education Tuition and Compensation Task Force was created to formulate a proposal in relation to tuition affordability for potential students in global contexts, as well as compensation for faculty that is commensurate with an international location. This cooperative effort of multiple departments within IWU has formulated a proposal that is currently under review but may significantly improve the capacity of WS to serve the international church.

Efforts are already underway to address the financial needs of our recently added Colombian cohort. In addition to an initial gift of \$10,000 provided by a single Wesleyan church, an additional donor has stepped forward to commit an additional \$40,000 for the Colombian cohort. These gifts, totaling \$50,000, mean that we can keep the tuition costs within reach for the 17 students in this cohort and yet cover the Seminary's direct expenses in offering the degree to these students.

Student Borrowing

Indebtedness is a major concern of the Seminary and the university at large. The Office of Institutional Research within the university is currently developing a comprehensive picture of student indebtedness for all academic programs, including those of the Seminary. This data will inform initiatives of affordability and debt reduction in accord with President Wright's [strategic goal](#) for IWU to become one of the world's best high-impact, high-value, low-debt Christian universities.

Financial aid counselors within the FA office routinely counsel their students about borrowing conservatively, and the departmental [website](#) speaks to this concern. Students are not artificially limited in their borrowing eligibility in any way, but they are advised about the dangers of over-borrowing. WS also partnered with Northern Baptist Theological Seminary to apply to the Lilly Endowment to be part of the Theological School Initiative to Address Economic Issues Facing Future Ministers. This is an initiative to explore ways to decrease student debt in theological education. As part of the grant to Northern, IWU as a whole will receive \$75,000-\$85,000 over the course of the next three years.

Placement

Placement has not been an issue up to this point in the Seminary's existence because MDiv students in particular are required to be engaged with a local church as part of the admissions process. The result is that our students overwhelmingly come to us already "placed" in a ministerial setting. One of the distinctive features of the Seminary is the fact that its MDiv curriculum is designed to be more like on the job training than preparation for ministry.

Nevertheless, the Seminary has always been willing to help students just out of college or in between churches to find a place to minister. Certainly this is true for students who are part of The Wesleyan Church. We have been happy to contact the appropriate District Superintendent on their behalf. We also regularly post employment opportunities that come our way on the

Seminary Facebook page, which provides a forum for current students and alumni to socialize electronically and stay in touch with the broader happenings at the Seminary.

The rise of a five year KERN Foundation “MDiv equivalent” in the undergraduate School of Ministry and Theology will provide additional opportunities to place students just out of college, since the KERN initiative will involve placing fifth year students into teaching churches. This program is not located in the Seminary but may provide some placement synergies over time.

Chapter 7

Authority and Governance

Wesley Seminary at Indiana Wesleyan University is an embedded seminary. Indiana Wesleyan University is itself accredited by the Higher Learning Commission (HLC). Before IWU finalized its decision to open a seminary, the MDiv degree was approved by HLC as the university's first professional degree. The degrees of the Seminary are thus already accredited by the Higher Learning Commission.

Denominational Ownership

Indiana Wesleyan University is owned by The Wesleyan Church (TWC) and is thus beholden to the theological and ethical commitments of the denomination. For the Seminary, this means that all the faculty and administration need to hold generally to Wesleyan-Arminian theology and make certain lifestyle commitments. At least 50% of Seminary faculty, as well as the VP and Dean, must be members of The Wesleyan Church.

Thankfully, the Wesleyan tradition is a generous tradition that prides itself on a “catholic spirit,” which makes inclusion a core value in most areas. Broadly Wesleyan positions are privileged, but differing points of view are treated with respect. Students likewise are expected to respect differing perspectives and keep to a [personal and professional code of conduct](#).

Apart from representation on the Board of Trustees (BOT), TWC does not have direct involvement in the governance of IWU. It has the authority to set policies to which IWU is beholden, and it could take control of the university in an emergency. However, the relationship between IWU and TWC is friendly and positive rather than adversarial.

Board of Trustees, President, Executive Council

The broader university is of course governed by the Board of Trustees and the President of IWU (see an approximate organizational chart in Appendix A). The Board of Trustees plays a primary role in the governance of the university and its strategic direction. The President is then served by an Executive Council, which in turn provides distributed leadership to the rest of the university.

After the election of Dr. David Wright as President, some restructuring of the operations of the university was made in order to maximize efficiencies in relation to the key modalities of education within the university. His goal was a structure that is “lean, focused, empowered, and committed to quality, innovation and growth.” The result is a division of the university into two educational sectors—residential education and non-residential education.

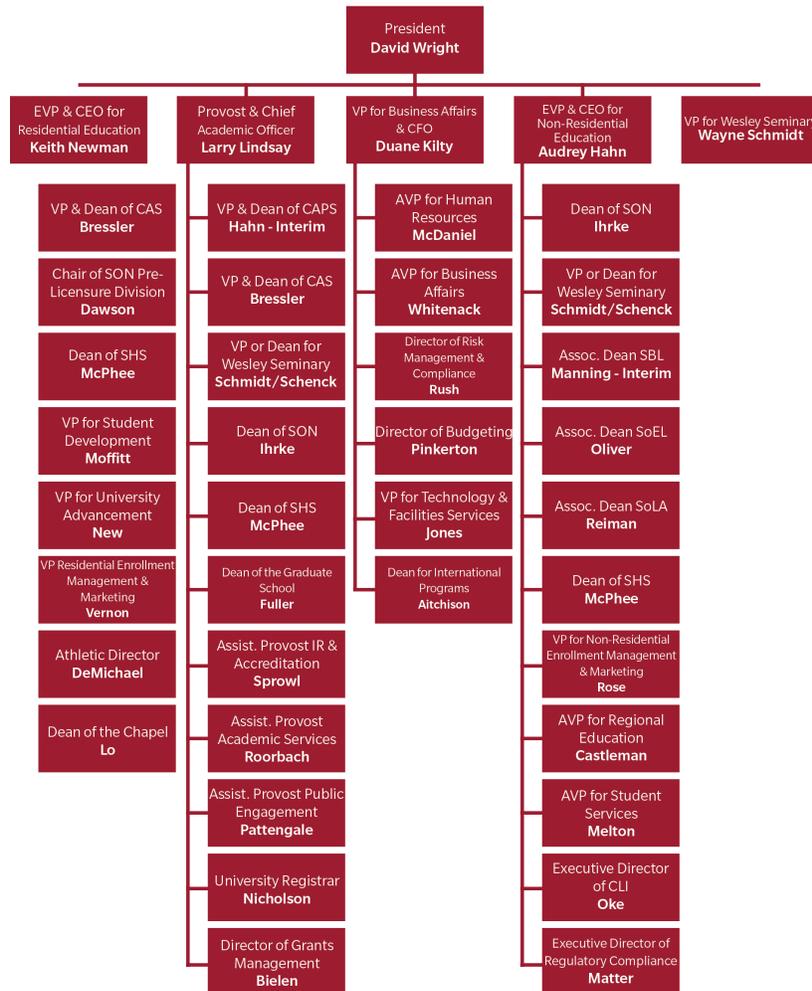
Indiana Wesleyan University is now organized administratively on the pattern of a multi-campus university system. A central administrative team gives oversight to the university system. This team is made up of the President, Provost, Chief Financial Officer, campus CEOs, and the VP for Wesley Seminary at IWU.

Unlike multi-campus systems where the campuses are purely geographic in nature, IWU's multi-campus system is currently made up of two primary administrative units. The first is the Marion

residential campus. The second is the university’s non-residential online programs and the regional education centers. Each of these campuses has its own administrative Cabinet and Chief Executive Officer.

The university’s colleges and schools report to the Provost as Chief Academic Officer of the university. They hold seats on the campus Cabinets depending on the distribution of their students. Since the College of Arts and Sciences serves residential students almost exclusively the academic leader of the College sits on the Residential Cabinet. Since the College of Adult and Professional Studies serves non-residential students almost exclusively the academic leader of the College sits on the Non-Residential Cabinet. The School of Nursing and the School of Health Sciences serve both residential and non-residential students and so they hold seats on both administrative Cabinets.

In the case of the Seminary, the overwhelmingly disproportionate percentage of online students has placed us squarely in the non-residential camp. Below is the initial version of the new operational structure of the university implemented this Fall.



Principal Academic Units

In addition to the new overarching structure of the university, the university continues to have six Principal Academic Units (PAUs): 1) The College of Arts and Sciences, 2) The School of Nursing, 3) The College of Adult and Professional Studies, 4) The Graduate School, 5) Wesley Seminary, and 6) the recently created School of Health Sciences. The Graduate School differs from the other PAUs in that it has no dedicated students but rather serves as a policy-making body and forum for graduate functions and faculty within the broader university. The academic Dean of the Seminary serves on the key graduate committees and so is able to represent the Seminary in areas where standard Seminary policy as a professional degree might differ from standard graduate level policy.

The Seminary

As a PAU of the university, the Seminary sets its own policies in relation to admission and academics in general. However, the common infrastructure of the Non-Residential wing of the university also creates certain parameters due to economies of scale. For example, it would not be financially viable for the Seminary to use a different Learning Management System than the broader university or to use different enrollment management or human resource management systems than the broader university. WS thus lives in the tension between the advantages and the constraints of a common infrastructure.

The Seminary is immediately governed by a Seminary Board that serves as a subcommittee within the broader university Board of Trustees. As mentioned already, the head of the Seminary, the Vice President for Wesley Seminary, serves on the Executive Council of the university President. The Dean of the Seminary and the Coordinator of Operations serve under the VP. The Dean leads the academic side of the Seminary, serves on the University Academic Leadership Council (UALC), and meets regularly with the Provost.

The Coordinator manages the day to day operations of the Seminary, manages student workers, and has a “Scheduler” who works under her to create cohort calendars and manage adjuncts. In addition, we have a half-time Director to oversee administration of the Hispanic MDiv program. Beginning in the summer of 2014, the Seminary will add an additional administrative position that is dedicated to program management, including the possible implementation of a DMin in the near future. For the Seminary’s organizational chart, see Appendix A.

The various roles of the governing bodies of the university are set out in the By-Laws of the Board of Trustees as well as the Faculty By-Laws of the university (for the WS Faculty By-Laws, see Appendix C). The Seminary also has a Faculty Handbook that spells out further academic policies and operations within the Seminary (see Appendix D). The Seminary Board is a diverse group that includes key stakeholders of the Seminary and its constituencies, including representatives of The Wesleyan Church at the general and regional level, as well as representatives of teaching churches and affiliated groups.

Shared Governance

The Seminary is committed to shared governance. The faculty create courses and set the curriculum within the general framework of the university and Seminary’s core values. These core values are set by the Board of Trustees and Seminary Board in cooperation with the

administration. At the same time, the Dean sets the course schedule and determines which faculty teach which courses. The Seminary aims for a situation where both Dean and faculty are pleased with their course loading and the adjuncts assigned to teach in their areas of expertise.

The optimal situation is one in which both faculty and administration move forward together toward common strategic goals as a team. The administration can create and direct new initiatives; the faculty create and evaluate the curriculum. The Seminary Academic Affairs Committee (AAC) officially approves all the academic policies and courses of the Seminary. However, there is an assumption that major curricular changes would not come to the AAC without the approval of the Faculty Council, which is the faculty meeting as a whole. Similarly, the Curriculum Development and Review Committee (CDRC) reports to the AAC and thus serves indirectly on behalf of the faculty as a whole.

With regard to the hiring of new full-time faculty, the faculty put forward to the administration candidates for new faculty hires, which the Vice President, the Provost, and the university President then either ratify or veto. At the same time, the administration determines when new faculty positions should be created and what those position descriptions will be. All these decisions are hopefully made within a culture of trust and accountability on all sides.

Chapter 8

Institutional Resources

Personnel

In the first four years of the Seminary's existence, WS has worked hard to maintain an infrastructure that can sustain the growing student population. The Seminary commenced in August 2009 with a Chief Operating Officer, a half Dean/half faculty, a secretary, and two full-time faculty. This placed the overwhelming brunt of direct support work on the shoulders of the Dean and the secretary. As many of the Seminary's features were innovative and distinct from existing university structures, a higher than normal degree of engagement was required.

Dr. Wayne Schmidt arrived in the role of VP for Wesley Seminary in January 2010. The addition of two faculty a year for the next couple years relieved immense pressure on the academic side of things, as individual faculty could now take over responsibility for the maintenance and improvement of individual courses, as well as perform other academic functions that the Dean had initially performed. While the Dean was on sabbatical in the Fall of 2011, the Interim Dean, Dr. Jim Vermilya, helped to transition the Seminary toward greater use of the university's infrastructure.

The addition of the Spanish-speaking MDiv in the Spring of 2011 created new academic pressures. The half time Directora of the program, Joanne Solis-Walker has given excellent administrative oversight and of necessity performed roles related to student services and academic support as well. A series of assistants in the area of student services and academic support for this program must receive a good deal of credit for the continuance of the program, yet they also bore a higher than normal weight.

WS is currently at a point where its personnel infrastructure looks to be reaching something like a mature form. Karen Clark, who started as secretary, has become the Seminary's Coordinator of Operations. Under her oversight is an additional Administrative Assistant and a Scheduler, as well as several student workers. The faculty are in the process of interviewing for a dedicated faculty secretary. At the request of the faculty, a Program Manager is scheduled to be hired in the summer of 2014. The faculty have been instrumental in calling for a sufficient infrastructure to meet the operational needs of the growing student body and new program initiatives.

The Assistant Director of Admissions now has three additional full-time staff working in recruitment and admissions, one to recruit MDiv students, one to recruit MA students, and one to provide support for Spanish-speaking students. We now have a dedicated student advisor from the broader university and a student advisor at the Indianapolis Education Center North (IECN) to help advise Seminary students taking their courses there. Although organizationally the admissions and support individuals are located in a different part of the university, the admission offices are located in the Seminary building, and the student advisor usually spends at least one day a week in the Seminary offices.

Financial Resources and Budgeting

The university as a whole has a long standing trend of "revenue over expense" in the millions (12.7 million in the 2012-2013 fiscal year). In the case of a non-profit university, such funds

become resources to invest in buildings and long term projects. Nevertheless, each PAU within the university is expected to stand on its own financial “tub,” and the Seminary is expected to operate within its budgetary means. Although WS benefits immensely from the infrastructure it shares in common with the Non-Residential wing of the university, part of the Seminary budget pays for these services.

Currently, WS operates in the black because of \$1.1 million that the broader university contributes to the Seminary each year. This amount matches the amount of funds given to the university by the Wesleyan denomination in the year of the Seminary’s inception. It thus represents both the denomination’s commitment to Wesley as its denominational seminary and the university’s sense of the Seminary as part of its service to the denomination in return. The university BOT reaffirmed this commitment in total for the first five years of the Seminary’s existence.

The majority of this amount currently goes to subsidize unfunded discounts that the Seminary offers to ministers. While the BOT has renewed this financial commitment to the Seminary for another five years, the Seminary will increasingly be expected to raise development funds to help offset this broader university expense. Beginning in the 2014-15 budget year, the Seminary will be expected to cooperate with the University Advancement Office in order to raise increments of \$50,000 a year toward operational expenses.

An increasing dimension of the VP’s job description will include some development work toward endowment and operation over the long term. Our current facility involved a 2.5 million dollar gift from such a donor. As with other elements of the broader infrastructure, the VP of WS meets on a regular basis with the broader university’s development team.

Chapter 6 has already mentioned some development success in relation to scholarship money for the new cohort in Colombia. Since this is WS’ first pilot project with international cohorts, this success is a particularly significant. Also significant was the fact the donor was asked by Peter Moore of Global Partners (GP), the international mission wing of TWC. This fact indicates the value GP places upon WS and the potential role it might play in a comprehensive strategy for international ministry education.

Another first in the Seminary’s development history is a year-end letter sent to those in our broader constituency that may make a financial gift. In addition to Seminary employees, this letter will also go to Seminary alumni, the Seminary board, Wesleyan Ministry Legacy Families, and a few other friends. Engagement of potential Wesleyan “legacy families” is another element of WS’ overall development strategy.

Taking into account the \$1.1 million contribution of the broader university, WS ended the 2012-13 budget year with a surplus of 573,794. For a snapshot of the Seminary’s finances and five year budgetary plan going forward, see Appendix G. The Chief Financial Officer concluded the report with the remark that the Seminary remained fiscally sound. The tuition rate will be increasing to \$450 a credit hour. Wesleyan ministers will receive a \$200 per credit hour discount, while non-Wesleyan ministers will receive a \$100 a credit hour.

The structure of budgeting within the overall university is as follows. The CFO oversees the university-wide budgeting process. Within the Seminary itself, the VP is responsible for developing the Seminary's complete budget. In terms of the academic portion of the Seminary budget, the Dean works with the Provost, in dialog with the VP. The Provost is responsible for the overall academic portion of the university-wide budget. Finally, the Seminary faculty, through their faculty liaison, are encouraged to give input to the Dean in relation to the academic budget of the Seminary. The entirety of the university's budget is regularly audited according to generally accepted procedures.

Physical Resources

The construction of a 7 million dollar Seminary building was completed on schedule, and the administration and faculty moved into the new facility in May 2013. This building is located on the southwest corner of the Marion campus. Although the overwhelming majority of WS students are online, the building provides a physical center for what is hoped to be a global ministry.

The two-story building includes 21,000 square feet of floor space for classrooms, faculty offices, and a multi-purpose gathering place for students to study and have fellowship. The new office space has made it possible for the Seminary admissions team to be housed in the Seminary building, even though organizationally they belong to the university infrastructure. The ground floor includes a conference room that can seat at least 12 and a classroom that comfortably seats 50.



In addition to faculty offices, the upstairs includes two classrooms and a seminar room, which respectively can accommodate 40, 36, and 18. The upstairs also has a prayer room. The entire building is wireless, which allows for PowerPoints and online engagement in every classroom, the seminar room, and the conference room. One room in particular, the interactive classroom, has five short throw projectors that allow for different groups to project what they are doing on to a whiteboard, or the speaker can project the same image on all the boards. A smart board marker makes it possible to write and capture what is written on the board without actually writing on the board.

Intensive classes are scheduled with the goal of accommodating all Seminary courses in the building at the same time. If necessary, however, the Seminary could utilize classroom space in the other buildings on campus. The question of housing Seminary students while they are on campus for intensives is ongoing. Thus far, the university has found room on campus for Seminary students onsite. Certainly there are other options in town for students coming to

campus but the desire is to provide students on campus for intensives with even less expensive campus housing.

On several occasions, the university has allowed the Seminary to use an entire dorm in the summers for our students. Details are in process for a long term housing arrangement, which may require the Seminary to alter its intensive class schedule slightly. Nevertheless, it looks as if a long term solution to the housing situation is in view.

Information Technology

Perhaps the most important infrastructure shared with the broader university is that of instructional technology. IWU has a well-developed technological infrastructure that involves instructional design support, support related directly to the Learning Management System (LMS), and online support of a more general nature. The Center for Learning Innovation (CLI) helps content experts design pedagogically sound courses in accordance with the most up to date standards of online education (“Quality Matters”). It creates the “Master Courses” from which live courses are copied.

Currently, Blackboard support creates the live courses and addresses more significant LMS issues with courses in progress. Online support addresses more general technological issues outside of the Learning Management System. Online support is available to students 24/7. The line between Blackboard support and general online support is not hard and fast.

The university is currently in the middle of a wholesale migration from Blackboard to Pearson and its LMS, Learning Studio. This change will integrate the multiple “sign-on” portals that currently exist and give the university single sign-on. A good deal of training and dialog has now been underway for months, and course conversions have started. The process of discussion and implementation has raised a number of concrete issues, but none seem insurmountable.

For the Seminary, the switch will take place in May, 2014, although one cohort will use Learning Studio in March for a course as well. A process of training for existing students will take place in the Spring, and training for faculty is already underway. In general, Learning Studio promises to be a more user friendly LMS from a student point of view. It is an HTML based system, and thus allows for greater flexibility in the presentation of a course.

This dynamic also may imply that the actual implementation of design and modification of courses will rest more in the hands of CLI and Pearson than with faculty. CLI has always preferred to do modifications to Master Courses, and it is possible that this shift will push the Seminary further in this direction. Professors will certainly be able to modify the Master Courses, but they will have to submit the modifications through the system rather than doing it themselves. Part of the benefit of working with Pearson is the outsourcing of much of the maintenance of the LMS. The trade-off is potentially a little less freedom and speed in modifying Master Courses.

The university is paying for the agreement with Pearson by shifting from a book distribution model to an e-book model. Although Seminary students have always purchased their own books,

the College of Adult and Professional Studies currently mails all the books for each course to each student. The cost is charged to the student as a fee.

In the shift to Pearson, these resources will be e-books incorporated into the online courses themselves. The cost differential between physical books and e-books will then pay for the Pearson system. This situation, however, does create some issues for the Seminary, not least the fact that we were not using the book distribution system. Pearson also does not have extensive connections with publishers of theological books. Nevertheless, solutions will be found, even if the Seminary ultimately needs to opt out of the arrangement or use some mixture of electronic and physical books.

Currently, students receive basic training in Blackboard when they come to campus for their first course. They also receive training in OCLS and doing library research online. The first course also includes some training in using APA, the written style adopted by the Seminary and the adult and distance programs at IWU in general. Most of these orientation elements will continue, although now with a new learning platform.

Section 2
Educational and Degree Program Standards

A. Educational Standards

Educational Standard 1 Degree Programs and Nomenclature

Degree Nomenclature and Nature

As of January 2014, Wesley Seminary at Indiana Wesleyan University will offer three degrees:

- Master of Arts in Ministry degree with two concentrations (Leadership/Children, Youth, and Family Ministry),
- Master of Divinity degree
- A new degree called a Master of Practical Theology (MPTh), to commence in January.

The first two degrees—the MA and the MDiv—are both first graduate degrees and are primarily aimed at ministerial leadership. Our MDiv primarily targets those in local church ministry or headed toward it, while our MA in Ministry primarily provides ministry tools to those more involved in staff, parachurch, or lay leadership.

The MPTh is a new degree designed to get individuals with at least 30 hours of graduate work to the level of “MDiv equivalence,” particularly those who wish to go on to a DMin program. While it is designed to be a second master’s degree, it operates on the level of an MDiv and is similarly aimed at ministerial leadership.

The nomenclature of “Master of Divinity” and “Master of Arts” are obviously standard. The “major” of Ministry with a specific concentration falls within ATS’ second classification for a “Master of Arts in [specialized ministry].” The first specialized ministry is leadership in general, while the second area is “children, youth, and family ministry.”

We chose the new nomenclature of “Master of Practical Theology” so that students with a prior MA from IWU could enroll and receive a new degree, since we currently cannot award a second MA within the university (it would only play out as a second major). Since our MDiv is practically focused and theoretically integrated, the idea of a master’s degree in practical theology seemed appropriate. It seems to fit best within ATS’ third classification in this category, a master’s degree related to pastoral studies.

We are on a trajectory to propose a DMin degree in the near future. The current target date is to propose and secure approvals for the degree in 2014 for a launch date in the summer of 2015. A new hire, half of whose responsibilities would fall toward the implementation of a DMin degree, would help oversee the implementation and marketing of the degree.

Enrollment Stability

Both existing degree programs have solid enrollment. As of August, 2013, we had 223 enrolled in our MDiv program and 176 in our MA in Ministry program. Within the MDiv, 181 were in the English-speaking MDiv program, with 42 enrolled in our Spanish MDiv. Within the MA program, 139 were in the leadership concentration and 37 in the new concentration in children, youth, and family ministry. All programs continue to grow.

Both degree programs include basic courses in biblical studies, theology, cultural context, and church history to provide a basic theological foundation. Both degree programs incorporate a

spiritual formation component. One outcome of this self-study has been the implementation of a more thoroughgoing interaction with a spiritual mentor in the spiritual formation courses.

Another element in the process of implementation is a component of field supervision. Students in the MDiv were already engaging their local ministry context, and students in the MA were already doing case studies on ministry contexts. Nevertheless, we are implementing more intentional interaction with a person outside the Seminary in a local ministry context in the praxis courses of the MDiv and in some courses of the MA, usually once a month for the duration of those courses.

It is our contention that the requirements and contexts of these degrees meet ATS standards almost entirely. In one or two instances, such as the normal amount of face to face course work in the MA, we are asking for an exception to the requirement, not least because of the long-standing nature of our MA (started in 1979). We are also enhancing the face to face features of the MA in relation to local spiritual mentors and field supervisors.

Educational Standard 2

Main Campus

The main campus of the Seminary is located in Marion, Indiana. The Seminary building itself is discussed briefly in chapter 8 above, although the entire campus is more or less available to Seminary students (e.g., the Wellness Center, the cafeteria). The physical library is located in Marion. A person can complete the MDiv degree in its entirety on the Marion campus if a person so desires.

We have arranged the schedule for most MDiv students to be on campus for a week or two at the beginning of August. Some also come for a week or two in January, May, and June. Most of the electives of the Seminary are currently offered in a face-to-face format in Marion. Thus, while the core calendar in itself involves 18 face-to-face hours, most students will take over 30 credit hours on the Marion campus simply because it is where most electives are offered. MA students also come to campus at the beginning of their degree program for a two day orientation, and those in the Children, Youth, and Family concentration come for an additional two days onsite in the second year of their program.

In August, the first week of intensives commences with a yearly worship convocation service. Those weeks of intensives can be like a ministerial retreat, with students at all stages of their seminary education. The vast majority of them are already in ministry, so it is a great opportunity for them to share stories and problem solve with each other. Since they tend to stay in the dorms with each other, this sort of collaboration often continues unabated for two weeks well beyond the walls of the classrooms. One story that gives the feel of those two weeks was the time one student noticed that the brakes on another pastor's church van were well into the rotors, all but disintegrated. Since he had some skill in that area, he actually repaired his fellow cohort mate's brakes.

The Seminary building is proving to be wonderfully conducive to learning and fellowship. All the rooms are fitting for full use of technology, and chapter 8 has already described the interactive classroom, where five different groups can project their work on the white boards of the room at the same time. Another classroom has been specifically designated as a preaching/worship classroom, where the technology is located in the back of the room, but a prompter or wireless keyboard can be used from the front of the room.

All the rooms have moveable tables and regularly spaced outlets, as well as copious whiteboards. The large classroom enables a professor to project two different screens at the front. For example, a professor might have a PowerPoint on one screen while visiting the internet on the other. Wireless is available throughout the building, so a Skype or Adobe Connect meeting could take place in any room of the building. The lobby is a wonderful study area, and students from the broader campus are slowly discovering it. The rest of the university also sometimes uses our space for meetings and conferences, a testament to its desirability. The Seminary of course has first right of use.

Educational Standard 3 Extension Education

Complete Degree Sites

In November 2012, WS launched a new MDiv cohort with a one week intensive in Marion, the “Benjamin” cohort (see the section on Contextualization in chapter 3 above). In the course calendar created for this cohort, this cohort meets onsite at IWU’s Indianapolis Education Center North (IECN) on Saturdays for the praxis and spiritual formation courses of the MDiv curriculum. Then the normal one week intensives of the MDiv curriculum alternate between two locations: 1) the Marion campus, where the cohort joins in August with other cohorts in the Seminary, and 2) the IECN facility, where the cohort has January intensives. Some intensive electives, specifically created for this cohort, will also take place at the IECN site.

Accordingly, the Benjamin cohort combined with other cohorts to take Cultural Contexts of Ministry in Marion in August, 2013. However, it will take Bible as Christian Scripture in a one week intensive at IECN in January, 2014. An intensive elective on Effective Urban Ministry in an African-American Context is scheduled for IECN in June 2014 with Dr. Doug Powe as a visiting professor.

A Benjamin MA Leadership cohort also commenced in August, 2013 at IECN on Monday nights. With the possible exception of an elective or two, this cohort will take all of its courses at the IECN site. Therefore, for all intents and purposes, the IECN site constitutes a “complete degree site” according to ATS standards.

These students enjoy the full benefits that online students have and perhaps more. For example, they have full access to Off-Campus Library Services (OCLS) and Interlibrary Loan (ILL) just as all online students do, but have the added benefit of close proximity to the physical campus and its library in Marion. The IECN site even has its own student advisor, Mia Coltrane, who has already proven to be a valuable advocate for the MA students on several issues.

Great intentionality has gone into the selection of faculty for these cohorts. Given the proximity to the main campus, the MDiv cohort thus far has only had full time professors and the half-time Dean for professors. Dr. Kwasi Kena and Dr. Safiyah Fosua have expended considerable energy both in contextualization and in the training of potential faculty from the African-American community of Indianapolis in relation to the MA cohort.

These students have full access to the technology of the university. Although the course is onsite, it has its own Blackboard shell, where course documents are found and assignments are submitted. The Blackboard component allows for easy communication between student and professor in between classes. These same resources will also be available after IWU switches to Pearson and its LMS, Learning Studio.

Ongoing Course-Offering Sites

Although the 12Stone MA cohort is an online cohort, our ongoing relationship with this church will almost certainly result in offering one or two one week intensives there onsite each summer. It thus constitutes an “ongoing course-offering site” by ATS standards. In the last three years, we

have twice offered a one-week elective at 12Stone for all our students called, “12Stone Laboratory.” The goal is to provide an immersive study of one of the largest and fastest growing churches in the nation. This summer, the Introduction to Christian Theology course will be offered onsite there in a one week intensive format.

To offer these sorts of courses in Georgia, we have gone through the normal regulatory process with the State of Georgia. This MA cohort will enjoy all of the full time faculty of WS as its cadre of professors. The same availability of OCLS and Blackboard is in play, and Allison Toren serves as the student advisor. As an example of services provided, WS has fulfilled all the necessary legal accommodations for a deaf student in this cohort, including a signer for onsite intensives and online webcasts, as well as transcriptions for any videos used in the online classes.

Occasional Course-Offering sites

Although it is possible in the future that a number of sites will become annual locations for course offerings, at present we have several locations where we have only offered a one week intensive once or where the frequency of course offering is not yet annual. For example, some of our Spanish-speaking cohorts will take intensives in Bible and theology, an elective, and a capstone in January in Orlando at the Wycliffe Bible Translators and Wycliffe Associations building there. A total of four intensive courses will be offered there over a two-week period, with all the current Spanish MDiv students in the United States in attendance. Cohorts at three different stages of their MDiv (beginning, middle, and end) will all come together.

Again, all the normal services of the Seminary are available to these students—OCLS, Blackboard, and a student advisor, Moses Avila. After these intensives, the students will return to the online format as usual. Although this site may become an ongoing course-offering site, this is the first time we have used this facility.

To enrich our students, we occasionally will have a one-week intensive at some other off campus site. These have included places like Salvation Army Headquarters, Hebrew University in Jerusalem, St. Thomas Anglican Church in England, Kentwood Community Church in Michigan, Gethsemani monastery in Kentucky, etc. As always, OCLS and electronic resources are available to our students to assist in research for papers and projects.

International Sites

Throughout the study thus far, we have had occasion to mention one instance where an intensive course was offered in New Zealand and another occasion where an orientation was done in Jamaica. We have mentioned the possibility of some sort of future arrangement with Wesley Institute in Sydney, Australia. In addition, Dr. Bob Whitesel will be leading a one week intensive elective in England this summer called, “The Land and Leadership of John Wesley.” None of these at present constitute any more than one time offerings and future possibilities.

However, we did launch a new international Spanish-speaking MDiv cohort this past August in Bogota, Colombia at the North Bogota Church, which at that time was the second largest Wesleyan Church in the world. It is not determined where future intensives will meet, but they will certainly meet outside the United States. In this particular instance, special financial discounts were arranged to make seminary education affordable, and Director Joanne Solis-

Walker flew to Bogota to inaugurate the cohort. For financial reasons, it is cost and logistically prohibitive to expect these students to come to the United States for classes. So we have taken the classes to them, both online and for their intensives. Pilot projects like these have been generously funded through churches and individual donors, with a comprehensive development plan being outlined to replicate, sustain, and contextualize international ministry education.

Development of New Program Contexts

The rapidity with which new networks and connections have surfaced calls for the establishment of certain protocols when developing new programs. The following checklist reflects a procedure that embodies the insights gained from the new contexts we have developed thus far.

1. Identify level of contextualization (see chapter 3 above)
 - Level 1: No contextualization
 - Level 2: Online cohort contextualization
 - Level 3: Onsite cohort contextualization
 - Level 4: International contextualization
2. Identify an internal or external liaison
 - Thus far, liaisons with contextualized cohorts have involved internal liaisons from the full-time faculty. It may be desirable in some circumstances to have an external liaison in the receptor context who engages the Seminary directly through the Dean. For example, the receptor context might provide the funding for the liaison and any contextualization work he or she might facilitate.
3. The liaison should identify a contextualization team to help with whatever degree of contextualization will take place.
 - Although the liaison may play the key role in contextualization, it is desirable that he or she get appropriate feedback from constituencies within the receptor context.
 - It is preferable for appropriate full-time faculty in the Seminary also to serve as resources for contextualization.
 - Either the Dean or the Curriculum Development and Review Committee (CDRC)—or preferably both—should sign off on any contextualizations before they are implemented in the receptor context.
 - The CDRC must regularly review the curriculum taught in any receptor context to ensure that the core values and core curricular practices of the Seminary are maintained.
4. For Level 2 contextualization, only minimal changes can be made to the online courses.
 - For example, any modifications to assignments can only be made manually after a course goes live. Such changes require LMS competency, are work/time intensive, and may require funding.
 - However, online courses in a Level 2 contextualization can identify a “resource practitioner” from the cohort context who participates in the class online, potentially has periodic live webinar time, records greetings and occasional vidcasts interspersed throughout the course, etc. This can be a different person/persons in each online course, normally on a volunteer basis.

5. For a Level 3 contextualization and for dedicated onsite courses in Level 2, there is more room for extensive contextualization. In every course there are specified outcomes, assignments that feed into the Seminary's self-assessment, and some signature Seminary features. But within this assumed framework, much can potentially be contextualized by the individual professor or liaison, both in conversation with the Dean and/or CDRC..
6. Default course material will be provided to which the contextualization team can propose changes to be approved by the Dean and/or the CDRC prior to implementation.
 - For example, some textbooks might be swapped out with the approval of the Dean and/or CDRC.
7. Although the Dean makes the final decisions on who teaches which courses, suggestions are encouraged from the cohort context. Such individuals obviously need to be academically qualified and respect the ethos of the university. Such individuals should also undergo the normal process of adjunct employment and training.

Money has been budgeted to hire a new Program Manager in the summer of 2014. This individual will serve to anticipate the potential costs of new networks, as well as to guide the implementation of the new program process, triggering various functions of the Seminary and university already in place (regulatory processes, adjunct selection and training, staffing, etc).

Educational Standard 4 Distance Education

Indiana Wesleyan University has been engaged in online education since 1997 and thus has extensive expertise in this particular medium. We currently use Blackboard as our Learning Management System, although we are in the process of migrating to Pearson Learning Studio (PLS). Online courses obviously use Blackboard, but onsite courses are also increasingly paperless, with course information distributed through the LMS and assignments submitted similarly. As mentioned below, when the migration to PLS is complete, assessment data will be collected and compiled continuously in real time using Pearson's Learning Outcomes Management (LOM) system.

Chapter 3 above on the Theological Curriculum indicated the extent to which our online oriented curriculum has greatly enhanced the intentionality of all Seminary courses, including onsite ones. Since courses are created in a Master Course format before they are ever offered as live courses, the entire course is well thought through in advance of any actual class, both in terms of content and pedagogy. Certainly professors are expected to introduce ad hoc elements based on their expertise, but surely it is true in general that a course that is well-thought out ahead of time is probably going to be a better course than one created on a more ad hoc, week by week basis.

The end result is that the level of intentionality of curriculum in WS' online courses is far more extensive than the vast majority of traditional classrooms. Many hands go into the curricular design, including not only content experts but also instructional designers. In the case of MDiv praxis courses, biblical scholars, theologians, and church historians were all included in the design process. Additionally, Bible, theology, and church history were integrated into the practice of ministry courses not by practitioners but by experts in these "foundational" areas. Further, these praxis courses are team-taught with both an expert in the practice of ministry and an expert in one or more of the disciplines of Bible, theology, and church history.

The level of individual professor-student interaction is arguably much higher in our online classes than in the vast majority of traditional classrooms. Almost every week of every online course includes discussion forums, and professors are to give feedback (not merely a grade) within a week of assignment submission. Since attendance is measured by weekly presence in the online course, every single student must participate every week in every required discussion. Professors also participate in these discussions, often interacting with every student, every week, in every discussion forum.

Although the curriculum for each course is fixed, professors are encouraged to use technology such as Camtasia and Adobe Connect for direct interaction. Camtasia allows a professor to record a greeting or mini-presentation to supplement the existing materials of a class. Blackboard also connects to YouTube (a professor can record a video message directly in a comment). PLS also includes the possibility of embedding videos in any discussion or announcement of a class. Other professors use other software to record videos or record audio feedback on assignments.

For example, after all the students have posted their initial response to an issue mid-week, a professor might then record his or her perspective on that issue by way of a video response.

Although the primary mode of interaction is asynchronous, Adobe Connect also allows for live professor-student interaction. In a number of cases, a professor will set up an optional, synchronous time either to give a lecture or have a Q & A session. Contextualized cohorts often have at least one web session with both the professor of the class and a resource practitioner from the cohort context. The Greek and Hebrew for Ministry courses have a live lecture and Q & A session every week of the course using Adobe Connect.

The question of spiritual formation is often raised in relation to online education. A number of features arguably makes the Seminary's curricular approach to this domain potentially quite effective. First, since all students in every degree program begin their degree experience in a face-to-face context, they do not encounter their fellow students as disembodied spirits but as concrete individuals whom they already know on some level. Most MDiv students return for two weeks each summer, solidifying their face to face connection when they return to online classes for the remainder of the year. Further information on Wesley Seminary's residency requirement can be found under each respective degree below.

This observation about our face-to-face component leads to a second observation, namely, the fact that both the MA and MDiv degree programs use a cohort model. Accordingly, these students are not a randomly changing collection of individuals but a group that will get to know each other fairly well through a 2 to 4 year period of time. This dimension arguably provides a formative element that is atypical of traditional seminary programs, except perhaps for those who live in dorms or dedicated family housing.

Third, the MDiv program assigns each cohort a spiritual formation professor who ideally will remain the cohort's professor for all six semesters of the core degree, in all 6 one hour spiritual formation courses. All of the spiritual formation courses of the MDiv require each student to acquire an external spiritual mentor as well (one course also requires an external spiritual director). The spiritual formation course of the MA also involves an external spiritual mentor (SPIR-550 Spiritual Life and Leadership). While this component had already existed in one individual course of the MDiv (SPIR-560 Mentoring and Spiritual Direction), we added the spiritual mentor component to all the one hour spiritual formation courses of the MDiv and to the spiritual formation course of the MA as a result of this self-study.

All six spiritual formation courses of the MDiv include acts of worship that aim at the affective dimension of the human person. The MDiv curriculum is set out in a six "semester" sequence, where each semester includes a 6 hour praxis course and a 1 hour spiritual formation course. In this way, while the student is growing cognitively in the praxis course, the student is hopefully keeping pace affectively and behaviorally in the spiritual formation course. Finally, since each praxis course involves direct engagement with a local ministry context, the student should also be growing professionally at the same time.

Chapter 4 above mentioned the efficient Off-Campus Library Services (OCLS) and Interlibrary Loan (ILL) system of the university. Since a student can see the entire course in detail from the very start of class, a student can plan ahead to secure research resources for long-term projects. In most instances, someone in the continental US would receive a book from the library within a week. As an example, the Integration Paper of the MDiv praxis courses is a multi-week long

project for which a student might easily secure multiple resources in time to write the final paper. The library will also copy the legally allowed limit of pages in a book and send a student a PDF of that resource by email. In the Spanish-speaking MDiv, the Dean and others are available to scan resources from an increasing Spanish-speaking collection we have on hand. The Scheduler and one of the Admissions personnel are also Spanish-speaking and able to help support our online Spanish-speaking students in this way.

All the core courses have a faculty coordinator assigned to maintain those courses. The faculty are all very active and technologically competent to work toward the improvement of the courses under their watch. They experiment, they talk to students, they modify. In the summer of 2013, Dr. Colleen Derr, the faculty person who gives oversight to the spiritual formation curriculum, revised the 6 one hour spiritual formation courses to add a devotional classic to each one. She made this modification after dialog with other professors—since most of the faculty teach a spiritual formation cohort and with the permission of the Dean. Some faculty are experimenting with an integration model in their praxis courses that collects the main integration components to the last six weeks of the class. Again, the faculty rearranged these courses online on their own (although infrastructure services were also available to do it for them).

Major changes to the internal curriculum of online courses are reviewed by the Curriculum Development and Review Committee (CDRC). The goal is an appropriate mix of trust and accountability for the core curriculum. Courses are reviewed by the CDRC on a cycle for recommendations and to ensure the core values of the curriculum are maintained. The Academic Affairs Committee makes all official changes to the catalog, including any change in course descriptions or outcomes. Major program changes would also go before the whole faculty and would often need to go beyond the Seminary to the Faculty Senate, the university-wide faculty decision-making body. The Seminary faculty has two representatives on the Faculty Senate, the Dean as an ex-officio, non-voting member, and the possibility of a third representative if a Seminary faculty member is voted to represent the Graduate School.

Wesley Seminary enjoys the advantage of the vibrant IWU technical infrastructure both for online course design and for technical support, which is available 24/7. The faculty and Dean are themselves quite adept at technology, and so often can troubleshoot and fix problems on their own. The Spanish-speaking MDiv in the past has had go-to individuals to help with problems, although the computer help desk can help them too in many cases (one individual in this department speaks Spanish). Once we have hired a full-time faculty member to help in part with the Spanish-speaking MDiv, this person will no doubt play an important role in student support as well.

The move to Pearson will outsource a good deal of the maintenance of the online environment. This move relieves pressure from the increasing staffing needs of the Center for Learning Innovation (CLI) and Information Technology (IT). The migration to Pearson has also provided a good opportunity for systemic evaluation of the way IWU does things in terms of online education. The initial contract is for five years, so there will be another university-wide technology evaluation at that time.

Students are given a basic orientation to the online environment when they come to campus to start their degree program. Over time, we have also created videos to allow for students to refresh their knowledge of orientation segments like Blackboard, APA formatting, writing skills, and so forth. The new role of Adjunct Coordinator (AC) will provide similar services for adjunct faculty, who also go through an orientation to the online environment before teaching.

Educational Standard 5 Faculty-Directed Instruction

Directed and independent study is crucial for this phase of the Seminary's existence to provide opportunities for pursuit of greater depth and interest among students. While we offer ten or more electives each year, planned in such a way as to cover a significant breadth of topics related to ministerial education, the selection is still limited by our size and emphases. This situation makes it essential that independent study be an option.

Seminary faculty have demonstrated an eagerness to engage students in this way, pursuing topics of depth or greater specificity that are of individual interest to specific students. Students who inquire are made to know that they can pursue any relevant topic of interest simply by soliciting a qualified faculty member. Students are currently limited to a total of 6 hours of independent study within any degree program.

Educational Standard 6 Assessment of Outcomes

The Structure of Assessment

Indiana Wesleyan University as a whole has worked hard over the last 10-15 years to develop a culture of assessment. The result is a somewhat complex layering of outcomes that stretches from the overall aims of the university to the outcomes of specific courses.

1. At the highest level are the “World Changing Aims” of the institution as a whole. We use the nomenclature of “aims” (rather than outcomes) at this level because it is not always easy to assess some of these goals, particularly those relating to dispositions (not to mention the fact that “free will” is involved). See Appendix B, “Broader University Aims and Outcomes,” for IWU’s World Changing Aims.
2. The Graduate School Outcomes then relate to the broad expectations of degree programs at IWU on the graduate level. Since Wesley Seminary functions entirely on the graduate level, all its degree programs should meet these standards. Accomplishment of these outcomes also works to achieve the World Changing Aims. See Appendix B as well for the Graduate School Outcomes of the university at large.

The university has adopted the nomenclature of “outcomes” to refer to the attendant knowledge, skills, and dispositions that a student is expected to demonstrate within a particular course or degree program. While this language is more or less equivalent to language of “objectives,” objectives sound more oriented to the intention of the professor or university rather than to something measured after the course or degree. Language of outcomes thus signals for us our intention to measure the learning and change in the student *after* taking our courses and degree programs. It looks more to actual effect than to mere intention.

3. All degree programs within the Seminary have overall degree outcomes. Currently, the Seminary offers three degrees: the Master of Arts in Ministry, the Master of Divinity, and the newly approved Master of Practical Theology. Degree outcomes are such that, by achieving them, the Graduate School Outcomes are achieved and, thus, the World Changing Aims of the university are targeted. See Appendix E for the degree outcomes of these three degrees as they are listed in the catalog.
4. Each required course for each degree and indeed all individual courses listed in the catalog have standardized outcomes. These specified outcomes form the basis for the content and structure of each course from the catalog when it is taught. Up to this point, we have relied on indirect assessment (course evaluations by students) and informal direct assessment (the professor’s sense of student learning) to evaluate whether individual courses are structured such that students are achieving these outcomes. However, the university shift to Learning Studio with Pearson, which includes a shift to its Learning Outcomes Management (LOM) system, will make it possible to assess achievement of learning outcomes even on a course level, beginning either late 2014 or early 2015.

Process of Assessment

Informal Assessment

Wesley Seminary uses both direct and indirect, both formal and informal means of assessing whether its degrees are achieving their stated outcomes. Informal assessment goes on all the time and has since the Seminary's inception in 2009. For example, within the first five or six weeks of the first course in the new MDiv, "The Missional Church," it became painfully obvious that the course expected too much work in its week to week assignments. We conducted an informal survey of the students and ended up dropping the number of assignments down from 5 to 4 per week for the rest of that semester.

Further changes were made even before the next praxis course in the MDiv sequence was offered. For example, as a direct result of feedback from students, we made several modifications to the process of writing the iconic "Integration Paper" in the first year. It became standard to devote an entire week to exegetical research in the subsequent design of praxis courses. The number of theological sources and church historical precedents was decreased from 4 to 2. Four assignments per week became the default online format, with one or at the most two given to "foundations" (Bible, theology, church history, and integration) and the week typically ending with an "in ministry" applicational assignment.

As Wesley Seminary hired more full time faculty, they brought their own insights and improvisation to the never-ending cycle of informal assessment and revision. In some cases, the number of assignments was decreased to three, with one assignment lengthened. Some courses increased the number of video and other pedagogical components, and positive student feedback was passed along from professor to the Dean. Countless lunch and coffee pot discussions have brainstormed how to improve the format of our courses. Wesley Seminary truly has a culture of constant informal assessment.

One of the areas of constant informal assessment and innovation relates to the team-teaching component of the MDiv curriculum. As described above in chapter 3, the praxis courses of the MDiv are currently team-taught. Often, one of the professors is full time and the other is an adjunct, which can sometimes result in unevenness in the level of instruction. Further, at times, significant assignments have come due at the same time for both professors, with some students choosing to do one over the other. We are currently in a period of experimentation in relation to the layout of online courses, with some individual professors adjusting their courses one way and others adjusting another. Still others are content with the existing format.

The weekly assignments of the online courses of the Seminary are carefully prescribed for the online environment (see chapter 3). Since the core courses of the MDiv were designed first for an online context, faculty have ironically wrestled some with how to conduct the more traditional, onsite versions of these courses. What does a student get in exchange for five hours of classroom time in relation to the online expectations? Presumably a student would have less out of class work to do than the online students, whose submissions substitute for live class time. Again, informal assessment and adjustment of onsite format has continued unabated since the first course in the Fall of 2009.

Indirect Assessment

When the Seminary began in 2009, the online side of the university incorporated End of Course Surveys into the final week of each course. Accordingly, in the first year of the Seminary we incorporated some points into the final week of a class if students notified the professor that they had followed the link to complete the survey. It was the job of the Dean (formerly the Program Director) to review these surveys when considering whether to reuse specific adjuncts to teach Seminary courses.

The same semester that the Seminary began, the university began using “Class Climate.” In 2010, Dr. Charles Arn, one of the faculty, assisted in making it possible for students to evaluate each professor separately in situations of team-teaching. As the end of a course approaches, both professor and students are emailed the link to the survey. Then, once the grades are submitted, the professor receives an email with the results of the survey. See Appendix H for the format of a Class Climate survey, as well as aggregate data from student responses for the last two years. Perhaps as a tribute to the constant informal assessment the faculty do, the last two years in themselves show improvement in student satisfaction with textbooks and workload.

In the year 2012-13, we divided up and assigned direct oversight of all the courses in the required Seminary MDiv and MA curricula to specific faculty members. Such oversight included not only oversight of the course templates in our learning management system (Blackboard) but also the expectation that faculty would regularly review the performance of adjuncts in their courses. The Dean would then review their performance as part of an annual review.

Certainly such reviews took place on an ad hoc basis. However, the 2013-14 year has brought with it a shift in strategy, as mentioned in chapter 5. We have created a new role, Adjunct Coordinator (AC), whose job will include the regular review of adjunct end of course surveys. With the shift to Person Learning Studio (PLS), we will hopefully be shifting away from Class Climate to a Pearson program called EvalKit, but the process will remain the same. The university maintains this informal assessment data and can pull reports on online versus onsite, adjunct versus faculty, by fiscal year, course data, faculty data, and so forth.

Another source of indirect, qualitative data comes from the final required core course, the Integration Capstone of the MDiv. Part of that course includes soliciting student feedback in relation to the entirety of the program, including the administrative and operational dimensions of the Seminary. Usually this information brings no surprises because of the intense informal feedback process that takes place within the Seminary on a day to day basis. In fact, the feedback from the capstone often gives a snapshot of issues that were in play a year or two earlier in those students’ path through the program.

The standard process here is for the professor of the Integration Capstone to collect this program information on everything from individual courses to student services and administration. The Dean then groups this information and sends it to the relevant stakeholders. For example, the faculty member with oversight of the Missional Church course is sent feedback on the student’s recollection of that course. This process allows for the professor to make direct adjustments to the course for the future. In many instances, such modifications will already have long since been made.

Direct Assessment

The direct assessment process for all Seminary degree programs is as follows. First, key assignments in specific courses have been designated to be assessed in relation to key outcomes for each degree. (See accompanying Appendix I for spreadsheets with assessment rubrics for each of the Seminary degrees), as well as forms used in the processing of the information, and data from the assessment of outcomes for our four years of existence as a Seminary.

As mentioned, the university is in the process of migration to Pearson Learning Studio (PLS) as an LMS. For the Seminary, this transition will largely take place in May, 2014. In Spring 2014, Pearson and IWU will pilot its Learning Outcomes Management system (LOM) in two university courses. After this pilot, the Seminary will begin to integrate the LOM system into the key Seminary courses and assignments we are using to assess our degree outcomes.

Once the system is fully implemented, the process will work as follows. When students in these courses do the key assignments, the professor will both grade the assignment and enter assessment data into the LOM system. The instructor will assess the specified student artifacts in relation to the assessment rubric. LOM will compile this data and allow the Seminary to assess whether in fact our students are actually achieving the key outcomes. All information entered into LOM will be available at any time.

Every May, the Curriculum Development and Review Committee (CDRC) will examine this data for the year and determine whether our students are achieving appropriate levels of competency in relation to their degree outcomes. At that time any appropriate changes to the assessment process as a whole can be considered.

Curriculum Development and Review

The responsibilities of the Curriculum Development and Review Committee are: 1) to oversee the development of new courses and the review of current ones; 2) to ensure the integration of theory and practice in the core MDiv curriculum, including foundational with practical disciplines; and 3) to ensure that the core values of the Seminary curriculum are maintained in the curriculum. (See Appendix C for the Seminary By-Laws).

These responsibilities require regular review of the Seminary curriculum. A five year cycle of review requires that the committee review approximately 12 credit hours of the MDiv and roughly 6 hours of the MA per year. The committee functions to give recommendations for improvement both in general and in relation to assessment data. The committee is also charged to ensure that these courses maintain core Seminary values in their design and implementation.

The CDRC is also key in reviewing any contextualization that is done in new Seminary networks, particularly if Seminary faculty and the Dean are not as directly involved in the contextualization. Up to this point, the only instances of such a contextualization that would fit into this category are the Spanish-speaking MDiv and the Benjamin cohorts. In both instances, either the Dean or key faculty were involved in the contextualizations. Nevertheless, the CDRC will review these contextualizations in turn.

Retention Rates

The university maintains regular data on student retention. Every month, the key administrators receive a report indicating 3, 6, 9, and 12 month retention data. For example, for the year from November 2012 to November 2013, the Seminary had a 74% retention rate. The information drills down further to a 87.5% retention rate for onsite Marion MDiv students, an 81% retention rate in the general online MDiv online, 80% in the Spanish-speaking MDiv, and 65.6% in the MA in Leadership concentration.

Since the MDiv in particular expects a student to be engaged with local church ministry in some way, it is not surprising that its enrollment can be a bit of a revolving door. A student may drop out for a semester because of ministry pressures (e.g., a church crisis or building campaign) with full intention of rejoining a cohort in a semester or year. At the same time, the cohort model greets a great incentive to keep going and finish together as a group. This dynamic is observable especially in the Spanish-speaking and Benjamin cohorts.

Results of Assessment

Gathering the Data

Since LOM is not yet implemented and the implementation of the use of Chalk and Wire for assessment was interrupted, the Seminary has assessed the learning outcomes of its first four years of existence by way of more traditional methods. We collected samples of key assignments over the last four years and assessed them in relation to degree outcomes. In the spreadsheets associated with Appendix I, you will see that key assignments in particular courses are linked to key degree outcomes. Since the Seminary was founded in the Fall of 2009, we have tried to evaluate those assignments for the years 2009-2010, 2010-11, 2011-2012, and 2012-13.

A complication was the fact that a university-wide transition in IT around 2010 caused the loss of much of the course work from the first couple years of the Seminary's existence. Nevertheless, by various means, we have retrieved from students and professors a significant amount of material. When available, we aimed to assess five designated artifacts in relation to each outcome for each year using a spreadsheet tool such as that shown in Appendix I.

Because of the sample sizes, the results are only suggestive. That is to say, we have found significant attainment of our learning goals in the students sampled. Once LOM is in place, assessment of *all* students in *all* the relevant classes will be compiled, allowing for more than just suggestive conclusions.

Since the MDiv courses were rolled out semester by semester as the cohorts reached that part of the curriculum, some courses did not start until later into these four years. Some courses thus only have data for one, two, or three years. Similarly, the MA program was revised not long after the Seminary's inception. For that reason, some courses in the MA curriculum do not have data for all four years. Since the MA concentration in Children, Youth, and Family only commenced in the Spring of 2012, we have not yet assessed its opening semester. Once LOM is in place, all these courses will contribute assessment data in real time.

For each outcome, a rubric of four levels was created. These four levels consist of 1) achievement of the outcome not being evident, 2) a limited achievement being evident, 3) a basic

ability being evident, and 4) excellence in ability being evident. The goal is for the average assessment in each category to be somewhere between 3 and 4. An average of less than three would indicate a learning outcome that current pedagogy may not be achieving. On the assessment spreadsheets for the MDiv and MA, the final four columns give the average assessment score on the rubric in relation to each degree outcome.

Assessment Results

Master of Arts in Ministry (Leadership Concentration)

Because the concentration in Children, Youth, and Family only started in January 2013, we have not included it in this study. However, data for the Spring of 2013 could easily be provided if requested.

1. Bible Content Exam (1.1.1)

To this point we have not yet required MA students to take the Bible Content Exam. However, it would seem appropriate to implement the Bible Content Exam as a requirement for MA as well as MDiv students.

2. Original Meaning of the Bible (1.1.2)/ Appropriation of Scripture (1.1.3)

The BIBL-500 course was implemented into the MA program in January of 2011. Two years of assessment data suggests that the MA leadership students are adequately learning how to read the Bible in context (average scores of 3.4, 3.2). Similarly, two years of data suggests that the MA leadership students are also able to appropriate the Bible coherently to today (3.5, 3.6).

3. Understanding/Relating Core Doctrines (1.1.4)

The previous version of the MA in Ministry did not have an introductory theology course. One of the changes we made to the MA curriculum after the start of the Seminary was thus to implement one. The first cohort to take it took the course in May 2011, and we have assessment data for 2011-12 and 12-13. (4, 3.1)

4. Christian Contemporary Context (1.2.2); Cultural Contexts (2.2.1)

The new Cultural Contexts of Ministry class was not implemented into the MA in Ministry program until Fall of 2012. Therefore, we only assessed for the year 2012-13 in the MA. Nevertheless, the samples from this year were good. Students had no problem identifying and explicating their denominational and local contexts (3.2), and their final papers demonstrated significant cross-cultural awareness (3.7). These papers are testimonies to a well-constructed course.

5. Sub-Congregational Awareness (2.1a)

The loss of data in Blackboard impacted some of the older courses of the MA Leadership concentration, such as the Multi-Generational course. Nevertheless, some material was recovered for assessment. One sample from 2009, for example, was a clear 4 on the scale of awareness when it comes to the various potential layers of generational culture within a congregation. The fullest data was available for 2012-13 and came in at around a 2.8. It is at least possible that a broader sense of sub-congregations should be explored for this course.

6. Spiritual Disciplines (3.1); Spiritual Strengths (3.2)

The Spiritual Life and Leadership course has been part of the MA for two years now. Assessment of some key artifacts suggests that students are in fact approaching achievement of the relevant outcomes. The scores were a little low (e.g., 2.9, 2.3), but this fact may result from the fact that we are assessing an outcome with one assignment, when perhaps more than one would be needed to get a fuller sense of what spiritual benefit the students are receiving. For example, one class in the first year scored significantly higher than the rest (3.9).

7. Leadership/Management Skills (4.1a)

The current basis for this assessment is probably too narrow, since the entire concentration is in the area of leadership. Some artifact from the Power, Change, and Conflict Management course, for example, might also be appropriate. The scores for this item were a little low, especially for the three years with more robust samples (2.8, 2.6, 2.8). This result is probably not the fault of the assignment but the fact that we are trying to assess too big of an element on the basis of too narrow an assignment. This dynamic suggests at least that the means of assessment be more closely examined in relation to this outcome.

8. Communication Skills (4.2a)

The Transformational Communication course (PROC-520) was implemented for the first time into the MA in March 2012. Ideally, then, we would have assessment data for both the 2011-2012 and 2012-13 years. However, the very first year of its implementation it was realized that the course did not actually have the students implement their communication learning. The best artifacts for 2011-12 are thus discussions of what the students have theoretically learned in the course about speaking. The professor overseeing this course, Dr. Lenny Luchetti, thus revised the course to include an 8-10 minute speaking assignment that they and another student evaluate. Assessment of these samples from 2012-13 came at a 3.5, indicating that students in this class are indeed gaining communication skills.

9. Research Skills (4.3)

The research course of the MA is arguably one of the program's long term success stories. Unlike programs that sometimes leave a student to flounder on his or her own, the capstone project of the MA is a weekly course that keeps the student on a schedule of writing that gets the project done within eight weeks of writing. A one hour research course in the middle of the degree gets the student thinking in the direction of the final product, issuing in a proposal. The students can thus have their minds going and be doing research long before they actually get to the course. The data supports a better than adequate outcome.

Conclusions

On the whole, the modifications to the MA in Ministry seem to have resulted in very positive outcomes, not least of which is standardization of a core with the MDiv and other Seminary degrees. An area of potential improvement is to look more closely at those courses that relate directly to the area of concentration—leadership. How might specific assignments be modified to make it easier to assess the leadership outcomes of the degree?

Master of Divinity Degree

1. Bible Content Exam (1.1.1)

To date, all students who have attempted the Bible Content Exam have passed on the first or second attempt. Our students thus demonstrate a basic knowledge of the content of the Bible.

2. Original Meaning of the Bible (1.1.2)/ Appropriation of Scripture (1.1.3)/hermeneutic (1.3.2)

The first BIBL-500 intensive course for the MDiv took place in August 2010, so we had artifacts from 2010-11, 2011-12, and 2012-13. Average scores of 3.1, 2.9, and 3.6 suggest that many students are at least adequately achieving this outcome by the beginning of the second year of the MDiv. An interesting possibility of the data is that online students are achieving this outcome slightly better than onsite ones.

Similarly, with average scores of 3.1, 3, and 3.6, many MDiv students appear to be learning how to appropriate the Bible coherently. The scores on hermeneutics were weaker (3, 2.6, 3) but still within range. Although the sample is not large enough to be certain (and we can ask whether the assignment used fits the category well enough), the results suggest that it is worth looking at this outcome in greater detail.

3. Understanding/Relating Core Doctrines (1.1.4); Relating the Bible to theology (1.3.4)

Both of these degree outcomes were assessed by way of the Final Synthesis of Christian Doctrine Paper of the one week theology intensive. The first THEO-500 intensive course for the MDiv took place in August 2010, so we had artifacts from 2010-11, 2011-12, and 2012-13. The scores indicated that students are successfully understanding the general topics of systematic theology and can relate them to their own theological traditions (3.4, 3.1, 3.4).

We may need to ask whether the currently assessed assignment is best to assess whether students can coherently relate the Bible to theology (2.9, 3, 3.3). Although the students do reference Scripture in their final papers, it is hard to know with what degree of hermeneutical awareness they do so.

4. Doctrine Development (1.1.5); Church Historical Competency (1.2.1); and History-Ministry Integration (2.2.2)

One of the realizations of the self-study is that we did not have the assignments of the onsite church history course set up in such a way as to assess readily whether we were achieving the outcomes of the degree mentioned above. We will make sure that future offerings of this one week intensive provide assessable artifacts to do so going forward. Outcomes relating to the development of doctrine and the integration of church history with ministry might be assessed by way of writing assignments. Competency in the content of church history might be accomplished by way of a test or series of quizzes.

5. Christian Contemporary Context (1.2.2); Cultural Contexts (2.2.1)

The Cultural Contexts of Ministry course is the second in the MDiv sequence and its original aim was to make new students aware of the ways in which they and their ministries are located in a particular cultural context. Part of this course was always meant to be about how economic, racial, and social contexts impact identity and ministry, but in the last year it has especially come to focus on cultural intelligence as it relates to different ethnicities.

The available data, both direct and anecdotal, suggests that this class has proved to be deeply challenging to students. The data supports that the outcomes are being achieved, but stories of healthy conflict and growth have also ensued. Given some of the current tensions within evangelical culture right now on issues like immigration and race, such tensions are not surprising.

6. Bible (1.3.2)/Theology (1.3.3)/History (1.3.5) Integration; Missional (4.2.1)/Leadership (4.2.2)/Worship (4.2.3)/Proclamation (4.2.4)/Congregational Formation (4.2.5)/Relationships (4.2.6) Integration/Theory with Practice (2.1.1) and Foundations with Practice (2.1.2)

A substantial portion of assessment in the Seminary relates to integration. There is the integration of Bible with ministry, the integration of theology and history with ministry. There is the integration of these foundations with each of the areas of praxis. More subtle is the integration of these disciplines with each other, as well as of theory with practice.

If you look at the scores for each of these, you will find that the Integration Paper for each praxis course generally does embody this sort of integration on a sufficient level. The scores for the last two courses—Congregational Formation and Congregational Relationships—were a little lower than the others. We can imagine any number of possible explanations. It could be the specific student samples chosen. It could be the fact that these courses come at the end of a long program. It is something to watch going forward.

The lowest scores of all had to do with relating Bible, theology, and church history to each other (2.6, 2.6). Perhaps the nature of the Integration Paper focuses the student more on connecting these disciplines to praxis than to each other. It is, however, another question to consider going forward.

7. Pastoral Purpose (3.1.1) and Long Term Purpose (3.1.3)

These two assignments are “book ends” in the students’ MDiv experience. The first assignment assessed, the “Nature, Purpose, Practice of a Pastor” comes in the first core course of the MDiv curriculum, “Pastor, Church, and World.” Then the second assessment comes from the “Personal Development Plan” students do in the final Integration Capstone course.

Most of the artifacts from the first course of the MDiv sequence, Pastor, Church, and World, displayed a well delineated sense of pastoral purpose (3.4, 3.4, 3.3, 2.5). This fact is not surprising given the fact that most of our students are already engaged in ministry.

The Capstone artifacts assessed measured a 3.7, a high attainment of the overall ability of our students to plan the progress of their ministry strategically. One might argue that this assessment is the most significant one of all, since it means to capture and synthesize the entire degree for the student. It suggests in itself that the MDiv degree is successfully reaching its goal.

8. Strengths and Weaknesses (3.1.2); Spiritual Goals (3.2.3); Accountability (4.3.1); Spiritual Disciplines (3.2.1)/Personal Transformation (3.2.4)

If they are not already acquainted with it, the SWOT analysis is a tool WS students learn early on in both the MDiv and MA and they apply it both to their ministries and to themselves as individuals. The self-assessment in the second spiritual formation course suggests that the

students are in fact somewhat self-aware (3, 4, 3.4, 3.2). It is perhaps also not surprising that students would show strength in being able to articulate the need for spiritual disciplines (3.2, 3.3), since classical spiritual formation has often almost been equated with these.

The scores for goal setting were not as strong (3.2, 2.8, 3), perhaps in part because of the resources used for the class. The professor in charge of the spiritual formation sequence, Dr. Colleen Derr, has made some adjustments even this year (summer 2013). The same is true of the Mentoring and Spiritual Direction course (2.7, 3, 2.7). These assignments linked to assessments should be made more robust. In many cases, it may be that we have not set the assignments up to produce the information we want to assess. It is notable, however, that several students who were ambivalent or even opposed to spiritual direction ended up finding the experience positive, with perspectives modified.

One result of the self-study is the realization that the final course in the spiritual formation sequence did not really have an assignment that would assess the question of personal transformation in relation to the personal goals a person set earlier in the sequence. We will make sure going forward that such an opportunity for self-assessment is incorporated into the final course, SPIR-590 Recovery and Deliverance.

9. The Great Commission and Commandment (3.2.2); Missional Application (4.1.1); Leadership Application (4.1.2); Worship Application (4.1.3); Proclamation Application (4.1.4); Congregational Formation Application (4.1.5); Relationships Application (4.1.6)

The final area of assessment for the MDiv has to do with application of knowledge to the practice of ministry. We would expect this dimension to be an area of strength, since students are required to be engaged with a local church in order to complete these assignments. Even in the first course, the ratings for missional application were strong (3.2, 3.4, 3.1, 3.3). The ratings were similarly strong for leadership (3.4, 4, 3.3, 3.2), proclamation (3.7, 3, 3.3), congregational formation (3.2, 3.4), and congregational relationships (3.4, 3.8). Worship is an area where we initially did not have a full time professor (2.9, 3.4, 2.7), but Dr. Safiyah Fosua has been working extensively to revamp the course and tailor it to our students' needs.

Conclusions

The long and short of our direct assessment is that we are significantly attaining our goals in relation to the learning outcomes we aim for our students to achieve in the MDiv degree. In the course of the self-study, a number of holes surfaced, especially in the area of Christian history. It is not that the learning outcomes were not being achieved, but that we lack adequate artifacts from which to assess this learning. Another instance of this dynamic was in the final spiritual formation course. On the whole, however, we ended up with a solid report and a clear path for future changes and assessment.

Educational Standard 7

Admission

Wesley Seminary expects its applicants to have a completed bachelor's degree from an accredited institution. In keeping with previous ATS standards, we do have an Undergraduate Degree Exemption (UDE) policy that currently allows up to 10% of our students to be admitted without a completed bachelor's degree or from an unaccredited institution. All such students are admitted on probation for two courses, after which time their probationary status is removed if they make satisfactory progress. In general, UDE applicants should have at least 15 years of extensive life or ministry experience, have at least 60 credit hours of undergraduate work, and have taken a college level writing course. They write an essay and provide relevant artifacts for the UDE admission committee to consider.

To this exemption, we have also added an Accredited Degree Exemption (ADE) policy. These are students who have an undergraduate degree consisting of at least 124 credit hours from an unaccredited institution. The exemption process is similar to the UDE process, except that there is no age or life experience expectation. They write an essay and provide relevant artifacts for the admission committee to consider. If they are approved, they are also admitted on probation for two courses, after which time their probationary status is removed if they make satisfactory progress.

In keeping with the policies of the Graduate School of Indiana Wesleyan University, Wesley will only transfer course work that has been completed within the last 7 years at an accredited institution. We additionally will only count work done within IWU in the last 10 years. Such work must have achieved a grade of at least a B-. Up to 27 credit hours of the MDiv degree can be transferred in, and up to 9 credit hours can be transferred toward the MA, both well within ATS standards. Wesley Seminary currently does not have any shared degree programs and will only transfer up to half the credit hours of a completed degree, not to exceed the total limits mentioned above.

Also in keeping with ATS standards, students can receive up to 12 hours of Advanced Standing with Credit toward the MDiv degree and up to 6 hours toward the MA degree. These constitute less than a sixth of the MDiv degree and exactly a sixth of the MA degree. Students must have taken two appropriate undergraduate courses of sufficient depth in relation to each course in which they wish to receive advance standing. They must have received at least a B in those courses. Credit is granted, however, in relation to whether they can demonstrate current understanding by way of essays in relation to the content of these courses. These are assessed by appropriate content experts before advanced standing with credit is granted.

For more on the admissions process, see the portal entry [here](#). For the catalog section on admissions policies, see [here](#).

Educational Standard 8 Non-Degree Programs

Wesley Seminary does not currently have any non-degree offerings. However, we are considering adding some specializations for existing students that might be taken as certificates for individuals outside of the Seminary. These would initially relate to some of the signature items mentioned in chapter 1. In particular, it is quite possible that we will launch specializations/certificates in church multiplication and church health/revitalization in the next two years (2013-14, 2014-15).

While the faculty have not yet approved specializations in these areas or weighed in on what form they might take, there does seem to be some general agreement on what that form might be. For example, it seems likely that our specializations/certificates will consist of taking four courses in a particular area that have already been designated as courses a student might take. It seems likely that, in most if not all cases, one of those four courses will probably involve an “in the field” course of some kind. In relation to the Church Health and Revitalization specialization, for example, a student might take a practicum that involves participation in a church consultation or intervention.

Because of regulations regarding certificates and financial aid from the government, we are leaning toward calling this package a “specialization” for students already in our degree programs. For individuals who are not in any degree program—and thus not receiving government aid—we would call such a package a “certificate.” At the moment, this initiative is still in the discussion phase.

B. Degree Program Standards

1. Master of Arts in Ministry (Leadership/Children, Youth, and Family Ministry)

Categorization

Wesley Seminary at IWU currently has an MA in Ministry degree with two possible concentrations: 1) Leadership and 2) Children, Youth, and Family Ministry. These fall into Classification II of ATS' categories, namely, an MA in [specialized ministry]. Its purpose is to equip persons for 1) competent leadership in ministry settings, although not necessarily pastoral ministry and 2) competent leadership in the areas of children, youth, and family ministry.

Outcomes

The outcomes of the MA in Ministry degree are that a student by the end of the program be able to:

1. Implement life-long reflective learning skills to study and apply the disciplines required for faithful and fruitful ministry in various contexts.
2. Demonstrate a deepening spiritual character and commitment to integrity in ministry.
3. Operate from a solid biblical, theological, historical and cultural understanding that informs ministerial vocation.
4. Apply core set of leadership, management and communication skills that advance the mission of God in the world.

Program Content and Assessment

See the spreadsheet referenced in Appendix I for the specific assignments in the MA curriculum used to assess both the Seminary's degree standards and the categories of evaluation set by ATS. See the section on Educational Standard 6 for the process of assessment in relation to outcomes for the MA in Ministry, which is also summarized below. The specific components of religious heritage, cultural context, as well as personal and spiritual formation are all addressed in this assessment.

The direct assessment process for the MA is the same as that for the MDiv. Key assignments in specific courses have been designated to be assessed in relation to key outcomes of the MA degree. When students in these courses do these designated assignments, the professor will enter an assessment into the Learning Outcomes Management (LOM) system within Pearson according to the associated rubric (in addition to grading the assignment). Every May, the Curriculum Development and Review Committee (CDRC) will examine the data for the year and determine whether or not our students are achieving appropriate levels of competency in the degree.

Indirect assessment takes place after every course. Students evaluate the course and its professor. The evaluations of adjuncts are processed by the Adjunct Coordinator, who then makes recommendations to the Dean for future use. The Dean is directly responsible to process the evaluations of full time faculty. Faculty who oversee the content of certain courses may also give input into the use of certain adjuncts for their courses.

Because of the self-study, we are in the process of implementing regular interaction with a "field supervisor" in relevant courses of both the Leadership and Children, Youth, and Family

concentrations. These will be once a month meetings with this field supervisor during courses like Non-Profit Management, Family Ministry for Twenty-First Century Families, and Building a Multi-Generational Ministry. The MA in Ministry has historically lacked such supervised experiences, but this engagement with someone in a local context will strengthen the degree. Similarly, we have added interaction with a spiritual mentor to the SPIR-550 course, Spiritual Life and Leadership.

Location

Since 2004 when the MA was put into an online format, the entire MA degree has been offered online. Students typically begin their program with a two day orientation on the Marion campus. Students in the MA concentration in Children, Youth, and Family return for two additional days in the second year in conjunction with the CONG-540 course, Programming and Management in Family Ministry. As mentioned in Educational Standard 4, such online courses are designed for extensive professor-student direct interaction each week. Direct professor-student interaction in these online courses is arguably greater than direct professor-student interaction in the normal face-to-face class.

Most of the electives in the Seminary take place on the Marion campus, although an increasing number are offered at locations that are more suitable for the topic of the class. The “12Stone Laboratory” course, for example, takes place roughly every other year onsite at one of the fastest growing churches in North America. Nevertheless, a high percentage of MA students will end up taking their electives on the Marion campus, and most will take their electives in a face-to-face context. Accordingly, about a sixth of the MA degree ends up taken onsite.

We are thus applying for an exception with regard to the MA residency requirement. Our argument is three-fold. First, this is a long-standing program that has operated successfully for decades prior to the creation of the Seminary. Second, students begin in a face-to-face context, and those in one of the concentrations return for more face-to-face work in their second year. Third, we are implementing a field supervision and spiritual mentoring component that will result in students meeting with one or the other in the majority of their MA courses.

The Benjamin MA cohort meets at the IECN site for all of its core courses. Because we are applying for it to be an extension site, students who meet there would fully meet the current residency standard of ATS. The 12Stone MA is an online cohort, but it launched with the 12Stone Laboratory elective onsite at 12Stone Church. This cohort will also take the core course, THEO-500 (Introduction to Christian Theology), onsite at 12Stone.

Students are only allowed to take 6 hours of independent study in the MA degree. Since required courses are in a cohort model, it would be unusual for anything but electives to be taken as independent studies.

Duration

The current duration of our program is a little over 2 years of full-time course work (by non-term based reckoning). It thus meets the Degree Program Standard of two years. In credit hours, it is 36 credit hours (30 in sequence, 6 as electives).

Faculty

Multiple faculty teach for each degree, most of which have an earned doctorate. The full-time faculty also regularly teach for the MA program. Qualified practitioners also teach relevant courses from time to time. See Chapter 5 on Faculty for further information.

Admission

Wesley's admissions policies conform to ATS standards. See Chapter 6 on Admissions and Student Services, as well as Educational Standard 7 for further information.

2. Master of Divinity

Categorization

IWU launched students into its new Master of Divinity degree in August of 2009. As mentioned earlier, its focus is primarily for those who are either already in or headed toward ordained ministry in a local church. However, it also welcomes those who might pursue an MDiv with a view to chaplaincy or some other form of ministry.

Outcomes

The outcomes of the MDiv degree are that a student by the end of the program be able to:

1. Relate an informed understanding of relevant theories to a lifelong practice of ministry.
2. Faithfully and fruitfully participate in the mission of God, lead a local congregation, facilitate worship, proclaim the word of God, spiritually form a people, and foster healthy interpersonal relationships.
3. Delineate and implement a process of positive change and transformation into a holy person in one's personal, spiritual, vocational, congregational, and community life.
4. Soundly integrate the Bible, Christian theology, and church history with each other and into the practice of ministry.

Program Content and Assessment

See the spreadsheet referenced in Appendix I for the specific assignments in the MDiv curriculum used to assess both the Seminary's own degree standards and the categories of evaluation set by ATS. See the section on Educational Standard 6 for the process of assessment in relation to outcomes for the MDiv, which is also summarized below. The specific components of religious heritage, cultural context, personal and spiritual formation, and capacity for leadership are all addressed in this assessment.

The direct assessment process, in the process of implementation, is as follows. Key assignments in specific courses have been designated to be assessed in relation to key outcomes of the MDiv degree. When students in these courses do these assignments, the professor will enter an assessment into the Learning Outcomes Management (LOM) system within Pearson according to the associated rubric (in addition to grading the assignment). Every May, the Curriculum Development and Review Committee (CDRC) will examine the data for the year and determine whether or not our students are achieving appropriate levels of competency in the degree.

Indirect assessment takes place after every course. Students evaluate the course and its professor. The evaluations of adjuncts are processed by the Adjunct Coordinator, who then makes recommendations to the Dean for future use. The Dean is directly responsible to process the evaluations of full time faculty. Faculty who oversee the content of certain courses may also give input into the use of certain adjuncts for their courses.

The area where WS is most unusual among ATS member schools is in that of supervised ministry. WS students are required to be in ministry or sufficiently associated with a local church in order to do regular assignments involving a concrete, local church. In that sense, all of their praxis courses involve the supervision of the praxis professor in relation to local church ministry. Nevertheless, in conjunction with the self-study, we are implementing a regular field

supervision component to all the praxis courses. Students will meet with a field supervisor once a month to discuss their ministry strategies in relation to the praxis course. Each spiritual formation course will also have similar interaction with a spiritual mentor each month.

Location

As mentioned in Educational Degree Standard 2, Wesley Seminary currently has two complete degree sites for the MDiv, namely, its main campus in Marion, Indiana, and the IECN campus in Indianapolis. Online MDiv students are required to take at least 24 credit hours in some face-to-face venue, most of which presently occur at the Marion campus. This amount constitutes a third of the degree and thus we suggest meets the spirit of the ATS requirement for one year of onsite course work on a Seminary's main campus.

From time to time, face to face courses and electives are available at other locations (e.g., at various churches, organizations, at a monastery, etc.), which only can enhance the student's training for ministry. Nevertheless, no other locations constitute a preponderance of a student's degree courses (other than online). Indiana Wesleyan's well developed OCLS and ILL system and electronic resources ensure that students have access to an appropriate research base wherever they might be located. Currently, students are only allowed to take six credit hours by independent study.

Duration

A student cannot complete the MDiv degree in less than three years, and it would be natural for a student to spend his or her fourth year finishing up electives for the degree. The Graduate School of the university, of which the Seminary is a part, does not accept transfer credit for courses taken more than seven years previously, and the Seminary will not count credit from IWU itself if it was taken more than ten years previously.

Resources

Since the focus of the Seminary is on practical ministry, the connection of faculty and Seminary at large both to local church ministry and denomination is very strong. Ministry experience is a significant consideration in the hiring of faculty, and students in the MDiv program are required to have sufficient access to a local church to do weekly assignments. Classes on the main campus occasionally participate in ministry-related events on the broader campus. The Theological Research Seminar is shared with the undergraduate School of Theology and Ministry and has included visiting speakers from other seminaries.

Admissions

The admissions process of Wesley Seminary meets the standards of ATS. See Chapter 6 on Admissions and Student Services, as well as Educational Standard 7 for further information. Students are required to have at least a 2.5 degree cumulative in their undergraduate work to be accepted without being on probation and must provide an official transcript indicating the completion of their bachelor's degree. Currently Wesley will only consider up to 10% of its students in the MDiv degree for Undergraduate Degree Exemption. Three references, the endorsement of a local church where they can complete "in ministry" assignments, and writing indicating their story and ministry purpose complete the materials they must submit to be admitted fully into the program.

3. Master of Practical Theology

Categorization

We are launching a Master of Practical Theology (MPTh) in January, 2014. The purpose of this degree is to help individuals with at least 30 credit hours on the master's level establish "MDiv equivalency" so that they might apply for admission to a DMin program. It seems to fall into ATS' Classification III, namely, Master of [specialized ministry]. Since the goal is to achieve MDiv equivalency, the degree is almost entirely composed of MDiv courses (See Appendix F for the MPTh courses and outcomes).

Students begin with the same Pastor, Church, and World course as MDiv students. They take three of the six praxis courses of the MDiv. They take the foundational courses in Bible, Cultural Contexts, Theology, and Church History, like both MDiv and MA students. Although technically in a distinct course, they will join an Integration Capstone course of the MDiv to order to integrate that portion of the MDiv program that they have taken. Like the MDiv, MPTh students will primarily consist of individuals who are either already in or headed toward ordained ministry in a local church.

Outcomes

The outcomes of the MPTh degree are that a student by the end of the program be able to:

1. Demonstrate a solid biblical, theological, historical, and contextual foundation for ministry.
2. Integrate the Bible, Christian theology, and church history with selected areas of the practice of ministry.
3. Effectively apply a theoretical knowledge to the practice of ministry in selected areas of the practice of ministry.

Program Content and Assessment

The assessment of the MPTh will take place in conjunction with the assessment of MDiv courses, since MPTh students will take MDiv courses and, thus, the outcomes overlap. See the spreadsheet referenced in Appendix I for the specific assignments in the MDiv curriculum used to assess both the Seminary's own degree standards and the categories of evaluation set by ATS. See the section on Educational Standard 6 for the process of assessment in relation to outcomes, which is also summarized below. The specific components of religious heritage, cultural context, personal and spiritual formation, and capacity for leadership are all addressed in this assessment.

The direct assessment process, in the process of implementation, is as follows. Key assignments in specific courses have been designated to be assessed in relation to key outcomes of the MPTh degree. When students in these courses do these assignments, the professor will enter an assessment into the Learning Outcomes Management (LOM) system within Pearson according to the associated rubric (in addition to grading the assignment). Every May, the Curriculum Development and Review Committee (CDRC) will examine the data for the year and determine whether or not our students are achieving appropriate levels of competency in the degree.

Indirect assessment takes place after every course. Students evaluate the course and its professor. The evaluations of adjuncts are processed by the Adjunct Coordinator, who then

makes recommendations to the Dean for future use. The Dean is directly responsible to process the evaluations of full time faculty. Faculty who oversee the content of certain courses may also give input into the use of certain adjuncts for their courses.

As with the MDiv, MPTh students are required to be in ministry or sufficiently associated with a local church in order to do regular assignments involving a concrete, local church. In that sense, all of their praxis courses involve the supervision of the praxis professor in relation to local church ministry. Nevertheless, we will implement a regular field supervision component to all the praxis courses. Students will meet with a field supervisor once a month to discuss their ministry strategies in relation to the praxis course. Each spiritual formation course will also have similar interaction with a spiritual mentor each month.

Location

As mentioned in Educational Degree Standard 2, Wesley Seminary currently has two complete degree sites, namely, its main campus in Marion, Indiana, and the IECN campus in Indianapolis. In theory, an MPTh student might take his or her entire degree onsite in Marion or IECN. There are no electives as part of the MPTh.

Students will also be able to take the MPTh online. In keeping with ATS standards, we will specify that at least 12 hours of the MPTh be taken in a face-to-face context. The initial and final courses of the MPTh are *only* offered onsite, and it would be normal for such students also to take at least two of their Bible, cultural contexts, theology, and church history requirements in a one week intensive format as well.

Indiana Wesleyan's well developed OCLS and ILL system and electronic resources ensure that students have access to an appropriate research base wherever they might be located. Currently, students are only allowed to take six credit hours by independent study.

Duration

It will take a student two years of full time work (by non-term based reckoning) to get through the program. A year and a half of praxis course work will lead to a final semester of finishing up foundational work, ending with the capstone. The Graduate School of the university, of which the Seminary is a part, does not accept transfer credit for courses taken more than seven years previously, and the Seminary will not count credit from IWU itself if it was taken more than ten years previously.

This two year duration meets the letter of the Degree Program Standard. It is our hope that, with the field supervision component to the degree, ATS will consider this cohort based sequence to be an appropriate two year degree. It clearly achieves in two years the goal of MDiv equivalency.

Resources

Since the focus of the Seminary is on practical ministry, the connection of faculty and Seminary at large both to local church ministry and denomination is very strong. Ministry experience is a significant consideration in the hiring of faculty, and students in the MDiv program are required to have sufficient access to a local church to do weekly assignments. Classes on the main campus occasionally participate in ministry-related events on the broader campus. The

Theological Research Seminar is shared with the undergraduate School of Theology and Ministry and has included visiting speakers from other seminaries.

Admissions

The admissions process of Wesley Seminary meets the standards of ATS. See Chapter 6 on Admissions and Student Services, as well as Educational Standard 7 for further information. Students are required to have at least a 2.5 degree cumulative in their undergraduate work to be accepted without being on probation and must provide an official transcript indicating the completion of their bachelor's degree. All the students in the MPTTh degree program will not only have their bachelor's degree but will need to have at least 30 hours of graduate credit to be considered. Three references, the endorsement of a local church where they can complete "in ministry" assignments, and writing indicating their story and ministry purpose complete the materials they must submit to be admitted fully into the program.

Self-Study Conclusion

The intentionality with which the Seminary was created, along with its continuously networking leaders, its highly effective faculty, its ever-inviting admissions department, and its never-ending culture of self-assessment and adjustment, has resulted in a highly successful first four years, with enrollment topping 400 at the beginning of the fifth year and student evaluations of their educational experience being very positive. The Seminary is indeed a Christ-centered academic community, developing its students in character, scholarship, and leadership.

We are a healthy, diverse community of leaders and learners with an increasingly global impact. As of October, 2013, 37.8% of our student body consists of individuals of color, and 31.8% are female. 59% of the student body is non-Wesleyan, reflecting 42 other denominations and non-denominational students. 40 different states are represented and seven non-US countries, totaling 28 international students.

The infrastructure and operations of the Seminary have developed as the enrollment and reach of the Seminary has expanded. While this is an area of ongoing development, the administration has been very responsive to the felt needs of the students and faculty. Staff has been and continues to be added in order to keep pace with new venues and ventures, as well as to support existing ones. In the summer of 2014, we are scheduled to add a Program Manager to help with the operational implementation of new projects, which have been key to the expansion of the Seminary thus far. This person might be full time if the other half of his/her responsibilities are devoted to the start, implementation, and management of a DMin degree to be proposed in the near future.

The Seminary proposes to add one faculty person each year starting this year and continuing through the 2016-17 year (4 total faculty in that time frame). The search this year is already underway for a full time bilingual faculty who might also serve in the academic coordination of our Spanish MDiv program. The faculty have continued to demonstrate initiative in improving the academic service of the Seminary, developing good practices, policies, and structures, in addition to their ongoing contributions to their respective disciplines in research, presentation, and publication. The administration has proposed a dedicated Faculty Assistant to be hired within the year both to support the faculty and to facilitate good academic service by our faculty to our students. We have also designated one faculty member as the "Adjunct Coordinator," whose responsibilities in that area are to make sure that adjunct faculty are properly trained, supervised, evaluated, and supported.

As we look to the future, the Seminary is in the process of adjusting its unfunded discount structure, as well as its funding strategy. The initial start-up plan included 1.1 million dollars per year from the broader university, a symbolic gesture in light of the amount of money the Wesleyan denomination contributed at that time to the university at large. This amount primarily goes to provide scholarships for both Wesleyan and non-Wesleyan students. However, the amount of the funding was initially such that, once the student body reached a certain size (and thus the amount needed for such scholarships exceeded this 1.1 million amount), the Seminary would actually begin to lose money the more students enrolled. As such, the administration has shifted the unfunded discount to certain fixed amounts and tightened the qualifications for

receiving them. Also, the Vice President will increasingly be involved in capital development in order to reduce the Seminary's dependency on the 1.1 million amount from the broader university. The target is to reduce dependency by \$50,000 a year for the next 11 years.

The university and Seminary is in transition from using Blackboard as its Learning Management System (LMS) to using Learning Studio with Pearson (PLS). The Seminary is currently on target to be completely converted in May 2014. This shift will also bring a change in the way assessment takes place. The Seminary was well down the road toward using "Chalk and Wire" to assess its degree programs, but all the preparation for implementing that assessment model can now be shifted to the Learning Outcomes Management (LOM) system that Pearson uses in Learning Studio. It appears that the process with LOM will be even more seamless than it would have been with Chalk and Wire.

Analysis of the academic programs of Wesley Seminary suggests that our degrees are largely in conformity to the ATS Standards of Accreditation, that we have a rigorous culture of self-assessment, and that we are attaining our professed goals to a high degree. However, the self-study has also identified several areas where we can improve our overall program, as well as a couple areas in which we need an exception or may need to apply for "experimental status" with ATS.

1. First, we will need approval for IWU's Indianapolis Education Center North (IECN) as an extension site. Both the Benjamin MDiv and MA cohorts currently can complete almost all, if not the entirety of their degree on location there, although it is unlikely that they will complete all their electives there. See Educational Standard 3 above.

Similarly, ATS will want to consider "ongoing course offering sites" such as 12Stone Church in Lawrenceville, Georgia, the 27th largest church in the US. It is likely that we will be offering one or two courses onsite there each year for the foreseeable future. The Spanish-speaking MDiv cohort that began in Bogota, Colombia will likely take their intensive courses and electives onsite in Bogota, since matters of visas and finances make coming to the USA prohibitive. Some of our Spanish cohorts will take courses this January in Orlando at the Wycliffe Associates building.

These sorts of offerings will only constitute a limited number of offerings each year in any one location, but they will make it possible to bring ministerial education to the minister rather than insisting the minister can only be educated if he or she comes to us. Particularly in the case of underserved populations, this is a costly and usually prohibitive barrier that has historically excluded the overwhelming majority of ministers in the world from seminary education. A key component here will be the assurance of Off Campus Library Services (OCLS) to these students, chiefly by electronic means, as well as Interlibrary Loan (ILL). The e-book initiative with Pearson will hopefully also support this element of our academic service.

2. One significant area in which we recommend change is in adding a "field supervision" component to our MDiv, MPhD, and MA degrees. This would largely involve the identification of a local individual with whom students might meet at periodic intervals and from whom they might enjoy some degree of feedback on their progress. For the MDiv/MPhD, these field

supervisors would meet monthly in relation to the 6 core praxis courses. The supervisors would also provide a final evaluation at the end of the semester. The implementation of this component would mainly repurpose a certain number of assignments that already involve individuals from the local context of the students. Further, while students in the MDiv already have a spiritual mentor and spiritual director for one of their spiritual formation courses, a spiritual mentor has already been added to all six of the core spiritual formation courses of the MDiv degree, largely as a result of the self-study.

For the MA in Ministry, a field supervisor would be implemented in relation to the 4 concentration courses of each MA (see Appendix F for these courses). This individual would perform roughly the same function as the field supervisor in the MDiv and MPTd degrees. In addition, a local spiritual mentor would be integrated into the Spiritual Life and Leadership course (SPIR-550). We will then need to apply for an exception in relation to the current ATS face-to-face requirement. Our argument involves not only the longevity and success of our current MA program, but also the fact that our MA begins with a two-day face-to-face component (the Children, Youth, and Family Ministry concentration also has a two day face-to-face component in the second year) and would now include a face-to-face field supervision component throughout the program.

3. The previous paragraph indicates that our MA in Ministry degree will in some cases fall short of the one-third standard. The previous paragraph mentions the rationale. It will, however, involve engagement with a local context in terms of field supervision and local church ministry. It is historically a successful program that has been in existence for several decades. We thus ask for an exception in relation to the MA residency requirement.

4. The self-study uncovered a number of smaller items that bare some adjustment. For example, some of the courses in the program as they stand do not provide ready means of assessing whether students are in fact achieving the outcomes of those courses in relation to the overall degree. Some adjustments need to be made to both the church history course (CHST-500) and the final spiritual formation course of the MDiv (SPIR-590). Some standardization of program feedback needs to be implemented into the respective capstones of each degree program. A system for tracking the progress of alumni in ministry needs implemented.

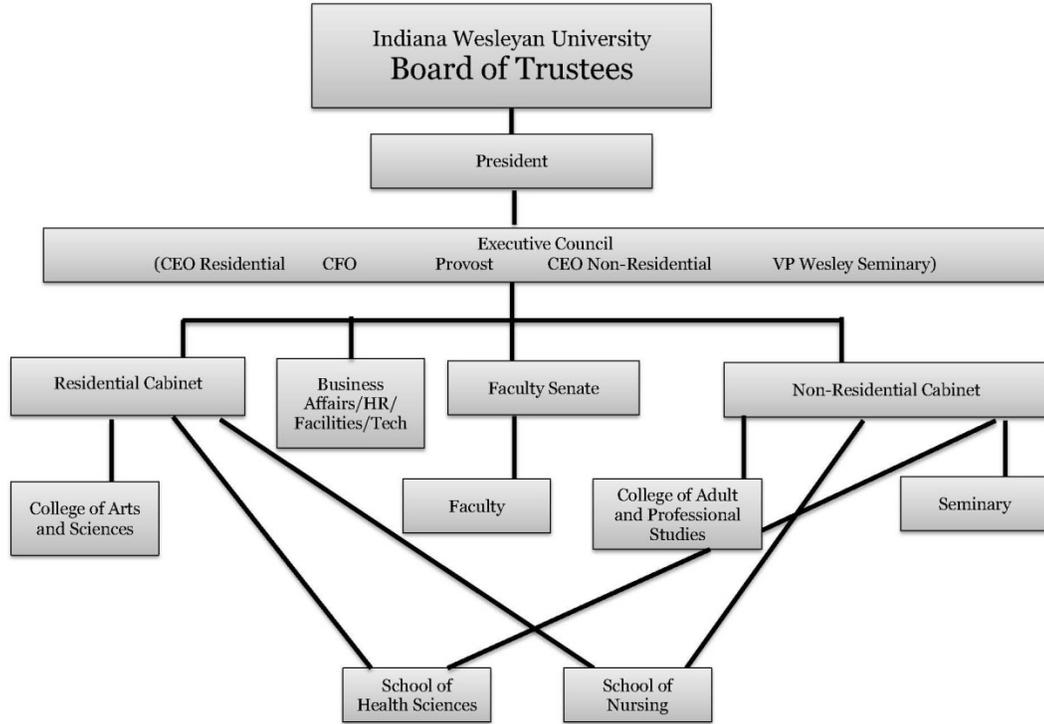
With regard to faculty, the current Faculty Handbook needs to be edited and updated. Regular planning and evaluation in relation to a Personal and Professional Development Plan needs to be implemented, with more formal (rather than merely informal) attention paid to faculty development.

5. A final area of future expansion relates to offering specializations and certificates. The university already has precedent for offering academic certificates relating to the completion of 4 courses in a particular area. Because of government regulation in relation to financial aid, we prefer to think in terms of specializations rather than certificates for individuals currently in our degrees. Externally, however, we might still use certificate nomenclature. In keeping with the five signature areas of the Seminary, we might explore offering specializations/certificates in areas like 1) church planting, 2) church health and revitalization, 3) ethnic and multi-ethnic ministry, as well as in our current MA concentrations: 4) ministry leadership and 5) children,

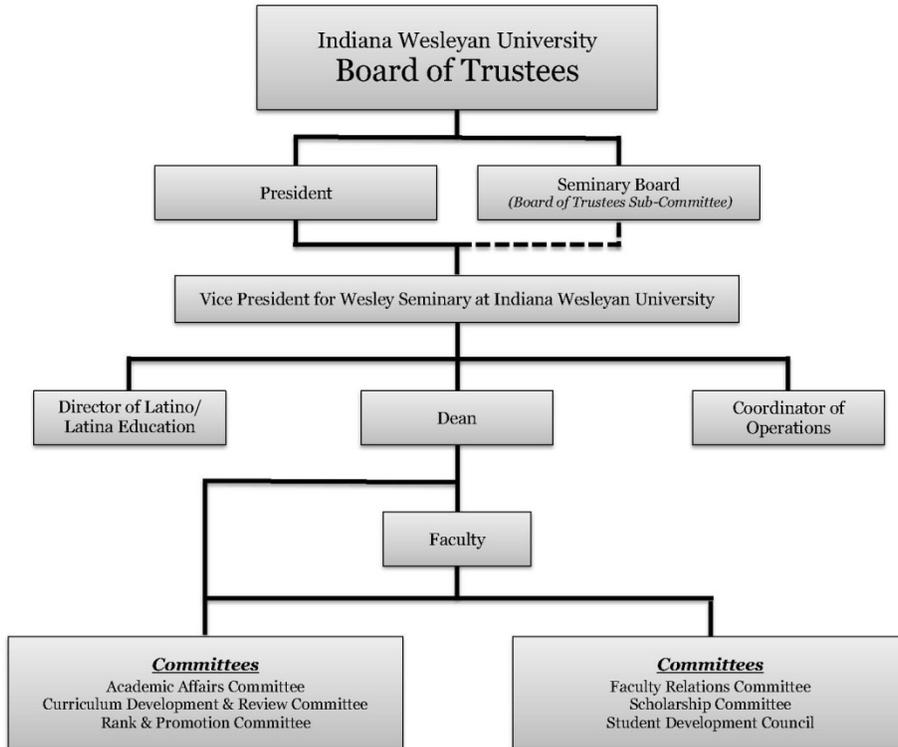
youth, and family ministry. A certificate in counseling is already available through IWU's Master in Counseling degree program.

At the beginning of our fifth year, Wesley Seminary is on an excellent trajectory moving into the future. It is financially sound. Its enrollment is on an excellent trajectory. The infrastructure is catching up to growth. Its academic programs are sound, and its mission is on the move.

Appendix A University and Seminary Organizational Charts



Seminary Organizational Chart



Appendix B

Broader University Aims and Outcomes

1. World Changing Aims

Mission: Indiana Wesleyan University is a Christ-centered academic community committed to changing the world by developing students in character, scholarship, and leadership.

A “world changer” is a servant leader who exhibits the following:

1. Knowledge
 - a. Basics of the Christian Faith: A knowledge of the basic themes and truths of the Old and New Testaments and the basic beliefs of Christianity, an awareness of Bible-based morality and social responsibility, and a reasoned understanding of a Christian worldview and the meaning of salvation as expressed in evangelical Christianity.
 - b. Liberal Arts Foundation: A solid grasp of the general studies that have been associated with a liberal arts education.
 - c. Competency in a Discipline: Competency in at least one major discipline of the university curriculum.
 - d. Integration of Knowledge: The integration of knowledge with the Christian faith and across academic disciplines.
 - e. Leadership Understanding: Knowledge of the key components and dynamics essential to effective servant-minded leadership in any setting that leads to positive world changing outcomes.
2. Skills
 - a. Creativity: Making connections between various bodies of information.
 - b. Critical Thinking: Analyzing information in order to determine the validity of competing truth claims, and to solve problems.
 - c. Communication Skills: Reading critically, writing clearly, and communicating effectively.
 - d. Self-discipline: Demonstrating habits of correction or regulation of oneself for the sake of improvement.
 - e. Leadership: Taking action to effect change by mobilizing others to accomplish a shared vision.
3. Dispositions (Beliefs and Attitudes)
 - a. Commitment to Truth: A commitment to the search for Truth as revealed in the Bible and in God’s created order.
 - b. Lifelong Learning: A commitment to discovering and processing information in preparation for a life of learning.
 - c. Human Worth: The belief that God created all life and therefore all people have worth.
 - d. Inclusion: The willingness to interact with persons of different perspectives and cultures without surrendering a commitment to truth.
 - e. Stewardship: The belief that the created order is a trust from God and a commitment to the wise use of all the resources of life.
 - f. Life Calling: The confidence of an overriding purpose for one's life based on a relationship to God, an understanding of self, and a personal response to the needs of the world.

- g. Agents of Change: A commitment to change the world for Christ.
- h. Servanthood: A commitment to meet the needs of others before one's own self interests.

2. Graduate School Outcomes

| Intended Learning Outcomes | 1. Character | 2. Scholarship | 3. Leadership |
|---|--|---|---|
| 1. Dispositions: (who I am called to be) Attitudes, values, and beliefs demonstrated through both verbal and non-verbal behaviors | Who we are; what we stand for Articulate dispositions (character) | The systematic inquiry and study of one's chosen field Critical thinking and lifelong learning | The ability to guide and influence others Changing the world by Influencing others |
| 2. Knowledge: (what I need to learn) The understanding and appreciation of history, facts, principles, issues, and understandings in one's chosen field | Application of the knowledge of who we should be 1.1 Graduate students will articulate ethical, Christ-like attitudes, values, and worldview in their professional behaviors in their chosen field of study. | Developing scholarly appreciation of my chosen field 2.1 Graduate students will demonstrate an ongoing, personal conviction for critical thinking and lifelong learning in the study of their chosen field. | Analyzing and understanding the history, issues, and principles of leadership 3.1 Graduate students will create a personal philosophy of leadership related to their chosen field. |
| 3. Skills: (what I am called to do) The ability to effectively apply the relevant knowledge in one's chosen field | Who we are influences what we do and how we act 1.2 Graduate students will apply an understanding of ethical, Christ-like attitudes, values, and worldview to their professional field. 1.3 Graduate students will demonstrate ethical, Christ-like service to the communities in which they interact. | Contribution of chosen field of study to the history and development of human knowledge and understanding 2.2 Graduate students will analyze and synthesize theoretical principles and practical understandings of their chosen field. 2.3 Graduate students will demonstrate graduate-level competence and practical application of relevant theories within their chosen field. | Leadership within my chosen field of study 3.2 Graduate students will analyze and synthesize leadership principles related to their chosen field. 3.3 Graduate students will demonstrate leadership abilities in the purposeful guidance and influence of others. |

Appendix C Seminary Faculty By-Laws

Article IX: Wesley Seminary at Indiana Wesleyan University Governance Structure

Section 1. Name

The name of this organization will be the Seminary Faculty (“the Faculty”).

Section 2. Membership

Voting members of the Seminary Faculty shall consist of the President of the University, the Provost, the Vice President of the Seminary, the Dean of the Seminary and all those who have full-time faculty status in the University and half or more of their assignment in the Seminary.

With permission of the Vice President or the Dean, non-members may attend Seminary faculty meetings and speak to issues, without vote.

Section 3. Officers

The officers of Wesley Seminary at Indiana Wesleyan University faculty shall be a chair, vice chair, and a secretary. These officers shall perform the responsibilities prescribed by these bylaws and by the parliamentary authority adopted by the faculty. The chair shall be elected at an annual meeting by ballot, following nominations from the floor, and shall serve for two years. Election of the chair shall be in odd-numbered years. In addition to responsibilities common to the office, the chair shall serve as the faculty representative of Wesley Seminary at Indiana Wesleyan University to the University Board of Trustees. The vice chair shall assume duties as assigned by the chair. In absence of the Chair, the Vice Chair shall serve in full capacity as the presiding officer of Wesley Seminary at Indiana Wesleyan University faculty. The vice-chair shall be elected at an annual meeting of faculty, by ballot, following nominations from the floor, and shall serve for one year.

Section 4. Meetings

The Faculty of the Seminary shall meet at least twice a year at a time and place set by the Faculty to conduct official business. The Faculty may meet more frequently for other purposes.

Special meetings may be called by the Vice President, Dean, or the Chair of the Seminary with the Dean’s consent. The purpose of the meeting shall be stated in the call. Except in cases of emergency, at least three-day notice shall be given.

Section 5. Organizational Policies

A. Organization

It shall be the duty of committee chairs to call the meetings, prepare agendas, and preside at meetings. A secretary shall be elected by the committee or at the discretion of the committee may be appointed by the Chair. It shall be responsibility of the secretary to file an official copy of the minutes, and to supply each member of the faculty either a copy of the minutes or a concise written summary of matters discussed with any recommendations that were passed.

B. Membership

The President and Provost of the University, as well as the Vice President (VP) of the Seminary, shall be *ex officio* members of all committees, with the right to attend committee meetings, participate in discussions, and to vote on all matters. Notice of committee meetings with items of great significance on the agenda are to be given to them at least 48 hours in advance. The VP of the Seminary has the authority to rule on the jurisdiction of a committee in specific matters not delegated to the committee by these Bylaws or by the Faculty.

Elected members to all councils and committees shall be elected at the August faculty meeting by a ballot vote from a slate of nominations presented by the nominating committee. Except where specified, all terms shall be for one year. Terms will begin immediately following the August convocation.

Section 6. Councils and Committees

A. SEMINARY BOARD

Section 1. Responsibilities

The responsibilities of the Seminary Board are:

- To meet twice yearly prior to Indiana Wesleyan University Board of Trustees meetings.
- To review and advise regarding the strategic plans and policies set by the Seminary Administrative Council.
- To report and make recommendations to the Indiana Wesleyan University Board of Trustees on all Seminary issues.

Section 2. Membership

Voting members

- Two Indiana Wesleyan University Trustees (one of whom chairs)
- University President
- University Board Chair
- Provost
- Seminary Vice President (non-voting)
- From The Wesleyan Church
 - Executive Director of Education and Clergy Development
 - Two representatives of the North region
 - Two representatives of South region
 - Two representatives of West region
 - Two at large members (constituency representatives)

B. SEMINARY ADMINISTRATIVE COUNCIL

Section 1. Responsibilities

The responsibilities of the Seminary Administrative Council are:

- To develop an ongoing strategic plan for the Seminary.
- To review and modify the strategic plan on a regular basis.
- To think long-range to ensure that the Seminary is prepared for enrollment changes, faculty issues, and other pertinent considerations.
- To hear reports and act upon relevant recommendations from all the Seminary councils and

committees.

- To bring recommendations and observations to the University Strategic Planning Council.
- To communicate information to the Seminary faculty.

Section 2. Membership

Voting members

- President
- Provost, Chair
- Seminary Vice President
- Dean of the Seminary

C. SEMINARY ACADEMIC AFFAIRS COMMITTEE

Section 1. Responsibilities

The responsibilities of the Seminary Academic Affairs Committee are:

- To serve as a policy committee to study, on behalf of the Faculty, matters of an academic nature, with power to approve such matters and to recommend them to the Faculty.
- To act on specific requests and interpretation of policies that may be referred to the committee.
- To study and recommend library policies and serve in a general advisory capacity to the Director of Library services on issues germane to the Seminary.
- To formulate and approve policies and procedures pertaining to admissions and retention of Seminary students.
- To oversee the assessment program of the Seminary, setting guidelines for the Seminary assessment program.
- To serve as a resource group for programs doing assessment and accreditation review.

Section 2. Membership

Voting members

- Dean of the Seminary, Chair
- Dean of the Graduate School or designated representative
- A representative from the Records Office
- The designated Seminary representative in Marketing and Enrollment
- The designated Seminary representative in Student Services
- The designated Seminary librarian
- Two full-time teaching faculty from the Seminary
- The CAPS Associate Dean for Institutional Effectiveness or designated representative

Councils and Committees that report to the Seminary Academic Affairs Committee

- Curriculum Development and Review Committee

D. CURRICULUM DEVELOPMENT AND REVIEW COMMITTEE

Section 1. Responsibilities

The responsibilities of the Curriculum Development and Review Committee are:

- To oversee the development of new courses and the review of current ones.
- To ensure the integration of theory and practice in the core MDIV curriculum, including foundational with practical disciplines.

- To ensure that the core values of the Seminary curriculum are maintained in the curriculum.

Section 2. Membership

Voting members

- The Dean of the Seminary as Chair
- The Dean of the Graduate School or designated representative
- Three members of the Seminary Faculty elected by the Seminary faculty

Non-voting members

- any member of the Faculty may attend
- relevant content experts in Bible, theology, church history, and ministerial practice as appointed by the Dean
- representative from the Center for Learning Innovation

E. RANK AND PROMOTION COMMITTEE

Section 1. Responsibilities

The responsibilities of the Rank and Promotion Committee are:

- To receive applications for rank improvement along with the written evaluations from the Dean.
- To recommend faculty for rank improvement to the University Faculty Rank and Promotion Council.

Section 2. Membership

Voting members

- The Dean of the Seminary, Chair
- The Dean of the Graduate School or designated representative
- Three full professors of the Seminary

F. SEMINARY FACULTY COUNCIL

Section 1. Responsibilities

The responsibilities of the Seminary Faculty Council are:

- To fulfill all normal faculty development duties.
- To serve as the voice of the Seminary to the University Faculty Relations Council on matters pertaining to conditions of faculty service, responsibilities of faculty members, salary schedule and benefits.
- To recommend and carry out a program of faculty development and evaluation within the Seminary.
- To recommend a program of institutional support for research within the Seminary.
- To recommend and evaluate activities that promote spiritual life within the Seminary and seek to fulfill the core values and mission of the University.
- To serve as the voice of the Seminary to the University Technology Users Group.
- To plan faculty retreats.

Section 2. Membership

Voting members

- Faculty Chair, Chair
- All full-time Seminary faculty

G. SEMINARY FACULTY RELATIONS COMMITTEE

Section 1: Responsibilities

- To provide consultation concerning faculty salaries and benefits as they relate to the Seminary.
- To review and/or recommend faculty handbook revisions, including revisions proposed by the Provost, the Seminary vice-president, the Seminary Dean, councils, committees and task forces.
- To adjudicate grievance appeals brought by the faculty.

Section 2: Membership

- The Seminary faculty chair.
- A minimum of two additional Seminary faculty members elected for a two year term.
- A person will be selected by this committee to represent it on the University Faculty Relations Council

H. SEMINARY SCHOLARSHIP COMMITTEE

Section 1: Responsibilities

- To facilitate research and scholarship among faculty and students
- To facilitate scholarly engagement between the Seminary community and various local, nation and international constituencies
- To designate, with faculty advisement, the award recipients of scholarship initiatives and other funding sources as appropriated.
- To encourage the collection and codification of twice-yearly faculty scholarship artifacts as part of the faculty scholarship initiative.
- To coordinate visiting scholar initiatives via webinars, etc.

Section 2: Membership

- A committee chair elected from the faculty of the Seminary for a two year term.
- A minimum of two additional Seminary faculty members elected for a two year term

I. SEMINARY STUDENT DEVELOPMENT COUNCIL

Section 1. Responsibilities

The responsibilities of the Seminary Student Development Council are:

- To review and recommend policies and practices concerning student development within the Seminary.
- To recommend and evaluate activities that promote student spiritual life within the Seminary and seek to fulfill the core values and mission of the University.
- To review services and support offered to students by the Seminary and make recommendations for any changes that might be needed.

Section 2. Membership

Voting members

- Faculty Chair, Chair
- Three faculty members elected by the Seminary Faculty.
- One MDIV and one MA student elected by the Seminary Faculty.

Appendix D Faculty Handbook

It has become clear from the self-study that some of the information in the Faculty Handbook is out of date and in need of revision. In addition, some of the new information in the self-study (e.g., on the Adjunct Coordinator role) might be profitably added. We will initiate the revision process this Spring.

RESPONSIBILITIES OF FACULTY MEMBERS

12.1 Academic Year Responsibilities

12.1.1 Academic Year

The academic year consists of a twelve month period of service between July 1 of a given year and June 30 of the next year. A university faculty member is considered to be a professional person committed to the service of university students. Professional services include class preparation, class instruction, directing student assistants, academic counseling, attendance at faculty retreats, chapel, faculty meetings, individual and collaborative research, student mentoring, and assigned committee meetings. It is expected that a faculty member will lend support to selected co-curricular campus activities by his/her attendance and will assume sponsorship of student organizations when invited to do so.

12.1.2 Academic Load

12.1.2.1 Standard Teaching Load

During the academic year, the standard teaching load is considered as 21 semester hours or the equivalent for masters programs. A half-time load normally consists of 9-12 semester hours of teaching for the university. A one-quarter-time load normally consists of 3-6 semester hours of teaching for the university. Other factors which may be considered in determining a normal load are the following:

- A. Site visits for internships and/or practica
- B. Contact hours in clinical supervision
- C. Papers to be graded
- D. Lectures to be given
- E. Service on a standing committee or comparable responsibility
- F. Administrative responsibilities
- G. Supervision of multiple-section courses
- H. Total student semester credit hours
- I. Research and/or performance approved by the institution
- J. Grant writing and programmatic development for the institution
- K. Dissertation Committee Chairperson responsibilities
- L. Dissertation Committee Member responsibilities
- M. Special Program oversight responsibilities

12.1.2.2 Overload Pay

Additional hours taught above the standard teaching load will be remunerated at the adjunct faculty rate.

12.1.2.3 Overload Pay - Large Enrollment

Faculty who have more than 60 students (equal to 180 credit registrations) in a Fall or Spring 16 week course period, or over 30 students in an intensive course, will be compensated for one credit overload at the adjunct rate.

12.1.2.4 Independent Study Pay

Faculty will be paid fifty (50) dollars per credit hour for advising independent study students.

12.1.2.5 Teaching Loads and Courses outside the Seminary

Seminary faculty must request permission of the Dean of the Seminary before contracting with other academic units of the university to teach courses. Such academic units will send all such faculty names to the Seminary Dean before completing contracts.

12.1.3 Teaching Schedules

The Seminary Dean approves the master schedule for each academic semester or term. An individual teacher's preferences may be expressed to the Dean. However, it must be understood that individual faculty preferences may have to yield to the academic needs of the Seminary or the best interest of students, whether courses are offered online or at one of the Indiana Wesleyan University sites.

12.1.5 Attendance Responsibilities for Faculty

All full-time faculty are expected to meet all scheduled classes, attend faculty conferences, faculty meetings, Seminary reflections (whenever possible), respective committee meetings, any special meetings called by the President, Provost, Vice President for Wesley Seminary, or the Dean, and commencement exercises.

12.1.6 Commencement

Commencement exercises are occasions of celebration and student achievement. It is important to give public recognition to graduates and parents for significant achievement and financial sacrifice. All full time faculty are expected to attend any commencement when students from their respective graduate programs are graduating. The Vice President for Wesley Seminary and Dean are expected to attend all graduation exercises, except when excused for other IWU related responsibilities (e.g., graduate hooding ceremonies).

12.1.7 Office Hours

Seminary faculty distinguish themselves by their availability to students. Accordingly, onsite faculty will normally be available to engage students and answer their inquiries around the time of each onsite class period. Online faculty will commit to engage students and answer their inquiries via the Professor's Forum at least three times a week. This online interaction will be expected to normally take place at least once every 48 hours.

12.1.8 Outside Employment - See section 7.5.

12.2 Classroom Procedures and Management

12.2.1 Academic Standards

Grades issued by a professor should in general reflect the caliber of students we have enrolled if enough tests and quizzes, papers and other work have been required. In the Seminary, course work that adequately meets academic expectations should receive a median grade of “B.” “C” work thus more represents undergraduate level work and thus below average graduate level work. “A” work represents work that exceeds normal graduate expectations.

12.2.2 Class Enrollment

Cohorts are enrolled for the core classes they will take the entire degree program prior to their initial course start in the degree. Government financial aid is only available in relation to the number of classes they have registered for at that time. Faculty should check their class attendance against these class lists and report discrepancies to Student Support Services.

Students adding or dropping classes during the first day of a one week intensive, the first week of an 8 week class, or the first two weeks of a 16 week class must present a change of schedule request signed by their advisor. It then must be returned to Student Support Services to make the action final. After this initial period, students not on the lists will not be admitted to class. Final class lists should again be checked against class attendance.

All changes for the remaining days of a one week intensive, from the second through the fifth week of an 8 week class, or from the third to the tenth week of a 16 week class must be made by change of schedule request signed by the advisor and the faculty member. A grade of “W” will be assigned on the class list for any course dropped during this period. Again, this change is not consummated until the signed form is returned to Student Support Services.

Courses may not be dropped after the onsite days of a one week intensive are finished, during the final three weeks of an 8 week class, or after the tenth week of a 16 week class except by a complete withdrawal from school. The professor then has the option to assign a “W” or “WF.”

12.2.3 Class Routines

Promptness in starting and stopping classes is expected, and tests should not be allowed to run beyond the end of the period. Opening class with prayer is encouraged. Classes should rarely be dismissed before closing time. Any permanent change in time of meeting must be cleared through the Dean of the Seminary. Requests for specific class hours may be honored when possible; however, the overall institutional program must receive primary consideration.

12.2.4 Class Attendance for Students

Students are expected to attend all sessions of classes for which they are registered, except in cases of prearranged official assignments by the university and absences because of emergencies which may be considered excusable by the instructor. A student is responsible directly to his/her instructor for all classes missed and for all make-up work. Each instructor or program administrator determines the extent to which absences affect course grades and grades are assigned on the basis of work accomplished. Any absence from two or three consecutive lectures concerning which the teacher has no definite information should be reported to Student Support Services.

Students are expected to be present for onsite class sessions and participate in online activity.

Absences are allowed as follows:

1. Under emergency circumstances, a student may be allowed up to one day of absence from a one week intensive, up to 2 days of absence for an 8 week class, and up to 4 days of absence for a 16 week class. Absence beyond this point constitutes failure to complete the course. Students need to contact the faculty member regarding make up work.
2. If a student exceeds the allowed absences and does not contact the Office of Student Services to withdraw officially before the last class session, the instructor is directed to issue the grade of “F”.
3. Students who must miss a course due to unavoidable circumstances must arrange for a temporary leave of absence with the Office of Student Services prior to the beginning of the course. Students needing to withdraw while in a course may do so by arrangement with the Office of Student Services prior to the end of the course, but the regular refund and academic withdrawal policies apply.
4. Faculty members reserve the right to factor lateness, early departures, and class attendance into a student’s grade, as long as it is addressed in the syllabus.
5. Online attendance is determined by activity during a workshop, either through discussions or submission of assignments. A student is reported absent for a workshop if there is not at least one submission (or posting) of an assignment or in a discussion forum assigned during the designated dates for that workshop.
6. Students are expected to be present when class begins, and remain the entire session. To be counted present, a student must attend a total of three hours or more of a class that is four hours in length, four-and-a-half hours or more of classes that are six hours in length, and six hours for classes that are eight hours in length. Tardiness is recorded, and if a student accumulates two tardies during a course, it results in an absence on the student’s attendance record.

12.2.5 Examinations

Examinations should both stimulate the student to learn and think (formative) as well as to recall factual information and rehearse prior learning (summative). The specific types of examinations are determined by the teacher and the nature of the course. Every test should be a significant educational experience for the student.

The professor should build in safeguards against cheating, making arrangements to minimize the temptation for cheating. The penalties for cheating—both personal and academic—should be enumerated in a syllabus and should make it clear to the class what is expected in this matter.

A make-up examination is one taken in place of a test which was previously announced. Instructors are obligated to provide make-up examinations for students who miss the test for a university excused absence, but they are not obligated to give make-up tests to students who for other reasons miss scheduled exams.

12.2.6 Student Honesty/Cheating

Students are expected to exhibit honesty in the classroom, in homework, in papers submitted to the instructor, and in quizzes or tests. Each instructor should define what constitutes honest work on a particular assignment for a particular course. Deviations from ordinary standards should be stated clearly by the instructor.

Cheating is defined as submitting work for academic evaluation that is not the student's own, copying answers from another student during an examination, using prepared notes or materials during an examination, or other misrepresentations of academic achievement submitted for evaluation and a grade.

Plagiarism in research writing is considered cheating. Plagiarism is defined by the *MLA Handbook* as "the act of using another person's ideas or expressions in writing without acknowledging the source . . . to repeat as your own someone else's sentences, more or less verbatim."

When any instance of cheating or plagiarism is reported, an investigation will be held. Because of the advance nature of graduate study, students determined to be guilty after investigation may be dismissed from the university.

Because the matter of cheating could lead to dismissal, faculty are required to report each case to the Dean. Substantial evidence must be in hand before any action will be taken to confront and accuse a student of cheating.

12.2.7 Grading System

A letter grade is used in evaluating course work. For the purpose of determining scholastic standing and awarding honors, quality points are granted according to the letter grades and semester hours of credit. The quality point average is the number of quality points earned divided by the number of credit hours attempted.

GRADE QUALITY POINTS DEFINITION

Passing Work

A 4.0 Excellent (exceeds masters level work)

A- 3.7

B+ 3.3

B 3.0 Good (normal masters expectation)

B- 2.7

C+ 2.3

C 2.0 Average (below masters expectation; undergraduate level work)

Non-Credit Work

*C- 1.7 (C- work and below will not receive credit for the course)

*D+ 1.3

*D 1

*F 0 F Also given for all unofficial withdrawals.

*WF 0 Failing work at time of official withdrawal after the tenth week of the semester, counted as "F" in grade point average.

*May be repeated only once. If a course is repeated, the second grade is used to compute grade point average.

The following grades are not figured into the students' grade point average:

O Outstanding

S Satisfactory

W Unsatisfactory

W Passing work at time of official withdrawal.

I Incomplete work due to special circumstances. Given by approval of the professor or the Dean. Becomes an “F” after the contracted period of time, unless deficiency is removed.

NR No grade report given.

CR/NC Credit/No Credit

This evaluation is given for certain courses as designated in the catalog. A grade of CR indicates the course was completed with a minimum of a “C.”

AU Audit

NA Failure to audit

IP In progress

12.2.8 Changing of Final Grades

A final grade cannot be changed after it has been turned into the Records Office unless there has been an error in calculation or assignment. In the event a non-routine change of grade becomes necessary, a written recommendation must be submitted by the faculty member to the Dean of the Seminary.

12.2.9 Student Grievance and Appeal (Academic)

A student who has a grievance related to a course grade or an academic policies decision should follow the following procedures for resolution. Students must begin with the awareness that the university follows generally accepted college and university practices in the development of academic policies, the operation of classrooms and use of grading techniques. These differ widely from professor to professor and from college to college. Indiana Wesleyan University allows its instructors independence in following generally accepted practices.

12.2.9.1 Protest of a Grade

If the student feels that an instructor has not followed fair practice nor followed his or her own published grading policy, the following procedures should be followed:

A. Contact the professor for a full explanation of the grade given;

B. If there is no resolution of the problem, the student may contact the Dean of the Seminary and submit a written grievance within 15 days. If the grievance is for a course that the Dean or the VP for Wesley Seminary has taught, the grievance will be brought to the Academic Affairs Council and the Dean or will recuse him or herself from consideration of the matter;

C. The Dean (or designated representative of the AAC if the Dean is the subject of the grievance) will notify the faculty member involved of the grievance and its nature and seek to mediate the dispute through the following steps;

1. Informal discussion of the facts of the case, seeking resolution;

2. If the faculty member’s stated policy has not been followed, the Dean (or AAC) must insist that it be followed;

3. If the dispute is about a grade on a paper or an examination, the Dean (or AAC) may request a second reading of the paper or examination by two faculty members with knowledge in the academic discipline.

They will submit their evaluations to the Dean (or designated representative of the AAC), who will make a judgment as to whether the grade has been definitely miscalculated by more than one full grade. If so, the grade may then be changed by the academic administration and Student Support Services. The decision of the Dean (or AAC) will be final in all grade disputes.

12.2.9.2 Protest of a Policy

If a student believes that the university has not followed published policy regarding academic decisions, including Title VII, Title IX, and Sec. 504, the student may follow the following procedures:

A. Contact the person who has made the decision for a full explanation of the university policy and how the policy was followed. If the university policy has been followed, that should resolve the complaint;

B. If the complaint is not satisfactorily resolved, the student may request a hearing with the Dean by submitting a written grievance within 30 days. If the Dean is the subject of the grievance, the student may request a hearing with the Academic Affairs Council;

C. If the complaint is not satisfactorily resolved with the Dean, the student may then request a hearing with the Academic Affairs Council of the Seminary. The decision of the Academic Affairs Council will be final in all academic policy disputes.

12.2.10 Student Rights and Privacy

Indiana Wesleyan University complies with the Family Educational Rights and Privacy Act of 1974. This law protects the right of students to review their own records. It also protects them from the unlawful disclosure of information about their academic performance and other identifiable information.

Faculty must respect the confidentiality of student information and must refrain from making grade information public in the classroom or making any accusations of behavior before other persons outside of the disciplinary system. Grades may not be posted by name, but may be posted by student number.

The law allows the disclosure of three classes of “directory information” unless restricted by the student by written personal request. Categories of directory information are as follows:

Category I

Name, address, telephone number, dates of attendance, class, religious affiliation.

Category II

Previous institution(s) attended, major field of study, awards, honors (including Dean's list), and degree(s) conferred (including dates).

Category III

Past and present participation in officially recognized sports and activities, physical factors (height and weight) of athletes, date and place of birth.

12.3 Articulation Agreements

In circumstances when Wesley Seminary has an articulation agreement with a particular undergraduate institution, advanced standing with credit may be granted under the following conditions:

- a course-to-course relationship is established between the participating universities (this relationship only applies to the MDIV)

- the student successfully demonstrates competency of the required graduate course outcomes though either an oral or written assessment performed by a designated academic representative of Wesley Seminary.

12.3 Field Trips, Travel Courses, and Group Absences

Field trips are an important part of the learning experience in many courses, and college-sanctioned co-curricular and extracurricular activities form an important part of a student's educational experience and are of significant value to the university as a whole. Trips to be taken in connection with the instructional program, including May term and summer travel courses, must first be cleared by the Dean of the Seminary. Every effort should be made to reduce to a minimum any interference with the student's responsibilities in other courses.

In preparing for a field trip, the following guidelines should be used to make arrangements for any trip sponsored by Indiana Wesleyan University or related organizations:

- A. A budget for the trip, including rates to students, is to be submitted to the Seminary budget officer two weeks before finalizing rates.
- C. When purchasing travel tickets, traveler's checks or other "set" expenses, checks are to be made payable to the travel agency, the bank or the company providing the services. Incidental expenses may be cared for by the Tour Director through a cash withdrawal.
- D. Upon returning to campus, the Tour Director is to submit an accounting of all income and expenses within two weeks, to the Seminary budget officer.
- E. If any trip does not pay for itself, the Tour Director must explain how such expense will be cared for. If there is a balance left over from a trip, the Tour Director should also suggest disposition. Either report is to be made to both the Dean of CGS and the Seminary budget officer.

Notification concerning group absences should be circulated to the faculty upon approval from the Dean of the Seminary at least two weeks in advance. In case of any exception to this, the notice should contain a statement from the faculty member involved explaining the reason for the notification.

Faculty members are expected to cooperate with a group absence and allow the affected students to make up required work without penalty.

12.4 Faculty Absences

Classes are to be met as scheduled. In case of faculty illness and corresponding inability to meet with students, please notify the Dean of the Seminary. In case of absence for professional reasons, the faculty member reports in advance to the Dean, indicating the anticipated absences and the arrangements for classes.

Given the limited number of teaching days in the year, absence from class for personal reasons is not ordinarily granted. Faculty should plan personal time during breaks or during the summer.

12.5 Curriculum Guides

12.5.1 Course Materials

The textbooks for required courses in the MDIV and MA curricula are normally set by the Curriculum Development and Review Committee. Students are required to purchase these books prior to the beginning of class by whatever means they find most convenient. If the professor teaching a particular iteration wishes to alter the required textbooks or assignments as they have been designated, it must be approved through the Dean of the Seminary. If a professor wishes to make such a deviation permanent, it must be approved by the Curriculum Development and Review Committee.

Professors normally have the right to designate whichever textbooks and resources they choose for elective courses, as is appropriate given the identity of the Seminary. The curriculum and materials of online courses are normally more exactly specified than their equivalent onsite courses. Nevertheless, professors are expected to operate within the set workshops and specified objectives of required courses.

12.5.2 Syllabi

Development of syllabi is dependent on the degree program being offered. For onsite classes in either one week intensive, 8 week, or 16 week format, each faculty member is expected to prepare a current course syllabus for each course. The syllabi are filed with the Dean for approval and reference. For normal online courses, the syllabi are standard and built into Blackboard.

The course syllabus is a brief but comprehensive outline of the contents of the course. In current educational practice, the syllabus has become a part of the institutional contract with the registered student. It is to be handed out and explained to the students in the first class meeting in an onsite situation, if not emailed to students ahead of time.

In view of the current focus on the student as consumer and consumer rights to information on the contract, it is important to state clearly such basic elements as the educational goals, course requirements, skills to be acquired, material to be evaluated for the grade, and the relative values of various parts for the final grade.

The syllabus is to include the following:

A. Course number and name, semester and year;

B. Name of the professor;

C. The learning objectives or outcomes of the course, which should be articulated in terms of “should” and intention rather than certain outcome. In short, promise what you will do and what the student should do, not what the student will do.

E. The general arrangement of the subject matter;

F. Required texts and other materials;

G. Major assignments and requirements. Be sure to include due dates and times for work to be handed in and dates and times for required field trips.

H. Expectations of student performance;

I. Evaluation procedures and grading mechanisms;

J. Availability of alternative evaluation for students with disability.

K. Absence policy. State this clearly in writing and identify specific penalties to be taken. Make room for university approved absences and procedures for making up examinations or class presentations.

L. Office hours.

It is also useful to include a working bibliography, noting lexicons, special subject encyclopedias, and other resources for specific information.

12.6 Faculty Development

12.6.1 Faculty Evaluation

The purposes of faculty evaluation are to aid faculty in developing instructional techniques and help faculty develop professionally. Evaluation also is used as the basis of rank and contract improvement.

12.6.1.1 Student Evaluation of Faculty

Students are given an opportunity to evaluate instruction in each course, both online and onsite. For onsite versions, students are selected to administer the evaluation and return the forms to the Dean of the Seminary. The Dean will discuss the results of student evaluation with each faculty person.

12.6.1.2 “Classroom” Observation by Administrators

The Dean or designated representative may evaluate classroom performances of faculty. Faculty may be notified of such visits in advance. The evaluation is discussed with the faculty member with any recommendations for development. Opportunity is given for faculty response or comments. A standard form is used for teaching evaluation.

New faculty will be evaluated at least once during the first year in relation to both onsite and online teaching, as relevant. In relation to this evaluation, each faculty member is required to submit a professional development plan. This is reviewed by the Dean and filed in the faculty member’s folder for future reference.

12.6.2 Professional Associations

12.6.2.1 Professional Memberships

The university encourages each faculty member to belong to appropriate professional organizations. The Seminary budgets to underwrite two professional memberships and two subscriptions to professional journals for each full-time faculty member.

12.6.2.2 Professional Meetings

Each academic department has an annual budget for full-time faculty members to attend professional meetings. Usually the professional travel budget is based on \$800.00 per year per full-time faculty member. Faculty members who are presenting papers or who serve in leadership roles in the organizations in question may receive an additional \$750.00 per year per full-time faculty member.

12.6.3 Planned Leaves

The purpose of planned leaves is for the faculty member's professional development and the university's enhancement. Leaves will be approved based on these values, and it is assumed that the intent of the faculty person will be to return to classroom instruction and make further contributions to the university scholarship upon return.

Special circumstances involving compulsory military service, service to a denomination, or personal crises of a short duration will be considered on an individual basis. Planned leaves will be limited by university ability to manage budget and personnel resources and in no case will exceed ten percent of the full-time instructional faculty.

Application for all leaves shall be made to the Dean of the Seminary who, with the Vice President for Wesley Seminary, shall make a decision for recommendation to the Provost and the President. The application must be submitted by October 15th in the fiscal year preceding the year the leave is to be taken.

The awarding of any type of leave is dependent upon the ability of the university to continue the program of teaching in which the faculty member is involved. Program continuity may be made by securing an interim faculty member, by the use of part-time faculty, by combining, deleting, or postponing courses, or by any combination of these.

12.6.3.1 Graduate Study Leave

A graduate study leave may be awarded to an individual who expresses strong indication of a commitment to Indiana Wesleyan University, but who needs to acquire one or more advanced degrees for professional development and for the benefit of the institution. The institution, in granting a graduate study leave and the concomitant graduate study aid, is indicating that there is a potential in the individual for future contribution to the programs at the university.

The awarding of any type of leave is dependent upon the ability of the university to continue the program of teaching in which the faculty member is involved. Program continuity may be made by securing an interim faculty member, by the use of part-time faculty, by combining, deleting, or postponing courses, or by any combination of these.

12.6.3.2 Leave of Absence

A leave of absence can be arranged for a faculty member who is not eligible for sabbatical leave or who is eligible but for whom a sabbatical is not available because the maximum percent of sabbaticals has been reached. A leave of absence is without pay; however, it constitutes a commitment by both parties to return to full-time teaching at the close of the leave of absence.

During a leave of absence, a faculty member is considered a member of the faculty. The awarding of any type of leave is dependent upon the ability of the university to continue the program of teaching in which the faculty member is involved. Program continuity may be made by securing an interim faculty member, by the use of part-time faculty, by combining, deleting, or postponing courses, or by any combination of these.

12.6.3.3 Sabbatical Leave

Purposes for such leaves are as follows:

- A. The sabbatical leave is not a bonus or reward for prior service but an opportunity extended to the faculty member for personal enrichment of life and for preparation for future service to the institution;
- B. The usual program expected is that of special research, writing, or educational travel;
- C. It is expected that the leave will not be used for financial advantage.

The awarding of any type of leave is dependent upon the ability of the university to continue the program of teaching in which the faculty member is involved. Program continuity may be made by securing an interim faculty member, by the use of part-time faculty, by combining, deleting, or postponing courses, or by any combination of these.

12.6.3.3.1 Eligibility Requirements

- A. A person shall have taught at Indiana Wesleyan University for six academic years as a full-time teacher, unless prior arrangements have been made upon hiring;
- B. One must have the rank of Associate Professor or Professor;
- C. One must apply for the sabbatical leave by October 15 the year preceding the fiscal year in which the leave is to be taken. Application will include a clear presentation of the project to be pursued;
- D. The person shall commit to teach at Indiana Wesleyan University for one year after a sabbatical leave. He/she shall agree to reimburse the university for one-half of the annual salary for that year if it is not fulfilled;

12.6.3.3.2 Terms

- A. A person taking a one semester sabbatical leave shall receive full salary. If the sabbatical leave is for two semesters, one-half of the annual salary will be paid;
- B. It is required that a written report of research results or study be submitted at the close of the leave to the Dean of the Seminary. Research results or study will also be presented to the broader Seminary in a pre-determined public forum at the close of the leave.

12.6.3.3.3 Application

- A. Application shall be made to the Dean of the Seminary, who may recommend the sabbatical to the Rank and Promotion Council, who shall in turn make a recommendation to the Provost and the President. The Provost and President shall review the application and recommendations and will make the final decision for or against approval.
- B. Applications for sabbatical must be submitted to the Dean of the Seminary by October 15, the year preceding the fiscal year in which the leave is desired.
- C. No more than two of the full-time faculty of the Seminary may be on leave at the same time. In instituting the program, faculty members with seniority in years of service will have priority.

12.6.4 Scholarly Incentive Awards

A system of “Incentive Awards” has been approved by the University Faculty Relations Council to encourage faculty to put its scholarship into the public forum.

Awards will range from \$500 to \$25. Evidence of publication, or participation in a professional scholarly association, should be sent to the Dean for evaluation of level of award.

Scholarly work may be recognized by sending a copy of the published work for review to the Dean. Copies of pages from professional journals, or in cases of papers presented to professional conferences, a copy of the program is adequate. Other than scholarly books, work that has been commissioned or otherwise remunerated by the publisher will be noted, but will not be given an additional incentive award.

The following categories of incentive awards have been established as a guideline:

12.6.4.1 Class I - \$500

Scholarly book; one person art show or solo performance at a nationally recognized venue; major composition such as a cantata or symphony

12.6.4.2 Class II - \$300

Solid content popular books; major article in scholarly journal; major article in encyclopedia; editor of scholarly book; chapter in scholarly book; major piece of art given significant award; translation of a solid content book; 2-4 person show in a major venue

12.6.4.3 Class III - \$200

Popular book; minor article in scholarly journal; anthem or song length musical composition; piece of art shown at public gallery

12.6.4.4 Class IV - \$100

Intermediate encyclopedia article; paper presented at a professional conference; critical book review in scholarly journal; significant poem; translation of article for a journal; guest conductor/performer in a state or national forum; one-person art show (local or regional); poster presentation at professional conference

12.6.4.5 Class V - \$50

Article in popular magazine; denominational publication with national circulation; minor encyclopedia or dictionary article; critical book review in popular journal; published song or orchestration arrangement; official editorial reader of a book noted in the publication

12.6.4.6 Class VI - \$25

Abstracts

12.6.5 Released Time for Scholarship

One, one-quarter (1/4) time released opportunities per year have been made available to faculty who are ready to do research that will lead to publication or that will advance dissertation writing. Faculty members who are interested in released time opportunities should contact the Dean for further details.

12.6.6 IWU Graduate Degrees: Employee Tuition Loan/Grants (see Faculty Handbook 3.11)

12.7 Rank Improvement

12.7.1 Categories of Consideration

The Seminary considers four primary categories of scholarship in relation to rank improvement: the scholarship of teaching, research, service, and integration. These in turn break down into the following sub-domains:

12.7.1.1 Scholarship of Teaching

Excellence demonstrated by:

- superior course evaluations
- superior Dean and peer evaluations
- in depth and breadth of content
- in mastery of material
- in competence in use of methods and technology

12.7.1.2 Scholarship of Research in Publication

- in refereed books and journals
- in other peer reviewed venues

12.7.1.3 Scholarship of Research in Presentation

- at professional conferences (national)
- at professional conferences (regional or state)
- at professional conferences (local)

12.7.1.4 Scholarship of Administrative Service

- active service on Seminary committees or task forces
- active service to the broader university
- active service to students in their ministry contexts
- active service in mentoring/discipling students in general
- active service in mentoring new faculty
- active service on thesis or dissertation committees

12.7.1.5 Scholarship of Broader Service

- active service to one's local community
- active service in one's state, region, or nation
- active service in one's broader academic discipline(s)
- active service in the global community

12.7.1.6 Scholarship of Integration

- evidence of a growing, maturing personal faith
- evidence of a growing, maturing corporate faith in local, denominational, and global church contexts
- evidence of interdisciplinary integration in relation to one's discipline

12.7.2 Criteria for Promotion

For the general requirements of each faculty rank, see 3.4 and 3.5.

It is not expected that a faculty member will be superior in every category considered. However, as rank increases, expectations for the degree and pervasiveness of excellence increase accordingly. Faculty of all rank are expected to be minimally competent on the graduate level in each of the four general categories of scholarship (teaching, research, service, and integration). Those of associate professor rank should either display above average graduate level competency in at least three of the categories or show clear graduate level superiority in at least one. The rank of full professor requires clear graduate level superiority in more than one of the categories and above average competence in at least three of the four.

Appendix E

Wesley Seminary Degree Outcomes

1. Master of Arts in Ministry

A student who has completed the M.A. degree with a major in Ministry should, with graduate-level competency, be able to:

- Implement life-long reflective learning skills to study and apply the disciplines required for faithful and fruitful ministry in various contexts.
- Demonstrate a deepening spiritual character and commitment to integrity in ministry.
- Operate from a solid biblical, theological, historical and cultural understanding that informs ministerial vocation.
- Apply core set of leadership, management and communication skills that advance the mission of God in the world.

2. Master of Divinity

A student who has completed the M.Div. should, with graduate-level competency, be able to:

- Relate an informed understanding of relevant theories to a lifelong practice of ministry.
- Faithfully and fruitfully participate in the mission of God, lead a local congregation, facilitate worship, proclaim the word of God, spiritually form a people, and foster healthy interpersonal relationships.
- Delineate and implement a process of positive change and transformation into a holy person in one's personal, spiritual, vocational, congregational, and community life.
- Soundly integrate the Bible, Christian theology, and church history with each other and into the practice of ministry.

3. Master of Practical Theology

A student who has completed the M.P.Th. should, with graduate-level competency, be able to:

- Demonstrate a solid biblical, theological, historical, and contextual foundation for ministry.
- Integrate the Bible, Christian theology, and church history with selected areas of the practice of ministry.
- Effectively apply a theoretical knowledge to the practice of ministry in selected areas of the practice of ministry.

Appendix F

The MA, MDiv, and MPTh Curricula

1. The Master of Arts in Ministry Degree

A. The Core Courses

1. MISS-500 Cultural Contexts of Ministry (3 credit hours)

This course explores the most relevant contexts in which a person's ministry takes place, including the unity and diversity of local contexts, social and cultural contexts, denominational contexts, national and global contexts, as well as the kingdom context. Special attention is given to the broader Christian context of the cohort, such as the roots of American denominationalism for North Americans.

Upon completion of this course you should be able to:

1. Recognize how one's own cultural and personal context affects who one is.
2. Recognize how diverse social, cultural, economic, generational, national, and racial contexts impact identity and ministry.
3. Investigate and identify the basic history and identity of one's own current local, denominational, and regional Christian context.
4. Be able to differentiate between contextual values and kingdom values.
5. Be able to relate one's local and denominational context to the broader historical context of Christianity in your region.
6. Develop strategies for moving contextual values toward kingdom values.
7. Express the value of one's neighbor's context as equal to one's own.

2. BIBL-500 Bible as Christian Scripture (3 credit hours)

This course develops the two-fold skills of 1) reading the Bible in context and 2) reading it with the eyes of a Christian. The classic tools of inductive Bible study are presented alongside strategies for appropriating the Bible today.

Upon completion of this course you should be able to:

1. Recognize how basic Christian belief and practice guide the way Christians integrate and appropriate the biblical texts.
2. Explain how context changes the meaning one draws from the words of the Bible, particularly original, canonical, traditional, cultural, and personal contexts.
3. Be able to evaluate the original meanings of the biblical texts in their historical, literary, cultural, and theological contexts.
4. Be able to appropriate the biblical texts from the standpoint of basic Christian belief and practice.
5. Express the value of the sacramental dimension of Scripture.

3. THEO-500 Introduction to Christian Theology (3 credit hours)

This course reviews the historic beliefs of orthodox Christianity, including the nature of revelation, God, Christ, the Spirit, creation, humanity, sin, salvation, the church and the end of the age.

Upon completion of this course you should be able to:

1. Explain the core Christian dogmas and doctrines and to relate them to one's denominational or church context.
2. Relate core theological beliefs to specific biblical texts.
3. Relate your personal Christian beliefs to the core beliefs of Christianity.
4. Be able to think and minister in a theologically sound way.

5. Express the value of the role of theology in the life of a Christian.
6. Express the importance of leading others individually and corporately toward orthodoxy and orthopraxy.

4. SPIR-550 Spiritual Life and Leadership (3 credit hours)

This course focuses on the inflow and outflow of a deepening spiritual life which results in difference-making leadership.

Upon completion of this course you should be able to:

1. Determine the role spiritual disciplines play in the overall process of spiritual life and leadership, evaluate one's own practice, and develop an action plan for implementation.
2. Delineate the various ways in which people connect with God and which are most effective in nurturing their own relationship with Christ.
3. Express the God-given strengths God has entrusted to you and utilize them effectively in your church and community.
4. Develop and evaluate an action plan that summarizes and personalizes the best way you might contribute to the work of God's kingdom.

5. CHST-500 Global Christian History (3 credit hours)

This course surveys the progress and development of Christianity around the world from its inception to the present day, with special attention to the rise and anticipated dominance of two-thirds world Christianity in the southern hemisphere.

Upon completion of this course you should be able to:

1. Identify the key events, persons, movements and settings in the history of global Christianity.
2. Recognize the process by which humans select, emphasize, and de-emphasize historical facts in order to tell their story, particularly as it relates to the telling of the Christian story and the stories of individual Christian groups.
3. Integrate one's understanding of global Christian history with the practice of ministry.
4. Express the importance of a "long view" of Christian history and of ministry in communion with the saints of the ages.

6. MIN-561 Research Methodology (1 credit hour)

A basic introduction to writing papers, finding and assessing sources, organizing material, documentation, and style.

Upon completion of this course you should be able to:

1. Define the purpose and components of the Capstone Project.
2. Describe the main purposes of research in a ministry context.
3. Demonstrate basic skills in research design.
4. Articulate the main steps of research implementation.
5. Create the first draft of a Literature Review.
6. Produce a topic for the Capstone Project.

7. MIN-591 Capstone Project (2 credit hours)

An individually designed program accomplished primarily in the candidate's place of ministry. The written report will provide significant insight into the area explored. The project may have use primarily for the student and others interested in the area.

Upon completion of this course you should be able to:

1. Build on the research skills gained in MIN 561.

2. Demonstrate the ability to complete a Literature Review.
3. Successfully gather original data based on a research plan.
4. Carry out a graduate level analysis of the collected data.
5. Draw credible conclusions and complete the Capstone Project.

B. Leadership Concentration Core Courses

1. LEAD-540 Non-Profit Management (3 credit hours)

This course deals with the planning missteps that bring growing non-profit organizations, including churches, to a halt. It deals with strategic issues such as: when and how to introduce new ideas, meeting organizational needs without stifling spiritual needs, how and when to add multiple celebration experiences, prayer strategies to maintain focus, why building too soon or too big will stunt organizational growth, planning realistic budgets for growth without overestimating potential, and how to “cell” a growing organization. The course makes use of twenty-two case studies to explore the application of strategic management principles to the growing non-profit organization.

Upon completion of this course you should be able to:

1. Learn how the axioms and principles of strategic management, when applied correctly to the non-profit context, can assist non-profit organizations in averting growth plateaus and declines.
2. Uncover the often overlooked principles that cause initial growth in new or renewed non-profit organizations.
3. Examine the casual factors that non-profit leaders often unknowing employ in their leadership strategies and which inadvertently stop organizational maturation and growth.
4. Discover corrective steps to over a dozen planning missteps that can help a non-profit organization evade decline and destabilization.

2. CONG-520 Building a Multi-Generational Ministry (3 credit hours)

This course presents a careful explanation of how almost any congregation can utilize key research-based steps to grow into a healthy multi-generational congregation. The course traces the root of congregational conflict to the differences between generational perspectives and preferences. Topics covered in the course include: defining the multi-generational model, the sources of inter-generational harmony, and methods of identifying generational needs. Finally, effective ministry strategies that build multi-generational congregations will be explored such as the use of trans-generational prayer, developing neighborhood prayer centers, developing the networks (or bridges) of God, employing multiple worship options, and the reasons that people join a church.

Upon completion of this course you should be able to:

1. Create strategic and long-term church plans that will integrate all four generations into the life, ministry and discipleship of a Christian non-profit organization.
2. Learn how to quell generational conflict by adopting a milieu of patience and forbearance.
3. Understand the church as a growing network of sub-congregations, each with its own predilections, interests and preferences.

3. LEAD-560 Power, Change, and Conflict Management (3 credit hours)

This course examines several theories of the nature of change and change management as they interface with church management and administration. The course particularly examines the nature of power structures within the congregation and how to facilitate constructive change with maintaining fidelity to the mission of the group.

Upon completion of this course you should be able to:

1. Understand the process and nature of effective innovation in a local church and/or Christian ministry organization.
2. Develop an appreciation for the challenge of integrating change from both a pastoral and a lay perspective in the local church.
3. Identify areas in which you should consider personal change to help make you a better leader of organizational change.
4. Understand and apply biblical frameworks for leading change in a ministry organization.
5. Anticipate potential conflict situations in a ministry context due to change initiatives, and make appropriate recommendations for dealing with the situation.
6. Conceive and communicate a comprehensive plan for implementing an appropriate change initiative in your ministry setting.

5. PROC-520 Transformational Communication (3 credit hours)

This course is designed to advance the graduate student's understanding of and facility with transformational communication and/or the task of feeding a congregation spiritual truth from the Word of God. The course will focus on three primary areas: 1) The analytical tools needed to understand the cultural context and needs of the listener, 2) The biblical tools required to connect truth to those needs, and 3) The communication tools needed to articulate clearly, creatively, and with conviction. The overall thrust of the course is to prepare students to understand the cultural and biblical dynamics that will enable them to most effectively partner with God in making Christ known through transformational communication.

Upon completion of this course you should be able to:

1. Communicate biblically-based messages that connect with the cultural context.
2. Appropriate a variety of rhetorical devices available for the construction of clear and creative transformational messages.
3. Construct criteria to guide their development and evaluation of message introductions, conclusions, illustrations, applications, and delivery.
4. Diagnose the strengths and weaknesses of sermons, speeches, and other forms of communication.

C. Children, Youth, and Family Specialization

1. CONG-530 Family Ministry for Twenty-First Century Families (3 credit hours)

This course explores the sociological dynamics of family systems in order to develop appropriate models of care, counseling, and ministry programming for families. Students examine potential dysfunctions present in the home and explore effective communication within the family, spiritual formation in the home, and ways to create partnerships between the church and home. The course also looks at various models of family ministry in the local church.

By the end of this course, the student should be able to

1. Apply sociological theories that relate to dynamics of family systems.
2. Analyze the basic structural and relational issues that inform the spiritual care of children, adolescents, and their families.
3. Develop strategies for effective communication within the home.
4. Identify problems requiring the care of professional counselors and be able to make referrals appropriately.
5. Synthesize insights drawn from theological, historical, and contemporary perspectives on youth and family ministry and identify key features of an effective ministry.

2. CONG-550 Child and Adolescent Development (3 credit hours)

This course explores the dynamics of child and adolescent development with a view to developing appropriate models of programming and ministry for children, teens, and their families. Students examine the thinking of classic and contemporary developmental theorists and explore ways in which these works inform and enrich children, youth, and family ministry.

By the end of this course, the student should be able to

1. Understand and analyze the challenges children and teens face during developmental stages.
2. Evaluate key developmental theories relating to children and adolescents.
3. Apply developmental theories to the practice of ministry to children, teens, and families.

3. CONG-540 Programming and Management in Family Ministry (3 credit hours)

This course explores the administrative dimensions of youth and family ministry, how to bring the resources of an organization together in such a way as to maximize working relationships of people and programs for the benefit of both the organization and the individuals who comprise it. Students will examine the biblical bases for visionary leadership and the practical skills of creating and maintaining healthy programs for youth and families.

By the end of this course, the student should be able to

1. Create and evaluate plans to improve personal skills such as time management, data management, and building a circle of support and accountability.
2. Identify and apply various strategies of leading through change and formulate a personal plan.
3. Develop management strategies related to facilities, personnel, finances, programs, marketing, community relations, and policy and procedures.
4. Evaluate existing and potential programming for youth and family ministry.
5. Develop and evaluate programming strategies for youth and family ministry, including a personal strategy.

4. PROC-525 Transformational Communication with Children and Youth (3 credit hours)

Description: This course exposes students to the tools of effective communication in teaching and preaching children and youth. It explores the role of biblical narratives in youth and family ministry and the impact of learning styles, culture, and personality on effective communication.

Outcomes: By the end of this course, the student should be able to

1. Create strategies for effective communication with children and youth.
2. Evaluate the impact of culture, learning styles, and personality on effective communication and develop a strategy for identification and response to each.
3. Develop communication skills that embody effective discipline.
4. Analyze the critical role of biblical narratives for teaching and preaching in youth and family ministry and develop a strategy for implementation.
5. Employ the best tools and resources for effective personal and missional communication.

D. 6 hours of electives

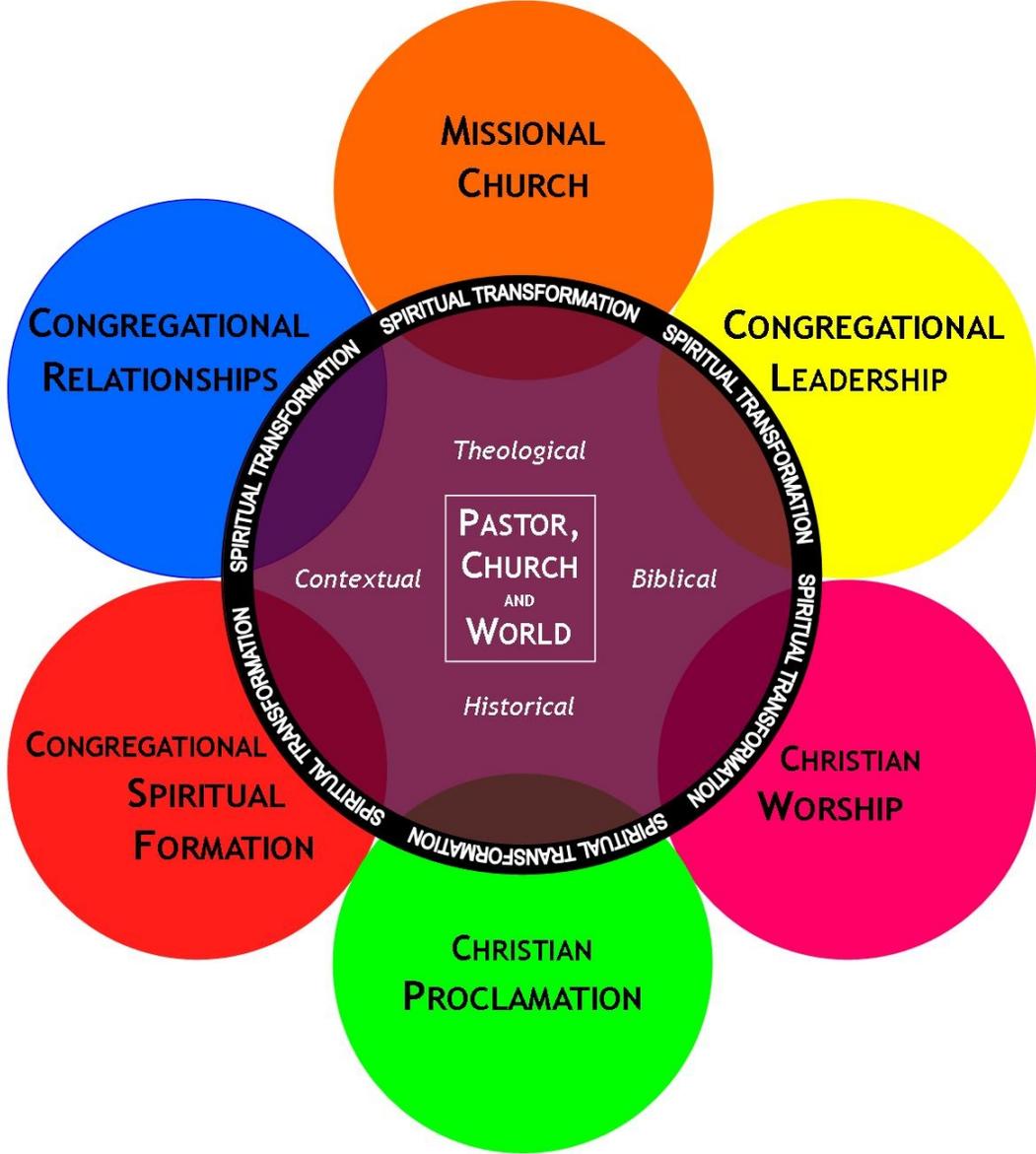
2. The Master of Divinity Degree

Conceptual Map

The following page represents the overall conceptual map of the degree, which includes the following components:

- a. *Basic Biblical Competency*
All students must pass a Basic Biblical Competency Exam within the first twenty hours of the degree. Students who fail to meet this requirement are ineligible to continue registration for further classes toward the degree.
- b. *Foundational Disciplines* (12 hours)
Four courses address core knowledge and skills in the theoretical areas: 1) Cultural Contexts of Ministry, 2) The Bible as Christian Scripture, 3) Introduction to Christian Theology, and 4) Global Christian History.
- c. *Praxis Courses* (36 hours)
Six 6 hour courses address the key domains of ministry by way of an integrated approach that bridges the biblical, theological, historical, and practical dimensions of that domain: 1) mission, 2) leadership, 3) proclamation, 4) worship, 5) congregational spiritual formation, and 6) congregational life. About a third of each course relates to biblical, theological, and historical foundations for practice, while the other two-thirds address practical application.
- d. *Spiritual Formation Thread* (6 hours)
Concurrent with each praxis course is a one hour spiritual formation course with the same facilitator throughout the entire spiritual formation thread. The sequence traces the transformative process from the principals of change to self-assessment to enactment of change.
- e. *Electives* (15 hours)
Students will take 15 hours of electives. These not only include courses currently offered in conjunction with the two concentrations of the MA in Ministry. They will also allow faculty to offer electives in their particular areas of interest and expertise, including a regular slate of traditional Seminary offerings such as original languages.

Master of Divinity at IWU



INDIANA WESLEYAN UNIVERSITY

Required Coursework

The following presents the courses in an ideal sequence. The actual order in which the courses are taken will likely vary in some instances. See below for diagram of the overall sequence.

Year 1

August

1. Pastor, Church, and World (3 hrs)

Description: This course introduces and overviews the six praxis domains of the Master of Divinity curriculum: mission, congregational formation, congregational life, proclamation, worship, and leadership. It also presents the foundational components of each practical domain: biblical theological, and historical. This course is a prerequisite for all subsequent praxis courses.

Outcomes: By the end of this course the student should be able to

1. Begin to identify appropriate roles and boundaries for the pastor as a person in relation to ministry.
2. Be able to explain the purpose and function of each component of Indiana Wesleyan University's Master of Divinity curriculum.
3. Be able to differentiate between each of the components of the curriculum as well as to map the interrelationships between them.
4. Evaluate one's sense of calling to ministry and reorient oneself toward it based on God's call on one's life.

2. Cultural Contexts of Ministry (3 hrs)

Description: This course explores the most relevant contexts in which a person's ministry takes place, including the unity and diversity of local contexts, social and cultural contexts, denominational contexts, national and global contexts, as well as the kingdom context. Special attention is given to the broader Christian context of the cohort, such as the roots of American denominationalism for North Americans.

Outcomes: By the end of this course the student should be able to

2. Recognize how one's own cultural and personal context affects who one is.
3. Recognize how diverse social, cultural, economic, generational, national, and racial contexts impact identity and ministry.
4. Investigate and identify the basic history and identity of one's own current local, denominational, and regional Christian context.
5. Be able to differentiate between contextual values and kingdom values.
6. Be able to relate one's local and denominational context to the broader historical context of Christianity in your region.
7. Develop strategies for moving contextual values toward kingdom values.
8. Express the value of one's neighbor's context as equal to one's own.

Fall

3. The Missional Church (6 hrs)

Description: This course is a comprehensive, integrative approach to missional Christianity, beginning with biblical foundations and ending with the tools needed to facilitate mission, church multiplication, and service in the church today. Topics range from the classical fields of evangelism, church growth, and global missions to volunteerism and service to the world in its economic and social dimensions. The course involves contextually appropriate missional ministry and so requires that a student currently be in an approved ministry setting. *Prerequisite:* Pastor, Church, and World.

Outcomes: By the end of this course the student should be able to

1. Compare and evaluate the most effective ways to lead others to Christ and grow the church.
2. Compare and evaluate the most common and effective ways in which Christians can and should serve the non-believing world both locally and globally, in all the domains of life.
3. Be able to apply the theoretical principles of mission, church multiplication, and Christian service to one's own ministerial context.
4. Be able to integrate Scripture, Christian theology, and Christian history with the conduct of mission and the multiplication of the church, as well as in the service of others.
5. Express the importance of the Great Commission and the Great Commandment of loving service to others in all domains of life.

4. Spiritual Formation: Change and Transformation (1 hr)

Description: This course examines how change takes place in individuals. In addition to theories of personal change, special attention is given to historic examples of personal change.

Outcomes: By the end of this course the student should be able to

2. Determine the respective roles of grace and works in personal and spiritual transformation.
3. Compare and evaluate the major theories and mechanisms of personal and spiritual change, including both psychological and moral development.
4. Identify and explain the various tools and means of grace God uses to produce change in people.
5. Be able to differentiate between personality and character.
6. Personally appropriate the stories of key biblical and historical figures whose lives underwent significant change, both spiritually and personally.

Spring

5. Congregational Leadership (6 hrs)

Description: This course is a comprehensive, integrative approach to the leadership and management of a congregation, beginning with biblical foundations and ending with the tools needed to lead in the church today. Topics range from the recruitment of staff and volunteers to managing conflict. The course involves problem based case studies from the student's context and so requires that the student currently be in an approved ministry setting. *Prerequisite:* Pastor, Church, and World.

Outcomes: By the end of this course the student should be able to

1. Investigate and identify the leadership history of one's own ministry setting.
2. Compare and evaluate the various theories of leadership and management with a view to which ones are most appropriate and effective in each context.
3. Explain the potential administrative elements of a church and the various ways in which they can be configured.
4. Explain how the financial elements of a church function, including budgeting, fund raising, and non-profit management.
5. Be able to administrate a local church and its various dimensions.
6. Be able to manage change and conflict within a local church.
7. Be able to strategize effectively in the leadership of the church.
8. Be able to recruit, train, supervise, and remove volunteers and staff effectively.
9. Be able to apply the theoretical principles of leadership to one's own ministerial context.
10. Be able to integrate Scripture, Christian theology, and Christian history with the leadership of God's people.

11. Express the importance of Christ-like leadership.

6. Spiritual Formation: Self Awareness and Appraisal (1 hr)

Description: This course focuses on self-discovery and personal appraisal through a variety of personal and professional assessment tools. *Prerequisite:* Change and Transformation.

Outcomes: By the end of this course the student should be able to

5. Recognize one's own key personality traits as characterized by appropriate personality inventories and assessment tools.
6. Locate oneself as a person in relation to one's own current ministry context on the basis of a comprehensive ministry evaluation.
7. Evaluate one's own strengths and weaknesses, along with how they connect to the potentialities and drawbacks of one's own ministry environment.
8. Be prepared to apply theories and mechanisms of change to maximize one's own strengths and potential despite weaknesses and obstacles.

Summer

7. The Bible as Christian Scripture (3 hrs)

Description: This course develops the two-fold skills of 1) reading the Bible in context and 2) reading it with the eyes of a Christian. The classic tools of inductive Bible study are presented alongside strategies for appropriating the Bible today.

Outcomes: By the end of this course the student should be able to

1. Recognize how basic Christian belief and practice guide the way Christians integrate and appropriate the biblical texts.
2. Explain how context changes the meaning one draws from the words of the Bible, particularly original, canonical, traditional, cultural, and personal contexts.
3. Be able to evaluate the original meanings of the biblical texts in their historical, literary, cultural, and theological contexts.
4. Be able to appropriate the biblical texts from the standpoint of basic Christian belief and practice.
5. Express the value of the sacramental dimension of Scripture.

8. Introduction to Christian Theology (3 hrs)

Description: This course reviews the historic beliefs of orthodox Christianity, including the nature of revelation, God, Christ, the Spirit, creation, humanity, sin, salvation, the church, and the end of the age.

Outcomes: By the end of this course the student should be able to

1. Explain the core Christian dogmas and doctrines and to relate them to one's denominational or church context.
2. Relate core theological beliefs to specific biblical texts.
3. Relate your personal Christian beliefs to the core beliefs of Christianity.
4. Be able to think and minister in a theologically sound way.
5. Express the value of the role of theology in the life of a Christian.
6. Express the importance of leading others individually and corporately toward orthodoxy and orthopraxy.

Year 2

Fall

9. Christian Proclamation (6 hrs)

Description: This course is a comprehensive, integrative approach to Christian proclamation, beginning with biblical foundations and ending with the tools needed to communicate effectively in specific settings. Topics range from a theology of revelation to sermon preparation and various kinds of sermon. The course involves the practice of proclamation and so requires that a student currently be in an approved ministry setting. *Prerequisite:* Pastor, Church, and World.

Outcomes: By the end of this course the student should be able to

1. Explain the basic principles of good communication and persuasion.
2. Be able to plan and prepare for sermon delivery, including sermon series of various kinds.
3. Be able to proclaim God's word effectively in several different formats and styles.
4. Be able to apply the theoretical principles of proclamation to one's own ministerial context.
5. Be able to assess the needs of a congregation and plan sermons appropriate to meet those needs.
6. Be able to integrate Scripture, Christian theology, and Christian history with the planning and performance of proclamation.
7. Express the importance of the minister's role as a person through whom God speaks to His people.

10. Spiritual Formation: Goal Setting and Accountability (1 hr)

Description: This course begins the process of change in previously identified areas of need through goal setting and accountability. *Prerequisites:* Self Awareness and Appraisal.

Outcomes: By the end of this course the student should be able to

1. Be able to set appropriate long and short term goals for oneself on the basis of self-knowledge and understanding of the change process.
2. Be able to establish appropriate channels of accountability in relation to one's goals.
3. Set long and short term goals for personal and spiritual change in one's life and ministry in accordance with one's prior self-evaluations.
4. Express the importance of setting goals and lines of accountability for oneself as an individual and as a minister.

Spring

Christian Worship (6 hrs)

Description: This course is a comprehensive, integrative approach to Christian worship, beginning with biblical foundations and ending with the tools needed to facilitate it in the church today. Topics range from administration of the historic sacraments and ordinances of the church to the use of music and media arts in contemporary worship. The course involves problem based case studies from the student's ministry context and so will require that the student currently be in an approved ministry setting. *Prerequisite:* Pastor, Church, and World.

Outcomes: By the end of this course the student should be able to

1. Investigate and identify the worship history and values of one's own ministry setting.
2. Determine the significance of the chief means of grace and recognize their potential contributions to Christian worship.
3. Explain key issues relating to sacred time and space, including the Christian year.
4. Express how time and space can contribute to effective worship.
5. Identify the basic elements of a Christian worship service and recognize their significance for worship.
6. Be able to craft and organize an effective worship service and worship plan.

7. Be able to perform the requisite ceremonies in a congregation's worship life, including those associated with baptisms, dedications, marriages, funerals, and communion.
8. Be able to administrate media in worship, including the use of music, drama, and technology.
9. Be able to apply the theoretical principles of worship to one's own ministerial context.
10. Be able to integrate Scripture, Christian theology, and Christian history with the planning and conduct of worship.
11. Express the value of a diverse range of traditional and contemporary styles of Christian worship.
12. Express the importance of worship both for oneself and for those to whom one ministers.

11. Spiritual Formation: Mentoring and Spiritual Direction (1 hr)

Description: This course involves the connection of the minister with a spiritual mentor to whose spiritual direction they are willing to submit. The process of growth through mentoring is learned and implemented. *Prerequisites:* Goal Setting and Accountability.

Outcomes: By the end of this course the student should be able to

2. Compare and evaluate the most appropriate and beneficial ways to connect with a mentor or accountability group.
3. Establish appropriate lines of accountability for oneself as an individual and minister, including a spiritual mentor or spiritual director.
4. Express the importance of submitting to the spiritual authority of others as a person and minister.

Summer

12. Global Christian History (3 hrs)

Description: This course surveys the progress and development of Christianity around the world from its inception to the present day, with special attention to the rise and anticipated dominance of two-thirds world Christianity in the southern hemisphere.

Outcomes: By the end of this course the student should be able to

1. Identify the key events, persons, movements, and settings in the history of global Christianity.
2. Explain the development of core Christian dogma and doctrine throughout history.
3. Recognize the process by which humans select, emphasize, and de-emphasize historical facts in order to tell their story, particularly as it relates to the telling of the Christian story and the stories of individual Christian groups.
4. Integrate one's understanding of global Christian history with the practice of ministry.
5. Express the importance of a "long view" of Christian history and of ministry in communion with the saints of the ages.

Year 3

Fall

13. Congregational Spiritual Formation (6 hrs)

Description: This course is a comprehensive, integrative approach to the education and transformation of a congregation, beginning with biblical foundations and ending with the tools needed to educate and transform a congregation into a holy people today. Topics range from developmental theories to pedagogical techniques. The course involves the practice of education and formation and so requires that a student currently be in an approved ministry setting. *Prerequisite:* Pastor, Church, and World.

Outcomes: By the end of this course the student should be able to

1. Investigate and identify the educational and formational history and values of one's own ministry setting.
2. Compare and evaluate the basic principles of Christian formation and education in their psychological, sociological, generational, moral, and spiritual dimensions.

3. Be able to apply the theoretical principles of education and transformation to one's own ministerial context.
4. Be able to integrate Scripture, Christian theology, and Christian history with the practice of educating and forming the church into a holy people.
5. Express the value of life-long learning and the formation of God's people into a holy people.

14. Spiritual Formation: Personal and Corporate Disciplines (1 hr)

Description: This course covers the classical inward, outward, and corporate spiritual disciplines, which are carefully placed within the context of an overall process of change. *Prerequisites:* Mentoring and Spiritual Direction.

Outcomes: By the end of this course the student should be able to

1. Recognize the role of the spiritual disciplines in the overall process of personal change and transformation.
2. Explain and map the interrelationships between the classical inward, outward, and corporate spiritual disciplines.
3. Be able to practice spiritual disciplines effectively both individually and corporately.
4. Express the importance of spiritual disciplines in one's own life.

Spring

15. Congregational Relationships (6 hrs)

Description: This course is a comprehensive, integrative approach to the care and fellowship of a congregation, beginning with biblical foundations and ending with the tools needed to facilitate wholeness in individuals and groups today. Topics will range from counseling theories to facilitating healthy relationships and assimilation in a congregation. The course involves problem based case studies from the student's context and so requires that the student currently be in an approved ministry setting. *Prerequisite:* Pastor, Church, and World.

Outcomes: By the end of this course the student should be able to

1. Identify and explain what constitutes physical, psychological, familial, social, economic, and spiritual wholeness for individuals in diverse socio-economic groups and at all stages of life.
2. Explain the dynamics of healthy interpersonal relationships, including how conflicts arise between people and how they are best resolved.
3. Compare and evaluate various approaches to congregational care and counseling.
4. Be able to determine when an individual or group requires referral to those with professional expertise, as well as be able to implement such referrals.
5. Recognize appropriate boundaries and priorities in relationships, both for oneself as pastor (including any family) and for the members of the congregation.
6. Map the interrelationships and community structure of your current ministry context, including lines of power and disempowerment, group dynamics, intergenerational and socio-cultural diversity, pockets of strength and weakness, areas of potential and drawbacks for future progress.
7. Be able to apply the theoretical principals of group interrelationships and congregational care to one's own ministerial context.
8. Be able to integrate Scripture, Christian theology, and Christian history with the facilitation of life together in the church and the care of a congregation.
9. Express the respective value of peace, conflict, unity, and health on every level in a congregation.

16. Spiritual Formation: Recovery and Deliverance (1 hr)

Description: This course focuses on the accomplishment of change and the goals set at the beginning of the spiritual formation sequence, with particular attention to recovery and or deliverance from obstacles to healthy spiritual growth. *Prerequisites:* Personal and Corporate Disciplines.

Outcomes: By the end of this course the student should be able to

1. Review and expand one's knowledge of biblical and historical individuals who have experienced recovery and deliverance of all kinds.
2. Assess the change and transformation that has already taken place in one's own life in relation to one's goals.
3. Identify any points of failure or failed progress and reset new goals with renewed lines of accountability.
4. Utilize all the tools and mechanisms of change in relation to one's goals.
5. Express the importance of lasting change.

Summer

17. Integration Capstone (3 hrs)

Description: This course completes the Master of Divinity degree with an assessment of the progress made in the program, the collection of materials into a ministerial portfolio, and the creation of a five year plan for future ministry and personal development. *Prerequisite:* Completion of all six praxis courses.

Outcomes: By the end of this course the student should be able to

1. Review one's pilgrimage both personally, academically, and spiritually in the program.
2. Assess progress in one's local ministry by way of another comprehensive ministerial evaluation.
3. Draft a ministry praxis plan and compare it to the philosophy of ministry essay written in application to the program.
4. Draft a personal mission statement and formulate a plan for personal development for the next five years of ministry.
5. Assemble a portfolio of ministerial materials based on the six praxis domains, the foundational domains, and personal spiritual formation.
6. Express the importance of lifelong learning, growth, and development.

18. 15 hours electives

Students must have 15 hours of total electives. Students who have not taken additional electives in the first three years of their program will need to finish three final courses to complete their requirements.

Total: 75 hour program

3. Master of Practical Theology Degree

Program Description:

The MPTTh (Master of Practical Theology) is a 36 hour (2 year) master's degree that can be taken subsequent to a student's completion of at least 30 graduate level credit hours (such as a completed MA). This MPTTh would create "Master of Divinity (MDiv) equivalence" for students who have completed another master's degree, or part of another master's degree. Upon completion of the MPTTh a student would be eligible to apply to a Doctor of Ministry (DMin) program somewhere, including here at Wesley. Because MDiv equivalence is defined by the Association of Theological Schools as 72 credit hours, only students with more than 36 credit hours on the graduate level would be allowed to count previous graduate work toward the degree. Aside from a capstone, the MPTTh would entirely use existing MDiv classes. This is appropriate because the purpose of the degree is to establish MDiv equivalency. Students would take 18 hours of the 6 MDiv praxis domains, which would include all of the MDiv "foundational" courses. They would also take the initial "Pastor, Church, and World" course along with a unique capstone.

Outline of courses (see MDiv above for descriptions)

- a. MDIV500 Pastor, Church, and World
- b. 18 hours of praxis courses selected from these courses (or their future equivalent)
 - MISS600 Missional Church
 - LEAD600 Congregational Leadership
 - WSHP600 Christian Worship
 - PROC600 Christian Proclamation
 - CONG600 Congregational Spiritual Formation
 - PCRE600 Congregational Relationships
- c. MISS500 Cultural Contexts of Ministry
- d. BIBL500 Bible as Christian Scripture
- e. THEO500 Introduction to Christian Theology
- f. CHST500 Global Christian History
- g. Bible Content Exam

New Course**MIN695 Practical Theology Capstone**

This course completes the Master of Practical Theology degree with an assessment of the progress made in the program, the collection of materials into a ministry portfolio, and the creation of a multi-year plan for future ministry and personal development. Prerequisite: Completion of all degree course requirements. (Students in this course would normally be integrated with students from the MDiv Capstone)

By the end of this course, the student should be able to:

1. Review one's pilgrimage both personally, academically, and spiritually in the program.
2. Assess progress in one's local ministry by way of a comprehensive ministerial evaluation.
3. Create a ministry praxis plan and compare it to the philosophy of ministry essay written in application to the program.
4. Assemble a portfolio of ministerial materials based on three praxis domains, the foundational domains, and personal spiritual formation.
5. Create a personal mission statement and formulate a plan for personal development for the next three to five years of ministry.
6. Express the importance of lifelong learning, growth, and development.

Particulars of the Degree

Students would not be able to use advanced standing with credit in this degree. Those who have already had the foundational courses would be required to take an appropriate elective to replace it (e.g., Bible, theology, church history, or contextual). While completing the praxis courses, students would be required to be sufficiently engaged in ministry to complete the assignments.

Admission Requirements

- a. A baccalaureate degree and at least 30 hours of relevant graduate credit from a regionally accredited college/university or an institution accredited by the Association for Biblical Higher Education.
- b. A minimum cumulative undergraduate grade-point average (GPA) of 2.5 from the baccalaureate degree granting institution at which a minimum of 30 credit hours was completed, as well as a minimum cumulative graduate level grade-point average of 2.5 in the previous master's level courses taken.

- c. Official transcripts from the baccalaureate degree granting institution at which a minimum of 30 credit hours was completed, as well as the institution(s) where the required 30 graduate hours were taken.
- d. Three references, including
 - One from a pastor or denominational supervisor.
 - An endorsement from their local church board or appropriate church body.
 - Two additional references of the applicant's choosing.
- e. A three to four page autobiography and statement of ministry purpose. The statement of purpose should reflect one's sense of God's direction in relation to Christian ministry or service.
- f. Applicants must currently be involved in an appropriate ministry or be willing to be placed in such a ministry throughout the program (see application for details).

Graduation requirements:

- Completion of core requirements.
- Minimum grade of "C" in each core and elective course.
- Cumulative grade point average of 2.5.
- All requirements for the degree must be completed within six years of enrollment for the MPTTh degree.
- Payment of all tuition and fees is required to receive a diploma.

Appendix G Fall 2013 Financial Report

Budget Report

- The following budget report provides fiscal year-end actuals. The Seminary had a strong year operationally.
- The 2012-13 operating surplus was not transferred to endowment due to overall budget performance for the university.
- The 2013-14 budget includes an operating margin of \$472,728.

Wesley Seminary at Indiana Wesleyan University Budget Report October 3 - 4, 2013

| | Actual <u>2011-12</u> | Actual <u>2012-13</u> | Budget <u>2012-13</u> | Budget <u>2013-14</u> |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| Tuition & Fees | 1,058,728 | 2,162,733 | 1,571,403 | 2,621,931 |
| Federal Grants | - | - | - | - |
| Private Gifts | 4,966 | 30,111 | - | 102,658 |
| Investment Income | - | - | - | - |
| Other Income | 200 | - | - | - |
| Auxiliary Income | - | - | - | - |
| Total Direct Revenue | 1,063,894 | 2,192,843 | 1,571,403 | 2,724,589 |
| Instruction | 505,124 | 836,649 | 965,457 | 1,111,897 |
| Academic Support | 1,001,630 | 753,615 | 772,752 | 544,594 |
| Student Services | 547,290 | 441,877 | 546,334 | 572,158 |
| Institutional Support | - | - | - | - |
| Physical Plant | - | 2,654 | - | 44,460 |
| Financial Aid | 30,220 | 661,525 | 147,900 | 1,048,772 |
| Auxiliaries | - | - | - | - |
| Seminary FFE | 17,162 | 22,729 | - | 30,000 |
| Total Direct Expenses | 2,101,426 | 2,719,049 | 2,432,443 | 3,351,881 |
| Excess Revenue in CY | 1,100,000 | 1,100,000 | 1,100,000 | 1,100,000 |
| Operating Margin | 62,468 | 573,794 | 238,960 | 472,708 |
| Transfer to Endowment | 62,468 | - | 238,960 | 472,708 |
| Surplus (Deficit) | - | 573,794 | - | - |

New Five-Year Plan

2014-2019 SEM Revenues & Expenses

| | 2013-2014 | 2014-2015 | 2015-2016 | 2016-2017 | 2017-2018 | 2018-2019 |
|------------------------------------|------------------|------------------|------------------|------------------|------------------|------------------|
| Tuition & Fees | 2,621,931 | 2,878,629 | 3,032,125 | 3,382,912 | 3,465,391 | 3,563,955 |
| Private Gifts | | 50,000 | 100,000 | 150,000 | 200,000 | 250,000 |
| Investment Income | 102,659 | 125,612 | 158,947 | 183,044 | 199,903 | 224,350 |
| Other Income | | | | | | |
| Transfer for Excess Revenue | 1,100,000 | 1,050,000 | 1,000,000 | 950,000 | 900,000 | 850,000 |
| Total Direct Revenue | 3,824,590 | 4,104,241 | 4,291,071 | 4,665,956 | 4,765,294 | 4,888,305 |
| Expenses & General | | | | | | |
| Instruction | 1,111,897 | 1,331,423 | 1,418,073 | 1,532,673 | 1,617,273 | 1,744,173 |
| Academic Support | 544,594 | 711,494 | 870,824 | 870,824 | 870,824 | 870,824 |
| Student Services | 572,158 | 581,158 | 662,908 | 642,831 | 653,249 | 664,189 |
| Physical Plant | 44,460 | 45,794 | 47,168 | 48,583 | 50,040 | 51,541 |
| Financial Aid | 1,048,772 | 1,151,452 | 1,212,850 | 1,353,165 | 1,386,156 | 1,425,582 |
| Seminary FFE | 30,000 | 30,000 | 30,000 | 30,000 | 30,000 | 30,000 |
| Total Expenses | 3,351,881 | 3,851,320 | 4,241,822 | 4,478,075 | 4,607,543 | 4,786,309 |
| Total Excess Revenue | 472,708 | 252,921 | 49,249 | 187,881 | 157,752 | 101,996 |

Assumptions

- Average enrollment increase of 9%
- Annual tuition increase of \$25
- D.Min. launch in 2015-16
- Annual reduction in subsidy of \$50k
- Annual fundraising strategy that increases \$50k per year to offset reduction in subsidy
- 1 additional faculty added each year
- 1 additional support staff every other year
- Discounts based on 40% of tuition per year
- Equipment budget of \$30k per year added
- Expectation of balanced budget (\$0 Excess Revenue)

Sustainability

- Replacing the \$1.1M of university support to the Seminary with another revenue source is important to long-term fiscal health and sustainability.
- There are multiple ways this can be accomplished:
 - An endowment of \$24.5M will generate \$1.1M annually
 - An annual gift income base that is predictable and replicable of \$1.1M more than the pro forma.
 - Any combination of annual giving and endowment that generates \$1.1M
 - A change in the business model could also have the same affect. This could be in the form of:
 - Reducing the amount of scholarships offered to students
 - Increasing the cost of tuition or enrollment above
 - Decreasing the cost structure to create more margin
- Endowment is the most secure option, but perhaps the most difficult to achieve.

Endowment

- The Seminary Endowment market value totaled \$2,977,331 as of June 30, 2013, which is about 10% of the amount needed to replace the annual \$1.1M university support.

Affordability

- It is important to remember a degree from Wesley Seminary for a Wesleyan student is very affordable. The annual cost for an MA degree is \$3,825 and \$4,554 for the MDIV.

| | <u>Credit Hours</u> | <u>2013-14 Tuition</u> | <u>Program Cost</u> | <u>Wesleyan Discount 50%</u> | <u>Program Net Cost</u> | <u>Annual Cost To Student</u> |
|-------------|---------------------|------------------------|---------------------|------------------------------|-------------------------|-------------------------------|
| MA Programs | 36 | 425 | 15,300 | 7,650 | 7,650 | 3,825 |
| MDIV | 75 | 425 | 31,875 | 15,938 | 15,938 | 4,554 |

Conclusion

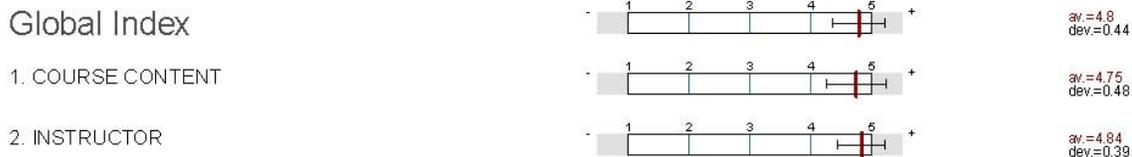
- The Seminary continues to be fiscally strong.

Appendix H Student Evaluation Information

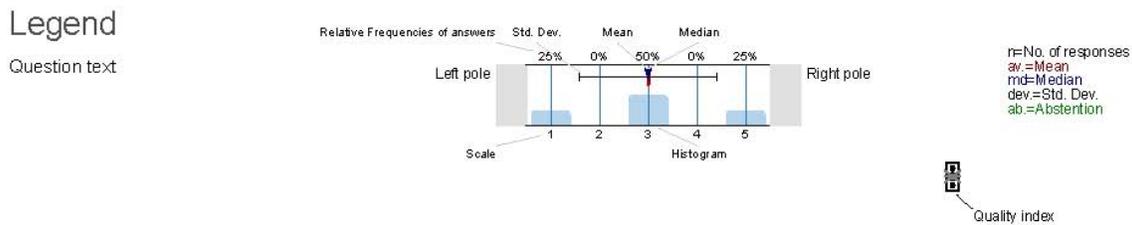
A. The Basic Format

| | |
|---|--|
|  | MMLO30 PROC520A 10/10/13 (MMLO30 PROC520A) No. of responses = 7 No. of enrolled = 8 % returned = 87.5 |
|---|--|

Overall indicators



Survey Results



Description of quality symbol

| | | |
|--|--|---|
| Mean value is below the quality guideline. | Mean is within the range of tolerance for the quality guideline. | Mean value is within the quality guideline. |
|--|--|---|

1. COURSE CONTENT

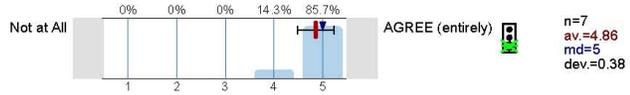


| | | |
|--|--|--|
| 1.5) The workload was appropriately distributed throughout the course. | | <p>n=7 av.=4.71 md=5 dev.=0.49</p> |
| 1.6) The course assisted in developing my character. | | <p>n=7 av.=4.86 md=5 dev.=0.38</p> |
| 1.7) The course was relevant to my present or future career. | | <p>n=7 av.=4.57 md=5 dev.=0.79</p> |
| 1.8) The content of this course fulfilled each of the student learning outcomes as identified in the course syllabus. (If you feel like a required learning outcome was not adequately addressed during this course, please provide details in the appropriate comment box below, so that we can respond accordingly.) | | <p>n=7 av.=4.71 md=5 dev.=0.49</p> |

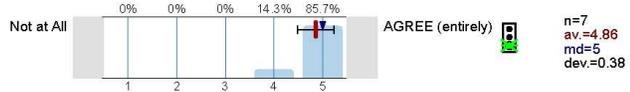
2. INSTRUCTOR

| | | |
|---|--|--|
| 2.1) The instructor was very knowledgeable about the subject. | | <p>n=7 av.=4.86 md=5 dev.=0.38</p> |
| 2.2) The instructor modeled appropriate morals and ethics. | | <p>n=7 av.=4.86 md=5 dev.=0.38</p> |
| 2.3) The instructor was well-prepared for this course. | | <p>n=7 av.=4.86 md=5 dev.=0.38</p> |
| 2.4) The instructor motivated me to learn about the subject. | | <p>n=7 av.=4.86 md=5 dev.=0.38</p> |
| 2.5) The instructor was available to help when I needed it. | | <p>n=7 av.=4.71 md=5 dev.=0.49</p> |
| 2.6) The instructor provided timely feedback on my work. | | <p>n=7 av.=4.86 md=5 dev.=0.38</p> |
| 2.7) The instructor graded my work fairly. | | <p>n=7 av.=4.86 md=5 dev.=0.38</p> |

2.8) The instructor treated me like an adult professional.



2.9) Overall I think the instructor did a good job.



1. COURSE CONTENT

| | | | | | | | |
|--|------------|--|--|--|--|------------------|------------------------------|
| 1.1) The course increased my knowledge in the subject. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 1.2) The course material was clear. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.71md=5.00lev.=0.49 |
| 1.3) The textbook(s) enhanced the course. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.71md=5.00lev.=0.49 |
| 1.4) The assignments contributed to the learning process. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 1.5) The workload was appropriately distributed throughout the course. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.71md=5.00lev.=0.49 |
| 1.6) The course assisted in developing my character. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 1.7) The course was relevant to my present or future career. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.57md=5.00lev.=0.79 |
| 1.8) The content of this course fulfilled each of the student learning outcomes as identified in the course syllabus. (If you feel like a required | Not at All | | | | | AGREE (entirely) | n=7 av.=4.71md=5.00lev.=0.49 |

2. INSTRUCTOR

| | | | | | | | |
|---|------------|--|--|--|--|------------------|------------------------------|
| 2.1) The instructor was very knowledgeable about the subject. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 2.2) The instructor modeled appropriate morals and ethics. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 2.3) The instructor was well-prepared for this course. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 2.4) The instructor motivated me to learn about the subject. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 2.5) The instructor was available to help when I needed it. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.71md=5.00lev.=0.49 |
| 2.6) The instructor provided timely feedback on my work. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 2.7) The instructor graded my work fairly. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 2.8) The instructor treated me like an adult professional. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |
| 2.9) Overall I think the instructor did a good job. | Not at All | | | | | AGREE (entirely) | n=7 av.=4.86md=5.00lev.=0.38 |

B. Aggregate Evaluations (2011-2012)

Class Climate Admin, 2011-07 thru 2012-06 SEM_108Surveys_893Resp

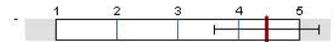
2011-07 thru 2012-06 SEM_108Surveys_893Resp

No. of responses = 893

Overall indicators

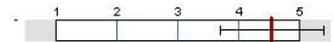
Global Index

1. COURSE CONTENT



av.=4.47
dev.=0.86

2. INSTRUCTOR

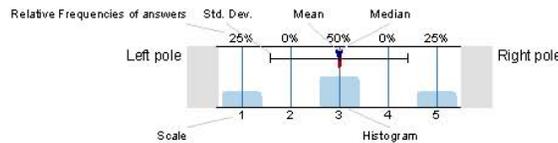


av.=4.55
dev.=0.85

Survey Results

Legend

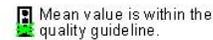
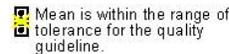
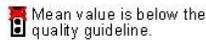
Question text



n=No. of responses
av.=Mean
md=Median
dev.=Std. Dev.
ab.=Absention

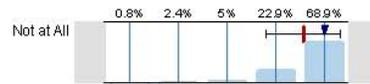


Description of quality symbol



1. COURSE CONTENT

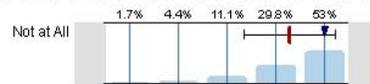
1¹⁾ The course increased my knowledge in the subject.



AGREE (entirely)

n=892
av.=4.57
md=5
dev.=0.76

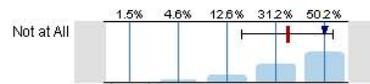
1²⁾ The course material was clear.



AGREE (entirely)

n=892
av.=4.28
md=5
dev.=0.94

1³⁾ The textbook(s) enhanced the course.



AGREE (entirely)

n=891
av.=4.24
md=5
dev.=0.94

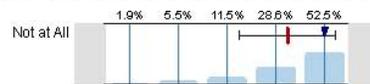
1⁴⁾ The assignments contributed to the learning process.



AGREE (entirely)

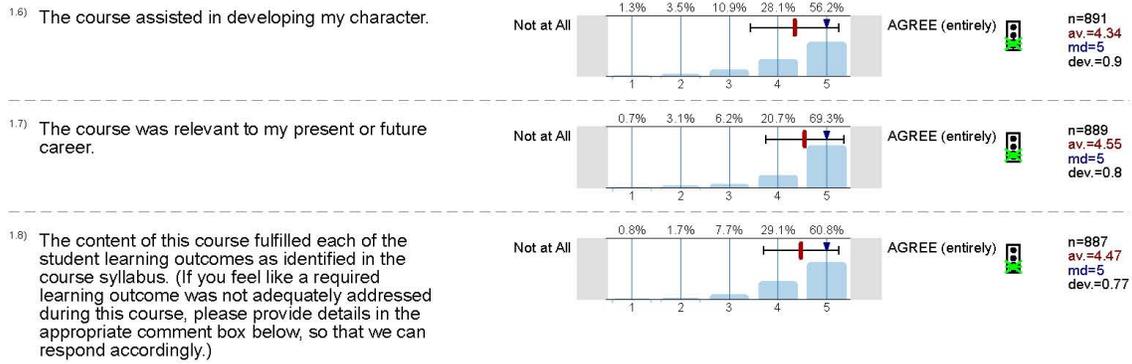
n=891
av.=4.41
md=5
dev.=0.85

1⁵⁾ The workload was appropriately distributed throughout the course.

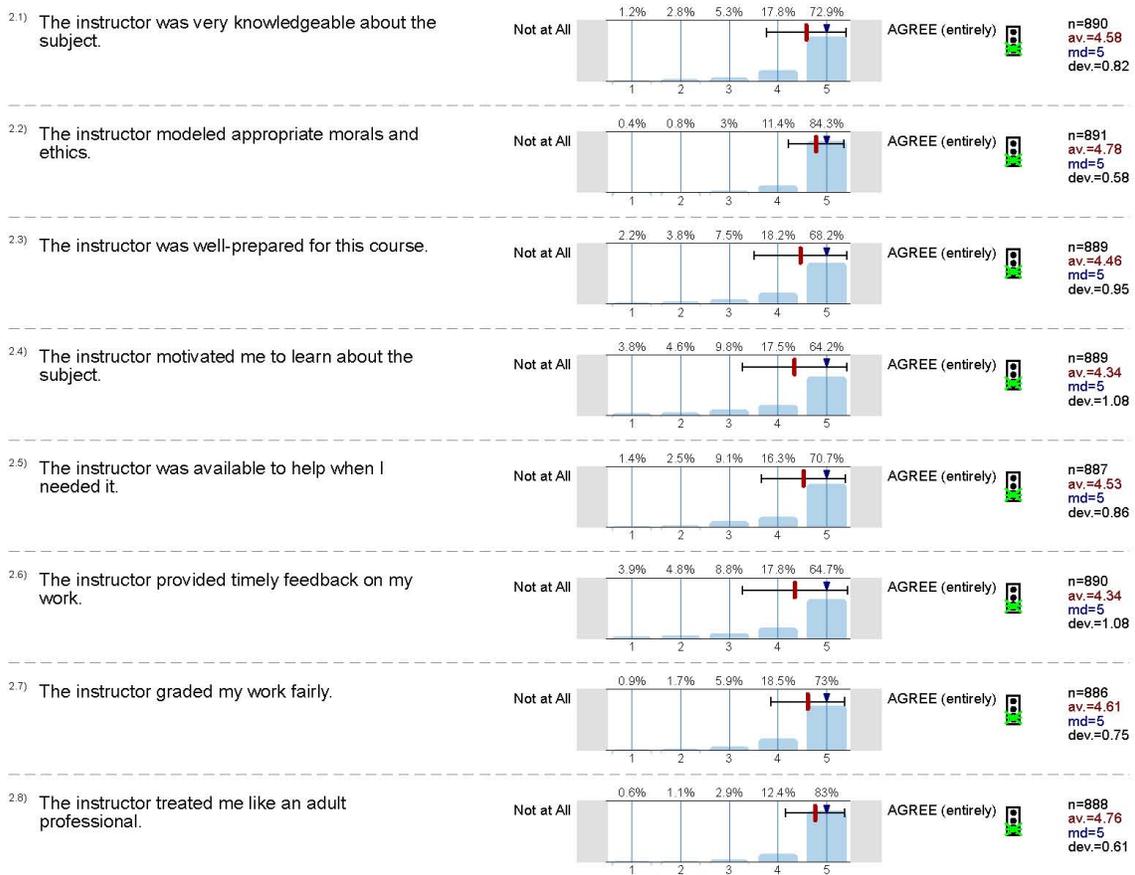


AGREE (entirely)

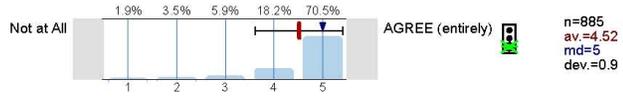
n=889
av.=4.24
md=5
dev.=0.99



2. INSTRUCTOR



2.9) Overall I think the instructor did a good job.



Profile

Compilation: 2011-07 thru 2012-06 SEM_108Surveys_893Resp

Values used in the profile line: Mean

1. COURSE CONTENT

| | | | | | | | |
|--|------------|--|--|--|--|------------------|--------------------------------|
| 1.1) The course increased my knowledge in the subject. | Not at All | | | | | AGREE (entirely) | n=892 av.=4.57md=5.00lev.=0.76 |
| 1.2) The course material was clear. | Not at All | | | | | AGREE (entirely) | n=892 av.=4.28md=5.00lev.=0.94 |
| 1.3) The textbook(s) enhanced the course. | Not at All | | | | | AGREE (entirely) | n=891 av.=4.24md=5.00lev.=0.94 |
| 1.4) The assignments contributed to the learning process. | Not at All | | | | | AGREE (entirely) | n=891 av.=4.41md=5.00lev.=0.85 |
| 1.5) The workload was appropriately distributed throughout the course. | Not at All | | | | | AGREE (entirely) | n=889 av.=4.24md=5.00lev.=0.99 |
| 1.6) The course assisted in developing my character. | Not at All | | | | | AGREE (entirely) | n=891 av.=4.34md=5.00lev.=0.90 |
| 1.7) The course was relevant to my present or future career. | Not at All | | | | | AGREE (entirely) | n=889 av.=4.55md=5.00lev.=0.80 |
| 1.8) The content of this course fulfilled each of the student learning outcomes as identified in the course syllabus. (If you feel like a required | Not at All | | | | | AGREE (entirely) | n=887 av.=4.47md=5.00lev.=0.77 |

2. INSTRUCTOR

| | | | | | | | |
|---|------------|--|--|--|--|------------------|--------------------------------|
| 2.1) The instructor was very knowledgeable about the subject. | Not at All | | | | | AGREE (entirely) | n=890 av.=4.58md=5.00lev.=0.82 |
| 2.2) The instructor modeled appropriate morals and ethics. | Not at All | | | | | AGREE (entirely) | n=891 av.=4.78md=5.00lev.=0.58 |
| 2.3) The instructor was well-prepared for this course. | Not at All | | | | | AGREE (entirely) | n=889 av.=4.46md=5.00lev.=0.95 |
| 2.4) The instructor motivated me to learn about the subject. | Not at All | | | | | AGREE (entirely) | n=889 av.=4.34md=5.00lev.=1.08 |
| 2.5) The instructor was available to help when I needed it. | Not at All | | | | | AGREE (entirely) | n=887 av.=4.53md=5.00lev.=0.86 |
| 2.6) The instructor provided timely feedback on my work. | Not at All | | | | | AGREE (entirely) | n=890 av.=4.34md=5.00lev.=1.08 |
| 2.7) The instructor graded my work fairly. | Not at All | | | | | AGREE (entirely) | n=886 av.=4.61md=5.00lev.=0.75 |
| 2.8) The instructor treated me like an adult professional. | Not at All | | | | | AGREE (entirely) | n=888 av.=4.76md=5.00lev.=0.61 |
| 2.9) Overall I think the instructor did a good job. | Not at All | | | | | AGREE (entirely) | n=885 av.=4.52md=5.00lev.=0.90 |

Profile

Compilation: 2011-07 thru 2012-06 SEM_108Surveys_893Resp

1. COURSE CONTENT



av.=4.39 dev.=0.87

2. INSTRUCTOR



av.=4.55 dev.=0.85

C. Aggregate Evaluations (2012-2013)

Class Climate Admin, 2012-07 thru 2013-06 SEM 122Surveys_1027Resp



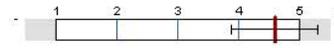
2012-07 thru 2013-06 SEM 122Surveys_1027Resp

No. of responses = 1027

Overall indicators

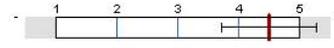
Global Index

1. COURSE CONTENT

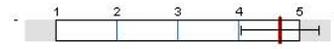


av = 4.6
dev = 0.71

2. INSTRUCTOR



av = 4.51
dev = 0.78

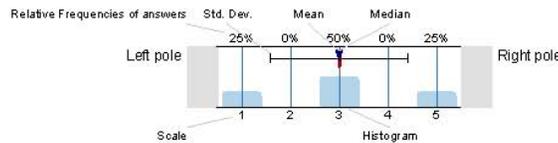


av = 4.68
dev = 0.64

Survey Results

Legend

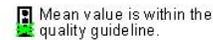
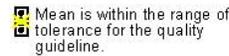
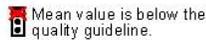
Question text



n=No. of responses
av=Mean
md=Median
dev=Std. Dev.
ab.=Absention

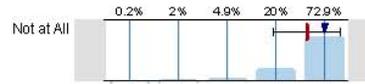


Description of quality symbol



1. COURSE CONTENT

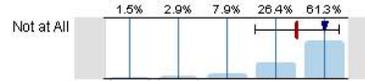
1¹⁾ The course increased my knowledge in the subject.



AGREE (entirely)

n=1025
av=4.63
md=5
dev=0.69

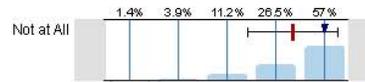
1²⁾ The course material was clear.



AGREE (entirely)

n=1024
av=4.43
md=5
dev=0.87

1³⁾ The textbook(s) enhanced the course.



AGREE (entirely)

n=1026
av=4.34
md=5
dev=0.92

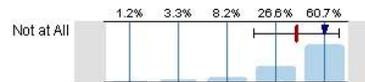
1⁴⁾ The assignments contributed to the learning process.



AGREE (entirely)

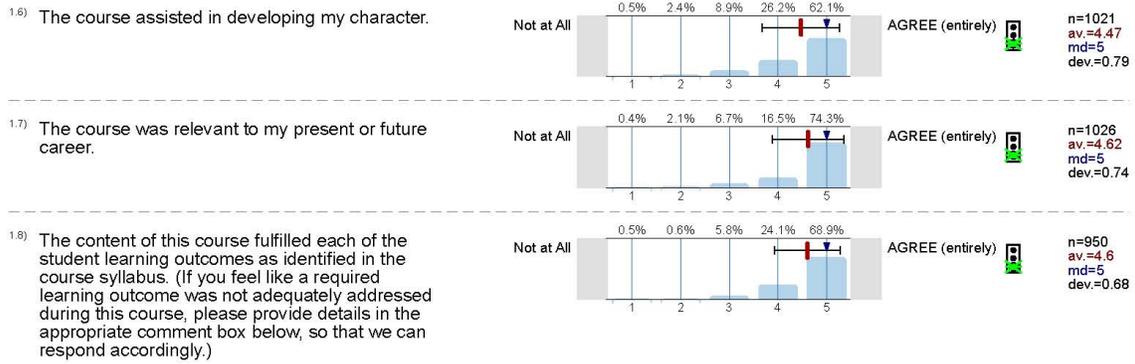
n=1022
av=4.57
md=5
dev=0.7

1⁵⁾ The workload was appropriately distributed throughout the course.

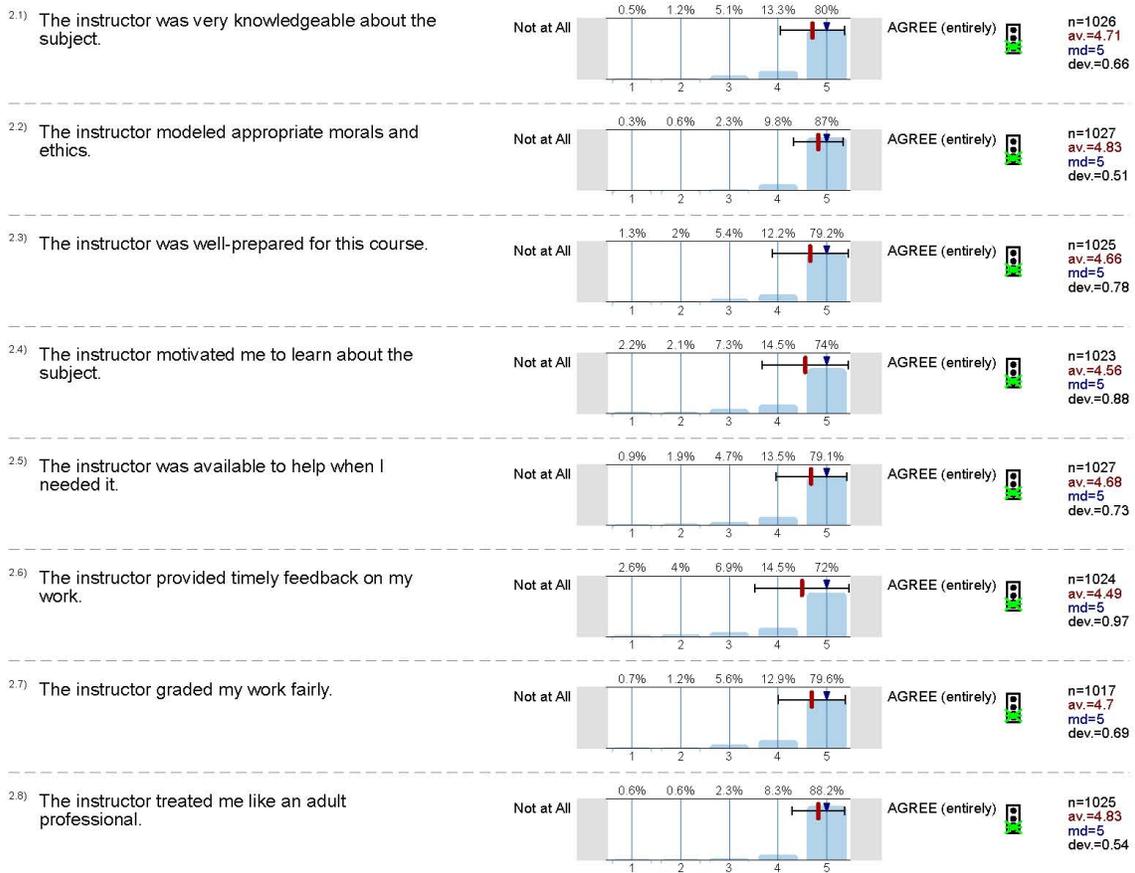


AGREE (entirely)

n=1023
av=4.42
md=5
dev=0.87



2. INSTRUCTOR



Profile

Compilation: 2012-07 thru 2013-06 SEM 122Surveys_1027Resp

Values used in the profile line: Mean

1. COURSE CONTENT

| | | | | |
|--|------------|--|------------------|---------------------------------|
| 1.1) The course increased my knowledge in the subject. | Not at All | | AGREE (entirely) | n=1025 av.=4.63md=5.00lev.=0.69 |
| 1.2) The course material was clear. | Not at All | | AGREE (entirely) | n=1024 av.=4.43md=5.00lev.=0.87 |
| 1.3) The textbook(s) enhanced the course. | Not at All | | AGREE (entirely) | n=1026 av.=4.34md=5.00lev.=0.92 |
| 1.4) The assignments contributed to the learning process. | Not at All | | AGREE (entirely) | n=1022 av.=4.57md=5.00lev.=0.70 |
| 1.5) The workload was appropriately distributed throughout the course. | Not at All | | AGREE (entirely) | n=1023 av.=4.42md=5.00lev.=0.87 |
| 1.6) The course assisted in developing my character. | Not at All | | AGREE (entirely) | n=1021 av.=4.47md=5.00lev.=0.79 |
| 1.7) The course was relevant to my present or future career. | Not at All | | AGREE (entirely) | n=1026 av.=4.62md=5.00lev.=0.74 |
| 1.8) The content of this course fulfilled each of the student learning outcomes as identified in the course syllabus. (If you feel like a required | Not at All | | AGREE (entirely) | n=950 av.=4.60md=5.00lev.=0.68 |

2. INSTRUCTOR

| | | | | |
|---|------------|--|------------------|---------------------------------|
| 2.1) The instructor was very knowledgeable about the subject. | Not at All | | AGREE (entirely) | n=1026 av.=4.71md=5.00lev.=0.66 |
| 2.2) The instructor modeled appropriate morals and ethics. | Not at All | | AGREE (entirely) | n=1027 av.=4.83md=5.00lev.=0.51 |
| 2.3) The instructor was well-prepared for this course. | Not at All | | AGREE (entirely) | n=1025 av.=4.66md=5.00lev.=0.78 |
| 2.4) The instructor motivated me to learn about the subject. | Not at All | | AGREE (entirely) | n=1023 av.=4.56md=5.00lev.=0.88 |
| 2.5) The instructor was available to help when I needed it. | Not at All | | AGREE (entirely) | n=1027 av.=4.68md=5.00lev.=0.73 |
| 2.6) The instructor provided timely feedback on my work. | Not at All | | AGREE (entirely) | n=1024 av.=4.49md=5.00lev.=0.97 |
| 2.7) The instructor graded my work fairly. | Not at All | | AGREE (entirely) | n=1017 av.=4.70md=5.00lev.=0.69 |
| 2.8) The instructor treated me like an adult professional. | Not at All | | AGREE (entirely) | n=1025 av.=4.83md=5.00lev.=0.54 |

(*) Note: If the number of responses to a question is too low the evaluation will not be displayed in the profile line.

Profile

Compilation: 2012-07 thru 2013-06 SEM 122Surveys_1027Resp

1. COURSE CONTENT



av.=4.51 dev.=0.78

2. INSTRUCTOR



av.=4.68 dev.=0.64

Appendix I Assessment Rubrics for WS Degrees

1. See the two accompanying Excel spreadsheets for the full charts, rubrics, and data for MDIV and MA assessment.
2. The assessment of artifacts in relation to specific learning outcomes was made on a spreadsheet something like below:

| Outcome: insert here | Assignment Assessed: insert here | Ability to ... is not evident | Demonstrates limited ability to ... | Demonstrates basic ability to ... | excellence in ability to ... |
|----------------------|-------------------------------------|----------------------------------|--|--------------------------------------|---------------------------------|
| 2009-10 | | | | | |
| Sample 1 | | | | | |
| Sample 2 | | | | | |
| Sample 3 | | | | | |
| Sample 4 | | | | | |
| Sample 5 | | | | | |
| 2010-11 | | | | | |
| Sample 1 | | | | | |
| Sample 2 | | | | | |
| Sample 3 | | | | | |
| Sample 4 | | | | | |
| Sample 5 | | | | | |
| 2011-12 | | | | | |
| Sample 1 | | | | | |
| Sample 2 | | | | | |
| Sample 3 | | | | | |
| Sample 4 | | | | | |
| Sample 5 | | | | | |
| 2012-13 | | | | | |
| Sample 1 | | | | | |
| Sample 2 | | | | | |
| Sample 3 | | | | | |
| Sample 4 | | | | | |

3. For the MA, the assessed assignments in relation to key degree outcomes are listed below.
 - 1.1.1 Bible content – Bible Content Exam²
 - 1.1.2 original meaning – BIBL-500 8.2 Final Exegetical/Application Paper³
 - 1.1.3 Bible appropriation – BIBL-500 8.2 Final Exegetical/Application Paper
 - 1.1.4 core doctrines – THEO-500 8.1 Final Synthesis Christian Doctrine Paper⁴
 - 1.1.5 doctrine development – CHST-500 Development of Doctrine Essay in CH⁵
 - 1.2.1 church historical competency – CHST-500 Content Quizzes in CHST-500
 - 1.2.2 Christian contemporary context – MISS-500 average of two assignments: 4.3 My Denominational History and 7.3 Community and Congregational Narrative⁶

² The Bible Content Exam has not yet been implemented for the MA.

³ The first MA cohort to take this course was MMLO24 on January 7, 2011. Therefore, assessment data for this study only comes from the years 2011-12 and 2012-13.

⁴ The first MA cohort to take this course was MMLO24 on May 20, 2011. Therefore, assessment data for this study only comes from the years 2011-12, and 2012-13.

⁵ These items in red reflect outcomes that were not previously connected to a specific assignment and thus were not assessed in the current study, but will be going forward. This fact does not mean that the outcome was not achieved, only that we do not have a clear artifact by which to assess it in these last four years.

- 2.1a sub-congregation awareness – MIN-558/CONG-520 3.4 Application Paper, *House Divided*
- 2.1b structural/relational issues – CONG-530 8.3 Family Ministry Strategy⁷
- 2.2.1 cultural contexts – MISS-500 8.1 Post-Course Cultural Assessment⁸
- 3.1 spiritual discipline's role – SPIR-550 average of two assignments: 2.2 Other Spiritual Disciplines and 2.3 Spiritual Disciplines SWOT⁹
- 3.2 spiritual strengths – SPIR-550 6.3 Application Strategy¹⁰
- 4.1a leadership/management skills – LEAD-540/MIN-529 2.2 Essentials of Non-Profit Management¹¹
- 4.1b leadership/management skills – CONG-530 Family Ministry Strategy¹²
- 4.2a communication skills – PROC-520 8.1 8-10 Minute Message¹³
- 4.2b communication skills – PROC-525 8.2 Summative Assignment¹⁴
- 4.3 research skills – MIN-591 8.1 Completed Project
4. For the MDiv, the assessed assignments in relation to key degree outcomes are listed below.
- 1.1.1 Bible content – Bible Content Exam¹⁵
- 1.1.2 original meaning – BIBL-500 8.2 Final Exegetical/Application Paper¹⁶
- 1.1.3 Bible appropriation – BIBL-500 8.2 Final Exegetical/Application Paper
- 1.1.4 core doctrines – THEO-500 8.1 Final Synthesis Christian Doctrine Paper¹⁷
- 1.1.5 doctrine development – CHST-500 Development of Doctrine Essay in CH¹⁸
- 1.2.1 church historical competency – CHST-500 Content Quizzes in CHST-500

⁶ The first MA cohort to take this particular course (and thus make this assessment possible) was MMLO34 on October 12, 2012. Assessment data for this study thus only comes from the 2012-2013 academic year.

⁷ The MA concentration in Children, Youth, and Family Ministry only commenced in January, 2013. Therefore, we only have assessment data from the 2012-2013 academic year.

⁸ The first MA cohort to take this particular course (and thus make this assessment possible) was MMLO34 on October 12, 2012. Assessment data for this study thus only comes from the 2012-2013 academic year.

⁹ The first MA cohort to take this particular course (and thus make this assessment possible) was MMLO24 on August 19, 2011. Assessment data for this study thus only comes from the 2011-2012 and 2012-13 academic years.

¹⁰ The first MA cohort to take this particular course (and thus make this assessment possible) was MMLO24 on August 19, 2011. Assessment data for this study thus only comes from the 2011-2012 and 2012-13 academic years.

¹¹ This assignment, especially to achieve this outcome, should probably be connected to the new field supervision component we will integrate into the program.

¹² The MA concentration in Children, Youth, and Family Ministry only commenced in January, 2013. Therefore, we only have assessment data from the 2012-2013 academic year.

¹³ The first MA cohort to take this particular course (and thus make this assessment possible) was MMLO24 on March 9, 2012. Assessment data for this study thus only comes from the 2011-2012 and 2012-13 academic years.

¹⁴ This new course has not yet been offered since the first Children, Youth, and Family Ministry cohort has not reached that point in their degree.

¹⁵ The Bible Content Exam was ready for administration in the Fall of 2012.

¹⁶ The first offering of this course as an onsite intensive was in August 2010. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

¹⁷ The first offering of this course as an onsite intensive was in August 2010. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

¹⁸ These items in red reflect outcomes that were not previously connected to a specific assignment and thus were not assessed in the current study, but will be going forward. This fact does not mean that the outcome was not achieved, only that we do not have a clear artifact by which to assess it in these last four years.

- 1.2.2 Christian contemporary context – MISS-500 average of two assignments: 4.3 My Denominational History and 7.3 Community and Congregational Narrative
- 1.3.1 Bible integration – MISS-600, PCRE-600 Integration Paper
- 1.3.2 hermeneutic – BIBL-500 Theology of Scripture Essay¹⁹
- 1.3.3 theology integration – MISS-600, PCRE-600 Integration Paper
- 1.3.4 Bible to theology – THEO-500 Final Synthesis Christian Doctrine Paper²⁰
- 1.3.5 history integration – MISS-600, PCRE-600 Integration Paper
- 2.1.1 theory to practice – CONG-600 Integration Paper²¹
- 2.1.2 foundations-practice integration – CONG-600 Integration Paper
- 2.2.1 cultural contexts – MISS-600 8.1 Post-Course Cultural Assessment
- 2.2.2 history-ministry integration – CHST-500 Church History and Ministry Essay²²
- 3.1.1 pastoral purpose – MDIV500 Nature, Purpose, Practice of a Pastor
- 3.1.2 strengths and weaknesses – SPIR-520 15.1 Comprehensive Self-Assessment
- 3.1.3 development plan – MDIV595 Personal Development Plan²³
- 3.2.1 spiritual disciplines – SPIR-570 15.1 Personal Plan²⁴
- 3.2.2 the greats – MISS-600 average of 3.2 Who is My Neighbor? and 11.1 Great Commission
- 3.2.3 spiritual goals – SPIR-540 15.2 Goals and Accountability Plan²⁵
- 3.2.4 personal transformation – SPIR-590 8.3 Transformation Assignment²⁶
- 4.1.1 missional application – MISS-600 Missional Application
- 4.1.2 leadership application – LEAD-600 Leadership Application
- 4.1.3 worship application – WSHP-600 Worship Application²⁷
- 4.1.4 proclamation application – PROC-600 Proclamation Application²⁸
- 4.1.5 congregational formation application – CONG-600 Congregational Formation Application²⁹
- 4.1.6 relationships application – PCRE-600 Relationships Application³⁰
- 4.2.1 missional foundations integration – MISS-600 Integration Paper

¹⁹ The first offering of this course as an onsite intensive was in August 2010. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

²⁰ The first offering of this course as an onsite intensive was in August 2010. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

²¹ The first offering of this course was in the Fall of 2012. Therefore, assessment data for this study only comes from the year 2012-13.

²² This essay needs to be added to the final Recovery and Deliverance course.

²³ The first offering of the Integration Capstone was in May 2012. The only year assessed in this study is 2012-13.

²⁴ The first time this course was offered was in August of 2011. Therefore, assessment data for this study comes only from the years 2011-12 and 2012-13.

²⁵ The first offering of this course was in the Fall of 2010. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

²⁶ This essay needs to be added to SPIR-590, Recovery and Deliverance.

²⁷ The first offering of this course was in the Fall of 2010. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

²⁸ The first offering of this course was in the Spring of 2011. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

²⁹ The first offering of this course was in the Fall of 2011. Therefore, assessment data for this study only comes from the years 2011-12 and 2012-13.

³⁰ The first offering of this course was in the Spring of 2012. Therefore, assessment data for this study only comes from the years 2011-12 and 2012-13.

- 4.2.2 leadership foundations integration – LEAD-600 Integration Paper
- 4.2.3 worship foundations integration – WSHP-600 Integration Paper³¹
- 4.2.4 proclamation foundations integration – PROC-600 Integration Paper³²
- 4.2.5 congregational formation foundations integration – CONG-600 Integration Paper³³
- 4.2.6 relationships foundations integration – PCRE-600 Integration Paper³⁴
- 4.3.1 accountability – SPIR-560 15.1 Final Reflections³⁵

³¹ The first offering of this course was in the Fall of 2010. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

³² The first offering of this course was in the Spring of 2011. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

³³ The first offering of this course was in the Fall of 2011. Therefore, assessment data for this study only comes from the years 2011-12 and 2012-13.

³⁴ The first offering of this course was in the Spring of 2012. Therefore, assessment data for this study only comes from the years 2011-12 and 2012-13.

³⁵ The first offering of this course was in the Spring of 2011. Therefore, assessment data for this study only comes from the years 2010-11, 2011-12, and 2012-13.

Appendix J Full Time Faculty

1. Dr. Charles Arn, EdD

EDUCATION

Ed.D. 1976 University of Southern California (Los Angeles, CA)

M.S. 1973 University of Southern California (Los Angeles, CA)

B.A. 1972 Seattle Pacific University (Seattle, WA)

PROFESSIONAL EXPERIENCE & ACTIVITIES

Visiting Professor, Wesley Seminary 2009 – present

President, Church Growth, Inc. 1989 – present

- Researched, designed, and developed instructional materials produced by Church Growth, Inc.

Building Side Doors into Your Church – video training kit

The Master's Plan for Making Disciples - video training kit

Mobilizing Laity for Ministry - training kit

Growing in Love - video training kit

Let the Church Grow - mediated training course

Spiritual Gifts for Building the Body - study course

A Shepherd's Guide to Caring & Keeping - media training kit

Celebration of Friendship - worship planning kit

Celebrating God's Family - worship planning kit

Celebration of Service - worship planning kit

In His Steps - worship planning kit

- Researched, designed, developed and presented seminars presented by Church Growth, Inc.

Clergy Conferences:

“How to Reach Unchurched People”

“The Engaging Church”

“Welcome to the Family”

“How to Reach Unchurched Families in Your Community”

“How to Diagnose & Renew Your Church”

“Worship That Attracts the Unchurched”

“25 Ways to Reach the Unchurched”

“How to Assimilate New Members into Your Church”

“How to Mobilize Laity for Ministry”

“How to Develop a Vision, Plan and Strategy for Growth”

“How to Use the Computer in the Church”

“How to Identify, Reach and Win New People”

“How to Grow a Sunday School”

Lay Training Conferences:

“Basic Growth Seminar”

“Lifestyle Evangelism”

“Getting Ready for Company”

“Your Sunday School Can Grow”

“Mobilizing Laity for Ministry”

“How to Reach Unchurched People”

- Editor, *Church Growth: America* magazine 1976 - 1983
- Editor, *The Growth Report* 1983 - 1998
- Public speaking on church growth/church health topics to clergy from all major church bodies in U.S. Also speaking engagements in Canada, Australia, New Zealand, Germany, South Korea, India, Poland

TEACHING EXPERIENCE

Lectured at the following schools of higher education:

- Anderson University, (Anderson, IN)
- Asbury Theological Seminary (Wilmore, KY)
- Azusa Pacific University (Azusa, CA)
- Fuller Theological Seminary (Pasadena, CA)

- Multnomah School of the Bible (Portland, OR)
- New Orleans Baptist Theological Seminary (New Orleans, LA)
- Reformed Theological Seminary (Orlando, FL)
- Talbot Theological Seminary (La Mirada, CA)
- Torch Seminary (Seoul, Korea)
- University of Southern California (Los Angeles, CA)

PUBLICATIONS

Books authored or co-authored:

- *What Every Pastor Should Know: 101 Rules for Effective Leadership* Baker, 2013
- *Side-Doors: How to Turn Passion into Mission* Wesley Publishing House, 2013
- *Heartbeat! A Missional Guide to Reaching Your Community* Xulon Press, 2010
- *The Church Growth Ratio Book* CGI, 2005, 1996
- *The New Senior: Preparing Your Church for the Age Wave* IACG, 2004
- *White Unto Harvest: Evangelizing Senior Adults* IACG, 2003
- *Catch the Age Wave (2nd ed.)*. Beacon Hill Pub., 1999, 1993
- *The Master's Plan for Making Disciples* Baker Books, 1998, 1982
- *How to Start a New Service* Baker Books, 1997
- *Live Long & Love It!* Tyndale Publishing House, 1991, 1989
- *Who Cares About Love?* Church Growth Press, 1987
- *Growth: A New Vision for the Sunday School* Church Growth Press, 1980

Chapters/essays in other books:

“Small Groups that Grow a Church” in *Building Church Leaders* CTI.

“Arn on Social Concern” in *Into the Future* Fleming Revel.

“Pool of Support” in *Strategic Planning* Leadership Resources.

“When Change Happens to You” in *Seniors Devotional Bible*, Zondervan.

“A Change for the Better” in *Coming of Age Gracefully*, Concordia.

“Retaining Converts” & “Adult Activities” in *Leadership Hbk. of Practical Theology*, Baker.

“Decision Making or Disciple Making” in *Church Growth State of the Art*, Tyndale.

“Mobilizing Laity for Ministry” in *Church Growth State of the Art*, Tyndale.

“Identifying Receptive People” in *The Pastor's Growth Handbook* Church Growth.

“A Different Perspective” in *Successful Writers and Editors Handbook*, Tyndale.

Books edited:

- *The Missing Generation* (184 pages)
- *Attracting New Members* (178 pages)
- *The Pastor's Church Growth Handbook Vol. I* (210 pages)
- *The Pastor's Church Growth Handbook Vol. II* (194 pages)
- *Ten Steps for Church Growth* (128 pages)
- *How to Grow a Church* (168 pages)

Numerous articles published in denominational and inter-denominational magazines.

Recipient: Donald A. McGavran Leadership Award from the Great Commission Research Network, 2005

Nominated: "Outstanding Teaching and Mentoring Award" at Indiana Wesleyan University, 2013.

Vice-President of the American Society for Church Growth; 2000-2002

President of the American Society of Church Growth; 2002-2004.

2. Dr. Colleen Derr, EdD

Education

| | |
|--|-----------|
| Regent University – Virginia Beach, VA Ed.D. Christian Education Leadership | 2008-2013 |
| Indiana Wesleyan University – Marion, IN M.A. in Ministry Leadership | 2005-2007 |
| FLAME classes – The Wesleyan Church Completed denominationally required classes for ordination | 2002-2003 |
| Ashland University – Ashland, OH Courses in M. Ed. Career Switchers Program for state teaching licensure | 1990-1993 |
| United Wesleyan College – Allentown, PA B.S. in Christian Education, Graduated Suma cum Laude | 1980-1983 |

Professional Positions and Employment

| | |
|--|-------------------------------|
| Assistant Professor Christian Ministry and Congregational Spiritual Formation Wesley Seminary at Indiana Wesleyan University, Marion, IN | July 2011 – present |
| Director of Children’s Ministry – The Wesleyan Church International Headquarters of The Wesleyan Church, Fishers, IN | |
| Denominational leader for ministry to children, birth through sixth grade. | 2001 – 2011 |
| Assistant Pastor – Fall Creek Wesleyan Church, Fishers, IN Provide leadership to the local church’s ministry to children and assist the pastor with general church responsibilities. | 2009-present 1994-2004 |
| Human Resource Coordinator – The Wesleyan Church, Fishers, IN | 1999-2001 |
| Wesleyan Women International – The Wesleyan Church, Fishers, IN | 1994-1999 |
| Teacher - Coshocton City Schools, Coshocton OH | 1985-1994 |
| Teacher – Bethlehem Christian School, Bethlehem, PA | 1983-1984 |

Certifications and Credentials

| | |
|--|---------------|
| C.A.G.S. – Regent University, Virginia Beach, VA | December 2010 |
| Ordained elder in The Wesleyan Church | July 2005 |
| State Teaching License: Ohio and Indiana | 1993 and 1995 |

Accomplishments, Services, and Committees

- Development of a Wesleyan catechism for children that includes developmentally appropriate competency goals, assessment tools, teaching resources, student and family pieces, and training module.
- Denominational partnership with Awana. Jack Edgar, Awana president, and I were able to bridge the doctrinal gap and create an official partnership offering Wesleyan churches the Awana program but from a Wesleyan perspective.
- Development of a preteen discipleship resource that incorporates faith milestones of salvation, baptism, local church commitment (membership), commissioning for local church leadership, and missionary experience into an intentional faith journey piece.
- Development of three unique training modules that target different sectors of local church leaders: vocational pastors, non-vocational leaders, and volunteer workers. Have provided training through these to hundreds of leaders.
- Translation of children’s ministry resources into Spanish and provide them free via an internet download.
- Advisory Committee for *Christian Education Journal* (2013-present)
- Book Reviewer for *Christian Education Journal* – child and family ministry (2013-present)
- Adjunct Coordinator, Wesley Seminary at IWU (2013)
- Indiana Wesleyan University Senate (2012-2013)
- The Wesleyan Church Ordination Task Force (2012)

Presentations

“Building Faith Kids: A New Look at the CE of Children” – MACEA

“Connecting Belief and Behavior with Children” – The Wesleyan Church,

district presentation

“Formation in Community” – Wesley Seminary, 6:15 Event

“How to Speak so They Can Learn” – Huddle training events for The Wesleyan Church (various districts)

“John Wesley and the Faith Formation of Children” – Theological Symposium, IWU

“Normal Families” – Wesley Seminary, 6:15 Event

“Spiritual Formation of Children” – The Wesleyan Church, district presentations

“Transformational Communication – Can You Hear Me Now?” – Wesley Seminary 6:15 Event

“Trends in Children’s Ministry” – IWU, presentation to Christian education, children’s ministry, and youth ministry majors

Published Articles and Books

Books:

Explore: Uncover the Truth About God (Book 1). (2009). Indianapolis, IN: Wesleyan Publishing House.

Explore: Discover Your Place in God’s Plan (Book 2). (2009). Indianapolis, IN: Wesleyan Publishing House.

Explore Leader’s Guide: Books 1 and 2. (2009). Indianapolis, IN: Wesleyan Publishing House.

Explore: Experience God’s Power in You (Book 3). (2009). Indianapolis, IN: Wesleyan Publishing House.

Explore: Encounter Your Mission for God (Book 4). (2009). Indianapolis, IN: Wesleyan Publishing House.

Explore Leader’s Guide: Books 3 and 4. (2009). Indianapolis, IN: Wesleyan Publishing House.

Keys to Kids Ministry (CD) (2004-2009). Indianapolis, IN: Wesleyan Publishing House.

Stewardship: Whose Stuff is It? (CD) (2007). Indianapolis, IN: Wesleyan Publishing House.

The Church Jesus Builds: A Dialogue on the Church in the 21st Century,

contributing writer, 2007, Wesleyan Publishing House.

Building Faith Kids: Growing Like Jesus Student Activity Book (Elementary). (2006). Indianapolis, IN: Wesleyan Publishing House.

Building Faith Kids: Knowing God's Truth Student Activity Book (Middle School). (2006). Indianapolis, IN: Wesleyan Publishing House.

Building Faith Kids: Learning About God Student Activity Book Basic Christian Concepts for Preschoolers. (2006). Indianapolis, IN: Wesleyan Publishing House.

Building Faith Kids: Growing Like Jesus Leader's Guide (Elementary). (2005). Indianapolis, IN: Wesleyan Publishing House.

Building Faith Kids: Knowing God's Truth Leader's Guide (Middle School). (2005). Indianapolis, IN: Wesleyan Publishing House.

Building Faith Kids: Learning About God Leader's Guide Basic Christian Concepts for Preschoolers. (2005). Indianapolis, IN: Wesleyan Publishing House.

Articles:

"Greater than Fiction" in *Building Teachers* 13(2), 2013.

"What would you Ask For?" in *Building Teachers* 12(1), 2011.

"What Would Jesus Do? Livestrong" in *Building Teachers* 11(2), 2011.

"How to Teach Kids About God" published in *Building Teachers* 9(4) 2009.

"Belief to Behavior and Children" published by Spiritual Formation Department, The Wesleyan Church, 2009.

"5 Elements of Ministry Volunteers" published by Spiritual Formation Department, The Wesleyan Church, 2007.

"5 Elements of Curriculum Selection" published by Spiritual Formation Department, The Wesleyan Church, 2007.

"5 Elements of Child Protection" published by Spiritual Formation Department, The Wesleyan Church, 2007.

"5 Elements of Child Formation" published by Spiritual Formation Department, The Wesleyan Church, 2007.

"5 Elements of Ministry Assessment" published by Spiritual Formation

Department, The Wesleyan Church, 2007.

“Spiritual Formation and Children” published by The Wesleyan Church, 2007.

3. Dr. John Drury, PhD

Assistant Professor of Systematic Theology and Christian Ministry
Ordained 23 July 2006, The Wesleyan Church

EDUCATION:

Ph.D., Princeton Theological Seminary, 2011, *magna cum laude*

Dissertation Title:

“The Resurrected God: Karl Barth’s Trinitarian Theology of Easter”

M.Div., Princeton Theological Seminary, 2004

B.A., Indiana Wesleyan University, 2001, *summa cum laude*

PUBLICATIONS AND PRESENTATIONS:

Books (author):

The Resurrected God: Karl Barth’s Trinitarian Theology of Easter (Fortress, forthcoming 2014).

19th and 20th Centuries, in *A Canon of Christian Theology: The Methodist Tradition*, ed. Jason E. Vickers (T & T Clark, forthcoming 2014).

Judgment. Methodist Doctrine, Vol. 10 (Cascade, forthcoming 2014).

Books (editor):

Karl Barth and the Future of Evangelical Theology, ed. Christian T. Collins Winn and John L. Drury (Pickwick Publications, forthcoming).

Articles:

“Karl Barth and Paul Tillich on Eschatology,” *Karl Barth in Dialogue*, ed. George Hunsinger (Eerdmans, forthcoming).

“Eucharist and Christology,” in *Theology, Eucharist and Ministry*, ed. Jason Vickers (Abingdon, forthcoming).

“The Impossible Possibility of Preaching,” on WesleyanSermons.com, ed. David B. Ward (Indianapolis, IN: The Wesleyan Church Communications Division, 2012).

“Promise and Command: Wesley and Barth on Matthew 5:48,” in *Karl Barth in Conversation*, ed. W. Travis McMaken and David Congdon (Cascade Press, forthcoming).

“Barth and Testimony,” in *Karl Barth and the Future of Evangelical Theology*, ed. Christian T. Collins Winn and John L. Drury (Eugene, OR: Pickwick Publications, forthcoming).

“The Paradox of the Evangelical Ecumenist: Reflections on Oberlin II,” *Ecumenical Trends* (June 2008).

“Hell and Hope in Balthasar: The Substitutionary Character of Christ’s Descent into Hell and its Implications for the Extent of the Atonement,” *Koinonia Journal* 17 (2005) pp. 93-104.

“The Sending of the Church: Toward an Emergent Ecclesiology,” *Princeton Theological Review* 11:3 (Autumn 2005) pp. 13-18.

“Gregory of Nyssa’s Dialogue with Macrina: The Compatibility of Resurrection and Immortality,” *Theology Today* 62:2 (Jul 2005) pp. 210-222.

“Luther and Wesley on Union and Impartation: Reopening the Dialogue in Light of Recent Finnish Luther Research,” *Wesleyan Theological Journal* 40:1 (Spring 2005) pp. 58-68.

Presentations at National Conferences:

“The Architect and the Traffic Cop: Karl Barth and Paul Tillich in Dialogue,” Karl Barth Conference, Princeton Theological Seminary, June 2013.

“Remarks on Thomas Noble’s, *Holy God, Holy People*,” Panel Presentation, Wesleyan Theological Society Annual Meeting, March 2013.

“Timeful Eternity: Anthropological Implications of Eschatology in Edwards and Wesley,” Wesleyan Studies Group, American Academy of Religion, Annual Meeting 2012 (proposal accepted; presentation forthcoming).

“Eucharist and Christology,” Theology, Eucharist and Ministry Conference, United Theological Seminary, Dayton, OH, May 17, 2012.

“Revisiting Religionless Christianity,” Wesleyan Theological Society Annual Meeting 2012.

“Resurrection and Reform: Christological Eschatology in the Wesleyan Tradition,” co-presented w/ Jason E. Vickers, Wesleyan Studies Group, American Academy of Religion, Annual Meeting 2011.

“Scripture as Testimony: A Critical Reconstruction of the Concept of Testimony in the Wesley/Holiness Tradition for the Doctrine of Scripture,” Wesleyan Theological Society Annual Meeting 2010.

“The Direction of the Son: Resurrection in Karl Barth’s Mature Christology and its Significance for

Wesleyan Theology," Wesleyan Theological Society Annual Meeting 2009.

"The Paradox of the Evangelical Ecumenist: Reflections on Oberlin II," Panel Presentation, Mid-Atlantic American Academy of Religion, Annual Meeting 2008.

"Toward a Wesleyan Theology of Resurrection: Wesley's Sermons on Romans 8 in Light of His Letter to Conyers Middleton," Wesleyan Theological Society, Annual Meeting 2008.

"God Tasted Death for us: Nestorius and Cyril on the Suffering of Christ in the Epistle to the Hebrews," Wesleyan Theological Society, Annual Meeting 2007.

"The Church as Sanctified Community of the Triune God," Wesleyan Doctrinal Symposium, June 2007.

"What Wesleyans Can Learn from Karl Barth," Wesleyan/Free Methodist Graduate Students' Theological Fellowship, Annual Meeting 2006.

"The Priest Sacrificed in our Place: Karl Barth's Exegesis of Hebrews in *CD IV/1* §59.2," Annual Barth Conference, Center for Barth Studies, May 2006.

"Newman's Challenge to a Holiness Ecclesiology," Wesleyan Theological Society, Annual Meeting 2005.

"Luther and Wesley on Union and Impartation," Wesleyan Theological Society, Annual Meeting 2004.

"*Christus totus* and Testimonies," Wesleyan Theological Society, Annual Meeting 2004.

Local Presentations:

"Revisiting Religionless Christianity," Theological Research Seminar, Wesley Seminary and the School of Theology and Ministry, Indiana Wesleyan University, February 2012.

"Hildegard of Bingen's *Scivias*: An Introduction," Plenary Lecture, Liberal Learning and Life Calling Tutorial, John Wesley Honors College, Indiana Wesleyan University, October 5, 2011.

"The Christological Eschatology of William Burt Pope," Theological Research Seminar, Wesley Seminary and the School of Theology and Ministry, Indiana Wesleyan University, September 12, 2011.

"The Role of Divine Simplicity in Thomas Aquinas," Theological Research Seminar, Wesley Seminary and the School of Theology and Ministry, Indiana Wesleyan University, March 21, 2011.

"Promise and Command: Wesley and Barth on Matthew 5:48," Theological Research Seminar, Wesley Seminary and the School of Theology and Ministry, Indiana Wesleyan University, February 14, 2011.

"The Resurrected God," Theological Research Seminar, Wesley Seminary and the School of Theology and Ministry, Indiana Wesleyan University, October 4, 2011.

“Mind the Gap: A Response to Shannon Smythe’s ‘Exposing a Metaphysical Gap: The Doctrine of the Word in Thomas Aquinas’s Theology,’” Theology Department Colloquium, Princeton Theological Seminary, May 18, 2009.

“The Tenses of Salvation and the Meaning of Faith,” Fall Colloquium, Division of Religion and Philosophy, Indiana Wesleyan University, April 2000.

Book Reviews:

Incarnation and Resurrection: Toward a Contemporary Understanding by Paul D. Molnar, *Scottish Journal of Theology* 65 (2012), forthcoming.

Light in Darkness: Hans Urs Von Balthasar and the Catholic Doctrine of Christ's Descent into Hell by Alyssa Lyra Pitstick, *Reviews in Religion and Theology* 15:3 (2008).

From the Margins: A Celebration of the Theological Work of Donald W. Dayton edited by Christian Collins Winn, *Reviews in Religion and Theology* 15:3 (2008).

The Resurrection in Karl Barth by R. Dale Dawson, *Koinonia Journal* 19 (2007).

The Gravity of Sin: Augustine, Luther and Barth on homo incurvatus in se by Matt Jenson, *Koinonia Journal* 19 (2007).

Karl Barth’s Trinitarian Theology: A Study in Karl Barth’s Analogical Use of the Trinitarian Relation by Peter S. Oh, *Reviews in Religion and Theology* 15:1 (2007).

Charles Wesley: A Biography by Gary Best, *Reviews in Religion and Theology* 14:4 (2007) pp. 502-504.

Barth for Armchair Theologians by John R. Franke, *Reviews in Religions and Theology* 14:3 (2007) pp. 409-410.

Authority in the Church by R. Keelan Downton, *Reviews in Religion and Theology* 14:3 (2007) pp. 371-373.

Arminian Theology: Myths and Realities by Roger E. Olson, *Koinonia Journal* 18 (2006) pp. 162-164.

Passion and Paradise: Divine and Human Emotion in the Thought of Gregory of Nyssa by J. Warren Smith, *Theology Today* 63:1 (Apr 2006) pp. 113-115.

TEACHING EXPERIENCE:

Wesley Seminary at Indiana Wesleyan University

Assistant Professor of Systematic Theology and Christian Ministry, July 2010-present

Courses Taught:

TH500, "Introduction to Christian Theology" 8x
WSHP600, "Christian Worship" 8x
THEO520, "Christmas: The Mystery of the Incarnation" 1x
THEO530, "Easter: The Resurrection of the Crucified" 1x
CHST536, "American Christianity" 1x
REL498, "Modern and Contemporary Theology" 1x
MIN543, "Theology of Holiness" 1x
MISS600-TH, "Congregational Leadership" (Theology forums) 2x
LEAD600-TH, "Missional Church" (Theology forums) 1x
PROC600-TH, "Christian Proclamation" (Theology forums) 2x
WSHP600-IP, "Christian Worship" (Integration Paper advisor) 3x

Princeton Theological Seminary

Teaching Fellow, Fall 2005-Spring 2009

Courses Taught:

TH3426 "The Theology of Karl Barth" (Dr. Migliore) Spring 2009
TH222 "Systematic Theology II" (Dr. Charry) Fall 2008.
TH221 "Systematic Theology I" (Drs. Johnson & Lee) Spring 2008.
TH222 "Systematic Theology II" (Drs. Guder & McCormack) Fall 2007
TH370 "The Theology of Karl Barth" (Dr. Migliore) Fall 2006.
CH330 "History & Theology of the Liturgical Year" (Dr. McKee) Fall 2005.

Somerset Christian College:

Adjunct Professor, Fall 2004-Spring 2008

Courses Taught:

TH310 "Narratives of Incarnation, Mission and Resurrection," Fall 2008.

BI201 “Principles of Biblical Interpretation,” Spring 2008.

TH305 “The Doctrine of the Trinity,” Fall 2007.

CH201 “Church History I,” Fall 2006.

TH205 “Sin, Salvation, and the Savior,” Fall 2005.

BI102 “New Testament Survey,” Spring 2005.

BI290 “Interpreting the Book of Revelation,” Spring 2005.

BI102 “New Testament Survey,” Fall 2004.

Indiana Wesleyan University:

Adjunct Professor, 2004-2008

Courses Taught:

MIN511 “Biblical Interpretation,” Summer 2008.

MIN533 “Post-Modern Theology,” Summer 2006.

MIN511 “Biblical Interpretation,” Fall 2005.

BIL102 “New Testament Survey,” May and Summer Session I, 2004.

Biblical Seminary:

TH502 “Introduction to Christian Tradition” (online) Fall 2008

Flame (Wesleyan Ordination Course):

C32 “Advanced Theology: The Doctrine of the Trinity” March 2006.

COMMITTEES SERVED:

University Committees:

University Faculty Religious Life Council, 2012-13

University Religious Life Council, 2011-12, 2012-13, 2013-14

Graduate School Retreat Committee, 2011-12, 2012-13, 2013-14

Graduate School Nominating Committee, 2011-12, 2012-13

University Senate, 2013-14

Seminary Committees:

Secretary of the Faculty, 2010-11, 2011-12, 2012-13, 2013-14

Curriculum Review and Development Committee, 2010-11, 2011-12

Academic Affairs Committee, 2010-11, 2011-12, 2012-13, 2013-14

Scholarship Committee, 2012-13, 2013-14

OTHER PROFESSIONAL EXPERIENCE:

Koinonia Journal: Associate Editor, Sep 2008-2010; Theology Editor, Sep 2005-August 2008.

LOCAL CHURCH AND COMMUNITY SERVICE:

College Wesleyan Church: Worship Team, Fall 2010-present; J. C. Bodyshop Youth Group Volunteer, Fall 2011-present; Ministry Development Program, Spiritual Formation Mentor, Summer 2012-present

Olivet Wesleyan Church, Glassboro, NJ: Pastor, August 2005-July 2008.

Princeton Theological Seminary: Doctoral Student Representative to Theology Department, 2006.

Nassau Presbyterian Church, Princeton, NJ: Junior High Sponsor & Worship Leader, Sep 2003 - May 2004.

Crosspointe Community Church, Monmouth Junction, NJ: Worship Team, Sep - Dec 2003.

Spring Lake Wesleyan Church, Spring Lake, MI: Pastoral Intern, Summer 2003.

Trenton First Church of the Nazarene, Trenton, NJ: Pastoral Intern, 2002-2003.

Keystone Wesleyan Church, Indianapolis, IN: Worship Leader 1999-2000.

College Wesleyan Church, Marion, IN: Youth Intern, 2000-2001; Celebration Service Leadership Team, Spring 1999; Collegiate Ministry Sunday School Coordinator, Fall 1999; Collegiate Ministry Small Group Leader, Fall 1997 - Fall 1998.

Indiana Wesleyan University: Cox Apartments, Resident Assistant, 2000-2001; Summer Honors, Resident Assistant, 1999, 2000; Starving Theologians, Facilitator, 2000-2001; Hodson Hall, Resident Assistant, 1999-2000; Student Government Vice President for Academic Affairs, 1999-2000; Student Government Senator, 1998-1999.

HONORS AND AWARDS:

Indiana Wesleyan University:

Hinds Award, 2011-12

Hinds Award, 2012-13

Princeton Theological Seminary:

Doctoral Fellowship in Theology, 2005-2009

The Archibald Alexander Hodge Prize in Systematic Theology, 2003

Seminary Fellowship, 2001-2004

Indiana Wesleyan University:

The Divisional Award, 2000

Correl Scholarship, 2000

Gallimore Memorial Scholarship, 2000

J. Hanley Award, 1999

Academic Award, 1997-2001

MEMBERSHIPS:

American Academy of Religion

Karl Barth Society of North America

Wesleyan Theological Society

TEACHING COMPETENCIES:

Primary: Christian Doctrine, Systematic Theology, Classical and Contemporary Theologians, History of Doctrine, Wesleyan History and Theology

Secondary: Worship, Philosophy, Ethics, Church History, New Testament

4. Dr. Safiyah Fosua

Professional Work Experience

- 2012 – Present Assistant Professor, Christian Ministry and Congregational Worship, Wesley Seminary at Indiana Wesleyan University, Marion, Indiana
- 2002 –2012 Director, Invitational Preaching Ministries,
General Board of Discipleship, United Methodist Church
- 2001- 2002 Mission Pastor, Ballard UMC, Asbury Park, NJ
- 2000- 2001 Missionary in Residence, Mission Personnel, General Board of Global Ministries, UMC New York Office
- 1996-2000 Commissioned GBGM missionary serving in Ghana West Africa,
Director of Resource Development. Editor of weekly adult Sunday school Publication.
- 1995-97 Free Lance Writer. Curriculum and Bible study writer for:
The Daily Bible Study (United Methodist Publishing House) and
Urban Ministries – (African-American Adult Sunday school Lessons.)
- 1995 Visiting Assistant Professor, University of Northern Iowa, Cedar Falls, Iowa.
Developed African-American Christianity course.
- 1995 Visiting Lecturer in Religion, Wartburg College, Waverly, Iowa. African-American Christianity, Living with Death.
- 1993-95 Adjunct Humanities Professor, Hawkeye Community College, Waterloo, Iowa
Death and Dying, Intro. To Philosophy
- 1989-95 Pastor, Iowa Annual Conference of the United Methodist Church
1989-92 Cross-Cultural Ministry Appointments
1992-95 New Church Start, Co-Pastor, Jubilee UMC, Waterloo, IA

- 1992-95 “Jubilee Moments”, 5-minute morning devotionals, Monday – Friday on
KBBG radio 88.1 FM, Waterloo, Iowa
- “Lessons for Life”, 30-minute preaching/teaching program, Sundays on
KBBG radio 88.1 FM, Waterloo, Iowa
- 1985-89 Adjunct Professor, Oral Communications, Oral Roberts University, Tulsa, Oklahoma
- 1987 Chairperson, Graduate Theology Missions Committee, ORU.
Summer Missions to Barbados, West Indies
- 1986 Summer Missions to Jamaica, West Indies
- 1983-84 Produced “Sword of the Spirit” television program in San Antonio, Texas

(Weekly 30-minute Bible teaching program on Cable Access Network)
- 1982-85 Radio/Television Announcer for weekly local church programming
- 1982-85 Sunday school Co-Superintendent, Greater Lincoln Park Temple,
San Antonio, Texas
- 1973-85 Secretary

Education

- 2006-2007 University of Chicago, Graham School of General Studies,
Editing Certificate
- 1992-94 United Theological Seminary, Dayton, Ohio. Doctor of Ministry Degree.
Wright/Kunjufu Scholar in the area of Afrocentric Pastoring and Preaching.
Degree awarded May 21, 1994.
- 1985-89 Oral Roberts University, Tulsa, Oklahoma. Master of Divinity Degree.
Degree awarded: May 1989. Graduated with Honors
- 1982-84 International Bible College, San Antonio, Texas, Theology, 45 semester hours
- 1969-73 Northwestern University, Evanston, Illinois. BA, English Literature.
Degree awarded: June 1986
- 1969 Sumner High School, Kansas City, Kansas. Valedictorian

Publications

“Proper 3” in *Preaching God’s Transforming Justice: A Lectionary Commentary for Year A*, edited by Dale Andrews, Ronald J. Allen, and Dawn Ottoni-Wilhelm (Louisville, KY: Westminster John Knox Press, 2013).

Consulting Editor, *A New Dawn in Beloved Community: Stories with the Power to Transform Us* (Nashville: Abingdon, 2013).

"August 24, 2014" in *The Abingdon Worship Annual 2014*, edited by Mary J. Scifres and B. J. Beu, (Nashville: Abingdon, 2013).

"July 13, 2014" in *The Abingdon Creative Preaching Annual 2014*, edited by Jenee Woodard (Nashville: Abingdon, 2013).

"July 20, 2014" in *The Abingdon Creative Preaching Annual 2014*, edited by Jenee Woodard (Nashville: Abingdon, 2013).

"July 27, 2014" in *The Abingdon Creative Preaching Annual 2014*, edited by Jenee Woodard (Nashville: Abingdon, 2013).

"August 3, 2014" in *The Abingdon Creative Preaching Annual 2014*, edited by Jenee Woodard (Nashville: Abingdon, 2013).

"August 10, 2014" in *The Abingdon Creative Preaching Annual 2014*, edited by Jenee Woodard (Nashville: Abingdon, 2013).

"August 17, 2014" in *The Abingdon Creative Preaching Annual 2014*, edited by Jenee Woodard (Nashville: Abingdon, 2013).

“Proper 3” in *Preaching God’s Transforming Justice: A Lectionary Commentary for Year C*, edited by Dale Andrews, Ronald J. Allen, and Dawn Ottoni-Wilhelm (Louisville, KY: Westminster John Knox Press, 2012).

“Proper 3” in *Preaching God’s Transforming Justice: A Lectionary Commentary for Year B*, edited by Dale Andrews, Ronald J. Allen, and Dawn Ottoni-Wilhelm (Louisville, KY: Westminster John Knox Press, 2011)

“Walking Upright Anyway!” in *Black United Methodists Preach* (Nashville: Abingdon Press, 2011).

“Lord, Here We Stand” #168, and “Living Sacrifice” #190, in *Worship & Song, Worship Resources Edition*, (Nashville: Abingdon Press, 2011).

“Fire up the Cooking Pots!” and “The Will to Repent” in *The Journey: Forgiveness, Restorative Justice and Reconciliation*, by Stephanie Hixon and Thomas Porter (New York: Women’s Division of the General Board of Global Ministries, of the United Methodist Church, 2011).

Associate Editor, *The Africana Worship Book, Year C*, (Nashville: Discipleship Resources, 2008). [*The Africana Worship Book for Year C received the DeRose Hinkhouse Awards of Excellence from the Religious Communicators Council for book content and non-broadcast audio in 2009.*]

Associate Editor, *The Companion to the Africana Worship Book* (Nashville: Discipleship Resources, 2008).

“Borrowed Words” in *Alive Now*, March/April 2008

“Preaching the Lesson” for July 2007 in *Lectionary Homiletics*, July/August 2007

Foreword for 2007 release of *Historical Christianity, African Centered* by James Anyike (Chicago: Popular Truth, 1994, 2007)

“Lest We Forget” February 19-25, 2007 in *The Upper Room Disciplines 2007* (Nashville: Upper Room Books, 2006).

Associate Editor, *The Africana Worship Book, Year B*, (Nashville: Discipleship Resources, 2007).

Associate Editor, *The Africana Worship Book, Year A* (Nashville: Discipleship Resources, 2006).

“In Search of a Straw” in *Alive Now*, September/October 2006

21st Century Worship Resources” for A, B, C of the Revised Common Lectionary (www.gbod.org/lectionary: November 2005—December 2012)

“Waiting for the Guide” in *Weavings*, Volume XX, Number 2, March/April 2005

Pathways to Christ Series: Learning New Habits. (Nashville: Discipleship Resources, 2005).

“Devotions on Light” and “Waiting for the Guide” in *Courageous Spirit, Voices from Women in Ministry*, (Nashville: Upper Room Books, 2005)

“Let the Redeemed Say So” July 16-August 1, 2004 in *The Upper Room Disciplines 2004*, (Nashville: Upper Room Books 2003)

“May: All in a Day’s Work” with Kwasi Kena in *365 Meditations for Couples*, (Nashville: Abingdon, 2003)

“Preaching Helps” for A, B, C of the Revised Common Lectionary (www.gbod.org/lectionary, August 2002—December 2012).

Jesus and Prayer, (Nashville: Abingdon, March 2002)

“July: Everyday Spirituality” with Kwasi Kena in *365 Meditations for Families*, (Nashville: Abingdon, 2001)

“The Queen of Sheba” article in *Women of Color Study Bible*, (Iowa Falls, IA: World Bible Publishing, 1999) [Re-released as *NIV Aspire: The New Women of Color Study Bible*, (Grand Rapids: Zondervan, 2006).

Editor, *Weekly Bible Lessons*, (Methodist Church – Ghana, 1997-2000)

“God Always Has a Plan” June 9-15, 1997 in *The Upper Room Disciplines 1997*, (Nashville: Upper Room Books, 1996)

Mother Wit: 365 Meditations for African-American Women, (Nashville: Abingdon, 1996)

“Talking to a Dead Man” sermon in *Wisdom of the Word-Faith: Great African-American Sermons, Vol. 1*. Editors: Rhinold L. Ponder and Michele Tuck, Foreword by Samuel DeWitt Proctor (New York: Random House, 1996)

Toward a Paradigm Shift from Eurocentric to Afrocentric Models of Christian Spirituality in African-American Women, Dissertation. (Dayton, OH: United Theological Seminary, 1994)

Professional Memberships

Academy of Homiletics (Vice President, Black Caucus)

Credentials

2000 Elder’s Orders, United Methodist Church
1996 Commissioned United Methodist Missionary
1991 Deacon’s Orders, United Methodist Church
1983 Licensed Evangelist, Pentecostal Assemblies of the World

5. Dr. Kwasi Kena

Education

2007—2008 Middle Tennessee State University, Murfreesboro, Tennessee, Writers Loft,
Completed certificate in creative writing, January 2008

2007—2008 University of Chicago, Graham School of General Studies,
Completed Editing Certificate Program [Chicago Manual of Style]

1992—94 United Theological Seminary, Dayton, Ohio, Doctor of Ministry Degree
Wright/Kunjufu Scholar in the area of Afrocentric Pastoring and Preaching,
Degree awarded May 1994

1984—88 Oral Roberts University, Tulsa, Oklahoma, Master of Divinity Degree,
Degree awarded: May 1988

1979—82 Wisconsin College Conservatory of Music, Bachelor of Music,

- Degree awarded with high honors: May 1982
- 1975—79 Bradley University, Bachelor of Science, Business Administration and Management, Degree awarded: May 1979
- 1973—75 Custer High School, Diploma awarded: June 1975

Professional Work Experience

- 2012—present Assistant Professor of Ethnic and Multi-Ethnic Christian Ministries, Wesley Seminary at Indiana Wesleyan University
- 2004—2012 Director, Evangelism Ministries, General Board of Discipleship (GBOD), The United Methodist Church,
- 2002—2004 Field Services Director and General Editor UMMen Magazine, General Commission on United Methodist Men (GCUMM), The United Methodist Church
- 2001—2002 Congregational Development Coordinator, Greater New Jersey Annual Conference of The United Methodist Church
- 2000—2001 Missionary in Residence, Mission Personnel, General Board of Global Ministries (GBGM), The United Methodist Church, New York City Office
- 1996—2000 Commissioned GBGM missionary, served in Ghana West Africa as

Director of Leadership Development, co-founded the Resource Development and Training Unit (RDTU) of the Methodist Church of Ghana at the Freeman Centre, Kumasi, Ghana West Africa

Taught Sacred Music Class – Bible College, Kumasi, Ghana West Africa
- 1995-98 Free Lance Writer. Curriculum and Bible study writer for:

The Daily Bible Study (United Methodist Publishing House) and

Urban Ministries – (African-American Young Adult and Teen Sunday school Lessons)
- 1992-95 Co-Pastor, co-founder, African American New Church Start, Jubilee UMC, Waterloo, Iowa
- 1995 Visiting Professor of Religion and Philosophy, Wartburg College, Waverly, Iowa

Fall semester, taught: World Religions, Christian Ethics, Multicultural Education
- 1994—95 Director, Student Diversity Programs and Services, Wartburg College, Waverly, Iowa
- 1994 Wartburg College, Waverly, Iowa, taught American Minorities, May Term

- 1993 Adjunct Humanities Professor, Hawkeye Community College, Waterloo, Iowa,
Public Speaking, Marriage and Family, spring semester
- 1992—95 Co-producer of “Jubilee Moments”, 5-minute morning devotionals, Monday – Friday on
KBBG radio 88.1 FM, Waterloo, Iowa
Co-producer of “Lessons for Life”, 30-minute preaching/teaching program, Sundays on
KBBG radio 88.1 FM, Waterloo, Iowa
- 1989-92 Pastor, Iowa Annual Conference of the United Methodist Church
Cross-Cultural Ministry Appointments
- 1984—89 Adjunct Professor, Oral Communication, Oral Roberts University,
Tulsa, Oklahoma
- 1988—89 Piano Instructor, Eastwood Baptist Conservatory, Tulsa, Oklahoma
- 1988—89 Minister of Music, Mt. Zion Baptist Church, Tulsa, Oklahoma
- 1986 Director, Reach Out Singers, Interdenominational Music Mission Group,
Tour E (England, Wales), summer
- 1985 Director, Reach Out Singers, Interdenominational Music Mission Group,
Tour G (Germany, Belgium, Switzerland, France), summer
- 1984 Member, Tour F (Finland, USSR), summer
- 1980-83 Free Lance Musician
- 1979 Teller, Jefferson Bank, Peoria, Illinois
- 1975—80 General Laborer, American Can Company, Milwaukee, Wisconsin, summers
- 1973—75 General Laborer, Capital Court Shopping Center, Milwaukee, Wisconsin, summers

Publications

- Arn, C. with Kena, K. ed. *Side Door: How to Open Your Church to Reach More People* (Indianapolis, IN: The Wesleyan Publishing House, 2013)
- *Witness Journal of the Academy for Evangelism in Theological Education* vol.27, 2013. Reviewed Moriah, L. M. (2011) *The Thirteenth Discipline: Formative and Reformative Discipline in Congregational Life*. Eugene, OR: Wipf & Stock)
- *UMMen The magazine of United Methodist Men*, contributing writer “Men and the church in 50 years” (Nashville: General Commission on United Methodist Men, Fall, 2012)
- *The Upper Room Disciplines 2014*, contributing writer for the week of March 10-16 (Nashville: The Upper Room, to be released 2014)

- *Witness Journal of the Academy for Evangelism in Theological Education* vol.26, 2012.
Reviewed Merritt, C. H. (2010) *Reframing Hope: Vital Ministry in a New Generation*. Herndon, VA: The Alban Institute)
- *No Friend Like Jesus* Adult VBS curriculum and Leader Guide (Nashville: Abingdon Press, 2012)
- Liturgical pieces, *Worship & Song Worship & Song Worship Resources Edition* (Nashville: Abingdon Press, 2011)
- *Island Odyssey* Adult VBS curriculum and Leader Guide (Nashville: Abingdon Press, 2011)
- “Evangelistic Preaching Helps” an occasional web-based resource on www.umcevangelism.org (2004-2012)
- “Offering Christ Today,” a web-based resource on www.umcevangelism.org (2004-2012)
- Numerous liturgical pieces, *The Africana Worship Book, Years A, B, C*, (Nashville: Discipleship Resources, 2006, 2007, 2008)
- *The Upper Room Disciplines*, contributing writer for the week of November 20-26 (Nashville: The Upper Room, 2006)
- Poem, “Disaster Meets Prayer Again,” *Alive Now – September/October*, (Nashville: The Upper Room, 2006)
- Leader Guides for: Pathways to Christ Series pamphlets: *Begin with Jesus, Understanding My Faith Journeying with Jesus, Learning New Habits, Gifted in Christ*, (Nashville: Discipleship Resources, 2005)
- Contributing writer of four 365 Daily Devotional Books, (Nashville: Dimensions for Living)
 - 365 Daily Devotions for Couples (2003)
 - 365 Daily Devotions for Young Adults (2002)
 - 365 Daily Devotions for Families (2001)
 - 365 Daily Devotions for Teens (2000)
- *The Resurrected Jesus*, (Nashville: Abingdon Press, 2001)
- *In Plain View of the Cross: A Lenten Study for Adults*, (Nashville: Abingdon Press, 2001)
- *40 Days in the Wilderness: Meditations for African American Men*, (Nashville: Abingdon Press, 1996)
- Curriculum and Bible Study writer for:
 - Christian Living in the Mature Years*, (Nashville: Abingdon Press, 2002)
 - Inteen and Young Adult Today*, (Chicago: Urban Ministries, 1996 – 2002)
 - The Daily Bible Study*, (Nashville: Abingdon Press, 1996 – 1999)

Professional Memberships

Member – United Methodist Association of Communicators

Member – Religion Communicators Council

Member – Academy of Evangelism and Theological Education

Zeta Pi honorary business fraternity

Awards and Achievements

Halyard Man of the Year Award, Calvary Baptist Church, Milwaukee, Wisconsin, 2006

John Wesley Fellow Award, General Commission on United Methodist Men, 2004

Scholastic All-American, Oral Roberts University, 1988

National Dean's List, Oral Roberts University, 1984

1st Recipient of Romeo B. Garrett Award for Academic Excellence, Bradley University, 1979

1st Recipient of Romeo B. Garrett Award for Community Leadership, Bradley University, 1979

Zeta Pi Honorary Business Fraternity, 1978

1st Recipient of John Zussman Baseball Award for Athletic and Academic Excellence, 1975

National Honor Society, 1975

Custer High School Class President, 1975

Credentials

1996 Commissioned United Methodist Missionary, General Board of Global Ministries

1991 Elder's Orders Recognized, United Methodist Church, Iowa Annual Conference

1989 Ordained National Baptist Church

1983 Licensed American Baptist Minister

6. Dr. Lenny Luchetti

PRESENT POSITION:

Associate Professor, Wesley Seminary at Indiana Wesleyan University, Marion, IN

PERSONAL DATA:

Marital & Family Status: Wife- Amy; Children- Zachary, Liana, and Samuel.

Email Address: lenny.luchetti@indwes.edu

Websites: www.preachingessentials.com; www.lennyluchetti.blogspot.com

Phone: 765-677-1622 (office); 765-618-9330 (cell)

EDUCATION:

2010 *Doctor of Ministry Degree*, Beeson Pastor Scholarship, Asbury Theological Seminary, Wilmore, KY, (GPA 4.0)

Dissertation: *A Journey in Preaching as a Spiritual Discipline*

2003 *Master of Divinity Degree*, Asbury Theological Seminary, Wilmore, KY, *Magna Cum Laude* (GPA 3.89)

1996 *Bachelor of Arts Degree*, Houghton College, Houghton, NY
Major: Religion; Concentration: Ministry

PROFESSIONAL EXPERIENCE:

- 2012 - Present *Associate Professor*, Wesley Seminary at Indiana Wesleyan University
- 2010 - 2012 *Assistant Professor*, Wesley Seminary at Indiana Wesleyan University
- 2003 - 2010 *Lead Pastor*, Stroudsburg Wesleyan Church, Stroudsburg, PA
- 2000 - 2003 *Preaching Pastor*, Stonewall Wesleyan Church, Lexington, KY
- 1996 - 2000 *Assistant Pastor*, Houghton Wesleyan Church, Houghton, NY
- 1995 - 1997 *Pastor*, Bellville Wesleyan Church, Caneadea, NY

PROFESSIONAL MEMBERSHIPS/AWARDS/HONORS:

- 2013 *Preaching Essentials: A Practical Guide* receives honorable mention in the Outreach Magazine Resources of the Year Edition (April)
- 2013 *Preaching Essentials: A Practical Guide* is listed in Preaching Magazine as one of the five best books on preaching (April)
- 2012 *Evangelical Homiletics Society*
- 2010 *Academy of Homiletics*
- 2007 *Beeson Pastor Doctor of Ministry Program*, Asbury Theological Seminary (The Beeson Pastor Program is a fully funded scholarship granted to students whose leadership and preaching skills and potential are evident).
- 2003 *Excellence in Biblical Studies Award*, Asbury Theological Seminary (This award was given to the graduating senior, from among 250-300 students, with the highest cumulative GPA for all Bible courses taken in the MDiv degree).
- 2002 *Wilbur Dayton Scholarship*, Wesleyan Seminary Foundation at Asbury Theological Seminary (One Wesleyan student is selected annually for this significant award).
- 2001 *Endowment Scholarship*, Wesleyan Seminary Foundation at Asbury Theological Seminary (Three Wesleyan students who attend Asbury Theological Seminary are selected annually for this award.)
- 2001 *International Society of Theta Phi*, Asbury Theological Seminary (Students who exhibit ethical standards along with a high level of academic excellence are invited to join this society.)
- 1999 *Outstanding Service to the Community*, Houghton College (I was nominated for this award by college students while I was serving as Assistant Pastor at Houghton Wesleyan Church in Houghton, NY).
- 1997 *Ordination into the Wesleyan Church*, Western New York District, Houghton, NY

- 1996 *Paul Timothy Anderson Christian Service Award*, Houghton College (The Religion and Philosophy Department faculty selected me for this honor when I was in my senior year of college.)

PRESENTATIONS:

- 2013 *Healthiness is Next to Holiness*, The Wesleyan Church New Pastors Orientation, Fishers, IN
- 2013 *Soul Preaching Practices*, 6:15 World Changers Event for Interdenominational Gathering of Pastors and Lay Leaders, Indianapolis, IN
- 2013 *An Incarnational Model for Preaching as a Spiritual Discipline*, The Evangelical Homiletics Society Conference, La Mirada, CA
(Only 9 of 36 paper proposals accepted)
- 2013 Respond to Graduate Student Paper Entitled *God as the Hero: Grace Focused Preaching in the Wesleyan Holiness Perspective*, Graduate Student Theological Seminar, Indianapolis, IN
- 2013 *A Teacher is a Detour Sign*, Indiana Wesleyan University Celebrate Teaching Conference, Marion, IN
- 2013 *The Art of Connecting with Listeners*, Festival on Preaching, Marion, IN
- 2012 *Preaching So the Eyes See What the Ears Hear*, World-Changers Event for Inter-Denominational Gathering of Pastors, Indianapolis, IN
- 2012 *Leading and Preaching Workshop*, Iowa-Minnesota District of the Wesleyan Church Family Camp, Cedar Spring, IO
- 2012 *A Process for Birthing Sermons Today*, Chesapeake District of the Wesleyan Church, La Plata, MD
- 2012 *A Process for Birthing Sermon Today*, West Michigan District of the Wesleyan Church, Kentwood, MI
- 2012 *Exegesis for the Sermon*, Illinois District of the Wesleyan Church, Urbana, IL
- 2011 *What I Wish I Knew Before I Started Preaching*, Atlantic District Pastors of the Wesleyan Church, New Brunswick, Canada
- 2011 *Five Tips for Birthing Sermons Today*, Indiana Wesleyan University Pastor's Day, Marion, IN
- 2011 *What Wesleyan Methodist Preaching Does*, Indiana Wesleyan University Pastor's Enrichment Event, Indianapolis, IN
- 2011 *Developing the Sermon Workshop*, Indiana Wesleyan University Pastor's Enrichment Event, Indianapolis, IN.

- 2010 *Developing a Culture of Outreach*, First Wesleyan Church, Brooklyn, NY
(Consultation with church leaders from the Bronx and Brooklyn, NY.)
- 2009 *Preaching as a Spiritual Discipline*, Penn-Jersey District Conference, Lewisburg, PA
- 2008 Panel Member for Outreach Forum, Penn-Jersey District Christian Life and Ministry Conference, Allentown, PA
- 2007 *The Trajectory of Evangelism, Leadership, and Preaching in the 21st Century American Church*, Penn-Jersey District Conference, Lewisburg, PA

PUBLICATIONS:

Books

Author

- 2012 [*PREACHING ESSENTIALS: A Practical Guide*](#) (Indianapolis, IN: The Wesleyan Publishing House, May 2012)
-Outreach Magazine Resources of the Year, Honorable Mention (March/April 2013 issue)
-Preaching Magazine This Year's Best Books on Preaching (March/April 2013 issue)

Contributor

- 2014 *Preaching in an Age of Distraction*, J. Ellsworth Kalas (Downers Grove, IL: Intervarsity Press, March 2014)

Articles

- 2014 *Preaching as a Spiritual Discipline* (Preaching Today, Christianity Today, Winter)
- 2014 *Reviewing Game Film* (Preaching Today, Christianity Today, Winter)
- 2014 *Healthy Pastor, Healthy Church* (Leadership Journal, Christianity Today, Winter)
- 2012 *Preaching in the Wesleyan-Methodist Tradition* (Seedbed, Asbury Theological Seminary, January 2012)
- 2012 *Dream Church* (Wesleyan Life Magazine, The Wesleyan Church, Winter 2012)
- 2011 *NUCLEUS Sermon Series* (Spiritual Formation Dept., The Wesleyan Church, Summer 2011.) The NUCLEUS Sermon Series are used by approximately 500 Wesleyan churches.
- 2011 Articles featured on Wesleyansermons.com: The Preaching Preferences of Three Kinds of People, Thoughts on Preaching Another Preacher's Sermon, The Sermon Planning Retreat, Five Tips for Building Rapport, How Not to Use Humor, How to Use Humor, and With or Without Notes. Wesleyansermons.com receives 800 average weekly visits on average.
- 2011 Sermons featured on Wesleyansermons.com: When God Doesn't Meet Our Expectations and Fig-Leafing It.

- 2010 *NUCLEUS Sermon Series* (Spiritual Formation Dept., The Wesleyan Church, Summer 2010.) The NUCLEUS Sermon Series are used by approximately 500 Wesleyan churches.
- 2010 *SPRINGLIFE Sermon Series* (Spiritual Formation Dept., The Wesleyan Church, Spring 2010.) The SPRINGLIFE Sermon Series are used by approximately 500 Wesleyan churches.
- 2008 *LEADERS LEAD BEST FACEDOWN* (Leadership Development Journey Connections, The Wesleyan Church, August 2008.)

PREACHING:

- 2016 Speaker, Beulah Family Camp, New Brunswick, Canada
- 2015 Speaker, West Michigan District Family Camp, Hastings, MI
- 2014 Speaker, Chesapeake District Family Camp, Denton, MD
- 2014 Speaker, College Wesleyan Church, Marion, IN
- 2013 Speaker, Houghton College Student Chapel Service, Houghton, NY
- 2013 Speaker, Western New York District of the Wesleyan Church Refresh Family Camp, Houghton, NY
- 2013 Speaker, IWU Graduate School Faculty Retreat, Hartford City, IN
- 2013 Speaker, Indiana Central District, Power Rally, Indianapolis, IN
- 2013 Speaker, Indiana North District Zone Revival Services, Mt. Etna, IN
- 2013 Speaker, Pacific Southwest District of the Wesleyan Church Minister and Mates Retreat, Forest Falls, CA
- 2012 Speaker, College Wesleyan Church, Marion, IN
- 2012 Speaker, Iowa-Minnesota District of the Wesleyan Church Family Camp, Cedar Spring, IO
- 2012 Speaker, East City Wesleyan Church, Auckland, NZ
- 2012 Speaker, Trinity Wesleyan Church, Tipton, IN
- 2011 Speaker, Kingswood College Chapel, New Brunswick, Canada
- 2011 Speaker, College Wesleyan Church, Marion, IN
- 2011 Speaker, Tri-State District of the Wesleyan Church Connect Retreat, Osage Beach, MO
- 2011 Speaker, Trinity Wesleyan Church, Tipton, IN

- 2011 Speaker, Central Wesleyan Church, Holland, MI
- 2011 Speaker, Trinity Wesleyan Church, Indianapolis, IN
- 2010 Speaker, Indiana Wesleyan University Student Chapel, Marion, IN
- 2010 Speaker, Indiana Wesleyan University Staff Chapel, Marion, IN
- 2010 Speaker, Lakeview Wesleyan Church, Marion, IN
- 2009 Speaker, Syracuse Teen Challenge Annual Spring Banquet Speaker, Cicero, NY
- 2009 Speaker, Fresh Call Summit for Penn-Jersey District Pastors, Bethany Wesleyan Church, Cherryville, PA
- 2009 Speaker, Annual Pastor's Breakfast, Hackman's Bible Book Store, Whitehall, PA
- 2009 Speaker, Transformation Conference, Highland Church, Jamaica-Queens, NY
- 2008 Speaker, Speranta Baptist Church, Arad, Romania
- 2007-9 Speaker, Spruce Lake Retreat Center Family Camp, Canadensis, PA
- 2007 Speaker, Young Adults Retreat, Pinebrook Bible Conference and Retreat Center, East Stroudsburg, PA
- 2002 Speaker, Wesleyan Youth Camp, New South Wales District, Australia
- 1999 Speaker, Houghton College Chapel, Houghton College, Houghton, NY
- 1999 Speaker, Houghton College Class of 2003 Retreat, Houghton College, Houghton, NY
- 1998 Speaker, High School Baccalaureate Service, Houghton Academy, Houghton, NY
- 1998 Speaker, Houghton College Class of 1999 Retreat, Houghton College, Houghton, NY
- 1997 Speaker, High School Baccalaureate Service, Fillmore Public High School, Fillmore, NY

Courses Taught or Written:

Wesley Seminary at Indiana Wesleyan University:

- 2013 MDIV 500 Pastor, Church and World (onsite)
- PROC 520 Transformational Communication (online)
- MDIV 660 Christian Proclamation (onsite)
- MDIV 660 Christian Proclamation (online)
- SPIR 500 Change and Transformation (onsite)

- 2012 SPIR 575: Spiritual Retreat for the Leader Elective
(wrote) (Abbey of Gethsemane, Trappist, KY)
- PROC 520: Transformational Communication (wrote) (Online)
- MDIV 660: Christian Proclamation (Onsite)
- MDIV 660: Christian Proclamation (Online)

SPIR 530: Mentoring and Spiritual Direction (Onsite)
MDIV 500: Pastor, Church, and World (Onsite)

- 2011 PROC 610: Narrative Preaching Elective (wrote) (Onsite)
SPIR 520: Self-Awareness and Appraisal (Onsite)
MDIV 660: Christian Proclamation (wrote) (Onsite)
MDIV 660: Christian Proclamation (wrote) (Online)
MDIV 500: Pastor, Church, and World (Onsite)
MIN 522: Leadership of Preaching (Online)
- 2010 SPIR 500: Change and Transformation (Onsite)
MDIV 640: Congregational Leadership (Online)

Indiana Wesleyan University, School of Theology and Ministry

2013 Homiletics II (onsite)

FLAME (Fellowship of Leaders Acquiring Ministerial Education): (wrote all courses)

- 2012 Sophia, NC
NT Elective: Gospel of Mark
Expository Preaching
- 2011 Denton, MD
Introduction to Homiletics
Expository Preaching
- 2010 Stroudsburg, PA
Church Leadership and Management
Introduction to Homiletics
- 2009 Stroudsburg, PA
Introduction to Homiletics
Expository Preaching
- 2007 Stroudsburg, PA
Spiritual Formation
Church Leadership and Management
- 2006 Stroudsburg, PA
Expository Preaching
- 2005 Stroudsburg, PA
Spiritual Formation
Expository Preaching
- 2004 Stroudsburg, PA
Introduction to Homiletics

SERVICE ON LEADERSHIP BOARDS AND COMMITTEES:

- 2013 University Faculty Religious Life Council

| | |
|--------------|--|
| 2013 | Graduate School, Graduate Operations Committee |
| 2013 | The Gathering 2015 Advisory Board |
| 2013 | Wesley Seminary Faculty Relations Committee |
| 2013 | Search Committee, Executive Director of Center for Life Calling |
| 2013 | Graduate School, Nominating Committee Member |
| 2013 | Wesley Seminary Faculty, Interim Chairperson |
| 2013 | Wesley Seminary Faculty, Vice-Chairperson |
| 2012-2014 | Wesley Seminary, Student Development Committee |
| 2012 | Indiana Wesleyan University, Faculty Relations Council |
| 2012-Present | Midwest Scholars Conference, Paper Reviewer |
| 2012-Present | Wesley Seminary Faculty Relations Committee, Chairperson |
| 2011-2012 | Indiana Wesleyan University Strategic Planning Committee |
| 2011-2013 | Indiana Wesleyan University Faculty Religious Life Council, Chairperson |
| 2011 | College Wesleyan Church “What If” Community Outreach Task Force |
| 2010-2013 | Indiana Wesleyan University Faculty Senate |
| 2010-2012 | Wesley Seminary Appeals Committee |
| 2010-2012 | Wesley Seminary Curriculum Development and Review Committee |
| 2010-Present | Wesley Seminary Student Development Committee |
| 2010 | The Wesleyan Church Young Adult Ministry Task Force |
| 2008-2009 | Penn-Jersey District of the Wesleyan Church CLAM (Christian Life and Ministry) Conference Planning Committee |
| 2007-2010 | Houghton College Board of Trustees |
| 2005-2010 | Penn-Jersey District of the Wesleyan Church Board of Administration |
| 2004-2006 | Pocono-Slate Belt Youth for Christ Board of Trustees |

OTHER SERVICE:

| | |
|------|--|
| 2013 | Emerging Young Preachers Festival Director |
| 2012 | Devotional for Board of Trustees, Indiana Wesleyan University, October |

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| 2012 | Graduation Ceremony Benediction, Indiana Wesleyan University, April |
| 2011-Present | Faculty Mentor to Prof. Colleen Derr, Wesley Seminary |
| 2011-2012 | Director for Wesleyansermons.com (The site is a resource to encourage, equip, and empower preachers in the Wesleyan movement to faithfully and fruitfully proclaim Christ through the practice of preaching. The site receives an average of 800 visits each week.) |
| 2007-Present | Director and Writer for Preaching Essentials Blog |

7. Dr. Bob Whitesel

Ministerial and professional Background

Bob Whitesel (D.Min., Ph.D.) is a speaker, award-winning writer and popular professor on organic outreach, church management and church growth; who a national magazine has called: “the key spokesperson on change theory in the church today.” He serves as Professor of Christian Ministry and Missional Leadership for Wesley Seminary at Indiana Wesleyan University. He holds two earned doctorates (D.Min. and Ph.D.) from Fuller Theological Seminary and is the 2007 recipient of the prestigious “Donald McGavran Award for Outstanding Leadership in Church Growth.” He is the former president of the Great Commission Research Network (www.GreatCommissionResearch.net) as well as the current vice president for The Society of Church Consulting (www.ChurchConsultation.org).

His books include: “Preparing for Change Reaction, How To Introduce Change In Your Church” (2008), co-winner of the 2008 “Resource of the Year in Leadership” by Outreach Magazine, and “Inside the Organic Church, Learning from 12 Emerging Congregations” (2006), Outreach Magazine’s 2007 finalist for “Resource of the Year in Postmodern Outreach.” Two additional books: “Waypoint: Navigating Your Spiritual Journey” (2010) and “Spiritual Waypoints: Helping Others Navigate the Journey” (2010), include personal interviews Whitesel conducted with national leaders on their spiritual transformation, including Tony Campolo, Shane Claiborne, Dan Kimball, Sally Morgenthaler, Len Sweet and 11 more. This latter book was runner-up for Outreach Magazine’s 2011 “Resource of the Year in Evangelism.”

His book, “ORGANIX: Signs of Leadership in a Changing Church” (2011), was called by Scott Thumma of Hartford Institute for Religion Research “a wake-up call and transformational challenge for all those clergy still embracing a 'modern' approach to congregational leadership. Whitesel offers an insightful and well-researched recipe for the cultivation of authentic, organic leadership for this new reality.”

Dr. Whitesel's most recent books, “Cure for the Common Church: God’s Plan To Restore Church Health” (2012) and “The Healthy Church: Practical Ways To Strengthen a Church’s Heart” (2013), are practical guides not only to turning around aging or plateaued churches, but also are vital resources for keeping growing congregations spiritually and physically fit.

When not teaching or writing, he is researching the leadership secrets of John Wesley at libraries across England. Whitesel is at the forefront of understanding how Wesley’s “leadership method” can grow and revitalize churches today.

Awards and Honors

- Donald McGavran Award for Outstanding Scholarship in Church Growth – Awarded by the faculty of Fuller Theological Seminary, Pasadena, CA

- Donald McGavran Award for Outstanding Leadership in Great Commission Research - Awarded by The Great Commission Research Network, Nashville, TN

Personal Information

Dr. Whitesel has been married to his college sweetheart since 1974 and together they are the parents of four daughters. Never one to be inactive, Dr. Whitesel is a professional ski instructor, a mountain bike enthusiast and an avid surfer.

Education

B.S., Psychology, Purdue University; M. Div., Fuller Theological Seminary; D.Min., Church Growth, Fuller Theological Seminary; Ph.D., Church Change & Growth, Fuller Theological Seminary

Speaking

He is a sought-after speaker known for humor and applicability. In addition to keynoting many events each year, he is also a guest professor for universities and seminaries including Wheaton College, Wheaton, IL, Talbot School of Theology at Biola University, La Mirada, CA and Fuller Theological Seminary, Pasadena, CA.

Books

He is the author of many scholarly and popular articles as well as 11 books in 13 years, including:

- Whitesel, B. (2013). *The healthy church: Practical ways to strengthen a church's heart*. Ind. Wesleyan Pub. House
- Whitesel, B. (2012). *Cure for the common church: God's plan to restore church health*. Ind. Wesleyan Pub. House
- Whitesel, B. (2011). *Organix: Signs of leadership in a changing church*. Nashville: Abingdon Press.
- Whitesel, B. (2010). *Waypoint: Navigating your spiritual journey*. Indianapolis, Ind: Wesleyan Pub. House.
- Whitesel, B. (2010). *Spiritual waypoints: Helping others navigate the journey*. Indianapolis, Ind: Wesleyan Pub. House.
- Petersen, B. L., Thomas, E. A., & Whitesel, B. (2010). *Foundations of church administration: Professional tools for church leadership*. Kansas City, Mo: Beacon Hill Press of Kansas City.
- Whitesel, B. (2007). *Preparing for change reaction: How to introduce change to your church*. Indianapolis, Ind: Wesleyan Pub. House.
- Whitesel, B. (2006). *Inside the organic church: Learning from 12 emerging congregations*. Nashville: Abingdon Press.
- Whitesel, B. (2004). *Growth by accident, death by planning: How not to kill a growing congregation*. Nashville: Abingdon Press.
- Whitesel, B. (2003). *Staying power: Why people leave the church over change (and what you can do about it!)*. Nashville: Abingdon Press.
- Whitesel, B., & Hunter, K. R. (2000). *A house divided: Bridging the generation gaps in your church*. Nashville: Abingdon Press.

8. Dr. Ken Schenck

Dean and Professor of New Testament and Christian Ministry, Wesley Seminary at Indiana Wesleyan University (2009-present)

Education

University of Durham ('93- '96), Ph.D. in Theology.

with James D. G. Dunn: “The Settings of the Sacrifice: Eschatology and Cosmology in the Epistle to the Hebrews.” British Academy Overseas Research Fellowship. Term spent in Tübingen, Germany, with Hermann Lichtenberger.

University of Kentucky (’91-’93), M.A. in Classical Languages and Literature.
Postgraduate Fellowship.

Asbury Theological Seminary (’87-’90), M.Div.
Theta Phi honor society. Ichthus New Testament Scholarship.

Southern Wesleyan University (’84-’87), B.A. in Religion, with concentrations in Theology, Biblical Literature, and Greek Bible.
Alpha Chi honor society. Summa cum laude.

Societal Associations and Activities

Society of Biblical Literature; Steering committee, Hebrews Group, Society of Biblical Literature, 2005-13; Wesleyan Theological Society

Awards

- Fulbright Scholar, Fall, 2011, Munich, Germany, researching and lecturing on the development of New Testament soteriology.
- Fulbright Scholar, Spring 2004, Tübingen, Germany, researching and lecturing on the topic: “Three Afterlife Traditions in Second Temple Judaism,” finished *A Brief Guide to Philo*
- President’s Service Award, Indiana Wesleyan University, Fall, 2008
- Professor of the Year, Spring 2003

Publications

Books, Scholarly

- *Cosmology and Eschatology in Hebrews: The Setting of the Sacrifice* (Cambridge: Cambridge University, 2007)
- *A Brief Guide to Philo* (Louisville: Westminster John Knox, 2005).
- *Understanding the Book of Hebrews* (Louisville: Westminster John Knox, 2003).

Books, Scholarly Projects

- *A New Perspective on Hebrews* (contract with Westminster John Knox).
- *Salvation in the Making* (publication of research done during my 2011 Fulbright)
- *Four Afterlife Traditions in Second Temple Judaism* (publication of research done during a 2004 Fulbright)

Books, Church Related

- *Jesus: The Mission* (Indianapolis: Wesleyan Publishing House, 2013).
- *Jesus: Portraits from the Gospels* (Indianapolis: Wesleyan Publishing House, 2013).
- *Paul: Prisoner of Hope*, vol. 3 (Indianapolis: Wesleyan Publishing House, 2012).
- *Our Righteousness: Romans 1-8 (Soldier of Peace Bible Study)* (Indianapolis: Wesleyan Publishing House, 2011)
- *Our Relationships: Romans 9-16 (Soldier of Peace Bible Study)* (Indianapolis: Wesleyan Publishing House, 2011).
- *Paul: Soldier of Peace* (Indianapolis: Wesleyan Publishing House, 2011).

- *Our Hope: 1 Thessalonians (Messenger of Grace Bible Study)* (Indianapolis: Wesleyan Publishing House, 2010).
- *Our Joy: Philippians (Messenger of Grace Bible Study)* (Indianapolis: Wesleyan Publishing House, 2010).
- *Paul: Messenger of Grace* (Indianapolis: Wesleyan Publishing House, 2010).
- *Making Sense of God's Word* (Indianapolis: Wesleyan Publishing House, 2009).
- *God's Plan Fulfilled* (Indianapolis: Wesleyan Publishing House, 2009).
- *A Brief Guide to Biblical Interpretation* (Marion, IN: Triangle, 2008)
- *1 and 2 Corinthians*, Wesleyan Biblical Commentary Series (Indianapolis: Wesleyan Publishing House, 2006) (popular commentary for the church)
- *Why Wesleyans Favor Women in Ministry* (Indianapolis: The Wesleyan Church Department of Education and the Ministry, 2004).
- *Jesus is Lord: An Introduction to the New Testament* (Marion, IN: Triangle, 2003).

Books, Church Related, Forthcoming

- *Christian Philosophical Journey* (Marion, IN: Triangle, 2012).
- *Our Purpose: Ephesians and Colossians (Prisoner of Hope Bible Study)* (Indianapolis: Wesleyan Publishing House, 2012).

Scholarly Articles, Published

- "2 Corinthians 4:13 and the πίστις Χριστοῦ Debate," *CBQ* (2008): 524-37.
- "Philo and the Epistle to the Hebrews: Ronald Williamson's Study after Thirty Years," *Studia Philonica Annual* 14 (2002): 112-35.
- "A Celebration of the Enthroned Son: The Catena of Hebrews 1," *JBL* 120 (2001) 469-485.
- "Keeping His Appointment: Creation and Enthronement in the Epistle to the Hebrews," *JSNT* 66 (1997) 91-117.

Chapters in Edited Books

- "Hebrews as the Re-presentation of a Story: A Narrative Approach to Hebrews," in *Reading the Epistle to the Hebrews: A Resource for Students*, ed. by E. F. Mason and K. B. McCrudden (Atlanta: Society of Biblical Literature, 2011), 171-88.
- "The Worship of Jesus among Early Christians: The Evidence of Hebrews," in *Jesus and Paul: Global Perspectives in Honor of James D. G. Dunn*, ed. by B. J. Oropeza, C. K. Robertson, and Douglas C. Mohrmann (London: T & T Clark International, 2009), 114-24.
- "God Has Spoken: Hebrews' Theology of the Scriptures," in *The Epistle to the Hebrews and Christian Theology*, R. Bauckham, D. R. Driver, T. A. Hart, and N. MacDonald, eds. (Grand Rapids: Eerdmans, 2009), 321-36.
- "The Unity and Coherence of Scripture," in *Treasure the Word*, J. Coleson, ed. (Indianapolis: Wesleyan Publishing House, 2009), 63-75.
- "The Spirit Directed Church," *The Church That Jesus Builds* (Indianapolis: Wesleyan Publishing House, 2007) 151-62.
- "The Table of Inspiration – Interpreting the Bible," in *Passion, Power, and Purpose: Essays on the Art of Contemporary Preaching* (Indianapolis: Wesleyan Publishing House, 2006), 95-109.
- "Superman: A Popular Culture Messiah," in *The Gospel According to Superheroes: Religion and Popular Culture* (New York: Peter Lang, 2005), 33-48.

Book Reviews, Published

- Review of Stefan Svenden's, *Allegory Transformed: The Appropriation of Philonic Hermeneutics in the Letters to the Hebrews* (WUNT 269; Tübingen: Mohr/Siebeck, 2009), published in *SPhA* 23 (2011):188-91.
- Review of Adam Kamesar, ed., *The Cambridge Companion to Philo* (Cambridge: Cambridge

University, 2009), published in the *American Journal of Philology* 132.3 (2011): 506-10.

- Review of Torrey Seland's, *Strangers in the Light: Philonic Perspectives on Christian Identity in 1 Peter* (Leiden: Brill, 2005), published in *SPhA* 20 (2008): 230-33.
- Review of Daniel J. Harrington's *What Are They Saying about the Letter to the Hebrews?* (New York: Paulist Press, 1989), published in *BTB* 36 (2006): 137-38.
- Review of Wilfried Eisele's, *Ein unerschütterliches Reich: Die mittelplatonische Umformung des Parusiegedankens im Hebräerbrief* (BZNW 116; Berlin: de Gruyter, 2003), published in *CBQ* 67 (2005): 140-41.

Dictionary Articles, Published

- "Mediator, Mediation," in *New Interpreter's Dictionary of the Bible*, Me-R (Nashville: Abingdon, 2009).

Dictionary Articles, Forthcoming

- Entries: "Gospel, the," "Heaven," "Humility" and "Myth, Mythos" in *The Global Wesleyan Dictionary of Theology*, forthcoming, Kansas City: Beacon Hill Press.
- "Gospel (Good News)," in *Dictionary of Jesus and the Gospels*, Joel Green, ed. (Downers Grove: InterVarsity).

Church/Religious Periodical Literature

- "What is the Gospel?" for *Catalyst Online: Contemporary Evangelical Perspectives for United Methodist Seminarians* 38.2 (February, 2012).
- "The Loves of John 21," for *Illustrated Bible Life*, Nazarene Publishing House.
- "The Historical and Sociological Background of 1 Peter," for *Illustrated Bible Life*, Nazarene Publishing House

Teaching Experience (in reverse order)

Full Time:

- Dean and Professor of New Testament and Christian Ministry ('09-present), Wesley Seminary at Indiana Wesleyan University, Marion, Indiana—teaching core courses and electives in New Testament.
- Professor of Religion ('97-'09), Indiana Wesleyan University, Marion, Indiana—teaching primarily Pauline Letters, Hebrews, General Epistles, and Second Temple Literature.
- Visiting Lecturer (Winter, '97), Sierra Leone Bible College, West Africa—taught Introduction to Historical Books, tutored in Pauline Epistles, Greek, and Hebrew.
- Teaching Fellow in Biblical Languages ('90-'92), Asbury Theological Seminary, Wilmore, Kentucky—taught biblical Greek (beginning and intermediate), Hebrew full time.

Adjunct (selective):

- Affiliate professor of Inductive Bible Studies for Asbury Theological Seminary, online (2002-7)—Inductive Bible Studies, Matthew, and Romans
- Adjunct teaching for the University of Notre Dame, Foundations of Theology (1999, 2001, 2002)
- Part-time Lecturer for Cranmer Hall, Durham, England ('93-'96)—taught biblical Greek (readings in Mark 1-4) and Hebrew, as well as lectures on the Christology of the New Testament.
- Part-time Professor of Ancient Languages ('92-'93), Asbury College, Wilmore, Kentucky—taught biblical Greek and classical Latin.

Relevant Positions (selective):

- Founding Dean of Wesley Seminary at Indiana Wesleyan University—primarily responsible for the establishment of a revolutionary curriculum format and its online distribution
- Chair, Seminary Task Force (2008), Indiana Wesleyan University—tasked to make a recommendation to the President with regard to the creation of a seminary at Indiana Wesleyan

University.

- Chair, MDiv Task Force (2007), Indiana Wesleyan University—tasked to make a recommendation to the President on the offering of an MDiv at the university.
- Director of Visiting Scholars at Indiana Wesleyan University in conjunction with a grant from the Lilly Foundation for the scholarship of teaching and learning (2005-7)
- Graduate Director of Religion ('99-'01), Indiana Wesleyan University—directing the graduate program in religion for IWU, involving graduate thesis advising, selection of course offerings, and general administration.

Online competence:

- Written and taught online courses for Indiana Wesleyan University and Asbury Theological Seminary.
- Extensive knowledge of Blackboard as a learning platform

Papers (selective)

- “The Removal of the Cosmos: Evaluating a Problematic Interpretation, Christian Scholars Conference, 2011.
- “Acts and the Temple: Potential Insights from Hebrews,” Book of Acts Section of the Society of Biblical Literature
- “Can the Bruce/Thrall Interpretation of 2 Corinthians 5:1–10 Account for Romans and Philippians?” for the Second Corinthians: Pauline Theology in the Making Seminar.
- “Heaven as the True House of God: Intertextual Soundings in Hebrews,” for the Intertextuality and the New Testament Consultation.
- “The Levitical Cultus and the Partitioning of the Ways in Hebrews,” presented at the Jewish Christianity Group at SBL, Fall 2007.
- “The Tale of the Shipwreck,” presented at the “Formation of Luke-Acts” Section at SBL, Fall 2006.
- “God Has Spoken: Hebrews’ Theology of Scripture,” presented at the Hebrews and Theology Conference at St. Andrews, July 2006.
- “An Archaeology of Hebrews Tabernacle Metaphor, “delivered to the Hebrews Consultation of SBL, Fall, 2005.
- “Hebrews and Hermeneutics: The State of the Question,“ delivered to the Hebrews Consultation of SBL, Fall, 2005.
- “Leben nach dem Tod,” delivered to the evangelisch-methodistische Seminar in Reutlingen, Germany (2004)
- “From Enoch to the Scrolls,” delivered Winter 2004 to the Kolloquium für Graduierte, Tübingen, Germany
- “From Sirach to the Sadducees,” delivered Winter 2004 to the Kolloquium für Graduierte, Tübingen, Germany
- “Jesus and Essene Views of the Afterlife: Common Ground between the Historical Jesus and Qumran?”—paper delivered at the International Conference on the Dead Sea Scrolls at the University of St. Andrews, Summer, 2001
- “*Philo and the Epistle to the Hebrews: Ronald Williamson’s Study after Thirty Years*”—read at SBL Philo of Alexandria Group, Fall ’00
- “Q and the Merging of Jewish Traditions Concerning the Afterlife”—read at SBL Q Section, Fall ’00
- “Whoever Loses their Life Will Find It: Resurrection and the Historical Jesus”—read at SBL Historical Jesus Section, Fall ’99
- “Did Hebrews Know the Book of Wisdom?”—read at British New Testament Conference, Summer ’95

Ministry Experience

- Ordained minister in the Wesleyan Church
- Spoken in numerous other denominational contexts, including Methodist, Anglican, United Reformed, Disciples of Christ, and Baptist
- Zephyrhills Wesleyan Church, Zephyrhills, Florida—Substitute minister for two summers ('87 and '90)
- Fort Lauderdale Wesleyan Church, Fort Lauderdale, Florida—Assistant Pastor/Youth Minister (summer '93), involving leading the children, preaching and visitation.
- Stonewall Wesleyan Church, Lexington, Kentucky—Designed and led a discussion group for young adults ('90-3)
- College Wesleyan Church, Marion, Indiana—Coordinator of “Liturgical Service,” a more liturgical service option (2005-present)