



Program Review of the Bachelors of Arts in
Pastoral Ministry
2020-2021

Derek Brown, Ph.D. – Program Chair



G:/Shared/Accreditation/0 Assessment/Program Reviews 2020-2021/Program Review – Drafts
of Program Review/2020-2021 Program Review PM Rough Draft

1. Mission Fit

The Mission of Barclay College:

To prepare students in a Bible-centered environment for effective Christian life, service, and leadership.

Institutional Outcomes:

Students should be able to:

1. Exhibit immersion in the Father, Son, and Holy Spirit
2. Model the Life and Teaching of Jesus Christ
3. Discern their ministry calling within and outside their culture
4. Articulate the distinct path of Friends
5. Interpret and apply Scripture
6. Critically evaluate diverse perspectives
7. Form and answer questions to advance knowledge
8. Communicate effectively in written and oral forms
9. Team with others to accomplish goals

Program Outcomes:

Upon completion of the Pastoral Ministry Studies program, the student will meet the institutional outcomes of the college, as well as additional outcomes particular to this major:

Students shall be able to:

1. Understand their personal call into ministry, and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.
2. Engage in vision-casting, mission articulation, and strategic implementation within their local ministry context.
3. Accurately interpret scripture, using sound methodology and a familiarity with New Testament Greek.
4. Craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems and possibilities they face in the twenty-first century.

Pastoral Ministry Program Curriculum Map

Associated Pillars of Purpose	Institutional Outcomes. Students should be able to.....	Program Outcomes. Students should be able to.....	Course(s) Addressing this Program Outcome
Life, Service	1. Exhibit immersion in the Father, Son and Holy Spirit; 2. Model the Life and Teachings of Jesus Christ 3. Discern their ministry calling within and outside their culture 4. Articulate the distinct path of Friends	1. Understand their personal call into ministry, and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.	PM226 - Intro to Pastoral Ministry CM225 - Ecclesiology CM402 - Senior Forum PM409 - Practicum TH300 - Teachings of Friends
Leadership	6. Critically evaluate diverse perspectives 7. Form and answer questions to advance knowledge 9. Team with others to accomplish goals	2. Engage in vision casting, mission articulation, and strategic implementation within their local ministry context.	PM412 - Church Growth and Development CM307 - Ministry Leadership and Administration BI205 - Bible Study Methods CM225 - Ecclesiology
Bible-Centered Environment	5. Interpret and apply Scripture	3. Accurately interpret scripture, using sound methodology and a familiarity with New Testament Greek.	BI205 - Bible Study Methods BI306 - Hermeneutics
Leadership	8. Communicate effectively in written and oral forms.	4. Craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems and possibilities they face in the twenty-first century.	PM313 - Homiletics I PM323 - Homiletics II PM226 - Intro to Pastoral Ministry

2. Program Description

a. Bachelor of Arts: Pastoral Ministry

God has chosen to do His work through the local church. The major in Pastoral Ministry is designed for the student who is called to local church ministry and leadership. A student who has completed the program will demonstrate the basic qualifications for serving as pastor of a local church and the foundation for a lifetime of developing ministerial skills.

1) Description of the requirements for the program.

PASTORAL MINISTRY Required Courses

I. Division of Bible and Ministry [85 hours]

Division Core

Part I. Bible Concentration:

20 hours

BI205	Bible Study Methods	3 hours
NT102	New Testament Survey	3 hours
OT101	Old Testament Survey	3 hours
TH302	Doctrine of Holiness	2 hours
TH300	Teachings of Friends	3 hours
3 hours chosen from:		3 hours

	NT211	Transformational Life & Leadership of Christ (3 hours)	
	NT241	Synoptic Gospels (3 hours)	
	NT346	Writings of John (3 hours)	
	NT362	Acts (3 hours)	
	3 hours chosen from:		3 hours
	OT252	Old Testament Poetry (3 hours)	
	OT322	Pentateuch (3 hours)	
	OT333	Historical Books (3 hours)	
	OT351	Prophets (3 hours)	
	Part II. Foundations for Ministry:		9 hours
CM104		Personal Evangelism Seminar	1 hour
MI2083		Intercultural Ministry	3 hours
	SL101	Spiritual Formation I	3 hours
WA101		Introduction to Worship	2 hours
	Additional Bible/Theology:		20 hours
	BI306	Hermeneutics	3 hours
NT201		Using New Testament Greek I	3 hours
NT202		Using New Testament Greek II	3 hours
TH304		Apologetics	2 hours
TH341		Systematic Theology I	3 hours
TH342		Systematic Theology II	3 hours
	3 hours chosen from NT or OT electives		3 hours
	Professional Ministry Courses		36 hours
CM225		Ecclesiology	3 hours
CM307		Ministry Leadership and Administration	3 hours
CM402		Senior Forum	1 hour
HI447		Church History and Thought I	3 hours
HI448		Church History and Thought II	3 hours
PM226		Introduction to Pastoral Ministry	3 hours
PM313		Homiletics I	3 hours
PM314		Homiletics II	2 hours
PM409		Pastoral Ministry Practicum	3 hours
PM412		Counseling for Christian Leaders	3 hours
PM423		Church Growth and Development	3 hours
PY242		Interpersonal Relations	3 hours
	SL202	Spiritual Formation II	3 hours

II. Division of General Studies [33 hours]

Division Core

<i>Communications:</i>		9 hours
EN100	College Writing	3 hours
EN200	Research and Writing	3 hours
SP200	Fundamentals of Speech	3 hours
<i>Humanities:</i>		11 hours
HU309	Interdisciplinary Studies Elective	3 hours
LI200	Introduction to Literature	3 hours
PH100	Critical Thinking	2 hours
PH205	Introduction to Philosophy	3 hours
<i>Social and Behavioral Sciences:</i>		6 hours
PY100	General Psychology	3 hours

3 hours chosen from:	3 hours
Social Science Electives (3 hours)	
<i>Science and Mathematics:</i>	7 hours
3 hours chosen from:	3 hours
Math Electives (3 hours)	
4 hours chosen from:	4 hours
Science Elective + Lab (4 hours)	
III. Additional Requirements [7 hours]	
BC199 Orientation for Success at BC	1 hour
6 hours chosen from literature (LI) courses, social science, or Juniors Global electives	6 hours
IV. Unrestricted Electives [3 hours]	
3 hours chosen from classes in any division	3 hours
	128 hours total

Professional Core Course Descriptions

CM225 Ecclesiology **3 hours**

An exploration of ecclesiological (study of the Christian Church, the origins of Christianity, its relationship to Jesus, its role in salvation, its polity, its discipline, its destiny, and its leadership) models of the Christian church. The philosophy and praxis of varied ministry contexts, both contemporary and historical, will be analyzed and compared against scriptural models.

CM402 Senior Forum **3 hours**

Taken by all Bible/Ministry Division Seniors-A course for the discussion of first pastorate concerns. Among the topics studied will be the interview process, beginning priorities, and setting the first year's agenda. Attention will be given to ministerial ethics and etiquette. For Missions, Pastoral Ministry, and Youth Ministry majors.

CM307 Ministry Leadership & Administration **3 hours**

Combining of CM305 & CM306. An introduction to the biblical principles of servant leadership, especially as they are revealed in the life and ministry of Jesus. Topics include; character development, vision casting, risk taking, team building, the relationship between responsibility and authority, and administrative tools for ministry.

HI447 Church History & Thought I **3 hours**

A history and exploration into the development of theology of the Christian church from Apostolic days to the Late Middle Ages.

HI448 Church History & Thought II **3 hours**

A history and exploration into the development of theology of the Christian Church from the Late Middle Ages to the present. Prerequisite: HI447

PM226 Intro to Pastoral Ministry **3 hours**

A study of the task of pastoral ministry in the local congregation, including such areas as: the nature of the church, the nature and leadership of worship, cooperation with congregational leadership, services: funerals, weddings, and dedications.

PM313 Homiletics I**3 hours**

An overview of the history and principles of studying, interpreting, and applying Scripture. Various approaches, methods, and models will be discussed, evaluated, and practiced. Prerequisite: SP200 Fundamentals of Speech or permission of instructor.

PM314 Homiletics II**2 hours**

A preaching lab, designed to help the student to develop their unique preaching style. Students will preach several times, using different types of sermon methods.

PM409 Practicum**3 hours**

A closely supervised experience in ministry, progressing from observation to participation with church leaders and assignment to individual ministry leadership. Areas of exposure and practice are administration, pastoral care, public services, social functions and parsonage life. Prerequisite: PM 226 Introduction to Pastoral Ministry and permission of the instructor.

PM412 Counseling for Christian Leaders**3 hours**

A study of counseling for leaders in various ministry settings, this course focuses on the development of those attributes which are essential for any Christian serving in a helping profession. Attention is also given to the development of specific skills and insights needed to promote growth, healing, and change in both common and crisis situations.

PM423 Church Growth and Development**3 hours**

A biblical and practical study of how the body of Christ is called to evangelize and transform the communities in which they exist. Students will read about and observe specific churches that God is using to reach the lost within a wide variety of cultural contexts. They will also learn how to analyze and enhance a local congregation's overall health and effectiveness in evangelism and world outreach.

PY242 Interpersonal Relations**3 hours**

A study of competencies needed for healthy interpersonal relationships. The course focuses on skills in the areas of verbal communication, active listening, problem solving, anger management, and conflict management. Prerequisite: PY100 General Psychology.

SL202 Spiritual Formation II**3 hours**

A course which explores the question, 'How does the church make disciples?' Special attention is given to the essential character and conduct of effective disciple-makers. Students are required to participate in a strenuous series of personal assignments and field experiences, providing tangible opportunities to apply principles covered in the classroom. Prerequisite: SL101 Spiritual Formation I.

2) Requirements for admission both to the institution and to the particular program or major

This information is available at the following link:

<https://www.barclaycollege.edu/pdf/CatalogCampus.pdf> Page 14-16

3) Policy on Transferring Credit

This information is available at the following link:

4) Student Costs

This information is available at the following link:

<https://www.barclaycollege.edu/pdf/CatalogCampus.pdf> Page 19-24

5) Policies regarding academic good standing, probation, and dismissal; residency or enrollment requirements

This information is available at the following link:

<https://www.barclaycollege.edu/pdf/CatalogCampus.pdf> Page 24-25

6) This program's relationship with any external providers of its instruction (standing memorandums of understanding)

b. Describe how the students in the program are advised and/or mentored

Each student on the campus is assigned an advisor. The advisor will assist the student in choosing classes and sequences that will lead to the successful completion of the student's chosen degree requirements, but it is ultimately the responsibility of the student to ensure that all requirements are met. The early choice of vocational outcomes will aid in the meeting of requirements within the minimum time interval. Success in meeting degree requirements is enhanced by following course outlines provided in this catalog and by examining degree audits provided by Populi. Students are encouraged to visit with their advisors on a regular basis. In addition to academic advising, organic mentoring relationships between faculty and students are part of the culture of Barclay College.

Specifically relating to the Pastoral Ministry program, I have endeavored to both systematically and organically build relationships with the students in my program, through scheduled meetings (in-office, coffee shop, etc.), and extemporaneous conversation. These meetings/conversations are in addition to the planned meetings to schedule next semester's courses. For the last three to four years, I have taken (or attempted to take) the Pastoral Ministry students who were graduating that semester out to dinner at a restaurant (as a group, their choice, my treat). This has been very successful as a celebration and symbol of my appreciation of them as students. Last year, I instituted "Dinners with Derek," a systematic program in which I dine with every one of the students in my major. COVID disrupted it before I could complete a full cycle (I began midway through fall 2019), so I have not yet been able to judge its efficacy.

I think the greatest evidence of mentoring and relationship-building is that I have continued contact with my Pastoral Ministry students (both those who have matriculated and those who have left the program/school). This occurs through social media, text message, phone conversations, and in-person visits. These interactions can be casual and without specific purpose (just to check in and catch up) or, very often, to offer professional advice. I am happy that they feel comfortable reaching out to me (and trust my expertise) for advice in their personal and professional lives, and is reflective of the mentoring relationship I built with them while they were there.

c. Describe how the program provides students with the opportunity to apply their knowledge and skills.

The Pastoral Ministry program provides students the opportunity to apply their knowledge and skills in at least four distinct areas:

In-Class: Within the courses, the students have ample opportunities to apply their knowledge and skills through class discussion and course assignments meant to reflect ministry situations and conditions (e.g. funeral, preaching, etc.)

Extra-Curricular Ministry Opportunities: Pastoral Ministry students have opportunities to in ministry-related positions on-campus that allows them to apply the knowledge and skills gained, including Chapel Planning Team, Chapel Praise Bands, Small Group leaders, Dorm Chaplains, etc. The size of our school allows students opportunities for practical experiences like these in a way that is simply not possible at larger Christian colleges and universities, where such positions, when they are open, are swamped with applicants.

Off-Campus Ministry Opportunities: The size of our school, and its location, also provide opportunities for real-world ministry experience that simply isn't possible at larger Christian schools in urban areas. Paradoxically, it is our remote location that allows the students more opportunities, for churches in the surrounding areas often have trouble finding pulpit supply, interim pastors, and part- and full-time pastors. Ergo, they turn to Barclay College for help in this area. A Pastoral Ministry student, if the opportunities arose and they were so inclined, could fill the pulpit at multiple churches multiple times while they matriculated through their degree, and perhaps even land a part- or full-time position as well.

Ministry Placement Assistance: One service I try to provide every student is to help them think through their strengths, hopes, desires, and God's leading as it relates to their ministry choices after graduation. Because I try to journey with every student, getting to know them, their personalities and skillsets, I am able to help match them with open ministry positions in ways that they may not be able discern on their own. This is especially true if the positions are within the Friends Church, of which I am very familiar, or if I am contacted by the church in question (which happens often). Now, I offer no guarantee that placement will occur, but I do offer to journey with the student during this process to the best of my ability.

d. Describe how your program progresses from foundation courses through capstone courses to provide a rigorous course of study.

1) **Vertical and horizontal integration:** Course numbers are developed to communicate the level of rigor expected and required for successful completion of the course. The courses progress from a 100 level course (10-15 pages of formal writing and 400-800 pages reading) to 400 level courses (15-25 pages formal writing and 1000-2000 pages reading). Students are allowed to enroll in course levels based on the number of college credits they have.

- 2) **Course numbering and sequence:** Courses are numbered 100 through 499. The first digit in the course number communicates the course level. 100 level courses are freshman-level courses. Students can only enroll in one level higher than they currently are (freshman may enroll in 100-200 level, sophomores 200-300). We encourage students to take courses in order (from 100-400).

e. Program Connections

- 1) **Course interdependence:** Of the specifically Pastoral Ministry courses offered: The Youth Ministry degree requires PM313 Homiletics I and PM412 Counseling for Christian Leaders. The Worship Arts degree requires PM412 Counseling for Christian Leaders. The Missions degree (now Intercultural Studies) requires PM313 Homiletics and PM412 Counseling for Christian Leaders. Bible/Theology students have the opportunity to enroll in Pastoral Ministry courses to fulfill their numerous electives. Outside the Pastoral Ministry courses (PM designation) there were several courses in the PM core that were interconnected with many programs, but I interpreted this section as referring only to PM designated courses, and thus the others would fall outside of that analysis.
- 2) **Faculty interdependence:** All faculty teaching in the Pastoral Ministry program teach outside of the program. Some by nature of their primary position (Jesse Penna, Josh Bunce, and Kevin Mortimer are chairs of the Youth Ministry, Bible/Theology, and Intercultural Studies departments, respectively; Charity Savage teaches primarily in the Psychology department); others through course assignments (Derek Brown has taught in the fields of biblical studies and theology (Old and New Testament courses, as well as theology courses, both on-campus and online) the Arts & Sciences division (primarily Speech, taught on-campus and online), and in the School of Graduate Studies (fields of Organizational Leadership, Pastoral Ministry, and Practical Theology)).
- 3) **Student interdependence:** All Pastoral Ministry students must double-major in Biblical Studies. Currently, there is no Pastoral Ministry minor that students can earn in addition to their primary major (the viability of this has been added to the Improvement Goals for this program). Pastoral Ministry students may add a minor or even a major from a different program.

3. Program Distinctives

a) How does teaching your program at a Bible College distinguish your program?

As I understand the question (which perhaps could be worded a little more clearly), I am supposed to use this section to articulate how I personally affect the Pastoral Ministry program in a positive and distinctive ways. I would argue that the influence of my tenure as chair has been positive and distinguishing in the following ways: 1). Content Expertise; 2). Denominational Connection; 3). Preaching Emphasis; 4). Scholarly Rigor; 5). Application of Knowledge and Skills; 6). Mentoring.

1). Content Expertise: While expected for a professor and chair, it should be noted that I am a content expert in pastoral theology, practical theology, and ecclesiology. While I have broad content mastery in ministry and theological topics, I also bring content expertise in leadership studies and organizational theory as a supplement. Specifically, I am an expert in Quaker ecclesiology and practical/pastoral theology, having published a book and articles, and given presentations to the public on the subject. While not succumbing to delusions of grandeur or misguided pride, I can safely make the assertion that I am one of the current top experts in contemporary Quaker ecclesiology and pastoral theology. It is this specific content expertise (pastoral ministry in the Quaker context) that provides a positive facet of my teaching/leadership in this degree (note: my expertise and emphasis on Quaker ministry does not mean I focus only it in the courses, but rather I try to keep the curriculum broad enough to be applicable across denominational lines).

2). Denominational Connection: I am not only a content expert in the area of Quaker ecclesiology and pastoral theology, but I also work at maintaining active connections with the various Yearly Meetings and their leadership. This began with my work as Chaplain and Chair of the Pastoral Ministry department, where I would invite Yearly Meeting superintendents to come visit campus and speak in chapel (and also have the opportunity to meet current Pastoral Ministry students – who would soon be future pastoral ministry prospects). This worked exceedingly well, as Barclay, in my opinion, increased its reputation as one of the sole sources of Christ-centered Quaker pastors for American Friends churches. Even though I am no longer the Chaplain, the superintendents still visit campus to speak in chapel (and an increasing number are board members), and thus I still visit and maintain those relationships. In my role as graduate school administrator, I have also employed several people currently in Yearly Meeting leadership to serve in the School of Graduate Studies.

Also, in my role as department chair, but primarily in my role as administrator of the School of Graduate Studies, I have visited several Yearly Meetings (some multiple times) in order to represent Barclay College and to recruit. While it is tempting to try and quantify the value of these visits in terms of direct impact (i.e. recruits gained because of these efforts), and such an analysis would reflect favorably on these visits, the greater and more important impact is the sometimes hard-to-quantify presence and relationships built by consistent and repetitive attendance at various Yearly Meeting events. In fact, the former superintendent of Indiana Yearly Meeting, when he publicly introduced me to the crowd at the Pastors' Short Course, stated that I was, to paraphrase, "part of the family" of Indiana Yearly Meeting (for this was my fifth year of visiting, I believe). And, by nature of my role, I am often asked to provide informal "consulting" to church leaders – which I am happy to do. These efforts help create and maintain a strong bond between Barclay College and the Yearly Meeting, and especially between the Pastoral Ministry department (and its outgoing graduates) and Friends churches.

Finally, my doctoral work (and ongoing research) has connected with me with the wider American Friends church, both in the process of data gathering and in offering information and resources to the Friends church. I have given multiple seminars and presentations, and have been contacted about theological and ecclesiological questions because of my position and expertise (e.g., a Yearly Meeting in North Carolina has contacted me on multiple occasions to help craft

the reading list for pastors entering their recording process). I have no doubt that, as time goes on, I will continue to contribute practical and scholarly resources to the Friends movement.

3). Preaching Emphasis: While homiletical training should be at the heart of every pastoral ministry degree program, my talent and love for preaching (and firm belief that preaching still has a central role in 21st-century pastoral ministry) has made it an emphasis of my pedagogy. This emphasis does not only occur in Homiletics I & II (though those two classes are of the highest quality, in my opinion), but in every Pastoral Ministry course, where I try to help the students recognize that their training and education is all a form of preparation (however tangentially at times) for the public proclamation of the Gospel.

4). Scholarly Rigor: It must be assumed that previous chairs of this department demanded academic excellence from the courses and students (and I can state with certainty that the previous chair did), and thus distinctive should not be understood as a critique of previous departmental administrations. It is, though, a mark of both natural inclination and of pride that I emphasize and require academic work from the students (and provide academic resources to them) that does not sacrifice scholarly rigor for practical application (nor vice versa). It is my firm belief that pastors do not have the reputation for intellectual and academic prowess that their forebears have had in the public eye. I would like to reverse this trend, for anti-intellectualism has no place in the pulpit and does no favors to the Church in this day and age.

5). Application of Knowledge and Skills: Please refer to Part 2, section b “Describe how the students in the program are advised and/or mentored” for the full explanation of this distinctive.

6). Mentoring: Please refer to Part 2, section b “Describe how the students in the program are advised and/or mentored” for the full explanation of this distinctive.

b) How is the focus of your program different from peer institutions?

To show the similarities and distinctives in foci from peer institutions (besides courses, which is explored in a section below), I have culled the website description of the Pastoral Ministry programs from the peer institutions chosen for comparative course analysis. These website descriptions will provide the unofficial foci of the various programs, which will then be qualitatively d

Barclay College *[note: this does not include the learning outcomes, which are redundant to this analysis and also incorrect on the website, and thus must be corrected through a request to the Marketing department]:*

The development of your vocation and calling is an important part of our degree program. Professors consider one-on-one mentoring an important part of their responsibility. They will help you understand your calling and help you develop your gifts. When you study Pastoral Ministry at Barclay College will not only receive the highest quality theological education, but you will also have numerous opportunities to gain practical ministry experience, experience that simply isn't possible at larger schools. We have seen great success in the placement rates of our

pastoral ministry majors, with our graduates going onto careers in youth ministry, pastoral ministry, parachurch organizations, and other non-profit organizations.

Required Education

Must be ordained, graduate degree depending on congregation

Necessary Skills

Leadership, public speaking, empathy, ethics

Median Salary (2019)*

\$48,815 for pastors

Job Outlook (2016-2026)**

8% growth for all clergy

Peer Institutions**1). Newman University¹**

The purpose of the Pastoral Ministry program is intellectual formation for the Catholic laity in these respective dioceses. Most students in pastoral ministry are not on a career path. They are parish volunteers who are very active in their local churches. In areas with a shortage of Catholic priests, pastoral ministry graduates often fill the gap created by this shortage, providing badly needed service and support in the local church.

This degree focuses on preparing students to take various leadership roles in ministry.

- Work locally and abroad in faith-based organizations
- Inculcate discipleship in others accurately and effectively

While earning your Bachelor of Arts in Pastoral Ministry, you can expect to take courses including Theology of the Church, Sacramental Theology, and The Creeds and Faith

Analysis

The most obvious difference is that this program is focused on pastoral ministry from a Catholic perspective. However, what is fascinating is that this program is not meant to train or be the pathway towards the priesthood (as one would think); it is meant for laypersons in the Catholic Church who may fill in underserved areas. The other difference is that the main training outcome is for a graduate to “inculcate discipleship in others accurately and effectively.” This very narrow focus makes sense given that only priests can administer the sacraments (the primary purpose of the Catholic Mass) and offer the absolution for sins (as during the receiving of Confession). However, while this narrow focus may make sense in the context of this program, it is quite different from Barclay’s, which attempts to educate and train the student in the fullness of pastoral expression.

2). Arlington Baptist University²

¹ <https://newmanu.edu/academics/undergraduate/pastoral-ministry>

² <https://www.abu.edu/pastoral-ministry>

This program leads to a Bachelor of Science degree. Students will develop skills necessary to fulfill the functions of a pastor.

PROGRAM OBJECTIVES

The graduate who completes this program will:

- a. Have the skills necessary for sound exegesis and interpretation of the English Bible. These skills will include use of tools of the original languages.
- b. Demonstrate an ability to preach and teach the Bible, theology, and the principles of Christian living.
- c. Understand the nature, history, and strategic importance of the local church in evangelism and missionary activity, particularly of the Baptists.
- d. Know how to organize, build and administer a local church, overseeing its ministries, worship, and ordinances.
- e. Understand methods of counseling and ministering to the congregation.
- f. Demonstrate ethical convictions and high standards of conduct.
- g. Appreciate the ministry of the pastor as a high calling of God.

Analysis

While the initial description is relatively quite slim, this program does bear some similarities with Barclay's program. The objectives of this program point to the ability of preaching and teaching Scripture, understanding the local church and evangelism, and leadership and administration of the local church, just like at Barclay. There are some differences, though. For one, this program is aimed specifically at Baptist ministry (while Barclay's ethos is Quaker (both generally and the Pastoral Ministry program specifically), such a denominational emphasis is implicit, rather than officially outlined in our student learning outcomes). Another immediate difference is that this is a BS degree, rather than a BA (which does not make sense to me, unless "tools of the original languages" is an admission that they do not offer courses in the original languages, allowing the degree to be a BA). The other major difference is the focus on pastoral counseling, which is a valuable pastoral skill, but not one that is officially focused on (either in the outcomes or the website description) by Barclay College.

3). Northwest University³

A calling can take many shapes, but serving in church leadership takes a special kind of person, one with commitment, integrity, and heart. It also requires specialized training, and that's where Northwest University's College of Ministry can help. The Pastoral Ministry program combines academic excellence with spiritual formation and hands-on experience in local churches to prepare you for full-time vocational ministry. When you graduate, you'll be ready to make a difference, one that has eternal impact.

Concentrations Include:

- Children and Family Ministries
- Church and Ministry Leadership

³ <https://www.northwestu.edu/college-ministry/bachelor-arts-pastoral-ministries>

- General Ministries
- Youth and Family Ministries

Why Pastoral Ministries at NU?

- Choose from four different concentrations: Children and Family Ministries, Church and Ministry Leadership, General Ministries, or Youth and Family Ministries.
- Benefit from small classes that feature dynamic curriculum and one-on-one time with professors.
- Develop a culturally relevant approach to ministry—one that adapts to cultural changes without compromising biblical truth.
- Learn from highly qualified professors, all of which have doctorates in addition to real-world ministry experience.
- Study biblical and theological concepts along with leadership skills and church strategy for an education that fully equips you for full-time ministry.
- Engage with your learning through three semesters of internships at local churches.
- Join the College of Ministry’s annual trip to Israel to see the Bible come alive, studying biblical lands and history on-location.

Analysis

The initial program description emphasizes spiritual formation as a key component, along with “hands-on experience in local churches.” This emphasis on experience is seen in the three semesters of internships, compared to the one semester at Barclay. This program also is shaped around a concentration model, unlike Barclay College. Yet, the emphasis on academic excellence, professor/student relationship, and content expert faculty make this program align our Pastoral Ministry program (at least from these initial descriptions).

4). Kansas Christian College⁴

If you plan to provide leadership for a local church, the pastoral ministry major is for you. In this major, you will learn to articulate a broad perspective on Christian life as ministry and explain the biblical purpose of the local church and the role of the pastor within the local church. Courses you will take include Local Church Administration, Pastoral Role in Ministry, and Expository Preaching. You will learn practical skills during a year-long internship in your senior year.

Analysis

While this description seems to point to a greater focus on the theoretical understanding of pastoral ministry, the insertion of the one-year internship does point to the recognition of the importance of practical application. There are not any great divergences in focus from the Barclay College program, except in the realm of strategic planning, vision-casting, and mission-articulation. Barclay’s emphasis on proper hermeneutics and exegesis makes it stand apart from this program’s description.

5). Faith Baptist Bible College⁵

⁴ <https://kansaschristian.edu/bachelor-of-arts-in-leadership-and-ministry-pastoral-ministry/>

⁵ <https://faith.edu/academics/undergraduate/pastoral-studies/>

Faith Baptist Bible College has been graduating pastors for almost 100 years! At Christian universities, this is just another program. At Faith, it is the primary reason we exist. All Pastoral Studies professors have **real, full-time pastoral experience**, are current in their field, and are passionate about preparing you to effectively reach this culture for Christ. We have a vast network of churches all around the world that would love to have you as an intern, and eventually as a pastor on their staff.

The major in Pastoral Studies is structured to provide the best in either preparatory or comprehensive training for the pastoral and preaching ministry. To answer the call of God and fulfill the office of pastor or assistant pastor, a man must obtain sound training. For faithful study and service, there is “a crown of glory that does not fade away.” (I Peter 5:4)

You Might Like This Program If...

- You believe God has called you into full-time ministry
- You have a passion for people and for evangelism
- You want to attend a Bible college that specializes in training pastors

Program Objectives

Each student will:

- Integrate key doctrines of the Bible into church life
- Demonstrate growth in character qualities essential to pastoral ministry
- Produce sermons that are Biblically accurate, clear, and engaging to listeners.
- Implement biblical knowledge and pastoral skill in caring spiritually for people
- Execute leadership and oversight of church life and ministry

Changes in Fall 2020

Previously called the *Pastoral Training Program*, the newly developed *Pastoral Studies Program* is designed to prepare future pastors for key areas of church ministry. In the past, students in the pastoral program had to choose between being an assistant pastor or a pastor. In the new program, every student will be a pastoral studies major, and will choose an emphasis in a category that best fits their interests and desired career path.

Here is our expanded list of emphases in 2020-2021:

- ***Biblical Counseling*** (with courses in Biblical Counseling, Marriage and Family Counseling, Crisis Counseling, Counseling Adolescents, and Biblical Counseling Practicum)
- ***Expository Preaching*** (with courses in Homiletics, Greek, Foundations of Exposition, and Expository Preaching)
- ***Greek*** (Emphases classes will be Greek I-IV)
- ***Music and Worship*** (with courses in Elementary Conducting, Church Music Administration, and Hymnology)

- **Organizational Leadership** (with courses in History and Theology of Leadership, Leadership Toolbox, Ethics and Values in Organizational Leadership, Dynamic Team Leadership, Fundamentals of Business Management, and Strategic Leadership and Organizational Change)
- **Youth Ministries** (with courses in Youth Foundations, Counseling Adolescents, Preaching to Youth, Youth Programming, and Youth Issues)
- Two new courses will also be offered in 2020: Discipleship-Making in the Local Church and Expository Preaching Practicum.

Analysis

The recent changes in this degree have shifted it away from the traditional pastoral ministry degree and into a broader program more reminiscent of a congregational ministry or ministry leadership degree. This was done through the addition of concentrations that spanned the domains of biblical studies, theology, and many of the major fields of professional ministry. However, when one looks at the standard degree description, one can “cut through the noise” and see the true purpose(s) behind the degree.

One difference from the Barclay College program is the explicit emphasis on character (i.e. moral/ethical) growth within each pastoral ministry student as they matriculate through the program. Again, this is a focus within our Pastoral Ministry program, but it is not an explicitly stated emphasis, articulated in the learning outcomes.

Conclusion

While there are similarities to each of the programs compared, there are no true “duplicates,” or any similarities so overwhelming that they would lead to questions regarding market share oversaturation (and greater questions regarding precedence or residence within that market). Barclay College’s Pastoral Ministry degree offers a unique and beneficial educational experience that prepares students to serve in leadership roles in the church, specifically pastoral roles.

4. Market demand

a) Outgoing

The following data was accessed on 9/12/19 from Gray Associates' website (Grayassociates.com) to evaluate the marketability of the Pastoral Ministries program. The CIP code this program has been classified under is 39.999, Theology and Religious Vocations, Other. The data relates to a national market rather than a specific local market.

	Category	Criterion	Value	Score	Total
--	----------	-----------	-------	-------	-------

Degree Fit		% of Completions		31%	
NHEI Nat'l 2-Yr		Student/Faculty Index		NA	
Share of Market Completions by Award Level		National Completions by Level		5	
Award Level	Institution	National Workforce Ed Attainment		5	
Share of Total Completions	13	Share of Total		5.38%	

Analysis:

I find the data used to analyze the market demand for the degree unhelpful for this program review, as I believe the Pastoral Ministry program has been mislabeled in its CIP designation into a code that is so vague as to literally be the catch-all of the CIP 39 category, as seen by the definition of CIP 39.9999: “Any instructional program in theological studies and religious vocations not listed above.”

A quick Google search revealed the following degree programs that held the same CIP designation:

Worship Arts Minor	Missouri Baptist University
Media Ministry, Minor	Northwest University
Applied Ministry, BA	Point University
Strategic Ministry, MA	Point University
Doctor of Ministry	Southwest Baptist Theological Seminary
Christian Studies, MA	Union University
Theology and Healthcare	Duke University

As a counterpoint supporting the current CIP code, the LaTourneau University lumps all of the concentrations within the Christian Ministry BA under the 39.999 CIP (though an argument can be made that the impetus for this designation is the concentration model, which would complicate any attempt at a more specific CIP).

An example of BA in Pastoral Ministry programs with different CIP codes include:

Pastoral Ministries, BA	Northwest University	39.099
-------------------------	----------------------	--------

There are CIP codes that better align with the curriculum and aim of the Pastoral Ministry degree, and thus would better provide more appropriate data for market analysis.

Market Analysis with Current CIP Data:

The current CIP code provides a fairly bleak outlook, as would be expected with such a non-specific CIP number. Because of the broadness of the CIP number, there is basically very little data and almost no market share to speak of. The reason that I keep hammering on the CIP number issue is it is important to keep it in mind when you are analyzing the Gray Associates data. Otherwise, an evaluator’s subjective bias may cause them to assume that such data is actually reflective of the market conditions (because of the previously encountered news/anecdotes/data regarding the weakening of Christianity in America, with its subsequent church closures and shortage of full-time pastoral positions).

Now, I am not arguing that Pastoral Ministry is an explosive growing career field in America, but it is worth noting that the Pastoral Ministry page on our website posits an 8% growth outlook for pastoral ministry positions through the year 2026. I wonder if a CIP code more closely aligned with professional clergy education would reflect this trend? The current CIP code shows a 6% reduction in student completions/demand year over year, which creates the mirror opposite graph line from the growth outlook presented on the website.

Thus, any further analysis of the CIP data is going to have limited value, in my opinion. It does however, reveal how bad things could get should America continue its decline into post-Christianity. Regardless of the lack of accurate data (and the presence of suspect market research), I would still look at the broader anecdotal and data-driven trends and conclude that, in order to help strengthen the degree against future decreases in enrollment (and to help students navigate a tightening job market), I would create a “bi-vocational” track opportunity, in which students can choose to earn their Pastoral Ministry degree while also majoring in another field (or learning a trade).

5. Benchmarking against comparable programs at other institutions

Comparison of Pastoral Ministry programs at Similar Colleges and Universities	Barclay College	Newman University	Kansas Christian College	Faith Baptist Bible College	Northwest University	Arlington Baptist University
	Req = 1 Elect = 2	Req = 1 Elect = 2	Req = 1 Elect = 2	Req = 1 Elect = 2	Req = 1 Elect = 2	Req = 1 Elect = 2
CM225 Ecclesiology	1	1				1
CM402 Senior Forum	1					
CM307 Ministry Leadership & Administration	1		1	1	1	
HI447 Church History & Thought I	1		1	1		
HI448 Church History & Thought II	1					
PM226 Intro to Pastoral Ministry	1		1			1
PM313 Homiletics I	1		1	1	1	1
PM314 Homiletics II	1		1	1	1	1
PM409 Practicum	1		1	1	1	1
PM412 Counseling for Christian Leaders	1		1	1	1	
PM423 Church Growth and Development	1		1	1	1	
PY242 Interpersonal Relations	1		1			
SL202 Spiritual Formation II	1					1
Intro to Old Testament	1*	1				
Intro to New Testament	1*	1				
Christian Morality and Social Issues		1				
Sacramental Theology		1				
Christology		1				
Theology and Methods of Ministry		1				
The Creeds and Faith		1				
Evangelism and Discipleship			1		1	
Introduction to Christian Worship	1*		1			
Greek I	1*		1			
Pastoral Theology			1	1		
Discipleship and Spiritual Formation	1*				1	
The Church in Contemporary Society					1	
Ministry Life and Calling					1	
Ministry Administration					1	
Pastoral Ministry II						1

Analysis:

Except for the distinct curriculum of Newman University (reflective of its Catholic theological focus), most of the colleges compared had very similar or similar core requirements for the pastoral ministry degree. Some of the variances are found in our Bible/Ministry requirements, while others are unique courses that we do not offer. However, the analysis confirms that, of the colleges in the comparative analysis, Barclay College’s Pastoral Ministry curriculum is one of, if not the most robust. Even without including the Biblical Studies major, our requirements outpace many other programs’.

This raises the question as to whether or not the Pastoral Ministry program is “overbuilt” in terms of unique course requirements. But this concern is without merit, as there are only six unique Pastoral Ministry courses offered at Barclay, with the rest taken from courses shared with

other programs. Now, efficiency could be gained through other means, such as further dual-program equivalent courses, but this comparative analysis cannot be used as the impetus for such a move.

Limitations to this Study: The different catalog configurations and availability of information from the different institutions of higher education could have led to minor errors in fact regarding degree requirements. Also, the focus on the Pastoral Ministry professional core courses led to certain courses on other programs being met by the Bible core, but not by the professional core (noted by an asterisk in the chart).

***Note:** In the course of research, it was discovered that the Newman degree was only offered at its Outreach campus at Dodge City. While aiming primarily at its Catholic constituency (and most likely supported by the dioceses), having a quasi-residential pastoral ministry program so close by (between us and the rest of Southwest Kansas) is a slight cause for concern. The only mitigating factor is the unique requirements of Catholic pastoral ministry that separate our markets.

6. Program Quality

a) Teaching Assessment

1) Syllabi

A copy of the program core course syllabi are located at the following location:
G:\Shared\Accreditation\0 Assessment\Program Reviews 2020 - 2021\Program Review Pastoral Ministries\Syllabi

2) Student evaluations

Toward the end of each semester, the end of course evaluations are provided to the students through Populi. They must complete their evaluation of the course to be able to see their final grade for that course immediately. Additionally, the instructor will not be able to see their course evaluation until at least 60% of the students have completed the course evaluation. A copy of the questions in the end of course evaluation survey is located at the following location: G:\Shared\Accreditation\0 Assessment\Program Reviews 2020 - 2021\Student Evaluation

End of Course Student Evaluations: Class Average Score and Rate of Return (1= excellent, 2=Good, 3=Adequate, 4=Poor, 5 = very poor)														
Course	Fall 17 Ave	% return	Spr 18 Ave	% return	Fall 18 Ave	% return	Spr 19 Ave	% return	Fall 19 Ave	% return	Spr 20 Ave	% return	Fall 20 Ave	% return
CM225					1.59	94%							1.65	82%
CM402			2.03	100%			2.34	86%						
CM307	1.89	95%			1.76	93%			1.78	77%			1.7	75%
HI447					1.32	94%							1.26	80%
HI448							1.48	73%						
PM226							1.42	100%						
PM313	1.85	100%							2.27	86%			1.7	100%
PM314			1.43	100%			1	100%						
PM409							2.1	50%	2.13	75%				
PM412			1.6	100%										
PM423					1.8	100%								
PY242					1.44	100%							1.95	60%
SL202							2.17	86%						
G:\Shared\Accreditation\0 Assessment\Program Reviews 2020 - 2021\Program Review Pastoral Ministries\AssessmentsEnd of Course Surveys\PM Chart of Ave End of Course Surveys														

Analysis:

Overall, the student evaluations are very strong, both objectively (as a whole) and longitudinally (over a period of time). However, it does appear that a longer time frame is needed for proper analysis (because of the time between course offerings). There does not seem to be any overarching trend lines, but instead a stasis between “excellent” and “good.” Within individual courses that have multiple evaluation reports, one can plot a trajectory, though it can be argued, regarding the examples referenced, whether the plot line trajectories display any significant change. For example, in CM307, we see a steady increase in the positive response of students regarding the quality of the class and instruction, but I am not sure if these changes are significant enough to note, or if they would fall within the statistical “noise.”

The biggest shift in student response was PM313 Homiletics I, which went from 1.89 in Fall 2017 to 2.27 in Fall 2019. However, a very small cohort class during Fall 2020 evaluated me at 1.7. Thus, it will require the student evaluations at the end of an official offering of the course (Fall 2021) to see if there is a true negative trend or if the Fall 2020 evaluation is a positive portent of things to come. Regardless, it is worth exploring and reflecting up the causative and contextual reasons why the score could have dropped so much between the two offerings.

3) Peer Observations

At a Faculty Meeting (all full-time faculty in all programs) on 10/25/19, it was decided to begin the process of faculty peer observations. As a result of that decision, Tim Hawkings, V.P. of Academic Affairs, will prepare a form and a procedure for faculty peer observations. The first faculty peer-observations will be scheduled during the Spring 2021 semester.

I wrote the policy and rationale for Peer Observations and am looking forward to participating in the program when it is officially rolled out.

4) Professional Development

The following is the description in the Faculty Handbook concerning professional development: “Full-time faculty are expected to invest in their professional development by attending professional meetings that relate to their discipline of teaching, subscribing to professional journals, conducting research, etc. Each program budget contains funds that may be used for these purposes. Faculty are expected to set goals for professional development each year; these goals are included in the annual evaluation process with the faculty member and the VP of Academics.”

In the last few years, I have focused on scholarly output and engagement, which is, in my opinion, is one of the most beneficial forms of professional development (in that it benefits the professor by increasing the content expertise and involving them in a, hopefully, enjoyable and fulfilling endeavor, while also benefiting the institution and the wider scholarly world through the contribution of original research). In the last few years, I have had a book published and earned a contract for a research monograph with Brill Press. I have also written and self-published curriculum for Kaleo Academy, and have edited and self-published a book on the theological writings of an Indiana Quaker pastor (and am working on future volumes containing this pastor’s sermon outlines). I have presented academic papers at formal and informal scholarly events (such as the American Academy of Religion) and been a speaker at professional gatherings (such as Pastors’ Short Course). To keep my skills in preaching sharp, I try to fill the pulpit at a church at least once a month and have done so nearly continuously for the last four years.

While there is always more that can be done, I am fairly satisfied with my scholarly output, especially considering the rapid promotion and addition of responsibilities during this time.

b) Learning Assessment

1) Assessing student learning data for the attainment of outcomes

The PM program learning outcomes are:

That the students will be able to:

1. Understand their personal call into ministry, and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.
2. Engage in vision-casting, mission articulation, and strategic implementation within their local ministry context.
3. Accurately interpret scripture, using sound methodology and a familiarity with New Testament Greek.
4. Craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems and possibilities they face in the twenty-first century.

The following is the rubric we use to assess progress towards the PM program outcomes:

Rubric for Formative and Summative Assessments - Program: Pastoral Ministry				
	Exceeds	Meets	Developing	Beginning
Program Outcome	4	3	2	1
1. Understand their personal call into ministry, and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.	Can clearly articulate their journey of discernment and obedience to God's call. Can provide a biblical rationale for the role of the church and its benefits for believers and the world. Provides a complete articulation of the pastoral role and an	Can articulate their call into pastoral ministry (or their processing of God's leading). Can provide a biblical rationale for the role of the church and its benefits for believers and the world. Provides a complete philosophy of pastoral ministry.	Is processing their call into ministry, sharing their discernment regarding God's leading, though with some difficulty. Agrees that the church is important, but struggles to provide a biblical rationale. A complete, if thin, philosophy of	Cannot, will not, or vaguely articulates their call into ministry. Displays a lack of understanding for the role of the church in the world (as shown in Scripture). Reveals a vague and/or incomplete articulation of the role and philosophy of pastoral
2. Engage in vision casting, mission articulation, and strategic implementation within their local ministry context.	Displays a proficiency in all three concepts, with evidence of exceptional definition, implementation, critique, and contextual improvisation.	Can explain the theoretical (both theological and organizational) importance of the concepts, and has satisfactorily implemented all three in a hypothetical or actual scenario.	Can understand and articulate the concepts, and agrees of their importance in the life and future of a ministry, yet has not implemented more than one in a hypothetical or actual scenario.	Fails to understand or articulate the concepts of vision-casting, mission-articulation, and strategic implementation, nor recognizes their role or importance within a ministry context.
3. Accurately interpret scripture, using sound methodology and a familiarity with New Testament Greek.	Is reflective, self-aware and unbiased in their exegesis. Utilizes sound heremeneutical principles interacting with the original language. Displays skill in historical-cultural, socio-rhetorical, and theological analysis of Scripture.	Is reflective, self-aware and unbiased in their exegesis. Utilizes sound heremeneutical principles interacting with the original language.	Shows an understanding of exegetical principles. Implements heremeneutical methods. Does not take into account the original language.	Engages in biased eisegensis. Fails to use sound hermeneutical principles. Does not take into account the original language.
4. Craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems and possibilities they face in the twenty-first century.	Religious services are impeccably crafted, biblically-grounded, pastorally-sensitive, and exceptionally relevant to both the specific occasion and to the contemporary issues of society.	Religious servcies are well-crafted, biblically-grounded, pastorally sensitive, are relevant to the occasion, and at least reference contemporary felt needs.	Religious services have a sound structure (but lack polish), exhibit a correct, if under-developed, biblical framework, are pastorally aware, and are relevant to the occasion.	Religious services are poorly crafted, with incomplete biblical support, are pastorally tone-deaf, inappropriate to the occasion, and appear disconnected from the contemporary needs and issues of the audience and society.

Formative Assessments of Program Outcomes

a) Outcome #1: Understand their personal call into ministry and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.

Course: PM226 Intro to Pastoral Ministry.

Instructor: Derek Brown, Ph.D.

Course description: A study of the task of pastoral ministry in the local congregation, including such areas as: the nature of the church, the nature and leadership of worship, cooperation with congregational leadership, services: funerals, weddings, and dedications.

Assignment Utilized: Philosophy of Ministry Paper. The Student will create a 5-7-page philosophy of ministry. This paper should highlight the core aspects that will form the foundations for how the student will think about and act in their ministry. This is not a static document, for the student's philosophy of ministry will most likely change over the course of their life. This paper will be used as a comparison to a philosophy of ministry crafted in the student's last semester Senior Forum.

Outcome Rubric:

Outcome	Exceeds - 4	Meets - 3	Developing - 2	Beginning - 1
1. Understand their personal call into ministry and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.	Can clearly articulate their journey of discernment and obedience to God's call. Can provide a biblical rationale for the role of the church and its benefits for believers and the world. Provides a complete articulation of the pastoral role and an exceptional philosophy of pastoral ministry	Can articulate their call into pastoral ministry (or their processing of God's leading). Can provide a biblical rationale for the role of the church and its benefits for believers and the world. Provides a complete philosophy of pastoral ministry.	Is processing their call into ministry, sharing their discernment regarding God's leading, though with some difficulty. Agrees that the church is important, but struggles to provide a biblical rationale. A complete, if thin, philosophy of pastoral ministry.	Cannot, will not, or vaguely articulates their call into ministry. Displays a lack of understanding for the role of the church in the world (as shown in Scripture). Reveals a vague and/or incomplete articulation of the role and philosophy of pastoral ministry.

Results:

Student	Score
1	2
2	3
3	2.5
4	2
5	2
6	3
Total	2.42

Analysis:

I am struck by the perhaps counterproductive drive to condense the Pastoral Ministry learning outcomes down to four. To be fair, I understand the rationale and impetus behind such an endeavor, and would perhaps have recommended it myself, were I in the same position. Thus, I am befuddled as to why a good plan, with a solid philosophical underpinning, has led to such problematic outcomes. While I would love to end this paragraph by denigrating the process and then move, it is only the poor craftsman that blames their tools. I must conclude that I have poorly implemented the condensing and integration of the multiple outcomes, leading to outcomes that are bloated, multi-purpose, and generally unfocused.

On the other hand, I am denigrating these outcomes from the perhaps myopic perspective of quantitative and qualitative assessment, and thus may not be offering a fair assessment. As a general guideline for the Pastoral Ministry program, these outcomes are more than sufficient, and the richness of the definitions (or overwrought definitions, depending on your perspective) create helpful prescriptive and descriptive guidelines for the philosophical approach and practical implementation of Pastoral Ministry curriculum and pedagogy. However, maybe it is only perceived as beneficial because they are so broad as to always be applicable (which is not a good thing). Thus, further research is necessary to explore the outcomes.

The only way to make this rubric somewhat usable is if the evaluator makes an interpretative decision to set aside the first component of the definition (calling) and marginalize the second component (the role of the church). Now, again, this would seem like either a poor evaluator or a poor rubric. But there is a method to the madness, for the ability and/or necessity of the evaluator to nuance the outcome rubric according to the assignment may not necessarily render either the rubric or the assignment invalid. However, this is merely a hypothesis and needs to be either confirmed or disproven with further research into the extant literature.

If push comes to shove, I would rather modify the outcome than the assignment, for I believe the assignment functions as a better measure of learning goals in the Pastoral Ministry program (as well as a strong resource to help instill and reinforce the crucial content I wish to impart to the students during their matriculation through the program).

On the other hand, it would not take much to modify this assignment in order to make it conform to the requirements of the outcome. All it would take is to require a section articulating their calling to ministry and a section articulating their theological understanding of the church. These are relatively minor changes compared to the larger content of the paper, and thus this may be the best way forward.

Proposals for Improvement of Program Quality:

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
1	Evaluate the efficacy and utility of Outcome One in terms of assessment, with an emphasis on the unity, clarity, and focus of the outcome.	June 2022	Derek Brown
2	Explore whether sections on calling or theological understandings of the church can be integrated into the assignment in a way that is unobtrusive.	January 2022	Derek Brown
3	Require a first draft submission for a read-through by instructor and meeting with student to discuss shortcomings and any lack of clarity in paper.	April 2022	Derek Brown

b. Outcome #2 Engage in vision-casting, mission articulation, and strategic implementation within their local ministry context.

Course: PM226 Intro to Pastoral Ministry

Instructor: Derek Brown, Ph.D.

Course description: A study of the task of pastoral ministry in the local congregation, including such areas as: the nature of the church, the nature and leadership of worship, cooperation with congregational leadership, services: funerals, weddings, and dedications.

Assignment Utilized: Emotionally Healthy Leader Leadership Evaluation Quizzes. The student an evaluative instrument from the book *Emotionally Healthy Leadership* by Pete Scazzero: “How Healthy is Your Practice of Planning and Decision-Making?” Using a series of Likert scales, the students self-rated their leadership abilities regarding decision-making and planning by responding to questions. The student will then analyze their score using the scoring guide provided by the book, and then write short, reflective answers to prompts regarding the results of the quiz.

Outcome Rubric:

Outcome	Exceeds - 4	Meets - 3	Developing - 2	Beginning - 1
Engage in vision-casting, mission articulation, and strategic implementation within their local ministry context..	Displays a proficiency in all three concepts, with evidence of exceptional definition, implementation, critique, and contextual improvisation.	Can explain the theoretical (both theological and organizational) importance of the concepts, and has satisfactorily implemented all three in a hypothetical or actual scenario.	Can understand and articulate the concepts, and agrees of their importance in the life and future of a ministry, yet has not implemented more than one in a hypothetical or actual scenario.	Fails to understand or articulate the concepts of vision-casting, mission-articulation, and strategic implementation, nor recognizes their role or importance within a ministry context.

Results:

Student	Score
1	2
2	2
3	2
Total	2

Analysis:

It should be immediately noted that the sample size for this assessment is not that large, for the current model of having all assignments submitted through Populi was not fully in effect when this assignment was given (Spring 2019), meaning that there may have been at least one assignment (physically submitted) may have been lost.

The specificity of this outcome is problematic, for while it aligns with a specific assignment used in the summative assessment, there are few other assignments offered in the Pastoral Ministry courses that would meet. While this realization is part of the point of the assessment process (that we would see these deficiencies and modify our curriculum to fill in the gaps), I would also argue that, especially in the first round of assessments and program review, that one should evaluate program outcomes. At first blush, it seems that this outcome could be worded in such a way that would achieve the same learning outcomes without hindering the assessment process (as this assessment was hindered by the too-detailed nature of the outcome).

Regardless of the fitness of the outcome, this assignment is not adequate to effectively assess the outcome. I would argue that, even if the outcome were simplified, this assignment would be insufficient to achieve analytical saturation of outcome concepts.

Ergo, one would either need to combine this assignment with others (for these assignments, by their nature of being taken from and linked to a course textbook, are fixed and cannot be modified) or replaced with an assignment more conducive to data gathering and assessment. I am going with the second option and creating an assignment that would be a better fit to measure the outcome (and, thus also, helping instill the outcomes in the students through learning).

This assignment will need to be more than simply tangentially-related to the topics, nor merely a review/reflection upon readings on the topics of vision, mission, and strategy, for the outcome calls for the evaluator to observe the student implementing these concepts in real or hypothetical scenarios. Now, such a thing could be observed through a properly-worded question in a reading exam, but a reading exam is not a great assignment for communicating the importance of the content and instilling/reinforcing it in the minds of the student.

I do not yet have an idea of what this assignment will look like, and I dare not spend too much time conceptualizing and articulating this assignment, for, as I have mentioned in the previous points, there may be a chance that these outcomes will change, rendering that assignment potentially irrelevant as well.

In conclusion, this assessment has revealed to me that I do not teach/communicate the concepts articulated in this outcome in a thorough enough way, and therefore must modify my course content to better touch upon these topics. This applies to all of my courses.

Proposals for Improvement of Program Quality:

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
1.	Review the fitness of Outcome 1 in terms of usability and in concordance with the aims/goals/vision of the Pastoral Ministry program.	March 2022	Derek Brown, Ph.D.
2.	[If I teach the PM226 again] Design an assignment that better assesses the students' grasp of the outcome concepts.	Dec. 2022	Derek Brown, Ph.D.
3.	[If I teach the PM226 again] Review course content to see how much outcome concepts are being communicated and reinforced. Modify curriculum if necessary.	Dec. 2022	Derek Brown, Ph.D.
4.	Review other PM courses to see if Outcome 1 concepts are being taught.	Dec. 2022	Derek Brown, Ph.D.

c. Outcome #3: Accurately interpret scripture, using sound methodology and a familiarity with New Testament Greek.

Course: BI205 Bible Study Methods

Instructor: Derek Brown, Ph.D.

Course description: A course designed to acquaint the student with various methods of Bible study. This is an intensive “hands on” application course that is required of all students. Students must pass before being permitted to enroll in 300 or 400 level Bible (NT or OT) classes.

Assignment Utilized: Four-Part Bible Study Leader’s Guide (Group Final Project). The students will work in groups (chosen by the professor) to create a “Leader’s Guide” for a four-part Bible study. This guide is meant to equip the Bible study leader with the information and tools to effectively facilitate a small group Bible study. The project will be judged according to thoroughness, professionalism, accuracy, and perceived real-world applicability. Each member of the group will be graded by their fellow group members according to their participation and contribution.

Outcome Rubric:

Outcome	Exceeds - 4	Meets - 3	Developing - 2	Beginning - 1
Accurately interpret scripture, using sound methodology and a familiarity with New Testament Greek.	Is reflective, self-aware and unbiased in their exegesis. Utilizes sound hermeneutical principles interacting with the original language. Displays skill in historical-cultural, socio-rhetorical, and theological analysis of Scripture.	Is reflective, self-aware and unbiased in their exegesis. Utilizes sound hermeneutical principles interacting with the original language.	Shows an understanding of exegetical principles. Implements hermeneutical methods. May take original languages into account during interpretation.	Engages in biased eisegesis. Fails to use sound hermeneutical principles. Does not take into account the original language.

Results: [Note: The “Student” column represents the various groups who submitted projects]

Student	Score
1	1.8
2	1.5
3	1.75
4	1.5
5	1.5
6	1.5
Total	1.59

Analysis:

This was a group project, which fits the demands of the class (both the course level and the curriculum and has been the final project assignment structure since began teaching the course eight years ago). However, because it is a group project and not an individual assignment, I am not sure if this assignment is suitable for data gathering and assessment for this outcome.

The extremely low scores should jump out at the even most casual reader of this report, for they are not only relatively poor (in comparison to the other formative and summative assessment scores) but objectively (when viewed in isolation).

The reason for these low scores is that none of the projects included content that dealt with the original languages of the biblical texts studied.

This is the fault of the instructor, who had thought they had originally included instructions to include original language elements. A review of the instructions revealed that no such instructions existed (further evidenced that none of the projects included a language component). I must have planned to include them the instructions regarding “Key Words/Themes/Images” but then failed to actually follow-through.

I may have talked myself out of it because I did not believe that any of the students had learned about the original languages (language tools) at this point in their academic careers. I also knew that I did not have the time, in this most recent shortened semester, to teach them basic use of language tools. So, I did not include the instructions.

However, this was ultimately a mistake, because I was approaching this issue in the wrong way. I did not include this requirement because I assume, at the time, that I thought that such a requirement would be superfluous and perhaps detrimental (the effect of having a section that the students may not be able to complete). Nevertheless, I should have included some sort of requirement related to the original languages, for then we would have hard data reflecting exactly where the students were in terms of their competency.

As it stands now, to commandeer a legal term from the realm of civil law, I am guilty of relying on “adverse inference,” or evaluating the absence of data on this facet of the outcome as proof that the outcome is not met (hence the lower score).

I am not sure if this is proper interpretive approach, as the reader can see by inconsistencies in approach utilized in this program review. While I have judged this assignment according to every facet listed in the outcome (even if I felt it was not a great “fit”), I have been more judicious with other outcomes, discounting or disregarding outcome elements that did not fit the course/assignment context. As I will write about at many other places in this report, I do not yet know what the proper course of action in this regard. One could make the argument for both sides of this issue, and I currently do not have the time to explore this matter further. It is worth exploring; perhaps the Assessment Committee could address this at a future meeting or debrief. This philosophical digression does have practical implications regarding analysis of the formative and summative scores for this outcome: the summative scores cannot help but be significantly increased, not because of any objective improvement in learning, but because the summative assignment includes a section involving the student’s engagement with the original biblical languages. One could say that this is a key argument for a selective approach to evaluation, to avoid analytical “noise” that does not reveal actual acquired learning.

Once one looks past the missing original language engagement, the students actually submitted quality work, considering the course level.

Proposals for Improvement of Program Quality:

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
1	Review assignment instructions and clarify if/where original language study/inclusion was directed/encouraged. See if this can be reinforced or added	Aug. 2021	Derek Brown, Ph.D.
2	Modify or change assignment so that students do engage in original language study	Aug. 2021	Derek Brown, Ph.D.
3.	Discern whether a group project is an adequate and/or effective sample to evaluate	Aug. 2021	Derek Brown, Ph.D.

d. Outcome #4. Craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems and possibilities they face in the twenty-first century.

Course: Homiletics I

Instructor: Derek Brown, Ph.D.

Course description: A study of the art of preaching, with an emphasis on sermon construction and delivery. Prerequisite: SP200 Fundamentals of Speech or permission of instructor.

Assignment Utilized: Sermon Manuscript. The student should create a word-for-word manuscript of their class sermon (every word they will speak should be written down). This manuscript should be formatted in Turabian and should include footnotes, when necessary (Scripture references should be in-text, parenthetical citations)

Outcome Rubric:

Outcome	Exceeds - 4	Meets - 3	Developing – 2	Beginning - 1
Craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems and possibilities they face in the twenty-first century.	Religious services are impeccably crafted, biblically-grounded, pastorally-sensitive, and exceptionally relevant to both the specific occasion and to the contemporary issues of society.	Religious services are well-crafted, biblically-grounded, pastorally sensitive, are relevant to the occasion, and at least reference contemporary felt needs.	Religious services have a sound structure (but lack polish), exhibit a correct, if under-developed, biblical framework, are pastorally aware, and are relevant to the occasion.	Religious services are poorly crafted, with incomplete biblical support, are pastorally tone-deaf, inappropriate to the occasion, and appear disconnected from the contemporary needs and issues of the audience and society

Results:

Student	Score
1	3
2	3
3	2.5
4	2
5	3
Total	<u>2.7</u>

Analysis:

The evaluator made an interpretive choice to treat the sermon as a “religious service,” which is in keeping with the spirit of the outcome itself (though not explicitly stated in the rubric categories). If this interpretation were not held, then this assignment would get low marks or be inapplicable, for the only assignment that would satisfy it would be a complete “religious service.”

Generally, I see no problem making such intuitive choices (regarding rubric language connotations), but am unsure how sustainable such a policy is going forward (would an evaluator other than myself feel such clarity or freedom to adopt the same interpretive stance as me?)

The sermon is a perfect vehicle for addressing this outcome, for, by its very nature, a “good” sermon must be both biblically faithful and contemporarily relevant. Thus, the assignment itself succeeds as the assessment instrument.

I am debating as to whether to evaluate the written sermon manuscript or the live preaching event to assess this outcome. While the live preaching would allow me to evaluate the scoring of classmates (who also grade the sermon), and thus have a better perception of real-world practicality, there is always a chance a well-written sermon could suffer from a poor presentation. As one can see from the rubric, the score is not derived from the presentation or implementation of the religious service, but in the crafting, so I would have to make sure, when assessing, to separate out any criticisms in delivery.

On the other hand, the written sermon would allow me to do a better analysis of the sermon itself, and truly see the student’s thoughts (without the analytical noise of vocal and physical delivery). Evaluation becomes significantly easier in terms of content evaluation. Yet, I feel there is something liturgically counterfeit about a written sermon, especially in light of the spirit of this outcome rubric. For this rubric concerns itself with the crafting of religious services for the public that are both biblical and relevant, and I, while not wanting to be either liturgically myopic or dogmatic, feel that the spoken or performed word is key to that service/experience. Because an overwhelming majority of the religious services these students attend and or participate in will involve public performance, instead of written manuscripts, that the sermon manuscript should perhaps not be the marker for evaluation. This does not mean it is not a valuable assignment in and of itself, but perhaps not for this evaluation.

As for the assignments themselves, I found that their strengths were in the biblical foundation, as all utilized Scripture as the core of their message, focusing on context and interpretation before working towards application.

While contemporary felt needs are referenced in all of the sermons, it is to a matter of degree. With a sermon, it is easy to fall into the trap of sliding from a strong exegesis into banal moral platitudes. Which is why I have the students focus on finding the “FCF” (Fallen Condition Focus – a term coined by homiletician Bryan Chappell) which is the shortcoming or need that the text addresses. Without knowing that need, it is difficult for any sermon to grasp onto relevancy in the minds of the listener.

However, even when one knows the FCF, there is still the issue of providing a broad, yet still effective, application for the audience. This should occur as a key component of the sermon (i.e. the application section of the sermon), but also throughout the message (making sure that each part of the message is useful to the listener in terms of spiritual growth, behavioral modification, and theological learning. The students’ sermons needed further improvement in their application and relevancy of their sermon in general (though I was pleasantly surprised by the progress made at that point, and some standout examples). This deficiency is to be expected, as this part of the sermon crafting process is, in my opinion, the most difficult to master and often involves experience in journeying with a community of faith (to gain a greater pastoral understanding). Thus, I am neither surprised nor concerned about the deficiency, though I will recommend some interventions to improve learning in this area.

Proposals for Improvement of Program Quality:

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
1	Increase the time spent teaching on the FCF and Application (in terms of lectures, discussion, and practice assignments)	August 2020	Derek Brown, Ph.D.
2	During next data-gathering event, evaluate performed sermon as well as delivered sermon to discern evaluative dissonance	Dec 2020	Derek Brown, Ph.D.

Summative Assessments of Program Outcomes

a. Outcome #1: Understand their personal call into ministry, and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.

Course: CM402 Senior Forum

Instructor: Derek Brown.

Course description: Taken by all Bible/Ministry Division Seniors- A course for the discussion of first pastorate concerns. Among the topics studied will be the interview process, beginning priorities, and setting the first year's agenda. Attention will be given to ministerial ethics and etiquette. For Missions, Pastoral Ministry, and Youth Ministry majors.

Assignment Utilized: Philosophy of Ministry Paper. Each student will write a 5-7 page paper describing his/her personal philosophy of pastoral ministry. While each student will approach pastoral ministry from a unique perspective, every paper should include a thorough word study

on the original usage of the “pastor/shepherd” in the Bible, as well as any practical insights gleaned from Scripture, course textbooks, class lectures and discussion, and personal experience. In addition to the course textbooks, students should utilize no less than five sources (no internet sources).

Outcome Rubric:

Outcome	Exceeds - 4	Meets - 3	Developing - 2	Beginning - 1
1. Understand their personal call into ministry, and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.	Can clearly articulate their journey of discernment and obedience to God's call. Can provide a biblical rationale for the role of the church and its benefits for believers and the world. Provides a complete articulation of the pastoral role and an exceptional philosophy of pastoral ministry	Can articulate their call into pastoral ministry (or their processing of God's leading). Can provide a biblical rationale for the role of the church and its benefits for believers and the world. Provides a complete philosophy of pastoral ministry.	Is processing their call into ministry, sharing their discernment regarding God's leading, though with some difficulty. Agrees that the church is important, but struggles to provide a biblical rationale. A complete, if thin, philosophy of pastoral ministry.	Cannot, will not, or vaguely articulates their call into ministry. Displays a lack of understanding for the role of the church in the world (as shown in Scripture). Reveals a vague and/or incomplete articulation of the role and philosophy of pastoral ministry.

Results:

Student	Score
1	3.5
2	3.5
Total	3.50

Analysis:

This is perhaps the easiest analysis in which to engage, for we are able to analyze two identical assignments, often completed by the same students, with significant time elapsed between the pre- and post-test (and with the student matriculating through scaffolded courses meant to teach the learning outcomes within the intervening space).

However, the results of this specific summative assessment are delimited by the number of assignments being assessed: Only two students in CM402 met the requirements to complete the

Pastoral Ministry-specific Senior forum assignment, so the results must be understood in this light.

I will first comment upon the assignments themselves, then compare and analyze the score divergences between the formative and summative assessments, and then explore any correlative or causative insights gleaned from the analysis.

Intra-Assessment Analysis – I was so very impressed with the quality of these Philosophy of Ministry papers. Upon first glance, it is easy to see that these papers are superior to the ones in the formative assessment in terms of content, sourcing, grammar/syntax, and overall readability. Thus, even without a formal assessment (but just utilizing an intuitive reflective analysis), it evidences the success in the Pastoral Ministry and Bible/Theology courses in instilling the proper knowledge, values, overall learning outcomes necessary for a successful graduate in the major (not to mention the success of the General Education courses, specifically English, in helping the students improve as writers/communicators). Thus, using Schoen's *Reflective Practitioner* continuous iterative analytical process, I would conclude that, at least in regard to Outcome 1, the curriculum and student experience are achieving their aims. Of course, this is not the analytical paradigm prescribed by the assessment team, but it is worth nothing (for both edification and to triangulate the data).

Of course, as in the formative assessment, the evaluator had to make interpretive choices in order to provide a reasonable and useful evaluation.

Inter-Assessment Analysis: There is a significant increase in the scores between the formative and the summative assessment (2.42 to 3.5).

Since the assignments were the same, it is reasonable to conclude that there were positive gains by the students of learning outcomes dictated in Outcome 1. It is also reasonable to assume that the curriculum/content in the Bible/Ministry and Pastoral Ministry courses contributed to the students' learning in that intervening period.

The only shortcoming is, as mentioned above, the lack of comprehensiveness with the assessment assignment itself. This could either be redressed through a redesign of the assignment or a combination of assignments that would adequately cover the breadth of content in Outcome 1.

Proposals for Improvement of Program Quality:

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
1	Modify the assignment in order to include sections on ministerial calling and theological understanding of the church	January 2022	Derek Brown, Ph.D.
2	Work on including assignments/content on pastoral calling in other classes besides PM226.	January 2023	Derek Brown, Ph.D.
3	Work on including assignments/content on the theological understanding of the church in other classes besides CM225.	January 2023	Derek Brown, Ph.D.

b. Outcome #2. Engage in vision-casting, mission articulation, and strategic implementation within their local ministry context.

Course: CM307 Ministry Leadership & Administration

Instructor: Derek Brown

Course description: Combining of CM305 & CM306. An introduction to the biblical principles of servant leadership, especially as they are revealed in the life and ministry of Jesus. Topics include; character development, vision casting, risk taking, team building, the relationship between responsibility and authority, and administrative tools for ministry.

Assignment Utilized: The students will take complete a series of analytical reflections over assigned readings related to the topics of vision, mission, and strategy, as it relates to the ecclesial leadership and administration. These observational forms involve the student completing the reading, summarizing the chapter/section, noting a observation that stood out to the student, and asking a question that the student has from the reading. A series of related assignments will be sorted according to the following categories and then analyzed as a group:

Category 1: Vision

Category 2: Mission

Category 3: Strategy

Outcome Rubric:

Outcome	Exceeds - 4	Meets - 3	Developing - 2	Beginning - 1
Engage in vision-casting, mission articulation, and strategic implementation within their local ministry context..	Displays a proficiency in all three concepts, with evidence of exceptional definition, implementation, critique, and contextual improvisation.	Can explain the theoretical (both theological and organizational) importance of the concepts, and has satisfactorily implemented all three in a hypothetical or actual scenario.	Can understand and articulate the concepts, and agrees of their importance in the life and future of a ministry, yet has not implemented more than one in a hypothetical or actual scenario.	Fails to understand or articulate the concepts of vision-casting, mission-articulation, and strategic implementation, nor recognizes their role or importance within a ministry context.

Results:

Vision		Mission		Strategy	
Student	Score	Student	Score	Student	Score
1	2	1	1.75	1.2	2
2.1	1.5	1.2	2.5	2.2	2
2.2	2	2.1	2	3.2	3
3.1	1.25	2.2	2	Total	2.33
3.2	2	3.2	2		
Total	1.75	4.2	1.5		
		Total	1.96		

Collective Averaged Score: 2.01

Analysis:

Intra-Assessment Analysis: In order to address the ongoing issue of the “overloaded outcome,” two assignments were chosen to be evaluated tandemly in order to assess the learning outcome. Inconsistencies in submissions hurt these efforts, though the overall efficacy of multi-assignment analysis is in doubt (at least I have researched any literature supporting the notion that a multi-assignment assessment increases the accuracy or validity of results, even though it vaguely and intuitively resembles a validity measure).

The analysis revealed that one assignment netted higher scores than the other. The *On Quakers and Pastors* observation forms (assignments shown as “1.2; 2.2,” etc.) had more in-depth and holistic summaries, more insightful observations, and subjectively stronger questions than the other reading observation forms (*Management Essentials for Christian Ministries*). While this is completely self-serving, this analysis seems to reveal that the students learned more from vision, mission, and strategy from *On Quakers and Pastors* than other sources. However, because of the conflict of interest, it would be beneficial to apply validity measures, such as member checking, to confirm this.

In fact, this raises the overall question of validity measures across all assessments: Would it be beneficial to seek triangulation of assessment results in each outcome and each assessment? Best methodological practices would confirm this approach, yet we have not been instructed or encouraged to do so. I wonder if this is an issue of time and/or energy (which would make sense), or perhaps such triangulation is unnecessary or provides only marginal benefit (especially in a quantitative and qualitative exercise where internal consistency is the main standard)? I will raise this issue at the debrief. Overall, this was a terrible assignment(s) to assess this outcome.

Inter-Assessment Analysis: I must begin with the caveat that my displeasure with this outcome is not because of the poor score (and lack of growth in this area), for I believe that the competencies gained in this area have not been adequately measured.

Now, the whole purpose of assessment (and the program review process) is to empirically measure what we think or feel is happening in the department (or desire to happen in the department). Thus, if the empirical evidence does not support our intuition (or departmental reputation), then that evidence should be trusted (or at least not immediately disregarded).

This is important for me to remember as I think about the data gathered, for part of my dismissal of this outcome and/or assessment instruments is that I think that I do a fairly (if not fantastically) good job instilling the principles of strategic planning and leadership to our Pastoral Ministry students. Not only does such curriculum content fall within the field of my doctoral studies, but it is also something that I continue to research and keep abreast of the latest trends. Thus, in my own mind, every PM class I teach is saturated in the ethos of effective vision-casting, mission-articulation, and strategic-planning.

However, this may not actually be true, as the data suggests. Concordantly, there are three conclusions one can make:

- 1). The assessment is accurate, and I need to change how I teach (and how much I teach) these concepts in the various courses.
- 2). The assessment is inaccurate, and I need to change the means or the process in order to get more accurate data.
- 3). The data may be accurate or inaccurate, but the process has made me realize that this outcome is not a worthy primary focus of departmental efforts.

In my mind, all three have an equal chance of being correct, and thus I will proceed, to the best of my ability, as if all three could be and are correct. The implications of such are as follows:

- 1). I need to shift the priorities of my courses (especially Ministry Leadership and Administration) in order to teach and reinforce these principles. If I am no longer teaching this course (because of my administrative duties), then I will need to communicate this emphasis to the new instructor. I would need to increase the amount of time spent in the course dedicated to these concepts. I would need to find a way to scaffold the concepts of mission, vision, and strategy to existing courses so that the student is adequately exposed to each facet.
- 2). I need to modify an existing assignment or create a new assignment for CM307 Ministry Leadership and Administration in order to provide a better summative assessment for analysis. I would create an assignment of increased substance and significance (i.e., a mid-term or final project). Currently, the mid-term paper is a leadership self-assessment (initially promising, but ultimately not dealing with the outcome elements specifically) and the final project is major policy and procedures assignment. I'd rather not get rid of either of those assignments, so an additional assignment would have to be created. Thankfully, it would not take a large assignment or long paper to measure the outcome elements.
- 3). I need to discern, either by myself as chair or in process with students, instructors, and stakeholders, whether this outcome can be modified to be more suitable or simply replaced with a completely different conceptual competency. If the broad competency is still valid, then it is simply a matter of modifying the boundaries of assessment (through the wording of the

outcome). In this case, the most likely scenario would be to broaden the wording away from the three facets into a broader singular concept (e.g., strategic leadership or strategic planning).

Proposals for Improvement of Program Quality:

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
1	Change summative assessment to either new assignment from CM307 Ministry Leadership & Administration or CM402 Church Growth and Development	August 2021	Derek Brown, Ph.D.
2	Engage in process of department discernment over this outcome.	Dec. 2021	Derek Brown, Ph.D.
3	(If outcome remains the same) Scaffold outcome elements across multiple courses.	Dec. 2022	Derek Brown, Ph.D.

c. Outcome #3 Accurately interpret Scripture, using sound methodology and a familiarity with New Testament Greek.

Course: BI306 Hermeneutics

Instructor: Derek Brown.

Course description: An overview of the history and principles of studying, interpreting, and applying Scripture. Various approaches, methods, and models will be discussed, evaluated, and practiced. Prerequisite: BI205 Bible Study Methods.

Assignment Utilized: Exegetical Paper. The student will create an 8-10 page exegetical paper over an assigned passage of Scripture. The exegetical paper will demonstrate the student's familiarity with proper hermeneutical and exegetical processes, including, but not limited to: Literary context, historical-cultural context, word studies, exegesis, application, etc.

Outcome Rubric:

Outcome	Exceeds - 4	Meets - 3	Developing - 2	Beginning - 1
Accurately interpret scripture, using sound methodology and a familiarity with New Testament Greek.	Is reflective, self-aware and unbiased in their exegesis. Utilizes sound hermeneutical principles interacting with the original language. Displays skill in historical-cultural, socio-rhetorical, and theological analysis of Scripture.	Is reflective, self-aware and unbiased in their exegesis. Utilizes sound hermeneutical principles interacting with the original language.	Shows an understanding of exegetical principles. Implements hermeneutical methods. May take original languages into account during interpretation.	Engages in biased eisegesis. Fails to use sound hermeneutical principles. Does not take into account the original language.

Results:

Student	Score
1	2.5
2	3.5
3	3
4	3.25
5	2.75
6	2
Total	2.83

Analysis:

Intra-Assessment: This assessment should be noted with an asterisk, as this exegetical paper was completed at home by students during the sudden COVID shutdown of the campus. However, since this was the primary summative assessment assignment, it was still utilized. Plus, it is an intriguing look into the resiliency of the assignment when conditions are not ideal. The rubric appears to be sufficiently nuanced to adequately assess the assignments.

The assignment was exceedingly well-crafted to meet the requirements of the learning outcome. Specifically, I want to point out the Word Study portion, which guided the student through one or more Greek word studies in a way that displayed their familiarity around language tools (if they are not fluent or familiar with the original language) or the language itself (if they have taken Greek I or II). This section is a “win-win” because it benefits the student (making them apply what they have learned about language study in a practical way) and the evaluator (by revealing the student’s interaction with this facet of the outcome almost immediately upon review).

There is a question as to the impact of the quality of writing affecting the assessment of the assessment of the interpretation (can a student be a great exegete but a poor writer?). No students exceeded the standards in the rubric.

Overall, the students displayed a lack of comfort integrating the various elements of the exegetical paper. However, unlike previous semesters, these students lacked the ability to utilize the full resources of the Writing Center, peer review, and library resources. This makes generalizable conclusions difficult.

Application did not mesh well with the research; students seemed to struggle carrying the research and knowledge from the exegetical study over to the practical application of the truths of the passage. There were instances where the scholarly tone and form was inferior (though the rubric does not take this into account). However, for the most part, students strove for a scholarly tone.

The inferior papers suffered mostly from, in my opinion, a lack of either time or effort. That is, they either ran out of time or simply did not care enough to create a quality paper. All the pieces were there; they simply were incomplete, insignificant, or inferior.

Inter-Assessment: In spite of the nonpareil circumstances in which these assignments were completed, they still scored considerably higher than the formative assessment.

There are multiple potential reasons for this: 1). This assignment better conforms to the requirements of the outcome, making scoring inherently higher than the formative assignment (which contained no original language work (but could/should have, with better instructions, perhaps)); 2). The papers are objectively better because the students have gained knowledge and experience in the subject matter and in academic writing.

I believe that both of these reasons are true, and I want to credit the structure of the assignment for helping the student explore and reveal what they have achieved and accomplished in relation to the student learning outcome.

However, if the first reason is true, then this means that the only way for a truly accurate and effective pre-and post-test assessment would be to modify or change the formative assessment assignment so that it could assess the student's engagement with the original languages.

This is especially true when one considers that the space between the formative and summative tests is less than one semester (BI205 is a fall course, BI306 is a spring course, with most taking it successively). Ergo, it could be argued that neither enough time nor enough courses/content have passed to account for the increase in scores.

However, if one were to disregard all of this, then the summative scores, even accounting for the shortcomings of the formative assessment, are impressive and should be celebrated as a reflection of the instructors/curriculum.

Proposals for Improvement of Program Quality:

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
1	Modify rubric for better assessment	May 2021	Derek Brown
2	Increase instruction regarding "application"	May 2021	Derek Brown
3	Conceptualize a "resilient" exegetical assignment (where the deliverable would not suffer from a change in venue or circumstance – such as the COVID shutdown).	May 2021	Derek Brown

d. Outcome #4: Craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems and possibilities they face in the twenty-first century.

Course: PM314 Homiletics II

Instructor: Derek Brown, Ph.D.

Course description: A preaching lab designed to help the student to develop their unique preaching style. Students will preach several times, using different types of sermon methods.

Assignment Utilized: Sermon Recording or Manuscript. Each student will deliver two expository sermons from their sermon series. They may either: 1) visually record their sermon, upload it on Youtube, and embed it in on Populi (further instructions will be provided); or, 2) write a Turabian-formatted, word-for-word sermon manuscript, with footnotes. **Note:** This assignment comes from the modified syllabus in response to the COVID cancellation of on-campus classes in the spring 2020 semester.

Outcome Rubric:

Outcome	Exceeds - 4	Meets - 3	Developing - 2	Beginning - 1
Craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems and possibilities they face in the twenty-first century.	Religious services are impeccably crafted, biblically-grounded, pastorally-sensitive, and exceptionally relevant to both the specific occasion and to the contemporary issues of society.	Religious services are well-crafted, biblically-grounded, pastorally sensitive, are relevant to the occasion, and at least reference contemporary felt needs.	Religious services have a sound structure (but lack polish), exhibit a correct, if under-developed, biblical framework, are pastorally aware, and are relevant to the occasion.	Religious services are poorly crafted, with incomplete biblical support, are pastorally tone-deaf, inappropriate to the occasion, and appear disconnected from the contemporary needs and issues of the audience and society

Results:

Student	Rubric Score
1	3.5
2	3
3	3
Average	3.17

Analysis:

Intra-Assessment Analysis: COVID-19 altered the original composition of this assignment, which was to have the student preach during a chapel service, with their sermon reviewed by classmates and the instructor. The cancellation of on-campus courses midway through Spring 2020 semester required a modification of the assignment (seen above). However, two of the students did opt to preach in a “digital” chapel service offered by the college to students, faculty, and staff during the lockdown.

The students’ sermons were fairly strong, especially when considered in light of the circumstances of their creation and delivery (having to research, write, and deliver a sermon from home).

This cohort was unique in that one of their strongest areas was their illustrations (which is typically the last homiletical domain to be developed). However, this cohort did struggle slightly with rhetorical structure and “sticking the landing.”

The sermons did speak to the contemporary condition (both generally and with specific references), and thus made significant gains towards a major standard set by the rubric.

Regarding the rubric: The only way to functionally use this rubric (i.e. in a helpful way) is to isolate one of the elements mentioned within the rubric for review (e.g, sermons or religious services). This is an outcome of trying to condense outcomes into four, which has led to outcomes (and their rubrics) containing similar (but not completely concordant) elements. Thus, for this outcome and rubric, the reviewer would have to interpret a single sermon to meet the requirement of a “religious service.” Perhaps a better solution would be to include “sermon” after “religious service” in the rubric definitions.

Inter-Assessment Analysis: As mentioned above, this summative assessment score (and the subsequent formative/summative analysis) should be marked with an asterisk, as the summative scores occurred during times of duress and unpredictability on the part of the student and professor. The fact that the scores improved in the midst of the COVID-19 variables is a testament to the resilience of the student, the improvement of technology in supporting distance learning, and the quality of curriculum and instruction in this content area. However, in spite of the self-congratulations found in the previous bullet point, the evaluator recognizes the limitations of the data.

Homiletics II is often much smaller than Homiletics I, which provides a much smaller dataset in which to analyze growth in knowledge and competency (however, I am okay with this, given that, typically, only Pastoral Ministry students take Homiletics II, which provides us with a very focused, relevant population sample).

While we celebrate that the students overcame adversity to improve their scores, it should be noted that studying at home should not always be viewed as a negative variable, for what if, in some unexplainable way, distance learning is correlated with higher scores in the homiletic fields? Then this variable will have created analytical noise that may hide the truth about student competency trajectories in normative contextual situations.

It also cannot be discounted that the COVID-19 variable did not affect the instructor of the course or the assessment evaluator. Perhaps the instructor was taking into account the struggles the students were facing having to complete this course in less than ideal conditions and thus “took it easier on the students that what they would have in pedagogically-normative conditions.

Note: It is quite apparent that I am talking about myself, as I am the instructor of the course in question. However, I actually do not remember whether or not I actively lessened my grading standards for these students. I will admit that it is a possibility, both consciously and subconsciously, and thus cannot be discounted from the discussion. As for the evaluation process, I believe I have been as objective as possible; which perhaps is an easier task given the amount of time that has passed between the course and now, removing the emotional triggers that would lead to a compassionate lessening of evaluative rigor.

And, of course, I have yet scratched the surface of the physical, emotional, psychological and spiritual toll that last semester could have had on me (both recognized and unawares). This, of course, would have an effect on grading; though I would actually minimize the evaluative impact of this, for it has never been assumed (nor controlled for in assessments) that, in pedagogically-normative conditions, the professor themselves also functions in peak (or at least normal) conditions. As it would be impossible to account for this without resorting to an emotions journal throughout the semester (or at least at the point when they grade these key assignments), I think it best to trust in the professionalism of the instructor, especially when they have years of experience, to overcome any deviations from the norm in physical, emotional, or spiritual well-being.

I am curious about the short amount of time between Homiletics I and Homiletics II. While it makes sense, from a scaffolding and content retention perspective, to have one follow the other, I do think it provides such a limited time frame to measure growth. I am not sure if there is any other way to measure this outcome, and perhaps overcome this limitation in length.

Regardless of this time span, I would have liked to have seen greater improvement in the students. This I may attribute to the modified conditions, but only time (and a future assessment under normal conditions) will clarify this.

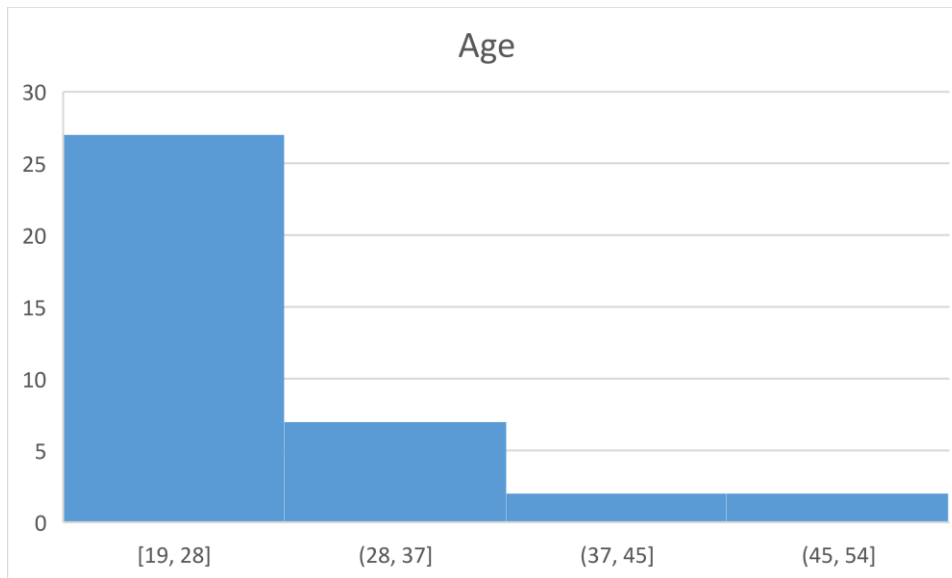
Proposals for Improvement of Program Quality:

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
1	Increase instruction in sermon outline and structure, focusing on rhetorical balance.	August 2021	Derek Brown, Ph.D.
2	Have students practice their sermon with classmates before public performance	January 2022	Derek Brown, Ph.D.
3	Have students review a video recording of their chapel sermon and provide a written self-feedback summary.	January 2022	Derek Brown, Ph.D.
4	Work on religious service assignments in every PM course.	January 2023	Derek Brown, Ph.D.

d) Program demographics

1) Student demographics

a. Age when starting their bachelor's program.



Analysis:

The breakdown of ages falls within traditional expectations of on-campus college enrollment. My first reaction is to wish for a slightly narrower age ranges in order to get a better sense of where the concentrations lie. For example, 19-28 is perhaps too wide a range, not only numerically but also when considering the life situations of people within that range. As I consider the program, its offerings, and the shaping of the student experience within the program, the context/needs/expectations of an 18-22 year-old can be quite different from a 24-28 year-old (to the point that one could reasonably call a 27 year old a “non-traditional”). Thus, analysis would be better suited by breaking down at least this first age block. I am less concerned about dividing the other age blocks, for although circumstances, situations, and even personalities change through one’s life, these changes, in light of our analysis, are not significant enough to warrant a more highly detailed exploration.

I am neither surprised, pleased, nor concerned by these results; my neutral response is primarily the product of our on-campus student demographic paradigm. Most of the students who enroll for our on-campus programs are in the 18-22 range (with perhaps slight deviations into the early twenties); this makes sense given that dorm residency our main housing model and the remote location precludes the opportunities (housing and occupational) that would support a larger contingency of non-traditional students.

The larger, philosophical question is whether or not this age breakdown is relevant and/or beneficial to the program itself. That is, does graduating a potential pastor whose average age is in the early twenties beneficial to the Friends Church (our primary ecclesial constituency) and the American Church in general? While I think this question is worth exploring, for there are a

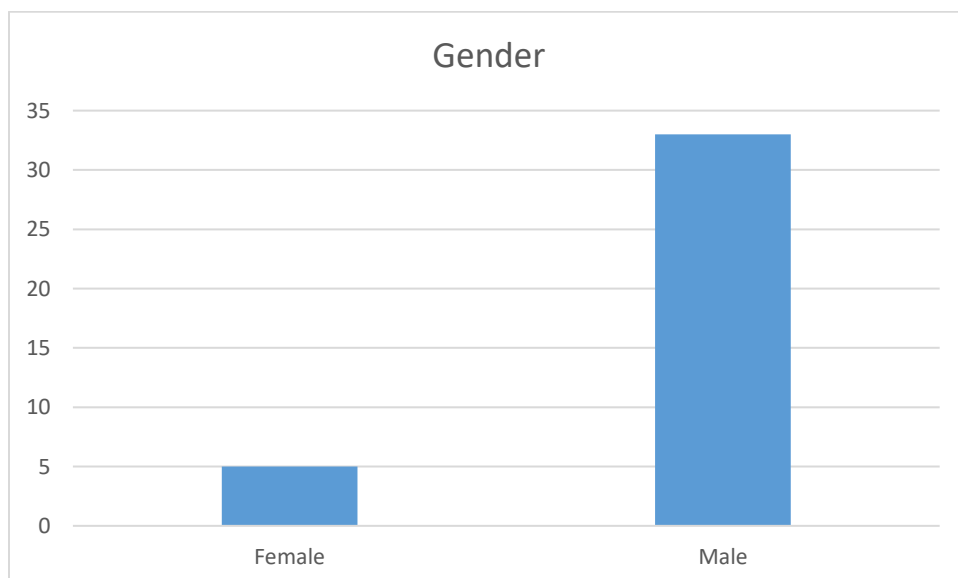
plethora of opinions on the most effective demographic profile for a pastor (e.g., a young, high-energy, creative vs. a mid-career transitioned, experienced, steadfast leader), it may not be the most appropriate question to explore here.

It may not be the most important question to ask for, currently, most Protestant denominations do not have age-related clergy restrictions that would influence the age demo of student we seek to enroll in the program. For example, should most denominations require that pastors be at least 35 years old before entering into the ministry and 30 before receiving ministerial education and training, then we would pay close attention to the age demos (and most likely forbid younger students from enrolling). However, since nothing like this exists (either explicitly or implicitly), the point is moot.

Also, it should be note that even if an ageist backlash against younger ministers were to appear in American Christianity, this does not mean that a younger-skewing age demo is necessary a hindrance, for while the degree is meant to prepare a student to enter into the ministry immediately after graduation, a student is not obligated to. The skillsets and knowledge they gained will be retained and useful to the student even if they delay their entry (or their entry is delayed by other forces). Thus, while they can enter into the ministry immediately after graduation, they do not have to, which further reduces the implications of the age demo.

To be fair, if I began to notice the age cluster (as reflected in the chart) shift upward dramatically, I would consider this worthy of further exploration (as a change beyond a standard deviation from the long-establish age range of college students).

b. Gender.



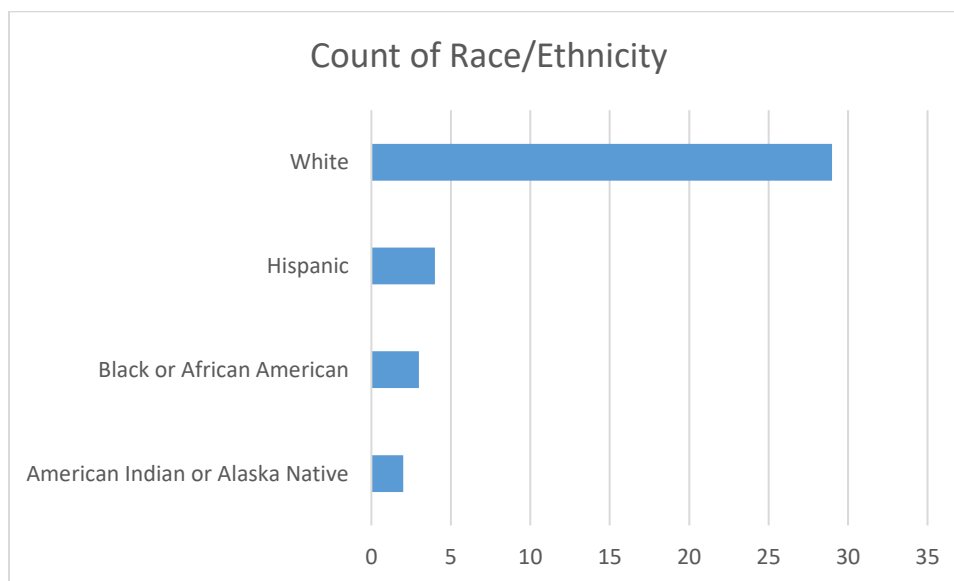
Analysis:

Note: A more extensive treatment of this topic, including implications and potential responses, can be found in Section Ten: Strengths & Weaknesses, Section Eleven: Future Pressures and Concerns, and Section Twelve: Goals for Improvement.

This divergence in gender enrollments is a point of concern, not just for the Pastoral Ministry program but for the Bible/Ministry program, and the Church in general. In Section Eleven: Future Pressures and Concerns, I will explore the sociological, demographic, and theological pressures that potentially depress the market.

Now, regardless of the sociological and demographic trends affecting the gendered enrollment, it is important theologically (to accurately reflect the ecclesiological and ministerial profiles communicated through Scripture and verified through Biblical Studies and theological analysis) and denominationally (to accurately reflect the distinctive and prophetic speech-act of a non-gender specific clergy). In fact, I dedicate an entire chapter of my book, *On Quakers and Pastors*, to addressing this issue. However, even though Barclay College can help change negative opinions regarding female pastors and reinforce an egalitarian paradigm through the continued training of pastors (who would then go and influence the churches they serve), the truth is that Barclay College will primarily reside in the “receptive” position regarding most denominations.

c. Race/Ethnicity.

**Analysis:**

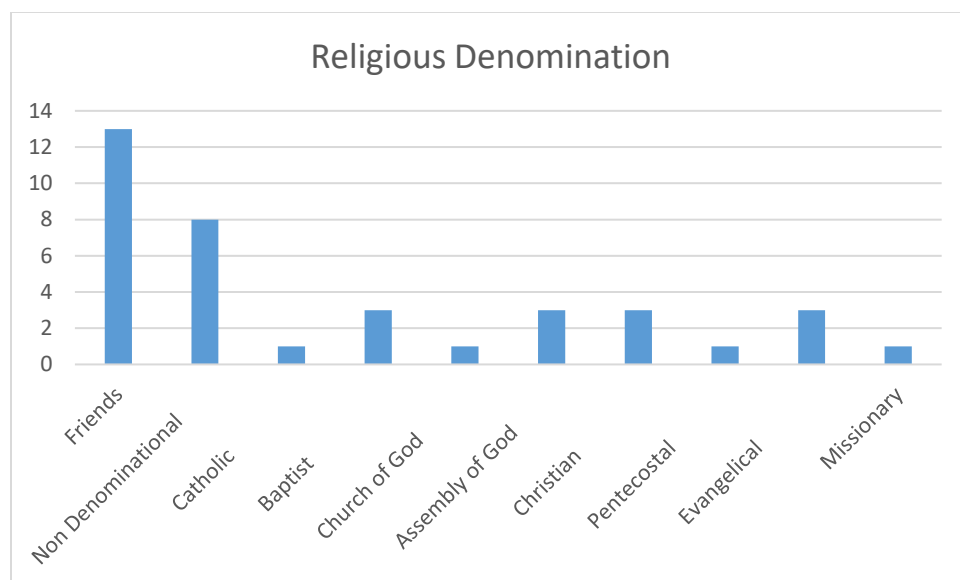
Note: Further treatment of this topic, including implications and potential responses, can be found in Section Ten: Strengths & Weaknesses, Section Eleven: Future Pressures and Concerns, and Section Twelve: Goals for Improvement.

The lack of diversity found amongst Pastoral Ministry majors is cause for concern. Anecdotally, it appears that this reflects a lack of diversity amongst the churches and denominations of our constituency, though further research is needed.

Within Barclay College, it has been anecdotally noticeable that the increase in diversity in the student population has not been matched in ratio within the Bible/Ministry division (with the exception of perhaps the Sports and Recreation Ministry degree, but the imminent shift of that degree to the Arts and Sciences division renders this factor moot).

Any interventions must be preceded by a better understanding of the cultural, sociological, and ecclesial contexts of our student population, as well as any cultural, sociological, and ecclesial barriers to diversity that may exist within the program, division, and Barclay College as a whole.

d. Religious Denomination.



Analysis

While it should be no surprise that Quakers made up the largest representation of Pastoral Ministry, such a statistic is actually not readily observable anecdotally. There could several reasons for this:

- 1). Students are no longer utilizing denominational distinctives and labels as identity markers.
- 2). The large number of students who identify as non-denominational also hinders observation.
- 3). I have not been intentional about inquiring about the denominational heritage of the students (at least not revisiting the issue, beyond initial inquiries, until the time for ministry placement arrives).

Regardless, Barclay College has become (both de facto and de jure) one of the primary sources for Christian Quaker ministers. I believe that this reputation is built not just on the quality of the education, the theological orthodoxy, and the caliber of the graduates, but also because of the

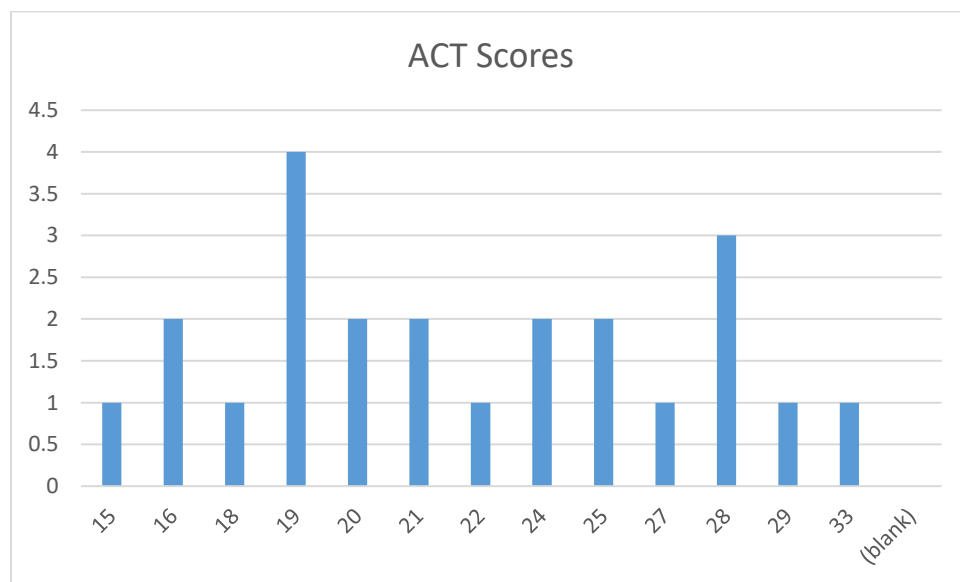
intentional relationship-building that I, and others, have worked to create with the various Yearly Meetings.

However, even though this program is situated at a Quaker college, is taught by a Quaker theologian, and is saturated in a Quaker ethos, I believe that it is still situated to serve a much wider constituency. Paradoxically, it is the lack of an articulated Quaker pastoral theology that has allowed this Pastoral Ministry program to teach a curriculum broad enough to be applicable to the ministerial students from various streams of Christianity. Of course, the data I provide for this can either be deemed merely “anecdotal,” or, with the proper understanding of qualitative research and ethnographic research – “field notes,” but, regardless, it would show that students, both inside and outside the Friends movement, have personally benefited from the program and have been hired by non-Friends churches.

For example, a current Pastoral Ministry student, who identifies as non-denominational but worships in a Pentecostal/Charismatic church, agreed and appreciated that, even though this program is rooted unapologetically in the Friends movement, it is geared towards students from all walks of Christendom. From our graduates, I have examples of students being hired or interviewed at various churches (e.g., United Methodist, Mennonite, non-denominational, etc.). Most importantly, I have yet to hear (either firsthand or otherwise) of any Pastoral Ministry major dissatisfied with the program because of denominational narrowness.

Because of the current decline of the American Friends church, it would behoove the Pastoral Ministry program to build strategic relationships with other denominations in order to create alternative streams of ministerial students. There must also be a concerted effort to keep the curriculum from being parochial

e. SAT or ACT Score



Analysis:

While viewing ACT scores as a whole can be valuable, I will request that future program review data contains the ACT scores broken down by content area. The reason for this is that the individual data sets are much more useful for analysis than the averaged whole. For example, when I took the ACT, I earned a middling score in either the math section (25), but I received a perfect or near-perfect score in the reading section (36). My scores in the reading section (and English section) would be of much greater value for analysis related to the Pastoral Ministry degree than would the science or math scores, for the Pastoral Ministry degree is ultimately a humanities degree [**Note:** An argument can be made that the degree can be placed within the social sciences discipline, but this is only true when there is a strong research component, such as the fields of pastoral theology and practical theology, or pastoral studies at the graduate level].

While we ultimately want our Pastoral Ministry students to be academically strong in all areas (well-rounded), I would rather have their strengths lie in reading comprehension and English composition than the STEM fields, since so much of the work of practical theology involves the written and spoken word. However, I do not know of any extant literature or research that provides causation or correlation between high scores in these specific areas of standardized tests and positive outcomes and competencies in pastoral ministry. While it can be assumed that such a correlation would exist, there have been plenty of correlative assumptions that empirical research has proven unfounded.

It could also be argued that such a narrow range of academic abilities linked to pastoral competencies goes against examples from church history and the overall ethos of ministry as explicated by Scripture. Throughout history, there have been examples of ministers and priests drawn from all walks of society and vocational fields (and some who have continued or started these vocations while serving in ministry). There are examples of physicians, scientists, businessmen, and people of other various professions answering the call to ministry, without evidence of barriers caused by academic specialization. The scriptural ethos of ministry speaks of a divine calling and gifting that, while connected to natural talent and abilities, is not dependent on such talents and abilities.

Regardless, it would be fascinating to know whether or not pastoral ministry, as it exists in its present form in America today, is particularly attractive to people of certain academic strengths and predilections. Yet, such data would only be valuable as a subset to the larger evaluation of personality and temperament. That is, I do not think it could exist as a useful dataset on its own, but only supplementarily. Yet further research is needed.

Regarding the averaged ACT scores presented, there are no major revelations that stand out immediately, though there are some curiosities worth exploring:

1) I am not sure of the exact admissions requirements for entrance to Barclay College, but it seems like the “15” and the “16” are too low for acceptance. Again, further research is necessary, but I am curious what the extenuating circumstances (GPA, essay, etc.) were for accepting them if these scores do fall below the minimum acceptability? At first glance, they seem entirely too low, and portend to future academic problems (**Note:** This makes me realize that it would be great to have this data linked to persistence in order to see how these scores correlate with

examples of withdrawal, in order to create “triggers” for academic interventions (tutoring, etc.) outside the normal triggering conditions).

2) At the very least, it would be helpful to be aware of who is coming in with what, so I could, on my own, check on those at risk and offer assistance. As I write the sentence, I realized that it is perfectly possible for me to look up each of my students’ scores when they first arrive (we can check these on Populi). However, I have never done this. I am adding a SMART goal to create a process that has me check this for new students when they arrive, for I think this would be extremely helpful for me as advisor.

3) Even though there are groupings of scores that stand out, I do not see any analytical significance in them (either in the number of students or in the implications of the scores).

4) What I see is that the Pastoral Ministry major has students across the spectrum of intelligence and academic ability, as measured by the ACT standardized test. Besides the SMART goal mentioned above, I see no other actions that need to be taken in response to this data.

2) Faculty demographics

Faculty	Highest Degree	Institution Grantor	Years at Barclay	Gender	Race/Ethnicity
Dr. Derek Brown	Ph.D.	Johnson University	9	Male	White
Josh Bunce	M.Div	George Fox Evangelical Seminary	11	Male	White
Jesse Penna	MACM	Friends University	9	Male	White
Charity Savage	M.S.	Nova Southeastern University	2	Female	White
Kevin Mortimer	M.Div.	Houston Graduate School of Theology	9	Male	White

Analysis

Lack of Diversity

What stands out immediately is the extreme lack of diversity amongst the faculty serving the Pastoral Ministry major. The majority of faculty are white males, with only one white female represented (and to be fair, the female professor is teaching one course from another discipline, and thus only tangentially related to the degree program). The lack of diversity is concerning, especially as the student body increases in diversity, and the Pastoral Ministry program discerns how to further broaden its curriculum to include more diverse ecclesial expressions. Now, I absolutely am not making the claim that our lack of diversity is the cause for the lack of diversity in the Pastoral Ministry student body, for not only is there no data or compelling reason to make that assumption, but also because I do not personally believe it. The way our lack of diversity in the faculty becomes an issue is if we modify our curriculum, branding, and marketing in order to reach students from diverse backgrounds and ecclesial perspectives, and these students enroll

only to find that the instructors have no context or experience in what we had heretofore has offered.

An immediate response is a vow to increase the diversity in faculty representation, though, historically, diversity has not revealed itself in the applicants to open Bible/Ministry faculty positions. And, up to this point, there has not been a great need for adjuncts in this department (I have taught most of the courses, or they have been filled in-house). Now, the change in my administrative position and responsibilities will most likely create future situations where we will need to fill Pastoral Ministry courses, but opportunity alone isn't enough. As of now, I am not aware of any female instructors or instructors of color in the immediate area that are credentialed to teach in the Bible/Ministry division.

Now, this does not mean that this will always be the case, for when I was a student, we had a female adjunct instructor who taught biblical studies courses. And, a couple of years ago, First Baptist Church in Greensburg, KS hired an African-American pastor with a D.Min who had expressed interest in teaching when the opportunity arose (he transferred churches before he had the chance to teach). The reason I bring these two examples up is that sometimes circumstances provide adjunct faculty that address our current diversity deficiencies. However, it is not enough for us to wait for the stars to align; we must actively seek to increase our roster of diverse adjunct faculty. This will require increased efforts to find and connect with as many adjuncts from as diverse backgrounds as possible. This, in turn, may require slightly extra resources in order to draw such adjuncts out from Wichita or other metropolitan areas (increased pay and/or travel expenses). But such efforts are well-worth the increased richness in the learning experience that the students would gain.

Long-term, we need to look at strategic hires when there are full-time faculty openings in the Bible/Ministry division. The relatively young faculty within the division reduces the chances that such an opening would appear any time soon, but the future is uncertain, and faculty do leave Barclay for various reasons. When this occurs, an effort must be made to seek out a hire that will increase the diversity in the division while simultaneously maintaining and raising the academic quality of the faculty and teaching within the division. An example of this is Dr. Diego Chuyma, a Bolivian pastor and professor who taught at a seminary in Bolivia for many years and currently serves as a pastor in the United States. An alumnus of Barclay College, he has expressed interest in teaching full-time here, should the opportunities arise. We currently don't have the funds to create a new position for him, but one cannot help but be excited at all the possibilities inherent in having a Latino bilingual theologian investing in our students (and student populations previously unreached by Barclay College).

Finally, when looking at this program review (and issue) holistically, one sees that one of the goals of the Pastoral Ministry program moving forward is the building of new strategic relationships with different denominations. Another goal is to broaden the curriculum to include the more diverse ecclesial expressions of worship and ministry. It is the alignment of these two goals that provide a potential solution to our deficiency, for perhaps our growing relationships with new denominations will introduce us to potential adjuncts from those denominations who may be from diverse backgrounds. As long as these adjuncts align with the theology, mission, and ethos of Barclay College, their identification with another denomination should not be a

barrier to their hiring as adjuncts (the key here is adjuncts; full-time faculty should be drawn from the Friends movement whenever possible).

Minimum Credentials

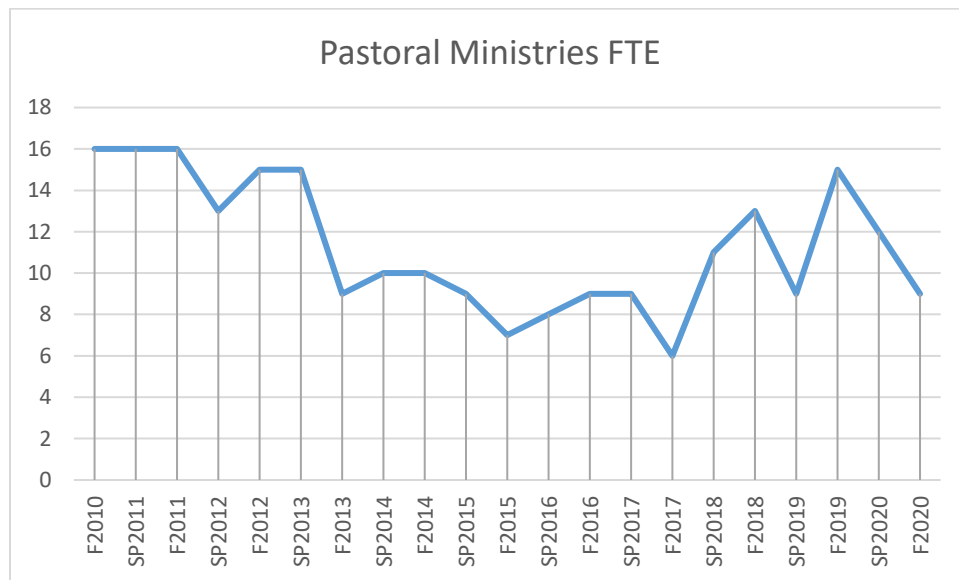
While some may debate whether or not this is a deficiency, I would argue that, in this day and age, there is an increasing expectation that even faculty teaching at the undergraduate level possess doctoral degrees. While Bible Colleges typically have resisted this trend, it is ultimately to their detriment, as it lends to the negative perception of academic quality, regardless of the reality. Currently, I am the only doctoral-level faculty member teaching in the Pastoral Ministry department, with the rest of the faculty possessing masters-level degrees (one of the faculty members, Kevin Mortimer, is a Ph.D. candidate at the University of Birmingham, England). I want to make it clear that I am not denigrating the educational level of these faculty, for I myself can attest to the quality and rigor of instruction. But I am noting the value added to the student's learning experience, the faculty member's expertise, and college's prestige if current faculty continued their education by earning a doctoral degree (and our future hires were all Ph.Ds (or D.Mins in certain situations). A great example of this is Dr. Jared Ross, whose doctoral work increased his expertise, exposed him to a new network of theologians and content experts, and helped improve the chapel services (his dissertation work).

Variety of Educational Backgrounds

It is actually quite common for departments or seminaries to draw faculty from the same institution (e.g., Earlham School of Religion's has had quite a few faculty who earned their doctorate from Vanderbilt). This is rarely an institutional decision, but more of a networking and affiliation decision by those in charge of hiring. While there is nothing inherently wrong with this, one could argue that such uniformity robs the student of a diversity of professorial perspectives that naturally occurs when content experts who received their education from different institutions teach at the same place. With this perspective, it is a positive to see that each professor listed has their graduate degrees from different institutions. While several may have taken courses at Friends University, each ultimately finished their degree somewhere else. While I do not have any research that proves that such academic diversity improves student learning, it is a viewpoint that I fairly comfortable defending on principle and commonsense.

7. Enrollment, retention and completion

a) FTE (full-time equivalency) for the Pastoral Ministries program since 2010



G:\Shared\Accreditation\0 Assessment\Program Reviews 2020 – 2021\Degree programs by semester enrollment

Analysis:

It is undeniable, from the data, that FTE has fallen since 2010. In 2010, the FTE was sixteen while, in Fall 2020, the FTE was nine – a decline of 44%. Overall, the average FTE (spring/fall) from Fall 2012-Fall 2020 was 10.35. This is extremely significant and concerning.

While there is no “smoking gun” reason for this sharp decline that is immediately apparent, there is one clear variable that change during this timeline: Dave Williams was the chair of the Pastoral Ministry program until he resigned at the end of Spring 2012 to direct the MA in Spiritual Formation program full-time. This transition was planned well in advance, for the VP for Academics was able to interview candidates for almost an entire academic year. I remember this because I was the part time Director of Chapel Ministries, and we brought several applicants to campus to interview, where they also spoke in chapel.

However, in the end, I was interviewed and offered the position of Professor of Pastoral Ministry and Chair of the Pastoral Ministry department (and an overload contract as Chaplain). I assumed the position Fall 2012, and if one isolates only this variable, then it is presumably my hiring, leadership, and teaching that has led to or affected the decline. This pains me greatly to write this, but one must recognize the strong correlation that exists between FTE and the current chairholder.

If we assume that this correlation is valid, then a decision must be made regarding the analytical approach to that correlative relationship. For example, the “changing of the guard” and its effect could be understood in four major ways (though there are a myriad of nuanced and interconnected syntheses).

The decline in attendance is related to the change in the chairholder because:

1) The current chair is subpar, inadequate, or is not connect with current or prospective students. This approach holds that the hiring and continued leadership of Derek Brown is directly responsible for the decline in FTE. If true, this view is concerning and confusion, for several reasons:

Concerns:

That the hiring process failed to recognize the red flags or issues observable in the applicant. This failure extends to the faculty, administration, and David Williams, who recommended me and supported my candidacy.

That employee reviews and other formal and informal evaluative processes did not reveal these inadequacies (or overall poor fit), let alone correct it.

That there are currently no known processes in place to respond to such a conclusion, even if it was proven, published in this program review, and made available to key members of administration.

Confusion:

There are several points of confusion, or factors that call the validity of this viewpoint into question. First, the student evaluations of my teaching have been stellar, and I would wager that they would rank in the upper percentile of current faculty. I have a good rapport with the students and, anecdotally, students have expressed enjoyment and appreciation of my courses.

Second, the hiring process put me, my credentials, reputation, and potential before the view of faculty and administration, who affirmed my hiring. Not only that, I was hired at what could be called my “weakest” time academically and professionally, for I had not yet earned my Ph.D., published or presented anything, nor had much teaching experience. Yet I was still judged an acceptable hire. This casts doubt on the thesis that I am unsuitable as faculty member at an institution of higher education, for my scholarly experience and credentials have only strengthened since my hiring.

Therefore, one could argue that, if I am the main cause of the decline of the Pastoral Ministry major, it most likely not related to my teaching or my scholarly contributions. Other factors could be my advising, general interactions with the students, direct recruiting and marketing of the program, or other miscellaneous items related to my person. If this viewpoint is true, then the question remains of whether or not isolating the variable(s) is possible and/or worth it to the administration, or whether perhaps replacing the chair would be a more efficient way to turn things around.

2). Initial declines had more to do with the loss of former chair, regardless of replacement.

This view holds that it was the reputation of the former chair, David Williams, D.Min, that led to the initial losses in FTE enrollment. Williams, a pillar of this college during his tenure, bring decades of pastoral experience to the position, along with a wealth of warmth and a winsome spirit. Even though it was my direct gain, I felt it was a huge loss to the Pastoral Ministry program when he transitioned to the graduate school.

I'd wager that the students felt the loss as well, for I'm sure many students enrolled and remained in the program primarily to be mentored and taught by him. Thus, when faced with the prospect of a new professor (young, unknown, and comparatively inexperienced), they switched majors. As a point of comparison, one can look at a youth group that changes leadership, wherein the older students fail to build as strong a relationship before graduating, whereas the younger students grow up with the new youth pastor as their primary point of reference.

This does seem to vaguely fit the observed data, especially if one concedes that it would take time to establish their reputation and relationships with the students. This would explain the extended the valley, followed by the increase in the recent years (explained by the increased establishment of the professor).

However, there is nothing that points to this being the primary source of decline, so further research would be needed to confirm this viewpoint.

3). A combination of viewpoints #1 and #2

This viewpoint holds that the cause of the decline is simply combination of viewpoints one and two.

4). Unrecognized confounding variables

This view holds that there are confounding variables that are actually the cause of the decline, or at least affect the decline to such an extent that it weakens the validity of the primary correlative/causative claim of the chair/enrollment relationship.

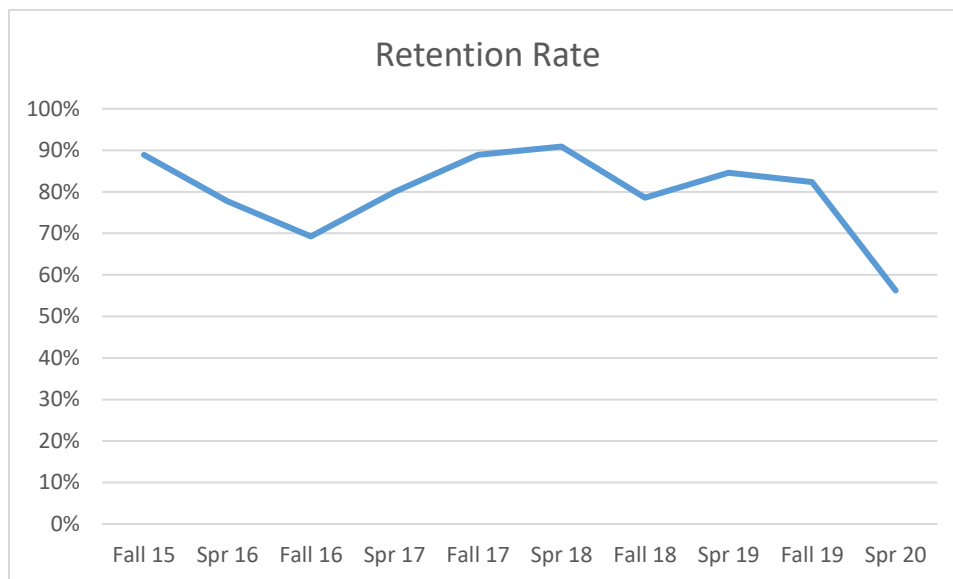
For example, one could claim that nationwide ministerial degree enrollments declined significantly at all Bible Colleges. Thus, it would be improper to claim that my assumption of the Pastoral Ministry chair is the sole reason for the decline in enrollments, for there is a confounding variable that "muddies the waters" regarding the correlative/causative claims.

Further research would be needed to suss out these confounding variables, but I have a sneaking suspicion that these variables are actually revealing themselves in the rest of the program review, but just need to be discerned.

While any of these causative scenarios could be correct, it is undeniable that my leadership of the program correlates with a sharp overall decline in FTE. To confirm this, I would need to see enrollments from the five years previous to the data presented, in order to ensure that the FTE of

sixteen observed in 2010-2011 are not mere isolated incidents of elevated enrollment, but representative of the average FTE of the time preceding my hiring.

b) Retention rates



Analysis

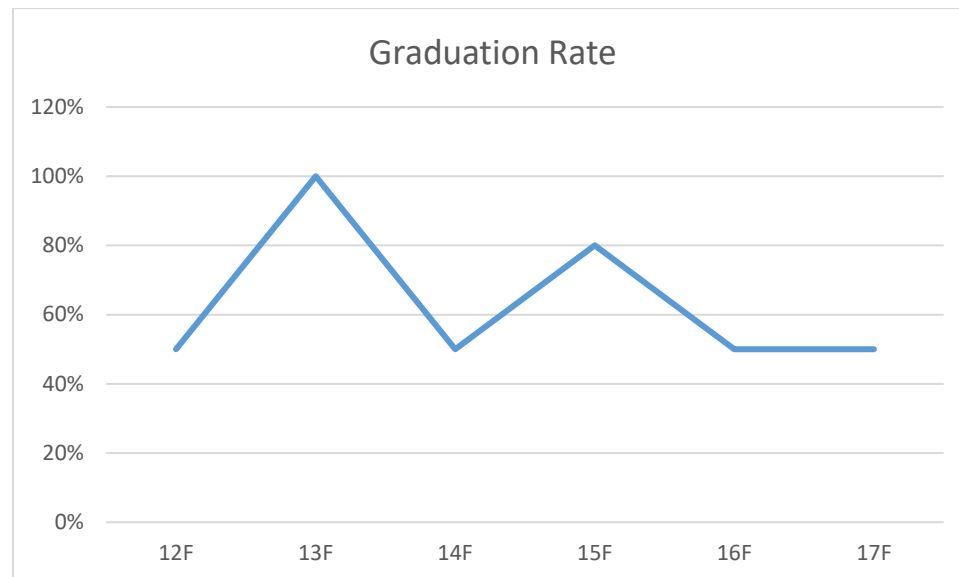
While retention rates had been consistently high for last few years, they have taken a nosedive the last two recorded semesters. Thankfully, because of the size of the degree program, and my relationships with my advisees, I can provide the narrative that explains the sudden drop in retention (and show why it should be view more as an isolated, unique event, rather than the beginning of a concerning trend line.

In the last few semesters, I have lost several Pastoral Ministry majors, some to circumstances that were outside my influence and control. One student left to move closer to his girlfriend (now fiancé), citing the irresistible power of love, rather than any shortcomings in his education (he planned to continue online). Another student, in a spat with his family, lost his funding for his education. Unwilling to go into debt, he dropped out to work for a while, saving money and assessing his priorities. Another student genuinely dropped out, unable to handle both the demands of a college education and the psycho-social pressures of life in community. It was ultimately beneficial for him to leave (at least for the time being). Finally, one student struggled with on-campus learning, and thus has shifted to online schooling.

What is interesting is that these (and I believe I have failed to mention every example) all occurred within a relatively short frame. If you combine this attrition with the natural loss through matriculation and graduation, and you get significant decreases in FTE.

Further observation will be conducted to ensure that retention rates do not continue to fall or remain at these same low levels (which point to a trajectory and not an isolated incident).

c) Completion rate by cohort



Analysis:

In order to analyze this data with any efficacy, I would need to know more about the broader graduation rates (in order to do a comparative analysis). A superficial analysis (my immediate, initial reaction) was that these graduation rates seem low. I came to this conclusion by thinking of the oft-quoted (yet, to my knowledge, never substantiated) statistic that 50% of Ph.D. students never complete their degree. According to this data, the graduation rates for the Pastoral Ministry degree are only somewhat better (63% average) than those of doctoral students, which doesn't seem valid (while I do think my program is rigorous, it is not that rigorous). Further research is necessary for analysis.

National Graduation Rates

The National Center for Educational Statistics offers the following:

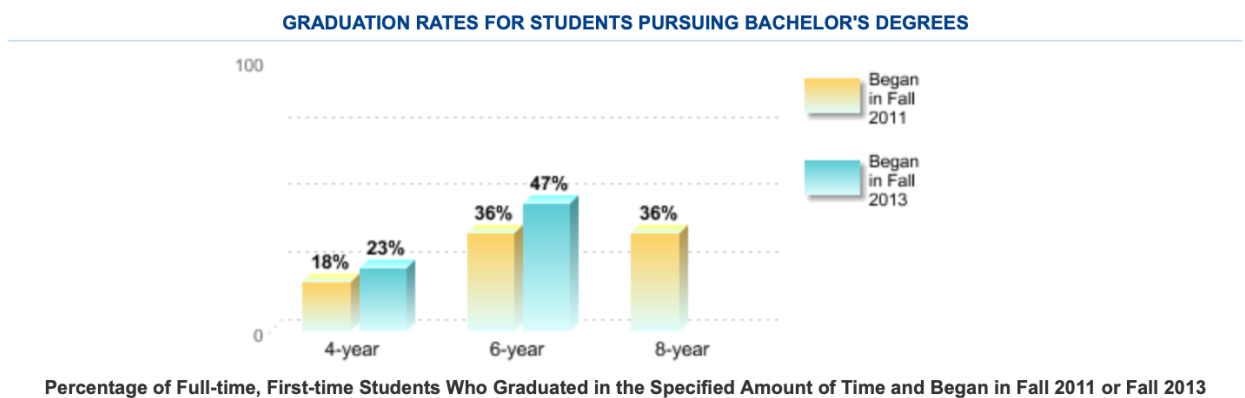
The overall 6-year graduation rate for first-time, full-time undergraduate students who began seeking a bachelor's degree at 4-year degree-granting institutions in fall 2012 was 62 percent. That is, by 2018 some 62 percent of students had completed a bachelor's degree at the same institution where they started in 2012. The 6-year graduation rate was 61 percent at public institutions, 67 percent at private nonprofit institutions, and 25 percent at private for-profit institutions. The overall 6-year graduation rate was 65 percent for females and 59 percent for males; it was higher for females than for males at both public (64 vs. 58 percent) and private nonprofit (70 vs. 64 percent) institutions. However, at private for-profit institutions, males had a higher 6-year graduation rate than females (26 vs. 25 percent).⁶

⁶ <https://nces.ed.gov/fastfacts/display.asp?id=40>

Thus, the average graduation rate for the Pastoral Ministry program (63%) is only 4 percent off the national average for private, non-profit institutions. It should be noted, though, that this “average” average is derived from some significant swings in graduation rates. One year’s cohort had a 100% graduation rate (which is impressive) while another had an 80% graduation rate. The rest of the years, though, had 50% graduation rates (less than impressive). A response to this will be explored at the end of this section.

Barclay College Graduation Rates

The IPEDs report provides the following graduation rates for Barclay College:⁷



The graduation rates for the Pastoral Ministry program are significantly higher than the overall averages of Barclay College. However, the data presented is limited, and appears to be on a positive trajectory, so perhaps the averages are growing closer together. Also, the graduation rates of the Pastoral Ministry major at their lowest are fairly close to the Barclay average (50% vs. 47%). Ergo, year to year, the graduation rates may not be significantly different (but separated by the longer-term averages).

Improving Graduation Rates

As the author currently understands, it is less a matter of direct interventions to improve graduation rates and more a matter of improving the overall program in general (that is, the various facets of the program, especially the facets assessed and evaluated in this review. That being said, I believe that improvement in my advising would naturally improve the ability and odds that student will complete their degree:

Advising Advantages

If the hypothesis that better advising improves graduation rates as well as retention is correct (and it would seem that one would follow the other), then the immediate next question must be: “What would improve the advising process and experience for the student?” While further research in best practices is needed (SMART Goal), there are some immediate possibilities that come to mind:

⁷ <https://nces.ed.gov/collegenavigator/?id=155070#retgrad>

Begin the degree completion plan process earlier. As of now, I wait until the student is through their a majority of their General Education courses before sitting down and planning out the schedules for the rest of their semesters (that is, planning out the course list, each semester until their desired graduation). Perhaps if this is done from the very beginning, then there would be fewer scheduling issues that would extend or complicate their matriculation.

Institute fifth-week grade check meeting with all advisees, not just those who have received a warning about their grades.

Review academic resources (e.g., Tutoring Center, Writing Center, etc.) with all advisees at the beginning of each semester, encouraging them to make use of every resource to improve their academic performance.

As mentioned above, further research is necessary to discover best practices and industry standards for academic advising.

Proposals for Improvement of Program Quality:

SMART Goals to Improve Retention		Date	Responsibility
1	Observe retention rates going forward to ensure that current low rates are not indicative of trend.	May 2022	Derek Brown, Ph.D.
2	Research best practices in academic advising.	May 2021	Derek Brown, Ph.D.
3	Institute fifth-week grade check meeting with all advisees	October 2021	Derek Brown, Ph.D.
4	Begin detailed degree completion plans earlier in the student's academic journey	May 2021	Derek Brown, Ph.D.

8. Changes Since the Last Review

This is the first program review of the Pastoral Ministry program.

9. Program Resources

a) Collaboration with Library Personnel

The Librarian, Jeannie Ross, has been most helpful to our students by providing guidance in researching information, proctoring exams when needed, maintaining books on reserve, requesting suggestions for new books for the library, and managing the tutoring center.

As a member of the Academic Resource Committee, I work with Jeannie to advise and advocate on behalf of the library for funding and resources. While I have undertaken any specific endeavors lately that are related specifically to the Pastoral Ministry program, I have, in the past, reviewed our ministry-specific holdings to help ensure the materials available to our students are up-to-date and relevant. I will include a SMART goal that pushes me towards reengaging with the library resources.

b) Program costs

There are no major extraneous program costs associated with the maintenance and functioning of the Pastoral Ministry program. While this will also be touched upon in the “Revenue” portion of the program review, there does not seem to be a way for departments to take into account the financial benefits of their chairs “sharing” roles with other departments. For example, in addition to being the chair of the Pastoral Ministry department, I also serve as Vice President for Graduate Studies and Distance Education. This splits not only my time and attention, but also the costs of my salary. I believe that this should reflect positively on the financial position of the department (and perhaps the recruiting/sustainability metrics on which it is judged). It does not help that I, and perhaps others, are not quite sure of the breakdown of revenue stream gained from the 18 students mandated for sustainability (i.e., is this program specific, in that cost-cutting and decreases in faculty salary would lower this number? Or is it reflective of the fixed/variable costs of the entire institution, and thus department cost-cutting would have no effect on the enrollment requirements?).

As you can see, the answers to those questions have a significant impact on how the department is administered fiscally. Now, this is not a threat of fiscal irresponsibility or indolence in economizing, but a call for all to recognize the paradigm shift in expectations and communication that must occur when we began assessing departments in quantifiable ways. I would argue that departments should have alternative quantifiable (e.g., cost-cutting and outside fundraising/grant-writing) or non-quantifiable (e.g., writing, research, publishing, etc.) means to justify their continued existence. Now, this will require an extreme amount of upfront work to conceptualize and articulate these various standards, and to change the culture regarding expectations of publications and “outside the classroom” work. However, the end result should be a more equitable, productive, and effective faculty and faculty/program review process.

i. Faculty/staff requirements

Course Number	Course	Credit Hours	Faculty
PM226	Intro to Pastoral Ministry	3 hours	Dr. Derek Brown Ph.D. Johnson University M.A.R Liberty Baptist Theological Seminary B.A. Barclay College
PM313	Homiletics I	3 hours	Dr. Derek Brown Ph.D. Johnson University M.A.R Liberty Baptist Theological Seminary B.A. Barclay College
PM314	Homiletics II	2 hours	Dr. Derek Brown Ph.D. Johnson University M.A.R Liberty Baptist Theological Seminary

			B.A. Barclay College
PM409	Practicum	3 hours	Dr. Derek Brown Ph.D. Johnson University M.A.R Liberty Baptist Theological Seminary B.A. Barclay College
PM412	Counseling for Christian Leaders	3 hours	Josh Bunce M.Div, George Fox Evangelical Seminary B.A., Barclay College
PM423	Church Growth and Development	3 hours	Dr. Derek Brown Ph.D. Johnson University M.A.R Liberty Baptist Theological Seminary B.A. Barclay College
CM225	Ecclesiology	3 hours	Dr. Derek Brown Ph.D. Johnson University M.A.R Liberty Baptist Theological Seminary B.A. Barclay College
CM402	Senior Forum	1 hours	Jesse Penna Ministry B.A. Friends University; MACM (Ministry) Friends University.
CM307	Ministry Leadership & Administration	3 hours	Dr. Derek Brown Ph.D. Johnson University M.A.R Liberty Baptist Theological Seminary B.A. Barclay College
HI447	Church History & Thought I	3 hours	Josh Bunce M.Div, George Fox Evangelical Seminary B.A., Barclay College
HI448	Church History & Thought II	3 hours	Josh Bunce M.Div, George Fox Evangelical Seminary B.A., Barclay College
PY242	Interpersonal Relations	3 hours	Charity Savage M.S. Nova Southeastern University BA University of Northern Florida
SL202	Spiritual Formation II	3 hours	Kevin Mortimer B.A. Barclay College;

			M.A. (Christian Ministry) Friends University; M.Div. (Ministry) Houston Graduate School of Theology
--	--	--	---

Average Credit Hours 5 years/per semester

Faculty	S15	F15	S16	F16	S17	F17	S18	F18	S19	F19	S20	F20	Ave.
Dr. Derek Brown	3	3	7	8	3	5	8	14	7	12	6	10	7.17
Josh Bunce	0	3	0	0	3	0	3	3	4	0	4	4	2.00
Jesse Penna	0	0	0	0	0	0	1	0	1	0	1	0	0.25
Charity Savage	0	0	0	0	0	0	0	0	0	0	1	3	0.33
Kevin Mortimer	0	0	3	1	4	1	3	0	3	0	3	0	1.50
Keith White	0	0	0	0	0	0	0	4	0	0	0	0	0.33
Lois Kendall	3	1	1	1	4	0	1	0	0	0	0	0	0.91667
Lauren Sill	0	0	0	0	0	3	0	0	0	0	0	0	0.25
Benjamin Staley	0	0	3	0	0	0	0	0	0	0	0	0	0.25
Independent studies are considered 1 hour for the faculty teaching the course.													

Analysis

I am not sure about the accuracy or efficacy of this credit hour analysis, as it focuses only upon faculty teaching of courses used by the Pastoral Ministry program. The issue, perhaps specific to few colleges but especially Barclay College, is that many professors teach across multiple disciplines/departments (especially in the Bible/Ministry department). Thus, while regularly teach more than full loads in the fall/spring since I began at Barclay, this chart does not reflect this fact. It would be important to note this for, even though I am the primary instructor in terms of position and teaching loads, it has become necessary for me to offload some of these courses (perhaps eventually all) in order to effectively balance my new responsibilities as VP for Graduate Studies and Distance Education.

This diffusion of teaching in the Pastoral Ministry program is a massive paradigm shift (since I took over in 2012) that is not reflected in this data. Also, this data would not be very helpful in classifying which instructors could take on any offloaded courses, for it does not reflect what their teaching load is across all departments/disciplines. Ultimately, the need to offload courses offers the opportunity to address the lack of diversity found within the Pastoral Ministry instructors (see above).

ii. Tech/equipment

Jackson Hall:

JH1 - HP Computer, Smartboard, Projector, Sound System, Document Viewer, Switch for

(Laptop, PC, document viewer), Camera

JH2 - HP Computer, Smartboard, Projector, Sound System, Document Viewer, Web Cam,

Switch for (Laptop, PC, document viewer), Camera

JH3 – Lenovo Computer, TV on Cart, DVD/VHS Player, Wireless Keyboard and Mouse, Camera

JH4 - HP Computer, Projector Screen, Projector, Sound System, Document Viewer, Switch for

(Laptop, PC, document viewer), Camera

Would like to implement a system comparable to Ross Ellis Atriums, but not Money.

Library:

Education Room – HP PC, Promethean Board, Projector, Camera

Plans for Education room down stair pending on approval from Money Man, Camera

Computer Lab – 18 Various Thin Clients and HP PC's. Teacher cart with screen and HP Computer, Camera

Ross Ellis:

South Atrium – Lenovo PC, Projector, Projector Screen, Sound System, Switch, Wireless Laptop

Connection, Blue Ray Player, Camera

North Atrium – Lenovo PC, Projector, Projector Screen, Sound System, Switch, Wireless Laptop

Connection, Blue Ray Player, Camera

Singing Room – HP PC, Teacher cart with screen, Sound system, Camera

Vocal Lab - HP PC, Teacher cart with screen, Sound system, Camera

Piano Lab - HP PC, Teacher cart with screen, Sound system, Camera

Classrooms not including Computer Lab.

9 - Classrooms

9 – *Computers (Lenovo or HP) not including slim clients or lab computers or library lobby computers.*

2 – *Smart Boards*

1 – *Promethean Board*

Several DVD – Blue Ray Devices

6 – *Projectors*

Analysis

The technological equipment for the classrooms is more than adequate to provide a robust learning experience for the students. I would encourage the continued updating of the visual technology in Jackson Hall (the continued purchasing of TVs to replace the video projectors). However, other than this, there are no additional technological equipment requests that I would make that would improve the curriculum and instruction within the Pastoral Ministry program.

iii. Facilities

Each classroom on campus is equipped with work desks and comfortable chairs to accommodate students. Ample lighting is provided in a space designed to limit outside noise during the learning process. There are several outlets located around each classroom for students to plug in laptops. Classrooms are set to an agreeable temperature for each season. The classrooms are spacious in regards to the class size and many have windows that allow natural sunlight during

the day. All in all, the learning spaces provided on the Barclay College campus are equipped with pleasant furnishings that encourage learning.

Seating Capacity of Classrooms:

Jackson Hall	Floor	Capacity
JH 1	2	35
JH 2	2	30
JH 3	B1	20
JH 4	B0	27
Ross Ellis Center for Arts and Ministry		
North Atrium	1	40
South Atrium	1	40
Piano Lab	1	15
Vocal Lab	1	8
Rehearsal Hall	1	50
Recital Hall	1	60
Lemmons Auditorium	1	560
Worden Memorial Library		
Computer Lab	1	20
Media Center	1	12
Quaker Room	1	15

*COVID restrictions have temporarily reduced seating capacity by approximately 40%.

Analysis

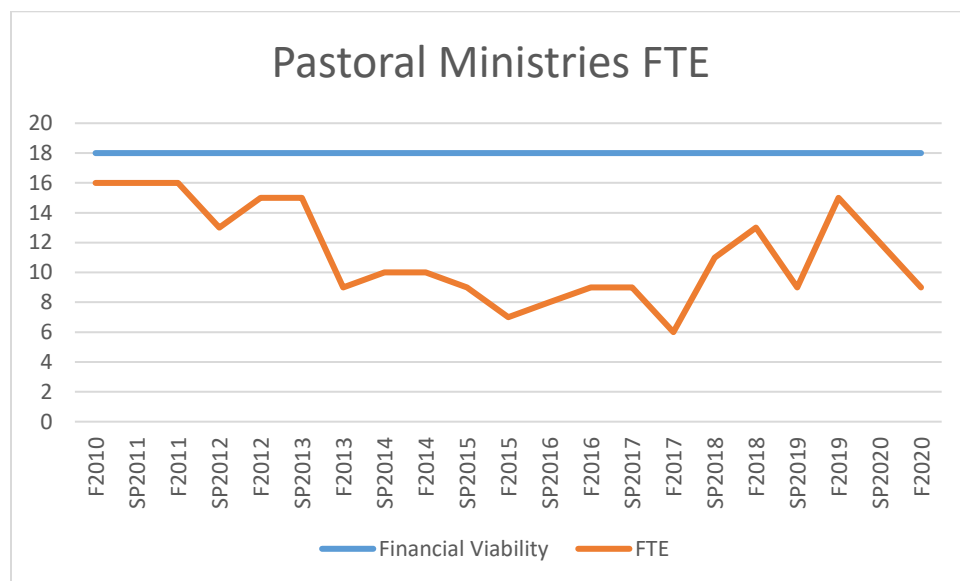
Most of the Pastoral Ministry classes are held either in the Ross-Ellis Center for Arts and Ministry or Jackson Hall. Both locations provide sufficient space and technology to provide students with a comfortable and stimulating learning experience. Teaching in the Ross-Ellis Auditorium was not a positive experience, but was unavoidable because of COVID-19. I am of the opinion that the Atrium classes are the most effective learning environments on-campus, because of the large screen, technological set up, and overall newness).

While I was tempted to denigrate the Jackson Hall classrooms, a conversation with the IT department started the process by which Jackson Hall 1 received an extra-large tv screen for its presentational use (a major upgrade over the standard video projector and white board). The IT department was responsive, sensitive to the needs of the faculty, and I was able to get input from faculty through a mass email. I currently have a course in that classroom, and I am pleased (except for some heating/cooling irregularities, which I would submit in contradiction to the boilerplate statement above).

I have no recommendations for modifications or additions to the current learning spaces that would directly or indirectly benefit students in the Pastoral Ministry major. At one Christian University (known for its high-enrollment Pastoral Ministry program), an entire wing dedicated to preaching and congregational ministry (donated by a famous preacher), contains a mock

sanctuary (complete with stained glass) that centers upon a stage and pulpit. The idea is to recreate a traditional church service and setting so that the Pastoral Ministry students can practice preaching in a more realistic setting. While such a dedicated space is tempting in its self-indulgence, it should be apparent to any faculty-member or administrator that the future of any learning space is its multi-use capabilities. A space like that is dangerously limited and too large to be ultimately beneficial to the institution.

c) Revenue



Financial Viability of campus programs is based on full time equivalency of 18 students or more each semester.

i. Tuition

This information is available at the following link:

<https://www.barclaycollege.edu/pdf/CatalogCampus.pdf> Page 19

ii. Grants

The Pastoral Ministries program has not yet received program-specific grants.

iii. Donor-specific gifts

The Pastoral Ministries program has not yet received donor-specific gifts.

Analysis:

It is quite clear that, according to the standards listed in this review template, the Pastoral Ministry program has not been viable for the last decade or more. However, one accounting matter that should be dealt with, before judgment is handed down, is that, depending on how you divide my salary, most of my salary expense is borne by the online programs, not by the Pastoral Ministry program. Even if one reversed the ratios, my multi-positional appointment, because it is

not fully compensated in reflection to the various positions it entails, actually saves tens of thousands of dollars for the Pastoral Ministry program. Since program chair salary is the greatest expense of the program, I would request an analysis of where the ledger lies in light of this information. For I believe that program chairs who effectively save money in their programs should not be penalized with the same crushing enrollment standards.

10. Strengths and Weaknesses of the Program

This review has revealed a program that has many strengths and points of distinctiveness (both from other degree programs at Barclay College compared to programs at other institutions). In order for the reader to better understand the strategic and tactical goals chosen section twelve “Goals for Improvement,” the strengths and weakness of the Pastoral Ministry programs will be summarized and, when necessary, elucidated beyond the original sections. This section can then be read alongside section eleven “Future Pressures or Concerns,” to give the most holistic picture of impetus behind the strategic and tactical goals articulated in section twelve “Goals for Improvement.”

Weaknesses

Lack of Diversity

It has become very apparent that the Pastoral Ministry program suffers from a lack of diversity within its student population and faculty. This lack of diversity spans multiple demographic variables, such as the expected (e.g., age, with a majority of the students of traditional on-campus college age) to the tragic (e.g., lack of minority and female representation in the students and faculty). The lack of gender diversity is less pronounced than minority representation, for, in the last few years specifically, we have seen growth in the number of female students majoring or double majoring in pastoral ministry. However, it is still a small percentage of the overall Pastoral Ministry enrollment and needs to be increased.

The lack of racial and ethnic diversity is much more pronounced, and though analysis has shown no active barriers to representation (e.g., no reports of racism displayed by faculty, etc.), there does seem to be something lacking or extant (either within the program itself or within its broader institutional, local and national contexts) that hinders minority representation. A better understanding of these contextual factors (especially local) can also aid the institution in drawing a more diverse faculty and staff.

It could be argued that the specific denominational and socio-cultural focus of the Pastoral Ministry program is perhaps a barrier to entry for students of color or from diverse cultural backgrounds. In this understanding, it is the program’s faithfulness and focus on the American Friends church that has led to a lack of diversity expressed within its student body. I find this answer unsatisfying, at least as a primary or sole answer. It is true that, generally, Evangelical Friends churches are primarily located in rural and suburban areas, and that the attendance and membership is overwhelmingly white. And it is true that this has been the case since for quite some time. There does not seem to be, in the historical records, times during the 20th-century programmed Friends Church, where a multi-cultural and/or integrated congregation was a widely observed phenomenon. One then has to go further back in time to seek out answers.

A reductive, yet illustrative reference point would be the end of the Civil War, where the aftermath would provide perhaps an opportunity for churches to integrate (with the addition of former slaves as now active, equal members). This did not occur in the Friends Church at the time (and, to be fair, rarely did this occur across any denomination at the time). What makes the Friends Church particularly disappointing is that Friends Meetings had been active for decades, prior to the Civil War, in abolition and the freeing of slaves that came into their possession. This extra time and effort should have translated into further progress regarding ecclesial integration, but the evidence does not bear this out.

A Quaker historian has pointed out to me that it must be noted that it may not have been a failure of effort, but merely a product of freedom, choice, and preferences in worship.⁸ Even though there may have been gratefulness, goodwill, and brotherly love on behalf of the freed slaves and the Quakers, Quaker worship, during the antebellum period, was still firmly Quietist, with silence as the primary activity during the long services. Even after the Civil War, Friends Meetings had not yet begun shifting, in a major way, to a more recognizable Protestant service (and even then, it occurs in the Midwest, rather than the South or East Coast). Therefore, it could be argued that a dislike or lack of understanding and acceptance of the Quaker style of worship acted as a barrier to greater diversity at the time. On the surface, this seems plausible, for Quaker worship has been universally misunderstood and mistrusted for centuries. However, further research is necessary, as this perspective could easily paper over social and relational barriers, caused by the actions and attitudes of Quakers themselves, to a multi-cultural ecclesial expression. Again, further research is necessary.

Regardless, the result is a denominational constituency that lacks demographic diversity. However, I would argue against both points of this proposition:

- 1). I do not believe our Pastoral Ministry program is intentionally non-diverse because American Quakerism is non-diverse.
- 2). I do not believe the demographics of the Yearly Meetings have affected the shaping of the curriculum in a conscious way.

Ergo, if there are no constituency or theological barriers to a more broadly applicable curriculum that exposes pastors-to-be to new ecclesial experiences from cultures different than their own, then it merely takes an intentionality during course content creation and faculty hiring. This will be explored in Section 12: Goals.

Outcomes vs. Curriculum (Curriculum Needing Modification)

The foundation and driving force behind these program reviews are the formative and summative assessments of student learning of program outcomes. The ability of the courses to convey and inculcate the proper knowledge and skillsets for pastoral ministry is crucial. All other facets of this review become irrelevant (or nearly irrelevant) if the curriculum does not do what it says it is supposed to do. As this was the first program review, this is the first full-scale analysis of the curriculum and outcomes in their totality. And since the program outcomes and outcomes rubric are also new, all analytical insights are pretty enlightening and valuable. However, the analysis

⁸ Glenn Leppert, personal conversation, Jan. 2021

also revealed some issues that fell within two major categories: potential curriculum modifications and potential outcome modifications.

While initially distressing, the dissonance between the curriculum and the course outcomes revealed by the assessments is actually a natural, logical, and desired result. While complete alignment is the sought-after result, revealed discordance is valuable because it is now recognized and can be corrected. The analysis of the various assessments revealed areas where the assignments and broader course content may need to be changed to better align with the outcomes of the program. These potential changes are discussed in the outcome analyses above.

At the lowest and least intrusive level of curriculum modification, the individual assignments used for assessments can be changed and/or replaced. This does not just improve the efficacy of data gathering and assessment, but also helps better align the course content to the outcome. For assignments help shape the course content, and assignments shaped to reinforce program outcomes make the course content more aligned with the respective outcomes. Of course, the effect of individual assignment change could be marginal, especially if the changes only result in more accurate assessment (a positive on its own), but it has been the author's experience that most assessment assignments tend to be larger and integral to the course (e.g., final projects, final paper, etc.). Thus, a modification or replacement of a major assignment would have a significant impact on the course content.

At the next level of curriculum modification would be the integration of program outcome ethos and intent into the Pastoral Ministry courses. This is somewhat of a nebulous concept to articulate; an analogy, though somewhat clumsy, that can help explain it would be the military concept of "Commander's Intent." Commander's Intent is a military concept whose "is to empower subordinates and guide their initiative and improvisation as they adapt the plan to the changed battlefield environment."⁹ To avoid micro-managing and paralysis from lack of direct orders, commanders further down the chain of command are briefed on the commander's overall goals and aims for the mission. Armed with this goal and broad parameters, local commanders are able to adapt their units' actions to the realities and chaos of the battlefield as they see fit, as long as they are continuing to achieve the goals laid out in the Commander's Intent. It is a guided, accountable freedom that trusts the local commanders to make the best use of the newest information and closest perspective that comes with being on or near the front lines.

In the same way, the goal of this level of curriculum modification would be to communicate the program outcomes to each of the faculty and instill the importance of integrating these outcomes in the course content of their courses. The expectation would be that they would weave these outcomes into their lectures, presentation, and other course materials. However, beyond collaborating on assessment-specific assignments, the instructors would receive no further prescriptive parameters regarding their course content. In this way, academic freedom is maintained, and the course outcomes are more likely to be intentionally taught by the instructors.

For example, one of the outcomes of the Pastoral Ministry program is to "craft and deliver sermons and officiate ceremonies, which help listeners apply biblical principles to the problems

⁹ Chad Storlie, "Manage Uncertainty with Commander's Intent," Harvard Business Review. Retrieved from <https://hbr.org/2010/11/dont-play-golf-in-a-football-g>

and possibilities they face in the twenty-first century.” While this is one of four program outcomes (and thus a major pillar of the curriculum, not to mention the public perception of pastoral ministry), one could argue that preaching only occurs in Homiletics I & II, and that worship services are only spoken about in the practical sense in Intro to Pastoral Ministry, and in the theoretical and theological sense in Ecclesiology. In this level of curriculum modification, I would look at all of the Pastoral Ministry courses I teach and see how I could integrate this outcome in a greater way (without compromising the aim of the course itself). Thus, in Church Growth & Development, I would perhaps ask the student to craft a sermon/message that would articulate the church growth strategy that they are crafting for the course. This would not only help reinforce the program outcome, but also give them practical experience in a key topic of strategic leadership and communication in church growth and innovation. This is just one example of the endless possibilities that faculty have in better representing the program outcomes in the daily content of their course content.

At the end of summative assessments and program reviews, the faculty would receive either the full program review or a summation of the outcome assessments (most likely both), and an iterative conversation would occur where the importance of teaching the outcomes would be reinforced. The only difference is that, armed with the data from the assessments and program review, the discussion can be more intentional regarding which outcomes are seeing the greatest gains in knowledge retention by the students and which ones need further effort. Again, there is not a need to be overly prescriptive, for the instructor, armed with the data, can see the changes that need to be made (and have those changes affirmed in conversation with others in the department) and make those decisions themselves. Modifications in lectures and presentations along this line are more likely to occur, be accepted and sustained by the instructor, for it is not being forced upon, but coming as part of the instructor’s own volition.

Finally, there is the option of replacing courses entirely in order to help the program achieve its outcomes. Now, this is quite a substantive process, and should only come after other avenues have been exhausted. For a chair must realize that though they inhabit a privileged position of inhabiting the chair at the present moment, other people have held the chair previously. These people were highly qualified, godly leaders who cared deeply about the program and their students and made their pedagogical decisions from that place of qualified caring. It would be a mistake to disrupt the curriculum simply because it does not immediately fit the vision or initial review of a program chair. The danger is that thinking is that an institution could have major curriculum modifications as often as positional changes are made, threatening its ability to truly assess learning outcomes. Therefore, course changes should be made only after content and course outcome modification have failed to align it with the program outcomes or ethos of the outcomes. The chair should provide a paper trail of evaluation, discussion, and faculty governance in the decision. There would also need to be a specific assessment plan to measure the efficacy of the course change in relation to the reasons impelling its addition.

Outcomes vs Curriculum (Outcomes Needing Modification)

On the other side of the issue is the possibility that it is not the courses, course content, or the individual assignments that need to be changed, but the program outcomes themselves. This possibility stems from the fact that this is the first program review or major assessment enterprise with the new outcomes (modified in the last couple years as a part of the institution-wide push

towards better assessment), and the author has articulated his concern and frustration with the outcomes in the various sections above. Below are the major concerns that emerged from this review process:

Overwrought

It may smack of irony and hypocrisy to criticize the outcomes for being crowded and overdone, as my writing style is the height of self-indulgence and lack of restraint. But keep in mind, dear reader, that I may have fallen victim to my own grandiosity, as I myself am the one who wrote these outcomes. Thus, I am hoisted by own petard, given a taste of my own medicine, and cursed to slog through sentences that style themselves baroque but are a garish rococo; a dense treatise that has all the substance of a soufflé. Maybe this is the literary self-intervention, a moment of clarity at the folly of excess and the foolishness of fetid prose.

Yet, dear reader, this is not actually the conclusion one should draw, for there is a much more likely reason (and yes, while I have a vested and conflict of interest to disprove the first point, I truly believe this second reason to be the actual truth). The reason that the outcomes are so cluttered is that they are the result of consolidating several outcomes into four. We were recommended by Keith White to keep our outcomes to four (a request that I found reasonable and sound). My mistake was in trying to have all of the elements of the six or seven outcomes within the four outcomes, and thus did not do the proper amount of editing necessary to keep these outcomes streamlined.

For example, the first outcome is: “Understand their personal call into ministry and explain the biblical purpose of the local church and the role and philosophy of pastoral ministry.” While this outcome is comprehensive and the various facets are concordant, the interconnectedness does not make pure assessment any easier. For here is the assessment question that has plagued me during the entire process: Is the evaluator allowed to be selective with which elements of an outcome to assess, or must the assignment be evaluated by the outcome as a whole?

The logical and consistent answer would be that each formative and summative assignment must be assessed using the totality of the outcome (and outcome rubric). The issue is that, if I would have used this approach, the scores would have been extremely low, and ultimately unusable. The reason for this is that there is not an assignment (or it would be a rare and strange assignment) that would meet all the facets within one outcome. One could have multiple assignments that each address a respect portion of the outcome, but this would require an interpretive philosophy that allows the evaluator to “narrow” the rubric to just the facet that is the focus of the assignment assessed. Or one could attempt to broaden the larger assignments in order to encompass the entire outcome (e.g., the Philosophy of Ministry paper could include a section on the student’s calling and a section on the student’s view of the church in the world today, which would achieve all facets of the outcome) but these are few and far between.

The other option is to change the outcomes, simplifying them in order that they are unified instead of multi-faceted. This would allow individual or multiple assignments to be assessed according to the outcomes without having to modify the rubric or the interpretive approach when using the rubric. However, it will require a significant amount of effort to revise these outcomes. If I kept them to four, then I would have to cut perhaps up to 66% of the facets (two of the three

facets) within each outcome, which will require significant discernment, as each of these outcome elements is crucial (which is why they are included). Another possibility is to add one or two outcomes, which would not remove the need to cut as many elements but would still require reductions. A SMART Goal will be created to explore this issue.

Alternative Outcomes

Below are some competency areas, that are not currently represented (or underrepresented) in the Pastoral Ministry learning outcomes, that could be added or used to replaced one or more outcomes:

Personal Leadership Development

While it is never proper to create an outcome out of an assignment (putting the metaphorical cart before the horse), the mid-term project for CM307 Ministry Leadership & Administration was the catalyst for recognizing a competency gap in the learning outcomes. The mid-term project for that course is a leadership self-assessment, in which the student takes a series of formal and informal instruments to measure various strengths and weaknesses in their leaderships style, experience, and competencies. The student then synthesizes this information and then writes an extensive reflection, utilizing past experiences and potential real-world applications.

While it is a significant assignment, the students do appreciate it (and even if they don't, it is expected that they will), for it has been claimed that ministerial education does not emphasize or provide enough leadership training.¹⁰ Leadership development is a competency that should be developed in young and new pastors; an outcome ethos instilled into the course content of all Pastoral Ministry courses, as well as reinforced in courses specifically related to it.

Spiritual Formation

It could be argued that some outcomes are not aspiration, but reflective – they merely articulate or reflect the learning that is already taking place within the program. Thus, program outcomes exist not just to promote newly desired pedagogical directions, but to foster and encourage positive trajectories in teaching and learning already extant. Conversely, it should be concerning if there are themes or course content that appear regularly throughout the courses in the program to the point where they could be viewed as part of the ethos of the degree. The fact that it is not formally observed, measured, and assessed points to a gap in review process, and a missed opportunity to I think about this when I think about “spiritual formation.”

In every class, on as many occasions as I can, I bring up the topic of spiritual formation and how it relates to the preparation for ministry and the ultimate resilience of a pastor. It is an accepted fact, beyond debate or even a second-thought (like the existence of water to a marine biologist), that spiritual formation, or the ongoing journey and process of spiritual growth through intentional attitudes and practices, is crucial for a healthy and effective ministry that is marked by longevity. Thankfully, this has been supported by empirical research, which did not contradict

¹⁰ For example, see <https://www.ministrymatters.com/all/entry/6409/why-your-pastor-may-not-be-leading-well>; Virgil Alan Covell, “Developing and Refining a Leadership Training for Pastors of Multi-Staff Churches in the Georgia-Cumberland Conference,” Dissertation. Andrews University, 2012. Retrieved from <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1034&context=dmin>;

the stance of the Church since the very beginning: that spiritual formation is important for pastoral leaders.¹¹

In an age of increased burnout and overwork, spiritual formation (however “catchall” of a term it may be) is crucial to keep one’s soul centered, one’s spiritual and emotional “tanks full” and to help guide a person away from the unhealthy self-medication of stress and dissatisfaction that can bring down a pastor. Not only do they help a pastor maintain a spiritual sensitivity to the sins and moral failings that may disqualify them, but actually help foster a healthy relationship with God and others that would prevent a pastor from going down the path of bad decisions.

A great historical example are the Jesuits, a Catholic religious order who sent missionaries across the world in the centuries previous. These missionaries often went in groups of two, and sometimes found themselves alone in their work. It was quickly recognized that healthy, formative practices were needed to keep a missionary, isolated in a land of disbelief and often facing resistance (and in some cases, bodily harm), from losing their faith. The lack of a “home base,” spiritual counsel and relationships made standard spiritual formation and sacramental practices ill-suited for the situation. Instead, the Jesuits devised a series of self-examination and spiritual formation exercises that allowed them to maintain a sense of mission, devotion, and fidelity, even during times of trial. The value of this example is seeing the correlation between the intentionality of daily spiritual formation and the individual and aggregate impact of their ministry on the world.

In the same way, the Friends Church, American Christianity, and the Church International are going to benefit far greater from pastors who have served faithfully for decades (gaining skill, experience, and pastoral sensitivity along the way) than from hard-charging, high-flying overworked pastors who jump into the fray, claim to live for and love the struggle, but find themselves spiritually, emotionally, and physically running on empty. Rather than a future of faithful service, this once promising pastor becomes a flash in the pan. Spiritual formation can help prevent burnout and change the ministerial culture that values results over relationship, leading to healthier pastors, churches, Christians, and communities.

Administration

It is important, both conceptually and practically, to separate “leadership” and “administration,” for they are two distinct areas of competency. And, like leadership but to a lesser extent, the practical art of organizational administration is not regularly taught or focused on in ministerial education and training programs. Barclay College is just as guilty, for even though there is an intentional effort, on the part of the chair, to highlight administrative competencies and skillsets, the Bible/Ministry division decided, a few years ago, to do away with Ministry Leadership and Ministry Management as two separate courses – combining them into one course: CM307 Ministry Leadership & Administration. While it is possible to teach both content areas within the same course (as they are related-enough as to overlap significantly), it does not speak highly of the Bible/Ministry division’s view of either leadership or administration.

Unknown Variable of My Presence as Chair

¹¹ A great example of this is Lily Endowment-funded research that resulted in the following book: Bob Burns, Tasha Chapman & Donald Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove: IVP Academic, 2013).

While the research is as of yet inconclusive, there can at least be posited an observable, however tenuous, correlation between my assumption as chair of the department and the overall decline in FTE. While there are most likely multiple mitigating or confounding variables or factors that would threaten the validity of this correlation, it is, on the surface, fairly convincing in its simplicity and causal straightforwardness. And, if this were the only dataset and variable relationship explored, then the logical answer, to improve FTE, would be to replace me as the chair. This may ultimately be the conclusion drawn from the program review and landed upon by the administration, but it should be shown that this is not the only way to look at the data.

For even though my tenure has been marked by a decline in enrollment, it is difficult to point out specifically what actions taken by me have led to this decline (if the correlative relationship were causal). For example,¹² the student evaluations of my teaching have been stellar, and this data is triangulated by personal accounts of students who initially loved the courses I taught as well as (perhaps even more importantly) students who may not have initially enjoyed my course (or thought it too difficult) yet, as time progressed, communicated to me an appreciation for the ways my courses “stretched” their faith and thinking, helping them grow in their knowledge of and fidelity to the Lord. Whatever the reasons for the decline in enrollment, one cannot say that it was a result of my teaching. And since teaching is such a public and primary role of the department chair (for they, at Barclay, serve as the primary teaching instructor), then student experience of my teaching would appear to be weighted above other factors. This, again, points away from me being the sole cause of enrollment decline (but does not rule me out yet). Further research is necessary.

Strengths

In spite of these weaknesses, the Pastoral Ministry program does possess unique strengths and distinctives that set it apart (both intra-institutionally and inter-institutionally). These strengths should be celebrated and leveraged to help ensure the programs current and future viability. Like the weaknesses, many of these strengths have been revealed and engaged with in the various analyses above. Therefore, depending on the original level of engagement, these will either be summaries or expanded analyses, but will convey the necessary information, which the reader can then supplement by further exploration within the document.

Quaker Ethos

While further research is necessary, I believe a majority of the chairs of the Pastoral Ministry department throughout Barclay College’s existence have been Friends. Also, because of the smaller size of the college and the much greater concentration of Quaker students (which, subsequently, led to a many serving in the Friends Church), led to a *de facto* Quaker ethos of the program, if not *de jure*. Thus, regardless of intentionality of emphasis, Evangelical Friends was the heartbeat of the program for most of its history.

This was both a good and a bad thing (though “bad” needs to be relativized perspective), for the danger in having such homogenization is that cultural appreciation and distinctiveness is diminished (and sometimes even unrecognized). The difference, today, is that, with the large

¹² This and any other examples will most likely be addressed in greater detail in the “Strengths” section below.

number of denominations (and even larger non-denominational population) being represented in the student body, homogenization can no longer be assumed (and even a basic familiarity with Quaker faith and practice is a rare thing with new students). Thus, there has been a renewed emphasis on intentionally representing the Quaker ethos within the curriculum and pedagogy. This is not done in an oppressive or proselytizing way (as will be discussed below) but as a honest representation of the theological and spiritual convictions that drive the faculty (to various degrees). When this is coupled with a dedication to make the curriculum broad enough to serve pastors from all denominations, then what results is a relevant pastoral education, flavored with Quaker principles (all scriptural), but applicable in most, if not all ecclesial contexts.

Universal Applicability

And not every program can claim this, for some programs are denominationally specific, parochial and partisan that a student may only feel comfortable matriculating through the program if they are firmly within that school's stream of Christianity (or are planning to work in that denomination). And, I must admit, I am sure that many non-Quaker Pastoral Ministry students may view this program from the outside and wonder if it is too Quaker to be of benefit to them. How could they not, given the Quaker research and publishing of the chair, and the strong connections between the program and the Yearly Meetings (see below)?

In fact, as I write this, I am suddenly reminded of a conversation I had with David Williams when I was a student here. I was a Theology major, but I was taking a significant number of Pastoral Ministry courses, and, during my first few weeks here, I was struggling regarding whether I had made the right choice for my pastoral education. For I had turned down acceptance at a Restoration Movement (Independent Christian Church/Church of Christ) college (Ozark Christian College) to come study, but I wondered if the theology (I was very unfamiliar with Quaker theology at the time) and the lack of connections with my movement at the time would hinder me. Thankfully, Dave Williams counseled me well and helped me see that I was not sabotaging my ministerial career. Ironically, my first position post-Barclay (actually while still a student at Barclay) was at a Restoration Movement church, and I became a convinced Quaker. If I felt this way during David William's tenure, who did not push Quakerism a forceful way, then I am sure students could also feel that way during my tenure.

But the reason that this subsection is not in the "weakness" section is that, even if students initially feel "out of place" because of the Quaker ethos, I work very hard to communicate to them (both in word and, more importantly, through my teaching) that this curriculum is not myopic, but broad enough for ministers of all denominational persuasions, and is applicable in many ecclesial contexts. As can be seen from the data on longitudinal denominational representation within the program, we are able to "have our cake and eat it too." In three ways, in fact (quite a dessert):

- 1) We have a strong representation in the Friends Church (reinforced by our denominational connections and, in true free market fashion, by the continued enrollment by Friends pastoral ministry students).
- 2) We have a wide representation from other denominations. Not only that, but the other denominations lie across a broad spectrum of theology and praxis. For example, we

should celebrate that Baptists, Catholics, and Pentecostals can study alongside Quakers in peace, harmony, and in productive learning

3) We have a large non-denominational representation. I believe that this segment will only continue to grow, not just because of the rise in non-denominational churches and the decline in denominational affiliation. It is also a by-product of the low church attendance rates being seen in America. My hypothesis is that many clergy of future generations (both young and old), will come to the faith later in life, and perhaps not through a congregational outreach (but maybe a college conversion), and thus will not have any denominational ties. Regardless of the origin, it is crucial that this program keep its broad focus (while not losing its Quaker ethos) so that non-denominational pastors feel comfortable studying here and sending others to study as well

While a program cannot and should not reach everybody, the Pastoral Ministry program has done a good job at being broad without being shallow; at stretching its borders of denominational inclusivity without falling into the trap of pedagogical superficiality. I am not quite sure where the line is at this, but I would be curious if there are feedback loops and/or mechanisms that could be instituted that would help monitor this issue.

Content Expertise/Ongoing Research & Scholarship

While it is expected that any instructor at Barclay College be a content expert in their field (as evidenced by the credentialing of their masters and/or doctoral degree), a program chair should strive to be a true content expert, both in a static and ongoing matter. Statically (i.e., fixed point in time), the chair can achieve content mastery through the earning of a terminal degree. However, this can also occur experientially (especially in the field of practical arts, such as pastoral ministry). Even if they have earned their terminal degree, a chair should, from that point on, seek to maintain content mastery by keeping up to date with latest developments in the field and engaging in the wider scholarly dialogue of the field. This is best done through research and publishing, though it can also be achieved through attendance and participation in conferences and other events, and by consuming the latest in writings and scholarship. Practically, a chair should seek to maintain an edge on their skillsets by practicing their craft, at least every once and a while (in the Air Force and Navy, even the senior officers (who were pilots) still keep their certifications by logging flight hours).

I have completed my terminal degree (Doctor of Philosophy in Leadership Studies) in the area of 20th century Quaker ecclesiology and pastoral theology (specifically, the leadership and authority structures emerging from the adoption of the pastoral system by Kansas Yearly Meeting of Friends). I have continued to deepen and sharpen my content expertise by researching, writing, publishing, presenting in this field (and areas related to pastoral ministry). In this latest four-month span (December-March), I will have presented to academic papers, had one paper accepted for publication, submitting a proposal for a paper to present at the American Academy of Religion, and am working on a monograph to be published through Brill. Practically, I attempt to fill the pulpit at a local church at least one Sunday a month and have done so for years.

Ministry Opportunities

The location and size Barclay College affords Pastoral Ministry opportunities that simply cannot be offered to the individual student at a larger Christian college. This is a distinctive that is not trumpeted enough, in my opinion (though I myself am guilty of not communicating this distinctive to prospective and current students). Larger institutions suffer from having more students and from being located in more populated areas. Counterintuitively, a location within a populous area (such as a city) often means that there are fewer ministry pastoral ministry opportunities.¹³ This is because many larger churches will not utilize students to fill the pulpit or other opportunities. Also, small churches, when they fill the pulpit, often have their pick of upper-class students, graduate students, and often students from multiple colleges/universities (not to mention interim, retired, or out-of-work pastors). A student at a larger Christian college or university often has to be a phenom, and have the attention of the relevant faculty, to even get one opportunity. While a student at a larger Christian college or university has the chance to study at fine facilities with world-class scholars, but they will rarely get a chance to put that learning into practice before they graduate.

At Barclay College, a student not only has the chance to study at a private Quaker institution of higher education, but also receive a parallel education in the practical fields of ministry. Our remote location is not a hindrance, but a blessing, for it places the students within dozens of churches within two hours' drive of campus. Not only that, but these churches are often smaller, and thus find themselves struggling to find pastors and fill the pulpit. Subsequently, these churches contact us (sometimes because they have a connection with Barclay College, sometimes out of the blue), asking for assistance. While faculty often step up and fill the pulpit on select occasions, this is really the opportunity for Pastoral Ministry students (and to a lesser extent, students from other majors who have communicated their desire to become a pastor) to gain valuable practical experience. I can attest to the extraordinary value of pulpit experience, in both sharpening the homiletical ability, battling stage fright, and exposing the students to various types of churches, denominations, worship styles, and congregations. As a side benefit, these encounters can sometimes lead to a professional relationship that may end in a job offer.

When I enrolled at Barclay College as a sophomore, I had a little over a year of ministry experience (preaching and as an associate pastor. In a move of almost unfathomable foresight (for my age, personality and disposition), I immediately let David Williams that I had experience and was available to fill the pulpit. And whenever Herb or David would email about a pulpit supply opportunity, I would drop what I was doing and try to be the first one to respond. In this way, I gained significant preaching experience at several different churches, including:

- Leon Christian Church; Leon, Ks
- Eden Valley Church of the Brethren; St. John, Ks
- Ford Community Church; Ford, Ks
- Bucklin Free Methodist Church; Bucklin, Ks
- Mullinville United Methodist Church; Mullinville, Ks
- Argonia Friends Church; Argonia, Ks

¹³ This does not mean that there are fewer opportunities for ministry in general. In fact, in a larger city, the opportunities to serve others in the name of Christ are almost limitless. What I am referring to are opportunities to gain pastoral ministry experience specifically, predominantly through preaching.

- Macksville Christian Church; Macksville, Ks

There is more to this example than mere braggadocio; it is meant to show the varieties of ministerial experience that would be unfathomable to a crowded student market at a larger university (or one without the reputation for educating and training biblically faithful ministers). Not only that, but it was also two Sundays of pulpit supply that led to the elders of Macksville Christian Church asking me to apply to be their pastor. And, unbeknownst to me, the church had contacted David Williams, who encouraged them and encouraged me to move forward with me as pastor. This “behind the scenes” work was very crucial, and it leads to the next strength of our program.

Ministry Placement Assistance

While I have done no in-depth research on this matter, my assumption is that every collegiate ministerial preparatory program has some form of job placement services. Thus, the fact that I offer assistance deserves no great praise, nor does it set the Pastoral Ministry program from the pack.¹⁴ However, I would argue that one strength and distinctive of this program (as articulated above on pg. 8) is the ethos of this College which encourages and fosters mentoring relationships between professors and students. As I journey with these students during their matriculation through the program, I have the opportunity to learn more about them (their strengths, weakness, disposition, hopes, dreams, etc.) and this helps the discernment process when it comes time for their graduation and there are church openings that I am asked to assist in filling.

Excellence in Teaching

My student evaluations have been stellar, and they communicate a longitudinal consensus that one of my strengths is classroom instruction. I was happy that the average scores (between 1-2.5 (Excellent – Good)) revealed my love for classroom discussion, challenging students with new ideas and ways of thinking, and helping students think deeply about relevant topics. Below are some comments from past student evaluations that speak to my love of classroom instruction:

- “Professor Brown has a way of challenging us beyond what we think we can do.”
- “Take it! [the course] One of my favorite sayings is ‘the more you know, the more you know you don't know.’ There is so much you don't realize you don't know, and this class teaches so many good things.”
- “Great job Derek and thank you for helping me overcome my fear of talking in front of crowds.”
- “Learning numerous ways to study the bible that I did not know before, and getting a new perspective on reading the bible from fire of the word. Also, Prof. brown's lectures were fabulous.”
- “I felt as though I truly learned new things about the bible that I never knew before. It was wonderful.”
- “This is one of the best classes I've taken. Very informative.”

¹⁴ If, at a future point, I discover that our program is unique in this regard, then any celebration will be bittersweet, for I will simultaneously be lamenting at the state of pastoral ministry programs around the nation, as well as lamenting that their tragic decline in quality has not yet translated into huge gains in enrollment for us yet.

- “I now have the confidence to do what pastors do, such as conduct funerals, weddings, sermons, visitations, and more. Without this course, I would literally be helpless.”
- “Now I know the views of interpreting Revelation and it has brought me a lot of peace. I now understand the book of Revelation and its purpose. This course has freed me from a lot of fear.”
- “I gained so much knowledge about eschatology and apocalyptic literature! I loved this class. I found the lectures especially helpful because Derek is very good at tying obscure Scripture passages together and explaining why they are important. He gave good explanation about the different theories around the end times, and I think I have emerged with a more well-rounded understanding of the subject.”

The inclusion of these quotations is not mere self-indulgence writ large, but in fact an attempt to triangulate the data evidencing my pedagogical skill. For, as it has been noted above, the positive response to my teaching is what makes it a potential confounding variable as well as potentially a key variable in a counterfactual causality regarding my presence or absence as chair. Regardless, my teaching can be pointed to as a strength in the program.

11. Goals for Improvement

Summary of the Program Review

The Pastoral Ministry program is a cornerstone of the academic mission of Barclay College, from 1917 until today. Its relatively small size belies the fact that it produces well-equipped, faithful pastors ready to serve in the Friends Church and other denominations. Not only has it distinguished itself in American Quakerism by emerging as the sole source for Christ-centered Quaker pastors, but is also becoming a source for research on contemporary Quaker pastoral theology and ecclesiology. However, it is undeniable that its small enrollment raises questions regarding its future viability (regardless of its iconic degree status). The strategic and SMART goals below will help the program chair better understand the issues revealed in the program, as well as lay the foundation for future increased enrollment and alternative viability.

Strategic Goals

The following are “strategic” goals, to be understood in contradistinction (but not opposition) to the tactical SMART goals. The strategic goals are long-term endeavors and, by their nature, broad, abstract, and still in the realm of the theoretical.

Course Consolidation (Expenditure Reduction)

In lieu of increased enrollment, the program can offset costs by working with the rest of the Bible/Ministry division to create a revised curriculum that is cost-effective and efficient, without sacrificing quality of instruction or student experience.

Pastoral Ministry Minor (Expand Offerings While Keeping Costs Low)

A common response to low enrollment is to add courses and other academic offerings, in the hope that the increased diversity in educational choices and experience would draw more students. The drawback (and often downfall) is that this increase requires an increase of expenditures (both one-time and ongoing) with no guarantee that the additional offerings will recoup those costs, let alone become a sound investment. In light of this, I would offer the Pastoral Ministry minor, which allows us to increase our offerings and our enrollment by allowing those in other majors, but with an interest in Pastoral Ministry, earn partial credentials in this area by taking key courses from the extant Pastoral Ministry courses. And since no new courses would be added, nor need to be created, the structural and personnel costs to create this major are basically zero. Thus, it seems like a great “first step” in rethinking the major and its curriculum offerings.

Connecting with Other Denominations

As mentioned above, it will be crucial to strategically connect with other denominations in the same way that we have connected with the various Yearly Meetings of the Friends Church (with the understanding that the same level of cooperation and concord may not be possible). This will allow the Pastoral Ministry program to not only open new pipelines for prospective students but, depending on the denomination or movement, also provide strategic avenues to increase diversity in the student population and curriculum.

Alternative Sustainability

As I have articulated in multiple places above, I have attempted to supplement my teaching and advising in the program with research, writing and publication in fields directly related or relevant to the Pastoral Ministry program. While I am still relatively young in my academic career, I have already done my best to produce both scholarly and practical works that not only help Quaker Studies and the American Friends church, but also Barclay College through increased exposure in the Friends world. I am not looking for praise for these efforts, for faculty at most colleges and universities are expected to produce scholarly, published works as part of their path toward tenure. However, if a similar expectation is not going to be laid upon the faculty as a whole, then at least there should be a method for quantifying the value of such non-enrollment, yet valuable, work. Is it possible that a professor keeps a program viable through sheer non-enrollment deliverables? This and other questions should be explored as part of the program review process and the continued discussions on program viability.

Tactical Goals (SMART Goals)

SMART Goals to Improve Student Learning in the PM program		Date	Responsibility
	SMART Goals to Improve Student Learning – Outcome One - Formative		
1	Evaluate the efficacy and utility of Outcome One in terms of assessment, with an emphasis on the unity, clarity, and focus of the outcome.	June 2022	Derek Brown, Ph.D.
2	Explore whether sections on calling or theological understandings of the church can be integrated into the assignment in a way that is unobtrusive.	January 2022	Derek Brown, Ph.D.
3	Require a first draft submission for a read-through by instructor and meeting with student to discuss shortcomings and any lack of clarity in paper.	April 2022	Derek Brown, Ph.D.
	SMART Goals to Improve Student Learning – Outcome Two - Formative		
4	Review the fitness of Outcome 1 in terms of usability and concordance with the aims/goals/vision of the Pastoral Ministry program.	March 2022	Derek Brown, Ph.D.
5	[If I teach the PM226 again] Design an assignment that better assesses the students' grasp of the outcome concepts.	Dec. 2022	Derek Brown, Ph.D.
6	[If I teach the PM226 again] Review course content to see how much outcome concepts are being communicated and reinforced. Modify curriculum if necessary.	Dec. 2022	Derek Brown, Ph.D.
7	Review other PM courses to see if Outcome One concepts are being taught.	Dec. 2022	Derek Brown, Ph.D.
	SMART Goals to Improve Student Learning – Outcome Three – Formative		
8	Review assignment instructions and clarify if/where original language study/inclusion was directed/encouraged. See if this can be reinforced or added	Aug. 2021	Derek Brown, Ph.D.
9	Modify or change assignment so that students do engage in original language study	Aug. 2021	Derek Brown, Ph.D.
10	Discern whether a group project is an adequate and/or effective sample to evaluate	Aug. 2021	Derek Brown, Ph.D.
	SMART Goals to Improve Student Learning – Outcome Four – Formative		
11	Increase the time spent teaching on the FCF and Application (in terms of lectures, discussion, and practice assignments)	August 2020	Derek Brown, Ph.D.
12	During next data-gathering event, evaluate performed sermon as well as delivered sermon to discern evaluative dissonance	Dec 2020	Derek Brown, Ph.D.

	SMART Goals to Improve Student Learning – Outcome One – Summative		
13	Modify the assignment in order to include sections on ministerial calling and theological understanding of the church	January 2022	Derek Brown, Ph.D.
14	Work on including assignments/content on pastoral calling in other classes besides PM226.	January 2023	Derek Brown, Ph.D.
15	Work on including assignments/content on the theological understanding of the church in other classes besides CM225.	January 2023	Derek Brown, Ph.D.
	SMART Goals to Improve Student Learning – Outcome Two – Summative		
16	Change summative assessment to either new assignment from CM307 Ministry Leadership & Administration or CM402 Church Growth and Development	August 2021	Derek Brown, Ph.D.
17	Engage in process of department discernment over this outcome.	Dec. 2021	Derek Brown, Ph.D.
18	(If outcome remains the same) Scaffold outcome elements across multiple courses.	Dec. 2022	Derek Brown, Ph.D.
	SMART Goals to Improve Student Learning – Outcome Three – Summative		
19	Modify rubric for better assessment	May 2021	Derek Brown, Ph.D.
20	Increase instruction regarding “application”	May 2021	Derek Brown, Ph.D.
21	Conceptualize a “resilient” exegetical assignment (where the deliverable would not suffer from a change in venue or circumstance – such as the COVID shutdown).	May 2021	Derek Brown, Ph.D.
	SMART Goals to Improve Student Learning – Outcome Four – Summative		
22	Increase instruction in sermon outline and structure, focusing on rhetorical balance.	August 2021	Derek Brown, Ph.D.
23	Have students practice their sermon with classmates before public performance	January 2022	Derek Brown, Ph.D.
24	Have students review a video recording of their chapel sermon and provide a written self-feedback summary.	January 2022	Derek Brown, Ph.D.
25	Work on religious service assignments in every PM course.	January 2023	Derek Brown, Ph.D.
	SMART Goals to Improve Student Learning – Enrollment, Retention, Persistence, and Completion		
26	Observe retention rates going forward to ensure that current low rates are not indicative of trend.	May 2022	Derek Brown, Ph.D.
27	Research best practices in academic advising.	May 2021	Derek Brown, Ph.D.
28	Institute fifth-week grade check meeting with all advisees	October 2021	Derek Brown, Ph.D.

29	Begin detailed degree completion plans earlier in the student's academic journey	May 2021	Derek Brown, Ph.D.
	SMART Goals to Improve Student Learning – Miscellaneous		
30	Create advisor process to check ACT scores of new PM majors	August 2021	Derek Brown, Ph.D.
31	Review library resources specific to pastoral and congregational ministry	July 2021	Derek Brown, Ph.D.
32	Communicate program outcomes to faculty, as well as “Commander’s Intent” of those program goals, so that outcomes can be integrated into the course content at the instructor’s discretion.	August 2021	Derek Brown, Ph.D.
33	Discern whether curriculum or outcomes require major revision	July 2021	Derek Brown, Ph.D.

12. Future Pressures or Concerns

Note: I have rearranged the order of the final items of this template, because I felt that, in order to truly give a proper summary of the state of the program and goals for improvement, that I (and the reader) would need to both know and take into account any future pressures or concerns.

Low Female Student Representation

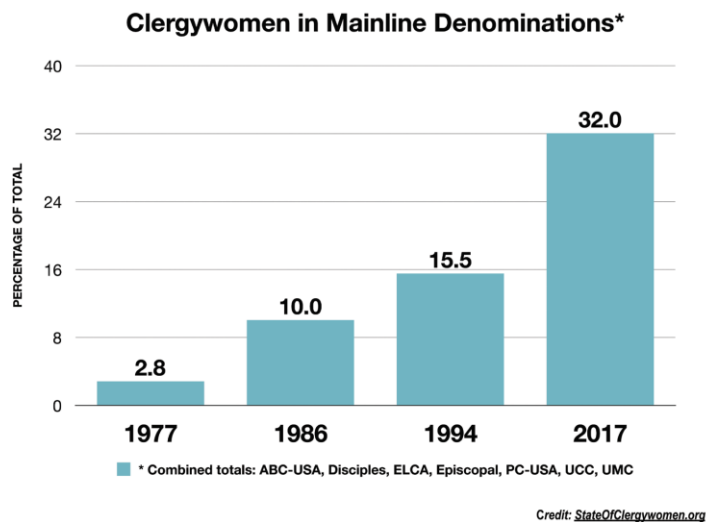
Every once and a while, a concern is raised regarding the lack of female representation amongst the student population of the Pastoral Ministry major. While most of the time, this is a mere inquiry, framed in a neutral or perhaps a slightly concerned manner, there is the rare instance of spiteful accusations of gender bias and obstructionism. Lacking any context or relevant information, they will say that, somehow, I or the College has prevented women from enrolling in the Pastoral Ministry program. As patiently as possible, I retort that this is not the case, for Friends theology and ecclesiology is one of the few that has fully supported female preachers since the beginning of the movement (a culture that exists presently at the college). When asked then why we don’t see more women represented in the major, I am forced to explain that, even though our theology allows and supports a female pastorate, the actualization of this theology may look different depending on the region and subculture. And thus, the sociology lesson begins:

It is important to understand the sociological and denominational impact on gendered enrollment in pastoral ministry programs, because Barclay College has historically resided in the “receptive” position in the partnership with American Friends churches. That is, the Pastoral Ministry program “receives” the students that the church “sends” (i.e., students who are affiliated with a church and thus have formed their idea of a pastor and understand their calling through the lens of their church/denomination; the church may or may not support the student financially and philosophically). And, for whatever reason, the Evangelical Friends church (and also Friends United Meeting) has not had a large female pastoral population in the last half-century.

This is a “pressure” for, as we seek to grow enrollment, we should have an edge over programs that teach a mono-gendered clergy (such as the Southern Baptists), for we have access to an entire prospective student population group that such denominational colleges would not. And, as will be seen in the research below, our egalitarian ecclesiology, combined with our evangelical theology, should place us in a very advantageous position recruiting-wise. Yet, upon further reflection, it may actually place us in a difficult position.

The current primary source for scholarly research on clergywomen is Eileen Campbell-Reed, at Central Baptist Theological Seminary.¹⁵ The Barna Group has contributed research and data aimed at a more popular audience.¹⁶ The charts below show us the growth in female clergy across mainline denominations and across American denominations in general. It is from these two charts that we will reveal the concerns and pressures facing the program.

Figure: Clergywomen in Mainline Denominations¹⁷

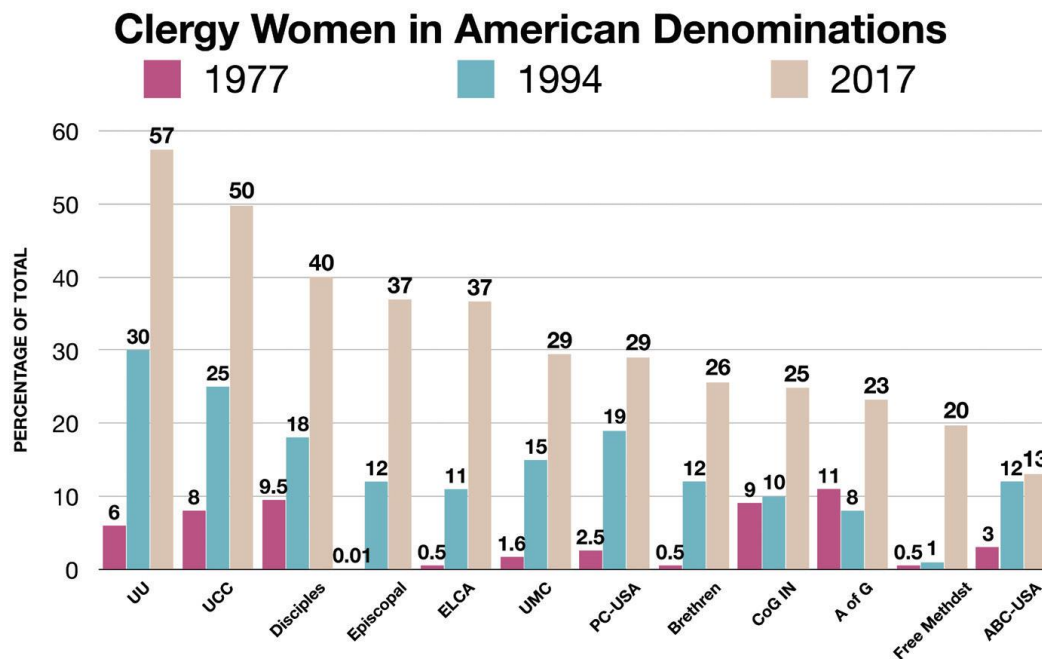


¹⁵ <https://eileencampbellreed.org>

¹⁶ “What Americans Think About Women in Leadership,” Barna Group, Last Modified March 8, 2017, <https://www.barna.com/research/americans-think-women-power/>.

¹⁷ Stateofclergywomen.org

Figure: Clergywomen in American Denominations¹⁸



Credit: StateOfClergywomen.org

As the data in both charts clearly show, female representation in the clergy has growth since the 1970s. It would not be hyperbole to state that the growth has been significant. But there is a reason that I have shown both charts: If one looks at the denominations represented, the greatest growth is seen in the denominations labeled as “mainline” or commonly referred to as “liberal.” This is supported by the first chart, which aggregates the data. This is important to note because it places Barclay College at a crossroads between liberal and conservative/evangelical denominations. The denominations where there would be the greatest growth in female prospective students would find our mission and theological positions incompatible with their own. On the other side, evangelical, conservative, and fundamentalist denominations often provide little to no female students, and in fact may even distrust the fact that we are teaching and supporting female clergy.

Thus, we may not benefit from this gendered clergy boom as one would initially think. However, with our declining enrollment, and the centrality of egalitarian ministry as the core of our denominational distinctives, it would be tragic if we could not draw women who felt called into pastoral ministry and help prepare them to live out that calling. However, as mentioned before, it will be crucial for the American Friends church to full embrace this denominational distinctive in its hiring practices, thereby changing the ecclesial culture and opening the doors for future female pastors to study at Barclay.¹⁹

¹⁸ Ibid.

¹⁹ I offer a possible path forward for churches on this topic in my book *On Quakers and Pastors*.

Shrinking Job Market

This issue is perceptual, semantic, and nuanced. On the one hand, one can make the argument that the job market for full-time pastors is much weaker than it has been in the past, for many churches are shrinking to the point of being unable to pay a full-time salary. This would lead some to question the long-term validity of the degree program, as they would wonder if there would be churches enough to support the graduates we matriculate (or supply prospective students, for that matter). But here is where the issue becomes perceptual, semantic, and nuanced. It is perceptual (or subjective) because of our location, where one of our strengths mentioned above now becomes a perceptual blind spot. For, by having the rural church in front of us at all times (and thus our default focus), we can become acclimated to the idea that the church everywhere is facing the same existential shrinking of which small town country churches suffer. In doing so, we fail to realize the sociological and demographic shifts which may fuel and accelerate this decline (and which may not exist in other areas). If one looks at the objective data, one sees that the job growth will increase by 8% next year, which is not a terrible number (and certainly not indicative of a religion in free fall).

The issue is semantic because, as I have already clarified above, the issue is “full time” pastoral positions. There are plenty of pastoral openings and churches/ministries who need qualified, dedicated leadership. The issue is one of finances: Many of these churches simply cannot provide a pastor with a living wage. Thus, those interested in serving in those positions would have to find alternative means of support (either spousal or bi-vocational). This is, of course, a concern to us, for we do not want to graduate students into a job market where they cannot make a living wage. Paradoxically, if these young, innovative, and faithful ministers do not venture into these small and/or failing churches, then they (or the churches) do not have the chance to turn things around and change the trajectory for the better.

Finally, the issue is nuanced because many of my Pastoral Ministry students do not see themselves serving in a traditional pastoral role. The last twenty years has normalized church planting by young pastors to such an extent that, if a student does desire to be a pastor (and does not naively imagine themselves pastoring a 300-person church right out of college), then they may be thinking of having a hip, contemporary church plant, where there is no “baggage” or resistance that has to be worked through, but only a *tabula rasa*. If they are not planning on planting a church, then, in all fairness, they may not have an idea what this future position would look like, but they feel it wouldn’t be in the traditional church setting. Of course, often, this changes near graduation, when opportunities (or lack thereof) arise, but the sentiment remains. And it is important to note, because it means we have Pastoral Ministry students who are not afraid of the job market, for they don’t see themselves as primary beneficiaries of it. There is no entitlement, and some of their dreams of future ministry would place them in financial straits worse than a small church salary. Therefore, perhaps the concern about the job market is overblown; perhaps not. Further research is necessary.

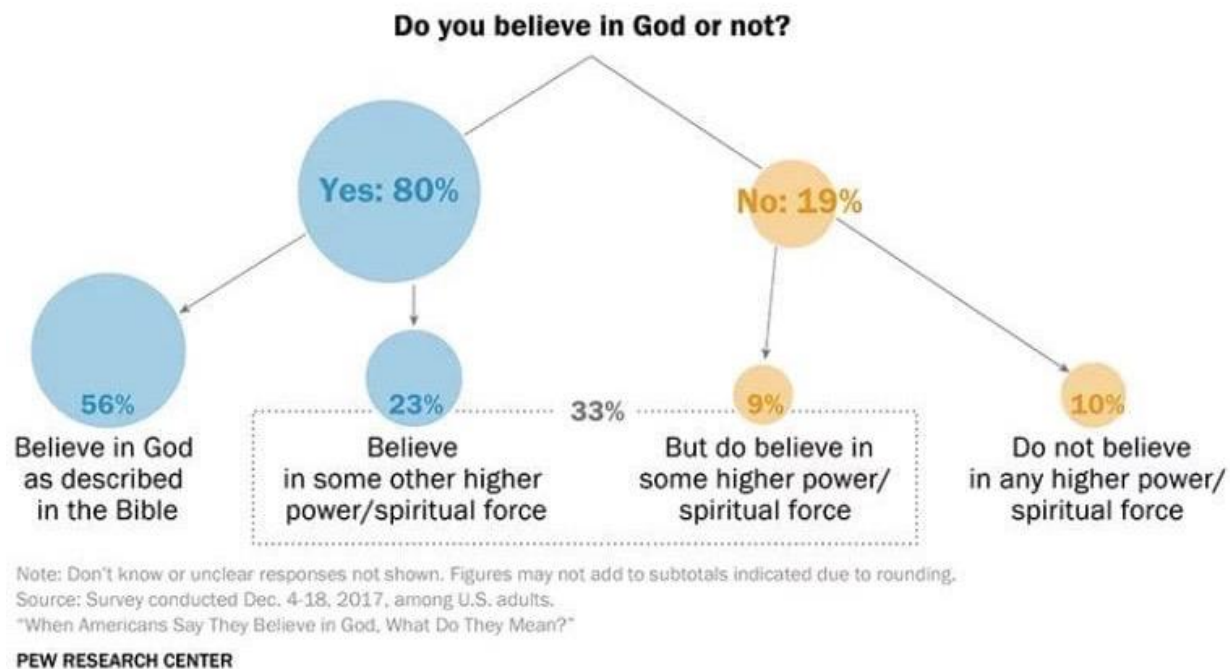
Changing American Christianity

This is related to the job market concern, for it deals with America’s changing affiliation with the Church. I say “Church” and not necessarily “Christianity,” even though the two should be conceptually inseparable, for I would argue that Chicken Little cries regarding the “de-Christianization” of America, while possessing some semblance of reality, are in fact overblown.

In my opinion, America does not have an issue with God, or perhaps even with Christianity, but through its representation in the American church.

I would defend my argument by pointing to a Pew Research survey from 2018 regarding American's belief in God:

Figure: Americans' Belief in God²⁰



As the chart shows, 56% of Americans surveyed “Believe in God as described in the Bible.” That, in fact, is not the statistic that interests me the most, but rather the combined statistics of those who:

Believe in God, but not the God of the Bible, but:

“Believe in some other higher power/spiritual force” – 23%

Do not believe in God:

“But do believe in some higher power/spiritual force” – 9%

What stands out to me is that, of the 19% of people who claim not to believe in God, almost half believe in a higher power of some sort – *thus believe conceptually, if not semantically, in G/god*. The second revelation from this data is that, contrary to popular conception, the divide is not between Christians/religious and atheists, but rather there is a significant portion of America that could be labeled as “spiritual.” And, at the risk of being pollyannaish, I would argue that someone who is spiritual and believing in a higher power is in a much better position to receive

²⁰ <https://www.pewresearch.org/fact-tank/2018/04/25/key-findings-about-americans-belief-in-god/>

the Gospel than someone who is further down the line to unbelief. The final revelation is that the Church must change, not just programmatically but also getting back to its basics of Christian holiness and behavior. For, currently, established Christianity seems to be one of the greatest obstacles to faith in Christ. However, I am grateful that Barclay College is producing pastors who are ready to meet this challenge head on.

Reduced Teaching Load

This may seem like a relatively minor concern, but, when viewed in light of the strengths of this program, it is one worth noting. Because of my new position as VP for Graduate Studies and Distance Education, I am compelled to give up most of my teaching responsibilities, in order that I may have the time to attend to the business at hand. This is a sweet sorrow, for nothing pains me more than being forced to give up courses, some of which I have taught since I began here in 2012, but I have realized that I simply do not have the time, energy, or margin to effectively lead and administrate the online programs and to teach effectively. What is unknown is the effect this will have on the program (and my well-being/work satisfaction). Further research is necessary. Of course, this may be an opportunity to bring in diverse perspectives in the form of adjuncts, but perhaps these courses will all be filled in house.

Decline in Pastoral Ministry Majors

Of course, the overriding concern and pressure is that enrollment in the program is unsteady, but currently on a decline. Recent jumps in enrollment have not been sustained by retention, and currently the enrollment is hovering. We still have not gotten to the bottom of why enrollment declined initially, and why the program is not thriving in the numerical sense.

13. Review of the report by the Institutional Assessment Committee

Report was given by Derek Brown, chair to the Pastoral Ministries students to the IAC on Friday, March 5, 2021. The oral report included the discussion of outcomes; smart goal to get someone to take over the program; reviewed outcome assessments; discussed demographics; discussed improvements; strengths and weaknesses reviewed; future improvements- provide as an online only option. There were no proposals from the committee. Report was approved by the IAC.

14. Review of the report by the College Faculty

Report was given by Derek Brown, chair to the Pastoral Ministries students to the college faculty on Friday, April 9, 2021. A PowerPoint presentation was used to highlight strengths, weaknesses and proposals of the program. Report was approved by college faculty.

15. Report of this program review to the Board of Trustees