

Faith Integration

FACULTY GUIDEBOOK

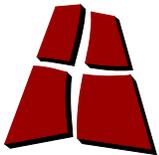
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This Guidebook has been designed to serve as a comprehensive resource to support faculty and facilitate their understanding of faith integration within the context of the Azusa Pacific University community. While the contents of this document should help faculty to fulfill the faith integration requirements expected of all full-time faculty, its primary objective is to provide insights for thoughtfully integrating faith in their professional roles at APU.

The Faculty Senate reviewed a draft of this document in May 2012 and affirms its contents in principle. As with any working document, the Guidebook may be modified to some extent as new information and better resources become available.



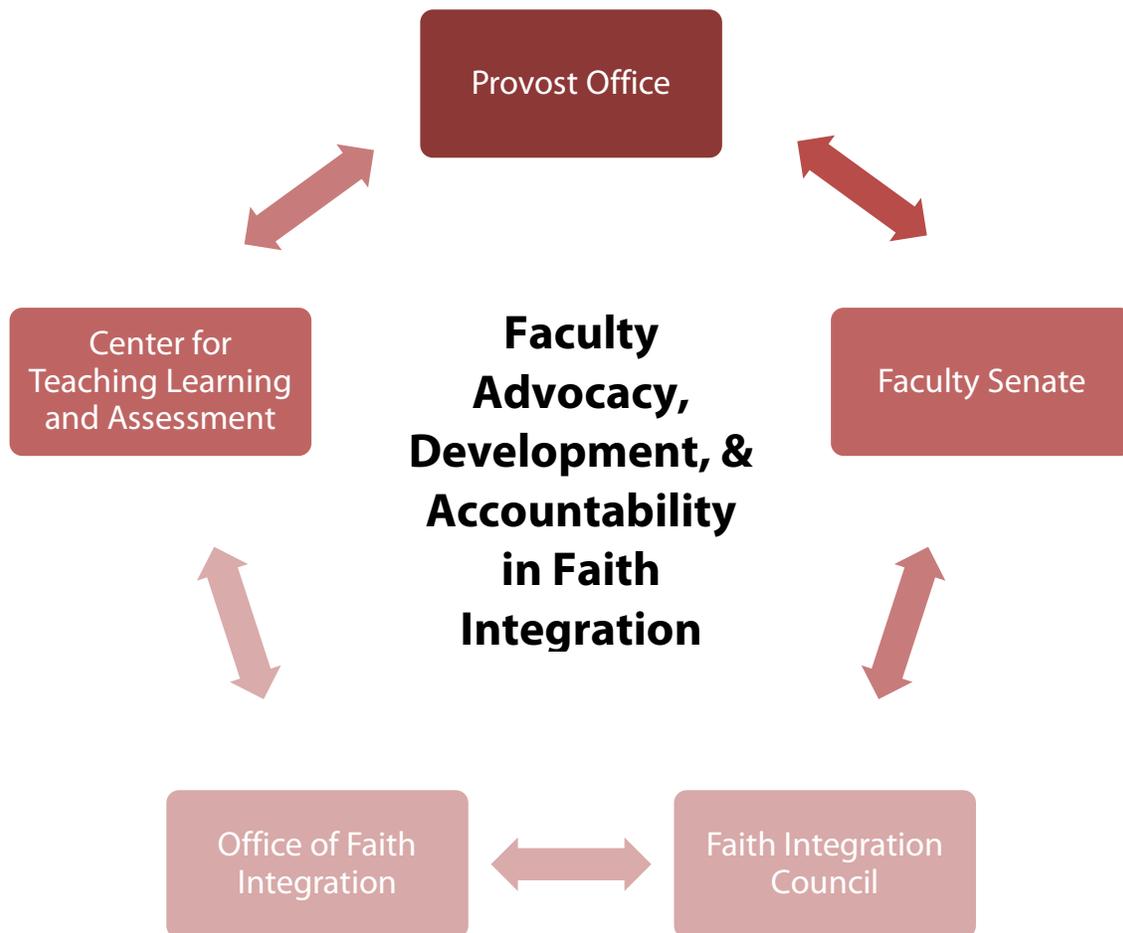
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This resource is the result of a collaborative effort between the Office of Faith Integration and the Faith Integration Council. It was created by faculty with faculty from across the disciplines in mind. The design of this Guidebook attempts to balance a conceptual understanding of faith integration with practical tools for academic professionals looking for resources. The context for which this is written is clearly Azusa Pacific University. At APU we intend to work on faith integration as it is broadly understood by other Christian scholars and institutions, while also acknowledging the particular implications and ideas that are relevant for us here.

The Office of Faith Integration, housed within the Center of Teaching, Learning, and Assessment (CTLA), works to support faculty in the work of faith integration. We work in partnership with others in faculty governance and administration to advocate, develop, and create meaningful accountability that will assist APU's academic professionals in carrying out faith integration with personal and professional integrity. Faith integration is a privilege and a responsibility. APU will be more and more competent to fulfill its mission when those who serve here are successful in both finding joy and in being skilled in the task of academic faith integration.



Faith Integration @ APU: An Introductory Statement

THE VOCATION OF THE CHRISTIAN ACADEMIC

Christian academics share a *general vocation* with all believers: responding to God's grace by becoming more fully formed into the likeness of Christ and using our gifts in service to God, humankind, and the rest of creation. However, the *specific calling* of Christian academics is to nurture spiritual and intellectual knowledge and wisdom within themselves, their students, their colleagues on and off-campus, and within the personal, organizational, practice, and academic/studio contexts where their disciplines have influence.

The means to achieve that end are the preparatory activities that Christian academics carry out as they think, study, write, perform, create, and speak, as well as the way they bring themselves and their content to these scholarly tasks. The instructor's work is "faith integration" and the intended outcome is the "wholistic spiritual formation" of the learners.

Both teacher-scholar-practitioners and students should:

- ✓ be increasingly capable of competent and rigorous expression of Christian thought as it interacts and intersects with the discipline being studied
- ✓ know how to practice academically-related activities in a God-honoring, ethical, excellent way
- ✓ understand the moral and intellectual dispositions that develop the character of an educated person committed to the way of Jesus

TRANSFORMED BY THE RENEWING OF THE MIND

In Romans 12, Paul the Apostle models faith integration. Here he links his theology of God’s mercy, developed in Romans 1-11, with a psychology of transformation. Application for those working in higher education can be found in Paul’s comment in verse 2. He says, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (NIV). The *hope of the Christian academic* is that individuals who are touched by their instruction and scholarship will be “transformed.” In this text, St. Paul indicates that “the renewing of the mind” is the means by which this transformation occurs.

At a faith-based university, the task of faith integration is explicit in light of the comprehensive *scholarly* vocation. The *mind* is the primary portal through which Christian scholar-educators challenge, encourage, and equip their readers and students to present their bodies as living sacrifices (Romans 12:1). Paul’s injunction even includes a “test” which in the University context can be paraphrased:

Does the Christian academic’s work enhance capacity for thinking Christianly, ethically, and practically? Can learners express their

understanding of those ideas, virtues, and practices that reflect God’s goodness and, furthermore, can they articulate the notions, vices, and activities that conflict with the goodness of God?

This is not to suggest that every learner emerges with a Christian faith commitment, or that they are shaped in the precise theological image of those who instruct them. It does suggest, however, that when Christian university academics are fulfilling their divine calling, the ways of God and the patterns of the world become more and more discernable.

At APU our *Mission Statement* reminds us that we are all “disciples and scholars”. The root idea for a *disciple* suggests *one who learns*. According to our *Essence Statement*, we are Christians, persons in development, and servants. All of this, taken together, suggests that the work of faith integration involves a community of educators and apprentices who are *all* studying, learning, serving, and being transformed. Christian learners in a university have as their particular task the discovery of the academic implications within the teachings, experiences, history, interpretations, and practices of the Christian faith and, conversely, to discern the mind of Christ embedded within the broad range of existing and emerging scholarship.

UNDERSTANDING INTEGRATION

An integrative process is one that brings two or more things together so that each informs and intersects with the other. APU's definition of faith integration is:

The informed reflection on and discovery of Christian faith within the academic disciplines, professional programs and lived practice, resulting in the articulation of Christian perspectives on truth and life in order to advance the work of God in the world.

(Faculty Handbook, 2012-2013; Section 13.4, p. 1)

Genuine integration of faith and any academic discipline is an ongoing process in which we search for and discover the unity of God's truth found in our faith

and bring it into conversation with our discipline. When integration is rich and rigorous, one's faith will challenge and clarify matters within the discipline, and the knowledge gleaned from the discipline will deepen the scholar's/student's understanding of faith. Each is understood from a new perspective because of the other. Of course, this will look differently based on a faculty member's discipline, faith tradition, and level of experience in doing faith integration. When academics do faith integration in their professional roles as teachers, scholars, and practitioners, those who encounter them will join in this ongoing, mutually informative, meaningful, and sometimes challenging, dialogue.

THE AIM OF FAITH INTEGRATION

The persons who enroll in our programs, read our articles, attend our performances, and view our art come at various levels of developmental readiness when it comes to engaging in academic faith integration. Our ambition is that once they complete the learning encounter, they will have made progress both academically *and* spiritually. We must be alert, therefore, as we carefully consider how matters of faith, and the academic themes entrusted to us in our particular disciplinary assignment, can most properly move those who learn towards these twin

developmental objectives. Our graduates should understand the Christian faith vis-a-vis their area of study with greater depth than when they came in and, we hope, be able to apply that understanding to their post-APU vocation. When class is finally over and students have completed their course of study, we should expect our graduates to be intellectually competent to represent the truths of God within the context for which their discipline is designed to send them into service.

FAITH INTEGRATION IN THE CLASSROOM: Christian Academics as EDUCATOR-MENTORS

The teacher's whole task is not just that of showing up in a classroom, clinical site, rehearsal room or studio and talking with students in intelligent and kindly ways. Teaching in general, and faith integration in particular, also involves rigorous scholarly preparation, and that preparation necessarily requires us to bring our own hearts, souls, minds, and strength to the task. Furthermore, we must contemplate Jesus' reminder found within the parable of the Good Samaritan: "What will these ideas mean for my students' as they relate with their neighbors?" We do not prepare our disciplinary content in isolation, but we create a fruitful dialogue between that content and our theological commitments to love, serve, do good, and glorify God.

Faith integration is work that is both prayerful and scholarly. As a result, a degree of our preparation, course content, syllabi, lesson plans, book choices, service-learning, and assignments (whether academic, reflective, performance, creative, or group-based) will look somewhat different here at APU than they would at a school that is not faith-based or even in a religious learning environment that is less formal. Teachers may pray in class and read scripture to students, but students will come to recognize that -- although meaningful -- faith integration is something different. For students in a Christian university classroom, learning to think critically will deliberately include skills for doing faith integration.

FAITH INTEGRATION IN SCHOLARSHIP: Christian Academics as SCHOLAR-PRACTITIONERS

Christian academics will have a plan for the scholarly activities they intend to pursue within their areas of study and service. In this way, they are much like their secular colleagues. The difference is that elements of their scholarship will be oriented by their Christian faith. Of course, this is not meant to imply that every publication or presentation will have explicit evidence of faith integration (although it is more than likely that the work of faith integration occurred in preparing publications and presentations). It does mean that where faith connections cry out for acknowledgement

and comment, the scholar-performer-artist-practitioner will have an eager desire to make the integrative links. "Products" from Christian academics are likely to have either overt or subtle theological intimations. Christian scholars should be able to competently discuss -- among a diversity of scholars and practitioners in their fields -- the links to faith that they discover in their studies. Such insights may build on the work done within their scholarly discipline by Christian academics that preceded them, or they may be fresh perspectives.

Faith integration is a privilege. It is also a stewardship for Christian scholars. It requires learning, practice, feedback, and ongoing improvement as we make attempts to master it. That may never fully occur, since it also requires humility, patience, and the acceptance of uncertainty and mystery. It is right that our students,

their parents, and those who provide leadership to us in the University would expect us to give our best. It is right, therefore, that we commit ourselves to academic excellence as we work toward faith integration to the glory of God.

The Definition

At Azusa Pacific University, faith integration is informed reflection on and discovery of Christian faith within the academic disciplines, professional programs and lived practice, resulting in the articulation of Christian perspectives on truth and life in order to advance the work of God in the world.

(Faculty Handbook, 2012-2013; Section 13.4, p. 1)

BRIEF DISCUSSION

Informed reflection on...Christian faith...

- We intentionally seek out and take seriously possible links between faith and learning
- We broaden the sources of our study to include those with Biblical, theological, ethical, and tradition-based insights
- We carry out intentional theological deliberation

...and discovery...

- We come with a sense of anticipation
- We come expecting to experience wonder, to find clarity, and to encounter mystery
- We expect to find confirmation of our faith
- We expect to have our current ideas about faith challenged and ultimately enriched
- We anticipate finding new connections and new questions

...of Christian faith...

- We understand that “faith” has a content element and a subjective-personal element
- Faith is something we possess and practice; it is also something we are developing
- We understand that faith suggests both uncertainty and confidence
- At APU we intend to honor the spiritual and theological journeys of our students and faculty
- At APU we intend to honor the denominational diversity of our faculty and students
- We cannot do authentic faith integration without first professing the content of the Christian faith

(See the APU Statement of Faith in the Resources section of this Guidebook.)

- It is by faith that we believe that faith integration is a viable enterprise

...within the academic disciplines, professional programs and lived practice...

- We believe that the providence of God goes before us and that echoes, glimmers, and even bold manifestations of faith can be found within the subject matter we teach
- We do not hesitate to bring any question into conversation with our Christian faith
- We appropriately align faith integration content to the content of the specific courses we teach
- We believe that our faith and our discipline mutually inform each other

...[Faith Integration results] in the articulation...

- As faculty, we articulate faith integration in class syllabi, lessons plans, assignments, readings, lectures
- We also articulate faith connections within our research, publications, scholarly projects, performances, and artistic projects
- We ask our students to articulate their developing ability to carry out faith integration in class discussions, written and verbal assignments, and creative projects

...Christian perspectives on truth...

- We recognize and appreciate the variety of Christian perspectives found in both ancient traditions and modern thought
- We want our students to come to appreciate the breadth of Christian thought as found in denominations, cultures, and theological vantage points
- We intend to link the faith-embedded truths of our courses into the heart, soul, mind, and strength of our students
- We hope for students to develop a deeper, richer, clearer Christian worldview

...Christian perspectives on...life...

- We intend for our students to learn how to become more like Christ
- We want them to practice and develop the life of intellectual and moral virtue
- We intend to provide academic guidance that will help them practice their profession with Christian distinction

...in order to advance the work of God in the world.

- We hope for transformed students
- We expect students to be influential in their own relationships
- We hope that the life-embedded faith of our students will impact the domain to which they are called
- It is our aim personally, and through our students, to produce credible scholarly products that will create meaningful dialogue in the academic community

Types of Faith Integration

Faith integration is a big idea, vast in its potential. The following are representative types of faith integration in which many faculty are already involved. For others, this list is provided to open up additional faith integration doorways.

Vocational F.I. allows faith-based motivations and the purposes of God to provide support or challenge to the discipline's overall motivations, aims, and purposes. God's purposes may also be linked to a call upon a student's life to pursue excellent work within a discipline or profession and is distinguished from the concept of a career.

Ethical F.I. evaluates and recommends moral perspectives related to the discipline. Matters of good and bad, right and wrong, virtue and vice are among those that are considered from a distinctly Christian perspective.

Practice-oriented F.I. utilizes Christian ideals to critically examine and compare the quality, methods, manners, activities, and expectations of those who work in the world within, or on behalf of, a discipline or profession.

Conceptual-Theoretical F.I. helps people to *think* Christianly. It includes matters of worldview, intellectual virtues (such as the development of wisdom, intellectual courage, critical thinking), discerning the mind of Christ, and assessing disciplinary content through the lens of Christian thought/theology.

Tradition-based F.I. makes insightful connections between the history, teachings, distinctives, and individuals within a Christian faith tradition to the content/praxis of the academic discipline.

Psychological F.I. utilizes discipline-based content to show how persons can pursue a deeper experience of Christian sanctification.

Relational F.I. utilizes discipline-based content to elucidate perspectives and practices for Christian love, collaboration, forgiveness, life together, etc.

Pedagogical F.I. identifies links within educational theory with the manners, behaviors, strategies, and ideal dispositions needed for Christian academics to provide effective faith-oriented instruction.

Sociological F.I. looks at the way social structures are arranged and asks if Christian faith might offer explanations or interventions that could increase justice, well-being, hope, and freedom.

Aesthetic F.I. grapples for a Christian understanding of the creative and beautiful as a way to support and deepen scholarly understandings of these ideas.

The following two activities are foundations to, and weave through, all of the above approaches to faith integration:

Theological Reflection: This is the activity of linking themes within the realm of Christian theology to themes/topics within the discipline in order to do faith integration like those listed above. Resources will not be limited to the Bible itself but to Christian interpretations from within and throughout the history of Christian scholarly thought. Perspectives may be drawn from systematic theology, dogmatic theology, historical theology, constructive theology, or practical theology.

Biblical Interpretation: This is the activity of utilizing a Biblical passage, or passages, character, story-line, authorial perspective, etc. to elucidate a topic or theme within the discipline from a faith integration point-of-view. Conversely, this practice uses academic topics / themes to further elaborate on a Biblical idea. This practice is closely linked to theological reflection and sometimes serves as its foundation. Care should be taken to avoid overly simplistic connections to Biblical material. Consideration of genre, culture, and context will be important for good biblical interpretation.

In the Christian University, faith integration is more than...

There are a number of good things that, taken alone, are not considered academic faith integration.

As Christians, APU teachers should be prepared to give a credible verbal witness for their faith.

Although students may hear the message of salvation and receive more evidence for the Christian faith in APU classrooms, the teacher's primary classroom obligation is neither to convert non-Christians nor to argue with students regarding the believability of the Christian faith. Furthermore, discretion should be used when matters of faith emerge in the classroom; teachers need to be aware of the power differential that exists with their students.

Other examples include the following:

Faith integration is more than merely praying to start class, or sharing devotional thoughts, stories, readings, or spiritual quotations.

When the topic of the "devotional" is linked to the content of the class, it may be faith integration at an entry level. *Such faith-oriented thoughts may inspire interest, serve to enhance learning, and lead to meaningful discussions about faith and life.* But left detached from the topic of that particular class, "bookending" class with devotions and prayer does not meet the definition of academic faith integration.

Faith integration goes beyond offering spiritual input to students.

At APU faculty are expected to provide sound spiritual advice to students as opportunities arise in and out of the classroom. In some cases, this is best positioned through mentoring relationships outside the classroom, often in cooperation with Student Life/Soul Quest programming. Furthermore, there may be certain psychological issues that come up which are outside a faculty member's expertise and for which it would be inappropriate to offer counsel. Our high-caliber Student Life/Soul Quest pastors and counselors are prepared for this vital work and serve the faculty as excellent partners. From a faith integration perspective, it is important that our spiritual input in the classroom context be clearly linked to class content.

For more on the roles and relationship of faculty and APU's student life professionals, go to www.apu.edu/faithintegration/resources

Faith integration is more than quoting the Bible to “prove” an academic idea.

Citing Bible texts alone falls short of teaching students to think critically from a Christian perspective. Although Scripture passages may be cited as part of an overall faith-based presentation, publication, or assignment, without critical analysis and theological deliberation, they fall short of being well-developed faith integration.

Being a godly person is essential for authentic faith integration at APU. But scholarly commitment is essential too.

It is difficult to imagine a teacher in a faith-based university expecting to do well in the academic rigor of faith integration who takes no interest in growing as a disciple of Jesus. The point here, however, is that teaching that works toward faith integration is more than being a godly person. The spiritual integrity of the pedagogue is crucial, but Christian education *also* requires thoughtful engagement in matters of faith with students in the classroom.

Faith integration is more than striving for personal and professional excellence.

It is vitally important, for the sake of our Christian reputation among the students at APU and in the broader academic community, that we do high-quality work as educators and scholars. This helps to build credibility for our institution and ourselves and, most importantly, gives glory to God. But by itself, a commitment to excellence is not faith integration.

Individual Responsibility and Departmental Collaboration

Faith integration is the responsibility of every faculty member at APU. As such, faculty employed as educators here will make faith integration an intentional part of both their teaching and scholarship.

Doing faith integration will look different for each person due to:

- The faculty member's experience and knowledge of the Christian faith
- The faculty member's level of training and proficiency in Biblical interpretation and theological reflection/analysis
- The faculty member's discipline
- The faculty member's years in developing the competencies for doing academic faith integration

Faith integration, particularly in the university classroom, is also the responsibility of the academic department as a whole. There is an expectation that faculty members will participate with their colleagues in faith integration dialogues and in planning program-based learning outcomes at the departmental level. In order for students to receive the best possible exposure to faith integration during their experience in APU's academic programs, department faculties are encouraged to work together in the following ways:

- Discuss key faith integration topics, themes, or curricular strands that correlate with the knowledge content of their discipline
- Identify programmatic student outcomes upon graduation
- Identify the best places (classes, internships, assignments, books, etc.) in which faith integration topics should be situated
- Consider whether any topics / themes require developmental considerations in terms of their connections from one class to another across the department's curriculum
- Develop an agreed-upon curriculum map that plots how faith integration is situated, intersects, and develops across a program (This map will be reviewed as a normal part of the program review process.)
- Share resources and ideas with one another for classroom excellence in faith integration

Faith Integration Relationships

Although Department Chairs provide necessary accountability to the faculty in their department, they may not be faith integration experts. Chairs are participants in the conversation, not necessarily the lead person in the department for faith integration knowledge. The faculty as a collective unit will provide one another with mutual support and increasing proficiency in the knowledge, skills, and dispositions for discipline-specific faith integration.

The fellows in the Office of Faith Integration are also available to academic departments to consult regarding faith integration mapping across the curriculum.

Academic Freedom and Faith Integration @ APU

In January of 2010, the Board of Trustees approved the “Academic Freedom Policy” for APU faculty. (See *Faculty Handbook*, section 6.1.) This policy provides a good opportunity for reflecting on faith integration at Azusa Pacific University.

It is instructive to note that our policy is crafted with *dispositional* language. APU’s approach to academic freedom is different from other universities, in part, because our faith implores us to practice civility (see Mouw, 1997) and use mature judgment. Good character is the foundation for living within APU’s approach to academic freedom.

The APU policy also reminds us that we are drawn together, by our common commitments, as a covenant community. Every one of our faculty is here because they affirm, support, and sustain a Christ-centered perspective, agree with the institution’s identity documents (most notably the statement of faith), and are committed to the University’s vocation to pursue academic faith integration. Moreover, the faculty of APU understand that our intellectual context is shaped by the evangelical Christian story.

This does not mean that there will be agreement at every point. We are aware of the broad representation of Christian faith that exists here and we consider this an institutional strength. This diversity provides an opportunity to extend our learning about the Christian faith far beyond the valued distinctives of our

Wesleyan heritage.

Our aim is the steady pursuit of truth, all of which is God’s truth. Truths that affirm goodness and truths that reveal evil are all within the range of his supreme knowledge and worthy of rigorous scholarship. To know the truth, said Jesus, is to be set free. A Christian education, it appears, is a liberating education. And yet while affirming that we can discover and know truth, our ability to know anything fully is limited. That means that we must be cautious and humble when pronouncing what we come to know.

Finally, our pursuit of truth, at times, should cause us to pause and ask why? In Galatians, a letter whose focus is freedom, it says, “*You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love*” (5:13, NIV). In our role as scholars and educators, we should ask: *What benefit do I expect if I continue upon this course of investigation or creative production? Will sharing this “knowledge” be an expression of love to my students? Will it serve the community of faith and the world at large in transformational ways?*

We may find it difficult to apply these ideas when something emerges in our research that seems to challenge our faith. But it certainly is not unloving to offer critique or challenge to brothers and sisters, unless it is done in harsh or arrogant ways. To do so is typically not helpful, nor does it provide a model to the

surrounding world of a community committed to loving one another.

Furthermore, as scholars within the larger academy, we may be led to offer counter-proposals to the ways of the world. Old Testament professor Walter Brueggemann (1978) reminds us that our calling, in part, is to embody the “prophetic imagination.” We may be called to reframe cultural perspectives, to confront injustices, to criticize wrong-headed values, or to present Christian perspectives for a better way to live.

In 1 Corinthians 6:12 Paul dialogues with those who have a faulty perspective that had begun to make its way into the Corinthian church. That perspective of freedom was being applied to careless sexual practices. Christian academics could engage in a similar dialogue around academic freedom.

“I have the right to do anything,” one says.

“But not everything is beneficial,” another replies.

“I have the right to do anything,” the first says again.

“But I will not be mastered by anything.”

Although not disputing their rights, St. Paul suggests two supporting values when acting on the basis of Christian freedom: *Is this beneficial for others and me? And, will this limit, or support, my capacity to be led by God?* The dispositions of spiritual discernment and

intellectual self-control must be at work in our lives as educators and scholars. The responsibility of talking with our students is a significant stewardship. Our freedom should be motivated by love, not ego or an ill-advised agenda.

In transitioning from secular institutions, a good number of faculty are pleasantly surprised by the freedom of expression APU provides. In schools from which some of our faculty come, it was not permitted to discuss matters of faith, to talk openly about the truths of Scripture, and to unashamedly integrate their theological beliefs and their subject matter. How refreshing to be part of a bigger education, in which the mysteries of God are vital to our academic assignment.

There are many choices we could make in terms of what we will study, produce, and teach, including our faith integration efforts. We have freedom in those choices and our Academic Freedom Policy provides significant rights and privileges in this regard. But not everything we might choose is beneficial. Not everything we *could* research or teach about will increase knowledge of the truth, expose evil, or extend love. On the other hand, when wisdom and grace is reflected through our work, the academic freedom we have here will enrich ourselves, our students, our colleagues, and the world we serve through our academic efforts.

Skills, Knowledge, Dispositions

A commonly used framework for evaluation of people in professional roles includes the areas of knowledge, skills, and dispositions (sometimes referred to as “attitudes” or “virtues”). These three areas are just as important in the work of faith integration as they are in any other profession.

Knowledge is concerned with what a person needs to know about the activity of faith integration. In faith integration the basic knowledge needed is twofold: (1) the concept of faith integration itself and (2) the specific areas within one’s discipline where there are doorways for faith integration scholarship and appropriate methods for doing so.

Skills, of course, are the particular abilities that a professional Christian academic brings to the tasks of faith integration. For example, the ability to create faith integration learning activities in the classroom or the ability to use faith oriented scholarly resources in educating and scholarship are necessary skills.

The Oxford English Dictionary says that *Dispositions* have to do with the “bent of the mind, esp. in relation to moral or social qualities” (1989). If also linked to the intellectual virtues, as below, they may be the most determinative of these three areas, in terms of sustaining a faculty member’s capacity and credibility in faith integration. But it is important to acknowledge that dispositions can be difficult to measure. At APU, we do not intend to evaluate the dispositional maturity of our faculty. It is notable that teacher education programs, for example, are increasingly utilizing dispositional criteria in the evaluative process. National standards are now emerging that suggest:

It is not so much what the teacher knows or does rather it is who the person is that makes all the difference. It is particular human qualities or dispositions in combination with, and shining through, their knowledge and skills that allow some teachers to transform many students’ lives.
(Wasicsko, 2007, p. 55)

The realm of dispositions is important at APU as evidenced by an annual requirement that comes with every faculty member’s new contract: in addition to signing the contract and APU’s Statement of Faith, faculty members also sign a document describing Daily Living Expectations (available in the Resources section of this Guidebook) which define behaviors indicative of an *overall* Christlike disposition.

As mentioned, *measuring and assessing faculty dispositions does not factor into the faith integration portion of the Faculty Evaluation System (FES) product requirements*. Still, they are important enough to successful faith integration that they need to be included alongside the skills and knowledge that *are* evaluated. The dispositions linked to our work in

faith integration are associated with the literature on intellectual virtues. Linda Zagzebski (1996) provides the following definitions:

A virtue therefore has two main elements: a motivational element and an element of reliable success in bringing about the end (internal or external) of the motivational element. These elements express the two distinct aims of the moral project that we find in common sense moral thinking. ... A virtue, then, can be defined as **a deep and enduring acquired excellence of a person, involving a characteristic motivation to produce a certain desired end and reliable success in bringing about that end.** ... This definition is broad enough to include the intellectual as well as the traditional moral virtues. (p. 137)

Consider the following three examples:

Open mindedness is not simply the obligatory acceptance of any and every idea as equal and valid in the pursuit of scholarly knowledge. Neither is it meant to suggest that the Christian scholar is expected to compromise their own deeply held convictions. Rather, it is grounded in the motivation to seek after truth wherever it may be found; to expect truth to show up in surprising places; to remain teachable to the possibility that one's own current knowledge may need up-dating, augmenting, correcting, or enhancing.

Discernment of relevant authorities is a disposition that means a writer no longer needs to ask: "*How many sources does this paper require?*" To have this disposition is to be internally motivated to find the relevant sources, to have the wherewithal to go find those sources, and to be able to successfully identify those that do, and those that do not, make a contribution to the intellectual project being worked on.

Sensitivity to details is a disposition, like them all, that can function at an extreme. To work to the point of anxiety, to get it "just perfect", may be taking this too far. At the other extreme, the problem is not considering carefully enough what is expected. As life-long learners, academics still need to read directions and ideas carefully, cite properly, consider the use of good grammar, and follow through on assignments as given.

The choice of which dispositions to include in the discussion of faith integration competencies (and reflected in the tables on the following pages) involved associating key intellectual virtues with each of the developmental stages. Although the list is far from complete and faculty may work on the practice of virtues in any way or in any order that is personally meaningful, an attempt was made here to offer some places to begin. Dispositions are developed through knowledge, practice, and the support of a likeminded community. To model faith integration in the various roles that

Christian academics play, key dispositions provide sustaining capacity. To make note of it once more, dispositional assessment is not part of how APU evaluates its faculty in terms of faith integration.

An extended list of intellectual virtues can be found in the Resources Section of this Guidebook.

DEVELOPMENTAL PROCESS

Growing in any set of abilities, like faith integration, occurs over time. Faculty members come to APU with a significant range of background knowledge and experience in working with materials and concepts related to Christian theology. Not everyone begins at the same place nor will end at the same place.

It is important as academics affiliated with a Christian institution that everyone becomes at least minimally competent. A new (or even long-standing) faculty member may currently be a *novice*, but that is not a place to finish. A five-level competency scale has been

developed, correlating with both (1) the developmental opportunities offered by the Office of Faith Integration and (2) the Faculty Evaluation System (FES) to encourage faculty in their movement toward proficiency and beyond. On the pages that follow is a chart and discussion of the competencies. This Guidebook provides an overview for faith integration faculty development opportunities, as well as discussion of the faith integration portion of the FES. (For complete details, please consult section 13.4 of the *Faculty Handbook*.)

Faith Integration Competencies

COMPETENCY SCALE



NOVICE	Knowledge	Skills	Dispositions
<p>Faculty who are NOVICES in the area of faith integration are seeking to:</p>	<ul style="list-style-type: none"> ▶ <i>articulate</i> an understanding of APU’s definition and expectations regarding academic faith integration. ▶ <i>show awareness</i> of faith integration possibilities within their academic discipline, or arguably related field, by <i>identifying</i> points of connection within the faculty member’s previous, current, or planned scholarship or artistic endeavors. 	<ul style="list-style-type: none"> ▶ <i>make initial efforts</i> at faith integration in teaching and/or scholarly contexts. 	<p>Dispositions will be developed by faculty as they explore and learn how their faith informs their discipline and how their discipline informs their faith. Such “novice” dispositions include <i>growing in the practice</i> of:</p> <ul style="list-style-type: none"> ▶ intellectual openness ▶ humility ▶ flexibility

NOTES:

- * These competencies will be presented to new faculty in New Faculty Orientation so they will know what the goal of that first year is related to F.I. development.
- * Current faculty may discuss these competencies with their Department Chair and/or the Office of Faith Integration
- * To achieve success in the NOVICE area is not sufficient to achieve extended contract/advancement. Those with these goals will find that further development is necessary.

Faith Integration Competencies

NOVICE			
<p>Resources and activities to help faculty develop this level of competency:</p>	<p>[] Participation/Completion of FOUNDATIONS for Faith Integration (live and/or online; required of all new faculty)</p> <p>[] Upon full completion of FOUNDATIONS (and before the start of the next school year), first year faculty (and other veteran faculty who participate) are invited to turn in a short paper to the Faith Integration Fellows. The paper will provide answers to the following questions and will be probably be 2-4 pages. The fellows will respond to each with a short comment on where the faculty member’s understanding is strong, insufficient, and requires further learning and practice. <i>This is a non-scored paper. It is a way to help faculty know that they are on-track in terms of their faith integration development. The fellow will confirm if they have or have not met the “novice” requirements.</i> These faculty members will then be presented with the “Developing” competencies as they plan for their next step in FI learning.</p>		
<p>Novice competency questions:</p>	<p>KNOWLEDGE “...how would you explain APU’s definition and expectations regarding faith integration?” “...what points of faith integration connection do you find within your previous, current, or future scholarly research?”</p>	<p>SKILLS “...what faith integration efforts have you attempted in your classroom? What did you learn from your initial efforts?”</p>	<p>DISPOSITIONS “...how would you describe your openness and/or humility and/or flexibility to the work of exploring and learning how your faith informs your discipline and how your discipline informs your faith? (What other dispositions have you developed that have built your capacity for doing faith integration?)”</p>

Faith Integration Competencies

COMPETENCY SCALE



DEVELOPING	Knowledge	Skills	Dispositions
<p>Faculty who have achieved the DEVELOPING level are able to:</p>	<ul style="list-style-type: none"> ▶ <i>present</i> a foundational understanding of academic faith integration utilizing related scholarly sources. ▶ <i>provide</i> a foundational understanding of faith integration within their academic discipline utilizing related scholarly sources. 	<ul style="list-style-type: none"> ▶ use faith-oriented scholarly materials in the <i>development</i> of educational and/or scholarly oriented faith integration. ▶ <i>identify</i> faith integration exemplars within their discipline (or an arguably related discipline) who inspire and/or can assist in the development of deeper knowledge regarding faith integration within their discipline 	<p>Dispositions will be developed by faculty as they explore and learn how their faith informs their discipline and how their discipline informs their faith. Such “developing” dispositions include <i>growing in the practice</i> of:</p> <ul style="list-style-type: none"> ▶ intellectual courage ▶ fair-mindedness ▶ discernment of relevant authorities

NOTE:

* The faculty member who intends to achieve a 3-year extended contract needs to be deemed “Developing” according to the FES scoring rubric. For the particular products required, see the Faculty Handbook (Section 13.4) and the Table in this Guidebook on page 46.

* To achieve success in the DEVELOPING area is not sufficient to achieve promotion to Associate Professor or Professor, to renew a 3-year contract, or to achieve a term-tenure contract. Those with these goals will find that further development is necessary.

* Use of scholarly sources/materials involves more than just citations. More important is that sources/materials have been reasonably understood and thoughtfully applied. Furthermore, it may be necessary to show that the sources/materials can be arguably linked to the faculty member’s academic activities.

Faith Integration Competencies

DEVELOPING			
Resources and activities to help faculty develop this level of competency:	<p>[] Participation/Completion of post-FOUNDATIONS workshops with F.I. Fellows or</p> <p>[] Arranged relationship with a faith integration mentor or</p> <p>[] Independent development process (perhaps created in consultation with a faith integration faculty fellow), accountable to Chair</p> <p>[] Upon full completion of one of the above (and before the start of the next school year), faculty in, or beyond, their 2nd year are invited to turn in a short paper to the Faith Integration Fellows. The paper will provide answers to the following questions and will be probably be around 3-5 pages. The fellows will respond to each with a short comment on where the faculty member's understanding is strong, insufficient, and requires further learning and practice. <i>This is a non-scored paper. It is a way to help faculty know that they are on-track in terms of their faith integration development. The fellow will confirm if they have or have not met the "developing" requirement.</i></p>		
"After your 2nd year as an educator-mentor / scholar-practitioner at APU..."	<p>KNOWLEDGE</p> <p>"...how would you provide a foundational understanding of faith integration utilizing related scholarly resources?"</p> <p>"...how would you present a foundational understanding of faith integration in your discipline utilizing arguably related scholarly resources? What are the possibilities? The difficult areas? Your initial areas of interest?"</p>	<p>SKILLS</p> <p>"... what faith integration sources/materials have you found useful in your teaching at APU? In what way have you used them? What did you learn about faith integration in the classroom as a result?"</p> <p>"...who are 3-5 faith integration exemplars that you can identify from within your discipline (or an arguably related discipline) that have inspired you and/or will assist you in developing a deeper knowledge of faith integration within your discipline? Give their name, relevant bio, and their connection to discipline-specific faith integration. Discuss what you find inspiring/helpful about this person and their work."</p>	<p>DISPOSITIONS</p> <p>"...what challenges have you faced in faith integration for which you have needed to have the disposition of intellectual courage? How did you develop the disposition to discern relevant authorities? What other dispositions have you developed that have built your capacity for doing faith integration?"</p>

NOTE: Completion of the DEVELOPING level of development prepares the proactive faculty member for a first level of success in the faith integration portion of the FES process. No guarantees of success are made. Success depends on the effort of the faculty member and the review process.

Faith Integration Competencies

COMPETENCY SCALE



PROFICIENT	Knowledge	Skills	Dispositions
<p>Faculty who have achieved the PROFICIENT level are able to:</p>	<ul style="list-style-type: none"> ▶ <i>articulate</i> a substantial understanding of academic faith integration utilizing scholarly sources ▶ <i>articulate</i> a substantial understanding of faith integration within their academic discipline using discipline related scholarly sources (or sources arguably related) 	<ul style="list-style-type: none"> ▶ appropriately use faith oriented scholarly materials in the <i>development</i> of student learning outcomes, assignments, and classroom activities in courses taught at APU <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> ▶ <i>identify</i> areas of faith-based scholarship, or artistic endeavor, in which they will <i>create</i> a program of research or production that advances the knowledge of the discipline 	<p>Faculty will develop dispositions as they <i>explore</i> and learn how their faith <i>informs</i> their discipline and how their discipline informs their faith. Such “proficient” dispositions include <i>growing in the practice</i> of:</p> <ul style="list-style-type: none"> ▶ intellectual vigor and perseverance ▶ sensitivity to detail ▶ recognition of relevant facts ▶ confidence in the use of reason

NOTES:

* The faculty member who intends to renew a 3-year contract, achieve or renew a term-tenure contract, or achieve a rank promotion to Associate Professor needs to be deemed PROFICIENT according to the FES rubric. For the particular products required, see the Faculty Handbook (Section 13.4) and the Table in this Guidebook on page 46.

* To achieve success in the PROFICIENT area is not sufficient to achieve rank promotion to Professor.

Faith Integration Competencies

PROFICIENT			
<p>Resources and activities to help faculty develop this level of competency:</p>	<p><input type="checkbox"/> Independent development process (perhaps created in consultation with a faith integration faculty fellow), accountable to Chair and, as needed</p> <p><input type="checkbox"/> Participation/Completion of post-FOUNDATIONS workshops with F.I. Fellows or</p> <p><input type="checkbox"/> Arranged relationship with a faith integration mentor or</p> <p><input type="checkbox"/> Participation in and completion of GRAD 501 followed by GRAD 521.</p> <p>The products correlating with this competency are the same as those required for extended contract and/or promotion. See page 46 of this Guidebook and the Faculty Handbook (Section 13.4) for more information. <i>This material is evaluated according to the FES review process and receives a score on a scale of 1-5.</i></p> <p>For veteran faculty who are not currently working on their FES Faith Integration materials, but would like to receive feedback on the development of “proficient” competence, a paper may be submitted that will provide answers to the following questions and will be probably be around 4-6 pages. The fellows will respond to each with a short comment on where the faculty member’s understanding is strong, insufficient, and requires further learning and practice. <i>This is a non-scored paper.</i></p>		
<p>“As an educator-mentor / scholar-practitioner at APU...”</p>	<p>KNOWLEDGE</p> <p>“...how would you offer a substantial understanding of academic faith integration utilizing scholarly sources.”</p> <p>“...how would you offer a substantial understanding of faith integration within their academic discipline using discipline related, or other arguably related, scholarly sources.</p>	<p>SKILLS</p> <p>“...how have you appropriately used faith oriented scholarly materials in the development of at least one student learning outcome, one assignment, and one activity in one or more courses?”</p> <p>OR</p> <p>“...identify at least one area of faith-based scholarship, or artistic production in which you have begun, or will soon begin, to create a program of research that advances the knowledge of the discipline.”</p>	<p>DISPOSITIONS</p> <p>“...how have you demonstrated the intellectual perseverance and vigor required to discover more about how your faith informs your discipline and how your discipline informs their faith? What other dispositions have you developed that have built your capacity for doing faith integration?”</p>

NOTE: Completion of PROFICIENT level of competency development prepares the proactive faculty member for likely success in the faith integration portion of the FES process. No guarantees of success are made. That depends on the effort of the faculty member and the review process.

Faith Integration Competencies

COMPETENCY SCALE



ADVANCED	Knowledge	Skills	Dispositions
<p>Faculty who have achieved the ADVANCED level are able to:</p>	<ul style="list-style-type: none"> ▶ offer a clear <i>argument</i> for faith integration with internal and external peers within their discipline and <i>discuss</i> how they are engaged in it as both an educator and scholar 	<ul style="list-style-type: none"> ▶ <i>create</i> faith integration models or materials than can be used by others in teaching <u>OR</u> scholarship. ▶ <i>mentors</i> others in faith integration with assistance 	<ul style="list-style-type: none"> ▶ autonomy ▶ insight into problems ▶ originality/ inventiveness
<p>Demonstrated by:</p>	<p>[] Participation in and completion of GRAD 501 followed by GRAD 521. [] Presenting at scholarly conferences about faith integration concepts and practices. or [] Partnering with the Office of Faith Integration in mentoring faculty who are seeking Faith Integration mentoring, probably within their discipline.</p>		

Faith Integration Competencies

COMPETENCY SCALE



EXPERT	Knowledge	Skills	Dispositions
<p>Faculty who have achieved the EXPERT level are able to:</p>	<ul style="list-style-type: none"> ▶ carry on a scholarly <i>dialogue</i> regarding faith integration with academic peers from across the academy and <i>discuss</i> how they are promoting faith integration among other educators and scholars 	<ul style="list-style-type: none"> ▶ <i>create</i> faith integration models or materials than can be used by others in both teaching <u>AND</u> scholarship. ▶ <i>tailor make mentoring</i> programs for others in discipline-oriented faith integration 	<ul style="list-style-type: none"> ▶ wisdom ▶ love
<p>Demonstrated by:</p>	<p>[] Presenting at scholarly conferences about faith integration concepts and practices. and [] Writing in discipline oriented scholarly journals about faith integration concepts and practices. and [] Partnering with the Office of Faith Integration in mentoring faculty colleagues across the disciplines who are seeking Faith Integration mentoring.</p>		

Every academic *program* at APU has faith integration program learning outcomes. This may take the form of identifying what a student, ideally exposed and equipped in faith integration, will look like in a particular academic program, upon graduation. The chairs and faculty administering the program and teaching in it determine what those program learning outcomes should be.

Every *course* at APU should have elements of faith integration, perhaps including one or more faith integration related student learning outcomes (SLO). (See *Faculty Handbook*, section 10, p. 1.) The amount and type of learning outcomes will vary with the discipline and the course content. Course learning outcomes are initially conceptualized when courses are designed and proposed to the appropriate studies council (UGSC, MSC, DSC). Once the course is approved, faculty teaching the course should frequently revisit it.

As is the case for *any* SLO, faith integration outcomes should have the following characteristics whenever possible.

A well-designed outcome*:

- uses action verbs that specify definite, observable behaviors
- describes student rather than teacher behaviors
- focuses on end-of-instruction behavior rather than subject-matter coverage
- is clearly linked to a goal
- is not simple when complexity is needed
- is validated by departmental colleagues
- describes a learning outcome rather than a learning process
- uses simple language
- can be assessed by one or more indicators (methods; usually assignments)
- is realistic and attainable
- is clear to people outside the discipline

*For more information on Student Learning Outcomes in particular, contact Dr. Shawna Lafreniere (slafreniere@apu.edu) in the Center for Teaching, Learning, and Assessment and request the *Academic Assessment Handbook*. Among other things, this *Handbook* offers a list of action verbs drawn from Bloom's Taxonomy.

Outcomes are not meant to restrict the unique dynamic that occurs in the process of course preparation and teaching. They do, however, help sagacious academics to be proactive and accountable to the educational promises embedded within a university, an academic program, and a course.

QUESTIONS FOR GETTING STARTED

Questions such as the following will pave the way for the specific development of faith integration-related course learning outcomes and syllabus design.

- What kinds of faith issues will be, or could be, raised in this course?
- Is *this course* an appropriate context for taking time with some or all of these issues?
- Do any of these faith issues warrant being turned into a course outcome?
- Are there important faith-based materials (books, articles, media, web-sites, etc.) that speak to both the course description and faith integration outcome?
- Is there a faith-based book that might be assigned in order to help achieve the faith-based outcome?
- Is there one or more class sessions where the integration of faith and course content should be the focus?
- Are there assignments that will help achieve the faith integration outcome?
- Is there anything students should do, say, know, or be that would be different because they took *this class at APU* and not a secular university?

DEVELOPING CLASS OUTCOMES AND PREPARING SYLLABI

1. *Be cautious to not present spiritual formation as a faith integration expectation. While maintaining an appropriate desire to encourage spiritual formation, faculty members need to be careful not to expect students to engage in spiritual practices or conversations that move unfittingly outside of the course description and outcomes.*

Examples of Insufficient Outcomes :

- Students will provide a log of daily devotional reading, revealing their growing intimacy with God.
- Students will compare their personal testimony with one of their heroes from the Christian faith in the field of art.

NOTE: These assignments require the Christian educator to measure the unmeasurable and/or for the student to identify with the Christian faith when in fact that may not be currently true for them.

Examples of Appropriate Outcomes :

- Students will show knowledge of how the Minor Prophets understood the matter of economic justice in ancient Israel.
- Students will describe their faith journey alongside the faith journeys of two artists from different faith perspectives, including at least one Christian artist.

2. *Be sure the faith integration-related course outcome is linked to the particular course being taught. (If the faith integration outcome could be for any class it may not be precise enough.)*

Examples of Insufficient Outcomes :

- Students will learn more about the Christian faith.
- Students will develop a strategy for using their strengths to the glory of God.

NOTE: The first example above will be true in many classes and environments at APU. The question is, how will it be evaluated in a faculty member's particular class? The second one, like the first, is a great concept. But it may be misapplied if not carefully linked to the uniqueness of the course to which it is being applied.

Example of Appropriate Outcome:

- Students will discover ways Christian nurses utilize their strengths in professional settings.

Incorporating Faith Integration in the Classroom

3. *If the faith integration outcome could be for any other class within your department's academic program, it needs to be carefully reviewed. It may work, or it may need to be nuanced, or adjusted, from a developmental perspective.*

- Students will be able to study history via a theologically grounded methodology.

NOTE: The above outcome *may* work, if this is the only history class that takes on this issue. If this is an overall focus of the program as a whole, the following examples may be more precisely assigned to different history classes.

Examples of More Appropriate Outcomes, nuanced for particular courses :

- Students will be able to compare and contrast a Christian methodology for studying history with an anti-Christian historical methodology.
- Students will be able to discuss the methodological approaches of key Christian historians.
- Students will be able to identify and use works of Christian theology to aid in understanding the nature of history.

4. *Like any academic outcome, the faith integration outcome should be something that students will be able to demonstrate by the end of the course. It should be observable and measurable.*

EXAMPLE OF INSUFFICIENT OUTCOMES	EXAMPLE OF AN APPROPRIATE OUTCOME
<p>Students will grow in their Christian faith.</p>	<p>Students will demonstrate growth in their understanding of how the Christian faith and leadership theory intersect.</p>
<p><i>This is insufficient because it is too generic and not measurable.</i></p>	<p><i>This outcome works because it is specific to the course in which it is being taught and because it can be measured by means of an academic product.</i></p>
<p>Students will deepen their conviction that intelligent design is the most reliable understanding of human origins.</p>	<p>Students will be able to articulate the primary faith-based perspectives of human origins.</p>
<p><i>This outcome is insufficient because it assumes that the student already has a particular conviction and because it appears committed to imposing a particular belief on student.</i></p>	<p><i>This outcome suggests broad exposure to various viewpoints. This kind of outcome allows for students to practice critical thinking while not meant to hinder faculty members from articulating a sound explanation of their own perspective.</i></p>
<p>Students will be able to link their own commitment to Christ with Christ-figures in great literature.</p>	<p>Students will be able to identify Christ-figures in great literature and discuss the strengths and flaws of each one.</p>

Incorporating Faith Integration in the Classroom

<p><i>This outcome, as above, assumes that the students in the class have a commitment to Christ. APU has an open enrollment and we can't assume that this is the spiritual starting point for everyone in our class.</i></p>	<p><i>This outcomes illustrates that exploring Christ-figures may be a very appropriate academic activity in a class on great literature. It also recognizes that the ways Christ is represented in literature are both powerful and limited. When done well, this outcome will also achieve the goal of its insufficient version. It will help students who do have a faith in Christ to find meaningful connections.</i></p>
<p>Students will be authentic practitioners of the ethics of a Christian social worker.</p>	<p>Students will be able to discuss how the professional ethics of a social worker are enhanced and challenged by a Christian approach to ethics.</p>
<p><i>This outcome is insufficient because not all social work students are Christians. How can they be authentic in their practice if they do not hold to basic Christian faith? This outcome could read: "Students will be able practitioners of the ethics of a professional social worker" but then, by itself, this would not be a faith integration outcome.</i></p>	<p><i>This outcome gives students in a class on professional ethics a chance to be exposed to, and grapple with, the way Christian ethics supports and conflicts with the accepted professional code of ethics. As above, this outcome will accomplish the goal of its insufficient version in that Christian students are more likely to become authentically Christian in their ethical practice.</i></p>

5. *Having well-conceived student learning outcomes, linked to activities and assignments, is not inconsistent with having personal goals for a course. Writing other unmeasured, ungraded, intangible goals into your syllabus helps students to appreciate the unique approach individual teachers bring to their course. The goals may not be distinctly related to the course title, description, or even the discipline itself. But they may be something to build into the pedagogical strategy. For example, such goals may resemble the following:*

- I hope that students will have the chance to use their strengths during group assignments in this class.
- A personal goal I have is that students who are Christians will learn to love God more deeply with their mind.
- When you leave this class, it is my desire that you will think of being a scientist more as a God-given vocation than merely a job with a paycheck.

CLASSROOM CONTENT: PREPARATION AND INSPIRATION

Not every class session will include faith integration and faculty member should not feel obligated to “shoe-horn” faith integration content into their teaching role. In other words, don’t force it. If it doesn’t work as integration, skip it. If it needs further development before being presented, wait and do the work necessary to make it valid.

In the classroom, it will typically be the academic theme of the discipline, course, or topic-of-the day that will open the door to integrative discussions of faith. At other times it will be a faith issue that provides the bridge to the academic topic. Students will usually be aware when the process of faith integration is underway, but sometimes it will be more subtle and less obvious.

SPIRITUAL / THEOLOGICAL DIVERSITY

Be sure to acknowledge the diversity of faith in your classroom. Due to APU’s “open enrollment,” faculty may have Christians with very different theological viewpoints, new Christians, and even non-Christian in their classes. Teachers will want to carefully consider how all students can engage in the faith integration learning activity from an academic perspective. The Christian educator will want to craft course-relevant opportunities for Christian students to grow in their faith without requiring everyone to be a growing Christian believer.

Faculty should also remember the developmental realities of our students. Undergraduates, especially, are in the midst of a time of significant transition. Upon leaving home and pursuing a Christian education at APU, they are going to encounter many ideas that raise questions about the faith tradition in which they were raised. The role of the Christian educator is to carefully steward the responsibility we have been given as teachers. Robert Kegan (1994) explains well the tension we live within:

People grow best when they continuously experience an ingenious blend of support and challenge; the rest is commentary. Environments that are weighed too heavily in the direction of challenge are toxic. They promote defensiveness and constriction. Both kinds of imbalance lead to withdrawal or dissociation....In contrast, the balance of challenge and support leads to vital engagement. (p. 42)

AVOIDING COMPARTMENTALIZATION

Be cautious about announcing “its faith integration time now” in your classroom. This approach can feel like disintegration to students. Ideally, faith integration is part of an ongoing dialogue, not a separate portion of the class. Faculty will want to stay clear of identifying portions of their courses that are faith-*focused* as faith-*integration*, when, in fact, integration may not be occurring. For example:

- A “God-first” devotional may or may not be integration. If its “focus” is matters of faith unrelated to the subject of the course, it should not be flagged as faith integration.
- If you are sharing your testimony as a Christian, the focus is your faith journey. If, however, you are sharing your faith journey in light of your involvement as a scholar-practitioner in your field, this can be an entre into faith integration.
- If students are discussing spiritual growth in general terms, that would be a faith-focused activity. If students are discussing how their deepening knowledge of course content is preparing them to be a more Christ-like scholar or practitioner of the particular field they are studying, then faith integration is contributing toward the development of the whole person.

Of course, some assignments or lectures may be explicitly focused on doing integration. For example:

- An assignment comparing the ethics for a professional association with a portion from a textbook on Christian ethics
- A lecture illustrating how two scientists, a Christian and a non-Christian, studied the same phenomena and came up with two different interpretations
- An discussion in a research methods class asking students to reflect on the temptation to be dishonest when it comes time to represent their findings
- A discussion following a film illustrating the challenges of diversity in which students consider what role the church [God’s people] may have had in provoking these tensions and what role the church can have in alleviating these tensions

Selecting appropriate texts can be a great way to implant faith integration into an APU classroom. The text, however, should have some level of academic legitimacy. Consider the following examples:

- Texts with clear links to logical arguments, thoughtful research, a variety of literary selections, and/or a bibliography showing that the writer has knowledge of how the topic is understood conceptually adds credibility to a faith-based text.
- An academically trained author may be important, but not a requirement for a book to be a legitimate part of a class's faith integration emphasis.
- Obvious connection to the content of the class can help students make the integrative links. There are times, however, when a creative faculty member will see a faith integration connection in a text where the connection is not so obvious.
- Faculty should avoid readings containing power language or shame language in which the reader feels they are being pushed to be a certain kind of person from a religious point-of-view. There's a fine line, of course, between a book that makes students feel uncomfortable with ideas, which is good, and a book that makes them feel uncomfortable due to undue religious pressure.

Another element that facilitates faith integration is classroom activities. Such activities should be carefully designed so as to not put students from various religious orientations or levels of faith development in a position wherein they are required to pretend to be something they are not, spiritually speaking, or to defend their current religious viewpoint against a Christian majority. *This is not to say that a student's worldview should not be challenged within the academic setting, only that caution is in order so that the learning opportunity does not get derailed or the opportunity for legitimate spiritual development thwarted.*

Examples of appropriately designed classroom activities include:

- Discussion and evaluation of multiple Christian perspectives on a matter relevant to the class as articulated in theological statements from various Christian faith traditions
- Stories of Christians in history who have something to say, or illustrate, regarding the topic or theme under investigation. This may include both Christians who were successful or helpful and those who failed or were hurtful
- Identification and critical consideration of crisis areas within the discipline where Christian theology may offer a unique perspective or corrective
- A class session or two, perhaps after the mainstream material has been sufficiently covered, that can be devoted to offering a Christian critique, response, or alternative

Academic Scholarship & Faith Integration

In a University, the purpose of faculty scholarship is to advance the knowledge base of one's discipline, as well as to continually inform one's teaching. *Faith integration scholarship* seeks to advance the knowledge of one's discipline by bringing the intellectual and transformative content of the faith to bear upon the intellectual content of the discipline in order to inform, enrich, critique, challenge and shape its discourse, research, praxis, and pedagogy. Faith integration scholarship takes two major forms for two different audiences.

Scholarship for which faith integration is the specific focus

* Research and scholarship specifically *focused on* faith integration *intended for a learned Christian audience*

* Research and scholarship specifically *focused on* faith integration *intended for a learned secular audience within one's discipline*

Scholarship that contains an element of faith integration

* Research and scholarship that contains *an element of* faith integration but is not specifically focused on faith integration and is *intended for a learned Christian audience*

* Research and scholarship that contains *an element of* faith integration but is not specifically focused on faith integration, *intended for a learned secular audience within one's discipline*

[Samples of work that fits into each category can be found on pages 42 and 43.]

In each instance, the purpose of faith integration scholarship is directed toward transformation of the world. While it is the goal that all faculty engage in faith integration scholarship, it is acknowledged that the content of some disciplines is less directly amenable to faith integration per se. Yet there remain, nonetheless, aspects of the discipline that can be addressed from the perspective of faith. For example, in the study of microbiology, research on *Coxiella burnetii* is unaffected by whether one is Christian or not. However, discussion of its weaponization and mass production by the US is amenable to scholarly discourse from the perspective of faith. That is to say, where the content of the discipline may be less amenable to faith integration scholarship, the professional practice or exercise of the discipline may provide a locus for faith integration. Where this is the case, faith integration many times focuses on the ethical aspects of the exercise of the discipline.

It is understood that faith integration research and scholarship grows in much the same way that one's overall program of research grows: intentionally and incrementally. Faith integration scholarship is not separate from, but rather is tied to, the content of one's program of research and thus grows along with it. It is expected that faculty faith integration research and scholarship would develop and deepen over the course of one's academic career.

Academic Scholarship & Faith Integration

It is important to clarify that faith integration research is not an attack upon secular human knowledge. There are times when faith integration scholarship will critique human knowledge within a discipline, but just as often it will support that knowledge and seek to enlarge or enrich its discourse.

For example, within the health sciences there is relatively little disciplinary research on suffering. This is remarkable for a concept and experience that is so very central to medicine and nursing. What health science research there is on the topic has largely reduced suffering to pain and placed it on a descriptive clinical scale from, for example, “one to ten.” There is an assumption in this kind of approach that suffering needs to be measured, even though health professions have no real tools for addressing suffering rated at #3 as opposed to suffering rated at #8. And yet Biblical and theological discourses have thousands of years of grappling with suffering and the human condition that offer considerable insight into suffering and its “treatment” by means of lament. Here, faith integration research can dramatically enlarge the professions’ discourses on suffering, not by suggesting that the disciplinary research is wrong, only that it is inadequate.

So, faith integration scholarship is not synonymous with a rejection of human knowledge in a discipline.

Its goal is to advance the knowledge of the discipline and thus it may add to rather than subtract from received knowledge.

Faith integration research and scholarship is a critical endeavor. The utilization of Christian or Biblical examples to demonstrate secular points, where a secular example would do equally well, is not faith integration. For example, employing dysfunctional biblical families as examples of family systems theory is not faith integration—a dysfunctional TV family would serve this purpose equally well. The study of a Christian topic, such as the Muscular Christianity movement in the US, is not intrinsically faith integration research, and may not be faith integration research at all. However, movement from that research into a normative analysis of gender roles from a Christian perspective might move such research into the realm of faith integration research.

At APU it is our goal that faculty who engage in research and scholarship will do so with the intent of bringing elements of faith integration into disciplinary theoretical discourses or into conceptualizations of the exercise of a discipline, with the ultimate goal of transforming the discipline and the world that the discipline touches

Academic Scholarship & Faith Integration

Sample Exploratory Questions: *What kind of faith integration scholarship should I pursue?*

- What Christian theological concepts intersect with my discipline?
- What statements or policies of social concern have emerged from the church (local or denominational; in the past or present) that intersect with my discipline that can provide either a template or specific content upon which I can draw?
- Have there been writings or practices within the Christian tradition that address any concepts central or pivotal to my discipline?
- Are there theological virtues that bring a new dimension to the practice of my discipline?
- Are there recent advances, changes or findings in my discipline that might enrich, enlarge, challenge or critique Christian thinking?

Sample Diagnostic Questions: *Is the scholarship I am doing faith integration?*

- Could a non-Christian, or someone who knows little about the faith have crafted this work? (For example: a historical account of a Christian figure or event that is merely descriptive is not *faith integration*.)
- Does this work employ a critical or normative analysis rooted in the content of the Christian faith?
- Does this work contribute something distinctly from the Christian faith and not otherwise found in the traditionally understood aspects of the discipline?
- Does this work expand, enrich, analyze, constrain, challenge, or critique an aspect of disciplinary discourse from a demonstrably Christian perspective?

EXAMPLES OF FAITH INTEGRATION SCHOLARSHIP

(Adapted based on scholarly topics in faith integration from faculty in the Christian University. Many, not all, were initially formulated in GRAD 501/521. Some titles have been slightly altered to provide a more precise illustration.)

Scholarship for which faith integration is the specific focus

Research and scholarship specifically *focused on* faith integration *intended for a learned Christian audience*

- ✓ Art: God as Creator and Creative as Applied to the Vocation of the Artist
- ✓ Physical Education: A Theological Understanding of Health in Athletic Training
- ✓ Global Studies: A Constructive Theology of Globalization
- ✓ Music: The Soul in the Bible and Soul Music
- ✓ English: The Manipulation of Politics and Theology in Bible Translation
- ✓ Computer Science: Artificial Intelligence and Christian Understandings of Personhood
- ✓ Special Education: A Historical Theology of Mental Disability

Research and scholarship specifically *focused on* faith integration *intended for a learned secular audience within one's discipline*

- ✓ History: Manifest Destiny and the Doctrine of Election
- ✓ Leadership: The Apostle Paul's Intersection with Contemporary Leadership Theory
- ✓ Communication Studies: Rhetorical Devices in the Speeches of 18th Century Christian Evangelists
- ✓ Nursing: *Shalom* as Health in the Field of Nursing
- ✓ TESOL: Evangelism as Challenge and Opportunity in TESOL
- ✓ Theater/Film/Television: Christianity and Pop Culture
- ✓ Psychology: *Perichoresis*, the Trinity, and the Doctrine of the Trinity
- ✓ Physics: Physics, Proofs, and Proofs of God
- ✓ Social Work: Examining the Intersection of Christianity, Social Work, and Feminism

Academic Scholarship & Faith Integration

Scholarship that contains an element of faith integration

Research and scholarship that contains *an element of* faith integration but is not specifically focused on faith integration and is *intended for a learned Christian audience*

- ✓ Music: The Social, Political, and Theological Influences that Shaped the Works of J.S. Bach
- ✓ Art: Sculpture and Sorrow (including Michelangelo's *Pieta* as one element)
- ✓ Nursing: Interdisciplinary Sources for Understanding Suffering
- ✓ Math: Poincare and the Beauty of Mathematics

Research and scholarship that contains *an element of* faith integration but is not specifically focused on faith integration, *intended for a learned secular audience within one's discipline*

- ✓ Business: The World Bank, International Monetary Fund and the Challenge of Global Poverty
- ✓ Music: Music's Power as Propaganda
- ✓ Special Ed: Physical Disabilities within Suburban Public Schooling
- ✓ Psychology: Social Structures that Foster Violence against Women

Faculty Evaluation System (FES)

The following section includes excerpts from the 2012-2013 Faculty Handbook section 13.4. To read the policy in its complete form, please refer to that section of the Handbook.

UNDERSTANDING FAITH INTEGRATION

The ability to integrate the Christian faith into one's vocation is foundational to the mission of Azusa Pacific University. As a result, all faculty members are expected to demonstrate a commitment to developing skills related to integrating their faith into all aspects of their academic endeavors. While APU recognizes that faith integration has many expressions, the University believes that the Christian faith can be integrated into the professional activities of its faculty.

An integrative process is understood here as one that brings two or more things together at the level where

each informs the others. APU defines Faith Integration as, "the informed reflection on and discovery of Christian faith within the academic disciplines, professional programs and lived practice, resulting in the articulation of Christian perspectives on truth and life in order to advance the work of God in the world." All faculty at APU are required to be engaged in integrating their faith and their discipline. Genuine integration of faith and any academic discipline is ultimately an ongoing process where we search for and apply the unity of God's truth found in our faith and our discipline.

ASSESSING FAITH INTEGRATION AT APU

Faculty are asked to demonstrate their efforts and development of their individual practices of faith integration. A faculty member engaged in faith integration is assumed to have a personal Christian faith. The purpose of faith integration assessment is to neither monitor nor critique that faith, nor to ensure *the "correct"* theological position.

There are several faith integration assessments that are submitted by faculty and scored by faculty peers depending on the contract and/or promotion sought. Each of these is considered a work of academic

scholarship and should be crafted and completed with due care. Faculty members seeking an extended contract submit the Faith Integration Response Paper (FIRP) (sec. 13.4). The overall goal of this paper is for faculty to show what they have been doing to integrate their faith and their discipline. Critical component of this are: 1) an understanding of faith integration; 2) specific examples either from their teaching or scholarship (or both); 3) insight on how one's Christian faith tradition informs one's academic practice. Differing levels of competence are expected based on the type of extended contract sought.

For promotion faculty submit an additional piece of evidence from a range of options. The overall goal of this piece is for faculty to demonstrate that they have developed in their understanding and ability to integrate their faith in their scholarly discipline in a way commensurate with the rank they seek.

Regardless of the levels of competency required, the review of FES faith integration submissions will take into consideration the resources available to a faculty member, the standards of that faculty member's discipline, and the unique challenges of a faculty member's teaching assignments and research. The criterion differs for the response paper and the additional required submission for promotion.

However, in all cases faculty are evaluated on the basis of their thoughtful interaction with appropriate materials and not solely on the quantity of materials used.

The proper submissions may be turned in to the Office of Faith Integration for preview no later than April 15 with June 30 serving as the final deadline for those in their last year of data collection. (*Late submissions will not be accepted in order to create an equitable review process for all faculty.*)

***Send all faith integration submissions to
faithintegration@apu.edu.***

Reviewers and the Reviewing Process

WHO ARE THE REVIEWERS?

Reviewers are faculty members who have been selected by a faculty committee from across the university community. They have met certain criteria and have demonstrated an understanding of faith integration that extends beyond their own discipline

and faith tradition. A fellow from the Office of Faith Integration works with the reviewers to engender equity of standards and to further train reviewers in carrying out the review process.

HOW DOES THE REVIEW PROCESS WORK?

When faculty members submit their faith integration materials to the Office of Faith Integration, two reviewers are selected. This selection aims to match the disciplinary background of the faculty member and the reviewers as much as is possible. Reviewers then score the submission independently based on a rubric. (This rubric can be found on [pages 47-50](#) of this Guidebook.) Reviewers base their scores on a scale of 1 to 5 ranging from (1) Novice to (5) Expert (see Section 13.4, p. 3 of the *Faculty Handbook*). The scoring requirements vary depending on the contract or

promotion the faculty member is seeking and can be found in the *Faculty Handbook* (Section 13.4, p. 8) and in the table on the next page.

When those scores have less than a 2-point differential the two scores are averaged and submitted to the Office of Faculty Evaluation. When a 2-point or more differential exists, a third review is done, and the three scores are averaged. Scores and reviewer feedback are then loaded into each faculty member's *Activity Insight* page for faculty viewing.

Requirements For Extended Contract and/or Promotion

The requirements for extended contracts and promotion are handled independently. Faculty may seek promotion or extended contracts concurrently or at separate points in the evaluation cycle. When both an extended contract and promotion are sought concurrently, faculty must submit the appropriate materials from each category. When an extended contract is sought without promotion, only the Faith Integration Response Paper (FIRP) is required. If a promotion is sought independently of an extended contract, both the FIRP and the appropriate additional submission are required.

If a faculty member is seeking a rank promotion decision at a time that does not coincide with an extended contract decision, and if the faculty member has already received the required score (2.0 or higher for promotion to Assistant Professor, 3.0 or higher for promotion to Associate Professor, or 3.5 or higher for promotion to Professor) on the Faith Integration Response Paper (FIRP) within the past three years, the requirement for an additional FIRP is waived. (See *Faculty Handbook*, section 13.5, p. 9, 10, 12)

Requirements for Contracts

Hereafter the Faith Integration Response Paper is referred to as FIRP

Goal	Product Required	Score Required	Final Date Due
First 3-year contract	FIRP	2.0 average score	30 June
First 3-year contract with promotion to Assistant Professor	FIRP	2.0 average score	30 June
First 3-year contract with promotion to Associate Professor	FIRP and the additional submission	3.0 average score on each submission	30 June
First 3-year contract with promotion to Professor	FIRP and additional submission	3.5 average score on each submission	30 June
Renewal of 3-year contract	FIRP	3.0 average	30 June
Renewal of 3-year contract with promotion to Assistant	FIRP	3.0 average	30 June
Renewal of 3-year contract with promotion to Associate Professor	FIRP and additional submission	3.0 average on each submission	30 June
Renewal of 3-year contract with promotion to Professor	FIRP and additional submission	3.5 average on each submission	30 June
First term tenure (5-year) contract	FIRP	3.0 average	30 June
First term tenure (5-year) contract with promotion to Assistant Professor	FIRP	3.0 average	30 June
First term tenure (5-year) contract with promotion to Associate Professor	FIRP and additional submission	3.0 average on each submission	30 June
First term tenure (5-year) contract with promotion to Professor	FIRP and additional submission	3.5 average on each submission	30 June
Renewal of term tenure (5-year) without promotion	FIRP	3.0 average	30 June
Renewal of term tenure (5-year) with promotion to Assistant Professor	FIRP	3.0 average	30 June
Renewal of term tenure (5-year) with promotion to Associate Professor	FIRP and additional submission	3.0 average on each submission	30 June
Renewal of term tenure (5-year) with promotion to Professor	FIRP and additional submission	3.5 average on each submission	30 June
Promotion to Assistant Professor	FIRP*	2.0 average	30 June
Promotion to Associate Professor	FIRP* and additional submission	3.0 average on each submission	30 June
Promotion to Professor	FIRP* and additional submission	3.5 on each submission	30 June

* If a faculty member is seeking a rank promotion decision at a time that does not coincide with an extended contract decision, and if the faculty member has already received the required score (2.0 or higher for promotion to Assistant Professor, 3.0 or higher for promotion to Associate Professor, or 3.5 or higher for promotion to Professor) on the Faith Integration Response Paper (FIRP) within the past three years, the requirement for an additional FIRP is waived. (See *Faculty Handbook*, section 13.5, p. 9, 10, 12)

Faith Integration Faculty Evaluation Process



Rubric Used to Evaluate Faith Integration Response Paper (FIRP) Submissions

Component of FIRP	Descriptors associated with varying levels of faith integration skill and knowledge				
	Level 1	Level 2	Level 3	Level 4	Level 5
General understanding of faith integration.	The faculty member's articulation of faith integration is absent, unclear, or inaccessible. Faith integration is described in a way that is inconsistent with APU's stated definition, and/or the paper offers inadequate or no articulate explanations for the difference of opinion.	The faculty member demonstrates familiarity with the university's definition of faith integration incorporating simple or basic, but overall relevant, examples linked to the faculty member's academic work and some informed yet simplistic commentary.	In relationship to academic faith integration, the faculty member states clearly, and in the faculty member's own words, meaningful and substantial connections between their Christian faith tradition and their discipline, making reference to significant and relevant scholarly sources (related to matters of faith/matters of the discipline).	The faculty member's paper explores, analyzes, and clarifies the complexities of the interplay of a specific faith tradition and their discipline OR presents a clear and scholarly explication of challenges, e.g. the conception, the practice, or the articulation, of particular faith integration problems, confusions, controversies, or unique opportunities arising in their discipline.	The faculty member's paper explores, explains, and illuminates problematic or paradoxical issues springing from faith/discipline interplay, either encountered in the scholarship or evident in the dialogue of the discipline. The faculty member continues on to propose an interpretive analyses or methodological stratagems relevant to the faculty member's discipline, and other disciplines, for confronting, understanding, or working with these issues.
<i>Additional Comments and Feedback</i>					

Faith Integration Faculty Evaluation Process

Component of FIRP	Descriptors associated with varying levels of faith integration skill and knowledge				
	Level 1	Level 2	Level 3	Level 4	Level 5
Description of how faith has led faculty to think about the nature and practice of their discipline.	The faculty member presents an articulation of the impact of their faith on the nature and practice of their discipline that either offers a simplistic relational analysis (e.g. faith contributes to ethical practice of discipline) (a relational analysis merely pairs faith concerns with disciplinary concerns but does not utilize either to inform, interpret or construe the other). The faculty member's discussion fails to make conceptual connections between their discipline and their faith. The faculty member shows a misunderstanding of APU's stated definition of faith integration, either through misunderstanding, misapplication, or misinterpretation.	The faculty member proposes and explores broad concepts (e.g. design, creativity, purpose, etc.) that have evident and appropriate connection to the discipline, which outline how faith impacts intellectual approaches to the nature and practice of one's discipline.	The faculty member presents and employs reasonable and relevant use of scholarly materials (related to matters of faith/matters of the discipline) that have assisted in the development of the faculty member's views and perspectives. Their scholarly informed perspective shows a marked difference in their views of the nature and practice of their discipline from others not informed by a similar faith tradition.	The faculty member offers an in-depth discussion that includes insightful use of scholarly material to illuminate and explicate specific issues that arise at the boundaries between faith-supported understandings of the nature and practice of the discipline and those not so informed.	The faculty member offers original interpretive analysis and insightful speculation on the ways in which the challenges of faith inside the discipline, either endemic or imposed, have and should shape our understanding as Christians and scholars of the nature and practice of the discipline.
<i>Additional Comments and Feedback</i>					

Faith Integration Faculty Evaluation Process

Component of FIRP	Descriptors associated with varying levels of faith integration skill and knowledge				
	Level 1	Level 2	Level 3	Level 4	Level 5
<i>Describe how your disciplinary training has led you to think about your Christian faith and your faith tradition.</i>	The faculty member presents a merely surface analysis of the relation between faith and discipline either by failing to acknowledge, establish and/or explore the tensions that exist on the boundaries between each; insufficiently understanding, interpreting, or applying the concept of faith integration as articulated in APU's stated definition.	The faculty member discusses broad concepts that play important roles in the faculty member's discipline (e.g. consensus, community, truth) and explores how these concepts resonate with, expand, or challenge, their faith tradition.	The faculty member uses scholarly materials to explore and explicate the way in which the understanding and application of disciplinary concerns necessitates or encourages engagement with Christian faith. This engagement may be nuanced and enriching or it may be troubling and treacherous; but either way should reveal a depth beyond simplistic or unreflective thinking about their faith tradition.	The faculty member uses scholarly materials and/or methodological precision from their discipline to examine and analyze specific challenges or transforming insights arising from the impact of the faculty member's disciplinary training and practice upon their faith tradition.	The faculty member synthesizes, engages, or successfully offers ways to negotiate the paradoxes and enigmas arising from the juxtapositioning of their faith tradition and their disciplinary training, practice, or dispositions.
<i>Additional Comments and Feedback</i>					

Faith Integration Faculty Evaluation Process

Component of FIRP	Descriptors associated with varying levels of faith integration skill and knowledge				
	Level 1	Level 2	Level 3	Level 4	Level 5
<i>What does faith integration look like in your faculty role within your discipline?</i>	The faculty member evidences non-existent or weak understanding of the application of faith integration (as defined by APU) in the classroom or scholarship. Their response offers little, no, or simplistic evidence from the suggested list applied. Efforts and examples cited reflect a substitution of non-integrative practices such a proof texting or offering mere parallels between the discipline and a faith tradition.	The faculty member provides clear illustrations of how APU's definition of faith integration is being applied to course preparation and classroom practice and/or disciplinary scholarship.	The faculty member explores and employs relevant scholarly sources in an examination, analysis, and evaluation of faith integration in the classroom and/or in scholarship.	The faculty member offers specific, credible, and accessible evidence of creative and original solutions (taking into account existing scholarly sources) addressing significant integrative problems or challenges in their teaching and/or scholarship.	The faculty member demonstrates in their teaching and scholarship their understanding and practice of their discipline which engages the ideational and complex tensions that are either emerging or dormant in the relationship between faith and their discipline. Their work shows creative dialogue with others in the discipline which provides insight into possible avenues for, if not accord with, continued respectful scholarly exchange.
<i>Additional Comments and Feedback</i>					

All faith integration submissions should represent the highest standards of academic integrity. Please abide by the citation requirements used for your discipline. Faculty submissions will be screened to ensure the integrity of the submitted work. If a work is identified as plagiarized, an inquiry process will be implemented.

faith integration submissions.

Submitting a co-authored work for your promotion to Professor is not acceptable without prior approval. To seek review for possible approval, please contact the Office of Faith Integration at faithintegration@apu.edu.

Co-authoring the Faith Integration Response Paper and Critical Bibliographic Review is not allowed for

The potential consequences for plagiarism are significant and may include termination.

Some reminders about academic integrity:

- All content or ideas from an article or book must have a citation. This includes paraphrases as well as quotations. (Some style manuals do not require page numbers to be listed for material that is cited, but not as a direct quote. It is recommended that page numbers *are* included even if not required by the style being used.)
- Inadvertently omitting a source is often the result of cutting and pasting from your previous research. As you carry out your research, develop and maintain a good record of sources used.
- If using a verbatim quote from your own previously published material, you must provide a citation.
- Using work that belongs to students or faculty colleagues, without providing proper credit, is considered plagiarism.
- Charts, graphics, frameworks, illustrations, etc. from other sources require a citation.
- Both published and non-published research, as well as written material, requires all contributors to be cited. As noted above, co-authored publications must be cited even if you are one of the authors.

Further guidance can be found at <http://apu.libguides.com/plagiarismforfaculty>

The Office of Faith Integration sponsors various faculty development offerings. The purpose of these offerings is to assist self-directed faculty in their ongoing development of faith integration. Attendance at such trainings has been shown to increase the potential of success in the faculty advancement process. However, attendance alone is not sufficient for developing faith integration expertise. Application of the content learned, practice, reflection, and feedback are also essential. The faculty member who includes the informed practice of faith integration into their teaching and scholarship is more likely to grow in the joy that faith integration brings and be successful in the faculty advancement requirements.

The following are the faith integration development opportunities offered by the Office of Faith Integration.

The FOUNDATIONS Series

What is it?

Faith Integration FOUNDATIONS utilizes the Wesleyan Quadrilateral to discuss foundational themes in academic faith integration. The Quadrilateral reflects John Wesley's theological method and includes the elements of Scripture, Reason, Tradition, and Experience. After the Orientation to Faith Integration, each of the next four sessions focuses on one element of the Quadrilateral. *FOUNDATIONS* then concludes with a conversational wrap up, a chance to learn about the roles played with APU's Student Life professionals, and recommendations for next steps.

When it is offered?

It begins as part of New Faculty Orientation in August. Six more sessions throughout the school year coincide with regular gatherings for New Faculty.

FOUNDATIONS is also available ONLINE for adjunct faculty. A new class usually begins 2-3 weeks into the start of the four graduate terms and continues for 5 weeks.

See the Faith Integration Faculty Development Calendar for exact dates of live and online classes.

Who should attend?

FOUNDATIONS is designed for, and required of, new faculty in their first year at APU. This series is the front door for understanding the language and cultural value APU places on faith integration. Veteran faculty should look for offerings of *FOUNDATIONS: A REFRESHER*. Please keep in mind that *FOUNDATIONS* is designed as a unified package. Occasional attendance is permitted, but far less valuable than consistent attendance at all the sessions.

Occasionally the office of Faith Integration offers *FOUNDATIONS* "live" for adjuncts. In addition, Regional Center Directors may contact the Office of Faith Integration to arrange a *FOUNDATIONS* training for their faculty.

Post-FOUNDATIONS Faculty Learning Communities (FLCs)

What is it?

As a follow-up to *Foundations*, the Office of Faith Integration and the Center for Teaching, Learning, and Assessment offer “next step” FLCs. In general, faculty in FLCs form a closed group and meet monthly across a fixed period of time. Participants will be given input and assignments corresponding with the purpose of the FLC. When the group gathers, participants will share what they have been working on and engage in discussion and dialogue with fellow community members. Supplemental readings will enrich the learning and practice.

Faith Integration FLCs take on a variety of topics.

When is it offered?

As announced, fall or spring, or over the entire school year.

Who / why attend?

FLCs are for faculty ready to go beyond *FOUNDATIONS* and “get started” with intentional experimentation in faith integration in educational and scholarly endeavors. They build on *FOUNDATIONS*, so that series should be generally considered a pre-requisite. However, veteran faculty that have a fundamental understanding of faith integration at APU and the Wesleyan Quadrilateral in general, may choose to attend.

FES Faith Integration Information Workshop

What is it?

This workshop details how the faculty evaluation system (FES) works, in regard to what faculty have done and need to do in the area of Faith Integration. The presenter provides faculty in attendance a review of what is required and how best to meet those requirements. This session also includes best practices, typical reasons for success and failure in the evaluation process, an overview of dates in which products are due, instructions for submissions, and an opportunity to ask questions.

When is it offered?

This workshop is approximately 1 hour long and is offered multiple times throughout the school year, prior to the April 15 preview deadline.

Who / why attend?

This session is primarily designed for faculty who are submitting faith integration work the following spring and summer. However, faculty members who want to get a jump on understanding the process are also encouraged to attend.

GRAD 501: Faith Integration and Curriculum Development

What is it?

This 3-unit graduate level course provides an introductory overview of Christian history and theology, including biblical, historical and constructive theological processes and methodologies. Special emphasis is placed upon basic Scriptural exegesis and interpretation, major Christian concepts and doctrines, and the process of theological research. This lecture/seminar course is oriented toward Christian faculty in higher education in non-theological disciplines that are seeking to develop professional tools to integrate Christian theology into disciplinary curriculum, to move toward cross-disciplinary theological reflection, and to begin engagement with faith integration scholarship in their discipline.

The syllabus for this course can be found on the Faith Integration website.

When is it offered?

From 1:00-4:00 on Mondays during the Fall Graduate semester

From 1:00-4:00 on Tuesday during Spring Graduate semester

Tuition is covered by faculty tuition benefit for benefit eligible faculty. The registrar will come to class on the first day to help participants complete their paperwork.

Who can attend?

Attendees must (a) be full-time employees as university non-theology teaching faculty (b) have completed the *Foundations* series, and (c) have no formal graduate-level preparation in Christian theology. (Limited participants.)

NOTE: Faculty available on Mondays will be able to take 501 in the fall and 521 in the spring on Mondays. Faculty available on Tuesdays will be able to take 501 in the spring and 521 in the fall on Tuesdays. Faculty who are available on Monday one semester and Tuesday in another semester are still able to take the two courses. GRAD 501 and GRAD 521 are both offered in the afternoon to accommodate both undergrad faculty and grad faculty.

GRAD 521: Theological Research in Academic Disciplines

What is it?

This 3-unit graduate level course builds upon the theological skills and background developed in “Faith Integration and Curriculum Development” in such a way as to continue the development of theological research skills for the purpose of articulation with non-theological academic disciplines. Each faculty person will pursue a particular concept or topic for theological research both for integration into teaching and for development into faith integration research/publication. The research will be applied to the participant’s academic discipline, both for purposes of teaching and potential publication. The course also addresses the spiritual journey and developmental theories important to implementation of faith integration in the classroom.

The syllabus for this course can be found on the Faith Integration website.

When is it offered?

From 1:00-4:00 on Tuesday during the Fall Graduate semester

From 1:00-4:00 on Monday during the Spring Graduate semester

Tuition is covered by faculty tuition benefit for benefit eligible faculty. The registrar will come to class on the first day to help participants complete their paperwork.

Who can attend?

Attendees must: (a) be full-time employees as university non-theology faculty, (b) have had no or very limited formal graduate-level preparation in Christian theology, (and c) have completed the prerequisite course “Faith Integration and Curriculum Development.” (Limited participants.)

This course can be taken more than once.

NOTE: Faculty available on Mondays will be able to take 501 in the fall and 521 in the spring on Mondays. Faculty available on Tuesdays will be able to take 501 in the spring and 521 in the fall on Tuesdays. Faculty who are available on Monday one semester and Tuesday in another semester are still able to take the two courses. GRAD 501 and GRAD 521 are both offered in the afternoon to accommodate both undergrad faculty and grad faculty.

Faculty Primer on Student Spiritual Development

What is it?

This session is co-presented by fellows from the Office of Faith Integration and pastoral and psychologically trained members of the Department of Student Life. The aim of this “faculty primer” is to orient academics to the unique developmental realities faced by 18-22 year olds. These “emerging adults” are facing significant transitions. When faculty understand and are sensitive to these changes, the learning potential in their classes will increase.

When it is offered?

Occasionally, once or twice during the school year.

Who / why attend?

Faculty who want to step into the shoes of their undergraduate students and learn to appreciate them as persons-in-development.

Faith Integration and Service-Learning

What is it?

Service-learning has been well-researched as a viable means to advance student learning. The Center for Academic Service-Learning and Research at APU has been part of advancing this cause. Professors can also use service-learning as an intentional means to do faith integration. This seminar is co-sponsored by the Office of Faith Integration and the Center for Service-Learning and Research.

When it is offered?

Occasionally, once or twice during the school year.

Who / why attend?

Faculty who want develop the skills and know-how for building faith integration outcomes into their service-learning courses.

Faculty Development Offerings



For times and location of all of the preceding faculty development opportunities, go to www.apu.edu/faithintegration. (Click on the calendar and Faculty Development tab.)

Or, contact us at faithintegration@apu.edu

Special 1-hour Seminars: Examples

- 12 Practices for Faith Integration You Can Try in your Classroom Next Week
- Discovering your Faith Integration Research Agenda
- Faith Integration in Online Environments
- Strengths-finder and Faith Integration
- Senior Seminar and Faith Integration: A Seminar for Faculty
- Faith Integration @ APU (An “intro” for incoming APU parents at the Annual Orientation)
- Common Day of Learning offerings

Summer Seminar: Topical Intensive (Ethics; Creativity; Vocation; Justice; Tradition; etc.)

What is it?

A week-long intensive in which a broadly relevant topic (such as Ethics; Creativity; Vocation; Justice; Tradition; etc.) is intentionally linked to instructional and scholarly faith integration. Led by content-experts from the APU faculty, the seminar includes readings and seminar style conversations among an interdisciplinary faculty cohort. Participants are asked to be intentional in their application of seminar materials in their teaching or research in the coming academic year.

When it is offered?

Each summer, typically in May or June; Monday-Friday, mornings. (Watch for announcements in the spring semester.)

Who / why attend?

Faculty who identify the chosen topic as an area of relevance for their academic assignment and/or area of scholarly focus. Must be willing to do assigned readings and follow-up implementation assignment. (Limited participants.)

Additional Partners across Campus

CREV: Center for Research in Ethics & Values

The Center for Research in Ethics & Values promotes research in ethics and values, broadly defined, in order to foster a better understanding of the significant moral issues of our world. Through faculty research fellowships, lectures, seminars, and symposia, the Center supports scholarship in ethics and values across a variety of disciplines. While promoting interdisciplinary dialogue and a vital intellectual community on campus, the Center for Research on Ethics & Values also encourages the application of scholarship to the needs and problems of the world.

www.apu.edu/crev

CRIS: Center for Research in Science

The Center for Research in Science (CRIS) exists to serve a community of students, scholars, and laypersons by promoting research that encompasses the scope of scientific studies and addresses the inseparable relationship between science and culture, its role in classical liberal arts education, and the ancient dialogue between faith and reason.

We are certain that there can be no conflict between true science and true theology since God is the source of all truth; conflicts only arise from discrepancies in human knowledge, understanding, and interpretation. Indeed, we should never forget that science, like every other field of study, is a human affair, and is therefore always in the service of social and even political priorities.

We are very excited about inviting a series of devoted thinkers to come and speak on these important subjects in the approaching academic year, and to make their teachings an integral part of the educational experience at APU. We will be sure to keep the community posted with upcoming events as the schedule develops.

www.apu.edu/cris

Additional Partners across Campus, Con't

Center for Academic Service-Learning and Research

The Center is responsible for arranging and coordinating course-based service projects. Center professionals assist faculty in selecting projects that are appropriate for their courses, as well as providing logistical support to faculty and students engaged in service. The Center maintains contact with community partners, and helps both faculty and community partners to troubleshoot issues that might arise during the course of a course-based project. In addition, the Center conducts service-learning student orientations and assists faculty in developing their own reflection assignments.

www.apu.edu/caslrc

Department of Student Life

Student Life personnel and programs create environments and experiences that assist students to develop a commitment to lifelong learning in the areas of community life, diversity, internationalization, leadership development, spiritual life, and wellness.

- **Academic bridging** – Students will identify and integrate classroom learning with out-of-class experience.
- **Community life** – Students will engage in healthy interactions with others that enhance understanding and appreciation of personal and cultural differences.
- **Diversity** – Students will be able to articulate and embrace God-honoring diversity and reconciliation as integral components of being a disciple of Christ.
- **Internationalization** – Students will become aware of God's heart for all people, and will accept challenges to sensitively and strategically engage in local, national, and global concerns.
- **Leadership development** – Students will engage in ongoing purposeful exploration to recognize and embrace their calling, and will desire to use their vocation to advance the Kingdom of God.
- **Spiritual formation** – Students will learn to articulate and live out personal and corporate faith in Christ that inspires transformational discipleship.
- **Wellness** – Students will actively participate in the process of identity formation and in the development of the whole self.

www.apu.edu/studentlife

A broad selection of resources is listed here. Not all are explicitly evangelical, and some challenge the notion of faith integration. Not every book is “recommended” in every way; it is appropriate, however, to provide a variety of viewpoints and even dissenting views in an academic context. Faculty members who consider using books from the following list are encouraged to research the book, read book reviews, and consider if the book can be helpful to them in their particular efforts to do faith integration. It remains APU’s commitment to live out our identity – and to practice faith integration – as an evangelical Christian university. (These listing are given according to APA Style.)

Collection of Essays/Chapters Dealing with Aspects of Faith Integration

(See more, below, under “On Higher Education, especially Christian Higher Education”)

Gill, D.W. (Ed.). (1997). *Should God get tenure? Essays on religion and higher education*. Grand Rapids: Eerdmans.

Henry, D. & Agee, B. (Eds.). (2003). *Faithful learning and the Christian scholarly vocation*. Grand Rapids: Eerdmans.

Henry, D.V. & Beatty, M. (Eds.). (2006). *Christianity and the soul of the university: Faith as a foundation for intellectual community*. Grand Rapids: Baker Academic.

Jacobsen, D. & Jacobsen, R. (2004). *Scholarship and Christian faith: Enlarging the conversation*. New York NY: Oxford University Press.

Sterk, A. (Ed.). (2002). *Religion, scholarship, and higher education: Perspectives, models, and future prospects*. University of Notre Dame Press.

Individual Perspectives on Faith Integration

(See more, below, under “On Higher Education, especially Christian Higher Education”)

Cosgrove, M. P. (2006). *Foundations of Christian thought: Faith, learning, and the Christian worldview*. Grand Rapids: Kregel.

Glanzer, P.L. (2008). Why we should discard ‘the integration of faith and learning’: Rearticulating the mission of the Christian scholar. *Journal of Education and Christian Belief*, 12(1), 41-51.

Hasker, W. (1992, March). Faith-Learning Integration: An Overview. *Christian Scholars’ Review*, 21(3), 231-248.

Holmes, A.F. (1987). *The Idea of a Christian college*. Grand Rapids: Eerdmans.

Hughes, R. (2005). *The vocation of the Christian scholar: How Christian faith can sustain the life of the mind*. Grand Rapids: Eerdmans.

Lewis, C. S. (1954). *The abolition of man*. New York: Macmillan.

Marsden, G. (1997). *The outrageous idea of Christian scholarship*. New York: Oxford University Press.

Poe, H.L. (2004). *Christianity in the academy: Teaching at the intersection of faith and learning*. Grand Rapids: Baker Academic.

Schwehn, M. (1993). *Exiles from Eden: Religion and the academic vocation in America*. Oxford Univ. Press.

Wolfe, D.L. (2004). The Line of Demarcation between Integration and Pseudo- Integration, in *The reality of Christian learning*, Harold Heie & David L. Wolfe, editors. Eugene, OR: Wipf & Stock Publishers.

Wolterstorff, N. (2002). *Educating for life: Reflections on Christian teaching and learning*. Grand Rapids: Baker Academic.

Books that Contain Contributions on Faith Integration from a Disciplinary Perspective

The following tables are aligned with the book listings that follow. These books house entries, brief or chapter long, that deal with particular disciplines. They are places to begin to see how others in our areas of study are thinking about the intersection of the Christian faith and their area of academic focus.

Resources for Faith Integration

Class Title:	<i>Taking every Thought Captive</i>	<i>Faith & Learning on Edge</i>	<i>Reality of Christian Learning</i>	<i>God & Culture</i>	<i>Opening the American Mind</i>
Anthropology	X			X	
ART	X	X	X	X	X
Biology			X	X	
Business	X				
Chemistry					
Computer Science					
Communications					
Economics		X		X	X
Education					X
Engineering					
Geography					
Global Studies					
History	X	X		X	X
Humanities					
Journalism					
Language					
Law					
Literature	X	X		X	X
Marketing					
MATH	X		X		X
Media				X	
Ministry					
Music					
Nursing					
PE					X
Philosophy	X	X	X	X	X
Physical Science	X	X		X	X
Physics					
Political Science	X	X	X	X	
Psychology	X	X	X	X	
Social Sciences					X
Social Work					
Sociology	X	X	X	X	
Speech					
Teaching					
Theater, Film & Television	X				
Theology				X	X

Resources for Faith Integration

Class Title:	<i>Christ and the Modern Mind</i>	<i>Professors who Believe</i>	<i>Shaping a Christian Worldview</i>	<i>Christianity in the Academy</i>	<i>Faith and Learning</i>	<i>Teaching as an Act of Faith</i>
Anthropology	X					
ART	X		X	X	X	X
Biology	X	X		X	X	X
Business			X	X	X	
Chemistry	X	X		X		
Computer Science				X		
Communications				X		X
Economics	X	X				X
Education	X	X	X	X		
Engineering		X			X	
Geography	X	X				
Global Studies						
History	X	X	X	X	X	X
Humanities	X					
Journalism		X				
Language				X	X	
Law		X				
Literature	X	X	X			X
Marketing						
Math	X	X		X	X	X
Media						
Ministry	X		X	X		
Music	X		X	X	X	X
Nursing		X	X	X	X	
Physical Education				X		
Philosophy	X	X	X	X	X	X
Physical Science	X	X	X		X	X
Physics	X	X		X	X	X
Political Science	X	X		X	X	
Psychology	X			X		X
Social Sciences	X		X			
Social Work			X	X		
Sociology	X			X	X	X
Speech	X					
Teaching			X			
Theater, Film & Television			X	X	X	X
Theology			X		X	

- Anderson, P. M. (Ed.). (1998). *Professors who believe: The spiritual journeys of Christian faculty*. Downers Grove, IL: InterVarsity Press.
- Beck, W. D. (Ed.). (1991). *Opening the American mind*. Grand Rapids: Baker Book House Company.
- Carson, D. A., & Woodbridge, J. D. (Eds.). (1993). *God and culture*. Grand Rapids: Wm. B. Eerdmans Publishing Co.
- Claerbaut, D. (2004). *Faith and learning on the edge*. Grand Rapids: Zondervan.
- Dockery, D. S. (Ed.). (2012). *Faith and learning: A handbook for Christian higher education*. Nashville: B&H Publishing Group.
- Dockery, D. S., & Thornbury, G. A. (Eds.). (2002). *Shaping a Christian worldview*. Nashville: Broadman & Holman Publishers.
- Heie, H., & Wolfe, D. L. (Eds.). (1987). *Reality of Christian learning*. Grand Rapids: Wm. B. Eerdmans Publishing Co.
- King, D. W., Glanzer, P. L., Hoekema, D. A., Pattengale, J. A., Ream, T. C., & Steen, T. P. (Eds.). (2011). *Taking every thought captive: Forty years of the Christian Scholar's Review*. Abilene, TX: Abilene Christian University Press.
- Migliazo, A.C. (2004). *Teaching as an act of faith: Theory and Practice in Church-related Higher Education*. Fordham University Press.
- Poe, H. L. (2004). *Christianity in the academy*. Grand Rapids: Baker Academic.
- Ream, T.C., Pattengale, J., & Riggs, D.L. (2012). *Beyond integration: Inter/disciplinary possibilities for the future of Christian higher education*. Abilene, TX: ACU Press.
- Smith, R. W. (Ed.). (1972). *Christ & the modern mind*. Downers Grove, IL: InterVarsity Press.

The Wesleyan Quadrilateral: Overview

- Gunter, W.S., Jones, S.J., Campbell, T.A., Miles, R.L., Maddox, R.L. (1997). *Wesley and the Quadrilateral*. Nashville: Abingdon.
- Thorsen, D. (1990). *The Wesleyan Quadrilateral*. Grand Rapids: Zondervan.

The Wesleyan Quadrilateral: Resources focused on Scripture

- Altar, R. (1987). *The art of Biblical poetry*. NY: Basic Books, 1987.
- Fee, G. & Stuart, D. (2003). *How to read the Bible for all its worth*. Grand Rapids: Zondervan.

Goheen, M.W. & Bartholomew, C.G. (2004). *The drama of scripture: Finding our place in the Biblical story*. Grand Rapids: Baker Academic.

Mulholland, R. (1985). *Shaped by the word: The power of scripture in spiritual formation*. Nashville: The Upper Room.

Stein, R.H. (1994). *Playing by the rules: A basic guide to interpreting the Bible*. Grand Rapids: Baker.

Wright, N.T. (2011). *Scripture and the authority of God*. New York: HarperOne.

Yarchin, W. (2004). *History of Biblical interpretation: A reader*. Peabody, MA: Hendrickson.

The Wesleyan Quadrilateral: Resources focused on Reason

Craig, W.L. (1994). *Reasonable faith*. Wheaton: Crossway.

Evans, C.S. (1996). *Why believe? Reason and mystery as pointers to God*. Grand Rapids: Eerdmans.

Grenz, S. (1996). *A primer on postmodernism*. Grand Rapids: Eerdmans.

Hiebert, P.G. (1999). *Missiological implications of epistemological shifts: Affirming truth in a modern/postmodern world*. Harrisburg, PA: Trinity Press.

Holmes, A.F. (1977). *All truth is God's truth*. Grand Rapids: Eerdmans.

Pieper, J. (1998). *Leisure: The basis of culture*. South Bend, IN: St. Augustine's Press.

Plantinga, A. & Wolterstorff, N. (1983). *Faith and rationality: Reason and belief in God*. Notre Dame: University of Notre Dame Press.

Schaeffer, F. (1972). *He is there and he is not silent*. Wheaton, IL: Tyndale House Publishers.

Stone, H.W. & Duke, J.O. (2006). *How to think theologically, 2nd edition*. Minneapolis: Fortress Press.

Wilkens, S. (2011). *Models of Faith and Reason: Marginalization, Coexistence, or Integration*. Found at http://www.apu.edu/faithintegration/pdfs/models_of_faith_and_reason.pdf

Willard, D. (2009). *Knowing Christ today: Why we can trust spiritual knowledge*. New York: HarperOne

Wolterstorff, N. (1984). *Reason within the bounds of religion*. Grand Rapids: Eerdmans.

Zagzebski, L. (1996). *Virtues of the mind: An inquiry into the nature of virtue and the ethical foundations of knowledge*. Cambridge University Press.

The Wesleyan Quadrilateral: Resources focused on Tradition

- Bass, D.B. (2009). *A people's history of Christianity: The other side of the story*. New York: HarperOne.
- Buschart, W.D. (2006). *Exploring Protestant traditions: An invitation to theological hospitality*. Downers Grove, IL: IVP Academic.
- Foster, R. (1998). *Streams of living water: Celebrating the great traditions of Christian faith*. San Francisco: Harper.
- Franke, J. (2009). *Manifold witness: The plurality of truth*. Nashville: Abingdon.
- Noll, M. (2001) *Turning points: Decisive moments in the history of Christianity*. Grand Rapids: Baker Academic.
- Pelikan, J. (1985). *Jesus through the centuries: His place in the history of culture*. New Haven: Yale University Press.
- Phillips, T.R. & Okholm, D. (2001). *The family of faith: An introduction to evangelical Christianity*. Grand Rapids: Baker Academic.
- Stott, J. (2001). *The incomparable Christ*. Downers Grove, IL: IVP.
- Williams, D. (1999). *Retrieving the tradition & renewing evangelicalism: A primer for suspicious protestants*. Grand Rapids: Eerdmans.

The Wesleyan Quadrilateral: Resources focused on Experience

- Augustine. *The Confessions*.
- Garber, S. (2007). *The fabric of faithfulness: Weaving together belief and behavior, Expanded edition*. Downers Grove, IL: IVP.
- Holmes, A.F. (1991). *Shaping character: Moral education in the Christian college*. Grand Rapids: Eerdmans.
- Edwards, J. (1997). *The religious affections*. Carlisle, PA: The Banner of Truth Trust.
- Smith, J.K.A. (2009). *Desiring the kingdom: Worship, worldview and cultural formation*. Grand Rapids, MI: Baker Academic.
- Glanzer, Perry L. (2010). The thinking heart (*Desiring the Kingdom Review Symposium*). *Christian Scholar's Review*. 39(2), 218-220.
- Wright, N.T. (2010). *After you believe: Why Christian character matters*. New York: HarperOne.

On Higher Education, especially Christian Higher Education

- Beers, S.T. (Ed.). (2008). *The soul of a Christian university: A field guide for educators*. Abilene, TX: Abilene Christian University Press.
- Burtchaell, J. (1988). *The dying of the light: The disengagement of colleges and universities from their Christian churches*. Grand Rapids: Eerdmans.
- Burtchaell, J. (1991, April). The decline and fall of the Christian college, part 1. *First Things*, 12, 16-29.
- Burtchaell, J. (1991, May). The decline and fall of the Christian college, part 2. *First Things*, 13, 30-38.
- DeJong, A.J. (1990). *Reclaiming a mission: New direction for the church related college*. Grand Rapids: Eerdmans.
- Dockery, D. & Gushee, D.P. (1999). *The future of Christian higher education*. Nashville: Broadman & Holman.
- Eaton, P.W. (2011). *Engaging the culture, changing the world: The Christian university in a post-Christian world*. Downers Grove, IL: IVP Academic.
- Hauerwas, S. & Westerhoff, J.H. (Eds.). (1972). *Schooling Christians: "Holy experiments" in American education*. Grand Rapids: Eerdmans.
- Henry, D.V. & Beaty, M.R. (Eds.) (2007). *The schooled heart: Moral formation in American higher education*. Waco: Baylor University Press.
- Hughes, R.T. & Adrien, W.B. (Eds.). (1997). *Models for Christian higher education: Strategies for success in the twenty-first century*. Grand Rapids: Eerdmans.
- Joeckel, S. & Chesnes, T. (Eds.). (2011). *The Christian college phenomenon: Inside America's fastest growing institutions of higher learning*. Abilene, TX: Abilene Christian University Press.
- Mannoia, V.J. (2000). *Christian liberal arts: An education that goes beyond Christian*. Lanham: Rowman & Littlefield.
- Marsden, G. (1994). *The soul of the American university: From Protestant establishment to established nonbelief*. New York: Oxford University Press.
- Neuhaus, R.J. (1996, January). The Christian university: Eleven theses, *First Things*, 59, 19-22.
- Newman, J.H. (1875). *The Idea of the University*. Bibliolife.
- Reuben, J. (1996). *The making of the modern university: Intellectual transformation. and the marginalization of morality*. Chicago IL: University of Chicago Press.
- VanZanten, S. (2011). *Joining the mission: A guide for (mainly) new college faculty*. Grand Rapids: Eerdmans.

Wilkens, S., Schrier, P., & Martin, R.P. (2005). *Christian college, Christian calling: Higher education in the service of the church*. Lanham, MD: AltaMira Press.

On Academic Freedom

Cavanaugh, W.T. (2004). Sailing under true colors: Academic freedom and the ecclesially based university. in M.L. Budde & J. Wright (Eds.), *Conflicting allegiances: The church-base university in a liberal democratic society*. Grand Rapids: Brazos Press.

Diekema, A. (2000). *Academic freedom and Christian scholarship*. Grand Rapids: Eerdmans.

Meyer, A.J. (2009). *Realizing our intentions: A guide for churches and colleges with distinctive missions*. Abilene, TX: Abilene Christianity University Press.

Ream, T. & Glanzer, P. (2007). *Christian faith and scholarship: An exploration of contemporary developments*. San Francisco: Jossey-Bass.

Theological Studies

Elwell, W. (2001). *Evangelical dictionary of theology*. Grand Rapids: Baker.

Enns, P. (2008). *The Moody handbook of theology*. Chicago: Moody.

George, T & McGrath, A. (2003). *For all the saints: Evangelical theology and Christian spirituality*. Louisville, KY: John Knox.

Gundry, S.N. & Meadors, G.T. (Eds.). (2009). *Four views on moving beyond the Bible to theology*. Grand Rapids: Zondervan.

Maddox, R. (1994). *Responsible Grace*. Nashville: Abingdon.

Worldview Studies

Colson, C. & Pearcey, N. (1999). *How now shall we live?* Carol Stream, IL: Tyndale House.

Goheen, M.W. & Bartholomew, C.G. (2008). *Living at the crossroads: An introduction to Christian worldview*. Grand Rapids: Baker Academic.

Heslam, P.S. (1998). *Creating a Christian worldview: Abraham Kuyper's lectures on Calvinism*. Grand Rapids: Eerdmans.

Middleton, J.R. & Walsh, J. (1984). *Transforming vision: Shaping a Christian worldview*. Downers Grove, IL: IVP.

Naugle, D.K. (2002). *Worldview: The history of a concept*. Grand Rapids: Eerdmans.

Sire, J.W. (2004). *Naming the elephant: Worldview as a concept*. Downers Grove, IL: IVP.

Wolters, A.M. (1985). *Creation regained: Biblical basis for a reformational worldview*. Grand Rapids: Eerdmans.

Vocation

Hardy, L. (1990). *Fabric of this world: Inquiries into calling, career choice, and the design of human work*. Grand Rapids: Eerdmans.

Meilaender, G. (Ed.). (2000). *Working: Its meaning and its limits*. Notre Dame: University of Notre Dame Press.

Parks, S.D. (2011). *Big questions, worthy dreams: Mentoring emerging adults in their search for meaning, purpose, and faith*. San Francisco: Jossey-Bass.

Placher, W. (Ed.). (2005). *Callings: Twenty centuries of Christian wisdom on vocation*. Grand Rapids: Eerdmans.

Schwehn, M.R. & Bass, D.C. (Eds.). (2006). *Leading lives that matter: What we should do and who we should be*. Grand Rapids: Eerdmans.

Smith, G. (1999). *Courage and calling*. Downers Grove, IL: Intervarsity.

Stevens, R.P. (1999). *The other six days: Vocation, work, and ministry in Biblical perspective*. Grand Rapids, MI: Eerdmans.

Veith, G. (2002). *God at work: Christian vocation in all of life*. Wheaton, IL: Crossway Books.

Witherington, B. (2010). *Work: A kingdom perspective on labor*. Grand Rapids, MI: Eerdmans.

Engaging Culture

Crouch, A. (2008). *Culture making: Recovering our creative calling*. Downers Grove IL: InterVarsity Press.

Hunter, J.D. (2010). *To change the world: The irony, tragedy, & possibility of Christianity in the modern world*. New York NY: Oxford University Press.

Mangalwadi, V. (2011). *The book that made your world: How the Bible created the soul of western civilization*. Nashville, TN: Thomas Nelson.

Niebuhr, H.R. (1954). *Christ and culture*. New York: Harper&Row.

On the Christian Intellectual Life & Professorial Calling

- Blamires, H. (2005). *The Christian mind: How should a Christian think?* Regent College Publishing
- Cole, R. (1995, September 22). The disparity between intellect and character. *The Chronicle of Higher Education*, back page.
- Gill, D.W. (1989). *The opening of the Christian mind: Taking every thought captive to Christ*. Downers Grove, IL: IVP.
- Marsden, G. (1987). The state of evangelical Christian scholarship. *Reformed Journal*, 37(9),12-16.
(This article can also be found in King, et al. above on p. 68.)
- McGrath, A. (2010). *The passionate intellect: Christian faith and the discipleship of the mind*. Downers Grove, IL: IVP.
- Moreland, J.P. (1997). *Love your God with all your mind: The role of reason in the life of the soul*. Colorado Springs: NavPress
- Moroney, S.K. (1999, Spring). How sin affects scholarship: a new model, *The Christian Scholar's Review*, pp. 432-451.
- Noll, M. (2011). *Jesus Christ and the life of the mind*. Grand Rapids: Eerdmans.
- Piper, J. (2010). *Think! The life of the mind and the love of God*. Wheaton: Crossway.
- Plantinga, A. (1994, November-December). On Christian scholarship. *RTSF Bulletin*, 6, 9-17.
- Sire, J. (2000). *Habits of the mind: Intellectual life as a Christian calling*. Downers Grove, IL: IVP.
- Turner, J. (2002). Does religion have anything worth saying to scholars? In A. Sterk (Ed.), *Religion, Scholarship, and Higher Education*. Notre Dame, IN: Notre Dame Press.
- Turner, J.C (1999, January). Something to be reckoned with: The evangelical mind awakens, *Commonweal*, 11-13.
- Willard, D. (1999, Summer). Jesus the logician, *The Christian Scholar's Review*, 28(4), 605-614.
(This article can also be found in King, et al. above on p. 68.)
- Wolterstorff, N. (1992, Spring). The professorship as a legitimate calling. *The Crucible*, 19-22.

Reference Works

Banks, R. & Stevens, R.P. (Eds.). (1997). *The complete book of everyday Christianity: An A-Z guide to following Christ in every aspect of life*. Downers Grove, IL: InterVarsity.

Evans, J.F. (2010). *A guide to Biblical commentaries & reference works, 9th edition*. Doulos Resources.

Kurian, G. (2012). *The encyclopedia of Christian civilization*, 4 volumes. Wiley-Blackwell.

If you have found a resource that would help other faculty in the work of faith integration, send the citation and a brief comment to us at faithintegration@apu.edu.

APU'S THEOLOGICAL LIBRARY & WEB SITE

APU Faculty have a great many faith integration resources available to them at the Stamps Theological Library on the Azusa west campus. If you have not had a tour of the library, contact Liz Leahy (l Leahy@apu.edu) or Michelle Spomer (m spomer@apu.edu). They'd be happy to show you around.

The first resource is the theological library faculty – the discipline of theological librarianship is in itself an integrated discipline and librarians are familiar with resources in Biblical studies, theology, philosophy, church history, ethics, spiritual formation, and denominational studies that might serve as support to the work you are undertaking. Contact either Liz or Michelle for appointments. We love helping our colleagues consider resources that might enlarge their research and teaching.

The collections of the library are excellent resources for your study. Reference collections include Bible commentaries from a wide-range of Christian perspectives, dictionaries and encyclopedias, sermon collections and primary source materials. Circulating collections provide coverage on the wide range of theological topics noted above. Theological special collections are available for research by appointment and include resources on the Church of God-Anderson, Free Methodist, Friends, and Salvation Army denominations and on the Wesleyan-Holiness movement.

A new Faith Integration collection is in development and will be located in the Reference room of the Stamps Library beginning in late spring 2012. The collection includes books with a general overview of faith integration, and books that have a faith

integration emphasis on most disciplines taught in the university.

Many journals are available in print and electronically through our databases; two that might be particularly helpful for faith integration generally are *Books and Culture* – a bi-monthly journal of a wide range of scholarly topics and Christian faith, and *The Christian Scholar's Review* – a quarterly journal that includes articles and book reviews by many CCCU faculty. Journals are available in many disciplines that reflect Christian academic praxis as well.

Databases which support the theological disciplines are found on the University Libraries database list by the subject notation "Theology, Religion and Philosophy." Each database has a note to identify the contents, and theological librarians are happy to give recommendations on the best ones for your particular interest. Databases may be searched topically and some also by scripture passage and include journal literature, essays, e-books, and excellent primary and secondary research sources.

The Stamps Theological Library maintains a blog (written by Liz Leahy) that can be found at www.stampstheologicalibrary.wordpress.com. The blog has links to an RSS feed and to an email subscription and is generally updated two or three times a week with information on new resources, books and films, good websites, and statistical data on the global church. This is the place to find information on new databases and to learn when other resources and services are added. Many of the highlighted resources have a faith integration emphasis or can be helpful/informative in the work of APU faculty.

APU STATEMENT OF FAITH

We believe the Bible to be the inspired, the only infallible, authoritative word of God.

We believe that there is one God, creator of heaven and earth, eternally existent in three persons -Father, Son, and Holy Spirit.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, and in His ascension to the right hand of the Father, and in His personal return to power and glory.

We believe in the fall and consequent total moral depravity of humanity, resulting in our exceeding sinfulness and lost estate, and necessitating our regeneration by the Holy Spirit.

We believe in the present and continuing ministry of sanctification by the Holy Spirit by whose infilling the believing Christian is cleansed and empowered for a life of holiness and service.

We believe in the resurrection of both the saved and the lost; those who are saved to the resurrection of life and those who are lost to the resurrection of damnation.

We believe in the spiritual unity of believers in our Lord Jesus Christ.

<http://www.apu.edu/about/faith/>

APU DAILY LIVING EXPECTATIONS

The following are fundamentals held to be essential, and the university expects faculty and staff not only to believe in them, but to practice them in daily living:

- A caring, effective love both of God and humanity
- A Christ-like unity and acceptance among believers
- A lifestyle dedicated to God's will in society
- A growing, victorious state of mind because of the indwelling Christ
- A daily affirmation of Christ as Lord
- A willingness to serve the Lord, even when it involves sacrifice
- A desire to be sensitive to the personal work of the Holy Spirit
- A working faith in God's promises for all needs and daily life situations
- A witness for Christ without hypocrisy
- A firm, committed desire to be God's person

<http://www.apu.edu/about/faith/>

EVANGELICAL COMMITMENT POSITION STATEMENT

The [Mission Statement](#) of Azusa Pacific University identifies the institution as an “evangelical Christian community of disciples and scholars.” The word “evangelical” derives from the biblical word, *euangelion*, which is the Good News or Gospel of salvation through Jesus Christ. The word is used by those who emphasize the saving work of God through Jesus Christ; the primacy and trustworthiness of Scripture; the need for evangelism, conversion, and discipleship that leads to spiritual growth and acts of love; and the community of believers empowered by the Holy Spirit in pursuing the reign of God. Reflecting our Wesleyan-Holiness heritage, we consider right living important along with right belief. We seek truth primarily through Scripture and integrate other sources such as reason, tradition, and experience.

We honor and uphold the following distinctives:

- The exercise of grace in every situation
- Evangelization of the lost
- Transformational work of the Holy Spirit
- Reconciliation and relief of human hurt
- Unity in diversity
- Service on behalf of the poor and disenfranchised
- Teaching of every discipline in every class from a Christian worldview
- Discipleship of believers
- Celebration of spiritual gifts
- An affirmation of both men and women in all leadership at all levels of the Church
- Bringing social justice/action to society
- Sanctity and protection of human life from conception to the grave
- Understanding that marriage is between one man and one woman
- Upholding celibacy outside of marriage and fidelity within the marriage covenant
- Modeling transformational Christian community
- Responsible stewardship of Creation
- Efficacy of prayer in every situation

<http://www.apu.edu/about/evangelical/>

INTELLECTUAL DISPOSITIONS

Intellectual virtues/dispositions relative to the development of faith integration adapted from the work of Linda Zagzebski. (See her definition of virtue on page 20 above.)

- Understanding your audience and their response
- Intellectual perseverance
- Diligence
- Humility
- Open-mindedness in collecting and appraising evidence
- Courage
- Recognizing reliable authority
- Trust (note moral as well as intellectual form)
- Fair-mindedness
- Flexibility as opposed to rigidity in thinking
- Intellectual courage
- Carefulness / Caution
- Intellectual fairness
- Thoroughness
- The ability to recognize and rely on trustworthy authorities
- Discretion
- Sensitivity to details
- Intellectual candor
- Recognition of salient facts
- Sensitivity to detail
- Fairness in evaluating arguments of others
- Vigor
- Confidence in reason
- Recognition of relevance of facts
- Autonomy
- Insight (into person problems or theories)
- Thoroughness in evaluating evidence
- The ability to think up explanations of complex sets of data
- The ability to think up interpretations of literary texts
- Thinking of coherent explanations of the facts (Creativity)
- Originality, inventiveness
- Boldness
- The ability to think up illuminating scientific hypotheses

Academic freedom. (January 22, 2010). Azusa, CA: Azusa Pacific University
<http://www.apu.edu/provost/pdfs/AcademicFreedomPolicy.pdf>

APU 2012-2013 faculty handbook. (March 2012). Azusa, CA: Azusa Pacific University

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[Faith] integration is concerned with *integral* relationships between faith and knowledge, the relationships which *inherently exist* between the content of the faith and the subject-matter of this or that discipline; such connections do not have to be invented or manufactured. But they do need to be *ascertained and developed...*

William Hasker, Faith-Learning Integration: An Overview
Christian Scholar's Review, 1991, Volume XXI, Number 3, p. 235



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