“Faith Integration is understood as theologically informed reflection on integrating faith within the academic disciplines, professional programs and lived practice in order to advance the understanding of Christian higher education and to develop moral leaders who will impact the world.” —APU Definition of Faith Integration for WASC Accreditation

**Faith Integration, Program Review & Assessment of Student Learning**

A number of schools (and specific programs within various schools) across campus have already begun comprehensive reviews for faith integration. Nursing, for example, has taken faith integration themes and worked them into each program by addressing each of their themes in courses required for each degree.

Our approach to assessment and student learning at APU requires that each program have faith integration student learning outcomes. But where should this start?

First, faculty who teach and have administrative oversight of any academic program need to collaborate in order to discuss and establish faith integration program outcomes. These outcomes should articulate discipline or program specific goals for student learning.

Second, these learning outcomes should be distributed throughout the curriculum in developmentally appropriate ways (e.g., in a 100 level course the professor should introduce the materials and the students should become familiar with important terms and ideas while in 400 level seminar courses reflection and analysis will be more appropriate).

Third, once faculty have established which courses will address which learning outcomes, professors need to incorporate assignments into their courses that accurately and effectively assess whether or not students have achieved the stated outcomes.

Finally, faculty need to meet regularly to assess whether or not the program outcomes are meeting the stated goals. Otherwise, we may be teaching but we don’t know whether or not our students are learning. The results of the faith integration program reviews should be included in Task-stream reports. Any questions re: faith integration and program review can be directed to Craig Boyd at caboyd@apu.edu.

**Teaching Faith Integration: Implicit Integration & Hospitality - Craig A. Boyd**

C. Stephen Evans discusses the difference between “explicit” and “implicit” faith integration. Explicit faith integration addresses questions of Christian faith and important issues in a specific discipline. Implicit integration serves as the motivation or the method by which one engages issues and one’s students.

An important kind of implicit integration is the practice of “hospitality” in the classroom. Providing a place where questions, arguments, and learning can take place in a safe environment. Parker Palmer addresses this in his book, *To Know as We are Known*. An even more ancient practice was encouraged by the Benedictine monks who believed that every guest “should be received as Christ Himself.” Thus, seeing our students as our “guests” and not merely as “receptors of knowledge” transforms the way we think about them and the ways we should think about our vocations as professors as well as the way we think about engaging them in the classroom and on-line.

This “implicit” form of faith integration may not be as obvious as other forms but it is nonetheless just as important.
Faculty needing assistance in completing their Faith Integration portion of CFEP may want to enroll in one of the monthly Faith Integration Workshops offered throughout the year. These workshops address in detail: (1) what is required for rank promotion and extended contract, (2) how to respond to the role questions, (3) how faculty materials will be evaluated, and (4) things faculty need to do to prepare for the review. Note the following dates:

- **Thursday, January 21:** 1:00 - 3:00 - East Campus; TBD
- **Friday, February 5:** 8:00 - 10:00 - West Campus; Duke 616
- **Monday, March 8:** 10:30 - 12:30 - East Campus; TBD
- **Tuesday, April 13:** 11:30 - 1:30 - West Campus; Duke 616

Space is limited for these workshops so if you plan on attending you must respond to facultyevaluation@apu.edu.


William Cavanaugh offers a balanced and thoughtful critique of the free market system without either completely condemning or endorsing it. Rather, Cavanaugh sees the market as a necessity we must live with but it is neither our savior (as some conservatives seem to claim) nor is it the devil (as some liberals seem to claim).

Cavanaugh engages 4 basic topics in the book: (1) the free market (2) consumerism (3) globalization, and (4) economic scarcity. While the market can indeed produce wealth, it cannot discern which goals are truly worth pursuing and so it can cater to what we might call questionable desires. Thus, as Christians we must attend to those goods that truly contribute to our flourishing and avoid the temptation to worship “freedom itself” as an intrinsic good.

In the second chapter Cavanaugh says that we are too “detached” from the means of production of the things we consume while marketers constantly create artificial “needs” for us. The result is that we are “restless spirits.”

The third chapter addresses the problem of globalization – the problem is that there is so little diversity in lives such that we could drive cross-country and eat nothing but McDonald’s if we so desired. This isn’t so much genuine globalization as it is “globalized conformity.”

The final chapter addresses the assumptions of scarcity and consumption. If we are constantly told that our lives are not what they should be then we must consume more. When we consume more we invariably direct the wealth that has been created towards ourselves instead of to others who are our real good.

Regardless of one’s political or economic perspectives, this is a valuable book in engaging important issues—even more so as we enter the seasons of Advent and Christmas.
Race and religion are intimately linked to one another in the United States. In this three-week seminar, seminar participants closely examine these connections and their implications for social and religious life, analyze different alternatives in light of faith traditions, and consider the benefits and costs of different approaches for different groups, all in an attempt to bring clarity to these issues and outline avenues for research and teaching. To that the seminar will also focus on theoretical views of religion, race, ethnicity, and immigration. Participants work on their own race and religion studies during the seminar, and will receive guided feedback in a supportive environment. Director: Dr. Michael Emerson. Special Speakers: Dr. Korie Edwards, Dr. Kathleen Garces-Foley, & Dr. Geraldo Marti. Deadline for applications: Jan. 15, 2010. For more information go to www.calvin.edu/scs/2010/seminars/Emerson/

Religious faiths and globalization processes are the two of the most important forces in the world today. Religions are and in the foreseeable future will continue to be a major force — for good as well as for ill — in shaping the private and the public lives of people worldwide. The number of religious people is growing both in absolute and in relative terms, they are asserting themselves in the public realm, and the social spaces they occupy are increasingly religiously pluralistic. Globalization processes will continue to “shrink” and “interlink” the world, leading to significant improvements in living conditions, as well as leaving in their trail damaged lives, stunted development of whole cultures, and a despoiled environment. The two forces have often clashed in the past — as in the case of extreme Islam’s violent reactions to globalization. It is imperative that we find ways for religion and globalization to strengthen — and not to destroy — one another. It is important to get clarity about the nature of the relationship between faiths and globalization as well as about how faiths as overarching interpretations of life can both shape globalization and appropriately adopt themselves to the new situation created by globalization processes. The seminar will center on the indispensable contribution that the Christian faith can make to making globalization serve authentic human flourishing. Director: Dr. Miroslav Volf. Deadline for Applications: January 15, 2010. For more information go to www.calvin.edu/scs/2010/seminars/Volf/

Religion, War, and the Meaning of America: June 28–July 16, 2010
This seminar focuses on the interaction of inherited Old World ideas and cultures (primarily religious) in a New World (to the Europeans) environment, with particular attention to the subject of war. In the new American setting, ideas would shape environments and environments would shape ideas in a complex waltz of alternating leads and followings so that what evolved over a three century period would be an experiment in nation-building whose legacy can only be described as unique and, for better and worse, world transforming. Seminar participants will study primary and secondary source materials that discuss the religious meaning of America and, in particular, the religious meanings of Americans at war. Director: Dr. Harry Stout. For more information go to www.calvin.edu/scs/2010/seminars/Stout/

Lilly Seminar on Gender and Christianity
One of the Lilly Fellows Summer Seminars will be on the topic of Gender and Christianity. As a Lilly member institution, APU faculty are eligible to apply. Lilly covers travel, lodging, food, and a stipend. The seminar will be held June 21 -July 16, 2010, at Seattle Pacific University. Purpose: To create a cadre of well-informed faculty charged with returning to their own campuses, and catalyzing discussion and action directed toward a rapprochement among students, staff, and faculty who hold seemingly incompatible views of gender and Christianity. Interested faculty should contact the conference organizers, Priscilla Pope-Levison, Professor of Theology and Assistant Director of Women’s Studies, SPU or Jack Levison, Professor of New Testament, SPU. For more information, visit the conference website: www.spu.edu/genderandchristianity2010.

“A prison cell, in which one waits, hopes... and is completely dependent on the fact that the door of freedom has to be opened from the outside, is not a bad picture of Advent.”

Dietrich Bonhoeffer
Plenary Speakers:

Francis Collins, MD, PhD. Dr. Collins is one of the leading theistic evolutionists in the evangelical world and currently serves as the Director of the National Institutes of Health. Dr. Collins is the author of *The Language of God: A Scientist Presents Evidence for Belief.*

Desmond Tutu, Archbishop of Capetown. Archbishop Tutu was elected Archbishop in 1986 and led the Commission on Truth and Reconciliation in South Africa after the fall of Apartheid and is the author of *No Future Without Forgiveness.*

Wendy Kopp. Ms. Kopp is the CEO of Teach for America and the author of *One Day, All Children: The Unlikely Triumph of* Teach for America and *What I learned Along the Way.*

Beverly Daniel Tatum, PhD. Dr. Tatum is president of Spelman College in Georgia. A clinical psychologist by training, her areas of interest include racial identity and the role of race in the classroom. She is the author of *Can We Talk About Race? Why are all the Black Kids Sitting Together in the Cafeteria?*

John M. Perkins is the founder of Voice of Calvary Ministries and other ministries aimed at racial reconciliation, civil rights, and community development. He is the author of numerous books including *Let Justice Roll Down and Beyond Charity: A Call to Christian Community Development.*