

LOYOLA MARYMOUNT UNIVERSITY

SELF-STUDY FOR INITIAL ACCREDITATION WITH THE ASSOCIATION OF THEOLOGICAL SCHOOLS IN THE UNITED STATES AND CANADA

INTRODUCTION

The Department of Theological Studies at Loyola Marymount University established its current graduate programs in Theology and in Pastoral Theology in 1994, following a three-year Departmental self-study and review process in consultation with the University's Academic Planning and Review Committee. The development of the graduate programs within the Department of Theological Studies grew out of a need to foster both graduate-level study of theology and the professional education of future leaders and pastoral agents of the church, especially within the Roman Catholic tradition. After experiencing the steady growth and success of the graduate programs, and after reflecting on the most significant factors in training people for ministry within the church, the Department decided in 1999 to apply for Associate Member status with ATS, which was granted in June of 2000.

Over the past six years, the Department of Theological Studies has made significant revisions in the shape of the MA in Pastoral Theology program, with an eye on the ATS, drawing directly on faculty, staff, and students to form the MA Revision Committee. The recommendations of this committee were adopted by the Department of Theological Studies and implemented in 2002, detailed below. After the adoption and implementation

of these changes, the Department of Theological Studies decided to prepare a Readiness Study in order to apply for Candidate Status with the ATS. The process of preparing and reviewing the Readiness Study involved all of the faculty, staff, and students of the graduate programs in Theological Studies. All of this work has been carried out with the full support of the larger University administration and support structures.

As we submit this Self-Study Report with hope for Initial Accreditation with ATS, we are grateful for the ways the process of preparing the Study has helped us to think more concretely and creatively about our own institutional mission, goals, and structures in relation to the ATS standards. We look forward to a continuing process of assessment, evaluation, planning, implementation, and review.

The introductory remarks that follow include: 1) the history and purpose of the Department of Theological Studies at LMU; 2) a description of the self-study process; and, 3) acknowledgements of contributors to the self-study process and preparation for our application for initial accreditation with ATS.

History and Purpose of the LMU Department of Theological Studies

The names "Loyola" and "Marymount" have long been associated with Catholic higher education in countries around the globe. Saint Ignatius Loyola, founder of the Society of Jesus, sanctioned the foundation of his Order's first school in 1548. The Religious of the Sacred Heart of Mary have conducted educational institutions since their establishment in

France in 1849 by Father Jean Gailhac. These two education traditions have come together in Los Angeles as Loyola Marymount University.

The present University is the successor to the pioneer Catholic college and first institution of higher learning in Southern California. In 1865, the Vincentian Fathers inaugurated St. Vincent's College for boys in Los Angeles. When this school closed in 1911, members of the Society of Jesus opened the high school division of their newly founded Los Angeles College. The collegiate department also opened in 1911, and they welcomed their first class of 90 students. Rapid growth prompted the Jesuits to seek a new campus in 1917 and incorporate Loyola College of Los Angeles in 1918. Relocating to the present Westchester campus in 1929, the school achieved university status one year later. Graduate instruction began in 1920 with the foundation of a law school. The Graduate Division was formed in June 1950.

In separate, though parallel developments, the Religious of Sacred Heart of Mary began teaching local young women in 1933. That year they opened up Marymount Junior College in Westwood, which first granted the baccalaureate degree in 1948. The school later transferred classes to a new campus on the Palos Verdes Peninsula in 1960. Eight years later, Marymount College moved again, this time to the Westchester campus of Loyola University as an autonomous institution. At this juncture, the Sisters of Saint Joseph of Orange joined the Marymount Sisters as partners.

After five years of sharing faculties and facilities, Loyola University and Marymount College merged and formed Loyola Marymount University in 1973. Through this union, the expanded school maintained the century-old mission of Catholic higher education in

Los Angeles. The University also acquired more land at this time and started a significant building campaign in the 1980's and 1990's. In the year 2000, it acquired still more land, including the former headquarters building of Hughes Aircraft (a 700,000 square foot building adjacent to the existing campus). Today, the University has approximately 5,400 undergraduate students and 3,000 graduate students (1,500 of these are enrolled at the Law School in downtown Los Angeles). The University has been blessed with rich resources and has a special responsibility as the only Roman Catholic university in the largest archdiocese of the United States (with approximately 4 million Roman Catholics).

The Department of Theological Studies has always been at the heart of the University's mission and identity as a Roman Catholic University. All undergraduate students have always been required to do theology coursework. At the graduate level, LMU had a small but successful Religious Education MA program in the 1970's and 1980's. In the late 1980's, the Department of Theological Studies began to study the feasibility of absorbing the existing Religious Education MA (then sponsored by a separate Department of Pastoral Studies) in order to offer graduate work directly through the Theology Department. In 1994, after significant study and planning, and after a formal review and approval process through LMU's Academic Planning and Review Committee, the Department launched two newly conceived programs: an MA in Theology and an MA in Pastoral Studies. The beginnings were small, but the work was important for students, faculty, and Church.

After five years of offering both degree programs, the Department engaged in an evaluation and review process of both degrees and decided to make some significant changes in the MA in Pastoral Studies program. The primary goal was to distinguish more clearly the MA in Pastoral Studies from the general MA degree in Theology. To this end the Department formed a Committee on the Revision of the Pastoral Studies MA, including faculty, staff, students, alumni, and Church leaders. The Committee made several recommendations, including changing the name of the program to “Pastoral Theology,” adding a required pastoral integration component, as well as a required Pastoral Synthesis Project as a capstone experience. These recommendations were approved by the Department, by LMU’s Graduate Council, and by LMU’s Academic Planning and Review Committee. The changes went into effect in the 2001-2002 academic year.

These changes were, in part, a response to new ecclesial realities in the Roman Catholic Church, as well as an expression of our commitment to the mission of the University. Since the Second Vatican Council, lay Catholics in the United States have received graduate degrees for church service in unprecedented numbers. The primary locale for their graduate education has been a theology department in a Catholic university such as LMU. Thus, these ministers/students began their pursuit of “specialized” degrees to support Catholic parish life and the exercise of such ministries as Director of Religious Education, Liturgy or Youth Ministry. Recently, the establishment of two new positions for the generalist pastoral minister in Catholic parishes in Los Angeles and neighboring dioceses has occasioned renewed interest in the graduate degree in Pastoral Theology.

The Pastoral Associate position is analogous to that previously held by an ordained, associate pastor, and Parish Life Director is a position of parish leader in the absence of an ordained resident pastor leader. The establishment of these positions, along with official statements from the United States Catholic Conference of Bishops about the importance of graduate theological education for lay ministers, has occasioned a new wave of students desiring degrees in Pastoral Theology (in some universities the degree is called Pastoral Ministry or Pastoral Studies).

At LMU we are attempting to meet the needs of both kinds of positions held by lay Catholics: the specialized ministries that students pursue through concentrations in the M.A. in Pastoral Theology, and the more general route taken by those who must assume a variety of responsibilities as a lay pastor, lay associate pastor or other generalized ministry. We count it a strength that our program invites persons of both groups to pursue either the general program or a specified area of concentration as part of the professional lay ministry in Catholic life, and to do so alongside one another for many of their classes. This allows the students both to develop the skills in their coursework that they need in their ministry setting, and to collaborate with others in newly emerging ministries.

Over the past few years the Department of Theological Studies has attained an even more significant place within the larger mission of the University. The Department of Theological Studies is one of five areas in the University's Strategic Plan receiving special attention for growth and development (the four others are the School of

Education, the Law School, the School of Film and Television, and ethics chairs across the curriculum). In response to this strategic vision the Department of Theological Studies has grown in ways including but limited to: acquiring several new faculty positions; meriting special university attention to, and support of, its graduate programs in Theology and Pastoral Theology; exploring a formal relationship for granting a Master's degree in Pastoral Theology for ministers in the Catholic Diocese of Orange, California; establishing an Advisory Board for Graduate Theological Education that advises the faculty on matters of theological education; and, applying for Associate member status with the National Federation of Catholic Youth Ministry. All this progress has helped to strengthen our resolve to become full members of the Association of Theological Schools as part of our university's and our department's movement toward excellence in educating future church leaders at the graduate level.

The Self-Study Process at LMU

The Department of Theological Studies at LMU prepared the Readiness Report with the more formal self-study for ATS accreditation in view. This provided a foundation for the self-study study process and served as preparation for the ATS visit for initial accreditation and full membership. The departmental committees responsible for the preparation of the Readiness Report continued and became responsible for overseeing the self-study.

Following the visit of Msgr. Jeremiah McCarthy and the publication of his report on our petition for Candidate Status in spring 2004, we began our process of self-study. Dr.

Jeffrey Siker, Chair of the Department of Theological Studies, and Dr. Michael Horan, Self-Study Director, attended the ATS Self-Study Workshop held in Pittsburgh in September 2004.

In fall 2004, the ATS Steering Committee, all members of the Graduate Curriculum Committee, met to identify the potential sub-committee members and to determine the structures for our self-study. The Steering Committee determined to follow the ten Standards established by ATS because this would enable us to stay focused on the ATS protocol, as well as to build upon the structure we had learned in order to apply for Candidacy status. In November 2004, the Steering Committee, along with the faculty, established the Graduate Theological Education Advisory Board. The Board has a membership of some fifteen persons who represent graduate students, alumni, and a variety of the ministries and agencies where our graduates are placed. The board meets twice each semester (see Standard 8 below, for details).

During the spring and summer of 2005, departmental committees drafted the first chapters of the Self-Study report, all corresponding to the ten ATS Standards. In addition to enlisting the work of the faculty, the ATS Steering Committee also called upon the wisdom of the Graduate Theological Education Advisory Board, as well as members of the LMU Board of Trustees. Dr. Michael Horan, Self-Study Director, represented the faculty on the LMU Board of Trustees' Committee on Catholicity (now known as the Trustees Committee on Mission and Identity). The committee of the Board of Trustees took on the responsibility to offer feedback on the ATS Standards reports in their early

drafts and to comment on the reviews culled from the various constituencies (faculty, staff, students, and other stakeholders – Archdiocesan groups, Office of Pastoral Associates, among others).

Portions of the monthly department meetings in fall 2005 were devoted to faculty education about the ATS Standards and the protocol for our Self-Study. These meetings took place on September 1, October 6, November 3, and December 1, 2005. A second draft of the Standards was vetted by this group in consultation with the advisors already mentioned. In addition to the work of ATS, during this semester and into the early spring semester, faculty members were very busy with conducting new faculty searches for five faculty positions! This entailed hosting job candidates for on-campus interviews (2 days for each candidate). Most openings/searches culled three faculty candidates for on-campus interviews over a period of two days. Despite the workload associated with these searches, we maintained our schedule for the work of the Self-Study.

The finalized versions of various chapters in the Report were again vetted by the faculty, administrators and members of the Board of Trustees in spring 2006, prior to the publication of this document. We still anticipate further feedback from the public prior to the October 2006, on-campus visit of the ATS team. We view this Report as a “teachable moment” for many in the LMU community who wish to familiarize themselves with ATS and graduate education in the Department of Theological Studies. To this end, the Self-Study has been posted online for external comment and review. We have invited a number of constituencies to comment on the Self-Study (graduate alumni, University

trustees, current students, archdiocesan leadership, and others), and we have benefited significantly from their comments.

We are particularly grateful to Msgr. Jeremiah McCarthy of ATS, and to the following persons who contributed significantly to the Self-Study Process at LMU:

Mr. Tony Amodeo, Theological Librarian, Von der Ahe Library

Dr. Wilkie Au, Professor of Theological Studies, member of the ATS Self-Study Steering Committee

Rev. Jose I. Badenes, S.J. Associate Professor of Modern Languages and Literatures and Chair of the Faculty Committee on Mission and Identity

Rev. Paul Bernadicou, S.J., member of the LMU Board of Trustees, Chair of the Board of Trustees Committee on Mission and Identity, Rector of the LMU Jesuit Community

Ms. Cynthia Bond, graduate student and member of the Advisory Board on Graduate Theological Education

Mrs. Yolanda Brown, alumna and member of the Advisory Board on Graduate Theological Education

Dr. Douglas Burton-Christie, Graduate Director, Department of Theological Studies, member of the ATS Self-Study Steering Committee

Dr. Anthea Butler, former Assistant Professor of Theological Studies, former member of ATS Self-Study Steering Committee

Rev. Robert V. Caro, S.J., Assistant to the President for Mission and Identity, member of the Catholicity Committee of the Board of Trustees

Dr. Rebecca Chandler, Assistant Vice President of Human Resources, Loyola Marymount University

Dr. Christopher Chapple, Professor of Theological Studies and Associate Academic Vice President of LMU Extension

Dr. John R. Connolly, Professor of Theological Studies

Mr. Thomas O. Fleming, Vice President for Business and Finance, Loyola Marymount University

Dr. William Fitzgerald, member of the Board of Trustees Committee on Mission and Identity

Dr. Paul Ford, St. John's Seminary, member of the Advisory Board on Graduate Theological Education

Mr. Matthew Gaudet, graduate student

Sr. Mary Genino, RSHM, Archdiocese of Los Angeles former Coordinator of Pastoral Associates, member of the Advisory Board on Graduate Theological Education

Dr. Noelle Griffin, former LMU Director of Assessment and Data Analysis
Sr. Angela Hallahan, CHF, Archdiocese of Los Angeles School

Accreditation/Assessment, member of the Advisory Board on Graduate Theological Education

Dr. Anne Hennessy, CSJ, member of the Board of Trustees Committee on Mission and Identity

Ms. Claire Henning, member of the Advisory Board on Graduate Theological Education

Dr. Michael Horan, Professor of Theological Studies, member of ATS Self-Study Steering Committee, ATS Self-Study Director

Dr. Robert Hurteau, Director, Center for Religion and Spirituality

Rev. Michael Kennedy, S.J., member of the Advisory Board on Graduate Theological Education

Ms. Sandra Lagerson, Administrative Assistant in the Department of Theological Studies, Coordinator of the Department web page on ATS

Mr. David Loftus, Archdiocese of Los Angeles Office for Adult Education, member of the Advisory Board on Graduate Theological Education

Rev. Dorian Llywelyn, S.J., Associate Professor of Theological Studies

Sr. Alexis Navarro, IHM, Mt. St. Mary's College Department of Religious Studies, member of the Advisory Board on Graduate Theological Education

Mr. Mike Norman, Archdiocese of Los Angeles Office of Youth Ministry, graduate student and member of the Advisory Board on Graduate Theological Education

Ms. Deb Pavelek, graduate student

Dr. John Popiden, Associate Dean of the Bellarmine College of Liberal Art

Sr. Edith Prendergast, RSC, Archdiocese of Los Angeles Office of Religious Education, member of the Advisory Board on Graduate Theological Education

Mr. Timothy Psomas, Member of the Board of Trustees Committee on Mission and Identity

Sr. Carol Quinlivan, SCJ, member of the Advisory Board on Graduate Theological Education

Dr. Charlotte Radler, Assistant Professor in Theological Studies

Rev. Thomas Rausch, S.J., T. Marie Chilton Professor of Catholic Theology

Mr. Sebastian Reyes, Student Representative Member of the Board of Trustees Committee on Mission and Identity

Dr. Abbie Robinson-Armstrong, Assistant to the President for Intercultural Affairs

Dr. Jonathan Rothchild, Assistant Professor of Theological Studies

Mrs. Linda Schultz, former Graduate Coordinator, member of Graduate Advisory Board, and alumna

Mrs. Jennifer Scott, Graduate Coordinator and alumna

Dr. Jeffrey Siker, Chair and Professor of Theological Studies

Ms. Jennifer Torre, Loyola Marymount University Campus Minister, member of the Advisory Board on Graduate Theological Education, graduate student

Sr. Joan Treacy, RSHM, member of the Board of Trustees Committee on Mission and Identity

Mr. Thomas von der Ahe, Sr., member of the Board of Trustees Committee on Mission and Identity

In recent years we have undergone significant changes in the Department, College and University. Since becoming an Associate Member of ATS, we have welcomed 14 new Theological Studies faculty members in four years, partly due to some turnover but

mainly due to growth. During the time of the self-study we have been led by three different Academic Vice Presidents at LMU. We wish to thank Dr. Ernest Rose, Academic Vice President (effective July 2005), for his enthusiastic support, and Dr. Joseph Jabbra (AVP from 1992-2004) and Fr. Albert Koppes (Acting AVP in 2004-2005), who preceded Dr. Rose and who supported the initial work of our Self-Study. We also are grateful to Dr. Kenyon Chan, former Dean of the Bellarmine College of Liberal Arts (1998-2003), who approved departmental association with ATS, and Dr. Michael Engh, SJ, Dean (2003-present), for his continued support of our growth as an academic Department within the Bellarmine College. Despite great changes in administrative leadership, each of these administrators has supported graduate theological education and the Self-Study Process with interest and financial support, and we are grateful to all of them. Through all these changes, President Robert Lawton, SJ, has continued his interest in and consistent support of theological education, particularly in naming Theological Studies as one of the signature programs in the University's strategic plan for growth.

We have been aware from the beginning of our application for consideration by ATS that we do not fit the standard mold. LMU is not a seminary granting an M.Div. degree leading towards ordained ministry in the church. Still, we are confident of the importance of the theological education we provide, especially in educating future lay ministerial leaders within the Roman Catholic tradition. We are committed to finding theological education conversation partners in ATS member schools, as we are convinced that some of the best educational practices are modeled in ATS accredited schools. To

this end we are committed to meeting ATS Standards and obtaining full membership in ATS.

The preparation of the Self-Study Report has contributed in significant ways to a better understanding of both our strengths and the areas where we can contribute to ATS on the one hand, and the areas where ATS will continue to stretch us toward greater excellence in graduate theological education.

STANDARD 1: PURPOSE, PLANNING, AND EVALUATION

1.1 Purpose

The mission statement expressing LMU's institutional purpose stresses three components that are at the center of the Jesuit vision for higher education: 1) the encouragement of learning; 2) the education of the whole person; and 3) the service of faith and the promotion of justice. Through its graduate programs in Theology and Pastoral Theology the Department of Theological Studies at LMU embraces this vision and seeks to embody it through the academic and professional education of women and men who will serve in positions of church leadership, especially within the Roman Catholic tradition. The purpose of the Master of Arts in Theology program is to provide students with a firm foundation in the content and methods of theological inquiry, especially within the Roman Catholic tradition. The purpose of the Master of Arts in Pastoral Theology is to engage students in theological reflection on ministerial practice in preparation for active ministry in a pluralistic society, particularly within the Roman Catholic tradition.

It is imperative that the Department of Theological Studies be a good steward of its responsibility and its opportunity to provide an excellent education at the graduate and professional level for future leaders of the church. This is particularly important, given the following: 1) the growing need for theologically and pastorally well-trained leaders in an increasingly priestless church; 2) LMU's special position as the only Roman Catholic University in the largest archdiocese in the United States; and 3) as articulated in

its long-range strategic plan, LMU's commitment to excellence in the further development of Theological Studies as one of the institution's distinctive markers and areas of contribution.

Although LMU's graduate programs in both the Theology and the Pastoral Theology programs are geared primarily towards serving the needs of the Roman Catholic Church, the University also reaches out in an ecumenical spirit to students of other faith traditions within the larger Christian community as well. To this end, a small but significant number of students from other Christian and non-Christian traditions are also enrolled in the degree programs in Pastoral Theology and Theology at LMU.

The graduate programs in Theological Studies directly support the purpose of the overall institution. Excellence in education, the education of the whole person, and the service of faith linked hand in hand with the promotion of justice all are values that represent the core of the graduate programs. In particular the emphasis on faith and justice in the coursework of the MA programs, both within the Christian tradition historically and within contemporary pastoral and theological reflection, directly supports the mission and identity of the University as a whole.

Another way in which the graduate programs in Pastoral Theology and Theology help to develop and embody the mission statement of the University can be seen in the vision statements articulated by the University President, Robert Lawton, S.J. Fr. Lawton has highlighted the relationships of LMU to the Church (both local and global) and to the

City (focusing on Los Angeles as a world city. The graduate programs in Theological Studies seek to foster and promote pastoral leadership within the Church, and also encourage creative theological reflection on what it means to be engaged in ministry in such a diverse and pluralistic city as Los Angeles. Both MA programs ground theological reflection in an engaged understanding of the historic patterns of theological discourse and their present articulations in terms of content, theory, and method.

The current purpose statement of the program in Pastoral Theology in the current published graduate bulletin (2005-2006 academic year) reads as follows:

- The Master of Arts in Pastoral Theology engages the student in theological reflection on ministerial practice and concerns as preparation for active ministry in a pluralistic society. The program provides a theological foundation in methods of biblical, historical, systematic, and moral theology with special emphasis on the Roman Catholic tradition. It includes courses in liturgy, spirituality, faith and culture, Christian formation, pastoral theology, Hispanic and African-American ministry.

The revised purpose statement adopted for the bulletin beginning in Fall 2006 will read as follows:

- The Master of Arts in Pastoral Theology engages the student in critical theological reflection on ministerial practice as preparation for active ministry in a pluralistic society. The program provides theological foundations in pastoral theology, especially in the Roman Catholic tradition, and integrates the formation of persons preparing for pastoral ministry with their study of the Christian

theological tradition (spirituality, liturgy, faith and culture, ethics, as well as biblical, historical, and systematic theology, and ecumenical and interreligious dialogue). Throughout the program there is a stress on the holistic relationships between pastoral theology, faith seeking critical understanding, and faith that does justice.

The current purpose statement of the program in Theology in the published graduate bulletin (2005-2006 academic year) reads as follows:

- The Master of Arts in Theology provides students with a firm foundation in the methods of biblical, historical, systematic, and moral theology, with special emphasis on the Roman Catholic tradition. The program engages students in a wide range of ethical and cross-cultural concerns, and in ecumenical and inter-religious dialogue.

The revised purpose statement adopted for the bulletin beginning in Fall 2006 will read as follows:

- The Master of Arts in Theology provides students with a critical understanding of the Christian theological tradition, especially from a Roman Catholic perspective. The program engages students in serious reflection on the broad range of theological studies and methods (biblical, comparative, historical, liturgical, and systematic theology, as well as ethics, spirituality, faith and culture, ecumenical and inter-religious dialogue). The goal of the program is to provide a general and integrated exploration of these areas for students seeking to teach on a secondary

level, for students preparing for further graduate education, and for students with a strong interest in theology beyond the undergraduate level.

These revisions are intended to reflect the more integrative character of theological reflection with pastoral action in the Pastoral Theology MA, and the more general educational goals of the Theology MA. As we continue to revise the programs in Pastoral Theology and Theology, these revised purpose statements will help to shape both the formative character of the programs and their respective programs of study.

1.2 Planning and Evaluation

1.2.1 Planning

The Department of Theological Studies engages in planning for its two MA degree programs with several constituencies in view, constituencies which themselves contribute to the planning process. These include: 1) the immediate university context of the Bellarmine College of Liberal Arts, within which the Department and the graduate programs are structurally and administratively located; 2) the Dean of the Bellarmine College of Liberal Arts, who has primary oversight of the graduate programs in the college; 3) the University Graduate Council, which has collateral oversight of all graduate programs at the University (except for the Law School) and is administered by the Academic Vice President, the senior academic officer of the University; 4) the Archdiocese of Los Angeles, which oversees the professional development of the Lay Pastoral Associates program that utilizes the LMU MA programs (along with St. John's Seminary in Camarillo and Mt. St. Mary's College in Los Angeles) as part of the

credentialing process of Pastoral Associates; and 5) internal constituents of the LMU MA programs, including the Chairperson, the Graduate Director, faculty, students, staff (including Graduate Admissions, the Registrar, and Financial Aid), and alumni. The planning process involves regular meetings with each of these constituencies in light of the larger mission and goals of the Department for its two programs within the broader context of the University's mission. The Department has a keen sense of its place within the planning framework and mission of the University as a whole. Indeed, Dr. Michael Horan, the organizing Graduate Director of the MA in Pastoral Studies and a Professor of Pastoral Theology, chaired the University's Committee on Mission and Identity from 2001-2005. (He has also been the point-person in heading up the ATS self-study process for LMU's candidacy for full ATS membership.)

The Department of Theological Studies faces several challenges and opportunities in its planning for the graduate programs in Pastoral Theology and Theology. First, we are a large department (22 full-time faculty), and we teach three distinct groups of students: a) graduate students, b) undergraduates, who are required to take six units of Theology as part of their core curriculum; and c) undergraduate Theology majors and minors. We are currently committed as a faculty to having every faculty member teach regularly at all levels of the program. This helps to promote a more unified and organic department in which every member is attuned to the needs of all of the students we serve.

Second, we are committed to teaching Pastoral Theology and Theology in as integrated a manner as possible. This means that, unlike many other institutions, we have consciously

decided not to separate Pastoral Theology off into a different school or academic unit, as if it were not intimately connected to the larger theological enterprise, and as if such traditional areas as Biblical Studies, Systematic Theology, or Ethics did not also encompass in fundamental ways questions of Pastoral Theology. (For example, if the letters of Paul are not seen as engaging in theological reflection on pastoral issues, or if questions of ecclesiology are not framed within pastoral contexts, then something has been missed!) This commitment to an integrated approach to teaching Pastoral Theology and Theology means that the distinctive character of the program in Pastoral Theology in particular needs clear articulation in order to distinguish it from the MA in Theology. We have made significant steps towards this end. The revised purpose statement is intended to highlight this distinction between the two degree programs and clarify the particular focus of the Pastoral Theology MA. Another clear move we have made towards strengthening the Pastoral Theology MA has involved the hiring of new tenure-track faculty lines in support of the program. In 2003 we were fortunate to hire Dr. Wilkie Au, well known especially in the area of Spiritual Direction and Ignatian Spirituality; in 2005 we hired Fr. Dorian Llywelyn, S.J., whose areas of expertise include faith & culture and spirituality; and in 2006 we hired Fr. Michael Lee, S.J., whose area of expertise is in Religious Education, and Fr. Stephen Sauer, S.J., who specializes in the area of Liturgy. The significant bolstering of Jesuit presence also ties in directly with the identity and mission of the University.

Third, we are committed to significant fund-raising for the graduate programs in Theological Studies. Here we have three goals in mind: a) an initiative in Pastoral

Leadership that would sponsor regular national and regional forums and subsequent publications, b) raising sufficient funds to support more scholarships for our students, and c) developing a more robust advertising budget to promote the graduate programs in Theological Studies. Currently each of these areas requires further funding and infrastructural support from the larger University.

Fourth, we are committed to serious partnerships with local and national ecclesial bodies. As a Roman Catholic university, we are first and foremost committed to maintaining and further developing good working relationships with the local Catholic church, both at the diocesan and local parish levels. To foster stronger and more deliberate connections with the church we have established a Graduate Theological Education Advisory Board (see Appendix H), which consists of a range of prominent Roman Catholic leaders from the Archdiocese of Los Angeles, especially in the areas of pastoral ministry, spirituality, and religious education.

We are also at the beginning stages of investigating the addition of a field-education component for our students in Pastoral Theology (see also Standard 3 in this regard). This investigation requires thorough discussions about the identification of appropriate field-education sites, the identification and training of field-education supervisors, and the formalization of supervisory relationships so that the field-education experiences of our students would be well-integrated with other aspects of their work within the MA program. We have already made several steps towards preparing for this investigation. We have hired Fr. Michael Lee, S.J., who brings additional expertise in the area of Religious Education and Pastoral Theology. He will be a significant resource in this

conversation when he joins us in Fall 2006. We have also been authorized to hire a full-time Assistant Graduate Director, who will begin in Fall 2006. Part of the responsibilities for this new Assistant Graduate Director include resourcing departmental discussions regarding the design of an effective field education component within the MA in Pastoral Theology. Our plan is to have the Graduate Curriculum Committee meet regularly over the 2006-2007 academic year with the target date of April 2007 for a recommendation to the Department as a whole regarding a field education component. Should we adopt this component we would then submit appropriate budget requests in the fall of 2007 for implementation in the Fall of 2008. We also belong to CATFE and will utilize resources they offer in the process of our conversations.

Fifth, in 2004 the Department approved a new concentration in Spiritual Direction within the Pastoral Theology MA. This concentration involves not only a special sequence of courses, but will entail significant supervisory oversight and training for spiritual directors. Dr. Wilkie Au is overseeing this concentration in Spiritual Direction, (see Graduate Bulletin).

The Department is also in active conversation with other graduate programs in ministry through our active membership in the Association of Graduate Programs in Ministry (AGPIM), as well as through our current Candidate Membership status in ATS. We are well aware of several planning challenges that are coming and we welcome the opportunities for reflection, action, and review that they present.

1.2.2 Evaluation

As an institution already long accredited by the Western Association of Schools and Colleges (WASC) the Department of Theological Studies is familiar with the need for regular and ongoing evaluation. The University as a whole is in the process of deliberately moving towards articulating and measuring educational outcomes, as well as developing a stronger “culture of evidence” for institutional review. The Department of Theological Studies is also engaged in these evaluative processes. Already we require that our courses state clear educational outcomes (a University requirement) and we are developing assessment strategies for measuring the degree to which we are achieving our stated outcomes. At present we plan to have these assessment strategies on-line by the beginning of the Fall 2007 academic year. (LMU went through a full WASC accreditation review during the 2003-2004 academic year.)

Assessment and evaluation strategies already in place include the following:

Employees: Both faculty and staff submit annual reviews (the Faculty/Staff Service Report) to their supervisors (typically the Departmental Chair), who in turn write annual letters of review that are then evaluated by the respective Dean, who makes a recommendation for to the Academic Vice President for merit compensation. The Faculty Handbook spells out the standards for review of all faculty, and the Staff Handbook spells out the standards for staff review. Both handbooks are themselves regularly updated, and appropriate changes are made upon review. Part-time and Visiting faculty are evaluated by the Department Chair. (Faculty and Staff handbooks are available in the ATS supporting materials file).

Admissions: The Graduate Admissions Office oversees the admissions process, though each Department has its own internal Admissions Committee. In the case of Theological Studies our admissions committee is comprised by the Graduate Director, one other faculty member, and a professional staff person who is responsible only to the graduate programs in Theological Studies.

Academic Planning and Review Committee: The APRC oversees all substantive changes in academic programs at LMU. The review process typically entails review at the departmental, college, and APRC levels before recommendations are submitted to the Academic Vice President for approval. There is a regular cycle of standard formal review of all program units by the APRC every ten years. The Department of Theological Studies submitted its most recent regular review to APRC in May of 2004 (see Appendix C).

Student & Faculty Evaluations: As in most institutions, every course taught at LMU concludes with a student evaluation as one measure of teaching effectiveness. In most cases faculty are also assembling regular portfolios of student work product as another mechanism of assessment. The Graduate Director and Chair of the Theology Department also conduct regular written and oral exit interviews of all students graduating from the MA programs. Faculty also conducts peer evaluations of all untenured faculty as another vehicle to address teaching effectiveness. These peer evaluations are discussed between the evaluator and the faculty member, and then placed in each faculty member's file.

Departmental Review of Program: The Department of Theological Studies has taken upon itself a regular review of courses taught, faculty and staff needs, student

preparedness, teaching effectiveness, and curricular reform. This review process has led over the past three years to the following changes in the Pastoral Studies MA program: the requirement of a capstone Pastoral Synthesis Project, the requirement of three semesters of a Pastoral Integration Seminar, and the hiring of two new faculty lines in Pastoral Theology.

Institutional Effectiveness: The University has a full-time professional staff person whose sole job is to help academic units do a better job of addressing outcome assessment and putting in place ongoing cycles of evaluative reviews and measuring institutional effectiveness. The Department of Theological Studies has been in regular conversation with the University professional assessment staff and accreditation officers.

In our Readiness Review (April 2004, Appendix O) we noted the following five areas that needed attention to strengthen our evaluative strategies during Department's ATS Self-Study process:

- Review and revise the Departmental mission statement for the graduate programs in Theological Studies.
- Develop a comprehensive planning and evaluation process so that each facet of the Department's graduate program is reviewed on a cyclical basis and each review generates appropriate actions and revisions in a timely manner. To this end it will also be useful to designate a "Planning and Review Officer."
- Develop and implement a regular evaluative process for the Chair and the Graduate Director of Theological Studies. Currently the procedure is ad hoc at best.

- Develop and incorporate strategies for regular follow-up and contact with alumni from the program to see if their educations have been effective as they move into professional church employment. In this regard we need to work more closely with LMU's Division of Alumni Relations.
- Develop a review process for assessing the effectiveness of fund-raising efforts. In this regard we need to work more closely with the Dean of the College and with LMU's University Relations.

We have addressed these five areas in the following ways:

1. We have reviewed and revised the Departmental mission statement for the graduate programs in Theological Studies. (See these statements above)
2. We are in the process of developing a comprehensive planning and evaluation process to assess each facet of the Department's graduate programs on a cyclical basis, which will be completed and go into effect by the beginning of Fall 2007. We have also designated the Graduate Director as the "Planning and Review Officer" for the graduate programs.
3. We are in the process of adopting a bi-annual departmental written review process for both the Chair and the Graduate Director. Each department member will submit a "blind" review form that has been vetted by the Department in the Spring of the 1st and 3rd year during the four-year term of the Chair and Graduate Director. This review process will begin in the Fall of 2006. This is in addition to the annual Dean's review of the performance of the Chair and the Graduate Director.

4. We have begun a process of contacting alumni and formalizing questionnaires and interviews regarding the effectiveness of the theological education each alumni has received relative to their current work. We have also designated a set “alumni dinner” evening for each Spring semester.
5. We have found that we are very dependent upon University Relations and the Dean’s Office for all fund-raising activities related to Theological Studies. We have decided to rely on the University’s regular evaluation of fund-raising effectiveness in relation to the graduate programs in Pastoral Theology and Theology.

Thus, in each of the five areas named we already have formulated particular actions and revised goals based on the assessment of our needs in this area, as well as plans and timelines for the implementation of other assessment strategies.

Still, the evaluative processes need further cohesive development. In response to this larger need we have addressed the steps of the outcome assessment loop. First, we have identified desired goals for our educational programs (the Departmental Outcomes for the Graduate Programs, see Appendix D). We have further identified desired goals for the performance of the personnel in the Department (see Appendix I). Second, we have developed a system of gathering both quantitative and qualitative information related to our desired goals. This information includes student and peer evaluations, as well as student work portfolios. Third, we have assigned regular assessment of the performance of the program to the Graduate Curriculum Committee, with regular input from the

Graduate Theological Education Advisory Board. Fourth, we are developing a process for revising goals and activities based on the regular assessment of the program. In these ways we are engaged in comprehensive institutional planning and review.

Summary

Constant attention to the standard of “Purpose, Planning, and Evaluation” is crucial for the life and growth of LMU’s Department of Theological Studies as it seeks to meet ATS accreditation standards across the board. Careful planning and evaluation in light of institutional identity and mission has been an important component of our deliberations and actions in the Department. We have made several positive steps in response to our Readiness Report during this Self-Study period. Still, there is more we can and need to do in this area. The most pressing area we are addressing involves the further development of a comprehensive, integrated, and explicit planning and evaluation process for every facet of the program on a regular and ongoing basis, which process itself will be subject to regular evaluation. Our plan is to have these processes articulated in a written document, “Assessment Strategies for Theological Studies,” that will be completed by the end of the 2006-2007 academic year, and which will be vetted by the Department and by the University Assessment Officer.

STANDARD 2: INSTITUTIONAL INTEGRITY

2.1 Compliance with Commission on Accrediting

The preparation of this self-study represents LMU's desire and effort to work towards compliance with the requirements established by the ATS Commission on Accrediting. Through its regular participation in ATS meetings as a Candidate Member and through its correspondence and timely submission of annual reports, the Department of Theological Studies at LMU has demonstrated its willingness to comply and cooperate fully with ATS. As we anticipate the October 2006, ATS staff visit in association with our petition for initial accreditation, we look forward to full cooperation and compliance with the Commission on Accrediting.

2.2 Compliance with State and Federal Authorities

Loyola Marymount University fully complies with all state and federal regulations that apply to a private university in the State of California. Through its legal counsel, LMU regularly audits its compliance with all applicable laws and regulations.

2.3 Representation via Published Materials

The Department of Theological Studies publishes brochures on the graduate programs and annually updates its section of the LMU Graduate Bulletin. The Department and the University accurately represent the institution and its programs to its various constituencies and public. All charges and fees, including refund policies, are clearly articulated in the Graduate Bulletin. All published materials employ gender inclusive

language. All publications are regularly subjected to internal audit to maintain consistency and accuracy of information. Published materials are contained in the collection of supporting materials relative to the upcoming ATS visit, and are available on the LMU website at www.lmu.edu/graduate.

2.4 Ethical Treatment of Constituents

The Student Handbook, the Faculty Handbook, and the Staff Handbook articulate the various ways in which all constituencies are to be treated in an ethical manner, in keeping with the Jesuit and Marymount traditions of attention to, and care for, the whole person. These handbooks are included in the collection of supporting documents relative to the ATS visit. Sexual harassment policies, grievance procedures, and student affairs policies (all with standing oversight committees) together contribute to a culture where the ethical treatment of the Department's and the University's various constituents is highly valued.

2.5 Diversity of Race, Ethnicity, and Culture

LMU prides itself as being one of the most diverse Jesuit institutions of higher education in the United States. The Department of Theological Studies is also proud of its record of diversity in terms of race, ethnicity, and culture. Given our location in perhaps the most diverse city in the United States (and indeed the world), LMU is institutionally committed to the promotion of a diverse student body, faculty, staff, administration, and an educational program that integrates this commitment in its course offerings and pedagogy. For example, in 2001 the University established the Office of Intercultural Affairs and appointed Dr. Abbie Robinson Armstrong as Assistant to the President for

Intercultural Affairs. This office, in conjunction with the university's Office of Mission and Identity, has conducted annual workshops with mandatory attendance for all hiring committees University-wide on "Hiring for Mission and Diversity." (Supporting literature is included in documents for ATS visitors.) Under the leadership of Dr. Robinson-Armstrong, the University issues an annual "Diversity Scorecard" report (see ATS Supporting File) that details the ethnic and racial composition of the students in each School or College within the University. This report can be found on the LMU website www.lmu.edu/diversity.

During the time of our self-study, members of the Department of Theological Studies have also participated in ATS sponsored symposia that address cultural diversity. Dr. Wilkie Au, Professor of Theological Studies, led prayer and participated in the ATS conference "Impact of Asians/Asian North Americans on Theological education: Contributions, Challenges, and Prospects," in Redondo Beach, California, February 4-6, 2005. Loyola Marymount University was one of 46 schools and seminaries from the United States and Canada selected to participate in "Strengths and Strategies: A Consultation on Student and Faculty Diversity in Theological Education," hosted by ATS and The Fund for Theological Education (FTE) at Emory University, March 9-11, 2006. Dr. Charlotte Radler and Dr. Jonathan Rothchild, Assistant Professors of Theological Studies, attended the consultation as LMU representatives. They reported to the department on their experiences during a department meeting.

The program of study for both M.A. degrees requires coursework that addresses issues of diversity across gender, race, ethnicity, culture, and class. One of our commitments as a Department is that all of our courses will address the intersections of diversity with theological studies and pastoral concerns. This is one reason why in the revision of our MA in Pastoral Theology we dropped the requirement of one dedicated class on “Faith and Culture,” and instead committed as a Department to addressing issues of intercultural understanding and diversity across the curriculum, both in terms of academic study and in terms of the practice of pastoral ministry. In spring 2006 the faculty of Theological Studies revised the syllabus requirement, so that professors will specifically identify goals for the promotion of intercultural understanding and diversity in each course.

Professors will choose one or more of the guiding questions for the syllabus design:

State the specific learning outcome(s) for diversity (i.e., what will students be able to know, appreciate or do?)

OR

How is appreciation for diversity promoted through the academic requirements of this course?

OR

How is the value of diversity represented in the assigned texts or resources for this course?

A full review of this new policy on syllabus design will take place at the annual day-long faculty meeting in May 2007. Assessment by the students, in the form of responses to an addendum to the standard University student assessment tool, will be included in the review.

We at LMU are also proud to have a student body that represents significant Hispanic, Asian-American, and African-American constituencies. Though we certainly need to do more by way of recruiting a diverse student body and faculty, we are institutionally committed to promoting such diversity. Dr Michael Horan serves on a task force with the Office of Parish Life of the Archdiocese of Los Angeles that seeks to promote the education of parish leaders, including ministry leaders from underrepresented populations. This task force is headed by Sr. Carol Quinlivan, CSJ, who is also a member of the Graduate Theological Education Advisory Board at LMU. Our commitment to diversity among the Theological Studies faculty has been demonstrated in our welcoming and/or hiring new faculty in the 2005 calendar year. A full listing of the new faculty appears in Appendix C of this report.

2.6 Compliance with Financial Assistance Programs

As a participant in the federally guaranteed student financial assistance programs, LMU complies fully with all current government guidelines regulating financial assistance programs. The Office of Financial Aid oversees and reviews all such regulations on a constant basis. Further remarks about financial aid appear in Standard 7 of this report.

2.7 Contribution to Overall Goals of the Larger University

2.7.1 Mission and Goals Statement of Loyola Marymount University

(NOTE: The following explanation and reflection on the Mission and Goals of the University found in this subsection is excerpted from the writing of Robert V. Caro, S.J., Assistant to the President for Mission and Identity. This excerpt elaborates the Mission Statement found below, and offers the context for the contributions to University goals made by the Department of Theological Studies. The full text appears on the LMU web site at www.lmu.edu/mission)

Founded In 1911 and located In Los Angeles, Loyola Marymount is the only Jesuit/Marymount university in the southwestern United States. It is institutionally committed to Roman Catholicism and takes its fundamental inspiration from the traditions of its sponsoring religious orders. Loyola Marymount has always been, above all, a student-centered university. The University identifies its mission statement as the following:

Loyola Marymount understands and declares its purpose to be: the encouragement of learning; the education of the whole person; and, the service of faith and the promotion of justice.

With a strong insistence on both academic freedom and a vibrant religious presence, Loyola Marymount's Mission and Goals Statement places the University in the mainstream of American Catholic higher education. Approved by the Board of Trustees in 1990, the document has guided the University through a decade and a half of unprecedented growth and into the challenges of the 21st century. The 2001 Strategic Plan (see Appendix Q), with its own trajectory for the near future, is rooted in the Mission Statement printed above. So too is the Educational Effectiveness Review prepared for LMU's most recent accreditation by the Western Association of Schools and Colleges. Indeed, this latter document borrows its structure from the threefold purpose of the university as expressed in the preamble to the Mission Statement: 'the encouragement of learning, the education of the whole person, and the service of faith and the promotion of justice.

These often quoted phrases are at the heart of our communal self-understanding.

Although deceptively simple in their expression, when unpacked they tell us much about LMU's identity as a Catholic, Jesuit/Marymount university. A word about each of these is in order.

The Encouragement of Learning

The encouragement of learning and pursuit of academic excellence took a quantum leap in 1986 when a substantial portion of the income from an historic \$40 million bequest was dedicated to faculty development and student scholarships. Since that time—thanks to the continuing growth of the university's endowment—teaching loads have decreased, faculty scholarship and creativity have flourished, graduate programs such as our own have either been established or have grown, and qualifications of entering students have shown a steady rise. Academic excellence continues as the over-arching theme of the 2001 Strategic Plan (see Appendix Q) in its vision of LMU's growth into one of the nation's distinguished Catholic universities.

As a Catholic university, LMU's encouragement of learning takes place in the context of a rich intellectual and artistic tradition that is marked by characteristics such as these:

- It views the world as sacramental and seeks to find God in all things.
- It esteems both imagination and intellect.
- It takes philosophical and theological thinking seriously.
- It engages in ethical discourse and pursues the common good.
- It eschews the supposition that there can be value-free facts.
- It seeks an integration of knowledge in which “faith and reason bear harmonious witness to the unity of all truth” (John Paul II, *Ex Corde Ecclesiae*, 1990, par. 17).

As foundational for inquiry and learning, Loyola Marymount intentionally strives to build an intercultural community, actively recruiting students, faculty, and staff from ethnically

diverse backgrounds. In a similar way, the university places a premium on ecumenical and interreligious dialogue. All religions are taken seriously, and a genuine welcome is extended to faculty, staff, and students of diverse faith traditions. This means that at LMU the encouragement of learning is a radical commitment to free and honest inquiry in teaching and research—but always with reverence before the mystery of the universe and openness to the Transcendent.

The Education of the Whole Person

With roots in the spiritual humanism of the renaissance, the University's Jesuit and Marymount traditions have as one of their hallmarks an abiding concern for the education of the whole person. Growth in knowledge and mastery of a discipline are only part of the total educational experience. Faculty and staff all contribute to it when they establish a personal relationship with students, listen to them, respect their individuality, and help them to develop their unique talents for lives of freedom and responsibility, leadership and service.

At its best, the education of the whole person comes to fruition not simply in personal integration but in a sense of one's place in the global village and concern for those in need. From LMU's perspective, today's whole persons are men and women with and for others—visionary men and women able to see beyond the bounds of culture and class and eager to work for the common good wherever it is thwarted by economic, political, or social injustice. This understanding of the education of the whole person provides an easy segue to the third key phrase in the Mission Statement.

The Service of Faith and the Promotion of Justice

In linking active concern for the poor to the service of faith, Loyola Marymount follows the lead of its sponsoring religious communities and the post-Vatican II Church in acknowledging that work for social justice is a requirement, not simply an option, of biblical faith. LMU finds its deepest inspiration for the promotion of justice in the concern of the Hebrew Scriptures for “the widow, the orphan, and the stranger in the land” and the preference of the gospels for the “least” of Jesus’ brothers and sisters.

LMU’s decades-old impetus to provide educational opportunities for under-represented groups, its long-standing community-service opportunities for students, and its more recently established faculty grants for faith-and-justice research and curriculum development are all part of the university’s commitment to work for justice. The service of faith and the promotion of justice looks toward attitudinal change as a prompt for students—and all associated with LMU—to appreciate the causes of injustice and to work for humanizing changes in society.

2.7.2 The Department’s Mission and Goals as Contribution to the University’s Mission and Goals

As a department within a University, the Department of Theological Studies contributes to the overall goals of the larger institution and supports its policies and procedures. The Department of Theological Studies forms an essential and integral part of the animation of the University’s mission and identity as a University in the Roman Catholic tradition.

The department contributes directly at both undergraduate and graduate levels to the mission as understood in the three phrases elaborated above.

The graduate program in Theological Studies contributes directly to the “encouragement of learning” in connection with the Catholic intellectual tradition as described above, most obviously in the serious attention to theological inquiry, discourse, and reflection. Within the graduate program, the “education of the whole person” takes on a particular expression. The effort to revise our MA in Pastoral Theology included the design of the Pastoral Theology “Integration Seminar” that invites students to ask the question: “How are my studies informing my life as a disciple and my efforts as a minister?” Students take the (1 unit) Integration Seminar in late afternoon meetings, three times during the course of their study (roughly at the beginning, in the middle, and toward the conclusion of their studies). This effort has had some good results, though there is a need to assess the Integration Seminar more closely and to consider revisions. This point is further considered in Standard 4. In addition, the graduate students are regularly offered opportunities for social and prayer experiences that are intended to engage and educate the entire person. These efforts occur under the direction of the Graduate Coordinator, Jennifer Scott, and the cooperation of the Department’s four graduate assistants. Through the graduate program, the faculty seeks to “serve faith and promote justice” by offering curricular and co-curricular experiences, texts and assignments that challenge students to: 1) articulate their core beliefs in ways that are consonant with their tradition and open to critical inquiry; 2) consider and analyze (using principles of Catholic social teaching, for example) the (in)justices found in their work, both within the church and society; and, 3)

bring situations encountered in ministry or other work sites to bear on their theological analysis.

The President's articulation of Theological Studies as being one of the five emphases within the University's long-range Strategic Plan (see Appendix Q) is but one indication of the central place that the Department has within the University. In the President's commitment to the coordination of University, Church, and City, the Department's education of students as "men and women for others," again at both the undergraduate and graduate levels, contributes directly to the overall goals of the larger institution.

Institutionally, the Department is highly respected and well represented across University structures. Currently two faculty members are serving in full-time key administrative positions: Dr. John Popiden (a professor in theological ethics) serves as the Associate Dean of the Bellarmine College of Liberal Arts, and Dr. Chris Chapple (a professor in comparative theology and world religions) serves as the Associate Vice President for LMU Extension (Continuing Education, Study Abroad, the Center for Religion & Spirituality, to name but a few of the operations of LMU Extension). Many Department professors serve on University standing committees and/or committees that contribute to the mission and goals of the University. The following are examples of some of the commitments of Theological Studies professors in the years 2004-2006: Advisory Board Member for the LMU Center for Ignatian Spirituality; Member of the Committee on Catholic Studies; Member of the University Student Affairs Committee; Member of the Faculty Committee on Mission and Identity; Member of the Committee on Rank and

Tenure; Member of the Faculty Senate; Member of the Library Committee. A full listing of the University service activities of the faculty in Theological Studies is contained in the faculty curriculum vitae file of supporting materials relative to the ATS visit.

Summary

The Department of Theological Studies and LMU as an institution of higher education take very seriously the standards of its regional accrediting association (The Western Association of Schools and Colleges, hereafter referred to as WASC.) WASC has reaccredited the University and affirmed its institutional integrity. The Department of Theological Studies contributes directly to the overall goals of the larger university. As a Roman Catholic University in the Jesuit and Marymount traditions, LMU and its Department of Theological Studies demonstrate commitment to the education of the whole person, the service of faith, and the promotion of justice for all of its constituents. The Department of Theological Studies, and the University as a whole, continue to be committed to the promotion of diversity across gender, racial, ethnic, and cultural boundaries for all of its constituencies. (This is further demonstrated in Standard 6, concerning Faculty.) LMU has also demonstrated its ongoing commitment to full compliance with state and federal laws, rules, and regulations that apply to it as an institution of higher education.

In order to further strengthen our institutional integrity, we recognize that the University needs to expand its work on the “Diversity Scorecard” (see ATS Supporting File), and the Department of Theological Studies needs to: 1) assess the recently adopted strategies

to measure the effectiveness of our commitment to address diversity in all graduate (and undergraduate) courses and coursework; 2) continue to hire faculty and recruit students and staff with attention to diversity; and, 3) continue to be involved in the full life of the larger University and the achievement of its mission to encourage learning, educate the whole person, serve faith and promote justice.

STANDARD 3: LEARNING, TEACHING, AND RESEARCH

The Department of Theological Studies at LMU is deeply committed to learning, teaching, and research as articulated in the ATS standards. From the beginnings of our MA programs in 1994, through several significant revisions and changes, to the present form of our MA programs, student (and faculty) learning, faculty (and student) teaching, and research of students and faculty alike have been at the forefront of our planning, implementation, evaluation, and revision. In particular, as a Roman Catholic institution, we are mindful of serving the larger community of faith that is relying increasingly on well-trained lay professional leaders (both part-time and full-time employees of the Church) who, more and more, take on the non-sacramental duties formerly carried out by ordained Catholic priests.

Our concern for the training and formation of lay ministers reflects the influence of the Second Vatican Council and its vision of ministry. The Council began, somewhat tentatively, to use ministry language of the laity. This paradigm shift from a pre-Vatican II emphasis on ordination and office to a new emphasis on baptism and charism has fostered the desire among many lay Catholics to prepare themselves for ministry, whether in church settings or within the context of their ordinary work in the world. We are committed to equipping these people with the needed skills for careful theological reflection and effective pastoral ministry.

A member of the Association of Jesuit Colleges and Universities, our approach to education naturally reflects the Ignatian tradition of education. Ignatius of Loyola, founder of the Jesuit Order, clearly envisioned education as an integrated process. Influenced by our Ignatian roots, we seek to produce graduate students who are well-educated in the arts and sciences, morally sensitive, and committed to the ongoing process of spiritual formation both personally and professionally. For Ignatius, the integral human being is both virtuous and wise. S/he is someone who is at once knowledgeable and dedicated to working for the betterment of others. Thus, Ignatius urged Jesuit educators to encourage students to seek their integral development by pursuing not learning (*eruditio*) alone, or good morals (*probitas*) alone, but both truth and a morally upright life; to seek not knowledge alone, or holiness alone, but both knowledge and goodness. Furthermore, to avoid a humanism that smacked either of narcissism or self-absorption, a third aspect was clearly coupled with learning and moral integrity, that of duty or service to others (*officium*). *Eruditio, probitas, and officium* formed the single integrated aim of Ignatian education. (*Constitutions of the Society of Jesus*, No. 308, IV, Preamble, A;; No. 481, IV, Chp. 16, No. 1; No. 484, IV, Chp. 16, No. 3.) In short, the pristine vision of Ignatian education sought to develop whole persons, integrated personalities. In the words of Jesuit historian Hugo Rahner, "A Christian, in the full sense of what Ignatius was aiming at...is one who has overcome the pernicious schizophrenia between soul and body, brain and heart, and thus become fully integrated" (*Hugo Rahner, Ignatius the Theologian, 207*).

We attempt to foster this kind of personal integration in several ways. First, we seek to make every course, no matter how abstract or speculative its subject matter, “useful” for students by treating the subject matter in such a way that it can be a window of perspective on reality and a way of increasing both their personal and social literacy.

Second, we require that each student in the Pastoral Theology Master’s program take a one-unit Integration Seminar for three semesters. While each professor tries to be sensitive and responsive to the affective impact of subject matter content on students, this seminar is intended to provide a forum in which students can actively process concerns and issues that the cognitive course materials have evoked in them. Not infrequently, students studying such topics as historical-critical approaches to Scripture and contemporary Christological theories feel threatened by a cognitive dissonance, a situation that requires support, time, and guidance in working through new ideas. The integration seminar serves this purpose. Consequently, the integration Seminar seeks to help students: 1) integrate personal experiences of pastoral ministry with their formal study of theology and their personal spirituality; 2) develop a facility for theological reflection on actual experiences of pastoral ministry; and, 3) explore the use of various theological texts as a means to illuminate and evaluate their experiences of pastoral ministry.

Third, we have created a new course that focuses on the spiritual formation of pastoral ministers. This course seeks to help students foster their personal spirituality through

methods of self-awareness, professional reflection, and the practice of various spiritual disciplines.

Fourth, we have included a practicum and supervision as a required component for the concentration in spiritual direction. In these and other ways, we are committed to the interrelated and integrated pursuit of excellence in learning, teaching, and research. For example, in his spring 2006 graduate course, "Foundations of the Christian Moral Life," Dr. Jonathan Rothchild developed a midterm exam that integrated pastoral concerns and theological analysis to address the theoretical and practical dimensions of Christian ethics. Additionally, Daniel Smith-Christopher developed a similar exam for the Final of a fall 2005 graduate course in "Old Testament Theology." (Both of these exams can be found in the ATS Supporting Materials File.)

3.1 Activities of Theological Scholarship: Learning, Teaching, and Research

3.1.1 Learning

Attention to the dynamics of the learning process is essential in order to achieve the learning outcomes that have been articulated. Our emphasis is on active learning that encourages student participation in the discussion of ideas and the sharing of personal and pastoral experience. In general, we seek to incorporate whenever possible the principles of adult learning that call for learning that is experiential, problem-centered, and interactive. Thus, we have committed ourselves to a learning style that depends primarily on seminar-style classes. In these classes there is a maximum of fifteen students. The small class size promotes lively exchange both among students and with

faculty. Student research presentations are also important components of these seminars; the atmosphere of learning is highly communal, collaborative, and cooperative.

The goal and practice of the curriculum is to produce graduate students who are prepared to exercise leadership in pastoral settings. Students become knowledgeable about theological discourse at various levels. They are able to conduct significant research at both a generalist and specialist level, engaging in critical and constructive theological/pastoral reflection. Students also are encouraged to value the theological enterprise with its embodiment in, and application to, various communities of faith. We do not admit students into the program without an accredited B.A. (a WASC requirement that we follow at the graduate level).

While the majority of our students come from the Roman Catholic tradition, there is a large enough group of non-Catholic students for ecumenical conversations to be common both in, and beyond, the classroom. In addition to time spent in the classroom, we also host regular extra-curricular activities for our students, including:

- a fall orientation
- a welcoming dinner at the beginning of the year for all students
- informal fellowship events we have colloquially named “Pizza & Profs”. These evenings provide a forum for students to talk with designated faculty who share something more personal and integrative about themselves, and their theological vision.
- participation in the national Religious Education Congress held each year
- faculty-sponsored lectures to which students are invited

- a year-end culmination dinner for all students to celebrate those who have completed the program successfully

These events are coordinated by a half-time staff person (Ms. Jennifer Scott, herself a graduate of our MA program), who is Graduate and Special Events Coordinator for the two MA programs. She helps to keep us connected to various local church constituencies, works in student recruitment and in the admissions process, and organizes an annual open house, among many other activities.

Perhaps our biggest challenge is to be more attentive to the place of supervised field education for our Pastoral Theology students. The difficulty we face is that most of our students are already working in various parish settings either part-time or full-time. Others teach theology in private high-school settings. They have supervisors in their church or school settings, but we have only *ad hoc* relationships with these on-site supervisors. Because of this, we are seriously considering the creation of a Field Education Supervisor position within the Department. This person would serve as a liaison with on-site supervisors and our Department. With the new set of more clearly defined field education objectives that we are currently formulating, the Field Education Supervisor will be better able to determine how students are integrating their classroom learning with their pastoral practice. Similarly, our new concentration in Spiritual Direction has clearly articulated supervisory relationships for individuals seeking to become Spiritual Directors (see *Graduate Bulletin*). Our commitment to the full integration of pastoral experience with classroom learning is best reflected in our Practicum and Supervision in Spiritual Direction course. In the framework of this course,

those with a concentration in Spiritual Direction will be required to function bimonthly as intern spiritual directors for two persons and to see a clinical supervisor, bimonthly, for the duration of a semester. We have hired two practicing spiritual directors to function as supervisors for this purpose. Besides individual supervision, the students will experience peer supervision in groups three times within the semester. Another illustration of our desire to integrate theory and practice is a recently added, three-semester, one-unit requirement of a Pastoral Theology Integration Seminar (described above), where pastoral field and classroom experiences are more intentionally integrated.

Finally, we are fortunate to have four Graduate Assistants, each of whom receives roughly \$12,000 in stipends during the academic year (typically for two years), and who work with faculty in a variety of capacities (teaching assistants, research assistants, helping with various programmatic activities, and the like). These positions have contributed significantly to a culture of formation for graduate study and provide another learning avenue for our graduate students on a regular and rotating basis.

3.1.2 Teaching

We conceive of the purpose of theological education in a tripartite way. When done effectively, theological education is simultaneously informational, formational, and transformational. This threefold purpose informs our teaching. The informational element focuses on contributing to theological knowledge and skills; the formational focuses on the personal integration of the cognitive subject matter with personal developmental issues; and the transformational focuses on the personal appropriation of

knowledge in such a way as to stimulate and support ongoing conversion. In light of this, we view the function of the teacher as both didactic and facilitative. While the didactic function serves the cognitive, intellectual goals, the facilitative promote the formational and transformational goals.

The process of teaching requires careful planning and respectful coordination of faculty, students, and librarians in order to maximize the benefits of an engaged teaching experience. In the Department of Theological Studies, we encourage the utilization of various teaching strategies in all graduate seminars: faculty lectures, student seminar presentations, small-group discussions and projects, full-class discussions, the appropriate use of various media and web resources, relevant guest speakers (e.g. Gregory Boyle, S.J., Founder and Director of Jobs for a Future/Homeboy Industries and Michael Kennedy, S.J., Pastor of Dolores Mission Church in East Los Angeles), and the like.

At LMU, we possess a well-funded Center for Teaching Excellence that provides many opportunities for faculty to learn and discuss a great variety of instructional methods. Faculty are regularly encouraged to attend events sponsored by the Center for Teaching Excellence, and we often talk collectively as a faculty about how to improve our teaching. The University also offers various summer teaching grants for the development of new courses, from which many faculty in our Department have benefited. Thus there is strong institutional support for excellence in teaching.

Perhaps the most vigorous conversations we have had as a faculty regarding teaching involve the shape of the curriculum for our graduate students in the two MA programs. In the 2002-2003 academic year, we engaged in a year-long discussion of “mapping theological studies,” with an eye towards curricular renewal and changes appropriate to shifting understandings of Theological Studies sub-fields and their inter-relationships. In particular, we came away from these conversations committed to developing a curriculum where the course offerings are more integrated and less sharply divided by discipline boundaries (e.g., Biblical Studies and Spirituality can be taught in an integrated manner, as can Pastoral Theology and Systematic Theology). Indeed, we had a particularly helpful conversations that exposed the traditional view of some fields as being essential core classes (e.g. biblical studies, church history, systematic theology, theological ethics, and comparative religion/theology) and other fields as important but without a central place in the curriculum (e.g., liturgical theology, spirituality, religious education). We are seeking to move towards a more integrated curriculum that is attentive to the importance of theological reflection on praxis across the various sub-fields of theological studies. During the 2003-2004 academic year, we continued to have significant discussions about teaching and the curriculum, and are in the process of moving towards further revisions.

All of our teaching seeks to encourage critical and reflective theological conversation, especially in light of the very diverse cultural setting we occupy in Los Angeles, but with global diversity also in view. We develop our teaching strategies, syllabi, methods, etc., in collaboration with each other and a departmental curriculum committee that oversees

new course development. We are actively pursuing the oversight of new course development. We have begun preliminary planning for an ethics concentration for the MA in Theology. Dr. Kristin Heyer and Dr. Jon Rothchild have begun drafting courses and are meeting with the Graduate Director for further planning during the summer of 2006.

3.1.3 Research

Research is essential to all aspects of the educational enterprise, for faculty and students alike. Excellence in learning and teaching springs, in large measure, from the critical and creative research of faculty and students. LMU promotes a culture of research at all levels. Faculty are expected to do original research and to make significant contributions to their fields of study. Students are also expected to do some original research and to demonstrate their mastery of research and writing skills in the various disciplines of Theological Studies. Faculty are encouraged and expected to share their research on a regular basis in peer reviewed academic conferences, as well as in church settings. Faculty are also expected to disseminate their work in published forums. Students are expected to share their research in seminar settings, and also in other settings such as church locales and graduate gatherings. Teaching and research go hand-in-hand, and LMU is committed to the notion of the faculty being “teaching scholars,” and the consequent personal modeling of the integration of learning, teaching, and research for our students.

Characteristics of Theological Scholarship

3.2.1 Scholarly Collaboration

Within the Department of Theological Studies scholarly collaboration is an important value. In particular, the faculty has made a conscious commitment to have “weak boundaries” between the various sub-fields of theology. This commitment facilitates the cross-disciplinary character of theological scholarship and the integration of areas that have typically in the history of theology been cast as “pastoral” over against “academic.” We are determined to bridge this historic gap and so have resisted having separate “pastoral” and “academic” departments. All theology should include rigorous critical reflection on pastoral/practical dimensions, and all pastoral/practical reflection should include rigorous critical reflection that draws on the rich tradition of theological discourse. Thus, the collaborative character of our department enhances an integrative approach to theological scholarship. We recognize that one of our goals is to further clarify strategies to ensure the collaborative bridging of our sub-disciplines so that the culture and character of our theological scholarship is more consistently and deliberately integrated.

One fortunate aspect of being part of a larger university setting is that members of the Department of Theological Studies are able to benefit from collaborating with other scholars across not only theological disciplines, but across a wide range of disciplines in the humanities, arts, science, and business. As an example, Dr. Douglas Burton-Christie team-taught a course on “Spirituality and the Desert” with a field biologist to great effect (field trips were integral to the course). Dr. Marie Anne Mayeski taught a theological narratives course with a professor of English. Our department Chair, Dr. Jeffrey Siker,

team-taught a reading course in the Greek New Testament with a professor from Classics. Finally, two professors, Dr. Siker and Rev. James Fredericks taught a course on Paul's letter to the Romans from the perspectives of New Testament Studies and Systematic Theology. The Department of Theological Studies benefits from such interaction not only in the relatively rare circumstance of a team-taught course, but more generally from the cross-fertilization that takes place within the larger university setting.

The Department of Theological Studies also collaborates in important ways with various ecclesial communities, primarily in the Roman Catholic tradition. Whether it is lending expertise to the Theological Commission of the Archdiocese of Los Angeles, serving on the editorial board of the Archdiocesan newspaper, lecturing at the annual Religious Education Congress, or serving on the board of the Archdiocesan Pastoral Associates program, members of the Department are actively engaged in collaborative, scholarly interaction at local and national levels of the Roman Catholic Church, as well as in ecumenical and interreligious dialogue across faith traditions (e.g., Catholic/Evangelical dialogue and Buddhist/Catholic dialogue). The scholarly collaboration of the Department extends to the wider public as well, e.g., faculty members are regularly interviewed by both national and local news media.

3.2.2 Freedom of Inquiry

Essential to theological scholarship is the freedom of inquiry. The Department is proud both of its confessional setting in a Roman Catholic University, and of its commitment to academic freedom – with the full and active support of the University administration. It

is important for the community of learning to be respectful of the founding religious traditions and equally important for the community of learning to have the freedom to ask wide-ranging questions and pursue critical and constructive inquiry even when it can push traditional boundaries. The notion of “faithful scholarship” articulated in the ATS standards is one that resonates strongly with our understanding of what it means to be an engaged scholarly community at a Roman Catholic university that educates the whole person in the service of faith and for the promotion of justice.

3.2.3 Involvement with Diverse Publics

As indicated above under “Scholarly Collaboration,” the Department of Theological Studies is involved with a diverse public in the church, the academy, and in society. The Department is engaged with various ecumenical dialogue partners across traditions. Fr. Tom Rausch, S.J., has been a leader in Catholic/Evangelical dialogue and is a regular conversation partner with evangelical scholars at Fuller Theological Seminary. Further, LMU has a historic relationship with the Greek Orthodox community (LMU offers one of the few comprehensive programs in Hellenic studies in the United States). One of our MA graduates, Fr. John Bakas, is a Greek Orthodox priest who is the Dean of the St. Sophia Greek Orthodox Cathedral in Los Angeles and remains an active alumnus. He regularly teaches a course on the Greek Orthodox tradition and on Eastern Orthodox spirituality in the Department of Theological Studies. The current Chair of the Department, Dr. Jeffrey S. Siker, is an ordained and active Presbyterian minister (PCUSA). Another member of the Department, Dr. Daniel Smith-Christopher, is a Quaker and is quite active in Quaker and Mennonite peace studies. He also facilitated the

start of an LMU Gospel Choir as an extension of his commitment to seeing African-American church traditions represented at LMU. Dr. Wilkie Au, a Roman Catholic, has been a consultant to the U.S. Navy Chaplain Corps, which serves members of over 200 faith traditions. Locally, he has contributed to the spiritual formation programs sponsored by Presbyterians, Methodists, and Episcopalians. Dr. Amir Hussein, himself a practicing Muslim, has been doing work with the United Church of Canada, a union formed in 1925 of Methodists, Congregationalists, and Presbyterians. It is the largest Protestant Church in Canada. These are but a few examples of the degree to which the LMU Department of Theological Studies demonstrates its full awareness of the “diverse manifestations of religious community encompassed by the term church.” This awareness is also well represented in the library collection and courses taught at LMU (*see Standard 5*). We have also hired Fr. Michael Lee, S.J. and Dr. Tracy Tiemeir for new faculty positions within the Department and they will add to our existing course offerings (*see Standard 6*).

Faculty members are also engaged and involved in the broader academic community, contributing regularly to various professional academic societies. Faculty members regularly present papers at such professional meetings as the Catholic Theological Society of America, the College Theology Society, the American Academy of Religion, the Society of Biblical Literature, the Association of Graduate Programs in Ministry, the Academy of Catholic Hispanic Theologians of the United States, the North American Academy of Liturgy, the Catholic Biblical Society, the Society of Christian Ethics, and others. Faculty members also are active as publishing scholars.

3.2.4 Globalization

One of the hallmarks of the educational enterprise at LMU is attentiveness to diversity and globalization. Given LMU's location in Los Angeles, direct "awareness and appreciation of global interconnectedness and interdependence" is part and parcel of the educational fabric at LMU and within the Department of Theological Studies. As indicated above, LMU is also active in promoting inter-religious dialogue (members of the Department sponsor Buddhist/Christian and Hindu/Catholic dialogues on a regular basis). In our ethics courses, students explicitly analyze the effects of economic and political globalization in light of Christian ethics. Thus, the Department engages in theological scholarship that encourages global awareness and responsiveness, and accordingly, embodies the institution's deep commitment to education of the whole person in the service of faith and in the promotion of justice.

Summary

Theological scholarship in LMU's Department of Theological Studies attends deliberately to learning, teaching, and research. There is a significant diversity of traditions across the faculty and the student body that invigorates the program's learning and teaching. The explicitly Roman Catholic character of LMU is a central marker of our institutional theological identity and commitment. The faculty of the Department of Theological Studies is engaged in serious and regular research and publication. Over the last ten years, the faculty members have published over 50 books with major presses and

numerous articles in blind peer-reviewed journals. (See Faculty Curriculum Vitae in the ATS Supporting Documents File.)

In general, we need to think more creatively about ways to incorporate learning outside the classroom with learning inside the classroom. In particular, the Department of Theological Studies is actively seeking to strengthen the integration of pastoral and academic theological reflection in course design and in the various learning, teaching, and research processes. To this end, the Department is exploring the role of student field placement as a venue, and mechanism, for deepening the theological scholarship of faculty and students alike.

STANDARD 4: THE THEOLOGICAL CURRICULUM

The theological curriculum in the MA programs offered through LMU's Department of Theological Studies emphasizes a systematic analysis of, and reflection on, the life of faith, its communal contexts, and, its diverse incarnations in Christian history. It also aims to discern the ways that faith finds authentic embodiment in the present situation, especially drawing on the rich resources of the Roman Catholic theological tradition.

4.1 Goals of the Theological Curriculum

“Faith seeking understanding” is a classic articulation of the goal of theological education. At LMU, we seek to attend to this goal in an integrated manner by stressing the interconnectedness of all theological discourse and pastoral practice. To this end, we strive to create an educational atmosphere in which students can: deepen their spiritual awareness (e.g., through a course on Ignatian Spirituality or in an Integration Seminar); gain a stronger sense of the ethical character necessary for pastoral leadership (e.g., in a course on Spiritual Formation for Pastoral Ministry, or a class on Foundations of the Moral Life); grow in their understanding of the richness particularly of the Roman Catholic tradition (e.g., in a course on Systematic Theology, the Foundations of Pastoral Theology, or a class on Liturgical Theology); and be equipped with skills for ministry in a variety of settings (e.g., through courses such as Skills for Pastoral Ministry, Ministry in a Multicultural Context, or Forming an Adult Church). Contemporary theologians describe theology as “critical reflection on praxis,” fusing reflection on theory with the rich experience that adult learners bring to the study of theology. Our goal is to structure all courses in the Pastoral Theology program so that the theoretical and practical aspects

of the courses are closely integrated. This takes place partly in the Integration Seminars, but our intention is to build that synthesis into each and every course we offer.

4.2 Degree Programs

LMU's Department of Theological Studies currently offers two MA degree programs: a Master of Arts in Theology, and a Master of Arts in Pastoral Theology. Both of these degrees fall under the ATS standard of "first graduate theological degree" programs (ATS, 56), and they each serve a distinct, if overlapping, purpose within the theological landscape of LMU and of the larger Catholic world.

The Master of Arts in Theology is a Theological Studies degree oriented towards general theological studies. The curriculum for this program attends to various sub-disciplines within Theological Studies (Biblical, Historical, Systematic, and Moral Theology), while allowing students the flexibility of focusing on one area or another within the larger field of study (e.g., Theological Ethics, Comparative Theology, Biblical Theology, et al.). Students are required to complete 36 graduate credit units. They complete the degree with either a Comprehensive Exam or with a Master's Thesis. (Guidelines for the Comprehensive Exam or the Thesis can be found at <http://bellarmine.lmu.edu/theology/graduate>.) We are presently exploring the possibility of adding two additional courses to the MA in Theology degree so that students would need to complete 42 units. The Graduate Curriculum Committee will review this recommendation in the 2006-2007 academic year and reach a conclusion by May 2007. The vocational intent of this degree program is to prepare students for a variety of career

opportunities, such as advanced theological education in a Ph.D. program, teaching high school theology and religion (especially in Catholic high school settings), working with theological publishers, teaching in a church setting (e.g., as a RCIA coordinator in a parish), or working for a larger ecclesial body (e.g., the Archdiocese of Los Angeles).

The Master of Arts in Pastoral Theology is a degree oriented primarily towards ministerial leadership. The curriculum for this program stresses both grounding in the traditions of the Church (e.g., biblical, historical, and systematic theology) and grounding in careful pastoral reflection on the life of the Church past, present, and future (e.g., courses in Pastoral Theology, Religious Education, Liturgy, Spiritual Formation), all with the goal of providing an integrated educational experience. Students must complete 36 graduate credit units including required courses in scripture, pastoral theology, systematic theology, historical or moral theology, and three 1-unit Integration Seminars. We are currently reviewing the strengths and weaknesses of the Integration Seminar in order to evaluate its effectiveness in integrating ministerial experience with classroom preparation (*see Instructor's Evaluation of the Integration Seminar Process, Appendix J*). Students complete the Pastoral Theology MA degree with a capstone Pastoral Synthesis Project (*see Guidelines for the Pastoral Synthesis Project at <http://bellarmine.lmu.edu/theology/graduate/>*). As with the MA in Theology, we are seriously considering expanding the degree requirement to 42 credit units. The Graduate Curriculum Committee will review this recommendation in the 2006-2007 academic year and will reach a decision by May 2007. The vocational intent of the MA in Pastoral Theology is to prepare students to be effective pastoral agents in the life of the church,

for example, as Pastoral Associates, Parish Life Directors (a new and emerging role as general ministerial leaders in parishes), or in the more specific ministries as Directors of Religious Education, Youth Ministers, Liturgical Coordinators, Catechetical Directors, and the like. In the last two years, the Department has added a concentration in Spiritual Direction to the Pastoral Theology degree. We anticipate further developments in the concentrations in the future (see *Degree Standards below*). In the face of the decline in the number of ordained priests in the Roman Catholic tradition, it is imperative that LMU be fully engaged in educating the future pastoral leaders of the Church. This need is urgently felt in Los Angeles, the largest Archdiocese in the United States with over 4 million Catholics and only one Catholic university.

There are sufficient students in both MA programs so that there is a significant community of learning. At present we have 80 students total between the two programs, with 35 in Pastoral Theology and 45 in Theology.

Each of the two degree programs seeks to address the ATS Standards as articulated in 4.2.1 & 4.2.2. The MA in Pastoral Theology is a basic program oriented towards ministerial leadership. As such the curriculum provides a structured opportunity for students to develop a thorough understanding and personal appropriation of the Roman Catholic faith tradition in particular. Given our location in Los Angeles, we are also very attentive the great diversity of cultural and social realities that our students will face in pluralistic ministry, and these realities are addressed regularly in course content and in class reflection. The MA in Pastoral Theology does provide formational opportunities

for students to grow in emotional maturity, personal faith, moral integrity, and social concern within the required Pastoral Integration seminars. We also equip students to pursue particular forms of ministry, such as Religious Education, Spiritual Direction, and Liturgical Ministers. Students pursue coursework in these areas, and then, after choosing a topic, design the Pastoral Synthesis Project. As indicated above, the MA in Theology provides a general orientation to the disciplines of theological studies. Students are required to do coursework in scripture, historical theology, systematic theology, and theological ethics.

4.3 Degree Program Standards

The Department of Theological Studies articulates its degree program standards in the LMU Graduate Bulletin (see Supporting Materials relative to the ATS visit). The admission requirements include: 1) a B.A. from an accredited undergraduate institution; 2) sufficient background in theology or religious studies; 3) demonstrated ability to do graduate studies (e.g. evidenced by excellent work at the undergraduate level, such as GRE scores, writing samples); 4) a personal narrative in which the candidate states why s/he is applying for the degree program; and, 5) a personal interview with the Graduate Admissions Committee.

Currently both degree programs require 36 credit hours with core courses as spelled out above in 4.2. Both degree programs articulate the purpose and primary goals of the program, program content, and location. Although the program can be completed in

eighteen months, almost all students take 2-4 years to complete the degree requirements, especially those who are engaged in full or part-time work in addition to their studies.

4.4 The Challenges of “Other Instructional Programs”

Through LMU Extension non-degree students are eligible to audit courses in the graduate programs in Theological studies as Continuing Education courses with permission of the instructor. Typically one or two students in each class have signed up as auditors. Often these auditors end up applying for, and enrolling in, the formal MA programs. The Department of Theological Studies also works cooperatively with the Center for Religion and Spirituality (division of LMU Extension) in the development and offering of short, intensive one-unit summer school classes. Graduate students may currently take for credit up to a maximum of 3 one-unit summer classes) toward the 36 unit MA requirement. The Department also sponsors and co-sponsors various lectures and other events throughout the academic year. Graduate students, as well as non-degree students and leaders from the local churches and communities, attend these lectures. Past Department sponsored or co-sponsored events include: The Chilton Chair Lectures on Vatican II by Professors Richard Gaillardetz and Scott Appleby; the Bellarmine Forum on “The Color of God” (a rich week-long program addressing the *imago dei* as related to race, ethnicity, gender, and God); a forum on Mel Gibson’s *The Passion*; a lecture series on “Race, Justice, and Religion,” and an important, initial meeting on “Catholic-Orthodox Dialogue” which reflects one of the interesting priorities of Pope Benedict’s initiatives with Eastern Orthodox churches.

Finally, the challenge is to raise up leaders in various, ethnic communities that often do not have their own educated leaders. These leaders need an education to match their wisdom, and a credibility that matches their capacity to serve. This takes not only scholarship and financial aid, but creativity in providing formats that meet their needs as well as those of the communities they serve.

Summary

In LMU's Theological Studies graduate programs, the curriculum is a dynamic process that seeks to be responsive to the best in theological scholarship, especially in the Roman Catholic tradition. We seek to offer solid courses of study that will prepare students for pastoral leadership and will equip students with a broad-based foundation for theological reflection on the life of faith. We also seek to provide an integrated approach to theological studies that, while paying attention to diverse contexts and histories in the Christian theological tradition, will be of primary service to the Roman Catholic faith community. Loyola Marymount University, in general, and the Department of Theological Studies, especially, take seriously our emerging role as the major Roman Catholic university in the entire Southwestern U.S. region. This increasingly frequent designation as the sole, major Roman Catholic university, points to a rather remarkable responsibility and opportunity before us.

STANDARD 5: LIBRARY AND INFORMATION RESOURCES

As a crucial and integral resource to the University, the Von der Ahe Library helps sustain and further LMU's mission. In the words of the Von der Ahe Mission Statement it strives to offer a "collaborative environment that supports the educational, instructional and cultural needs of the community by providing quality and personalized services, appropriate scholarly collections and equitable access to library resources." (See Appendix R.) Thus, through its policy and service the library creates a "foundation for life-long learning" and assists the LMU community "in gaining knowledge and developing skills in order to enrich their own lives and the lives of others." (Appendix R)

Nevertheless, the current status of the library has both positive and negative aspects. In terms of the positive, there is a virtually limitless budget for book acquisition at LMU. Almost every year, the library receives a 10% book budget increase. Budgets for media, print journals and electronic resources are also generous. The library has entered into cooperative lending arrangements with theological libraries in Southern California (especially Fuller Theological Seminary and Claremont School of Theology). Similarly, LMU participates in the LINK+ system, with an expedited delivery time of 3 working days, with over 30 other cooperating libraries throughout California. The LMU Library is a net lender to LINK+, i.e., we lend more than we borrow, which indicates the strength of our collections. The Theological Studies Department has a good working relationship with the library. The theological librarian, Tony Amodeo, and the collection development librarian, Marcia Findley, oversee the regular acquisition of books and journals in the area of theological studies, and the media librarian collects media in theology. The

library's Electronic Resources Committee selects e-journals, databases, and other electronic tools for the collection. Faculty members are encouraged to order anything they find of significance for addition to the library collection. Faculty member Charlotte Radler is the faculty library liaison for theological studies. The faculty library liaison (FLR) role is primarily one of communication. FLRs are responsible for communicating collection development and service concerns of the faculty to the library, and for helping to disseminate changes in library policy and procedures to faculty. Periodically, faculty members from the Department of Theological Studies serve as representatives on the University Library Committee. The University Library Committee consists of a rotating membership of 10 faculty members representing the University colleges.

However, while the library provides potentially vast resources for the acquisition of books and media in theological studies, the negative aspects include the fact that the current library building is long overdue for replacement and expansion. The issue of the physical space of the library was mentioned by the University's president, Father Robert B. Lawton in his 2003 convocation address, as well as the Library's Mission Statement. Due to the acute space shortage, the library has been forced to remove to an off-site storage facility a large number of books (currently about 80,000 volumes—across all university disciplines) and all bound periodicals. Faculty and students can request these off-site items and receive them quite speedily, but this inconvenience will only be solved when the University builds a new library. Furthermore, the limited physical space of the current library building affords little room for students and faculty to conduct focused research in study rooms and to have access to research carrels.

Fundraising for the new library is underway and totals \$26 million currently toward an initial goal of \$35 million. This fundraising has the highest priority in the current capital campaign. (See Strategic Plan for LMU, Appendix Q). The planned new library, a 120,000 square foot structure, will accommodate ca. 500,000 volumes in open stacks and well over 1 million volumes in an automatic storage and retrieval system. This robotic automated retrieval system will greatly increase book and periodical capacity and provide at least 20 years of collection growth space. It will also house a state-of-the-art media center with a satellite TV lounge and media viewing and listening rooms, and at least one hands-on computer teaching classroom. The design also includes 580 individual reading stations and over 100 group study rooms for two to six people. The new building is projected to open in the year 2010 and will be located on the bluff next to the Jesuit residence.

5.1 Library Collections

The Von der Ahe Library at LMU strives to be not only a physical library of print materials, but also a 24/7 virtual library. The library's expansive electronic resources constitute a major strength for research. Within the area of theological studies the library has significant holdings with sufficient resources for faculty and graduate research. In particular, the library has a large collection representing various theological textual traditions and historical periods, both in print and electronic forms. The theology collection also holds important materials for studies of pastoral theology and the practice of ministry. Emblematic of a library in a Roman Catholic University, the theological

collection reflects its confessional heritage and is a repository for works treating the Roman Catholic tradition and teachings, as such; the library aims to serve as a “resource for information on Catholicism and spirituality in the region.” (Appendix R)

Furthermore, the library holds considerable materials from cognate disciplines. It also possesses significant texts from other confessional and religious traditions, although these holdings need to be strengthened. The collection generally aids and nourishes the diverse needs and interests of a pluralistic community and ensures “access to the variety of voices that speak to theological subjects.” However, if there are any collection-related needs, they are in the areas of: 1) sufficient space to house the collection, and 2) a more comprehensive set of holdings in Protestant theology as well as in other religious traditions (for example, the areas of Islam and Judaism).

Collection-building is constant and systematic. The library’s goal is to achieve a collection that will stand the test of time without significant gaps in coverage of subject. The collection development policy includes a book approval plan with two vendors providing a comprehensive collecting profile in theological studies crossing many theological and academic publishers. Based on this profile (which has been created in consultation with the faculty and can be modified), the faculty members consistently receive a wide selection of book slips from which they can order. The faculty is additionally free to order works, with the exception of new journal subscriptions, outside of this selection.

The Von der Ahe Library holds 370,000 monograph volumes, 80,000 serial volumes and has 3,193 current print serial subscriptions and over 120 online subscriptions giving full text access to 15,316 e-journals and 4,000 books. The theological collection contains roughly 35,500 books, and 165 print journal subscriptions are funded from the Theological Studies budget allocation, not counting Library-supported interdisciplinary titles. Moreover, there are 216 online theological and religion journal titles available full-text among our subscribed databases. With the regular capability of accessing books and journals through the LINK+ system, interlibrary loan, and e-resources, faculty and students have virtually limitless access to theological library materials. LMU has extensive and state-of-the-art electronic resources for document delivery and bibliographic research. The library is a founding member of the Statewide California Electronic Library Consortium (SCELC), a group of over 80 private academic libraries, and one of the top ten spending members of the consortium, along with USC and the Claremont Colleges. Most of the library's electronic resources, including e-journals, e-books, and large e-collections from publishers are purchased through this consortium. The Library subscribes to several online databases that index theology and religion, including the American Theological Library Association's Religion database (ATLA/ATLAS), the Catholic Periodical and Literature Index, ProQuest's Religion module, and Old Testament Abstracts. However, the fact that LMU is not an institutional member of ATLA constitutes a lacuna that we plan to remedy during the 2007-2008 budget year once the new library director is hired. The library has purchased theological and related textual databases, including the Patrologia Latina, Bibloi, and recently the Ad Fontes Digital Library of the Catholic Reformation. Segments of other databases (e.g.

Augustine, Aquinas, etc. in Past Masters) augment these collections. Except for the CD-ROM Bibloi, these databases are available to all faculty and students on or off campus. Most of the library's electronic resources and the online library catalog are available 24 hours per day, including from remote locations.

Among the materials held in Archives and Special Collections is a growing collection of Jesuitica, mainly in the form of published books by and about Jesuits, from the 16th century to the present, numbering 454 works to date. This holding mirrors the Jesuit tradition of LMU. An annual gift from the Jesuit Community continues to support these acquisitions. About half are 20th century materials (200+), approximately 50 are 19th century, almost 100 are 18th century, over 70 are 17th century, and 22 are 16th century. The collection covers a broad range of subject areas, including some in Reformation era theology and philosophy, plus material pertaining to early Jesuit missions in Asia and the Americas, as well as English Recusant publications. These works on Jesuitica, the extensive Thomas More special collection, and all of the special collections materials are accessible to LMU faculty and students, individually and for class sessions. Non-LMU scholars can also access these materials by appointment.

5.2 Contribution to Teaching, Learning, and Research

The library greatly assists and encourages independent research by faculty and students, and by providing convenient access to print, electronic, and other resources it facilitates scholarship and the pursuit of learning. In particular, the collection development librarian continually evaluates the theology collection, and the reference

librarians and media/reserve librarian facilitate teaching and research. In the one-unit Graduate Pro-Seminar required of all entering Master's students, one important component of the course seeks to provide all students with a thorough understanding of research tools and methods available through the library. This section of the course is typically coordinated with a reference librarian, who conducts both a library resources presentation and a follow up hands-on session for students—especially on the practical use of the ATLA Religion database—in the Liberal Arts computer lab. The theological librarian is also available to come to individual undergraduate and graduate classes and/or make individual appointments with students and faculty members in order to address their diverse research needs.

The Von der Ahe library is open 97 hours per week. Nineteen public computers are available for library research in the reference area. The Media & Reserve Services area contains the library's microform collection and equipment. It also houses the audiovisual collection and individual viewing and listening stations. Three group viewing and listening rooms are available as well. Reference librarians staff the reference desk 73 hours per week. By coordinating with other AJCU libraries, online chat reference service is available 24 hours a day to faculty and students.

Many faculty members make use of electronic resources through the library and utilize such programs as Blackboard, ERes (Electronic Reserves), and ATLA/ATLAS to aid classroom learning, teaching, and research. The faculty and students frequently employ these services in their courses and for their scholarship. Even in an increasingly electronic

and virtual age, the library continues to provide a conducive environment for learning and scholarly interaction.

5.3 Partnership in Curriculum Development

The library collaborates in the Department of Theological Studies' curriculum development by providing collections and services that reflect shared educational goals. Faculty and the library acquisitions staff confer about collection development and the needs of faculty and students within the current curriculum. For example, the library has both introductory theological texts for undergraduate students in the core and sophisticated theological texts for undergraduate majors and graduate students.

5.4 Administration and Leadership

The Von der Ahe library is firmly situated within the university's institutional and administrative structures. The University Librarian (UL) reports to the Academic Vice President, sits on the Deans' Council, and is a member of the Campus Academic Technology Committee. The UL maintains close working relationships with the deans, academic division directors, and other university administrators. The Academic Program Review Committee consults with the UL when new academic programs are planned to insure funding for necessary library materials. The UL submits an annual budget request to the University Budget Committee.

The UL leads the strategic planning for the library. In concert with the librarians, the library's mission, long range objectives and short term goals are articulated in a report

each year. The UL then monitors, evaluates, and redirects the progress and achievements toward those goals throughout the year, meeting with the librarians as a group once each month. Collection building and service outcomes are assessed periodically through surveys, benchmarking relative to other like-sized universities, and, beginning this year, through LIBQUAL+. LIBQUAL+, an assessment program available through the Association of Research Libraries, is a web-based survey that will solicit, track, evaluate, and act upon our users' opinions of the library's information scope, timeliness and convenience, quality of service, and physical space. The library is entering into this assessment program with other AJCU libraries.

Though the library is not as yet a full institutional member of the American Theological Library Association, the theological librarian is a continuing personal member. The theological librarian is also a personal member of the Catholic Library Association, and represents the library as a sitting board member of SCATLA (the Southern California Association of Theological Libraries), an ATLA affiliate. He regularly participates in SCATLA meetings and programs and theological discussion lists. He attends national meetings fairly regularly with library financial support.

5.5 Resources

The resources provided by LMU result in a constantly expanding library program. As indicated above, the Von der Ahe Library holds an adequate and quickly increasing collection of printed monograph volumes, serial volumes, and print serial subscriptions. The theological collection contains approximately 35,500 books and 165 print journal

subscriptions. Further, 216 online theological and religion journal titles are available among the subscribed databases. Due to the extensive online resources provided by the library, faculty, staff, and students have access to a generous number (see section 5.1) of e-journals and books. These e-resources, the LINK+ system, and interlibrary loan offer faculty, staff, and students virtually unlimited access to theological library materials. Graduate theology students can also request access to the libraries of the Southern California Association of Theological Libraries (SCATLA), which include the Claremont School of Theology, Fuller Theological Seminary, Azusa Pacific University and Biola University, as well as smaller colleges and seminaries.

The University provides significant funding for the library, though more is always needed. At present, the policy of being able to purchase all books and media that the faculty and the theological librarian request, on top of the regular collections development through the book approval plan, indicates that sufficient resources are available for maintaining and building a solid theological collection. Moreover, the human resources of the library are impressive: professional librarians total 17, all holding the MLS or other master's degrees; three of the professional librarians hold PhDs. Library assistants total 23. The librarians at the Von der Ahe library adhere to national standards and practices of librarianship by ensuring and safeguarding freedom of information and the right to privacy. The professional librarians at LMU do not have faculty status.

As mentioned earlier, at 83,000 square feet the current library facility is only minimally adequate in size, since some books and all bound journals are stored off-site. Though available by request, the lack of direct access to a considerable portion of the collection is inconvenient. Because the building is cramped, there are insufficient group study rooms and research carrels. Noisier group activity necessarily flows into the quiet study spaces. Thus, the building insufficiently meets the needs of both individual and group users. The new library when built will significantly increase the usable square footage of the existing library, its seating and collection space, and offer much needed group space as well as a much needed teaching computer lab.

5.6 Summary

The Von der Ahe Library provides vital services to the theological education and scholarship conducted at LMU. Faculty and students find sufficient material in library holdings to conduct serious theological learning, teaching, and research. The library staff further provides expert assistance in theological bibliography and collection development. Finally, the electronic resources of the library are essential to and well-used by faculty and students alike.

To summarize, we recognize that the faculty library liaison must meet monthly with the theological librarian about collection development and curricular needs. We, further, propose that the University expedite the funding and construction of the new library building. Finally, we advise that the library become a full institutional member of ATLA in 2007-2008 and address its holdings needs in Protestant theology as well as other

religious traditions (especially Islam and Judaism). This final item, holdings in Protestant theology and other non-Christian traditions, will receive attention in the monthly meetings between the faculty library liaison and the theological librarian beginning in August, 2006.

STANDARD 6: FACULTY

6.1 Faculty Qualifications, Responsibilities, Development, and Employment

At LMU faculty qualifications include: 1) having earned a B.A., an M.A. (typically), and in all cases a Ph.D. or equivalent in a field related to theological studies; 2) a demonstrated awareness of and commitment to the mission of the Department of Theological Studies and the larger University; 3) a demonstrated capacity for excellence in teaching; 4) a demonstrated capacity for excellence in scholarship; and 5) a collegial manner and willingness to contribute through teaching, scholarship, and faculty service to the life and work of the Department, College, University, church, and greater public.

All faculty at LMU teach at both the graduate and undergraduate levels. We are aware that this is unusual for ATS member schools, and it is important to explain the rationale for this approach. There are several reasons why we teach at both graduate and undergraduate levels.

1) Partly this situation arose simply as a reflection of historic patterns at LMU, which for most of its life has been a predominantly undergraduate institution. The graduate degrees in Theology and Pastoral Theology (originally Pastoral Studies) were started in 1994 with a relative handful of graduate students and 14 faculty members. We offered only four graduate courses a term during the initial years. There was no separate graduate budget, and in large measure the graduate program was an extension of the undergraduate program. Undergraduate majors outnumbered graduate students. Twelve years later, in 2006, we find ourselves—by design—in a radically different situation. We now have roughly 80 graduate students in the programs, and in Fall 2006 we will have 21 faculty

members. We currently offer nine or ten courses a term; there is a graduate director; beginning in Fall 2006 we will have a full-time Assistant Graduate Director; there is a separate and significant graduate budget; and the graduate program has been targeted by the University for significant further growth as an expression of the University's Strategic Plan. In other words, the graduate programs in Theological Studies have matured and come into their own. This is why we are now ready to take the next step and are pursuing accreditation with ATS.

2) Even as we have grown the graduate programs, however, we have maintained a commitment to undergraduate education, and especially to our Theology majors and minors. Many of our undergraduate majors and minors go on to pursue graduate and professional degrees in Theology and Pastoral Theology. Some of them matriculate into LMU's graduate program, and many go elsewhere (Boston College, Notre Dame, the Graduate Theological Union, Union Theological Seminary, et al.). A good number of our undergraduate majors and minors are involved in campus ministry, youth ministry, and other pastoral ministries. Given our identity as a Catholic university it has seemed appropriate to demonstrate the continuity between various aspects of our undergraduate major and our graduate programs. For example, we have recently applied to become a collaborating member of the National Federation of Catholic Youth Ministry, for both our undergraduate major and for the graduate programs (see Appendix L).

3) Having a large faculty that teaches both at the undergraduate and graduate/professional levels allows us more flexibility in curriculum and course offerings for the

programs. If we had to duplicate faculty at the undergraduate and graduate levels to teach the standard courses in scripture, history of Christianity, systematic theology, faith and culture, theological ethics, comparative theology, and the like, it would mean significantly less flexibility in meeting the curricular needs of our students. But because we have a large faculty upon which to draw at both the graduate and undergraduate levels, it allows us to offer a broader and deeper range of courses. Because of the strength and size of our faculty, as well as the regularity of our graduate offerings, we are confident in our ability to offer an excellent course of study and preparation for the graduate students in our two MA programs.

4) There are some faculty whose professional expertise means they teach more frequently at the graduate level than at the undergraduate level (e.g., Michael Horan in Religious Education and Pastoral Theology, Stephen Sauer, S.J., in Liturgy, Wilkie Au in Spiritual Direction). But we make significant efforts to be sure that the entire faculty teaches regularly at the graduate level, since the entire faculty is responsible for the program.

Because the whole faculty is responsible for the graduate programs it is important that the faculty have the capacity to be appropriately attentive to the pastoral dimensions of coursework, especially for students in the MA in Pastoral Theology program. We are committed to a very integrated model of teaching in which the academic and the pastoral aspects of course content go hand in hand. It is precisely because of this commitment to theological integration of academic and pastoral preparation that we have resisted separating the Department into two separate realms – one dealing with the so-called

academic subjects and one dealing with the so-called pastoral arts, as if the two could be so readily distinguished. We are determined to have an academic approach that is pastorally oriented, and a pastoral approach that is academically grounded.

Virtually all of the faculty members in the Department have significant ministerial and ecclesial experience: e.g., Fr. James Fredericks, who serves as a priest for a local Japanese Catholic parish; Dr. Michael Horan, who is active as a religious educator around the Archdiocese of Los Angeles; Rev. Jeff Siker, who as a Presbyterian minister is active in regular preaching and teaching on local and regional church levels; Dr. Daniel Smith-Christopher, who as a Quaker is engaged in various peacemaking ministries and is a frequent teacher in local congregations across denominational boundaries; Fr. Thomas P. Rausch, who as a Jesuit is involved in the Catholic Worker movement and the Jesuit ministry in East Los Angeles at the Dolores Mission; Dr. Kristin Heyer, who as a lay Catholic woman has been very involved both at Dolores Mission and in introducing students to various service and ministry venues in Los Angeles; Dr. Wilkie Au, who as a former novice-master for the California Jesuits is a leading practitioner and teacher of Spiritual Direction; Dr. Jon Rothchild, who as a Lutheran has been active in issues related to prison ministry, poverty, and justice. The involvement of these faculty members in various faith communities and ministries gives a good sense of the overall qualifications of the faculty as a whole in the area of ministerial and ecclesial experience.

Academic freedom is a crucial aspect of faculty teaching and research at LMU. This freedom is articulated clearly in the Faculty Handbook that governs the faculty rights and

responsibilities at the University. (Such freedom is also demonstrated by the University's endeavors to follow the standards of the American Association of University Professors.) The Faculty Handbook (see ATS Supporting Files) articulates all policies concerning the faculty, including matters of appointment, retention, promotion, dismissal, annual evaluation, and the like. The Faculty Handbook is updated on a regular basis. The Faculty Senate (Appendix F) of the University represents the faculty in relation to the University administration.

The composition of the faculty is guided directly by the identity of the University and its purpose in providing graduate and professional education in Theology. The recruitment and hiring of a diverse faculty has long been a very high priority at LMU. For example, several years ago we were fortunate to hire Anthea Butler, an African-American Roman Catholic woman whose expertise was in American Church History. We were also fortunate to hire Michelle Gonzalez, a Latina Roman Catholic woman with expertise in the area of systematic and liberation theology. Due to various personal and professional reasons, however, we were unable to retain these two women after several years. Anthea left for the University of Rochester, and Michelle left eventually for the University of Miami. Undaunted by this significant loss, we are pleased this past academic year to have recruited and hired three women for tenure-track positions: Cecilia Gonzalez-Andrieu, a Latina Roman Catholic woman with expertise in systematic theology and religion and the arts; Tracy Tiemeier, an Asian-American Roman Catholic woman with expertise in Asian American theology and in comparative theology; and Anna Harrison, a Roman Catholic woman with expertise in Historical Theology with international

experience growing up in India, and South and Central America. We have also hired David Sanchez, a Latino Roman Catholic man with expertise in New Testament and issues of faith and culture. This is in addition to our hiring last year of Amir Hussain, a Muslim who teaches in the area of Islam and comparative theology, and three years ago of Wilkie Au, an Asian American who teaches in the area of spirituality.

The Jesuit identity of our University is also very important, and we are pleased that we have been able to attract strong new Jesuit faculty members over the last couple of years: Fr. Dorian Llywelyn, from Wales, with expertise in spirituality and systematic theology; Fr. Michael Lee, with expertise in Latina/o faith, culture, and religious education; and Fr. Stephen Sauer, with expertise in liturgy. The addition of these three Jesuits with important ministerial experience adds significantly to the composition of a faculty who embraces the Jesuit ideals of the promotion of justice and the service of faith.

The faculty in the Department of Theological Studies represent a broad range of methodological approaches with doctoral degrees from a diverse number of schools: the University of Chicago, Duke University, Union Theological Seminary (New York), Boston College, Princeton Theological Seminary, Columbia University, Catholic University of America, the University of California at Santa Barbara, Fordham University, the University of Wales, Marquette University, Oxford University, the University of Toronto, and the Graduate Theological Union, among others.

The faculty has direct responsibility for the planning, design, and oversight of the curriculum at all levels. At the graduate level there is a standing graduate curriculum committee that meets regularly throughout the year to discuss and to enact curricular matters. Each graduate course is reviewed by this curriculum committee to make sure that courses attend to the various outcomes that we have created as a department for the graduate curriculum. (See Appendix D.) We are in the process of designing appropriate assessment mechanisms (primarily through the reviewing of student portfolios) by which to measure the degree to which we are achieving our stated outcomes.

The Department of Theological Studies, and the University as a whole, seeks to retain a highly qualified faculty through the retention, tenure, and promotion review process. The Faculty Handbook (see ATS Supporting Files) articulates guidelines for this process. In addition, the Department of Theological Studies has an additional document to help faculty members through this process in the particular culture of our department (see Appendix I: Guidelines for Movement Towards Tenure and Promotion). Faculty have retention reviews in their first, second, and fourth years. Faculty apply for tenure and promotion in their sixth year and are eligible for sabbatical leave after six years of teaching. Junior faculty are eligible for a junior sabbatical in their fourth year of teaching.

The University supports the faculty in a number of ways: 1) Adequate Salary. In order to maintain an adequate salary level at various professorial ranks LMU recently hired an outside firm to study and make recommendations regarding LMU salaries in

relation to other comparable and more highly ranked institutions in major metropolitan areas. The study showed that LMU is in the middle of the range of comparable institutions, and slightly below more highly ranked institutions. LMU committed to making significant equity increases in faculty salaries over a two-year period (2007-2009). The starting salary for new Assistant Professors is \$55,000 plus benefits (health insurance, pension, life insurance, disability, etc., all typically valued at 30% of salary).

2) Faculty Housing Program. Because Los Angeles is such an expensive area in which to purchase homes, LMU has implemented a faculty housing program to help with faculty retention. The basic plan is that the University gives tenure-track faculty members \$100,000 towards the purchase of a home in the general vicinity of the University (for Faculty Housing Plan see ATS Supporting Files).

3) Offices. The University provides private offices for all full-time faculty members with state-of-the-art computers (replaced on a four-year cycle) and support staff.

Faculty development is supported by the University in various ways. LMU has a very active Center for Teaching Excellence that provides significant programs for faculty throughout the year. The Center also offers competitive summer grants for innovative faculty course development. The University also offers competitive summer research grants for the development of faculty scholarship. The University also has a Faculty Grants Office that helps faculty negotiate the application for grants external to the University. In the Fall of 2005 the new position of Associate Dean for Faculty Development was created within the College of Liberal Arts, and the new Associate Dean in this position, Dr. Jennifer Abe-Kim, has been a tremendous help in the area of faculty recruitment and retention. The Dean of the College also offers two competitive College

Fellowships every semester for faculty members to complete significant scholarly work (they receive two course remissions). New faculty receive additional support in faculty development: they all receive a \$6,000 grant package in their first year, have a new faculty orientation program that is an ongoing program throughout the first year, and in the second year are supported by a special ongoing teaching symposium. In all of these ways and more LMU is very supportive of faculty development. In addition, the Mission and Identity Committee of the University have launched a mentor program detailed on the LMU web site (see www.lmu.edu).

The faculty work load in teaching and administration permits good attention to students, scholarship, and other ecclesial and institutional concerns. The regular teaching load is 3 courses per semester, with a cap of 30 students per course at the undergraduate level and 15 students per course at the graduate level. Typically faculty teach two undergraduate courses and one graduate course (or major/minor seminar) each semester. Faculty are also responsible for carrying out significant research and publication, and our expectation is that all faculty will be active in their respective professional societies – presenting papers, submitting work for publication, and developing clear short-term and long-term research plans. Theological Studies faculty is also responsible for engaging in faculty service to the Department, College, University, and broader community, including various church communities. Within the Department of Theological Studies there are various responsibilities beyond teaching and research that are carried out by the faculty. The Department has standing committees for personnel, curriculum, the graduate programs and graduate admissions, academic planning and review (which overlaps with

the curriculum committee) and ad hoc hiring committees. We also have an assessment committee and an ATS committee.

6.2 Faculty Role in Teaching

Faculty are encouraged to exercise full freedom in the classroom to discuss the subject areas in which they have competence. The Department also encourages the active integration of various theological disciplines in the classroom with the lived experiences of the students, drawing especially on their ecclesial experience. Untenured faculty are assigned a senior faculty mentor to provide counsel on various matters, including teaching. Formal peer review of untenured faculty teaching takes place on a regularly scheduled basis, at least once a semester until tenure. Peer reviews are discussed with faculty to improve and enhance teaching skills and strategies.

All faculty are given ample support to aid the teaching process, including private offices, up-to-date computers and access to other electronic resources, secretarial and work-study student support, shared graduate assistant support, office supplies, photocopying, and full library support.

Faculty performance is evaluated on an annual basis through Faculty Service Reports, which are prepared by each individual faculty member and detail faculty work in the areas of teaching, scholarship, and service. These reviews are evaluated by the Chair of the Department and in consultation with the Dean of the College of Liberal Arts appropriate faculty compensation for the coming year is assigned. Mechanisms for

evaluation include student course evaluations, peer reviews, faculty evaluation of scholarly activity, and Departmental review of service.

Faculty Role in Student Learning

Faculty members evaluate student learning by measuring student work in relation to learning outcomes that are articulated on all faculty syllabi. Faculty advising is also an important component of student learning, and all faculty make themselves available for office hours (two hours a week per course taught). Faculty are involved in every stage of the graduate students' final completion of the MA program, whether in the form of an MA thesis or comprehensive exam (for the MA in Theology) or in the form of the Pastoral Synthesis Project (for the MA in Pastoral Theology). These culminating experiences are designed to be integrative in character of the student's entire program.

Faculty are directly involved in library collection and development. The library utilizes a system by which the faculty reviews a large number of books for possible purchase.

There is no cap on the number of books that faculty members can purchase in a given year or in a given field of study. There is also a theological librarian, Tony Amodeo, who helps to oversee the collection and holdings in Theological Studies. (see Standard 5).

Further, we have a faculty member who has the dedicated task of being the Library Representative for the Department. Currently our Library Representative is Dr. Charlotte Radler.

Faculty Role in Theological Research

All faculty members are encouraged and expected to be fully engaged in theological research and scholarship. In particular, faculty is expected to develop research plans each year and in their Faculty Service Reports to evaluate their own performance in research over the past year. Faculty members are encouraged and expected to be engaged in various levels of scholarly dissemination, through giving papers at faculty colloquia and professional meetings, submitting articles to peer-reviewed journals, submitting larger book projects for publication, demonstrating currency in the field through book reviews, and other scholarly work. Faculty are also encouraged and expected to contribute to the intellectual life of the larger church and society through their theological research and teaching. Specific criteria for faculty research are articulated in the Guidelines for Movement towards Tenure and Promotion (see Appendix K).

LMU provides structured opportunities for faculty research and intellectual growth through regular sabbatical leaves. The LMU Grants Office also helps faculty members submit competitive grants to a variety of funding agencies. Further, LMU itself provides a number of internal research grants, including summer research grants.

Maintaining the highest standards for faculty teaching, research, and service is one of LMU's most important values and receives significant Departmental and University support. The University provides strong support for faculty teaching, research, and development.

For a listing of the current faculty in the Department of Theological Studies, see Appendix C.

STANDARD 7: STUDENT RECRUITMENT, ADMISSION, SERVICES, AND PLACEMENT

Recruitment

Currently student recruitment takes place in a variety of ways: 1) through word of mouth from our present students; 2) through annual graduate open houses sponsored by the Department of Theological Studies; 3) through LMU's presence at the annual national Religious Education Congress in Anaheim; 4) through the graduate bulletin; 5) through brochures on the graduate programs; 6) through the web-pages maintained by the Department; and 7) through advertising. In every venue over which we exercise direct control, we strive to represent our graduate programs accurately and fully and to provide prospective students with a clear sense of what our programs are about and what we have to offer them.

Our greatest need in the area of recruitment has to do with advertising. Historically, due to significant budget constraints, we have been able to do only limited direct advertising for the two MA programs offered through the Department of Theological Studies. One significant challenge, then, is for us to develop strategies to secure funding for advertising our degree programs in regional and national publications (e.g., the educational issue of America, Christian Century, and other periodicals). Although we continue to attract students from various regions of the country, the great majority of our students are from Southern California. We would like to develop more of a national student applicant pool. There have been several positive developments during the past two years (2004-2006) that have enabled us to improve our efforts at recruiting students.

Advertising

During the past two academic years (2004-2006) the Dean's office has made additional funds available to the Graduate Program in Theological Studies, some of which has been used to pay for a more robust and sustained advertising campaign. During the 2004-2005 academic year, the Graduate Director, together with the graphic design team in the University Relations Office, designed new ads to be run in key publications during the 2005-2006 academic year (in *The National Catholic Reporter*, *America*, and *The Tidings*). The Department has allocated \$7,500 for advertising for the 2005-2006 academic year. It is our hope to continue spending at or above this rate during the coming years.

Website

The Dean of the Bellarmine College of Liberal Arts has recently hired a special assistant for web-site design and development. The Department of Theological Studies is currently planning stages of what will be a thorough revision and redesign of our Department website, something we believe will add considerably to our ability to recruit, retain and serve graduate students in theology. Among the planned changes are: (a) a clearer statement of the distinctive characteristics of the two MA programs (in Theology and Pastoral Theology); (b) profiles of current and incoming students; (c) profiles of recent graduates of our programs, aimed specifically at describing the kinds of vocational paths that graduates of our programs have chosen to pursue.

Enrollment and Retention Management Plan

The department has developed a comprehensive Enrollment and Retention Plan that we will implement beginning in the Fall of 2006 (see Appendix E).

Admission

The Department of Theological Studies has a graduate admissions committee that works in conjunction with the University's Graduate Admissions Office to assess the applications of prospective students. Admission criteria include: academic transcripts from undergraduate and other graduate work that demonstrates capacity to engage in serious graduate education; letters of recommendation that address a student's academic preparedness and suitability of personal character for graduate work; a personal statement persuasively stating why the student is seeking admission to our program of graduate theological study; and a personal interview with the admissions committee in which the prospective student demonstrates seriousness of intention, sufficient preparation to undertake graduate theological studies, and a sense of vocation for their work beyond graduate school. These criteria are spelled out in LMU's Graduate Bulletin (see ATS Supporting Files) on our department website, and in our *Questions for Interviewees* (see Appendix N).

Student Services

Policies relating to student rights and responsibilities are articulated in the LMU Graduate Bulletin. Most student services for graduate students are provided through the Graduate Admissions Office, the Office of the Registrar, and the Office of Financial Aid. In each of these offices, there is a designated individual who deals exclusively or primarily with graduate students. Through these offices, all graduate student records, including admissions applications, student transcripts, and other documentation, are maintained and updated. Student financial aid is coordinated by the Graduate Director of Theological Studies in consultation with the Graduate liaison of the Office of Financial Aid. The

LMU Graduate Council also helps to oversee the various functions of graduate student services and regularly reviews related policies. The Department of Theological Studies has produced a Graduate Student Services handbook for all graduate students studying in Theological Studies.

Financial Aid

There are several sources of financial support offered to graduate students in Theology and Pastoral Theology. (a) *Departmental Grants*. These grants generally provide tuition support of between 25% and 50%; (b) *Catholic Teacher's and Minister's Grants*. These grants are available to anyone who is working full-time as a Catholic minister of teacher and generally cover between 25% and 35% of a students' tuition. (c) *Third World Teacher-Minister Grants*. These grants are available to students from third world countries (usually these are priests or religious) and pay the full-tuition of students. (d) *Graduate Assistantships*. Each year, Four Graduate Assistantships, worth approximately \$12,000, are awarded to students pursuing the Pastoral Theology or Theology MA degrees. These Assistantships are awarded on a competitive basis and require the students to work in the Theological Studies Department. Usually this involves working directly with faculty, assisting with research, teaching and other departmental activities. These assistantships not only provide important financial support to our graduate students; they also provide these students with significant work experience in areas that enhance and expand upon the academic and professional skills they are developing through their coursework. (e) *Special Departmental Scholarship Funds*. During the past two years, the Department of Theological Studies has received additional funds that are ear-marked for scholarship aid. These funds are awarded to students on the basis of need and merit.

The University has undertaken a serious evaluation and reform of the process by which financial aid is made available to graduate students. With the hiring of Catherine Kasakoff as Director of Financial Aid, the Office of Financial aid has taken several significant steps aimed at improving the financial support offered to LMU Graduate Students (Appendix G).

Graduate Council

Currently, the Graduate Council is undertaking a self-study aimed at helping this body become more effective at serving the needs of graduate students across the university. During the summer of 2005, members of a Council subcommittee prepared a report on the goals and objectives of the Graduate Council; it was then presented to the incoming Academic Vice-President, Dr. Ernest Rose (Appendix P), and is currently providing the focus of the Council's planning for the coming year. This report is an important expression of the Graduate Council's commitment to continue working to improve LMU's support for its graduate student population, including its graduate students in Theology and Pastoral Theology.

Graduate Research Fellowship

During the 2005-2006 academic year, the Dean's office, in association with the Graduate Directors of the Bellarmine College of Liberal Arts, initiated a new research funding opportunity aimed at LMU graduate students. Beginning in the summer of 2006, one LMU Graduate student will be awarded a research fellowship of \$4,000. It is our hope to expand these fellowships during the coming academic year.

Placement

At present the placement services available for graduate students enrolled in our MA programs are relatively informal. Among other positions, our graduates seek employment in various church, high school, university, and other private settings. Regular job postings are made available to our students through the “Gradchat” list-serve that emails such information to all of our students. Information for job listings is made available through archdiocesan and diocesan offices, as well as individual schools and parishes. In addition, when students themselves are aware of various openings in their own church and other employment settings, we generally add such positions to the postings. Further, several students are involved in the Archdiocesan process of pursuing certification as Pastoral Associates. We work in conjunction with the Archdiocesan Office of Pastoral Associates to explore possible placements for our graduates who have been certified as Pastoral Associates.

Two significant developments are worth noting here. (a) The first of these is the creation, during the 2004-2005 academic year, of a Graduate Advisory Board. The primary function of this board is to deepen the working relationship between the LMU Department of Theological Studies and key pastoral leaders in the greater Los Angeles area. While the board is still in its early stages, it has already proven invaluable in deepening the ties between local pastoral leaders and the LMU Department of Theological Studies. Also, the board has helped us to identify key areas of concern (especially relating to our curriculum) where further work and development is needed. It is our hope that more formal placement procedures will emerge from this collaborative

work. (b) The second development has to do with a shift in a key position of pastoral leadership in the Archdiocese of Los Angeles. An early effort to develop a viable and officially recognizable form of lay pastoral leadership resulted in the creation of a position known by the title of “Lay Pastoral Associate.” Persons who hoped to work as Lay Pastoral Associates were required to have a Master’s degree in Theology or Pastoral Theology and many of these persons came to LMU to receive their theological training. However, certain problems have developed in relation to this position, not least of which has been the mixed response it has received from the ordained clergy. In part because of this mixed success, the diocese has developed another pastoral leadership position, to which the name “Parish Life Coordinator” has been given. This subtle but significant shift in nomenclature signals a potentially important change in kinds of opportunities available for graduates of our programs who wish to pursue work as parish ministers in the Roman Catholic Church. Our Department will continue working closely with the Archdiocese of Los Angeles to ensure that we offer the kind of theological training necessary to help future Parish Life Coordinators reach their full potential.

Keeping in Touch with Graduates

During the 2004-2005 academic year, the Department created a comprehensive list of alumni of the LMU Graduate Programs in Theology and Pastoral Theology. During the 2005-2006 academic year, we have been working to develop a formal process for enhancing regular communication between the Department of Theological Studies and our alumni. We believe this will not only aid our current students in seeking placements upon graduation, but will also help us better assess ways in which our degree program is

and is not serving our graduates in their professional settings. We expect to begin implementing this alumni outreach program by September 2006.

Summary:

The LMU graduate programs in Theological Studies have made significant strides in recent years in enhancing our work in recruitment, admission, services and placement for graduate students. Among the most important developments are:

- Increased funding available for financial aid, graduate assistantships, graduate research and special scholarships.
- The development of graduate seminars aimed at promoting the intellectual and spiritual development of our students.
- The development of clear strategies for recruitment and placement, in particular through the Enrollment and Retention Management Plan (see Appendix E).
- Increased funding for promotion of and publicity for the programs.
- The development of an alumni-outreach program to help us maintain our relationship with graduation students and develop networks that can help us serve our current students.
- The strengthening of administrative structures, especially the Graduate Council, which support and enhance the life of our graduate students.
- The development of deeper and stronger ties with leaders in the Archdiocese of Los Angeles, in particular through the Graduate Advisory Board.

STANDARD 8: AUTHORITY AND GOVERNANCE

8.1 Authority

Loyola Marymount University is a separately incorporated Catholic university.

Complete authority for governing Loyola Marymount University and its Department of Theological Studies is vested in the Board of Trustees. It and it alone is responsible for all decisions pertaining to the governance of the university. The specific powers of the Board of Trustees are outlined in Article IV, Section 4 of the Bylaws.

The goals and objectives of the university are stated in the Bylaws as follows. “The primary purposes of the University, expressed in its Articles of Incorporation and its bylaws, are education, the encouragement of learning, and service to the community. The Corporation was founded by members of the Society of Jesus and in years past was operated and governed exclusively by members of the Society. The Corporation has a history and tradition as a Catholic university and a Jesuit university. The Trustees of the Corporation acknowledge that the purposes of the University and its operations will continue to be conducted in accordance with this history and tradition.” (Bylaws, I, 3.)

“This Corporation, in fact, also is the continuation of the efforts, history and tradition of Marymount College, an educational institution for women conducted by the Religious of the Sacred Heart of Mary since the year 1948. The Trustees of the Corporation acknowledge that the purposes of the University and its operations will be conducted in accordance with this history and tradition.” (Bylaws, I, 3.)

The different responsibilities of the various officers who share in the governance of the university with the Board can be seen in the organizational chart. (See Appendix M).

The Board exercises its authority through the appointment of a President , who in turn oversees the appointment of appropriate Vice Presidents over different divisions of the University (e.g., Academic Affairs, Student Affairs, Finance), as well as Academic Deans and Department Chairs. The current bylaws stipulate that the president of the university must be a Jesuit. This requirement can only be altered by a vote of the majority of the Board concurred in by two-thirds of the Jesuits who are members of the Board. Within the university there are four colleges and three schools, the Bellarmine College of Liberal Arts, the College of Science and Engineering, the College of Communication and Fine Arts, the College of Business Administration, as well as a School of Film and Television, a School of Education and a Law School. (See Appendix M for an organizational chart of the university administration)

As a Catholic university, Loyola Marymount sees itself as having a responsibility to serve the Archdiocese of Los Angeles and the wider church. This has been part of the vision of the university from its inception. However, Loyola Marymount University's relationship with the Roman Catholic Church is a collegial relationship. As such, neither the Archdiocese of Los Angeles nor the institutional Roman Catholic Church has any direct juridical authority in the governance of the university. The university seeks to be responsive to the teaching authority of the Roman Catholic Church, but, as a privately held institution, the university is not under the direct jurisdiction of the local bishop, nor

of the Roman Curia. As such, neither has the authority to set standards or norms for governing the university.

As a department within the Bellarmine College of Liberal Arts, the Department of Theological Studies has primary authority over its educational programs and exercises this authority in cooperation with other appropriate oversight structures of the College and University (e.g., reporting to the Dean, the Academic Vice President, and submitting to review by the University's Academic Planning and Review Committee on a regular basis). The Department of Theological Studies has an Advisory Board for the graduate program that is now operational. This board is in the process of more clearly articulating its responsibilities and its relationship to other departmental structures. (The faculty handbook is available in the ATS supporting documents file.)

8.2 Governance

The Department of Theological Studies has articulated the structures and processes of governance that guide the Department's pursuit of its mission and goals. The Director of the Graduate Program reports to the Chair of the Department, who reports to the Dean, who reports to the Academic Vice President. In the Faculty Handbook policies regarding freedom of inquiry, procedural fairness, sexual harassment, and discrimination are already in place.

8.3 The Roles of the Governing Board, Administration, Faculty, and Students in Governance Processes

The Board of Trustees, administrators, faculty, professional staff, and students at the University and in the Department of Theological Studies have a generally clear understanding of the role they play in the governance processes of the University and of the Department.

The Board of Trustees at LMU exercises responsibility for the “establishment and maintenance of the institution’s integrity and its freedom from inappropriate external and internal pressures, and from destructive interference or restraints” (8.3.1.1). The Board of Trustees meets the ATS Standards articulated in 8.3.1.1 - 8.3.1.11.

The Administration at Loyola Marymount University (Academic Vice President, College Dean, Theological Studies Chair, and Theological Studies Graduate Director, among others) exercises responsibility for achieving the institution’s purposes, and develops and implements policies and structures to that end in collaboration with the board, faculty, staff, students, and other constituents.

The Faculty of the Department of Theological Studies exercises leadership and responsibility for the development, review, and maintenance of the theological curriculum and its implementation. The faculty participates in the process of faculty appointment, retention, review, and promotion, in accordance with the Faculty Handbook.

The faculty also participates in the governance of the university through the Faculty Senate, (see Appendix F). Serving in an advisory capacity the Faculty Senate makes recommendations, on behalf of the faculty, to the Academic Vice President and, where appropriate, to the President. The senate is also involved in the appointment of faculty to university and trustee committees. It recruits faculty members for these committees and makes recommendations to the Academic Vice President for faculty appointments to these committees. The Theological Studies Department, in a constituency with the History and Philosophy Departments, has three seats on the senate. Over the years several members of the Department of Theological Studies have served on the Faculty Senate and have represented the department admirably and effectively.

The Students participate in the evaluation of the faculty and the curriculum. The department also has an Advisory Board on Graduate Theological Education that gives the students a clearly articulated place in the structure of governance within the Department.

Advisory Board on Graduate Theological Education

The advisory board on Graduate Theological education was set up in November, 2004.

The inaugural meeting of the board took place on January 11, 2005.

The purpose of the Advisory Board:

- To advise the faculty of the department of Theological Studies on matters concerning the enhancement of graduate education in Theology and pastoral ministry.

- To provide information to the faculty on the needs of the constituencies of church and society who typically are served by graduates of the Master's degree programs in Theological Studies.
- To assist the faculty in formulating goals for the growth of graduate theological education at Loyola Marymount University.

Structure and Governance of the Advisory Board:

The Advisory Board membership includes 12 persons from outside the Theological Studies Department, representing the various agencies and churches served by graduates of the MA programs in Theological Studies. Members serve for a three-year term, renewable for a second term of three years. Initial membership may be for a three or four or five year term so that the membership turnover is staggered in order to establish a three-year cycle. The Advisory Board will meet 3 times each academic year at Loyola Marymount University. The Board will be convened by the Convener and chaired by the person who is elected by the members of the Advisory Board. The chair will serve for a term of three years. An administrative assistant from the Department of Theological Studies will serve as Board Secretary and will record all notes and correspondence relative to the Advisory Board, in conjunction with the Convener. For the Graduate Theological Education Advisory Board Policy Statement. (see Appendix H)

Summary

Overall, the Department of Theological Studies' structure of authority and governance as an academic unit operating within a larger University structure is in compliance with the

standards articulated in ATS Standard 8. Existing policies delineate the relationships between the various governing components of the University and Department. We recommend that the Department of Theological Studies: 1) more clearly articulate the responsibilities and operation of the Advisory Board on Graduate Theological Education within official institutional structures and documentation. We do not have a Student Advisory Board, but we have asked the Graduate Director to explore this possibility and the Graduate Director will report to the faculty by March, 2007 about the feasibility of such a board.

STANDARD 9: INSTITUTIONAL RESOURCES

9.1 Human Resources

The Department of Theological Studies at present has sufficient faculty resources to accomplish its mission at the graduate level. We have hired a number a new faculty lines over the last few years, in part because the Department of Theological Studies has been designated in the University Strategic Plan as a priority (see Appendix Q). These new lines include: Dr. Wilkie Au, in the area of Pastoral Theology and Spiritual Direction; Dr. Amir Hussain, in the area of Comparative Theology with an emphasis on Islam; Dr. Tracy Tiemeier, in the area of Asian American, Feminist, and Comparative Theology; Dr. David Sanchez, in the area of New Testament with emphasis in Faith and Culture, and Fr. Michael Lee, in the area of Religious Education and Latino/a Faith and Culture. The Department also has a full-time administrative assistant and a half-time Coordinator of Graduate and Special Programs, who works exclusively in facilitating the graduate programs in Theological Studies. We have received authorization to upgrade the half-time position to a full-time Assistant Director of Graduate Studies. The Department also benefits from two full-time professional staff in the University's Center for Religion and Spirituality, which coordinates non-credit bearing extension courses and also helps to coordinate various aspects of summer theological education. The Department of Theological Studies has a reputation for the high quality of its community life and it abides by all policies articulated in both the LMU Faculty Handbook and the LMU Staff Handbook (see ATS Supporting Files). These include policies regarding procedural fairness, discrimination, and sexual harassment, among many other policies.

In coordination with the academic and business components of the University, the office of Human Resources oversees all aspects related to University personnel. Human Resources regularly reviews personnel policies and procedures, publishes all policies, maintains a thorough web site for University personnel, and abides by all appropriate state and federal laws regarding personnel. All job descriptions are clearly written and on file, and grievance procedures are spelled out in both the Faculty Handbook and the Staff Handbook.

9.2 Financial Resources

The Department of Theological Studies has sufficient financial resources to operate the two MA degrees in Theology and Pastoral Theology. The University functions with strong financial resources and is currently in the middle of building upon these resources with a \$300 million dollar capital campaign, partly for physical facilities and partly for programmatic development. The University operates with a balanced budget and has a growing endowment. Part of the University's Strategic Plan (see Appendix Q) includes establishing ongoing funding for two initiatives arising out of Theological Studies: Pastoral Leadership, and Inter-religious Dialogue. The office of University Relations is in conversation with various donors about endowing both of these initiatives.

The University meets the ATS standards on accounting, audit, budget, control, and business management. The Vice-President for Business and Finance, Mr. Thomas O. Fleming Jr., is very familiar with ATS financial standards, as he has served on a joint ATS/WASC accreditation visiting team to review business management of an ATS/

WASC member school. He has also helped the Department of Theological Studies address matters of business and finance related to ATS accreditation. The University follows the principles and procedures for institutional accounting published by the National Association of College and University Business Officers. The University also has an external, independent audit in accordance with generally accepted auditing standards for colleges and universities as published by the American Institute of Certified Public Accountants, performed by PricewaterhouseCoopers LLC. The budget for the Department of Theological Studies is part of the larger budget of the College of Liberal Arts, which is approved by the LMU Board of Trustees.

The Office of University Relations oversees the various fund-raising efforts of the University, and a fund-raising officer is assigned to each division of the University for the purposes of planning and developing coordinated fund-raising efforts. The fund-raising officer who works with the Department of Theological Studies is Jack Dennis, S.J., who has been quite helpful in identifying significant donors in order to allow the Department to make use of increased sources of revenue. LMU has been the beneficiary of important financial gifts which have been crucial for institutional development. The University has an institutional advancement program that is planned, organized, and implemented in ways that are congruent with the mission and goals of the institution. In sum, then, LMU's Department of Theological Studies has stable and predictable sources of revenue so that total revenues are more than sufficient to maintain the educational quality of the graduate programs. The University uses business models that are conservative and that ensure the viability of the University's academic programs well

into the future. The Department of Theological Studies operates with a balanced budget and does on a regular basis. The Department significantly enhances the well-being of the University as a whole, especially in terms of helping the University to meet its mission and goals. The University, in turn, has demonstrated appreciation for the special characteristics of the Department of Theological Studies. This demonstration can be seen primarily in LMU's Strategic Plan (see Appendix Q).

One challenge for the University and the Department is the longer range plan for the Department to develop into a School of Theology and Ministry. Over the next three to six years the Department will be officially petitioning the University to become a dedicated School of Theology and Ministry. There are various structural and financial aspects to address in this process. But the University and the Department are preparing to meet this challenge. The Department has already officially requested (Spring 2006) that the Dean of the College of Liberal Arts, the Academic Vice-President, and the President of the University approve the development of the Department of Theological Studies into a formal School of Theology and Ministry (see Appendix K). We anticipate that this change will also see the development of additional degree programs, in particular the Master of Divinity degree.

9.3 Physical Resources

The Department of Theological Studies has sufficient physical resources for office space and classrooms. The Department is housed in the "Theology Village" of University Hall, a large suite of offices in University Hall 3700. All classrooms are "smart" classrooms

equipped with state-of-the-art projection capacity for all computer/web, video/CD, and overhead materials. Primary classrooms are located in University Hall, St. Robert's Hall, West Hall, and Pereira Hall. Additional office space was constructed in the Theology Department last year, and we anticipate another office will be constructed in the coming year. The Department also has access to several seminar rooms for smaller classes. All faculty and staff have sufficient office space to pursue their work. The Theology Village also has a common area that provides important informal and formal meeting space for a variety of student groups and events.

There is no dedicated graduate student housing at LMU, but graduate student housing is available upon request to the LMU housing office. The LMU housing office regularly sets aside a number of dormitory rooms and apartments for use by LMU graduate students. The large majority of our graduate students are commuter students. Graduate students in Theology and Pastoral Theology are also regularly recruited to live in student housing as Resident Assistants and in a campus chaplaincy capacity.

All facilities at the University are well maintained. There is a clear timetable for maintenance work and appropriate funds budgeted.

9.4 Institutional Data Resources

The Department of Theological Studies shares and participates in the University collection of information with the Office of Institutional Research. All financial, personnel, and student records are collected and maintained in the University's computing system. The University uses the most effective and current technologies for

creating, storing, and transmitting information within the University, and it shares appropriate information with other institutions and organizations.

9.5 Institutional Environment

The Department of Theological Studies seeks to create an institutional environment that promotes a critical community of reflection and action among its faculty and students, a community that is attentive to the whole person in the service of faith and the promotion of justice. With the Departmental structures that are in place (Chair, Graduate Director, Coordinator of Graduate & Special Programs, and Faculty Advisors) the Department has a mechanism to address conflict as it arises.

Cooperative Use of Resources

The Department of Theological Studies maintains cooperative relationships with other divisions of the University. Such cooperation is evident from the participation of the Department Chair in monthly meetings of the Council of Chairs, and from the participation of the Graduate Director in monthly meetings of the Graduate Council. Members of the Department also exercise leadership roles in many other aspects of the life of the larger University, including the Faculty Senate and other University committees.

9.7 Clusters

At present the Department of Theological Studies is not part of a cluster of theological schools. We have had some initial conversations with St. John's Seminary in Camarillo

about the possibility of having some of our students do field education under their auspices, but at this stage these are still preliminary conversations. We do work cooperatively with St. John's Seminary and with Mount St. Mary's College with respect to providing MA level professional degrees for individuals preparing for certification as Lay Pastoral Associates within the Archdiocese of Los Angeles. In conclusion, the institutional resources of the Department of Theological Studies and LMU are significant and growing. The institution has a strong faculty, is in sound fiscal shape, and has good physical space for learning, teaching, and research.

STANDARD 10: MULTIPLE LOCATIONS AND DISTANCE EDUCATION

The LMU Department of Theological Studies has made some previous efforts to offer distance education or provide education at multiple locations. Several years ago we did conduct one trial graduate course in Orange County (an hour away) because of numerous requests to provide graduate theology courses in that area. However, we are now attempting to re-implement a graduate studies program in Orange County (see below for program description). We do have students who commute from significant distances to take classes with us (Orange County, San Bernardino, San Diego, Santa Barbara, and even Palm Springs), but they are willing to make the long drive to and from campus. Several students come and stay a couple of days close to campus rather than make the commute each day. At the present time, the Department is exploring with LMU Extension, particularly the Center for Religion and Spirituality, the feasibility of developing additional sites for graduate classes.

One such program involves the Diocese of Orange and a cohort model of graduate religious education. In December of 2005, Bishop Tod Brown, Bishop of the Diocese of Orange, sent a formal request to Loyola Marymount University asking for LMU to offer an accredited MA in Pastoral Theology on site in that diocese. The request was for the MA program to begin as soon as possible, preferably in the fall of 2006. Several conversations have taken place involving Fr. Michael Engh, S.J. (Dean of the Bellarmine College of Liberal Arts), Dr. Michael Horan (Chair of the Graduate Theology Curriculum Committee), Dr. John Popiden (Associate Dean), Dr. Jeffrey Siker (Chair of the

Department of Theological Studies), and Sr. Leticia Salazar (Bishop Brown's liaison regarding the MA in Pastoral Theology).

The Operating Plan simply involves a faculty member meeting a graduate class on a weekly basis, as well as being available for specific times before or after class for advising. The plan presumes that the Diocese of Orange will recruit 15-20 students who will be successful applicants to the LMU MA Pastoral Theology Program, (see Academic Business Plan, appendix A) The plan presumes a cohort model of students working through the MA program in Orange. Thus, all courses are set and all students will make every effort to complete the program as designed. It is anticipated that there will be some attrition of students over the course of the 3-year program, but in no case shall the cohort fall below 12 students. Efforts will be made by the Diocese of Orange to find qualified students to apply to the program for spaces that open up during the first year of the program. Students in Orange may access the LMU online library resources (including Blackboard and Eres), as well as library resources available through SCATLA (the Southern California Theological Library Association), of which LMU is an active member. The Southern California Theological Library Association is an independent organization dedicated to strengthening delivery of, and resources for, theological information, knowledge, culture, and research through the development of cooperative programs, services, and collections in the Southern California area. The Association promotes and supports cooperative effort among theological libraries to reduce the duplication of services and resources which inevitably occurs when similar institutions

attempt to provide levels of service basic to their missions. SCATLA allows graduate students library circulation access.

The MA consists of 36 credit units and a Pastoral Synthesis Project, and is designed to be completed in three calendar years. All courses are constituted as "three-plus-one" unit courses; that is, for every three-unit class there is a corresponding one-unit Pastoral Integration Component. Student cohorts will complete one course per term, including summers. Student cohorts will take courses in sequences and will include foundational courses in pastoral theology, biblical studies, pastoral ministry, historical theology, religious education, systematic theology, Christian ethics, liturgical theology, and comparative theology.

DEGREE PROGRAM STANDARDS

The Department of Theological Studies offers two MA degree programs, the Master of Arts in Pastoral Theology, which falls under degree standard “C. Master of Arts in [specialized ministry],” and the Master of Arts in Theology, which falls under degree standard “E. Basic Programs Oriented Toward General Theological Studies.”

Degree Standard C: Master of Arts *in Pastoral Theology*

C.1 Purpose of the Degree

The MA in Pastoral Theology at LMU serves both as a general degree and as a larger rubric for different specialized ministry concentrations. While the program seeks to prepare students for pastoral ministry in general, it also encourages students to develop an area of specialization, e.g., religious education, liturgy, or, spiritual direction. Though the general purpose of the degree and its areas of concentration are relatively clear, during the course of our self-study we have recognized the need for still greater structural clarity. We recognize that enhanced organization of the degree program will better serve our students and meet the ATS Standards in this area. To this end, we have undertaken study and revision of the mission and goals statement for each M.A. degree, as articulated above in Standard 1. We also have committed ourselves to articulating the concentrations for each degree in a manner that may be more attractive to the students. For an elaboration of this, see the final section of the Summary and Conclusion to the ATS Report, below, which offers a timeline for achieving this objective, using ATS degree standards to achieve it.

C.2 Primary Goals of the Program

The MA in Pastoral Theology attends to all of the primary goals outlined by the ATS Standard. The combination of core classes in the program (cf. 4.2 above) and electives (e.g., Spiritual Formation for Pastoral Ministry, Religious Education, Ignatian Spirituality, History of Christian Spirituality), all contribute to the goal of fostering: critical and constructive theological reflection; skill in design, implementation, and assessment of pastoral ministry; an understanding of various disciplines supporting pastoral ministry; and, growth in personal and spiritual maturity. As with the general purpose of the degree, during the self-study process we have been able to attend to a clearer articulation of the spiritual direction concentration in Pastoral Theology. A small subcommittee has begun to explore the possibility of a concentration in Theological Ethics for the MA in Theology. We have set as a goal for ourselves to construct clearer descriptions of for the concentrations in Religious Education and/or Youth Ministry, and a concentration in Liturgy within the MA in Pastoral Theology (to be done in the 2006-2007 academic year). In so doing we attend to the specialized areas of ministry in order to comply more directly with the ATS Standards. The concentration in Spiritual Direction is the most clearly structured of the areas, requiring sequential coursework. This has been excellent for the growth of this concentration, though it offers some challenges in scheduling classes and meeting all students' needs. As we consider the other concentrations, we need to keep this challenge in mind.

C.3 Program Content, Location, and Duration

By virtue of the core curriculum the MA in Pastoral Theology provides instruction in the *religious heritage* of the Roman Catholic tradition. Required classes in Scripture, Theology, and Ethics/Historical Theology enhance the more pastorally oriented courses and provide an important theological context. We have sought to institutionalize curricular attention to diverse *cultural contexts* in all of our graduate courses, especially given our location in the most diverse Roman Catholic setting within the United States. Courses in areas of specialized ministry do address the broader social contexts in which the specialized ministries are performed, though we need to develop better mechanisms of assessing the degree to which the curriculum is actually attaining our goal of institutionalizing an emphasis on cultural contexts. The program does provide for *personal and spiritual formation* through the required pastoral integration seminars, as well as through other courses in pastoral theology and spirituality.

Most of our students are already working in church or church-related ministries during their degree work. We are currently planning to require a supervised practicum for those students pursuing the concentration in Spiritual Direction. However, the present program overall does not sufficiently provide “structured opportunities for students to gain understanding and skill in practice” related to the area of specialized ministry in a supervised setting. The area of supervised field ministry is perhaps the most significant aspect of our current degree program that needs deliberate attention in order to meet ATS Standards. Supervised ministry does regularly occur, but these experiences need to be better structured and coordinated with the coursework in the degree program. We also

need to develop articulation agreements with various field placements, as well as clear guidelines for the training of field supervisors. We are also considering various curricular reforms to enhance the personal formation and skills component of the program, e.g., requiring that students take the course in “Spiritual Formation for Pastoral Ministry.”

All students are required to complete 36 hours of the designated LMU coursework in order to be eligible to earn the MA in Pastoral Theology. The vast majority spend two-three years in this process and benefit from the comprehensive community of teachers and peers in the program. In order to meet the various degree requirements, students in the Pastoral Theology program spend an equivalent of at least two years of full-time academic work before they can earn the LMU MA degree. We are exploring the possibility of extending the degree requirements beyond the current requirement of 36 credit hours in order better to equip the students and maintain not just the letter but also the spirit of the ATS Standards in this area. At this point we recognize that our structure as a Department will make it difficult to design and offer an M.Div. degree, but it is a future goal worth pursuing.

C.4 Admission and Resource Requirements

Admissions standards for the Pastoral Theology MA meet the ATS Standard and are spelled out in 7.2 above. The Department has a sufficient number of full-time faculty with expertise in the various areas of specialization. There are currently two full-time faculty members in the specialized area of spiritual direction (Dr. Wilkie Au and Dr.

Doug Burton-Christie). We have been managing without the services of a faculty member in Liturgy during academic year 2005-2006, but anticipate the arrival of new faculty member Dr. Stephen Sauer, SJ, in fall 2006, who is eager to develop the concentration in Liturgy. Another faculty member will join us in fall 2006 with expertise in Religious Education (Dr. Michael Lee, SJ); he has already expressed a desire to develop this concentration in collaboration with Dr. Michael Horan and Dr. Wilkie Au. The Department of Theological Studies has sufficient library resources for study in the areas of specialization, as detailed in Standard 5 above. As indicated above, at present the program does not “provide students with sufficient opportunities to work with trained supervisors in contexts appropriate for the specialized ministry” (C.4.2.3). We provide some opportunities, but they need to be more clearly articulated. We see this as a need that can begin to be filled in the next two years, and have set a timeline for the development of specialized ministry concentrations (see Summary and Conclusions for this timeline).

C.5 Educational Evaluation

The Department of Theological Studies has some outcome assessment mechanisms and measures in place to evaluate the extent to which the degree program is meeting the needs of students and our overall goals for the program. We knew that we needed to formalize more of these assessment tools. The Department has defined learning outcomes for students completing studies in the programs (i.e., what students should know, be able to do, and value as a consequence of their studies toward the degree). We have articulated these in the latest University publications such as the Graduate Bulletin.

Through a process of consensus, faculty will map these outcomes to the specific required or accepted courses for the degree, to guarantee curriculum opportunities for students to master these areas of knowledge, acquire these skills, and adopt these values. That process has included learning portfolios in some graduate courses.

On a rotating annual basis, a sample of course sections is now selected for participation in the assessment process of student work product (papers, assignments, examinations, etc.). Among the outcomes that have been mapped to any given course, one or two are selected, and the instructor of the course will determine which assignment or example of the students' learning is the most appropriate opportunity to assess whether and how the learning took place in this course. Selected graduate course professors have collated a learning portfolio to consider one or more outcomes. For example, Dr. Michael Horan has integrated a learning portfolio required course for the MA in Pastoral Theology.

The most appropriate assessment method— typically the criteria and rubrics from the course— will be used to evaluate the students' work regarding that particular learning outcome, and an analysis will determine how best the students' learning of this outcome in this course can proceed. Any actions that will be taken to alter, for example, the curriculum, the mode of instruction, or the design of the assignment in future offerings of the course will be noted by the Department and undertaken by the faculty. The effects of any changes made will be investigated for their success when the course is assessed for learning outcomes in the future.

Focus groups are conducted annually to collect the response of students regarding how well the programs are meeting their needs during their studies. An exit interview of graduating students will complete the program's assessment of students' experience in the Department. Coupled with the Department's retention and graduation rate reports, which are a standard part of LMU's institutional research regimen, these qualitative focus group and interview data will broaden the perspective of the department by associating the students' experiential narrative with the statistical summaries of their enrollment, persistence, and graduation. A periodic follow-up survey administered to alumni, along with focus groups of local alumni, will enable the Department to assess the placement of graduates and the appropriateness of their training to the endeavors they undertake following their studies.

The Department will focus all of these assessment tools and processes on issues it can address through administrative or curricular action, to concentrate the limited assessment resources available to the program on the most practical and useful assessment methods and results. To facilitate the assessment process the Department has created a formal Assessment Committee for the purpose of evaluating educational effectiveness.

Degree Standard E: Master of Arts in Theology

E.1 Purpose of the Degree

The purpose of the MA in Theology is, as stated in the ATS Standard, "to provide a basic understanding of theological disciplines for further graduate study or for general educational purposes."

E.2 Primary Goals of the Program

The primary goals of the program are to provide students with knowledge, skills, and values related to general theological education in the Roman Catholic tradition.

E.3 Program Content, Duration, and Location

The core classes in the Theology MA cover the basic required areas of Biblical Theology, Systematic Theology, Moral Theology, and Historical Theology. Students are also encouraged to do coursework in Comparative Theology. Students can choose to conclude the program with a 6-unit thesis or with two additional classes and a Comprehensive Exam. For students who plan to continue for advanced theological education, we strongly recommend through the advising process that they do language study appropriate to their area of interest. The duration of the program is the equivalent of two years of full-time study on campus. Students may transfer up to six units of course work from other accredited institutions.

E.4 Admission and Resource Requirements

Admission standards meet the ATS Standard and are articulated above in 7.2. The Department of Theological Studies provides sufficient faculty, library, and support service resources to sustain students in the MA in Theology program.

E.5 Educational Evaluation

As with the MA in Pastoral Theology, the Department of Theological Studies has some outcome assessment mechanisms and measures in place to evaluate the extent to which

the degree program is meeting the needs of students and our overall goals for the program. We need to formalize more of these assessment tools during the next two years, in concert with the newly hired Assessment Officer for LMU. We will also undertake the assessment plan outlined above in C.5.

Summary

Both the MA program in Pastoral Theology and the MA program in Theology provide a broad integrated curriculum within the Roman Catholic tradition. The Pastoral Theology program equips students for general pastoral leadership and for pastoral ministry with special concentrations in Religious Education, Spiritual Direction, and Liturgy. The MA in Theology equips students with a general education in theology and so prepares them for advanced theological studies, as well as for various positions in the church and in secondary education.

During the ATS self-study period, the faculty in the Department of Theological Studies has: 1) articulated the mission and goals of each MA degree so as to establish criteria by which to assess the various courses and learning experiences proper to each degree program; 2) articulated greater structural clarity in the organization of the Pastoral Theology degree program; 3) established a Departmental Assessment Committee for the purpose of collecting appropriate data and evaluating educational effectiveness; 4) hired faculty in areas that need further specific development for specialized ministry, such as Liturgy and Religious Education/Youth Ministry (faculty to begin fall 2006); 5) piloted a learning portfolio approach in some graduate courses to consider the

effectiveness of learning portfolios for assessment; and, 6) attempted to articulate a more coordinated program of study that integrates supervised field experience with coursework, best expressed through the Pastoral Integration Seminar and the Spirituality for Pastoral Ministry course.

Still there are areas of growth that we need to pursue in concert with LMU's leadership. These focus on two general areas: assessment and integrated field education. Hence we need in the next two years to: 1) develop clearer written articulations, structures, and requirements of the various specialized areas of ministry within Pastoral Theology; 2) develop better mechanisms of assessing the degree to which the curriculum is actually attaining our goal of institutionalizing an emphasis on cultural contexts in both degree programs; 3) work towards providing sufficient structured and supervised opportunities for students to gain understanding and skill in practice related to areas of specialized ministry; 4) develop explicit articulations with various field placement opportunities and implement guidelines for the training of field supervisors; 5) articulate a more coordinated program of study that integrates supervised field experience with coursework; and 6) formalize assessment tools and measures in order on a regular basis to evaluate the educational effectiveness of both MA programs.

SELF-STUDY FOR INITIAL ACCREDITATION

SUMMARY AND CONCLUSION

A. Why We Seek Initial Accreditation

We believe that a formal relationship with ATS acknowledges the quality of our graduate education programs in Theological Studies and, at the same time, offers us the challenge as well as the support system to continue to examine the effectiveness of our practices. ATS can offer us the very framework of an Association and an accrediting system that are appropriate to our needs and the needs of the Church that we seek to serve. As we anticipate moving our structure from a Department toward a School of Theology, we are particularly eager to gain the wisdom, as well as to be challenged by, ATS. Hence we are both proud of our work and hopeful that we may gain Initial Accreditation.

We have already mentioned that we are not a “typical” ATS school. That is precisely why, at this moment in our history, we are eager to gain accreditation. We need the support of an Association that has a rich heritage in ministry education, even as we recognize that the Catholic paradigm for ministry education is at least expanding, if not altogether shifting, to include the preparation of lay ministers in the Catholic Church. As a Catholic University in the Jesuit and Marymount traditions, we seek to take seriously the art of Ignatian discernment, and to consider this new moment in ministry education as both revelatory and fund for theological education and our future as an academic Department within a University. What signals of the future that lay before the Church can

be discerned by theologians now. How can we respond graciously and professionally to provide the support for ministry education that the Church requires? ATS can stretch us to consider the ways in which our response can be more professional and compatible with trends in ministry education throughout North America.

B. We Have Come a Long Way

It is remarkable to consider the growth of the graduate program in Theological Studies in the last twelve years, since the establishment of the two degrees. During that time we have:

- nearly doubled the size of the department to 21 full time faculty
- doubled the size of the graduate student population in Theological Studies
- revised the MA in Pastoral Theology (formerly Pastoral Studies)
- developed a concentration in Spiritual Direction for the degree in Pastoral Theology
- continued to receive University support for professional research and teaching, including grants for summer research, research assistants, and teaching grants that promote the integration of service and justice education into coursework
- moved our offices to University Hall, allowing for better facilities and an increase in the co-curricular offerings for graduate students in the Department
- worked consistently and more closely with the local church in understanding and servicing the needs of lay leaders within the Archdiocese of Los Angeles and neighboring Catholic dioceses
- been named as a signature program in the University Strategic Plan

In the time since our initial contact with ATS and especially in the course of the self-study we also have come a long way. We have:

- established an Advisory Board for Graduate Theological Education
- articulated clearer mission and goals statements for the two graduate degrees
- integrated diversity education goals into existing graduate courses
- hired 14 new faculty members
- been granted University permission to hire a fulltime Assistant Graduate Director
- designed an Academic Business Plan for graduate education in an off-campus location in the Diocese of Orange

In light of our self-study, we think that we are prepared to be a fully accredited member school of ATS for the following reasons:

First, we think we have met the standards for accreditation that are articulated by the ATS for the professional and graduate degrees we offer in Pastoral Theology and Theology. We have found the process of addressing the Standards extremely helpful in clarifying various aspects and structures of our graduate programs, and assessing strengths and needs for further growth.

Second, we have an outstanding faculty committed to the professional and graduate education of students preparing for ministry, and those currently engaged within the church, especially in the Roman Catholic tradition. This is a dire need for such education in the Los Angeles region, and we believe we are prepared to meet this challenge on an increasing basis.

Third, we have strong institutional support from the larger University administrative structures. As one of only a handful of signature programs in LMU's long range Strategic Plan, we are poised to grow into meeting the educational needs of the Church in Los Angeles and beyond.

Fourth, over the last twelve years we have demonstrated our ability to attract a growing number of students seeking professional and graduate degrees in Pastoral Theology and Theology. Our programs have a strong reputation and will grow even stronger with ATS accreditation, especially as we engage in ongoing conversation with other ATS member schools about the character of theological education.

Fifth, as we expand our graduate and professional programs, we will help to bring ATS into more regular and significant contact with the large Latina/o Catholic population that is currently underserved by ATS.

Even so, our self-study showed important areas for continued growth and revision. The most significant needs and next steps for growth are outlined as follows.

C. Needs and Next Steps for Growth

1. Wrestling Free from the Undergraduate Paradigm at LMU

There is an abiding need to address and to change the undergraduate paradigm that pervades the University, and which offers obstacles rather than supports to the growth of graduate education in all disciplines, including Theological Studies. While the obstacles

manifested as under-service to graduate programs and student populations are found in virtually every aspect of University life, they are largest and most obvious in the following areas:

- admissions and financial aid services
- registrar services
- marketing and advertising services
- text and tone of the University's general literature that advertises LMU without sufficient reference to the mission of the University
- support for retention and ongoing advisement of students
- Dean's office personnel dedicated to serve the graduate programs and students
- graduate student housing, student psychological services, health and fitness centers, cafeteria hours, library hours, spiritual and social services
- Alumni services (non-existent!)

It is important to note that LMU is quite effective in offering all of these supports for undergraduate education. LMU's Strategic Plan (see Appendix Q) and the Department Strategic Plan (see ATS Supporting Files) do address many of these concerns. We have great hope that, given the University Strategic Plan's focus on graduate programs, there will be changes in, and a redoubling of efforts to support, appropriate infrastructure for graduate education at LMU. But at this time the consistent and best response to the students' needs and demands occurs at the department level. Therefore the establishment of the full-time position for an Assistant Director of the MA program (expanded from the half-time position of the Coordinator of Graduate and Special Programs) constitutes a move forward in the direction of improved graduate service and support. But it hardly heals the problem. In fact, it displays the systemic behavior of the University to privatize

graduate services within a particular department, leaving the graduate director (and now, an assistant director) to offer individualized, and often less professional, replicated versions of the services listed above that the University renders well to undergraduates.

2. Finding the Right Structure for Theological Education at LMU

We have great dreams of growth and great support and promise from the University's administrators for that growth. In order to grow as a graduate program that can sponsor the professional terminal degree (M. Div.), and perhaps someday offer the Ph.D., the appropriate structure is a School of Theology and Ministry.

Theological Studies has long held a premiere place within the mission and identity of Loyola Marymount University. This central place finds important affirmation in the LMU Strategic Plan (2001) in a number of ways, a fact that we find encouraging.

Initiative Three of the Strategic Plan calls for "a significant expansion of the Department of Theological Studies at the undergraduate and graduate levels" (p. 14). This initiative also states that LMU will "expand and enhance the Department of Theological Studies at the undergraduate and graduate levels, adding new faculty, staff, programs, and course offerings. The University will also develop the department's potential as a center for theological and pastoral reflection and service to the Catholic Church in Los Angeles and beyond" (p. 20). Initiative Five of the Strategic Plan similarly calls for the development and strengthening of those programs unique to LMU and Southern California, with special attention to Theological Studies among other schools (Education, Film & Television, Law, p. 15). The very beginnings of achieving some of the initiatives for

Theological Studies articulated in the Strategic Plan are evident in the following developments over the last few years, since our initial contact with ATS:

- the funding of a new faculty line in the area of Pastoral Theology (Dr. Wilkie Au), which allows for the development of a concentration within the Pastoral Theology degree
- the funding of a new faculty line in the area of Islam (Dr. Amir Hussain)
- the hiring of a new faculty member in the area of New Testament Studies (Dr. David Sanchez)
- the hiring of a new faculty member in the area of Faith and Culture (Dr. Cecilia Gonzalez-Andrieu)
- the hiring of new faculty members for fall 2006, including two professors (in Sacramental Theology/ Liturgy and Religious Education) who will directly enhance educational offerings for pastoral leaders
- the budget request for a new full-time position for the graduate programs in Theology and Pastoral Theology (to begin Fall 2006) has been recently granted

Already in 2000, the Department of Theological Studies had drafted a wide-ranging Strategic Plan to help focus the place of Theology within the larger LMU Strategic Plan that was forthcoming. Two particular initiatives were important within that strategic plan: 1) a focus on pastoral leadership, and 2) a focus on inter-religious and ecumenical dialogue that would enhance the MA in Theology. But both of these initiatives, and indeed the whole of the Department's Strategic Plan, were envisioned as part of a larger structural development, namely, the transformation of the Department of Theological Studies into a School of Theology. We believe this is essential for the following reasons: 1) The LMU Strategic Plan identifies five areas for special attention, funding, and growth within The School of Education; the Law *School*; the *School* of Film and Television, the *Department* of Theological Studies, and ethics chairs across the curriculum. The

Strategic Plan targets professional schools offering professional degrees for special attention. It is time to develop Theology in a way parallel to the other emphases at the University. The most appropriate structure for this development is a *School* of Theology.

2) Each *School*, mentioned above, offers terminal professional degrees appropriate to its field (the Ed.D., the JD, and the MFA). In order to offer a professional degree most appropriate to the field of theology, it is time to develop a School of Theology in which to house a Masters of Divinity (M.Div.) program. The M.Div. is the standard terminal degree that provides education for professional ministry, with some graduates going on to ordination, and some not.

3) The Strategic Plan identifies Theology as a focus at LMU for two reasons: the historic mission and identity of the University as a Jesuit institution, and the unique place that theology has both at LMU and in Southern California. Indeed, LMU is the only Catholic University in the largest archdiocese in the United States. There is a near desperate need for professionally educated pastoral leaders, especially in the Roman Catholic tradition. LMU already meets this need to a small degree with its current MA programs, but we are poised to do so much more. The only other seminaries in all of Los Angeles that compete in any way with LMU are the Claremont School of Theology (far to the east), Fuller Theological Seminary (in the evangelical Protestant tradition), and St. John's Seminary in Camarillo (the Diocesan seminary which is centered on training diocesan priests, and not located close to LA). Thus, the opportunity and the niche for LMU to offer an accredited M.Div. program are both real and significant. Both Catholics and non-Catholics would welcome the offering of an M.Div. degree program at LMU. It

should be noted that successful models for dual-track M.Div. programs (Catholic/ non-Catholic), as well as other professional education for pastoral ministry, already exist at a number of Universities comparable to LMU in terms of mission and identity:

- Seattle University's School of Theology and Ministry
- Boston College's Institute for Religious Education and Pastoral Ministry
- Loyola Chicago's Institute of Pastoral Studies
- Gonzaga University's Program in Pastoral Ministry and Divinity

In short, we believe that LMU and Theological Studies are behind the curve in this regard.

4) LMU is rightly concerned with accreditation and assessment. That is why in the year 2000 the Department of Theological Studies developed an official affiliation with ATS, the main accrediting agency for professional pastoral and ministerial training in North America. We now find ourselves hopefully anticipating fully accredited membership status with ATS. This will put us in direct conversation with other professional schools of Theology (some with University affiliations, some free-standing), and it opens up to us significant opportunities to grow professionally. More and more professional ministerial education is taking place in University settings. (The future of the two Jesuit seminaries in the U.S. is instructive on this score: Weston School of Theology is merging with Boston College, and initial merger discussions have begun between the Jesuit School of Theology at Berkeley and the University of San Francisco). We believe that, with the right structure, we can contribute significantly as the only major Catholic University in the largest archdiocese in the nation.

5) The Department of Theological Studies has a sufficiently large faculty to launch a School of Theology. At this writing we anticipate a Theological Studies faculty in fall 2006 of 21 full-time tenure track faculty members. By comparison, the LMU School of Film and Television has 25 full-time faculty (with 18 staff people), and the School of Education has 19 full-time faculty (with 25 staff people). In our own case we currently have 1½ staff positions. Additional staff would need to be dedicated to the School of Theology, but this fits directly within the LMU Strategic Plan as spelled out in Initiative Three. Here we see an opening of the categories to allow for personnel to supervise field education, a great need among other initiatives that do not readily fit into the Liberal Arts paradigm. The School of Theology would continue to offer required core classes in Theology through the College of Liberal Arts. The School of Theology would also offer an undergraduate major/minor through the College of Liberal Arts. The School of Education at LMU provides a good model in this latter regard in relation to the Liberal Studies major within the College of Liberal Arts. In the same manner, the School of Theology would continue its strong commitment to the undergraduate Theology major and minor, while offering the structure for growth in graduate theological education.

3. Getting Good at Assessment in All Aspects

As mentioned throughout this report, we at LMU and within the Department of Theological Studies are in serious need of formalized protocols and procedures for on-going assessment of virtually every facet of the program, especially at the graduate level. This need for developing a culture of assessment was flagged by the WASC visiting team and their recommendations are being taken seriously by us and by our leaders. Academic

Vice President Rose has recently hired a new Assessment Officer who will aid us in moving forward in this area that is relatively new to all of us. Still, this hire is part of a revolving door of assessment personnel who have not stayed long enough to yield results in this important area. The paradigm for assessment in the undergraduate program may not be the best for our needs, and it is clear that most of the University's concern and support for curricular assessment has focused on the undergraduate level. While we have made some efforts to assess the graduate curriculum and the course work in light of our revised mission and goals statement for both graduate degrees, we recognize that we need to construct benchmarks along the way for moving toward more sustained assessment efforts. Beside the obvious area of curriculum, we need to assess our efforts to become a Department that truly welcomes diversity.

4. Assessing, Planning and Creating Diversity at LMU

Despite the pride we express in being one of the most ethnically diverse Universities in the Jesuit system, the LMU graduate students' makeup, at least in Theological Studies, does not reflect this diversity. While there are larger reasons for this, having to do with circumstances in the Church as well as the University, we have not become creative or nimble in our response to the cry of church leaders for education of leaders from underrepresented populations. We need help from the University in studying Intercultural awareness in graduate education, and trends in recruitment and retention of a diverse student population, in a manner analogous to the strides being made in this area for the recruitment and retention of LMU undergraduate students. For example, at this writing there is no LMU "Diversity Scorecard" published for the graduate student

population. We have made strides in practices for hiring faculty for mission and diversity, and these are strengths on which to build as well as to address this need for diversifying the student population.

5. Admissions, Recruitment and (Especially) Retention

Within our own department the procedures for admissions, retention and advisement need a structure that can support the students as well as the faculty. While we have tried to improve in this area, by updating our website and by providing a student handbook that details these procedures, we recognize that we need to do more. These procedures lack clarity and specificity, and therefore, they also lack full faculty buy-in or student participation/cooperation. Student attrition is a perennial problem that we have not addressed because we have not had the time or personnel to probe its meaning, consider its causes, or propose sound solutions. We need direction and leadership from the University in this regard, but for that to happen, first we would have to gain the attention and interest of the University experts in this area. Due to the undergraduate culture of the University named in item #1 above, this will likely take time and the appointment of dedicated personnel to tackle the issue fully. We are somewhat hopeful that we can move forward in this area within our department with the guidance of ATS and the presence of another full-time person in the Department (Assistant Graduate Director). Vice President Rose has made it clear that he will establish an office for an Associate Vice President for Academics for Graduate Studies. This office may indeed provide some of the support we seek.

D. Benchmarks for Converting the Vision into Reality

We welcome the guidance of ATS in all those areas where we need to grow. We believe that, while we qualify for initial accreditation, we will call upon the guidance of ATS in those areas. We commit ourselves to the following next steps:

- In fall 2006, we will establish a task force on field education in the graduate program and explore formalizing a position for personnel to handle this area, position possibly to open in fall 2008.
- In the 2006-2007 academic year, we will construct clearer descriptions for the concentrations in Religious Education and/or Youth Ministry and Liturgy within the M.A. in Pastoral Theology, and offer a concentration in Theological Ethics within the M.A. in Theology.
- By spring 2008, we will have assessed the effectiveness of the enrollment management aspects of the graduate program and will have instituted clearer guidelines for faculty advisement and for student-student mentoring.
- By spring 2007, we will construct an Academic Business Plan for the graduate program in Theological Studies with stated benchmarks for moving toward a School of Theology by fall 2010.
- By September 2008, we will institute a formal assessment process to determine the effectiveness of an offsite program such as the one in planning stages for the Diocese of Orange. One point of focus will be on the integration of students from the offsite program into the life and activity of the Department.
- By fall 2008, we will have formalized assessment processes more clearly articulated within our department guidelines and student handbooks, in order to standardize assessment in a manner that is truly helpful to our students and to us.
- By fall 2009, we will have considered and vetted design proposals for additional “concentrations” in the two degree programs, in order to further distinguish the two and to further define and enrich each program.

As a faculty in Theological Studies, we are particularly proud of our sense of community and the collegiality that we experience with each other. We are not only proud of it; we actively seek to foster it. One effect of engaging in the self-study has been our increased literacy with some of the issues that we have either sensed or known that we needed to

consider (e.g., assessment, pastoral integration). For some of us, this new language has stretched us to consider the ways in which theological education is growing and its student base is expanding. For all of us, it has meant becoming familiar with the culture of ATS and the acquired language that allows us to think together more deeply and broadly about the goals of theological education, especially for those students with ministry commitments or educational aspirations. We are confident that the Standards have provided an accessible grammar for our new language and the best structure of our self-study, at least as we reflect on, and analyze, our current practices. We believe that the Standards can continue to furnish the structure that will aid us in translating our best hopes for quality theological education into realities that are more than words. Hence these benchmarks set us on the right course toward reaching our future goals.