**Doc 14 Data Report Form Supportive Narrative**

1. **Opportunity for Growth in United Methodist Tradition**
2. Rev. Dr. Elmer Colyer, Professor of Systematic Theology, Stanley Professor of Wesley Studies, Director of the United Methodist Studies Program; Rev. Dr. Matthew Schlimm, Professor of Old Testament (See appended Faculty Staff CVs, Doc 11 CV EColyer, Doc 6 CV MSchlimm). Both are tenured full professors.
3. See appended syllabi from UM History, Doctrine, and Polity (See appended Course Syllabi file, **Doc 2.1 UM Polity, Doc 2.2 UM History, Doc 2.3 UM Doctrine**.). In **UM Doctrine**, UM students read and discuss various contemporary UM theologians and are exposed to the wide variety of theological positions and contemporary theologians within United Methodism today. In the two-course courses in Christian doctrine, UM students read and engage liberation, feminist, process, pluralist, and, narrative theologies, including theological expression from other parts of our global village (See appended Course Syllabi file **Docs 2.16 & 2.17 What Christians Believe I & II Syllabi**). Nearly all UM students also take the elective course, **The Theology of John Wesley**, which furthers their knowledge of, and growth in, the UM tradition (See appended Course Syllabi file, **Doc 2.4 The Theology of John Wesley**.).
4. “Evangelism” and “Mission of the Church in the World” are integrated into a multi-course sequence that extends throughout the 4 year residential curriculum and are at the center of the residential M.Div. degree at UDTS. The first course that students take at the beginning of seminary is **God’s Redemptive Mission** (See appended Course Syllabi file, **Doc 2.5 God’s Redemptive Mission** **Syllabus**.). The course provides an overview of God’s redemption of the world through Christ in the Spirit and what it means for the church to participate in that mission, including the church’s evangelistic witness to the Gospel. Toward the end of seminary students take **Starting Missional Communities**, which is a course in evangelism and pre-church planting (See appended Course Syllabi file, **Doc 2.6 Starting Missional Communities Syllabus**, especially the bibliography. (Also see appended Additional Document file, **Doc 3.7 Praxis Journey Guide**.). In between students take the **Gospel In Context** (a class built around an immersion experience), **The Missional Church** (an elective that UM students are urged to take and nearly all do), and **Christian Leadership in Context** (See appended Course Syllabi file, **Doc 2.7 The Gospel in Context Syllabus**, **Doc 2.8 Missional Church Syllabus** & **Doc 2.9 Leadership in Context Syllabus**.). In this sequence of courses dealing with evangelism and missions, our seminary has moved progressively away from siloing these subjects/practices in separate courses and into a more integrative way of teaching these subjects within a robust vision of the missional church. The **Making Disciples** course (See appended Course Syllabi file, **Doc 2.24 Making Disciples Syllabus**. ) also deals with evangelism in relation to discipleship as our seminary believes that this is crucial both to effective evangelism and to effective disciple making. These subjects should not be separated as often takes place in seminary curriculum. The following topics are covered in the **Making Disciples** course:

-Evangelism and discipleship: learning not only to share the Gospel, but commit to what happens after.

-The course outlines*The Master Plan of Evangelism* (Robert E Coleman) and examines the exponential growth in the number of disciples over years when churches pair sharing the Gospel with a commitment to discipleship, i.e., discipling the person toward sharing the Gospel themselves and discipling others.

-How to reach different groups with the Gospel: Millennials, children, adults, teens, dones, nones.

-How church practices "speak" to visitors: how to communicate Jesus' love and welcome even at the coffee hour.

-Different contexts of evangelism and discipleship: learning how to discern the context and find how God is already at work

-Evangelism in the congregation: sharing the Gospel and deepening commitment to Christ for those in the church who remain uncatechised.

-Evangelism and Catechesis: How to prepare someone for baptism

-Evangelism in the context of Sunday worship

UM students are encouraged to take (and most do) the elective course, **Planning and Leading Short Term Missions** (See appended Course Syllabi file, **Doc 2.10 Short Term Missions Syllabus**.). UM students also have the opportunity of going on a trip mission trip sponsored by UDTS (See appended Additional Document file, **Doc 3.1 Short Term Mission Letter** **and Doc 3.2 Short Term Mission Report**.). Many UM students take the elective course, **Digital Narthex: Ecclesial Presence in the Internet Age,** which introduces students to theological reflection on internet presence (websites, social media) as well as hands-on training (they create and operate social media sites and build a website) (See appended Course Syllabi file**, Doc 2.11 Digital Narthex Syllabus**.).

The syllabi for other core courses noted on the **Data Report Form** are appended in the Course Syllabi file (See Docs 2.12-2.19, 2.29 & 2.30.).

1. The United Methodist students are advised by one of the two full time United Methodists faculty. Rev. Dr. Elmer Colyer and Rev. Dr. Matthew Schlimm are ordained elders within the UMC (Colyer – Wisconsin; Schlimm – Michigan), and under appointment beyond the local church. Both have had extensive experience serving United Methodist congregations. Colyer has served churches in the Wisconsin, Iowa, Northern Illinois, and New England Annual Conferences, including working with eight UM churches part time during his 25 years at UDTS. Schlimm has served churches in the Minnesota, North Carolina and Michigan Annual Conferences. Both are in ongoing conversations with their advisees regarding their progress toward ordination. Colyer and Schlimm also have frequent conversations regarding UM formation with non-advisees. Both have had substantive interaction with the leadership of the surrounding Annual Conferences, including the Bishops, District Superintendents and Boards of Ordained Ministry. Colyer has a 25 year history of interaction with these leaders. So Colyer and Schlimm are knowledgeable about the ethos and expectations for UMC candidates for ministry in the surrounding Annual Conferences and advise and support UM students at UDTS in light of that knowledge.
2. Around 90% of our United Methodist students serve under appointment as student pastors serving UM churches while attending seminary. Their field education is performed within United Methodist churches under the supervision of United Methodist Clergy. The other UM students do nearly all of their field education work within a United Methodist church, with United Methodist supervision.
3. One of the strongest aspects of the **United Methodist Studies Program** at the University of Dubuque Theological Seminary is **Wesley Table**. This is a lunch meeting hosted by the **United Methodist Studies Program**. It is supported financially by the Seminary and by gifts from United Methodist alumni and friends. Many Mondays during the school year, the United Methodist students and faculty gather together for lunch paid for by the **UM Studies Program** and a program, often featuring leaders from the surrounding Annual Conferences. Enclosed are sample brochures from recent semesters. (See appended Additional Document file, **Docs 3.3, 3.4, 3.5 & 3.6 Wesley Table Brochure**.). The **United Methodist Studies Program** has been well supported by the surrounding Annual Conferences (Northern Illinois, Illinois Great Rivers, Iowa, and Wisconsin). Every year district superintendents, members of the Board of Ordained Ministry, and leading pastors in the surrounding Annual Conferences are guest speakers at Wesley Table. Periodically the campus is visited by one of the area bishops. In past years, UDTS has received visits from Bishops Hee-Soo Jung and Julius Trimble. Bishop Laurie Haller visited UDTS in the fall of 2016 and met with the entire Seminary Faculty and Staff. We are currently working to have Bishop Haller speak at Wesley Table in 2018.

Rev. Stephanie Schlimm, an ordained elder in the Iowa Annual Conference, is an adjunct professor and teaches **Leadership Ethics** as part of the Field Education requirements (See appended Course Syllabi file, **Doc 2.20 Leadership Ethics Syllabus**). All UM students take her course and benefit from, and are formed by, her UM perspective, knowledge, and experience in the area of Leadership Ethics.

1. Seminary chapel at the University of Dubuque Theological Seminary is held right before lunch every day when residential classes meet during the semester, during the two weeks in August term, and during the January term. Communion is celebrated regularly every semester and in August and January. Every morning before residential classes begin there is a shorter morning prayer and praise worship service. The seminary community makes full use of the rich diversity of its membership and resources for worship. United Methodist faculty and students regularly preach, lead worship teams, and contribute gifts of music, drama, and dance. UDTS’ policy is always to include United Methodist students and faculty among the four servers for communion; and United Methodist faculty commonly serve as celebrant at the Lord’s Table. Beyond UDTS’ faculty, leaders and pastors in the UMC from the surrounding Annual Conferences are invited to preach in chapel and meet with students, often in conjunction with visits to Wesley Table. In recent years the seminary has welcomed Bishop Hee-Soo Jung and Bishop Julius Trimble who have preached in chapel.

The worship life of the seminary both reflects and supports the Wesleyan heritage and United Methodist resources represented in our midst. Resources such as *The United Methodist Book of Worship* and *The United Methodist Hymnal* are recommended to the entire community in preparing and conducting worship and the celebration of communion. The *United Methodist Hymnal* is frequently used in chapel and other worship services. The required worship course includes textbooks written by authors in the Methodist /Wesleyan tradition, including James F. White (See appended Course Syllabi file, **Doc 2.18 Worship Syllabus**.).

The great majority of the time the order of worship is consistent with that presented in the *Book of Worship* for a service for Sunday worship, a service of Word and Table, or a service for morning praise and prayer. All worship leaders receive guidelines describing services that begin with the people gathering, move to the Scriptures read and proclaimed through a variety of means, are followed by the people responding in ways such as prayer, gifts, profession of faith and offerings, and conclude with a blessing as the people are sent out. Special services – such as occasional services for healing and prayer - are also consistent with the order and much of the liturgy in the *Book of Worship.* Specifically, around 50% of the time UDTS faculty and students choose to use liturgy that is drawn from the *Book of Worship* or is traditional ecumenical liturgy used in the UMC. An additional 25% of the services include the regular order, and contemporary or original liturgy that is consistent with Wesleyan theology. Examples of elements that would be regarded as traditional in the UMC for 80% of UDTS services include words of greeting; prayers - including prayers of illumination, confession, thanksgiving and intercession; the invitation to communion; the Great Thanksgiving; words of pardon and the exchange of peace; use of the Lord’s prayer and the Apostles’ Creed; and blessings for dismissal. The remaining 20% of services have included some of these elements but also, for the sake of exposure and enrichment, liturgy from diverse sources such as Africa, Latin America, Korea, the Taize community, and a few independent study projects on emergent worship.

The United Methodist faculty and students are nearly always present for Seminary chapel and other worship services.

1. We strongly believe that the mission and program of the University of Dubuque Theological Seminary is compatible with the goals and commitments of the “Wesleyan Vision” document. The dominant focus of the Seminary is on preparing women and men for pastoral ministry. The vast majority of our graduates are serving in full-time pastoral ministry. Nearly all of our UM students are doing so.

**In response to the six specific general directions (a through f) from pages 15-17 in the “Wesleyan Vision” document and in response to the six criteria (1 through 6) for demonstrating compatibility with the “Wesleyan Vision” document found on page 46 of “Appendix B Criteria for Evaluating UM and non-UM Schools of Theology:**

1. ***We call upon the church to develop strategies to identify and assess, articulate and embody, nurture and sustain pastoral excellence that is faithful and effective in shaping communities that are signs, foretastes, and instruments of God’s reign (from the “Wesleyan Vision” document).* *1. Be able to provide formation for sustained, faithful and effective pastoral excellence and 2. Prepare leaders who are people of grace and who are challenged to live as faithful disciples (from “Appendix B* Criteria for Evaluating UM and non-UM Schools of Theology*,” p. 46).***

Providing “formation” that will nurture and sustain” “faithful and effective” “pastoral effectiveness” is at the heart of the **University of Dubuque Theological Seminary Mission Statement**. The Mission of the Seminary is to “Follow Jesus, walk in the Spirit and join God’s mission” so that the Seminary can form “God’s people for servant leadership in ministry and mission.” To this end the Seminary is dedicated to “gathering in gratitude and worship,” “growing in the Church’s biblical faith,” “excelling in theological education and scholarship,” “living as faithful stewards,” and “engaging the changing needs of the Church and World” (See appended Additional Document file, **Doc 3.8 Mission Statement**.). The Seminary seeks to articulate and embody the various points in this **Mission Statement** in relation to students. In order to fulfill this mission, the Seminary seeks to form students to be faithful and effective pastors who are people of grace, living as faithful disciples and dedicated excellence in ministry. In light of this telos, the residential M.Div. curricular goals include:

*-Nature habits and disciplines of study, prayer, and reflection that increase their love for God and neighbor and shape their personal and personal lives.*

*-Be formed by, live in, and minister out of Scripture and the historical and theological tradition of the church (and the Methodist /Wesleyan tradition for UM students).*

*-Engage contemporary and ethical issues with insight and humility.*

*-Evangelize the world with faithfulness and contextual sensitivity.*

*-Lead and nurture congregations to promote peace and justice in the public arena and encourage the witness and service in mission to the world.*

(See appended Additional Document file, **Doc 3.9 Curricular Goals**.) These goals lead to the courses students are required to take and to the particular goals of those courses (See the syllabi of various courses in the appended Course Syllabi file.)

 In order to “prepare leaders who are people of grace and who are challenged to live as faithful disciples” (from “Appendix B Criteria for Evaluating UM and non-UM Schools of Theology,” p. 46), and form laity and churches to do the same, M.Div. students are required to take an integrated sequence of Discipleship formation courses in which M.Div. students are in disciple/spiritual formation groups themselves (See appended Course Syllabi file, **Docs 2.21, 2.22, & 2.23 Disciple Formation 1, 2, 3A & 3B Syllabi**.). Students learn and practice the discipleship/spiritual formation disciplines that will form them to be people of grace and faithful disciples themselves as leaders. Students learn how of form others to be people of grace and faithful disciples in courses on disciple formation (See appended Course Syllabi file, **Doc 2.24** **Making Disciples Syllabus**.).

UM students are placed in small discipleship accountability groups in UM Polity. These have been so successful that UM students in UM History and UM Doctrine will also be in small discipleship accountability groups when these courses are taught in the future. **UM History**, **UM Polity**, and **UM Doctrine** provide the Wesley/Methodist historical background and precedence and the ecclesial and doctrinal framework for being people of grace and living as faithful disciple, as the two-course Church History and two-course Doctrine sequences do in relation to wider historical and theological tradition of the church.

In specific response to “pastoral excellence that is faithful and effective is shaping communities,” as a part of our M.Div. curriculum, there is a required multi-course integrated sequence of evangelism and mission courses that extends throughout the 4 year residential curriculum and are at the center of the residential M.Div. degree at UDTS. (See above under “C” for a description of these courses.) These courses have been established to enable students to better address the building of Christian communities that will be “signs, and foretastes, and instruments of God’s reign” (from “Appendix B Criteria for Evaluating UM and non-UM Schools of Theology,” p. 46) in changing national and international contexts. Of course, all the courses in the residential M.Div. curriculum in one way or another contribute to this goal of preparing students for pastoral excellence that is faithful and effective in ministry.

Every Seminary course is evaluated at the end of each semester around the effectiveness of achieving the curricular goals noted above using outcomes-based assessment forms (See appended Additional Documents file, **Doc 3.13 Outcome Based Assessment Process**, and **Docs 3.14 & 3.15 Outcome Based Assessment Report**.). Learning and teaching is evaluated by students using both qualitative and quantitative data. After reviewing these evaluations, course instructors review their own work. Finally, faculty members meet with one another to review their assessment. In addition to this, the seminary gathers and analyzes assessment data to annually evaluate the accomplishment of student learning outcomes, and analyzes data from alumni/ae surveys, Supervised Practice of Ministry evaluation forms for those students in Field Education placements, entering and graduating student questionnaires, and graduation and placement rates to insure educational effectiveness. A **Council of Advisors** composed of clergy and laity also meets twice each year with faculty, staff, and students to assess our effectiveness in fulfilling our curricular goals discussed above in relation to point a) from the “Wesleyan Vision” and criteria 1 & 2 found on page 46 of “Appendix B Criteria for Evaluating UM and non-UM Schools of Theology.” There are three United Methodist pastors currently serving on the Council:Rev. Sherrie Ilg, Lead Pastor of St. Paul’s United Methodist Church, Cedar Rapids, IA, Rev. Cindy Marino, Lead Pastor of the Naperville United Methodist, Naperville, IL, and Rev. David Leistra, Pastor, Sturgeon Bay United Methodist Church, Sturgeon Bay, WI.

1. ***We call upon the church to develop a commitment to catechesis for all Christians, especially through attention to the distinctive witness of the Wesleyan tradition (from the “Wesleyan Vision” document). 3. Provide resources for the teaching ministry of the church both in theological discourse and in the work of catechesis for the larger church and 4. Provide continuing resources for lifelong learning for laity and clergy (from “Appendix B, Criteria for Evaluating UM and Non-UM Schools of theology.” p. 46).***

UDTS continues to make this area a priority. Much of the material presented in the previous section about formation that will nurture and sustain faithful and effective ministry demonstrates UDTS’s commitment to the church and to catechesis. This commitment is evident in the Seminary’s Mission Statement and in the Curricular Goals (See appended Additional Documents file for these documents. The Mission Statement is also in the **Seminary Catalog**, p. 5). As noted in the previous section, all M.Div. students are placed in disciple formation groups where they learn the importance of practicing spiritual disciplines and participation in accountability groups to foster life-long spiritual growth. M.Div. students learn how to do catechesis/discipline formation for laity in the **Disciple Formation** and **Making Disciples** courses (See appended Course Syllabi file for the syllabus.). All UM students learn catechesis in the Methodist/Wesleyan tradition in **UM History**, **UM Polity**, **UM Doctrine**, and in the **Theology of John Wesley** courses and are placed in small groups where they practice the Methodist “watching over one another in love.” M.Div. students learn how to foster those disciplines and accountability groups in the lives of laity, as noted in the previous section. In the two required courses in **Christian Doctrine**, students learn about the beliefs that are bound up with Christian faith, identity, and practice, including the ecumenical consensus expressed in the Apostles and Nicene Creeds, the distinctive emphases of the Reformed and Methodist traditions, and the diversity of thought in the modern and contemporary period (See appended Course Syllabi file **Docs 2.16 & 2.17 What Christians Believe I & II Syllabi**.).

All seminary faculty are actively involved in the life of churches and often teach classes, as well as preach and serve in other capacities, thus demonstrating their commitment to the “teaching ministry of the church” and to lifelong learning for laity, as per “Appendix B Criteria for Evaluating UM and non-UM Schools of Theology,” p. 46, points 3 & 4. In fact, this kind of church-relatedness is a criterion we use for hiring new faculty, as explicitly stated in the advertisement we used for the New Testament faculty search we did last year (See the appended Additional Documents file, **Doc 3.17 NT Position Search.**):

 The faculty and staff of the University of Dubuque Theological Seminary are passionate about the church. Our students come together from Reformed, Methodist, congregational, and other traditions to form a close-knit Christian community. The seminary seeks to revitalize existing Christian institutions while also exploring new ways of being the church in the twenty-first century. We focus on the fundamentals of Christian ministry and leadership, pursuing excellence in the classroom, in scholarship, and in the wider community.

Four weekends each year, Dr. Colyer teaches in two courses (United Methodist Doctrine and Polity, and Theological Perspectives) in two locations (Cornell and Simpson) of the **School for Lay Ministry in the Iowa Annual Conference of the UMC** where laity are equipped for ministry and leadership in churches. Kathryn Armistead of the General Board of Higher Education and Ministry has invited Dr. Schlimm to write a textbook for **United Methodist Course of Study** students introducing them to the Old Testament.  He has recruited two United Methodist pastors to write the book with him, and they plan to submit a book proposal in early 2018. United Methodist laity have enrolled in UDTS’s new **Christian Leadership MA** designed to prepare laity to be Christian leaders in their workplaces and in the church (See appended Additional Documents file, **Doc 3.11 Christian Leadership MA**.). The Seminary faculty publish not only scholarly monographs and articles, but also more popular books and articles for laity and pastors (See appended Faculty and Staff CVs file for the diverse publications of the faculty and staff.). A number of faculty and staff also have a presence in various forms of social media and world-wide web and engage pastors and laity in learning in a variety of ways through this presence. The Seminary offers the D.Min program and continuing education events for life-long learning for clergy (See appended Course Syllabi file **Doc 2.2 Leadership D.Min Course Description** for the D.Min cohort from 2017 taught by UDTS faculty Dr. Chris James and Dr. Alan Roxbourgh who is a leader in the Missional Church Network.). Dr. Colyer will be teaching a D.Min Cohort beginning in 2018 designed specifically for United Methodist clergy. Dr. Schlimm has also taught in the Seminary D.Min program.

1. ***We call upon the church to emphasize and reinvigorate its financial, institutional, and programmatic support and accountability for the networks that prepare laity and clergy alike for leadership roles in the church (from the “Wesleyan Vision” document) .***

The University of Dubuque has recently prioritized recruiting first generation college students. All undergraduate students are challenged to understand their career as a vocational response. There are many more opportunities for relationships between Seminary and undergraduate students through the **Wendt Scholars** program instituted in 2004. Through this program, Seminary and undergraduate students focus on building lives based upon classical virtues such as honesty and fairness. The **Wendt Scholars** program is open to Seminary students who wish to apply. Applications are evaluated based on good academic and behavioral standing, service experience, and overall fit with the program. Selected applicants commit to full participation in required co-curricular programming throughout the academic year to be accepted as a Wendt Character Scholar and receive a $3,000 scholarship for that year. A number of our UM seminary students been **Wendt Scholars**. (See appended Additional Documents file, **Doc 3.16 Wendt Character Program** with a link to the Wendt Program information on the University of Dubuque website.).

The Seminary’s new **Christian Leadership MA** degree is designed specifically to prepare laity to be Christian leaders in their workplaces and in the church (See appended Additional Documents file, **Doc 3.11 Christian Leadership MA Overview**.). Most of our D.Min Cohorts focus on clergy leadership for reinvigorating the church. The previous section noted a variety of settings where the Seminary faculty and staff are preparing laity and clergy for leadership roles in the church. **UM Polity** in particular focuses on clergy and laity leadership in churches within the United Methodist Church and also prepares UM candidates for ministry to faithfully participate in leadership roles in Annual Conferences and the wider connection system that is crucial to reinvigorating the United Methodist Church. Dr. Schlimm and Dr. Colyer model this kind of leadership beyond the local church by their involvement with UM pastors and congregations in the surrounding Annual Conferences and by serving as resources to the surrounding Annual Conferences. Dr. Colyer is currently working with a UM congregation as a consultant to help them find a healthy way forward in the midst of a major conflict in the life of the congregation. He has served as an interim pastor under appoint (7 times over 25 years) for several months to several years in order to help several UM churches in proximity to the Seminary through times of significant congregational conflict or times when congregations needed someone with special skills in pastoral leadership.

1. ***We call upon the church to develop a more clearly articulated, widely understood, and coherent theology of ordination that identifies the distinctive yet complementary roles of laity and clergy (from the “Wesleyan Vision” document).***

The basic M.Div. curriculum at many points focuses upon the ministry of all Christians and the place of ordained ministry within it. The Seminary governance includes a **Council of Advisors** (See section “a” above for a list of UM clergy on the **Council of Advisors**.), which is made up of both clergy and laity. Students are encouraged to develop leadership strategies that promote and strengthen lay ministry within congregations and to understand the complimentary character of lay ministry and ordained ministry within the life and mission of the church. This is done in a number of required classes, particularly the **Evangelism and Missional Church** sequence of courses (See section “C” above.) and in the **Making Disciples** courses (See section “a” above.). The second course in the **Christian Doctrine** sequence deals with the theology of ordination that identifies the distinctive yet complimentary roles of clergy and laity under the section of the course on ecclesiology (See the appended Course Syllabi file, **Doc 2.17 What Christians Believe II Syllabus**.). **UM Doctrine** treats the theology of ordination within the United Methodist Church and UM Polity carefully examines what the *Book of Discipline* says about ordination and the distinctive yet complementary roles of clergy and laity.

1. ***We call upon the church to commit to strengthening the relationship among all those bodies that are crucial for calling forth, educating and equipping, and deploying leaders in the church (from the “Wesleyan Vision” document).***

 United Methodist faculty and Seminary administrators meet frequently with bishops, cabinet members, and representatives from Boards of Ordained Ministry from the surrounding annual conferences (Iowa, Illinois Great Rivers, Northern Illinois, Minnesota and Wisconsin). These contacts have historically provided important feedback for us as to how well UDTS graduates function as pastors of local UM churches and within the larger connection. This past academic year, Cabinet members and Board of Ordained Ministry members from Iowa, Wisconsin, Northern Illinois, Minnesota, and Illinois Great Rivers have been on campus. Various previous sections of this Supporting Narrative have documented the relationships between our Seminary, especially the United Methodist Studies Program, and the surrounding Annual Conferences of the UMC. So there is an ongoing conversation between the Seminary/UM Studies Program and the leaders in the surrounding Annual Conferences of the UMC. When the University of Dubuque Theological Seminary cosponsored a **Licensing School** with the Iowa Annual Conference we highlighted the **Course of Study Schools** at both Garrett-Evangelical and St. Paul’s and encouraged our Licensing School students to attend those Schools. Our Seminary is always willing to become even more actively involved with any other bodies that can strengthen cooperation between UDTS and the structures of the UM Church.

1. ***We call upon the church, through the leadership of the Council of Bishops and with assistance from relevant bodies, to develop a comprehensive plan for the funding of theological education and leadership formation in the United Methodist Church (from the “Wesleyan Vision” document).***

The administration and trustees of the University of Dubuque Theological Seminary are committed to making theological education affordable and minimizing the debt of students. Toward this end we have been diligent in keeping tuition low and providing substantial financial aid. Total tuition for the M.Div degree is $35,250 compared to tuition of $41,040 to $57, 920 in our peer schools. Moreover, there are scholarships available to all residential M.Div. students including UM students, like the Wendt Character Scholarships mentioned above. In additional, some of our Seminary UM alumni and friends have started a new UM scholarship program/fund for United Methodist M.Div students. Our Seminary M.Div residential program is designed to make it possible for UM seminarians to serve student appointments to local churches during seminary. This enables UM students to learn about ministry while actually doing pastoral ministry and it provides an important financial base so that UM seminarians reduce substantially the need for loans to pay for their theological education. Our seminary is working hard to make theological education effective while keeping is affordable.

1. ***Demonstrate a commitment to and presence with the poor (from “Appendix B, Criteria for Evaluating UM and Non-UM Schools of theology.” p. 46” p. 46).***

 This criterion of commitment to, and presence with, the poor goes to the heart of the Gospel and to the heart of our Seminary’s mission and identity, including the character of our faculty. Dr. Lewis spent three years as a missionary with the Christian Service Corps teaching in Guatemala. Dr. Ryan, our newest faculty member, was raised in a missionary home in inner city Toronto, with parents in ministry to, and presence with, the young adults who had left home living on the streets, adults who were homeless, prostitutes, and others marginalized in Toronto. This community became a church with Dr. Ryan’s parents as pastors. Dr. Ryan went into ministry in this context embodying his concern for, and presence, with the poor. Dr. Ryan teaches NT and says he cannot read the Gospels without thinking of his sisters and brothers in Christ who on the margins of society but who are part of the family and Kingdom of God. This is the kind of faculty that our Seminary hires to prepare pastors and laity for ministry. Dr. Ryan’s background with the poor, along with him being of person of ethnicity, were key points in our decision to offer him the position as Assistant Professor of New Testament at Seminary, revealing the commitment of our Seminary to this criterion regarding the poor.

 Some years ago the Presbyterian Church in the USA launched an initiative providing immersion experiences for professors at PCUSA seminaries. Our Seminary participated in this initiative. Dr. Colyer spent two weeks in El Salvador, Nicaragua, and Costa Rica visiting Christian Base Communities, meeting, worshipping with, and getting to know sisters and brothers in Christ from among poorest of the poor living in horrific conditions. Dr. Colyer shares a “think description” of his immersion and experience with poor in both of his required doctrine courses when seminary students learn about Liberation theology. Dr. Longfield also participated in one of these immersion experiences.

 Because those immersions were so helpful to faculty, our Seminary launched its own immersion experience at Fort Peck Native American Reservation in north east Montana. Our Seminary has a long history of preparing Native American pastors and laity for ministry. The Seminary also requires all M.Div students go on an immersion experience as well (rural or urban) where they too experience firsthand sisters and brothers in Christ who are poor and see churches/para-church groups with ministries to, and a presence with, the poor. For example, last January, on the urban immersion in Chicago our students, including United Methodists, visited Lawndale Christian Health Center and Breakthrough Urban Ministries, serving ethnically diverse and poor residents of their neighborhoods. The Seminary faculty and staff are also personally involved in ministries to and presence with the poor like the **Dubuque Rescue Mission** (DRM). DRM’s mission is: “In the name of Jesus, The **Dubuque Rescue Mission** is a community offering hospitality, spiritual hope, food, shelter, clothing and job development to those in need.” DRM provides transitional housing, food, and a variety of other services along with running a Thrift Store and a Community Farm (See <http://dbqrescue.org/> or the amazing ministries of DRM.). Dr. McCaw has taken all first year seminarians, including United Methodists, to the **Dubuque Rescue Mission** for an orientation with Rick Mihm, the Director, to see, experience, and understand what it means to engage in ministry to those in poverty out of a presence with them.

 Of course, this commitment to and presence with the poor on the part of our Seminary and its faculty and staff cannot but find its way into many required and elective courses. UM Old Testament professor, Dr. Schlimm, in his required OT Intro class, frequently addresses the issue of poverty and God’s love for the poor.  He shares with his students a document he prepared, “The Bible and Poverty Reader,” which is a collection of scripture passages dealing explicitly with the poor. (See the appended Additional Document file, **Doc 3.18 Bible & Poverty Reader**.) In his class, **Biblical Ethics**, Dr. Schlimm has a long lecture entitled, “Do Not Steal: Greed in a World with Poverty,” which deals with what Scripture has to say about God’s love for the poor that must inform Christian ministry to and presence with the poor (See the appended Additional Document file, **Doc 3.19 Greed in a World of Poverty**.). His course on the Prophets deals with this criterion nearly every week. In **UM History**, UM students learn about the long-standing commitment to ministry to, and presence with the poor, from Wesley and the early Methodist to the present day, as is highlighted in the required texts for the course (See appended Course Syllabi file, **Doc 2.2 UM History Syllabus**.) In the required course, **Disciple Formation I**, Dr. Forshey has students:

* + Read Bethany Hoang, *Deepening the Soul for Justice* (IVP, 2012) which details International Justice Mission’s global work to combat human trafficking (freeing those enslaved, bringing perpetrators to justice, working with governmental bodies to enact legislation against trafficking, aftercare for those trafficked) and trapped in systems of judicial or financial predation (wrongful imprisonment, land theft, property grabbing from widows). Hoang’s book argues for the primary role of prayer in the work of justice for the poor, outcast, widow, and stranger.
	+ Watch videos about IJM and listen to the stories of those who have been trapped in predatory systems.
	+ Reflect on predatory systems, where they exist in their own contexts, and how they might respond. (See appended Course Syllabi file, **Doc 2.21 Disciple Formation I Syllabus**.)

 In the required course, **Making Disciples**, Dr. Forshey has students:

* + Explore how experiences of poverty (food scarcity, anxiety, insecurity, prejudice, etc.) can affect the learner and learning context, and explores strategies for welcoming, teaching, and discipling in these situations
* Learn strategies for how to disciple congregations or groups that are resistant to justice work.

 In Dr. McCaw’s class on **Planning and Leading Short-Term Mission** a primary text is *Helping Without Hurting in Short-Term Missions*. Students read the book, and work through the related video curriculum. It is primarily focused on poverty alleviation without condescension or paternalism, and with encouragement, witness, and empowerment.  This last year the student body gave $2,400 through student fees and hundreds of dollars more through offerings toward the Seminary sponsored short term mission trip to Dominican Republic.  In addition, they contributed medicines for a clinic, created VBS materials, and prayed for the receiving community by name (See appended Additional Document file, **Doc 3.1 Short Term Mission Letter and 3.2 Short Term Mission Report.**). The Seminary student body supports an a missionary alumnus, Paul Both, who works six months of each year in South Sudan and in refugee camps across the border in Ethiopia.   When Paul is back in the U.S., we invite him to speak in Seminary chapel or at a fellowship event to share news of work in this new nation and among refugees.

 Dr. Chris James’ dissertation, completed at Boston University School of Theology under UM Dr. Bryan P. Stone, will be published by Oxford University Press under the title, *Church Planting in Post-Christian Soil: Theology and Practice* (forthcoming December 2017).  His book describes, assesses, and draws practical wisdom from the dominant models he found among the 105 new churches in Seattle.  One of those new and creative Christian communities, Community Dinners, does church in the agape meal tradition as a community meal, which is well-attended the poor and homeless of the neighborhood.   Another community featured is Awake Church, which has a significant ministry among the poor, the addicted, and sex-workers along Aurora Avenue.

 This is a sampling of our Seminary’s “commitment to, and presence with, the poor” that reveals how deeply this concern in embedded in the Seminary, its faculty and in the curriculum. This commitment flows from the Seminary mission statement to our curricular goals into various courses in the residential M.Div. curriculum (See appended Additional Documents file, **Doc 3.8 Mission Statement** and **Doc 3.9 Curricular Goals**.). As noted above, all our Seminary courses are evaluated regularly around the effectiveness of achieving those curricular goals noted above using outcomes-based assessment forms, as noted above on p. 7 if this Narrative (See appended Additional Documents file, **Doc 3.13 Outcome Based Assessment Process**, and **Docs 3.14 & 3.15 Outcome Based Assessment Report**.).

In addition the Seminary’s commitment to the poor is part of the University of Dubuque’s overall commitment. This larger commitment is evident in the demographics of the undergraduate student body, as in 2017 25% of undergraduates come from families of poverty. (See Additional Documents file, **Doc 3.23 UD Student Demographics**, “Social Economic Class” sheet in this Excel file.) The University of Dubuque has support systems to help students coming out of poverty succeed in their undergraduate studies.

 ***h) Show an ability to celebrate and honor multiethnic, intercultural and interfaith manifestations of a Wesleyan ethos (from “Appendix B, Criteria for Evaluating UM and Non-UM Schools of theology.” p. 46” p. 46).***

 Celebrating and honoring the multiethnic, intercultural, and interfaith manifestations of Christian faith in general and of Presbyterianism and the Wesleyan ethos is a huge concern of our Seminary as we are located in the Mid-west in a small city (Dubuque, Iowa) that is predominately caucasian and Catholic. Dubuque’s ethnic demographics are telling:  White = 91.7%, Black or African American = 4.0%, Hispanic or Latino = 2.4%, Asian = 1.1%, Native Hawaiian and Other Pacific Islander = 0.5%, and American Indian and Alaska Native = 0.3% (<http://www.cityofdubuque.org/844/Demographics>.). Dubuque county is 78% Roman Catholic, 11.6% mainline Protestant, 8.8% Evangelical Protestant, and under 2% Orthodox, Jewish, Muslim, and Hindu combined (See http://inclusivedbq.org/community-equity-profile/dubuque-demographics/religious-composition/.). Our Seminary faculty and student body demographics reveal a far more ethnically (and cultural geographic) diverse community than many of our residential students have ever lived in before. In addition, the Seminary inhabits the same campus, uses the same building space and the same food service as the undergraduate side of the University of Dubuque with over 2000 students. The UD/UDTS campus is the most diverse 80 acres and community in the entire area. 40% of UD’s student body are people of non-white ethnicity: 26% Black/African, 12% Hispanic/Latino, and 2% various other ethnicities, including Asian, Native American and Native Hawaiian (See Additional Documents file, **Doc 3.23 UD Student Demographics**, “Race/Ethnicity” sheet in this Excel file. Also see <https://www.collegefactual.com/colleges/university-of-dubuque/student-life/diversity/#secGeographic>.). Students come to UD from over 30 different states and 16 different countries. So more than a few our UM seminary students find themselves inhabiting a space and a community that is far more diverse than the communities and churches they have come from in the upper mid-West.

 Our seminary is intentional about celebrating and honoring multiethnic, intercultural, and interfaith expressions of life and Christian faith. Our UM students encounter the multiethnic, intercultural, and interfaith manifestations of the Wesleyan ethos in **UM History** when reading the required standard textbooks and in class lectures, discussions, and video (See Appended Course Syllabi File, **Doc 2.2 UM History Syllabus**.). Richey, Rowe & Miller Schmidt, *The Methodist Experience in America: A History*, volume 1, is an excellent text for UM students in relation to this criterion. UM students in **UM History** also view videos like, Faith Alive, that celebrates Afro-American Methodism in America. In UM Doctrine, UM students encounter multiethnic, intercultural, and interfaith theological expression within world-wide Methodism today. UM students read about, read primary texts by, and discuss in class a wide range of contemporary ethnic and cultural theological expression within Methodism around the world, including James Cone, John Cobb, Bonino . . . (See Appended Course Syllabi File, **Doc 2.2 UM Doctrine Syllabus**, and the two core textbooks of the course, T. Langford, *Practical Divinity*, volumes 1 & 2.). This Narrative already noted the multiethnic and multicultural character of worship at our Seminary (See “G” above.).

 In addition, Dr. Slemmons in the required worship course has all students engage in diversity training in the very first written assignment: a book review on a worship tradition that is unfamiliar to the student. A variety of traditions are represented in a reading list from which each student is to select a title that discusses a tradition with which they have very little to no experience. This list includes, Blount & Tisdale, ed. *Making Room at the Table: An Invitation to Multicultural Worship,* Costen, *African American Christian Worship*, and Gonzalez (Methodist), *Alabadle: Hispanic Christian Worship* (See Appended Course Syllabi File, **Doc 2.18 Worship Syllabus**.) In the required course are preaching, UM students learn about and discuss various sermon forms from variety of traditions, like storytelling and other narrative approaches, including the “Preaching as Celebration” school represented by Henry Mitchell (*Black Preaching*) and those whom he has inspired (Frank Thomas, Cleo LaRue, Luke Powery). Texts by women preachers (Nora Tisdale, Sally A. Brown, et al.) are engaged and sermons by women preachers (Anna Carter Florence, Jana Childers, Barbara Brown Taylor) are auditioned and discussed.

 In the second required Doctrine course, students read and interact with Alister McGrath’s chapter 17 on “World Religions and Christianity,” in *Christian Theology*, which surveys the various approaches to interfaith dialogue. Students also read and interact with John Hick’s article, “An Inspiration Christology for a Religiously Plural World,” in Davis, *Encountering Jesus* (See Appended Course Syllabi File, **Doc 2.17 What Christians Believe II Syllabus**.). Dr. Lewis teaches multiple courses on other world religions and interfaith dialogue that our UM students have taken, including **Building Bridges: Christianity and World Religions, Judaism, Christianity and Islam**, **Christianity and Islam**, and **Christianity and Buddhism** (See Appended Course Syllabi File, Docs 2.25, 2.26, 2.27 & 2.28.).

 Since peoples’ visual experience and preferences are formed by what they see day to day, Dr. Forshey, in the required **Disciple Formation** courses, uses art as a springboard for reflection or just simply as a way to inspire prayer. She intentionally chooses art that shows people of different ethnicities and skin colors, art from different cultures, and art that shows traditional biblical stories set in non-European settings. Her favorite series to use is Jesusmafa.com, which is a series of biblical scenes painted by Mafa Christian communities in Northern Camaroon, in order to share the Gospel. Dr. Forshey also uses images from a wide range of religious communities: Protestants, Catholics, Orthodox Christians, and Jewish communities. Because peoples’ auditory experience and preferences are formed by regular exposure to musical forms Dr. Forshey uses prayers and songs from the centuries—chant, psalmody, contemporary praise, and hymnody from a variety of Christian and Jewish traditions, as well a variety of cultures. In one of those courses students reflect on a song each week, which exposes them to praise and prayer from a variety of different ecumenical and cultural contexts. In her **Disciple Making** course, students explore the tradition of the Easter Vigil as a place for baptism; we consider the different liturgies of the Vigil—Catholic, Presbyterian, Methodist, and Episcopalian, as well as the (almost identical) lectionary texts across the traditions. All our UM students are in all of these required courses.

 The idea of the “infinite translatability of the gospel” across cultures and contexts is central to Dr. James’ required course, **Gospel in Context**. One of the text books,*Christianity Rediscovered*, recounts the work of a European missionary among the Masai people of East Africa. Living among them, and in the process of seeking to faithfully, contextually give witness to the gospel, he rediscovers the meaning of Christianity for himself. The other text, *Doing Local Theology*, includes dozens of examples from various cultural and ethnic contexts in South America, Africa, and Asia.  Dr. James’ lectures in the course on “Contextualization,” “Understanding Cultural Differences,” and “Urban Contexts” directly acknowledge and substantially engage on the significance of cultural and ethnic differences for relating to others and bearing witness to the gospel.  In the required course, Starting Missional Communities, the text, *Starting Missional Churches* includes a chapter focused on a committedly multicultural church.  Dr. James’s forthcoming book, *Church Planting in Post-Christian Soi*l, is based on a fully inclusive ecumenical study of all new Christian churches in Seattle and includes descriptions of multiple ethnic and multicultural churches. It also develops one of the four basic models discovered as having a distinctive ethnic identity. The theological assessment stresses the centrality of “boundary crossing” as characteristic of the *missio dei*.

 On the most recent urban immersion trip to Madison, WI UM students met with a pastor at a predominantly African American church and non-profit staff person for Nehemiah, an organization focused on helping young African American men. It also met with Rabbi Bonnie, the president of the interfaith advocacy group called Wisconsin Faith Voices for Justice.  Last January, on the urban immersion in Chicago UM students on this immersion trip met with leaders of two multicultural churches (River City and Living Water), attended worship with three others: (LaSalle Street, Urban Village and City Church). They met with the African American Pastor of LaSalle Street, with leaders of Mission: USA, a ministry inside prisons (population majority minority), and attended a Catholic Mass in Spanish.

 This criterion of celebrating and honoring multiethnic, intercultural and interfaith manifestations of Christian faith in general and a Wesleyan ethos in particular played a crucial role in or search process this past year for a New Testament professor. Seminaries need to reflect this emphasis on the multiethnic and intercultural character in the faculty and staff hired. At our Seminary we have to be very intentional about this as it is a challenge to attract faculty and staff of diverse ethnicity and culture to a monochrome nearly all white small city like Dubuque, IA. In the past we have recruited interviewed and offered positions to African America professors only to have them accept positions at other seminaries in cities where there is a large African American community. In our NT search last year, the search committee and the entire seminary faculty intentionally recruited persons of diverse ethnicity and culture. Two of the four final candidates were persons of ethnicity. We hired Dr. Jordan Ryan who is half-Filipino, Asian-Canadian (See the appended Additional Documents file, **Doc 3.17 NT Position Ad**, and **Doc 3.21 Report NT Search Process**.). Since he just started teaching in the Fall of 2017, his ethnicity is not reflected in the ATA data provided in the **Data Report Form**

 All of this is a sampling of what our Seminary does to insure that all our students, including our UM students, learn to celebrate and honor the multiethnic, intercultural, and interfaith manifestations of Christian faith in general and the Wesleyan ethos in particular. Also see appended Additional Document File, **Doc 3.20 Seminary Diversity Report**, for an overview of how diversity is reflected in the Seminary curriculum, part of awider University of Dubuque report, as requested by the Board of Trustees and **Doc 3.23 UD Student Demographics**, “Race/Ethnicity” sheet in this Excel file, for the ethnicity of the undergraduate student body.

1. **Freedom of Academic Inquiry**
2. The University of Dubuque recognizes the value of tenure as promoting favorable conditions for the exercise of academic freedom and for the orderly development of the University as a community of teachers and scholars. The University of Dubuque Theological Seminary offers renewable term, tenure-track, and tenured contracts. Employment policies, including requirements for promotion and sabbaticals, are identical for all contract types. Of the eleven members of the Seminary faculty, 5 (46%) are on tenure, 2 (18%) are on tenure-track, and 4 (36%) are on renewable term contracts.
3. **Evaluation**

Faculty members at the Seminary are expected to engage in continuing performance development and to make that development transparent to their peers and supervisors.

* Each year, faculty members complete an electronic activity review that summarizes their work in the areas of mission advancement, teaching, scholarship, and service. The activity review serves as the basis for a meeting with a senior academic leader for the purposes of performance evaluation and goal setting.
* Faculty members who are applying for a promotion in rank complete an extensive written application (which parallels the tenure application described below). This application is evaluated by the Faculty Advancement Committee, the Vice President for Academic Affairs, and the President who makes a recommendation to the Board of Trustees for final determination.
1. **Tenure Review**

Consideration for tenure is based upon meeting the eligibility requirements (six years of continuous service and the rank of Assistant Professor) and satisfactory performance in five areas: Demonstrated support in principle and practice for the Mission of the University and Seminary; Demonstrated excellence in teaching; Consistent, mature and progressive growth in scholarly achievement, recognition in the Faculty member's discipline and with professional organizations; Progressively increasing quality service and the contribution of leadership to the University community; Excellence in service to students. The tenure application and review process is outlined in the **Faculty Handbook**.

1. As a Christian institution, the goal is that problems be resolved, whenever possible, before the filing of a grievance. When necessary, there is a policy in the **Faculty Handbook**, the **Student Handbook**, and the **Seminary Catalog** which outlines the process for filing a formal grievance.

 **III. Compatibility with UM Social Principles**

 The Seminary’s commitment to affirmative action is placed on the first page of its most important public document, the **Seminary Catalog**: “In keeping with its long-standing tradition and policies of actively supporting equal opportunity for all persons, the University of Dubuque Theological Seminary does not discriminate on the basis of age, sex, color, race, national or ethnic origin, physical handicap, or veteran status; furthermore, these factors have no bearing on access to admissions, financial aid, educational programs or any other programs administered by the school.”

 The Seminary has a number of policies which are not only consistent with, but an embodiment of various concerns found in the United Methodist Social Principles. Included in these are our inclusive language policy (**Seminary Catalog**, p. 115, **Student Handbook**, p. 59.), sexual harassment policy (**Student Handbook**, pp.115-120), disabilities policy (**Student Handbook**, pp. 72-75), AIDS policy (**Student Handbook**, pp. 63-65), and an alcohol and drugs policy (**Student Handbook**, pp. 65-66). The **Student Handbook** also has a longer section on “Values and Values Violations.” These values include “Integrity,” “Worth of the Individual,” Self-Discipline,” Respect for Community Authority” Respect for Property,” and “Stewardship of the Campus Environment.” Values violations include academic dishonest, identity fraud, bullying, hazing, fraud, gambling, computer misuse (like internet pornography among many other forms of misuse), firearms, and physical or verbal harassment (including racial, sexist, or ethnic slurs or public displays of racist or sexist pictures, cartoons, jokes, written materials or internet). Verbal harassment is defined as “Speech or other expression constitutes harassment by personal vilification if it is intended to insult or stigmatize an individual or a small number of individuals on the basis of their sex, race, color, handicap, religion, sexual orientation, or national and ethnic origin.” Of course all of these values violations are strictly forbidden (See the **Student Handbook**, pp. 89-102.). The Seminary’s social policies and principles are consistent with the “Social Principles” of the UC, and indeed at many points mirror them.

 **IV. Additional Materials Requested**

 The University does not receive a management letter.  A combined Audit and A-133 for 2015 and 2016 is attached in the appended Requested Documents file, **Doc 5 Audit 2015 & 2016** and **Doc 6 A-133 Compliance Report 2015 & 2016**.