

2019 A DRAFT REPORT

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4. APPENDICES

A. DIRECT ASSESSMENTS

1. Departmental discussions of CUPA essays

ART: The art department was struck by two characteristics of the essays art students wrote. First, the essays were overwhelmingly narrative in structure, recounting their personal journey as art majors. Second, the content was primarily apologetic—many students used the CUPA prompt as an opportunity to explain or defend their choice of major. We’d anticipated more confident and constructive discussions of the place of Christian faith in the life and practice of a visual artist. We learned that our 2019 seniors, at least, are still feeling a little defensive as they finish their Westmont education and head out into the world. This is not what we want for our graduates.

Discussing these results, we noted that the art curriculum gives students much more to work with than was reflected in their essays. We listed the classes in the major where students encounter projects, texts, and discussions that not only address the legitimacy of work in the arts, but go beyond apologetics to lay out a number of exciting and inspiring proactive visions. We are working on a mechanism to help students create a portfolio of CUPA related projects and assignments that they could then draw on in Senior Seminar, when asked to synthesize their understanding of how their faith connects to their work as artists.

CHM: We are generally pleased with the quantitative scores. Our students, for the most part, write well about the relationship between chemistry and faith. Students demonstrate a wide range of modes of integration of Christianity and Chemistry which include: articulating Christian reasons to consider ethical implications of work in the field, reflecting on the physical world with a sense of awe and wonder because of our faith, expressing Christian motivations for the pursuit of truth about the physical universe, and using chemistry to pursue human flourishing. We find that our students are generally stronger at addressing the Christian audience than the secular audience. The arguments they offer to the general audience frequently assume Christian values or appeal to evidence that only Christians would take for granted. This was a

particular instance of a more common problem of a lack of offering specific evidence. Students who offered specific examples or evidence tended to write much more compelling essays. We have specific ideas that might improve future outcomes. Some suggested changes pertain to the assessment tool itself, and some pertain to our program. For the tool itself, we believe that students will write more compelling essays if they are specifically prompted to include examples. Additionally, we believe that students will write better for a general audience if the prompt suggests a specific audience for students to imagine (e.g., members of the American Chemical Society through the pages of C&E News). For potentially beneficial modifications to the program itself, we believe that providing students an opportunity to write for a non-Christians earlier in the program (e.g., in faith integration essays in CHM-130 or CHM-131) will better equip our students to interpret Christian thinking on science/faith issues for a more general audience.

COM:

- Our Responses.
 - General vagueness in the answers that was disappointing
 - Sense that the question/prompt is extremely important
 - Felt like the prompt was open-ended, so we got open-ended answers.
 - Recognize that this question is the type of question they'd get in real life, so there's value in the question.
 - Several specific principles (Buber, rhetorical principles) were frequently able to be drawn in that we were encouraged by.
 - Need to pull in Christianity more explicitly in certain classes (certain classes – Rhetoric/Conflict were regularly mentioned, and certain classes – Public Discourse, Argumentation, Public Speaking – weren't drawn in)
- Possible Paths Forward
 - First day of class give structure for how hitting points about faith – reaffirm in syllabus/exam/review – answer in how does this matter to our life of faith/the church – each church list those and make it obvious to them (e.g., an outline). Repetition!
 - Re-emphasize the tools they have (in the church, for media literacy)
 - Encourage students to keep portfolio that keeps track of their work in courses that looks at Christian faith as a COM major

Our PLO of Applying Biblical and Ethical Knowledge

- How are we going to assess?
 - Read Teaching for Wisdom documents
- What is our conversation around this?
 - Critically appreciative and appreciatively critical (Shirley Mullen language)

E&B: The overarching comment was a bit defensive collectively, namely that there might be a better venue for this testing within our department, for three reasons: (i) Senior Seminar is a one unit course; (ii) the assignment was at the very end of a long semester when students had their eyes on graduation and not on an assignment in a class that bore very little influence on their final GPA; and (iii) it was given in a course not focused on being writing intensive. All fair points, though too defensive in my opinion.

The second significant point made was that the assignment could have been clarified better. (by me, not by you!). As you may recall, your original prompt was morphed to fit my existing assignment and the end result of that decision (mostly deployed for my convenience) might not have focused the attention of the students to be more intentional about or in depth enough about their Christian understanding, affections and practices as much as we would have liked. This, too, was a fair point and can certainly be improved upon should we continue to assess future classes, which I truly hope we do.

Third, and related to the first, is that more significant weight should have been placed on the assignment, and the assignment should have been given in a four unit course so that individual effort would likely be increased. That said, we were uncertain if these changes would have produced answers that would be significantly different than what we received.

Comments on the Results - the Head, the Heart and the Hands

As it related to the quality of the work, we are in agreement that there is significant work to do to improve the depth of research and quality of thought in the answers provided by the students. We were struck both by the range of quality and the overall lack of depth in the answers. Further, we were disappointed in the grammar used, the lack of depth in research, and the shallowness of many of the answers, which either demonstrated a lack of interest or a lack of knowledge, or a combination thereof, all of which is disappointing in many ways since our department PLOs concentrate on core knowledge, communication (oral and written), research and Christian synthesis. As a capstone course at the end of their undergraduate academic careers, we expected more from them. To be candid, we can't tell if the lack of depth came from how we set up the questions combined with the fact that it is a one unit course, or if there truly is a lack of depth in understanding the importance of being able to articulate a viable faith in the marketplace and in our faith communities. I think we would benefit from continued monitoring in future years.

Perhaps the most disappointing part of the data was the remedial feel of their answers overall. We would have guessed that there would be more creative, unique answers to the prompts, and there weren't.

Prospective Changes/Closing the Loop

Though this is a new exercise for us, our takeaways were as follows:

1. We need to be more intentional about how we integrate faith into every course in our curriculum. Though this was a one unit course just moments before graduation, that is no excuse for not being prepared to answer the prompts at a deeper level;
2. We should move the exercise to one or more four unit courses, preferably ones that are writing intensive. Even though this alteration may not capture as many students, it should be more reflective of their competency in these areas;
3. We should use the prompts as you provided rather than trying to force fit them into our existing curriculum;
4. We should give ample weight to the assignment so that we get better effort from each

respective student;

5. Related to #1 above, we need to share openly the successes and failures that we have had in the classroom in our attempts to infuse faith into the academic materials. We also think we can learn from other departments if they would be willing to share best practices with us;

6. We need to rethink the approach we take as we attempt to integrate faith and learning. Just being more intentional may or may not improve the readiness of our students to lead holistic lives.

ED: The Education Department reviewed the 2019 CUPA assessment results at the October 25 department meeting. Our comments and conclusions follow:

1) The Ed 109 professor who taught the course was the only scorer/grader. The department may want to consider greater faculty feedback or add another scorer/grader in the future.

2) It is important to note that the nature of the e-portfolio assignment involves self-reporting.

3) Students scored higher in Christian Affections than in the areas of understanding and practice; Department faculty attribute this to a general bias, leaning or understanding among Westmont students that to teach means to serve, do meaningful work, and make a difference for Christ with K-12 students. Also most liberal studies majors choose to pursue a teaching credential after earning a B.A.; students are exposed to best practices, intensive clinical practice opportunities, and the increasing complexities related to curriculum, service, and dispositions for the teaching profession in Westmont's credential program.

4) Students made explicit connections to Westmont coursework from previous years.

5) Students demonstrated their ability to consider the significance of their actions and responses to K-12 students and colleagues within a Christian framework.

In spring 2020, the education department's new faculty hire, Carolyn Mitten, will teach the ED 109 Seminar course for Liberal Studies majors. The department welcomes Carolyn's fresh eyes on the e-portfolio assignment, expectations and Seminar course. The Education department will revisit the liberal studies e-portfolio assignment again in Summer/Fall 2020.

ENG: Discussion re. supplementing CUPA Institutional Learning Outcomes (ILOs) with related English outcomes. Minutes of 10/29/2019 listed proposed new outcomes: 1) Demonstrate an understanding of the Bible in terms of its literary genres, and 2) Identify how literary writers have alluded to the Bible and other religious texts in order to achieve particular rhetorical effects—for example, in addressing issues of justice. We agree that Paul Willis will add number 1 as a CLO to his syllabus in his Bible as Literature course (ENG-060, Fall 2020); that the department will adopt #2 as the fourth departmental PLO (now the "biblical rhetoric" standard); and that an additional outcome ("Articulate the cultural and ecclesial value of English studies") will be used as a CLO in ENG-192.

PHI: We were impressed with the ability of our three graduating seniors to articulate important aspects of the late 20th-Century (and early 21st-Century) Anglo-American analytic conversation in the philosophy of religion about the rationality of belief in God. We consider knowledge about this conversation to be a key part of our students' successful achievement of our Knowledge

PLO. We were also glad to see that our three students were able to employ their philosophical knowledge and skills effectively in communicating to an imaginary wider audience of educated Christians some important insights about the potential role of philosophy in facilitating Christian understanding, practices, and affections among Christians without specialized philosophical training. Our students' ability to do so is evidence of their having attained some of the virtues we have in mind with an expanded version of our Virtues PLO.

One potential inflection of our curriculum that we may implement going forward as a result of our reflection on this CUPA assessment is to spend more time in our classes discussing the potential application of philosophy to life in general and the Christian life in particular. Though we do spend some time talking to our students about "Philosophy as a Way of Life," we spend more time focusing on philosophy as a tool for rational worldview construction. With respect to the CUPA ILO, our efforts are aimed more at philosophy as an instrument for *understanding* and less at philosophy as a resource for *practices and affections*. Our students' Senior Seminar essays reminded us of the value of the latter goal.

We'd like to see our students supplement their knowledge of philosophical arguments that concern the rationality of belief in the existence of God with a knowledge of philosophical reflection on the practices that facilitate personal knowledge of God and the affections that characterize a person who knows God. The first kind of knowledge is a sort of theoretical knowledge and the second is a kind of practical knowledge.

Our courses tend to emphasize a theoretical understanding of the existence and nature of God rather than a practical understanding of knowing God in personal relationship and growing in friendship with God. We have entire courses devoted to the former (Philosophy of Religion and Philosophical Theology) but no courses devoted to the latter. But we don't think that it would be wise to develop any new courses that focus on the role of philosophy in Christian practice. Rather, we think it would be better to incorporate more readings and assignments on that topic in our existing classes.

2. CUPA Rubric

	Highly Developed	Developed	Emerging	Initial
Christian Understanding (Head)	The essay makes nuanced use of use of the most disciplinarily relevant biblical and theological themes in a highly synthesized manner	The essay discusses biblical and theological themes, but not the ones most central to the question at hand.	The essay mentions relevant biblical and theological themes, but does not develop the discussion.	The essay lacks sufficient biblical and theological grounding.
Christian Affections (Heart)	The essay acknowledges and develops the relationship between biblically and theologically grounded convictions, and inner dispositions, virtues and desires.	The essay acknowledges there is a relationship between biblically and theologically grounded convictions, and inner dispositions, virtues and desires, but lacks sufficient development.	The essay gestures toward a relationship between biblically and theologically grounded convictions, and inner dispositions, virtues and desires, but does not develop the discussion.	The essay lacks sufficient acknowledgement of any relationship between biblically and theologically grounded conviction, and inner dispositions, virtues and desires.
Christian Practices (Hands)	Where relevant, the essay ties Christian convictions to lived actions and choices with a clear, compelling, and committed voice.	Where relevant, the essay ties Christian convictions to lived actions and choices in a speculative way.	The essay implies there may be actions and choices that result from Christian conviction, but does not develop the discussion.	The essay lacks sufficient recognition of any connection between Christian conviction and lived actions and choices.

3. RS GE senior survey/RS post-test questions

Fall 2018 Sr. Survey

1. In the Gospels in the New Testament, the Sadducees question and critique Jesus's teachings. From your understanding of the Sadducees, what is the best explanation of their rejection of Jesus?

- Jesus did not keep the laws of Moses necessary for getting into heaven.
- Jesus's disciples did not include any Gentiles like the Sadducees.
- The Sadducees thought the messiah would be divine.
- Jesus condemned the temple as a place of corruption.
- I don't know.

2. Why were the books of the New Testament written in Greek?

- From the time of Alexander the Great, Greek was the common language of the Mediterranean.
- Hebrew, the language of the Old Testament, was considered a sacred language.
- Scribes were only trained to write in Greek, so other languages could not be used.
- The Romans spoke Latin, so writing in Greek protected the authors from imperial persecution.
- I don't know.

3. Which of the following is true of Paul?

- As a Pharisaic convert to Christianity, Paul insisted that Gentiles should be circumcised.
- Born in Tarsus and educated in Jerusalem, Paul was comfortable with Greek and Jewish cultures.
- Since he was a Diaspora Jew, Paul had to study under Gamaliel to become a priest.
- Though Paul was a disciple of Jesus early in his life, he later persecuted the church.
- I don't know.

4. Jews in Roman Palestine (like Jesus and the disciples) regarded the Samaritans:

- as idolaters, because the Samaritans refused to worship with the Jews
- as historic allies, since the Samaritans helped rebuild the temple in Jerusalem in 515 BCE.
- as polytheists; Samaritans taught the Jews to worship many gods.
- as religious and political rivals who challenged Jewish identity in the land.
- I don't know.

5. Like most people in the Roman Empire, the authors of the New Testament books used scribes:

- because illiteracy rates were very high.
- to write even short documents like letters.
- sometimes, as amanuenses (or ghost writers).
- because it was the custom, even for the literate.

- all of the above.
- I don't know.

6. When the author of the Gospel of Matthew sat down to write a book about Jesus,

- he chose to publish under the name "Matthew" to gain authority for his book.
- he had access to oral tradition in addition to written sources like the Gospel of Mark.
- he had no need of secondary sources because he was an eyewitness to Jesus's ministry.
- he worked mainly at Starbucks to support his coffee habit.
- he simply told what happened in Jesus' life, without bias or interpretation.
- I don't know.

7. Which of the following best represents Jesus's messianic job description in Mark?

- As messiah, Jesus wrests political power away from Rome.
- As messiah, Jesus is called to suffer and die.
- As messiah, Jesus came to be served by all Jews.
- As messiah, Jesus keeps the laws of the Sabbath perfectly.
- I don't know.

8. In comparison with the other Gospels, Luke's gospel is more likely to:

- include stories that highlight Jesus's interaction with women.
- explain the Jewish customs necessary for entry into the temple.
- encourage baptism in the name of the Father, Son, and Holy Spirit.
- discourage obedience of the Roman laws and traditions.
- I don't know.

9. The church in Acts:

- incorporated Gentiles into the community without question.
- gathered once a week in local temples for a worship service.
- continued to carry out the ministry and teaching of Jesus.
- quickly gained acceptance from the Jewish and Roman authorities.
- quit growing when the persecutions began in Jerusalem.
- I don't know.

10. Markan priority refers to:

- the assumption that Mark is theologically more significant than the other gospels.
- the theory that Mark was written before Matthew and Luke were composed.
- the Gospel of John's use of Mark instead of Matthew or Luke as sources.

Augustine's explanation of Mark's adaptation of Matthew's gospel.

I don't know.

11. "We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is justified not by the works of the law but through faith in Jesus Christ." In interpreting this text from Paul's letter to the Galatians, it is important to know that:

Paul's opponents in Galatia thought the return of Christ was imminent.

According to the teachings of Jesus, Jewish Christians no longer have to keep the law to be saved.

Paul believed that Moses saves Jews, and Jesus saves Gentiles.

Paul is arguing against the teaching that Gentiles have to convert to Judaism to follow Jesus.

I don't know.

12. "Conduct yourselves honorably among the Gentiles, so that, though they malign you as evildoers, they may see your honorable deeds and glorify God when he comes to judge." To understand this verse from 1 Peter, it's important to know that the letter was written to Christians who were viewed by their Roman neighbors as:

Holy, because they worship the Jewish God alone.

Dangerous threats, because they do not worship Roman gods.

Respectable, honest, hard-working members of the community.

Patriotic citizens who protect the emperor by their prayers.

I don't know.

13. At the Jerusalem Council, James decided that:

Gentiles must be circumcised in order to become Christians.

The church should send missionaries to Rome to preach the Gospel.

The four Gospels should be canonized in the New Testament.

Gentiles do not have to convert to Judaism in order to follow Jesus.

I don't know.

14. A slave in the New Testament world (like Rhoda or Onesimus) could expect:

To be under the absolute authority of the owner.

To perform only menial household tasks.

To be married and raise his or her own family.

To come originally from Africa.

I don't know.

15. In the New Testament, the "kingdom of God" refers to:

The political nation-state of Israel.

The true home of Christians in heaven.

The rule of God brought to this world by Jesus.

The Roman Empire.

I don't know.

16. Put the following biblical characters in their correct chronological order:

Abraham, Noah, Adam, David, Moses

Moses, Adam, Noah, Abraham, David

Adam, Noah, Abraham, Moses, David

Adam, Moses, Noah, Abraham, David

I don't know.

17. One would expect to find the narrative of “the fall of humanity” in the Book of ...

Genesis

Lamentations

Psalms

Exodus

I don't know.

18. In what book of the Bible would you find the Ten Commandments?

Genesis

Exodus

Leviticus

1 Kings

I don't know.

19. Who was the first king of Israel?

Solomon

David

Saul

Hezekiah

I don't know.

20. The Temple was built ...

By David in Jerusalem

By Solomon in Jerusalem

By Jeremiah in Shiloh

By Hezekiah in Arad

I don't know.

21. Israel and Judah were:

- Twin brothers who became rivals and eventually nations
- The two kingdoms of Israel during the divided monarchy
- Two of Jacob's twelve sons who made up the 12 tribes of Israel
- Two names for the same person
- I don't know.

22. The "exile" of Israel is . . .

- The era when Egypt enslaved the Israelites
- The era preceding the monarchy
- The era when Babylon captured the citizenry of Judah
- The era when the Romans drove the Jews out of Palestine
- I don't know.

23. In the Jewish canon, the Old Testament is divided into three sections:

- the Torah (Law); the Writings; the Traditions
- the Torah (Law); the Prophets; the Writings
- the Torah (Law); the Former Prophets; and the Psalms
- the Torah (Law); Wisdom Literature; and the Former Prophets
- I don't know.

24. Which of these prophets confronted Ahab of the Northern Kingdom in the great showdown on Mt. Carmel?

- Hosea
- Amos
- Elijah
- Joel
- I don't know.

25. The Northern Kingdom of Israel was destroyed by:

- Babylon
- Persia
- Egypt
- Assyria
- I don't know.

26. The Southern Kingdom of Israel was destroyed by:

- Babylon
- Persia
- Egypt
- Assyria
- I don't know.

27. In which book would we find the following verse: "Vanity of vanities, says the Teacher, vanity of vanities! All is vanity!"?

- Proverbs
- Job
- Ecclesiastes
- Psalms
- I don't know.

28. In what book would you expect to find the hymns, liturgies, and responsive readings of ancient Israel?

- Proverbs
- Job
- Ecclesiastes
- Psalms
- I don't know.

29. Abraham was . . .

- Called to build the Ark
- Called to leave his home in Ur of the Chaldees and move to Canaan
- The great lawgiver of Israel
- The paradigmatic king of Israel
- I don't know.

30. Which of these is one of the Ten Commandments?

- Do this in remembrance of me.
- Honor the Sabbath.
- Love one another as I have loved you.
- Love your neighbor as yourself.
- I don't know.

31. Christians came to express God as being one _____ in three _____.

- person (persona); substances (essentiae)
- substance (hypostasis); forms (morphai)
- nature (phusis); entities
- substance (*ousia*); persons (*hypostases*)
- I don't know

32. The Father, Son, and Holy Spirit are best distinguished according to

- the divine attributes possessed by each (mind, word, power)
- their primary roles in salvation (Creator, Redeemer, Sustainer)
- their primacy in “ages” of revelation (OT = Father, NT = Son, Church = Spirit)
- their relations of origin (source, begottenness, procession)
- I don't know

33. The “incarnation” is the doctrine that the person of Jesus is

- God laying aside his divinity to take on human form for us
- the divine mind of the Son taking up residence in a genuinely human body
- the divine person of the Son taking up our human nature to save it
- an ordinary human person whom the Spirit empowered to save us
- I don't know

34. Roman Catholics believe that in justification we receive Christ's _____ righteousness, while Lutherans believe we receive Christ's _____ righteousness.

- infused; imputed
- alien; infused
- imparted; alien
- alien; imputed
- I don't know

35. Personal sanctification conforms us to the character of Christ, and includes not only virtues that can be shared by non-Christians (e.g., kindness, patience, etc.), but also the theological virtues of _____, which are uniquely given by God's saving grace.

- mercy, faith and love
- faith, mercy and justice
- faith, hope, and love
- justice, mercy, humility
- I don't know

36. Baptism is the Church's outward sign of the inward grace of _____.

- atonement
- justification
- sanctification
- glorification
- I don't know

37. According to Eastern Orthodox and Roman Catholics, the outward signs of redemption in the church are sacramental in the sense that they are _____.

- necessary instruments for conveying their inward grace
- reminders that points us toward the grace they signify
- ways of experiencing the grace conveyed by faith alone
- none of the above
- I don't know

38. Which of the following people was condemned as a heretic?

- Arius of Alexandria
- Athanasius of Alexandria
- Augustine of Hippo
- Thomas Aquinas
- I don't know

39. Most churches understand Jesus Christ to be one _____ in two _____.

- essence, personalities
- nature, parts
- person, natures
- substance, forms
- I don't know

40. God the Son:

- was the first creation of God the Father
- is inferior only to God the Father
- is the same person as God the Father, only in a different mode or form
- created all things along with God the Father
- I don't know

41. Belief in the resurrection of Jesus:

- became popular among Christians only when the emperor Constantine made Christianity Rome's official religion
- is displayed among the first disciples
- originated when missionaries like Paul brought the good news to Gentiles
- was part of conventional Jewish expectation of the Messiah
- I don't know

42. The best synonym for "catholic" is:

- diverse
- Roman
- sinless
- universal
- I don't know

43 Augustine taught that we are sinners:

- because humans are sinful by nature
- because we freely choose to disobey God
- because we inherit Adam's guilt
- only in the sense that we do not appreciate our goodness
- I don't know

44. The Holy Spirit:

- is a part of God
- is an appendage of the Father
- is impersonal whereas the Son and Father are personal
- relates to God in ways over which different Christians have long disagreed
- I don't know

For the following questions, choose from these responses:

- I know it's false
- I think it's false
- I am unsure
- I think it's true
- I know it's true

45. God is so beyond our conception that trying to describe God is useless or idolatrous.

46. Before creation there was no God the Son, only God the Father.

47. God made all things in the universe, including sin.

48. People lack the power to keep themselves from sinning.

49. To be a healthy disciple requires more than accepting Jesus Christ as Lord and personal savior, namely active participation in activities such as worship, service, prayer, and study.

50. At any time, believers could be “raptured” to heaven while the earth undergoes a seven-year tribulation, after which Jesus will return and establish a millennial kingdom.

51. For women to lead churches is biblically appropriate

52. All human beings will eventually be saved.

53. The Great Schism came before the Reformation.

54. I have a personally meaningful relationship with the God of the Bible.

55. I can articulate my faith to someone who doesn’t share it.

56. Westmont has (on balance) positively contributed to my development as a Christian.

For Questions D1-D4, from the following options:

F 2015, S 2016, F 2016, S 2017, F 2017, S 2018, F 2018, S 2019

D1. What semester did you begin your time at Westmont?

D2. When did you take New Testament (RS-020)?

D3. When did you take Old Testament (RS 001)?

D4. When did you take Christian Doctrine?

D5. What is your gender?

D6. What is your major?

D7. Do you currently self-identify as a Christian?

D8 (a) If you currently self-identify as a Christian, in what Christian tradition or denomination do you place yourself?

D8. (b) If you do not currently self-identify as a Christian, how would you describe your religious identity?

INDIRECT ASSESSMENTS

4. Taylor Christian Life Survey

Q3.1 This set of questions will help identify the focal points of your spiritual life. Seven point scale Strongly Disagree (1) to Strongly Agree (7)	First Year	Fourth Year	Diff
What God says is what is true, right, and good.	6.62	6.36	-0.26
I want God to be pleased with me	6.54	6.28	-0.26
I believe God is actively involved in my life	6.34	6.21	-0.13
I believe the God of the Bible is the one true God	6.75	6.47	-0.28
I live in ways that help others as much as myself	5.44	5.61	0.17
I go out of my way to discover the people in need around me that I normally wouldn't see	4.69	4.62	-0.07
I have tremendous love for people I don't know	5.2	5.06	-0.14
I think about strangers' well-being and want what is best for them	5.66	5.47	-0.19
I believe the Bible has decisive authority over what I say and do	5.8	5.47	-0.33
As I go through the normal day I think of Bible passages relevant to what I am doing	4.33	3.88	-0.45
I talk about Bible passages with my friends	5.2	5.06	-0.14
The Bible is an important part of my daily life	5.27	4.86	-0.41
Jesus' death is the only way the penalty for sin could be removed	6.62	6.40	-0.22
Only accepting the grace provided by Jesus can lead to salvation	6.51	6.06	-0.45

Q39 These questions will help identify where you focus more on self-discipline.	First Year	Fourth Year	Diff
I make intentional disciplined efforts to maintain a healthy appetite toward sex	5.7	5.32	-0.38
I make intentional disciplined efforts to maintain a healthy appetite toward food	5.49	5.24	-0.24
I make intentional disciplined efforts to maintain a healthy appetite toward alcohol	6.08	5.40	-0.68
I make intentional disciplined efforts to maintain a healthy appetite toward social approval	5.48	5.28	-0.68
I make intentional disciplined efforts to maintain a healthy appetite toward wealth	5.47	5.42	-0.5
I make intentional disciplined efforts to maintain a healthy appetite toward power and control	5.54	5.29	-0.24
I make intentional disciplined efforts to maintain a healthy appetite toward fame	5.5	5.02	-0.48
I make intentional disciplined efforts to use my money for God's purposes	4.81	4.65	-0.16
I make intentional disciplined efforts to use my time for God's purposes	5.22	5.18	-0.04
I make intentional disciplined efforts to use my talents and skills for God's purposes	5.7	5.85	0.15
I make intentional disciplined efforts to use my freedoms for God's purposes	5.71	5.51	-0.20
I make intentional disciplined efforts to use my privileges for God's purposes	5.61	5.56	-0.05
I make intentional disciplined efforts to use my relationships for God's purposes	5.74	5.67	-0.07

Q3.2 This set of questions looks at the way you live out your spiritual life. Seven point scale from never (1) to daily (7)	First Year	Fourth Year	Diff
I read the Bible	5.26	4.72	-0.54
I worship God	6.32	6.27	-0.05
I attend worship services	5.77	5.08	-0.69
I engage in fellowship with Christians	5.98	5.64	-0.34
I pray	6.25	6.18	-0.07
I meet with a spiritual small group or spiritual mentor	3.86	3.51	-0.35
I talk to non-believers in ways that I think will help them come closer to Christ	4.09	3.67	-0.42
I go out of my way to be in contact with people who don't share my beliefs	3.78	3.86	0.08
I act in specific ways around non-believers so they might come closer to Christ	4.44	3.79	-0.65
I try to evangelize others so they will become Christians	3.03	2.40	-0.63
I serve those in need	4.2	3.94	-0.26
I serve the people around me	5.36	5.44	0.08
I help people who are treated unjustly	3.96	3.91	-0.05
I help others who are in difficulty	5.11	5.15	0.04
I have times of solitude to increase my spiritual life	4.82	4.67	-0.15
I practice important times of silence as part of my spiritual practices	4.39	4.00	-0.39
I intentionally practice submission of self to a spiritual purpose	4.65	4.33	-0.32
I make serious sacrifices in the ways I live so I can grow spiritually	4.23	4.08	-0.15
I reflect on what it means for me to be a Christian	5.44	5.47	0.03
I reflect on the meaning of scripture in my life	4.96	4.91	-0.05
I reflect on the meaning of prayer in my life	4.97	4.88	-0.09
I reflect on what is good and right	6.05	5.96	-0.09
I reflect on who God is	5.66	5.71	0.05

5. Student reflections from participation in student ministries

Potter's Clay

- “God revealed to me in that moment that while the week was going to be rich with challenges, He would be there every step to guide and sustain me as well as give me the love He needed me to pour out on others.”
- “We are called to validate the life and struggle of individuals but we are not ever called to compare it to our own. Comparison in any nature does not allow for God’s love to exist in all countries and all languages and for all people.”
- “Something that [we] talked about quite a bit with our team leaders and participants was being servants not only to the people of Ensenada but also to our fellow Westmont students. What we had failed to remember is year after year the people of Ensenada seem to serve us just as much as we serve them.”
- “Every person you see on this planet is God’s treasured son or daughter, which by association makes them important to you.”
- “After returning from this trip, I learned more than ever about what it means to be a servant leader like Christ. Christ didn’t come to end all suffering, He came to fill suffering with His presence, so that though we may suffer, we never suffer alone, and we never suffer in vain.”
- “As a student who had little to no engagement with foreign culture before Potter’s Clay and grew up in a predominately white middle class neighborhood, I can attest to the fact that the only language that extends every nation and border is love; Christ’s love.”
- “This trip was about so much more than physical differences. It was about the depth and hunger for God just on my side of the border, but also on the other.”
- “My time on Potter’s Clay and at Consumado Es was very difficult and at points disappointing, but that doesn’t mean God’s presence was not felt. In fact, it was during this time that I have come to realize that I saw God the most. As usual, it was not the way I expected to see Him, but He was there, and He was active.”
- “I realized during this trip how much God instills in us a love for working with the larger body of Christ. The trip was hard, but the challenge brought forth greater spiritual growth and with that growth I found fulfillment, but also joy in sharing the Good News.”
- “For as much as I wanted to be in control, God made it perfectly clear that wasn’t how it works. The frustration I felt this week, although painful, was needed and ultimately helped me realize what my purpose was on this trip and ultimately how I am supposed to serve.”
- “Potter’s Clay has allowed me to become more intimately acquainted with Ensenada - a city I have grown to love - and has given me the opportunity to culturally engage with a place that’s often misunderstood.”
- “It always made my blood boil whenever I heard a student say, ‘the people here have so much joy even though they don’t have much’; it’s such a belittling statement that sees the individuals in Ensenada as lesser. Such comments only emphasize our Western value for materialism and neglects to acknowledge anything beyond that; not all people put value in possessions as some might do here in the States.”
- “I got to change my opinion of borders and immigration. And I can take that back with me. When my parents talk about immigration, I will say ‘Yeah, there are quote on quote bad ones who are not good for the people around them. But how did Jesus treat those kinds of people? Who did Jesus go after and speak to? Tax collectors and sinners.’”

- “During my week in Mexico I was able to experience in different ways the Mexican culture and how it differs from the American one.” (How hospitable people are and the sense of community)
- “Throughout spring break, God showed me his love and surprised me in so many ways that I couldn’t have imagined. Although I came in thinking that I was going to serve them, they served me and guided me to a better relationship with God.”

Emmaus Road

- “I learned to trust that God does love, that God is love. I need God to be love”.
- “Through this trip I discovered beauty in the fact that with the unity of Christ, there can be unity amongst believers. There is this shared understanding of life that gives us the unique ability to be there for people even if we do not know them well. I experienced this first hand while in Spain and through this love I was able to give out love to others”.
- “The connection between loving God and loving others became clear during my time in Uganda; to effectively love others, you need to love God, and to change the lives of others, you need to be expectant on God”.
- “There wasn’t a feeling of “my work there is complete”, because it wasn’t my work, it was Jesus’. Through getting to know me, I feel as though those who I met also got to know the Lord better. The people of Lugazi didn’t need our team to be there, but Jesus wanted us to be there”.
- “As I think about what it means to serve, to serve in the way that Jesus served, it resounds in my mind that it has to come from a place of love”.
- “It seems that service is in the actions taken to alleviate another’s suffering but that love is found in the willingness to suffer with others, in the willingness to sacrifice comfort to not leave another alone. I believe that God can use any act of service for good, but I think the type of service He calls us to as His disciples is action out of love”.
- “When we believe service is merely provision, we deny the other from the greatest act of service, being with them”.
- “To me it often feels like there is an epidemic of people, especially youth, that will go across the world to “show love” to someone but don’t engage with the outcast kid sitting next to them in class . . . I absolutely believe in the power and value of serving internationally but I believe we are meant to first learn how to serve those closest to us”.
- “When we don’t engage with one another, when we don’t see service as a relationship rather than an action, it becomes like offering advice before listening when all the person wants is to be heard. Sometimes all we want is to be heard, because it shows us someone cares not just about our problem but about us, about how we are and who we are”.
- “Relationships are the hardest part of life, because it requires commitment and a willingness to see another’s value, but I think we often don’t think of relationships as service. In doing so we discredit the value of simply being with others in their pain”.
- “To be in communion with one another is the best way to approach service. To see that in each other’s difference there is something to learn. That we can learn just as much as we can teach the other and that to truly know a need we need to listen, to get to know. That is acting out of love.
- “I think so many people who go to developing countries tend to go with the assumption that what they bring is that which is needed. However, during my trip, I learned that this is not always the case”. “All in all, I learned so much more than I ever imagined during my time in Uganda. I grew closer to God and really understood his unfailing love for His people. God has shown Himself to me, He taught me how to wait for and rely on His perfect timing. I’ve learned that God is able to

heal, to comfort, to bring joy, to bring peace. I began to understand the slower life that they live, and I understood the importance of relationships in Ugandan culture”.

- “I learned how to serve people in another way by building long-lasting and important relationships. I am able to see not only the people of Uganda in a very different way, but I am able to see myself in a very different way now. I see that we are all children of God, all in need of salvation”.

Urban Initiative

- The kingdom of God is much more wide reaching than any human can imagine whether you have conservative or liberal views on who gets into the kingdom. God is alive in people of all ethnic backgrounds, socioeconomic backgrounds, mental states, and whether someone lives on the streets or in a home. The Spirit is living and active in many different ways. God cares for the marginalized and calls us to do so, but the marginalized are not unable to care for others and for themselves as well. We can't assume that they need us so badly.
- Service does not have to be a huge project, but can be something small. Ministry is not an act, but flows out of the way you live. The issue of justice demands a holistic approach based on listening and interdisciplinary efforts.
- I need to learn how to confront people who make me uncomfortable better. - People without homes are not so hard to talk to!
- Homelessness is such a complex issue, with so many factors contributing to it. Despite its challenge, there are great people doing great work to solve the problems that they believe are contributing to the issue. 2) Homeless people are people experiencing homelessness and they share more in common with us than we normally realize.
- We live in a city where the problems that I've experienced elsewhere are hidden, at least from me. Also, I have a huge ability to impact my local community.
- Service doesn't have to be building houses, it can be sharing your beliefs and listening to other's. You never know the impact you can be having.
- There is hope in our cities - God is working in the midst of the chaos. Debriefs at the end of the day are really important, otherwise everything you learn throughout the day gets scattered and a lot of transformative moments forgotten.