

UNION THEOLOGICAL SEMINARY
M.DIV. MID-PROGRAM REVIEW REPORT
March 26, 2014

INTRODUCTION

I. The Mid-Program Review [MPR] Process

This report summarizes assessment data gathered through the 2014 M.Div. Mid-Program Review [MPR] process. Thirty-five (35) students participated in this process based on their having met the following criteria:

- Entered the M.Div. program in Fall 2012;
- Completed one semester of Field Education (FE103);
- Completed approximately half of the required credits for the degree.

The Mid-Program Review process included a 30- to 45-minute conference that was attended by the student, the faculty advisor, and a senior-level representative of the Academic Office. Prior to the MPR conference, the assessors reviewed the contents of the students' ePortfolios and filled out a preliminary MPR Report. The students also filled out and deposited into their ePortfolios a Self-Assessment Survey prior to the conference. Following the conference, the faculty advisor and Academic Office representative consulted and jointly produced a final MPR Report that included a consensus assessment of student progress toward each of the M.Div. learning goals. Each assessment was accompanied by a citation of supporting evidence (Q. 2-13). The final MPR Report also included questions regarding student selection of program concentrations (Q. 14-15), advisement status (Q. 6), and student clarity about and progress toward individual vocational goals (Q. 17-18). Finally, the MPR Report provided space in which the assessors could record their own and the students' general comments and recommendations (Q.19-20).

II. Gathering the data

The MPR Report is a tool that facilitates assessment of student learning and program effectiveness by its focus on student progress toward curricular learning goals as defined by the faculty. The Report, in the form of a survey in which the goals were presented as questions, was designed to serve three primary purposes: (1) to facilitate a focused goal- and outcome-oriented review of student ePortfolios; (2) to provide an outline for discussion at the MPR conference; and (3) to provide a means for systematically gathering measurable assessment data. The student Self-Assessment Surveys included the same questions as the MPR Report with regard to curricular goals and left ample room for open-ended comments. Use of these survey instruments prepared participants to come to the conference with a common agenda.

The MPR Report employed a 3-point Likert scale in which a student's progress on each learning goal was assessed as "Excellent," "Satisfactory," or "Little or no progress." A fourth option was "insufficient evidence upon which to base an assessment."

The evidence supporting the assessments in the MPR Report was in both documentary form (ePortfolio contents) and oral form (resulting from the MPR conference). The assessors reported in an open-ended manner the evidence they relied upon. The content of each of these open-ended recitations was coded, and then the codes were counted, in order to facilitate a systematic review, summary, and analysis of the supporting evidence.

III. Reporting and Reading the Data

a. Meta-Data

Assessment data regarding class size/retention, MPR eligibility, students' progress through the M.Div. curriculum's course requirements, declaration of program concentrations, and overall grade distribution appears at-a-glance in the M.Div. Mid-Program Degree Audit included within this report. This data provides information on the health of the M.Div. curriculum from a broad programmatic perspective.

b. Progress Toward Curricular Goals (MPR Report Questions 2-13)

The combined assessments of student progress toward each learning goal provide an overall picture of curricular effectiveness in readily quantifiable terms. The pie charts in this report are self-explanatory and reflect these cumulative results.

Since the principal aim of the MPR process was to assess curricular effectiveness based on progress toward learning goals, the evidence that the assessors cited in support of their assessments was coded in terms that identified those courses (and related experiential learning opportunities) in which that progress was demonstrated, both directly (performance-based evidence) and indirectly (perception-based evidence). For example:

- The code of "FE" (Field Education) was applied if evidence supporting a particular assessment was found in one or more of several ePortfolio artifacts or other evidence associated with Field Education (i.e., Learning Agreement; Self and/or Supervisor evaluations; FE course narrative evaluation and qualitative grade; the Academic Vocational Essay (AVE); the student's experience in the FE103 seminar or at the field site as

evidenced in any of the above, in the Mid-Program Self-Assessment Survey, or discussed at the MPR conference).

- The code of CT101(Christianities in the City) or CT102 (Religions in the City) was applied if the assessment was based on one of the many forms of evidence related to a “Cities” courses (i.e., one of the reflective essays; the narrative course evaluation and qualitative grade; the student’s MPR self-assessment or oral evidence at the MPR conference).
- Course codes other than “FE” or “CT” reflect an assessment that could only have been based on narrative course evaluations and grades found in the transcript, substantiated evidence in the Self-Assessment Survey, or substantiated evidence that emerged during the MPR conference.
- The code “Oral evidence only” (OE) was applied only where the MPR conference appeared to be the *sole* source of evidence cited by the assessors.

A course code list is appended to this report to identify the courses associated with the evidence codes.

Additionally, the sources of evidence cited in support of the assessments were identified and coded for purposes of identifying the extent to which the assessors relied upon particular ePortfolio artifacts and/or oral evidence for their assessments. This information appears at the bottom of the evidence charts, abbreviated as follows:

App. Essay = Essay submitted with the student’s admissions application

AVE = Academic Vocational Essay, an integrative essay required in Field Ed. 103

CT Essays = one or both of the “Cities” course essays

EQ = Entrance Questionnaire

EVALS = narrative course evaluations/qualitative grades found in the transcripts

FELA = Field Ed. Learning Agreement

FESE = Field Ed. Self-evaluation

FE source unspec. = one or more of the Field Ed. Documents, unspecified by the assessor

OE = oral evidence obtained during the MPR conference

SAS = MPR Self-Assessment Survey

SUPE = Field Ed. supervisor’s evaluation

c. Progress Toward Individual Vocational Goals (MPR Report Questions 17-18)

A pie chart reflecting the assessment of student clarity about and progress toward individual vocational goals reflects the compilation of both closed- and open-ended responses from the individual MPR Reports. This assessment did not specifically call for outcomes-oriented evidence but did call for explanation by way of commentary. Assessor comments were coded and counted, and they are presented in quantitative form. The comments themselves appear in the Appendix to this report.

d. Comments and Recommendations (MPR Report Questions 19-20)

The Assessment plan for the Union M.Div. curriculum places great emphasis on assessment of student learning at the mid-program point. This emphasis reflects the faculty's desire to utilize the MPR process as an opportunity for students to *receive* feedback and advisement and to *offer* feedback to the faculty about curricular strengths and weaknesses. The MPR process thus offers an opportunity for student "course correction" and curricular revision *before* students are approaching graduation. At the conclusion of the MPR conference, the assessors recorded their own general comments and recommendations given to the students (Q.19), and then recorded any general comments that the students wished to make at that time (Q.20), for the purpose of capturing this kind of mutual feedback. Due to their variety, the responses to these questions were not coded. They appear verbatim, in table form, in the Appendix to this report.

e. Student Self-Assessment Survey Data

Students' self assessment of their progress toward each of the learning goals is presented in a chart that permits comparison of their responses with those of the assessors. Students used the same three-point scale as did the assessors ("excellent...satisfactory...little or no progress"). Instead of the "insufficient evidence" option available to the assessors, students had the option to check "goal does not apply to courses taken to date."

Instead of being asked to cite "evidence" supporting their self-assessments pertaining to curricular goals, students were permitted to enter their comments. Some students elected to offer information of an evidentiary nature, mentioning specific courses that were particularly helpful as well as those that were unhelpful; others made comments of a more general nature reflecting their experiences and opinions. The assessors considered student self-assessments of progress toward the learning goals and students' related comments in the ePortfolio review and final MPR Report. Therefore, students' comments regarding the learning goals are not included separately in this report.

However, the Self-assessment surveys also asked students to identify what was particularly helpful to their progress toward their *individual* learning and vocational goals (SAS Q.15), and to identify what they felt they needed in order to progress further (SAS Q. 16). This open-ended data was coded and is summarized in quantitative form.

f. Appendix

The recitations of evidence to which the codes were applied are provided in their entirety in the Appendix to this report. Likewise, open-ended comments recorded in response to Q. 17, 18, and 19 appear in the Appendix. This information is provided for purposes of preserving the context of the coded responses and to enable further review, reflection, and analysis. Only the names of students have been redacted from these responses.

***The following sections reflect preliminary analysis.
the Assessment Committee will conduct an in depth review of the data and
report back to the faculty with results and recommendations.***

IV. Analyzing and Interpreting the Data: What have we learned?

About curricular effectiveness?

Students are progressing satisfactorily toward all program goals. They are on track in terms of meeting foundational curricular requirements. Relative to the other learning areas, the Spiritual Formation component of the curriculum is the weakest. Students report that the courses that provide them with opportunities for integration of academic, practical, and spiritual components are most effective. Students have achieved significant integrative learning through their Field Education experiences and seminar. The Cities courses, particularly Christianities in the City, have not met curricular expectations with respect to promoting integration of the particular urban context and cultural resources of New York City.

About our program goals?

Our Program goals require simplification and clarification. Learning outcomes for these goals must be clear enough to facilitate effective course design and assessment.

About the assessment process?

Faculty Advisors participating in the MPS conferences generally found them to be very worthwhile. The Program goals were found to be cumbersome.

M.DIV. MID-PROGRAM DEGREE AUDIT (2014)

2012 M.Div. Class (FTE) = 51

Retained = 46

MPR Eligible = 36

MPR Conferences Held = 35

M.Div. Grade Distribution (n = 622 courses graded)

CD = 37% (227)

A = <1% (4)

Cr = 61% (381)

A- = <1% (2)

MC = <1% (5)

B+ = <1% (2)

B = <1% (1)

Concentrations

Declared/Decided = 80% (28)

Focus Areas:

Psych & Religion	18% (5)
Theology	18% (5)
Bible	14% (4)
Interreligious	14% (4)
Preaching & Worship	14%(2)
Pastoral Ministry & Theology	7% (2)
Interdisciplinary	7% (2)
Church History	4% (1)
Christian Ethics	4% (1)
Religious Ed.	4% (1)
Theology & Arts	4% (1)
Church & Society	0

MPR MASTER DEGREE AUDIT

DEGREE REQUIREMENTS (excluding electives)	# Students Completed	# Students In progress	# Students Unfulfilled
BIBLICAL (9)			
OT101	35	0	0
NT101	34	0	0
BX 201	33	0	2
HISTORICAL (6)			
CH 107	29	0	6
CH 108	16	12	7
CH 109	1	10	24
THEOLOGICAL (6)			
ST 103 or 104	35	0	0
Another ST,CE,EC course	24	7	4
FIELD ED (6)			
FE 103	35	0	0
FE104	0	34	1
CITIES (6)			
CT 101	31	0	4
CT 102	34	0	1
PRACTICAL (6)			
CW 101	33	0	2
Another Practical Course	17	13	15
IE/WORLD RELIGIONS (3)	13	6	16

Union Theological Seminary Grading System

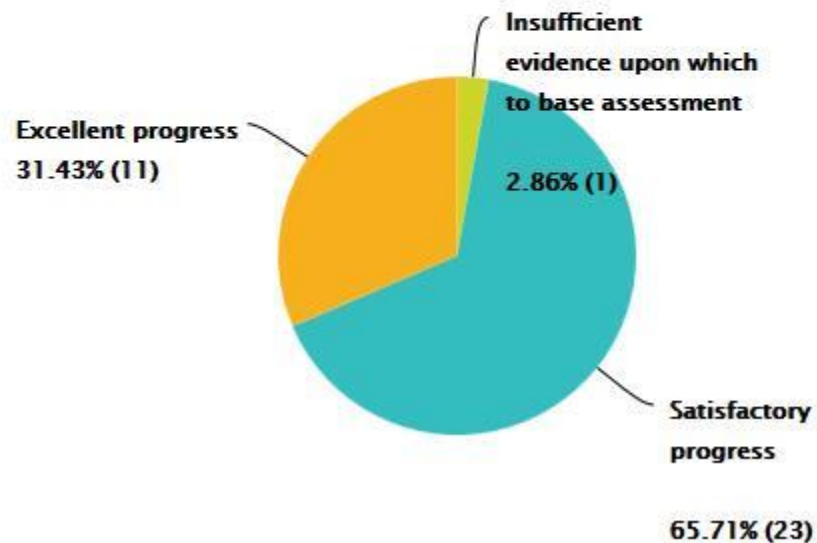
The grading system uses **Credit with Distinction (CD)**, **Credit (CR)**, **Marginal Credit (MC)**, or **No Credit (NC)** instead of traditional letter grades. It has been the consensus of the Faculty that the mark of CR (credit) is intended for work that would fall in the B range (inclusive of A minus) on a traditional letter grade scale. The grade of CD (credit with distinction) represents work that is truly outstanding and would merit a full A in a letter system. The grade of MC (marginal credit) indicates marginally satisfactory graduate level work (less than B level work) but is a passing grade. The grade of NC (no credit) is given for work that (a) is not acceptable as graduate level academic work or (b) is simply not completed. This grading system applies to all students except those enrolling here from other schools, to whom traditional letter grades are given. (Union students in courses in other schools may normally expect to receive letter grades in those courses.) Under UTS grading system, instructors prepare individual written evaluations at the end of the semester to detail the strengths and weaknesses of a student's work. Reasons for failing to earn credit, when that is the case, are stated in the evaluation.

RELIGIOUS HERITAGE

GOAL 1

To develop a broad, critical, and inter-religious knowledge of Christian traditions in their scriptural foundations and historical developments.

Answered: 35 Skipped: 0



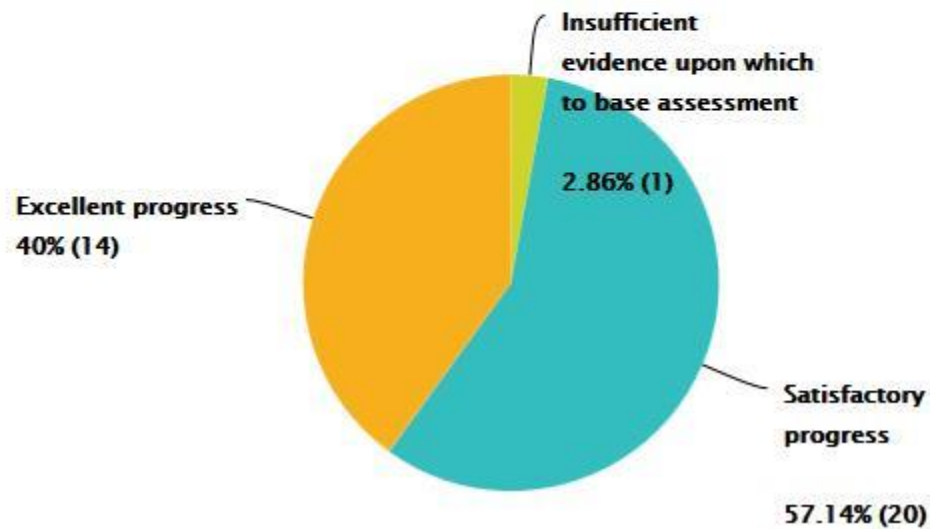
Evidence	%	#
CT102	51.43	18
CT101	45.71	16
CH107	40.00	14
OT101	37.14	13
CH108	34.29	12
NT101	34.29	12
ST104	28.57	10
ST103	25.71	9
BX201	17.14	6
FE	14.29	5
CH109	8.57	3
CE courses	5.71	2
CI courses	5.71	2
Electives	5.71	2
Interfaith Residency	5.71	2
IE230	2.86	1
Immersion	2.86	1
Preaching	2.86	1
Sources:		
EVALS = 67%		
CT Essays = 66%		
OE = 26%		
AVE = 9%		
SAS = 9%		

RELIGIOUS HERITAGE

GOAL 2

To cultivate an ability to imagine and articulate engaged theological perspectives for ministry.

Answered: 35 Skipped: 0



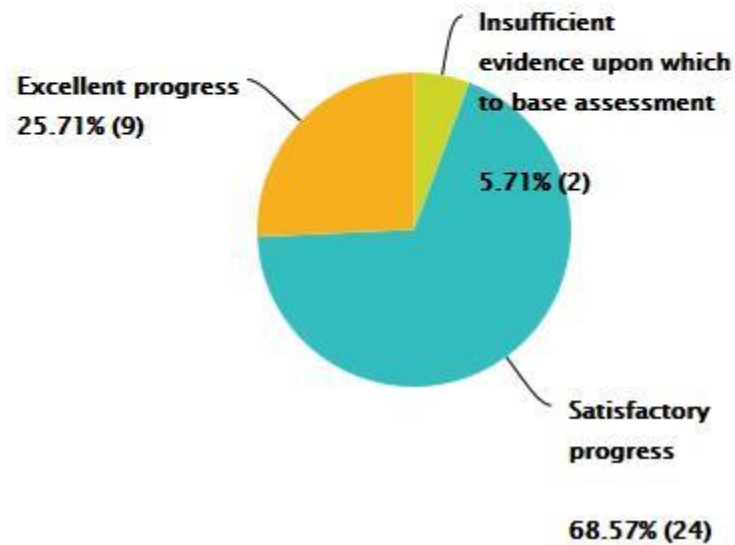
Evidence	%	#
FE	55.88	19
ST103	44.12	15
CT101	20.59	7
ST104	20.59	7
CT102	11.76	4
AVE	8.82	3
BX201	8.82	3
CE	8.82	3
CW101	8.82	3
Electives	8.82	3
Oral Evidence only	8.82	3
NT101	5.88	2
CH107	2.94	1
CI	2.94	1
Spirit Talk	2.94	1
ST Other	2.94	1
Sources		
EVALS = 47.06% SUPE = 42% OE = 27% CT Essays = 29% FE source unspec. = 15% AVE = 12% FESE = 9% SAS = 9% App Essay = 3%		

CULTURAL CONTEXT

GOAL 3

To demonstrate the ability to analyze issues of social and environmental injustice from a Christian perspective.

Answered: 35 Skipped: 0



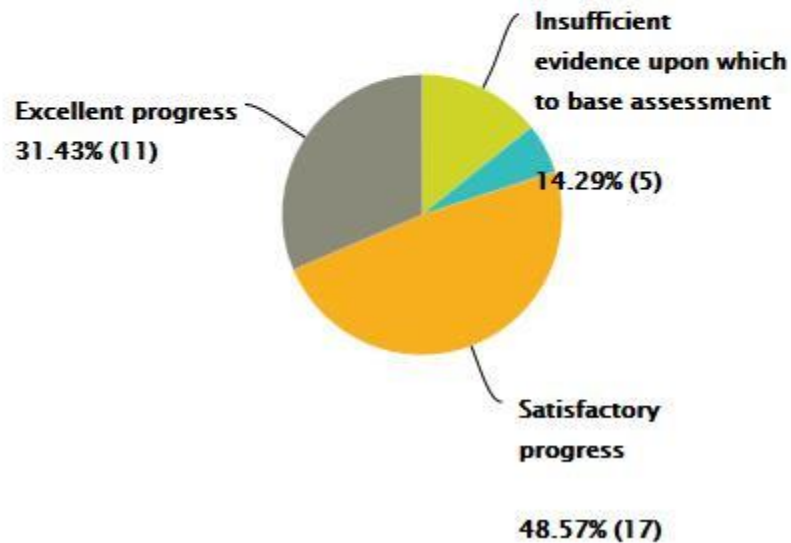
Evidence	%	#
FE	32.35	11
CT102	29.41	10
CE	26.47	9
CT101	26.47	9
ST103	23.53	8
BX201	14.71	5
NT101	11.76	4
Other Th	11.76	4
ST104	11.76	4
SU190	8.82	3
CW Preaching	5.88	2
CW101	5.88	2
Electives	5.88	2
Oral evidence only	5.88	2
OT101	5.88	2
SU115	5.88	2
CH107	2.94	1
Chapel	2.94	1
CI274J	2.94	1
IE	2.94	1
Sources		
EVALS = 53%		
OE = 47%		
CT Essays = 45%		
FE source unspec. = 21		
SAS = 15%		
AVE = 6%		
FESE = 3%		
SUPE = 3%		

CULTURAL CONTEXT

GOAL 4

To demonstrate the ability to incorporate the cultural vibrancy of New York City into their theological work.

Answered: 35 Skipped: 0



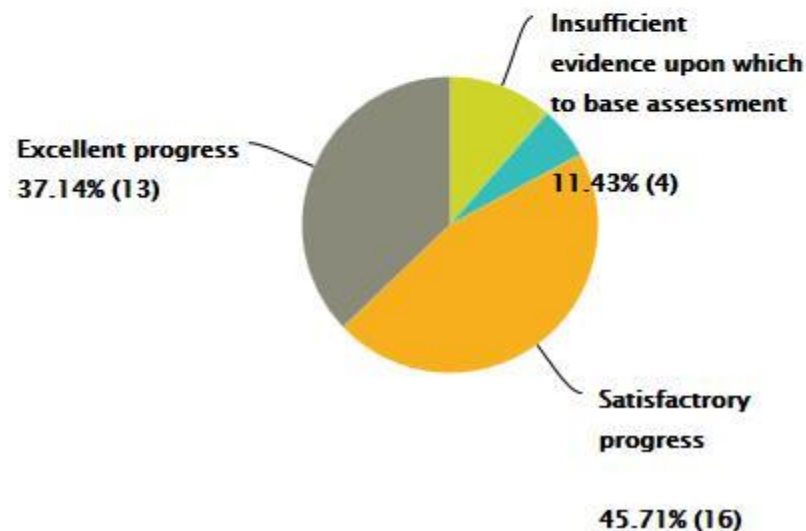
Evidence	%	#
FE	45.16	14
CT101	35.48	11
CT102	29.03	9
CW280	22.58	7
Oral evidence only	19.35	6
OT101	6.45	2
BX201	3.23	1
CE	3.23	1
CH249	3.23	1
Chapel	3.23	1
CW101	3.23	1
EC226	3.23	1
NT101	3.23	1
SU190	3.23	1
Urban/diverse context	3.23	1
Sources		
EVALS = 29% OE = 61% SAS = 23% FE sources unspec. = 29% CT essays = 42%		

CULTURAL CONTEXT

GOAL 5

To demonstrate the capacity to offer critical and constructive interpretations of scripture, tradition, and society by using resources from the contemporary cultural context as shaped by religious diversity, the arts, and by the social structural realities of our time.

Answered: 35 Skipped: 0



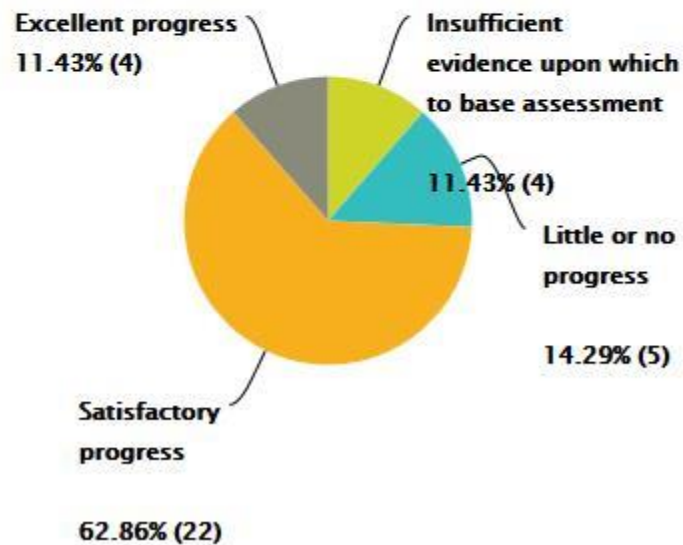
Evidence	%	#
FE	45.71	16
BX201	40.00	14
CT102	28.57	10
CW101	25.71	9
NT101	25.71	9
ST103	25.71	9
OT101	22.86	8
CT101	22.82	8
CW280	11.43	4
ST104	11.43	4
AVE	8.57	3
CE	5.71	2
CH107	5.71	2
CH109	5.71	2
Arts/events at UTS	5.71	2
Chapel	2.86	1
CS	2.86	1
CW Preaching	2.86	1
EC226	2.86	1
Electives	2.86	1
Oral only	2.86	1
Other Th	2.86	1
PS308	2.86	1
SU190	2.86	1
Immersion	2.86	1
Sources:		
EVALS = 66% OE = 35% CT Essays = 34% SAS = 11% FE source unspec. = 11% AVE = 9% App. Essay = 3% SUPE = 3%		

PERSONAL AND SPIRITUAL FORMATION

GOAL 6

To draw on biblical resources for spirituality; appreciate and apply the spiritual lives and teachings present throughout christian history.

Answered: 35 Skipped: 0



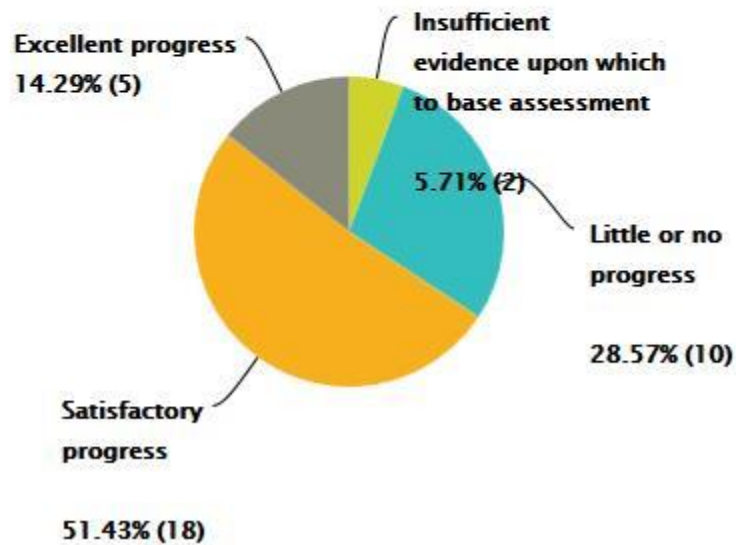
Evidence	%	#
NT101	27.27	9
OT101	27.27	9
BX201	24.24	8
SU125	24.24	8
CH107	21.21	7
FE	21.21	7
CH108	18.18	6
CW101	15.15	5
Oral evidence only	12.12	4
Bible Electives	6.06	2
CH109	6.06	2
Other Th	6.06	2
ST103	6.06	2
ST104	6.06	2
CE Elect.	3.03	1
CT101	3.03	1
CW354	3.03	1
IE/WR	3.03	1
Spiritual Direction	3.03	1
Sources		
EVALS = 52%		
SAS = 18%		
AVE = 8%		
FE source unspec. = 6%		
CT Essays = 3%		

PERSONAL AND SPIRITUAL FORMATION

GOAL 7

To recognize and utilize traditional and current forms of Christian prayer and practice in engagement with the spiritual practices of other religious traditions.

Answered: 35 Skipped: 0



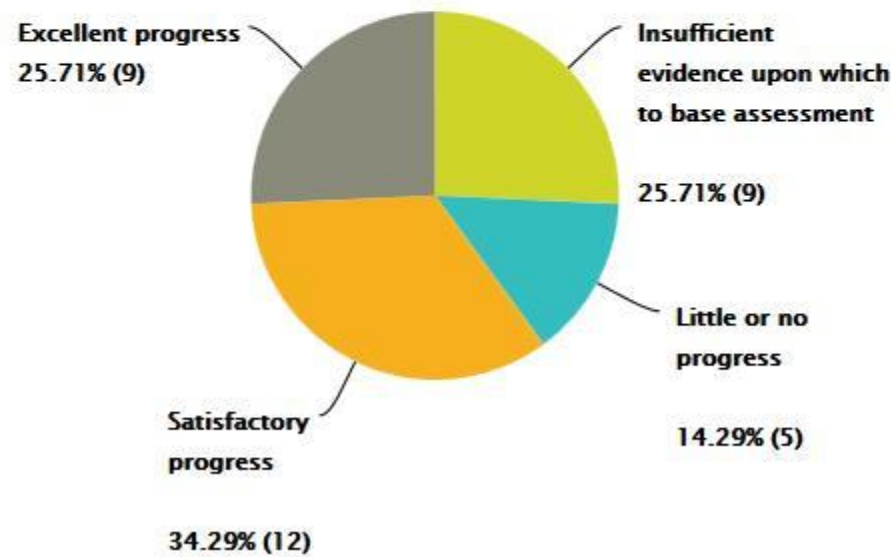
Evidence	%	#
CT102	26.47	9
CW101	26.47	9
FE	26.47	9
Oral evidence only	17.65	6
Independently	14.71	5
SU125	14.71	5
Denominational resources	11.76	4
IE203 (Zen)	11.76	4
Chapel	8.82	3
CPE	5.88	2
CT101	5.88	2
IE/WR	5.88	2
Spiritual Direction	5.88	2
Student Groups/Offerings	5.88	2
Yoga	5.88	2
Gospel Choir	2.94	1
ST401	2.94	1
Sources		
OE = 71%		
CT Essays = 29%		
EVALS = 26%		
AVE = 21%		
SAS = 9%		
FE source unspec. = 6%		
SUPE = 3%		

PERSONAL AND SPIRITUAL FORMATION

GOAL 8

To appreciate and incorporate the psychological dimensions of spiritual maturity.

Answered: 35 Skipped: 0



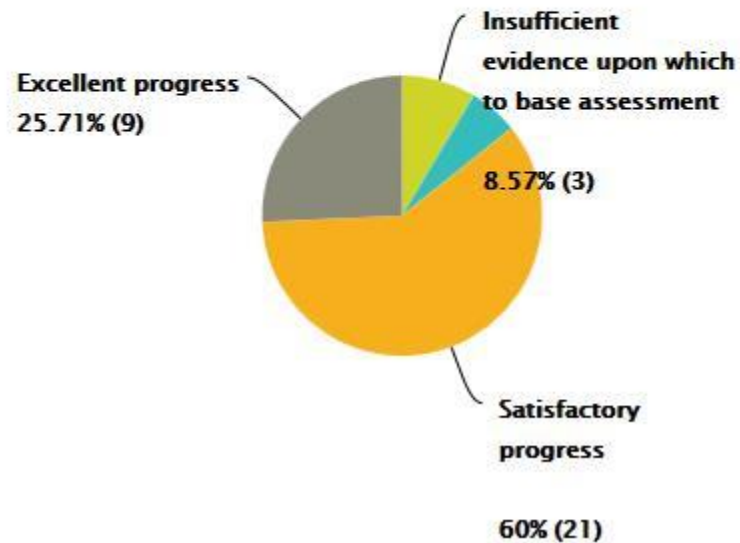
Evidence	%	#
PS	41.18	14
FE	26.47	9
No course yet	26.47	9
Oral evidence only	14.71	5
CPE	8.82	3
Spiritual Direction	2.94	1
SU125	2.94	1
Sources		
OE = 53%		
EVALS = 29%		
SUPE = 21%		
FESE = 9%		
SAS = 6%		
FELA = 6%		
FE source unspec. = 3%		

PERSONAL AND SPIRITUAL FORMATION

GOAL 9

To recognize and adapt a variety of liturgical practices for communal spiritual formation.

Answered: 35 Skipped: 0



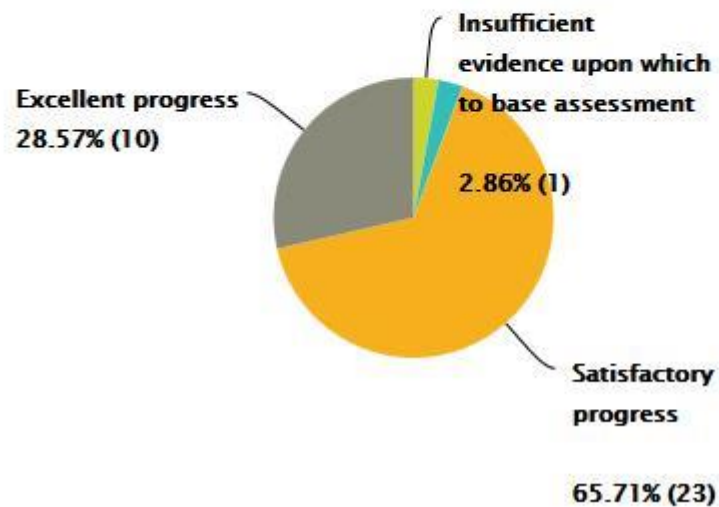
Evidence	%	#
CW101	81.25	26
FE	40.63	13
Chapel	25	8
BX201	12.5	4
CW other	9.38	3
CI274J	6.25	2
WR/203 (Zen)	6.25	2
CT102	3.13	1
Gospel Choir	3.13	1
Oral evidence only	3.13	1
Presb Peace Fellowship	3.13	1
Spiritual Direction	3.13	1
SU125	3.13	1
SU190	3.13	1
Sources		
EVALS = 81% OE = 47% FELA = 33% FE source unspec. = 22% SUPE = 16% AVE = 6% SAS = 6% CT Essays		

CAPACITY FOR MINISTERIAL AND PUBLIC LEADERSHIP

GOAL 10

To develop an ability to interpret, articulate, and critique aspirations of a congregation/community through worship, preaching, advocacy and public speaking

Answered: 35 Skipped: 0



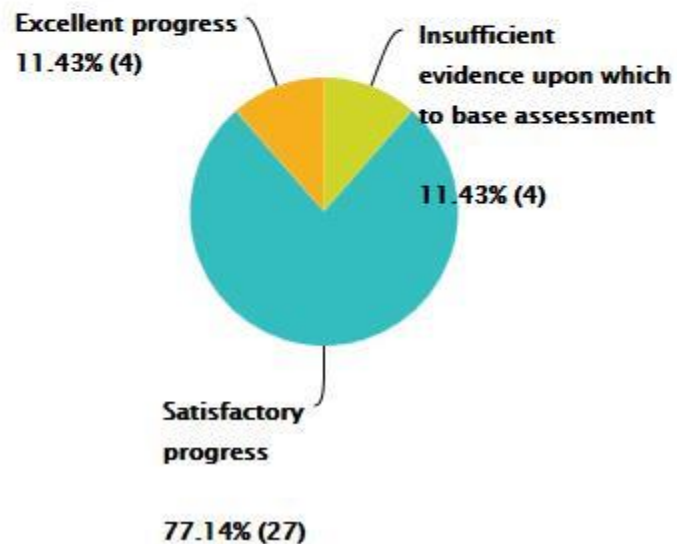
Evidence	%	#
CW101	62.86	22
FE	62.86	22
CW Preaching	14.29	5
Chapel	8.57	3
BX201	5.71	2
Oral evidence only	5.71	2
CW207	2.86	1
Immersion	2.86	1
Spirit Talk	2.86	1
SU120	2.86	1
SU190	2.86	1
Sources		
EVALS = 60% OE = 49% FE source unspec. = 34 SUPE = 20 % FESE = 11% AVE = 11% SAS = 9%		

CAPACITY FOR MINISTERIAL AND PUBLIC LEADERSHIP

GOAL 11

To develop an ability to identify and evaluate models of leadership to inform a style of ministry grounded in theological and professional disciplines.

Answered: 35 Skipped: 0



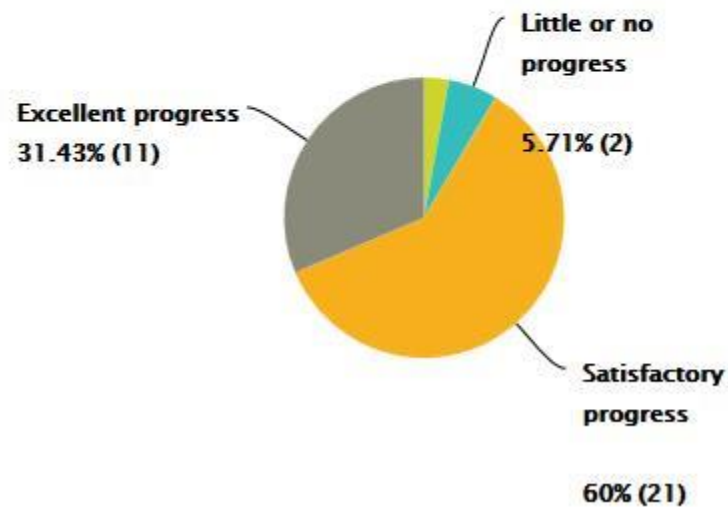
Evidence	%	#
FE	78.79	26
CW101	9.09	3
Oral evidence only	9.09	3
Worship	3.03	1
Sources		
FE source unspec. =55%		
EVALS = 24%		
AVE = 21.21		
SUPE = 15%		
SAS = 9%		
FESE = 6%		
OE = 3%		
FELA = 3%		

CAPACITY FOR MINISTERIAL AND PUBLIC LEADERSHIP

GOAL 12

To develop an ability to value and engage in careful and life-giving interpretation of sacred text as a means to enrich their practice of leadership.

Answered: 35 Skipped: 0



Evidence	%	#
Biblical Courses (unspecified)	17.65	6
BX201	55.88	19
CW101	50.00	17
NT101	26.47	9
OT101	26.47	9
FE	17.65	6
Other Biblical	8.82	3
CT101	5.88	1
CT102	5.88	1
SU120	2.94	1
SU125	2.94	1
Sources		
EVALS = 77% OE = 27% FE source unspec. 12% SAS = 9% SUPE = 3% CT Essays = 3%		

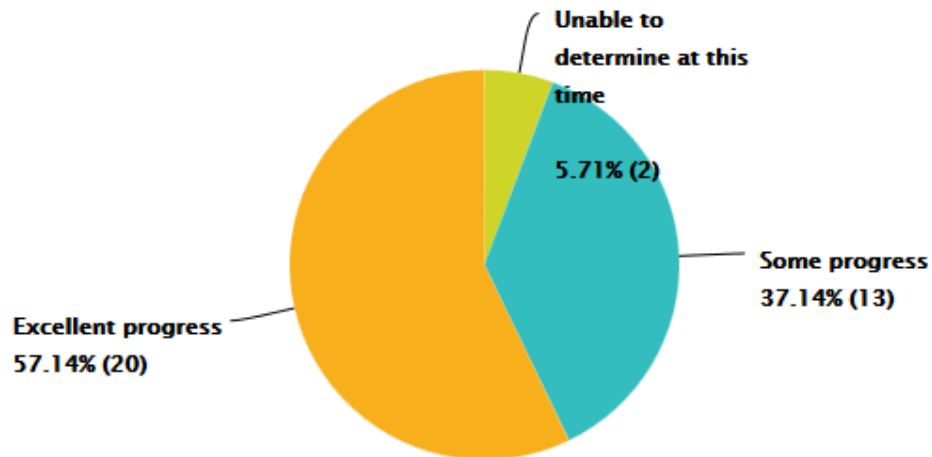
MPR Report Q. 17-18

17. To what degree is the student clear about his/her vocational goals?

Very Clear	48.57% (17)
Somewhat Clear	31.43% (11)
Currently discerning identifiable options	17.14 (6)
Unclear	2.86 (1)

18. To what degree is the student progressing toward individual vocational goals?

Answered: 35 Skipped: 0



Comments	%	#
Courses	29.17	7
SU125	12.5	3
Preaching & Worship	12.5	3
Psych & Rel	8.33	2
Biblical languages	4.17	1
Exegesis	4.17	1
NT101	4.17	1
Theology	4.17	1
AVE	25	6
Internship	25	6
MPR Conference	25	6
In discernment	20.83	5
CPE	8.33	2
Ordination process	8.33	2

**Progress Toward Achievement of Curricular and Individual Learning Goals:
Comparison of Assessor MPR Reports and Student Self-Assessment Surveys**

Learning Areas/Goals	Excellent		Satisfactory		Little/No Progress		No Evidence	No Courses Yet
	Assessors	Students	Assessors	Students	Assessors	Students	Assessors	Students
<i>Values represent % of assessor (n = 35) and of student self-evaluations (n =30-31)</i>								
Religious Heritage								
1. Develop a broad critical, and inter-religious knowledge of Christian traditions in their scriptural foundations and historical developments.	31	26	66	61	0	10	3	3
2. Cultivate an ability to imagine and articulate engaged theological perspectives for ministry.	40	23	57	73	0	3	3	0
Cultural Context								
3. Demonstrate the ability to analyze issues of social and environmental injustice from a Christian perspective.	26	36	69	61	0	0	6	3
4. Demonstrate the ability to incorporate the cultural vibrancy of New York City into their theological work.	31	32	49	48	6	19	14	0
5. Demonstrate the capacity to offer critical and constructive interpretations of scripture, tradition, and society by using resources from the contemporary cultural context as shaped by religious diversity, the arts, and by the social structural realities of our time.	37	57	46	37	6	3	11	3
Personal and Spiritual Formation								
6. Draw on biblical resources for spirituality; appreciate and apply the spiritual lives and teachings present throughout Christian history.	11	19	63	68	14	10	11	3
7. Recognize and utilize traditional and current forms of Christian prayer and practice in engagement with the spiritual practices of other religious traditions.	15	27	51	47	29	20	6	7
8. Appreciate and incorporate the psychological dimensions of spiritual maturity.	26	23	34	26	14	19	26	32
9 Recognize and adapt a variety of liturgical practices for communal spiritual formation.	26	16	60	74	6	3	9	7

Capacity for Ministerial and Public Leadership								
10. Demonstrate the ability to interpret, articulate, and critique aspirations of a congregation/community through worship, preaching, advocacy, and public speaking.	29	26	66	68	3	7	3	0
11. Identify and evaluate models of leadership to inform a style of ministry grounded in theological and professional disciplines.	11	10	77	73	0	7	11	10
12. Value and engage in careful and life-giving interpretation of sacred texts as a means to enrich their practice of leadership.	31	32	60	55	6	10	3	3
13. Individual Learning and Vocational Goals	57	43	37	57	0	0	6	0

SAS Q. 15.	
What, in your experience at Union, has most helped you to progress toward achieving your individual academic and vocational goals?	
Bible courses	8
Faculty	8
FE internship	7
Environment (supportive, engaging, open)	6
Opportunities to integrate academic studies/interests with ministry/vocational calling	6
Courses overall	5
Classmates/students	4
Theology courses	3
Poverty Initiative	3
Preaching /Worship courses	2
Spirituality courses	2
Advisement	2
IE	2
CPE	1
Psych & Religion	1
Extracurricular	1
Library	1
Chapel	1

SAS Q. 16	
What, if anything, do you need to help you to progress further toward achieving your individual academic and vocational goals?	
Practical skills	8
social action skills	3
leadership skills	2
liturgical skills	2
financial/parish mgt. skills	2
pastoral care skills	1
Advisement/mentoring/relationship with faculty	5
Spiritual formation	4
Certain courses	4
Denomination specific courses	4
Career help	3
More interfaith knowledge or experience	2
Financial help	1
Practical theology	1

Goal 1: To develop a broad, critical, and inter-religious knowledge of Christian traditions in their scriptural foundations and historical developments.

GOAL	EVIDENCE
1	CT101;OT101;NT101
2	OT101;NT101;CT101;CT102;ST104;CI213
3	ST103;ST104;CT101;CH108; [Student] IS A TRANSFER FROM FULLER THEOLOGICAL SEMINARY.
4	NT101;OT101;ST103;ST104;CT101;CT102 (THOUGH CT COURSES WERE NOT HELPFUL);CH107;CH108;CI274J; ACADEMIC VOCATIONAL ESSAY
5	IE230;CH107; NEEDS DEEPER UNDERSTANDING OF SCRIPTURAL AND HISTORICAL DEVELOPMENTS CRITICAL TO ORDINATION PROCESS IN ELCA.
6	ST103; ST104; CE236;CE238;CE322;NT101;OT101;CI206;CI401;MPR CONFERENCE; SELF-ASSESSMENT
7	OT 101;CT101;ST103;CT102;NT101;ACADEMIC VOCATIONAL ESSAY; ENTRANCE ESSAY;
8	Course evaluations and grades in CH 107 [CD], 108; OT101 [CD]; BX201 [CD]
9	CD Religions in City; competency in Christian dogmatics, is developing exegetical skills.
10	In her AVE she writes" "I feel empowered now to preach on Christian texts and ideas intelligently." Bible courses and ST 104 helpful.
11	FE experience, Middle Church is a tradition not her own. Religions & the City. [Student] could use more experience in the context of becoming ordained minister. Intentionally came to Christian Seminary for the experience
12	Patterns of Preaching class "amazing" because of connections with depth psychology and images CH109 revealing problematic ways Christianity has been used and thus the need for healing
13	OT and NT foundational courses. Church History has been important in situating UU tradition
14	Henry Luce Summer Fellowship Program in Indonesia; Living in Interfaith Residency at Union; Taking Religions and the City; and El Salvador experience
15	Growth in Field Education as a leader of a multi-cultural church. Submitted papers for Sam Cruz and John Thatamanil's class which focused on understanding Judaism, Islam--Contributed many personal reflections
16	Courses taken in these areas have provided foundational knowledge. CT101/102 (CDs); CH107-109
17	CT102
18	CT101 and 102; Caribbean Liberation Theology is of extreme interest to [Student]; Interfaith Chaplaincy is also an interest of exploration; Methodist background seeking ordination potentially in another denomination
19	Not clear in CT101/102; Interreligious from her own experience; CH/ST courses
20	Reflected in CT101/102 essays. Came to Union with diverse religious background. Came to church on his own.
21	Some interreligious needed with deeper engagement; CH courses
22	[Student] lives in the interfaith residency community at Union; Ritual performance class at JTS; and CH109 splendid work, original
23	CT101 essay; CH 107 course evaluation; BX201 course evaluation
24	Course evaluations for NT101/OT101; CT101 and 102 essays
25	CT102 essay; NT & OT 101 course evaluations; BX201 course evaluation; CH 107 course evaluation

26	Has excellent writing samples in portfolio, but they don't speak to this goal.
27	Most helpful courses: ST 103/104, Religions in the City. Courses built on previous M.A.in Church History.
28	CT101; CT102; CH107, 108, and 109 (in progress); CDs in virtually all classes
29	CH 107 and 108; ST103
30	CH107 and 108; NT101; OT101; CD in ST104
31	CT101, Church History; ST103; UU history course; student self-assessment
32	Course work; ST103; CT101; Church History (two sections); particular interest as UU; self-assessment
33	CH107, CT101, OT 101, BX201, NT101, and ST104 course evaluations and grades [CD]; /Course evaluation CT102 paper and course evaluation, (high level of analysis)
34	CT papers. He reports ST 103-104, CH 107.108 have been helpful.
35	CT102 essay, course evaluation, and grade [CD]; CH 108, 109 course evaluation and grade [CD]; Course evaluations for OT 101, NT 101, BX201

Goal 2: To develop a broad, critical, and inter-religious knowledge of Christian traditions in their scriptural foundations and historical developments.

Student	EVIDENCE
1	PROGRAMS ON CAMPUS, E.G. SPIRITALK; FE103; MPR CONFERENCE; SELF-ASSESSMENT; On campus conversations with students as reported by the student.
2	CE220J;ST104
3	FE103
4	ST103;ST104;CW101;BX201;FE103
5	ST103;ST348;ST401;MPR CONFERENCE
6	ST103; ST104; CE236;CE238;CE322;NT101;OT101;CI206;CI401; MPR CONFERENCE; SELF-ASSESSMENT
7	CW101; BX201 (THOUGH FRUSTRATED WITH THE SPLIT BETWEEN TWO); ST103; CH107; CT102;ACADEMIC VOCATIONAL ESSAY; ENTRANCE ESSAY; MPR CONFERENCE
8	FE supervisor Evaluation; CT 101 paper (Women in the Black Church); ST103 course evaluation and grade [CD]; Academic Vocational Essay (good integration of courses)
9	Very fine progress being made in FE, according to supervisor
10	Theological reflection group at Middle Church. She ask good questions & has good insight.
11	Had no awareness of womanist theology before coming to Union: "completely unexpected and wonderful"
12	Awarded "Mindfulness" Excellence in Ministry by First UU Church of Philadelphia (FE placement). Supervisor says her pedagogy is theologically grounded.
13	Field Education evaluation states [Student] is thoughtful and innovative. [Student] states in her self-evaluation, "My ideas about theology are shaping in beautiful surpassing ways. [Student] participated in the Moral Monday March in North Carolina
14	Throughout her reflections Lisa self-consciously examines what she is, what she says, what she is learning. She is not afraid to speak about her limits and step into what she is coming to know.
15	Internship has provided an exceptional opportunity to engage theological issues.
16	CT101; ST103; FE courses and internship
17	FE at the Interfaith Center of New York; African Anthropology Course; Religions and the City
18	FE and Chilean work; CT101 course
19	FE at St. Lydia. Theological reflections are in depth
20	CT101 - prison chaplaincy
21	ST103: full participation; probing; insightful; reflective; leader of discussion; solid work
22	FE 103 course evaluation; ST103, 104 course evaluations
23	FE103 self and supervisor evaluations; FE103 course evaluation; ST103 course evaluation; student is growing and steady
24	FE103 course evaluation and grade [CD]; FE103 Self and supervisor evaluation; Academic Vocational Essay; ST 104 course evaluation
25	See paper for CT 102: blends awareness of interreligious issues and creative engagement with ministry. Question why we do not require course in social ethics or require CPE. She feels a need to enhance her clinical skills

26	Says he has "begun to cultivate my own theological perspective."
27	ST103 (CD) and two courses in Social Ethics.
28	ST103 and 104; Theological issues in biblical interpretation - OT101; Theological reflections on Field work.
29	ST103; CT101 and 102
30	Papers written for CT101 and CT102; Assessment of Field Ed work at Seaman's Church Institute
31	Excellent field internship evaluation; intention to concentrate in theology in remaining courses.
32	ST103 course evaluation and grade [CD]; FE 103 course evaluation and supervisor evaluation.
33	As above. Also, ST 363, NT and OT intros and BX/CW 101
34	FE 103 Self Evaluation and Supervisor Evaluation; CW 101 course evaluation; MPR oral evidence

Goal 3: To develop a broad, critical, and inter-religious knowledge of Christian traditions in their scriptural foundations and historical developments.

STUDENT	EVIDENCE
1	CT102;
2	SU115;CT102;ST103;ST104;FE103;ACADEMIC VOCATIONAL ESSAY
3	CT102
4	CW101;BX201;MPR CONFERENCE
5	ST103;CI274J;OT101;NT101;FE215J;BX201;CH107;IE230;ST401;ST348;FE103;CW101;CT101;CT102;SU190
6	CT102; CE236; CE239; CE322; I AM NOT A CHRISTIAN THOUGH HE SYMPATHIZES WITH THE NEED TO DO THIS FROM CHRISTIAN PERSPECTIVE.
7	CT101; CT102
8	CT 101 paper; ST103 course evaluation; CW 235 (Preaching for Change)
9	Rasmussen eval speaks of her fine integration of course material and her personal vision (Religious Ethics and Ecology)
10	"Union has blessed my vocational journey immensely in resources that have led me to a passion for prison ministry/justice. CT 101, and "Cell Blocks and Border Stops" most helpful
11	ST 103 suggests taking an ethics class. FE work at Middle involved Justice & community around gun violence.
12	Exposure to systematic theology helpful
13	Came to Union with skills in community organizing around issues of social and environmental injustice; attended a Cornel West course
14	Social injustice, especially, mixed race isolation is something [Student] has reflected on from her birth but particularly in college and now
15	CT101; ST252; internship; student self-assessment
16	ST103; FE 215J Uniting the Dispossessed; CE 308 The Christian Chase for Power; CE 240Q Religious Ethics and Ecology; internship
17	Excellent FE evaluation, CT101/102
18	CT101 essay; CT102 a bit
19	Involved in Zuccotti Park - Occupy Wall St. before coming to Union. Drawn to seminary because he felt a void spiritually and in American culture. Deep sense of being in touch with nature/upbringing in New Mexico
20	Ecology course; Social justice. More theory in classes needed
21	Worship Office - all kinds of injustices concretely explored and embodied
22	MPR Self-Assessment: Classes in theological field, NT, and exegesis have been most helpful in this area
23	CE240Q: Religious Ethics and Ecology course evaluation; CT102 essay; Academic Vocational Essay; mid program self-assessment reports that [Student] is currently taking Preaching for Social Transformation; demonstrates interest in growing skills for social, economic, environmental justice, including starting an environmental group in her congregation
24	CT101 essay (Transgender Christianities); CT102 Essay; FE 103 Self and supervisor evaluation (focus on domestic violence); oral evidence re: ST104 learning experience; mid-program self evaluation indicates satisfactory because learning about environmental

	injustice is wanting
25	While UU, is interested in learning range of Christian perspectives. BX 201, CE 322 and OT/NT 101 very helpful.
26	FE with Poverty Initiative, Rasmussen course on Religion & Ecology, SU courses on food justice and garbage, work with Ecology Caucus,
27	Substantial professional work in advocacy and community organization; two courses in Social Ethics
28	No courses yet in this area.
29	Internship at Abyssinian church; ST130 Womanist theology; CE331 Justice and World Order; CS343; SU115 culture of social justice; PR316 philosophy of DuBois
30	Field Education internship; student self-assessment notes that she does this more directly from her UU perspective.
31	Student is very knowledgeable of her UU tradition of social justice; committed to teaching and advocating for racial justice
32	Course evaluation and grade in ST103 [CD]; course evaluation in NT 254E (Revelation and Justice: Earth, Economy, Empire); CT101 paper
33	ST 103 and BX 201
34	CT 102 essay (focus on poverty); NT101 course evaluation (NT and US war policy); MPR oral evidence

Goal 4: To demonstrate the ability to incorporate the cultural vibrancy of New York City into their theological work.

STUDENT	EVIDENCE
1	CHAPEL; CE101; BX201; FE103; SELF-ASSESSMENT
2	CW280; FE103; MPR CONFERENCE; SELF-ASSESSMENT
3	CT101
4	FE103
5	FE103; UNION'S CONTEXT IN THE CITY; CULTURAL AND RELIGIOUS DIVERSITIES OF CLASSMATES; SELF-ASSESSMENT
6	FE103; MPR CONFERENCE; EXPLORING UU CONGREGATIONS IN THE CITY ON HIS OWN.
7	CT101; FE103; CW280; SELF ASSESSMENT; STRUGGLED WITH CONNECTING TO THE CULTURAL VIBRANCY. DISJOINTED AND CONFUSING.
8	Theology and the Arts Course Evaluation and Grade [CD]; CT102 paper
9	Student reports this, but little evidence in portfolio
10	Also work at All Souls. Talked about directing a staged reading at All Souls - involved in theatre. Two different congregations in NYC. One with ministry with arts and diverse cultural, GLBT, class wise, racially & then the other. Improvise course - meet artists in city.
11	Colloquium in theology and the arts
12	Thinks it happens in church. She sees with sharp, observant questions about culture difference
13	CT101/102; internship
14	CT101 and 102; preaching in multi-cultural congregation
15	Field Ed work at the Interfaith Center. Thru UTS resources
16	Not in FE. There's no discussion of site visit in CT101
17	Work as a musician. Rooted in the city. Moved by prison ministry and community at St. Lydia's church as a mission giving him a sense of the diversity of New York culturally and class-wise
18	Not sure of evidence. Looked for oral evidence but did not see it. FE – yes; CT101; CT102- not sure of the impact of site visit.
19	Excelled in the Colloquium in Theology and the Arts, a platform for integrating the city and its implications for theological education
20	Student reports that the CT101 course was not particularly helpful for experiencing the cultural vibrancy of NYC but she wrote an excellent CT101 essay (Embodied Worship Among Latino Pentecostals); CT102 essay reflects critical appreciation of religious and cultural differences.
21	Mid program self-evaluation comments: FE experiences helped in this area but CT courses were not specific to NYC and did not help to see what makes this city different
22	Work experience as lawyer shows ability to relate to many different people and knows the workings of NYC. Has skills in conflict resolution. CT 101 and 102 helpful, as was CH 249. Is adding the theological piece.
23	In Cities courses and "Christian Chase for Power," worked specifically on NY religious institutions and urban religious history. Would like to engage more with city in theological work. Used NYC in his sermon for CW 101

24	CW280 colloquium on Theology and the Arts; EC226 Art and Interfaith Dialogue; Storytelling workshops
25	Student has lived for many years in NYC area and is very comfortable with the cultural vibrancy of the city; Student stated that CT101 not helpful
26	CT101 and 102; internship; encouragement to take more advantage of cultural offerings in the city
27	CT101; CT102; student self-assessment
28	CT101; CT102; participation in arts events in the city through CW280 and beyond; student self-assessment
29	CT101 paper; FE103 experience (oral evidence)
30	Had a negative experience in CT 101, but other experiences in different churches beyond Union have been helpful
31	MPR oral evidence re: preaching at field site; engagement with the arts in NT 101 and OT 101

Goal 5: To demonstrate the capacity to offer critical and constructive interpretations of scripture, tradition, and society by using resources from the contemporary cultural context as shaped by religious diversity, the arts, and by the social structural realities of our time.

STUDENT	EVIDENCE
1	OT101;NT101;BX201;MPR CONFERENCE; ENTRANCE ESSAY
2	CW280;FE103;ACADEMIC VOCATIONAL ESSAY; MPR CONFERENCE
3	CW101;BX201;FE103
4	OT101;NT101;ST103;ST104
5	CT101;CT102;BX201;ST103;FE215J;SUMMER LUCE PROGRAM IN INDONESIA
6	ARTS PROGRAMS AND EVENTS AT UNION; SELF ASSESSMENT; CT102
7	CW280; CW101; BX201; FE103; CT102
8	CT101 paper; BX201 course evaluation and grade [CD]; oral evidence re: current work on James Baldwin
9	Strong evaluation in CW 101
10	Has professional background in the arts (dance and theater); has been leading a service "Art and Soul" in FE placement, but that has not worked out as envisioned.
11	Made use of the arts work at All Souls and Middle Church. Improv course now; CW 101; BX 201
12	Took Colloquium in Theology and the Arts--good evaluation
13	Experiences with ST 103, exegesis, Field Ed and final Cities paper.
14	Always offers critical and constructive interpretations; Courses in Sociology of Religion
15	[Student] is a very fine writer and thinker. In each of her papers, her capacity to do this work bubbles over. It is of prime concern to her. What is not evident so much is a use of scripture, yet.
16	Three courses at Columbia; Union courses in social ethics
17	BX201; CW235 preaching to multi-cultural congregations
18	Needs to improve on scriptural knowledge, history of the mystics and analyzing issues of social injustices
19	Academic Vocational Essay reflects lots of previous experience. Preaching at FE. CW101
20	#5 - FE experience at St. Lydia's has been the peak of his academic and ministerial journey. Constructive interpretation has given him more in-depth of purpose and interest potentially in practical thinking
21	Critique of diversity for show. How can [Student] go beyond this? or legitimate how to go beyond this. New Models; Arts, music. Didn't see social structural interpretation
22	Co-produced the Broadway Revue: Genesis and Exodus. The play turned into bible course taught by David Carr. OT & NT: Engaged, intellectually astute and imaginative. ST: one of the most engaged and insightful students
23	Evidence is lacking re: use of cultural context; student shows ability to do this but has had little time
24	Course evaluations for NT101, OT101, BX201, CH107 and 108; CT101 and 102 essays; ST103 course evaluation; Mid program self-assessment re: FE experience

25	CT102 essay; Academic Vocational Essay (good integration); ST103 course evaluation; OT, NT, BX course evaluations; mid-program self-evaluation comments on CPE experience
26	CW 101, BX 201, CE 322, SU on Mass Incarceration, FE and PS 308 are building capacity offer critical and constructive critique of Scripture.
27	Courses offered (required ones) so far have focused more on past cultural contexts and the arts more on theology and tradition.
28	CW280 colloquium on Theology and the Arts; EC226 Art and Interfaith Dialogue; Field work; CT101; CT102
29	CW280 colloquium in theology and the arts would be helpful to the student
30	ST103 and 104; CT101; internship; excellent work in CW101
31	Bible courses; internship; self-assessment
32	OT101; NT101; BX101; CW101; frequent integration of these in leadership of chapel;
33	Course evaluations and grades in ST 103, 104; OT101, NT101, CT 101/102, BX201, CW101; CT101 and CT102 essays
34	Courses enumerated in #1.
35	BX 201 course evaluation ("good biblical and theological understanding and strong contemporary contextualization"; NT 101 course evaluation, FE 103 Supervisor evaluation

Goal 6: To draw on biblical resources for spirituality; appreciate and apply the spiritual lives and teachings present throughout Christian history.

STUDENT	EVIDENCE
1	CH108; Will be taking Church History courses to get foundation on this.
2	WR203;SELF ASSESSMENT; FE103
3	ST401;BX201
4	ST401;SU125; This is a weakness in the curriculum. There are some courses, e.g. Ignatian Exercises and opportunity for spiritual direction. But need more. He uses the library as resource for this work.
5	THERE ARE NOT TOO MANY OFFERINGS IN THIS AREA; SU125 SPIRITUAL PRACTICES OF ST. IGNATIUS OF LOYOLA;MPR CONFERENCE; ACADEMIC VOCATIONAL ESSAY;SELF-ASSESSMENT
6	NO COURSES TAKEN TO DATE
7	NT 101; OT101; MPR CONFERENCE, ACADEMIC VOCATIONAL ESSAY
8	CH 108 grade and course evaluation [CD; Student's Mid-program Self-Assessment Survey; oral evidence (not excited about Church History)
9	CD in Byzantine Christian tradition. Prof. McGuckin suggested that article could be published if refined somewhat.
10	Foundational courses in Bible and systematics helpful. Experience in FE in Middle Collegiate Church has "fueled a passion for approaching justice from a textual standpoint and integrating my identity as an artist into the way I approach preaching and worship." (AVE; [Student] did not fill out the Self-Assessment)
11	Discernment course with Hal was significant for her. OT 101 experience. Seeing Spiritual Director
12	Has intense church background in the Baptist tradition. Chapel here is more a worship lab than a place for spiritual fulfillment.
13	Yes, bible with focus on trauma and empire (power)
14	OT101; NT101; CH107-109; BX201
15	NT101; OT101; BX201; class on lectio divina
16	Needs history courses. Taken bible courses and exegesis. CT101 and NT101
17	CW/BX courses. BX evaluation reflects some struggles. Gap in assessment of ability
18	CH107 wrote fine papers. As a result of FE experience now feels called to ordained ministry.
19	OT/NT/BX courses - questions being raised were strong and insightful
20	Brigitte Kahl's class - a total game changer. Co-produced the Broadway Revue - fresh insights among the performance and the audience
21	Academic vocational Essay; course evaluation and grade in CH 107 [CD]; MPR Self-Assessment Survey: provides guidance to others re: readings and praying with scripture; oral evidence during MPR conference re: personal prayer practices
22	MPR self evaluation reports "little or no progress" because [student] is UU and does not draw exclusively from biblical texts for spirituality; only one history course taken to date.
23	Academic vocational essay (participation in prayer group; prayer bowl); MPR self-evaluation and oral evidence re: learning in CH107, CW101. BX201, FE
24	Papers show ability to move nimbly among scriptural texts. Not evident what her operational hermeneutical principles are.

25	"My encounter with Ignatian spirituality at Union has been decisive for me, as has the relationship between progressive interpretations of Scripture with my social justice work and Poverty Initiative."
26	CH 106, 107, and 108; OT101; NT101; BX201; CW101
27	CW101; ST103 and 104; OT101; NT101; internship
28	CH 107 and 108
29	Student self-assessment notes that while her progress in this area might be lacking for one entering Christian ministry, she feels confident on drawing on these spiritual traditions sufficient to make them accessible to her UU audience; history courses
30	Student reports satisfactory progress, however, she also acknowledges the need to develop her own spiritual formation practices beyond daily chapel.
31	Oral evidence regarding use of lectio divina and early Christian meal practice course (Taussig and Walton) course; experience in Presbyterian Peace Fellowship teaching; meeting for prayer once a week with other students to meet the need for "more Jesus" (even as interfaith culture at Union is appreciated)
32	Took the SU course on the Spiritual Exercises. "Emphasis on self-care has been very helpful." His Field Ed experience is providing a healthy environment; staff model healthy keeping of boundaries.
33	Course evaluations for CH 107, 108; CW101 [CDs]; MPR oral evidence (desire for more faith-based reflection on scripture at UTS)

Goal 7: To recognize and utilize traditional and current forms of Christian prayer and practice in engagement with the spiritual practices of other religious traditions.

STUDENT	EVIDENCE
1	Not much offering. Mostly student generated offerings.
2	WR203;CT102;ACADEMIC VOCATIONAL ESSAY;MPR CONFERENCE
3	ST401;MPR CONFERENCE
4	EVENTS AND PROGRAMS AT UNION; CONFERENCES; ETHOS OF THE PLACE; SELF-ASSESSMENT; MPR CONFERENCE
5	SU125; SPIRITUAL DIRECTION; ACADEMIC VOCATIONAL ESSAY; SELF-ASSESSMENT; ADVENT LUTHERAN WEDNESDAY MORNING GATHERINGS.
6	FE103; CW101; MEDITATION ON HIS OWN
7	No class taken thus far.
8	CT102 essay; Student's mid-program self-evaluation
9	Says that goal is not applicable in terms of courses taken thus far. Is taking SU course on "Praying the Scriptures." Needs to find more help in integrating the spiritual and academic. Is now getting involved with "EpiscoPALS"
10	Lives off campus and said in interview "I do not feel I've been privy to the resources for pastoral care. There is a lack of formation resources that connect body and mind (e.g. Tai-chi, yoga)."
11	Writes a lot about prayer, extemporaneous prayer at Middle Collegiate Field Ed. CPE w/ people from Jewish Eastern Orthodox, Christian. CT 102
12	As non-theist, CPE has been more important, though so too has been spiritual direction
13	Zen meditation and self-care, as a spiritual practice
14	[Student] is open to new forms of Christian prayer and practice in engagement with the spiritual practices of other religious traditions as evidenced in her response to Pilar Jennings.
15	Spirituality with Hal Taussig; CW101
16	CT102
17	Worship service within the Caribbean cultural context. Engaging LGBTQ issues. Edible Churchyard engagement
18	Not in CT101/102 essays. Not as evident but some experience reflected in CW and FE preaching and through conversation in the mid-review session. No evidence of being involved in other religious practices
19	FE experience at St. Lydia's. At one time prayer was very personal. Now prays corporately because of engagement with community at St. Lydia's church
20	CT102 - Site visit but impact small. Concern for "additional diversity." Work on form in FE and CW
21	Living it...Meditation (Zen), Church Singing; Support groups
22	No evidence in portfolio; oral evidence during MPR Self-Assessment and conference -- student has 30+ years of experience engaging fruitfully in Christian spiritual practices and prayer (former nun) and feels no desire to engage the spiritual practices of other traditions.
23	CW101 course evaluation; Academic Vocational Essay (re: Hal Taussig's Covenant Group course; practices and teaches yoga at UTS); CT102 paper; taking Hindu-Christian Dialogue this semester.

24	CT101 and 102 essays; Academic Vocational Essay; IE203 Zen meditation course evaluation and grade [CD]
25	Does yoga, attends chapel sometimes, active in congregation, but no mention of any regular spiritual or faith practice. Has more to learn about experiential side.
26	I don't feel I've spent much time on the interface between traditional and current forms of Christian prayer and other religious traditions.
27	CW101; SU125 Covenant group spiritual; WR203 Zen meditation; Student excels in academic courses of Bible and theology and has more difficulty with the practical courses.
28	Student reclaiming his Lutheran roots and meets with other Lutherans on campus; some experience with other forms in chapel
29	Excellent work in CW101; little evidence of engagement with other religious traditions
30	CW101; field work
31	Paper for CT102; denominational resources
32	CT101 essay
33	[Student] is reflective in writing about spiritual practices.
34	CT102 essay and course evaluation [CD]; CW 101 course evaluation [CD]; Academic Vocational Essay; SU104 course evaluation (Gospel Choir)

Goal 8: To appreciate and incorporate the psychological dimensions of spiritual maturity.

STUDENT	EVIDENCE
1	Currently enrolled in PS 204.
2	PS366Q; HE HAS REAL DISLIKE FOR DEPTH PSYCHOLOGY-THE ONLY APPROACH OFFERED AT UNION. HE HAS A PSYCHOLOGY DEGREE.
3	PS204;FE103;DOING ONE UNIT OF CLINICAL PASTORAL EDUCATION AS HER FIELD EDUCATION
4	Will take PS courses.
5	[Student] will be doing CPE this coming semester. He will be taking a PS course to complement that experiential learning.
6	SELF-ASSESSMENT; PS204; PS211A
7	NO CLASSES TAKEN THUS FAR
8	FE Supervisor's evaluation; Academic Vocational Essay; oral evidence
9	Courses to date have not led to this. Was very recently not accepted into postulancy for priesthood, so is in a period of searching about ways of integrating what she is learning in courses into her life. From FE eval: needs to push herself a bit more; holding back seems to be a default. In her FE learning agreement, [Student] says "I would like to address my presence." Admissions essay: wants to develop qualities as leader.
10	Has appreciated PS course. FE supervisor commented on need for greater self-care, but Pilar reports that problem has been addressed and she is in a better place now.
11	Psych and Religion is an important part of study. Discernment course with Hal SU 125. PS 373 in progress - Fancy Death. PS 310 Depth Psychology in progress. Psych courses gave her perspective on other courses being taken in the curriculum.
12	Is very enthused about courses in Psych and Religion, and committed to a ministry of healing.
13	"The psychological and relational piece of spirituality is a core element of my theological understanding."
14	Creative process of self-awareness; holistic maturation--awareness through movement. Field site self-evaluation states, "I am regaining a confidence and power I have resisted"
15	Her struggle with authority; her clarity about it, and her willingness to absorb and explore different ways of leadership is inspiring.
16	Very little work in this area
17	No courses yet in this area
18	Mystical and nature based. PS204, 209, 214. Spiritual Direction. Maureen is a learner
19	Not as evident in materials. However FE gives some evidence. Evidence is in her role as a Student Life Assistant. Needs more self-care
20	FE supervisor gives him high marks on relating to others. Wonderful pastoral instincts. Supervisor sees compassionate, caring, pastor in [Student]. FE has been helpful in his spiritual maturity.
21	Essays widely reflect deep and complex self-evaluation and probing
22	Critically reflective of her first year; taking care of herself; learning to listen without immediately having a response
23	PS course evaluations (developmental, depth psychology, aggression)
24	Course evaluation and grade in Depth Psychology and Developmental Psychology courses; FE103 supervisor evaluation; MPR self

	evaluation.
25	FE103 course evaluation, FE103 self and supervisor evaluations
26	Has done CPE, excellent evaluation from FE supervisor, 5 Psych and Religion courses--all CDs
27	Not yet taken courses in this area.
28	No courses or work in this area
29	No courses yet in Psych and religion; will take CPE after Union
30	Little or no work in this area.
31	PS203 did not provide the resources for which she hoped; CPE
32	No classes in Psych and Rel to date; intends to take CPE this summer; self-assessment is that she is progressing in spiritual maturity
33	Academic Vocational Essay; FE 103 Self and supervisor evaluations and learning agreement; currently taking a Psych. course and will take CPE this summer
34	Academic Vocation Essay (demonstrates mature self-awareness, ability to engage in critical self-reflection, and eagerness to be engaged with others in spiritual practice): MPR oral evidence (currently taking Depth Psychology and Theology)

Goal 9: To recognize and adapt a variety of liturgical practices for communal spiritual formation.

STUDENT	EVIDENCE
1	CHAPEL; SU 125 (GOSPEL CHOIR); CW101;BX201
2	CW101;BX201;FE103;CHAPEL PARTICIPATION;SELF-ASSESSMENT
3	CW101;BX201
4	CW101
5	Classes on Lutheran worship, worship and preaching; chapel attendance. CW101; BX201;CI274J
6	CW101; HE WISHES THAT HE LEARN TO DO LITURGY OF TRADITIONS NOT HIS OWN; SELF-ASSESSMENT
7	FE 103; CW101; MPR CONFERENCE
8	CW101 course evaluation and grade [CD]; Academic vocational essay; FE Learning goals, Self and supervisor's evaluations
9	CD in SW 101: a "trustworthy exegete and excellent writer."
10	Active role in planning & leading art & soul workshop services at Middle Church. CW 101 Leading & Worship. Planning the liturgy for FE
11	Not particularly challenged by CT 101 nor encouraged beyond boundaries of traditional Christian liturgy in CW 101. Difficult to translate worship at Union--yet spiritual direction helpful in re-engaging various forms of meditation.
12	Zen meditation and self-care, as a spiritual practice
13	CW101; active participation in two congregations
14	CW101; CW319; CW354; CW235
15	Caribbean song stories; Embodied faith. Good analysis in CT102 paper
16	Reflected in CW but not extensively
17	FE at St. Lydia's - learned about what it means to be in a worship service cooking and eating a meal. Planning and leading chapel here at Union using musical gifts to enhance chapel worship. Lutheran worship course in January - led Lutheran worship
18	CW101 - working on practice and style. Also FE - seems to be having some experience
19	Everyday--learning what to do, observing it, guiding it.
20	CW 101 course evaluation and grade (CR+); FE103 self and supervisor evaluations (gaining experience in various aspects of Episcopal liturgy)
21	CW101 course evaluation; FE103 self and supervisor evaluation; Academic vocational essay
22	CW101 course evaluation and grade [CD]; oral evidence: current learning in Christian Meal Practice course
23	Not presently in ordination process for UUs; has commitment to interfaith and particularly to prison ministry. Feels lacking in knowledge and ability to conduct worship; CW 101 had very little that spoke to UU tradition; "felt left out."
24	Have encountered a variety of liturgical practices in Chapel and in CW 1-1.
25	CW101; SU125 Covenant group spiritual; WR203 Zen meditation
26	CW101; internship; J-term Lutheran worship course; Christian meals
27	CD in CW101; very substantial work at Abyssinian Baptist Church.
28	Excellent work in CW101; limited ability in Field work to adapt for variety of liturgical practice; will be taking weddings/funerals

	course and participating in UU congregation following seminary.
29	Frequent leadership and participation in diverse chapel experiences
30	CW101 course evaluation; FE self and supervisor evaluations; oral evidence re: planning worship in Presbyterian peace Fellowship volunteer training
31	Most of CW 101 helpful. Goes to chapel services and the Wed p.m. Jesus Prayer. His statements give evidence of trying out various liturgical practices and experiences.
32	CW 101 course evaluation and grade [CD]; FE 103 Self and Supervisor Evaluations

Goal 10: To develop an ability to interpret, articulate, and critique aspirations of a congregation/community through worship, preaching, advocacy and public speaking.

STUDENT	EVIDENCE
1	FE103; SAMUEL PROCTOR CONFERENCE; Somewhat in Field Ed but not other coursework.
2	FE103
3	CW101;BX201
4	CW101;CW207
5	FE103; SUMMER LUCE PROGRAM IN INDONESIA; CW101; BX201; ACADEMIC VOCATIONAL ESSAY
6	CW101; FE103; SELF-ASSESSMENT; MPR CONFERENCE; ACADEMIC VOCATIONAL ESSAY
7	FE103; CW101
8	FE 103 Self and Supervisor's evaluation; Student's Mid-Program Self evaluation (working on conversation with congregants before and after worship)
9	See #10
10	Says she can do parish ministry but is not drawn to it. More interest now in prison ministry.
11	CW 101
12	Is taking 2 courses in preaching, plus SU course in Improvisational Preaching
13	Has not had a lot of opportunity to demonstrate this at UTS, but evident in Field Ed and other opportunities beyond Union
14	Had it when she came to Union. Enhanced it through courses in worship, preaching and at field education site
15	Her job at New Day church requires her to listen to the community and act as she imagines doing worship. Her concern about mixed race recognition leads her to move forward to take positions.
16	CW101
17	Two advanced preaching courses with excellent work; CW101 - CD
18	Led a Spirit Talk and Chapel Service within the Caribbean context
19	In previous experience. In CW 101 and FE
20	CW101 evaluation - Strong worship leaders. Generous in leadership and wonderful team member. Has many important insights into the texts that people are longing to have
21	Thinking about these questions (FE). CW working on style and direct communication/public speaking in Live Communication course
22	Field education in worship office. Very generous participation in worship. Good work in worship and preaching but does not keep up with assignments.
23	FE103 Self and supervisor Evaluations; FE103 course evaluation
24	CW101 evaluation; FE103 self and supervisor evaluation; Academic Vocational essay; MPR self-evaluation; oral evidence re: small group work and public speaking
25	CW101 course evaluation; oral evidence Re: Preaching for social Transformation this semester [student's FE site is not in a congregation]
26	Outstanding work in prison ministry according to FE evaluation. Has taken many workshops to prepare herself.

27	Courses have helped to develop a stance of discernment and constructive criticism toward the aspiration of congregations/communities.
28	CW101; internship; CW207 patterns of preaching; storytelling workshops
29	CW101; internship; prior professional work helpful in public speaking and congregational management
30	Very substantial opportunities at field site; CW101
31	Multiple preaching and worship courses; excellent work in CW101, particularly preaching
32	Internship provides weekly opportunities to preside and preach in worship; chapel participation; excellent work in CW101
33	FE supervisor evaluation; Academic Vocational Essay; CW101 course evaluation and grade[CD]
34	FE assessment shows he is doing well in his internship. He received good feedback on his preaching; likes to preach. Has his own ideas about incorporating more traditional liturgical elements into services.
35	FE 103 Self and Supervisor Evaluation; CW 101 course evaluation [CD]

Goal 11: To develop an ability to identify and evaluate models of leadership to inform a style of ministry grounded in theological and professional disciplines.

STUDENT	EVIDENCE
1	FE103; SELF-ASSESSMENT
2	FE103; HE WISHES TO HAVE MORE OPPORTUNITIES TO LEARN ABOUT THIS.
3	FE103
4	FE103;CW101
5	FE103;STUDENT CO-CHAIR AT UNION; ACADEMIC VOCATIONAL ESSAY
6	FE103; SU190
7	FE103; CW101; MPR CONFERENCE; ACADEMIC VOCATIONAL ESSAY
8	FE103 Self and supervisor's evaluations; FE103 course evaluation; Student's mid-program self-evaluation
9	But FE seems to involve this
10	FE site at Middle Church & work at All Souls. Part of ministerial reflection team meeting with other clergy at Middle Church
11	Mainly through Field Ed
12	Field Education and student caucus involvement
13	Again, the work at New Day Church, so far has been a place where she can test models of leadership. I'm sure she has also learned a lot from working in public schools.
14	Internship; active participation in two congregations
15	Internship; preaching in multi-cultural congregations
16	Sees a healing ministry. Sees a church in contemplative mysticism. Exudes confidence. Clarifying becoming an Episcopalian
17	Academic Vocational Essay; FE; CT101. Also discussion of interfaith ministry but not sure if she is fully developed in this area.
18	[Student] is highly relational and well attuned to the emotions of those around him. Important element needed in modeling leadership
19	Vocational essay in FE - pastoral/prison chaplaincy. Working on developing his own style
20	I think [Student] does it (Broadway Revue, daily worship, and Interfaith Residency program), but I don't observe it.
21	FE 103 course evaluation; CW101 course evaluation
22	FE103 self and supervisor evaluation; FE103 course evaluation
23	FE103 course evaluation; oral evidence re: developing a theology of ministry in FE104
24	As above. Writes beautifully. Would like more courses re leadership, etc.
25	See above
26	Self-assessment; field site assessments; vocational essay
27	Internship; prior professional work helpful in public speaking and congregational management
28	Limited coursework applicable to this goal; Field site offers opportunity and support to evaluate different models of leadership.
29	Some evidence in Field Education setting

30	Field Education internship assessment
31	CW 101 course evaluation and grade [CD]; FE103 course evaluation; Academic Vocational Essay
32	He is clearly paying attention to the clergy and other staff in his field placement and learning from them.
33	Academic Vocational Essay; FE 103 Supervisor Evaluation; MPR oral evidence (use in ministry of prior leadership skills; currently taking FE 104)

Goal 12: To develop an ability to value and engage in careful and life-giving interpretation of sacred text as a means to enrich their practice of leadership.

STUDENT	EVIDENCE
1	CW101;BX201;SAMUEL PROCTOR CONFERENCE
2	OT101;NT101;OT 101A;NT101A;OT111;OT204;BX201;NT111;OT313A;SELF-ASSESSMENT
3	FE103;BX201;CW101
4	OT101
5	OT101; NT101; BX201; CW101
6	FE103; STILL LEARNING HOW TO DO THIS; SELF-ASSESSMENT
7	FE 103; She does not feel that courses she took this, other than at field site, addressed this.
8	BX201 course evaluation and grade [CD]; OT101 course evaluation and grade; CW101 course evaluation and grade
9	Has done well in biblical courses and CW 101
10	Biblical courses have been beneficial
11	Very involved CW 101/BX 201. Biblical disciplines were brought together worshipping techniques.
12	Primarily through exegesis and Field Ed. CDs in biblical courses
13	Reflected in her grades of Credit with Distinctions in Bible and the faculty comments.
14	Her appreciation of the sacred texts is obvious in her paper for Thatamanil's classes, but I don't see yet how it enriched the practice of leadership
15	OT101; NT101; BX201 (all CR)
16	NT101; OT101; 4 semesters of Hebrew; BX201
17	Reflected through her curiosity, imagination and daring-ness.
18	Previous experience. CW-BX struggles reflected
19	Evidenced in CW101 evaluation
20	Critiquing of text in BX is also turning up in other places
21	The Broadway Revue. Brigitte Kahl: Extraordinary potential as an artist. Creative, nuanced, insightful interpreter/theologian of the Bible
22	CW101 and BX201 course evaluations
23	BX201 course evaluation; OT 101 and NT 101 course evaluations; CW101 course evaluation
24	BX201 course evaluation and grade; CW course evaluation and grade; Mid program self-evaluation (has learned that if a sermon message "is not life giving then it's not from God")
25	Loved BX 201; saw many connections between legal and biblical hermeneutics; CT 101 paper
26	Biblical courses excellent but techniques in these courses "often do no mesh with the use of the sacred text in religious communities I have been a part of (often highly liturgical communities).
27	BX201; CW101
28	OT101; NT101; BX201; internship

29	Bible courses; CW101
30	CPE work with patients; Preaching and worship courses
31	CDs in NT101 and BX201; excellent work in CW101
32	Course evaluation and grade in BX101 and CW101 [CDs]; FE supervisor evaluation
33	His use of biblical texts in his papers is impressive; he has found biblical courses here valuable. He draws upon the Spiritual Exercises, has gone to Spirit Talks.
34	CW 101 and BX201 course evaluations

MPR Report Q. 18 To what degree is the student progressing toward individual vocational goals?

Student	Assessor Comments
1	ACADEMIC VOCATIONAL ESSAY;MPR CONFERENCE;FE103; ADMISSIONS ESSAY
2	SELF ASSESSMENT; MPR CONFERENCE;FE103;ACADEMIC VOCATIONAL ESSAY. It's a delight to see this young man taking charge of his learning, finding opportunities for expanding his knowledge and skills.
3	SU190J K-12 TEACHING;SU190 MORAL INJURY AND SOUL REPAIR
4	MPR CONFERENCE; ACADEMIC VOCATIONAL ESSAY; FE103 EVALUATIONS;
5	MPR CONFERENCE; ACADEMIC VOCATIONAL ESSAY; FE103; FE LEARNING GOALS AND EVALUATIONS
6	In UU ordination process. Will be doing a one-year UU internship after he graduates from Union. SELF ASSESSMENT; ACADEMIC VOCATIONAL ESSAY; MPR CONFERENCE
7	MPR CONFERENCE; FE 103; ACADEMIC VOCATIONAL ESSAY; FE LEARNING AGREEMENT AND EVALUATIONS
8	Student is actively discerning her call
9	Perhaps "considerable progress" would be more accurate. Says that spiritual formation classes, exegesis and NT introduction have been most helpful in making progress toward achieving individual academic and vocational goals.
10	CPE Important; Psych & Religion; Discernment course. Intentional about working in a multicultural setting. Helpful in her vocational discernment.
11	If she hopes to do a Ph.D., she will need to work on her writing skills, including vocabulary. Says that Union "has an issue with the Holy Spirit"--a tension between the spiritual and academic
12	Considerable progress being made, but with a complicated background and being a "non-Christian, non-theist" at Union, a challenge to sort through vocational identity
13	The student is making very good progress, fully utilizing opportunities to study at Columbia and engage the city. He has some interest in pursuing the PhD for which we advise more focused attention to the research and writing components of his courses.
14	Since his is clear about being on the ordination track, he has chosen to do CPE and take early christian meals course/eucharist; patterns of preaching and Lutheran Worship Course. However, he has not taken the prerequisite courses. Thinking about his post Union Lutheran and Intern Year.
15	Wants more experience in certain areas such as preaching. Likes helping people such as in chaplaincy.
16	There is a lot of progress: therapy, seeing things that she needs anew. Taking responsibility for daily; a melange of preparation. Excellent work in the classics.
17	Student reports that Psych and Religion courses have been most helpful; has now discerned her vocation as both priest and analyst
18	Mid-program self-evaluation reports excellent progress as a consequence of taking biblical languages, learning about various theologies of the oppresses, learning about domestic violence; learning to preach and lead worship; believes she has made "great strides"
19	Finds workload in courses at Union "oppressive." So much is required. Harder than law school. But confesses to being compulsive about work. New schedule: "Everyone is exhausted."

20	[Student] shows great commitment to learning and to using that learning to develop more fully AND to engage in work for justice.
21	Making exceptional progress toward clear goals.
22	Field Ed, Preaching and Worship, and Exegesis courses have been most helpful
23	While there is always more to learn about oneself, the arts of ministry, and the role of theology, it is clear that [student] has committed himself to such learning.
24	Moving toward ordination in the Episcopal church; has two CPE offers (Mt. Sinai and NYU)

MPR Report Q. 19. Assessors' Comments and/or Recommendations

Student	Assessor Comments
1	[Student] is making solid progress through the M.Div. program. She is concerned about taking enough credits the second half of her program to graduate in three years. She is hoping to take CPE this summer. She was asked about her artistic voice which seems to have disappeared since her entrance questionnaire. [Student] will revisit what it means to be an artist, what artistic processes and voice can bring to her discernment of vocation.
2	[Student] is making great progress. Union has been a space where he can articulate and claim his own theology/Christology. He comes from a liberal Christian church background. He also comes from science background. He sees his faith and science complementing the way we see and understand the world.
3	[Student] is a student who is serious about theological reflection. Her classroom work has been from good to very strong. Her core academic passions center around work that seeks to open out evangelical communities to progressive commitments on a variety of issues, especially on questions of gender and interfaith encounter. While she is committed to these passions, she often entertains worries about whether she is tilting at windmills, that is to say fighting losing battles. Nonetheless, [Student] believes that coming to Union has only confirmed to her that she is an orthodox evangelical—a designation she embraces but, it seems, with some reluctance. That reluctance is also evident in the way she speaks about her church communities. Sometimes she refers to these communities in third person plural—as they rather than speaking about these communities from within—as a "we," who share many common commitments and sensibilities. These are issues for [Student] to ponder. The question about where and to whom she belongs raises a larger concern about which [Student] might wish to undertake some further introspection: to what extent does she invest herself at an emotional level in her engagements with her peers, those she is called upon to minister to, and even her own church community? Is there something about her experience as "a military brat" and the constant moving that came with such a life that leads her to hold herself at a distance from engaging with the communities in which she lives because she is aware that a move might, at any time, be forthcoming? Any pastoral work, of course, requires both healthy boundaries and detachment but also a willingness to be and to convey genuine commitment to and engagement with clients and members of the congregation. It's worth asking about whether [Student] will need to do some further work in giving herself existentially to persons and communities even as she continues to exercise strong and healthy boundaries.

4	<p>[Student] is an extremely promising theological thinker, so much so that his prospects for eventual doctoral work in theology are quite strong. Nonetheless, he wants very much also to pursue ordination. I support this intuition that work as an ordained clergy person will be integral to whatever else he will do vis-a-vis the scholarly life. [Student]'s primary quandary at present is this: how to reconcile his love for and commitment to traditional theological convictions with his progressive theoethical commitments, particularly on questions of homosexuality. He noted both in his writing and in conversation that he is deeply frustrated by the fact that theological traditionalists (with whom he has much in common) are often abhorrent to him on questions of sexuality. He feels at sea on this front. To help [Student] resolve this felt tension, his adviser recommended a variety of traditionalist theological thinkers who are creative and progressive on questions of sexuality. [Student] needs to know that he is not alone in wanting to combine classical theological commitments and a progressive sense of social and gender justice. This integration can be accomplished, although [Student] is right to note that this integration is rarely found. But that integration must nonetheless also be [Student]'s core work. That said, it would be good for [Student] to keep asking just why it is that theological and ethical conservatism seem so often joined. It would also be important to ask what in [Student]'s own felt experience has led him to rethink conservative ethical positions. That question should in turn lead him to ponder the following question: "What role should experience play in shaping the theological imagination and in forming ethical decisions?" Pastorally, [Student] has recognized that he needs to find ways to be more at ease with parishioners. Making small talk, speaking out of the blue to strangers in the parish, and taking interest in the ordinary details of everyday life are, he rightly recognizes, integral to the work of the congregational minister. It is commendable that [Student] is making a strong effort to engage in this work. On the whole, [Student] has made stellar progress in all aspects of his life and work at Union.</p>
5	<p>[Student] has made steady and important progress through his Mdiv program. His academic work is very strong, and his work in the seminary community as a citizen exemplary. [Student] has indicated to us that he feels that Union is very much in need of developing a more extensive network of persons who might serve as spiritual directors for its current students. This we shall take seriously. His vocational plans center around ordination, interreligious work, and transforming educational institutions and systems in the direction of social justice. He also has strong interests in the question of masculinity and has formed a men's support group at Union, which may be the first of its kind at this institution. [Student] noted, however, that he was unaware that there is an entire emergent field and scholarly literature on this topic. He will need to begin to engage that literature so that he can integrate his intellectual and personal passions. In fact, integration is likely to remain [Student]'s primary challenge. He does so many things well, and he cares about so many causes that he will have to work to see how to be efficient with his time and energies—a concern that [Student] is already well aware of.</p>
6	<p>[Student] is making excellent progress towards his professional goals. His Union experience and learning has helped him to sharpen his UU theology, polity and worship in conversation with his peers from different faith traditions. In particular, he was struck by the notion of spiritual healing in the Pentecostal tradition. This has informed his UU understanding of spiritual healing. As he says, "healing is helping people to live a life worth dying for." He is trying to bring the more visceral and affective dimensions of worship life to UU. [Student] was challenged about his growing edge which is his attention to detail. He admits that this is something he needs to work on. We stressed that he employ strategies and practice them to help him in this arena.</p>

7	[Student] has made strong progress over the course of her first year and half. She shows herself to be capable of substantive theological reflection and strong contextual analysis. Her CT papers offer ample evidence of her capacity to excel in both modes of reflection. However, one key problem, that she is well aware of, plagues her intellectual and pastoral life: [Student] is wholly committed to interfaith work, and writes of having learned a great deal from persons of other religious traditions but in her Religions in the City paper, she expresses concerns about whether, as a Christian should or ought to be learning from persons from other religious traditions. She is afraid that such learning might signify that she believes that all religious traditions are equal. If so, then how can she as a faithful Christian and a priest answer the question: "Why be Christian?" So, she is caught on the horns of a theological dilemma that she does not know, at present, how to resolve: she wants to and in fact is open to other religious traditions and their beauty and power but she fears that as a Christian is obliged not to be. [Student] is aware that she must engage in further theological exploration to resolve this tension. Actually, her capacity to be honest and self-reflective about this problem is itself a sign of her developing theological maturity. She soberly knows that she has more work to do. But there is another problem that [Student] must face: what is a theological thinker or a pastor supposed to make of the role of experience in theological reflection? Can she trust herself to her own experience? Can she find a way to affirm that experience itself can be a means to theological knowledge? As she can't yet answer these questions, her own sense of her vocation and her identity as a Christian remain very much in formation. Addressing these issues will be vital for her maturation as a student at Union and in her pastoral life beyond. These are the deep issues that remain to be addressed by way of coursework and advisement in the time that remains to [Student] here at Union.
8	[Assessors] encouraged the student to continue developing her critical and constructive theological voice
9	Would like more on Episcopal liturgical practices and latest liturgical practices. We encouraged her to stay in close touch with Prof Cameron, especially with regard to Episcopal Church issues.
10	Would have been helpful to have had her complete the Self-Assessment. but pleased she is pursuing the UCC contact as suggested.
11	Psych & Religion drew her to Union. Hopes to see it continue. Mentoring need from professors and/or teaching fellows
12	Recommends we offer workshops on Google Drive and Moodle, provide more resources for spiritual practices. We recommended she use the Writing Center more (it has already been helpful to her)
13	Excellent work in courses and in field placement. Making progress amidst the challenges!
14	Can count on her intellectual ability and level of commitment. [Student] must ask herself, however, what guides her choices.
15	Carry on with consistent and regular reflection and initiative to explore next steps in mixed-race values, qualities and realities
16	[Student] is making excellent progress toward clearly defined goals. His professors routinely describe his work as excellent, and he has received a majority of CDs.
17	Needs more support. Needs to increase writing, research and citation skills and bible. Room to engage sexual justice. Has a cross-cultural spiritual healing focus/practice. However, [Student] needs to include a therapist to support her journey as she goes through some personal and medical challenges. At the same time [Student] exudes a confidence that continues to carry her through adversity.
18	Most of her inter-religious knowledge and theological insights occurred prior to coming to Union. This prior experience bleeds into her journey at Union. Not completely evident what she is getting out of her Union journey. Seems unclear because she is still exploring.

19	[Student] tends not to hand in his work in a timely fashion. Needs to work on being disciplined. Also needs to work on organizational skills and follow thru. [Student] is concerned about self-care and student debt management issues which is impacting his academic progress and state of mind. [Student] has been active in the Lutheran student network support group
20	Creative, imaginative, intellectually astute. Needs to think deeply about program focus/concentration before considering the idea of doing a PhD
21	Moving, doing well. Course evaluations generally reflect strong engagement and hard work but student is encouraged to think more critically and analytically
22	Doing well; moving along. Seek out advisement/mentoring more proactively.
23	Field placement at Connect was an excellent choice for [Student]--gaining valuable knowledge and experience to take into a congregational context; continue to work on time management; try to connect with a congregation in NY and to find a spiritual director that "fits"
24	Outstanding student: mature, intellectually gifted. Would benefit from taking more time to reflect rather than working so hard.
25	Excellent progress--serious about academic and pastoral/spiritual. Would like to go more deeply into certain areas, including theological aesthetics.
26	The student is excelling in her work with many CDs. We expressed some concern about the work/study balance as she is working more than recommended. We also recommended that she supplement her study at Union with additional courses in teaching methodology at Teachers College or Columbia.
27	Student is clear on vocational goals and making clear and steady progress toward them.
28	We encourage the student to speak to Prof. Cruz about the student's desire to pursue bi-vocational ministry in teaching and congregational ministry.
29	Student is on right track with clear goals; we advise to renew and develop spiritual practices.
30	Student feels that she is on track and the evidence in her portfolio supports this self-assessment.
31	[Student] is an excellent student as her academic record demonstrates. She was encouraged by her FE supervisor and Mid-program reviewers to weave issues about which she is passionate into her work in a ministry context. She was encouraged by Dr. Cone to bring critical reflection on race into her theological work and preaching.
32	We recommend that [Student] continue in his serious grappling with theology, and in his practice of prayer and worship. He is making fine use of his field placement, and we urge him to continue learning both in and beyond Union's walls.
33	[Assessor]: slow down and focus on biblical text as meditative practice. [Assessor]: noticed that several course evaluations suggest deeper and more careful theological/social analysis; improvement seen in second year evaluations; student encouraged to keep on going deeper.

MPR Report Q. 20. Student's Comments and Recommendations

STUDENT	COMMENTS
1	[Student] has some level of frustration about not having enough resources and opportunities to "nurture" her soul. Spiritual practices and resources she tapped into are mostly student driven.
2	Classes like Christopher Morse's ST 104. Would like to take courses on Calvin, Luther, Tillich and more reformed theology. He would like to do more preaching classes as he realizes that he loves preaching and finds that he has talents in that area. This was a surprise to him. He wishes that communications between and among administration is improved. Sometimes one office does not know what other office is doing and it can cause frustration when trying to get a program started. He wishes that Union is more academically rigorous.
3	Union's ethos does not fit with my own spirituality and spiritual practice.
4	[Student] commented on the lack of spiritual guidance at Union as well as some sort of accountability for engaging in spiritual practices. He wishes for more discipline for students in this area.
5	[Student] desires to develop meaningful and consistent religious practice while at Union. This was not successful. He would like Union to provide mentors who can guide students in their particularities (e.g. white, male, Lutheran interested in understanding masculinity). He really hungers for that connection with alums.
6	[Student] would like to see more help with engagement with the city. Christianities in the City did not really do this for him. He would like to see more option made available to him to connect with organizing from faith perspective. BX course and preaching and worship class did not quite work for him. The faculty seem to be shaping the course based on previous year's evaluation. The classes this year are different. He would like to see Union invest more in UU formation. Su told him that Lissa Gundlach is that person who shepherds UU students for ordination. He was not aware that Lissa's work was recognized by Union.
7	[Student] would like to engage with faculty and students who are entering parish ministry. She would benefit greatly from this sort of guidance from faculty.
8	FE seminar is too large, making it difficult to participate in class; would rather have had ST101 and current Baldwin papers in her portfolio because they are stronger; Union is not strong in terms of providing spiritual care/spirituality courses-- student is getting spiritual formation outside of class and within small voluntary spirituality groups on campus. We need a black woman/womanist theologian on the faculty
9	Current grading system is not helpful. Needs a better way to know how she was doing. Had difficulty accessing final evaluation comments from faculty.
10	Interested in learning but not concerned at present about a vocational aspiration
11	Concerned about a new advisor in light of B. Lundblad retiring. Concerned about meeting self-care needs. Not sure of concentration but know ordained ministry is his calling. Love's his experience at St. Lydia Church which has been his FE site
12	Interested in discerning and exploring post-graduation work (PhD)
13	Wants more theology that she can preach in an Episcopal church; would like to see a sacramental theology course here at UTS; wants more in the biblical field with more focus on the gospels; 9 credits in IE/WR too much for M.Div. students. Would like help getting a job with her M.Div. while completing the Episcopal ordination process. Has loved her time here at Union-- "a treasured time in my life"

14	Most helpful at UTS has been the experience of religious diversity; opportunity to stretch intellectually. Union has not been especially supportive in the area of spiritual formation (not a priority- student's are on their own); would like spiritual practices courses, weekly offerings, covenant groups. CT101 was not helpful; would like to have a mentor/someone with who she can have a personal relationship (shouldn't have to ask for it, should happen organically)
15	Most helpful courses have been those that make room for academics, spirituality and individual experience (ST104, CW101, BX intro with Hal Taussig); Student suggests language classes in shorter segments multiple times a week; would like more time in schedule for electives; would like to see a Lutheran Studies program at UTS (polity, confessions, worship).
16	City courses were [Student]'s least favorite; should be free to select papers to put into the portfolio; would like courses that engage the body (yoga)
17	Most helpful toward reaching individual academic and vocational goals: "Working at my Field Ed site this year. Courses in Biblical studies and Islam. Studying Greek for 3 semesters and making an unsuccessful attempt at Hebrew have convinced me that I will not focus on Biblical languages." (Self-Assessment Survey). Has especially appreciated scripture courses and ST courses with Drs Cone and Morse. One-semester of OT/NT provides an insufficient scriptural foundation. Wants to see "more Christ-centeredness" at Union and courses that focus on spirituality/spiritual practices. Wants to see more preaching courses offered (half-year too short). Self-assessment questionnaire seems redundant given the Academic vocational essay but student understands the purpose of it.

SAS Q. 15. What, in your experience at Union, has most helped you to progress toward achieving your individual academic and vocational goals?

Student	Comment
1	(see the comment space in question 13 above.)
2	Field Ed. experience, Bible classes, Psychology and religion courses.
3	Union has been really important but this is hard to articulate because it involves how the Holy Spirit works in and through this institution and that cannot be measured. It would be too long for me to explain here but feel free to ask me in the conference.
4	I feel the environment at Union has nurtured my development.
5	The ability to take a variety of classes and find where each of the core concepts of these class intersect has been the most valuable because it helps me to integrate different perspectives on the world thus broadening my worldview.
6	I have been very impacted by the courses, many of the teachers and the students, and the CPE training I received this summer. CPE was powerful for me. The classes and professors at Union, however, have really helped expand my frameworks for looking at the world, history, religion, the Church, institutions, systems and the psyche.
7	My courses and my field placement.
8	The attentiveness of my professors has been very helpful.
9	My classes, particularly OT and NT.
10	Regular check-ins with my advisor.
11	My time with the Poverty Initiative, including both doing work-study there and doing a summer fellowship with the Vermont Workers Center, and my classes with Dr. Brigitte Kahl and Dr. Hal Taussig. I have also had an incredible focusing due to my classes with various guest professors, including Dr. Cari Jackson and Dr. Jacqui Lewis; my classmates, and discussions with them, have also been instrumental.
12	Learning pedagogy and methods is overall useful, but haven't gotten that much in classes. I'm interested in how people teach and create learning environments.
13	What has helped most in my experience at Union has been the opportunity to balance my work at Union with my work at Abyssinian. Having the ability to put my academic work into praxis has been very helpful through the Field Ed curriculum.
14	My internship with the Poverty Initiative, my encounter with Ignatian spirituality, and coursework with Christopher Morse, Brigitte Kahl, Roger Haight and Hal Taussig.
15	15. My first year was foundational from an academic sense. It was all about discovery of how experience influences liberation theology, how empire influenced scripture, how to logically argue for your belief(s), and Paul's two thousand year influence. If the first year is all about my mind, then the second year has been
16	Spiritual formation classes, exegesis and Intro to the NT
17	Working at my field ed site this year. Courses in Biblical studies and Islam. Studying Greek for 3 semesters and making a unsuccessful attempt at Hebrew have convinced me that I will not focus on Biblical languages!

18	Openness to new ideas and a value placed on connecting academic interests and vocation/calling. This insistence on finding where these two connect has given me confidence and purpose moving forward.
19	Courses that encourage or provide room for dialogue between religious perspectives. In addition, my experience with the Poverty Initiative immersion last January was perhaps the greatest turning point in my academic career here.
20	Those courses that make room for academics, spirituality, and individual experience as a source of knowledge have been the most helpful (ST104, CW101, BX intro with Prof. Taussig)
21	I have appreciated all of the support that Union has offered me regarding my vocation and spiritual sense of self. I feel like I can be who I am. As someone who grew up in an interfaith home (Jewish and Christian), I have so appreciated the support and openness of my peers to my unique way of understanding God.
22	I would say my own intellectual, spiritual, and psychological resources and my own ability to discern what I needed to achieve my goals, whether that was in my choice of classes, decision to write on certain topics, choice of my field site, or decision to take certain yoga workshops or SU courses for my own spiritual development.
23	I've had some really excellent experiences in both the ST courses (great Profs and awesome tutors). I took a Tillich seminar class that was really wonderful in terms of exploring foundational issues of theology in an engaging seminar. Living in a seminary community, I've had some very formative late-night discussions with friends and classmates. Also, as noted, we have an incredible library (and access to Butler). Vocationally, it's been very helpful having the Lutheran Prof. Lundblad on staff, who's always very welcoming and eager to help with candidacy.
24	The mixture of experiences from my field site, to my classroom, to the school chapel services have all given me different outlets for developing my ministry as a whole.
25	The faculty.
26	All the courses, Student Services and extracurricular activities here at Union are based on the transcendence and immanence of Love. Love that is individually and socially inclusive transformative and liberative. It is uncompromisingly compassionate demanding soul searching examination of self, religious and moral traditions, and socio-cultural assumptions. It is equipping me to meet my academic and vocational goals as a part of my holistic growth as a human being.
27	Projects in translation have helped quite a bit, also biblical exegesis. This sounds narrow, but the work has made me a richer person. I am mixed about but deeply affected by the school's politics. I've liked Field Ed. and look forward to a new semester.
28	Whenever someone has reached through my fog and told me what I had to say was worth something (Heather Wise, Dan Rohr, Brigitte Kahl, Janet Walton).
29	experiences in field ed site alongside courses in preaching and worship and exegesis
30	The opportunity to explore a variety of coursework and the requirements to take courses I was less excited about when beginning my MDiv have helped me further develop my goals and refine/change them in some instances. That I was doing this while completing course requirements early in my MDiv still allows me to take additional courses in newer areas of interest and reshape my educational experience to meet new goals.

SAS Q. 16 What, if anything, do you need to help you to progress further toward achieving your individual academic and vocational goals?

Student	Comments
1	I am moving forward well. I hope for continued partnership with supportive professors.
2	More classes in the Gospels that do not require Greek and Hebrew. Help with obtaining a job or the connections to get a job with my M. Div. while I complete the ordination process in the Episcopal Church.
3	I will spend some time this summer planning the direction of my thesis. I have approached Dr. Cone and Dr. Dorrien about reading.
4	I would like more inter-faith knowledge and capacity, more pastoral care skills, leadership and social movement skills, more practical theology.
5	I would love more opportunities to engage with folks who are committed to entering parish ministry and would love guidance from faculty who have experience in this area.
6	I need a job.
7	I'm not sure that I need anything.
8	I can't think of anything.
9	Based on my above comments, I wonder if I should see if Columbia or other places that we are able to take classes might offer courses that help me develop as a teacher/trainer/facilitator and leader.
10	None.
11	I would like to go deeper into certain areas theologically; I am not sure if Union has many opportunities in these areas, however (for example, theological aesthetics, popular religion, and Catholic theology generally).
12	There needs to be either a class or a series of workshops on the realities of ministry, i.e. budgets, building maintenance, fund raising, personal finances (especially if your parish cannot afford a full-time pastor). This is all that I can think of at this time. I'm sure I would have a better answer after I have been a pastor for a year or two!
13	Classes on Episcopal liturgical practices and classes on the latest liturgical practices taking place in emerging and missional-centered parishes.
14	More work and focus on my spiritual formation
15	During my time at Union, I have not been able to truly develop a meaningful spiritual practice. I would love to connect with a spiritual director/advisor and to be exposed to different spiritual practices. This would only further help my understanding of vocation and my preparedness to head into ministry.
16	More guidance and opportunity to pursue coursework, and more importantly, field education experiences that are more related to interreligious engagement and community organizing.
17	I still need to find a spiritual director who is a good fit, but I haven't made it a priority yet.
18	I need more classes to help me fulfill Presbyterian ordination requirements (See above). I would love more classes on budgeting and running a church. I would love more Spiritual direction and a career center would be very valuable.

19	I wish that I had at least one close faculty relationship that would give me an additional support during the second half of my studies.
20	I would like to further focus on various theology courses, as well as social action courses and training.
21	More tradition-specific or liturgical (practical) classes.
22	I have been receiving excellent support from the Student Services to overcome a vision disability that suddenly arose. Initially it affected my writing, editing and meeting deadlines. With assistance there has been a marked improvement in these areas of my work. I have got excellent personal and academic guidance and feel the need to be taken even more "under the wing" to practically have a more detail plan to accomplish my academic and ministerial goals after graduation.
23	I would like to do a term of CPE. There are a lot of books I'd like to read, though I think that schools, though a great place to learn about books, are not always the best place to read them. I look forward to my classes this semester, each of which will be useful.
24	I may have to take out a living expenses loan so I have more time for my studies - much of my time is taken up by my mind numbing job. I may need at least one class where I can focus specifically on border crossing/mixed race theology. I don't know what this would mean. I need to take more risks and speak up in class. I have trouble "claiming space" when I don't feel I've been given permission. Octavio and I are planning to organize a dialogue among other mixed race people - this has the possibility of becoming a supportive space. I will need some encouragement along the way.

UTS COURSE CODES: 2012-13 & 2013-14

<u>Class ID</u>	<u>Class name</u>
BX 201	The Arts of Reading: Exegetical Practicum
BX 205A	Exodus: Connecting Text and Song
CE 236	American Theological Liberalism, 1805-1930
CE 322	Social Ethics in the Making
CH 107	Hist. of Christianity, Pt. I: The 1st Millennium (100-1000)
CH 236	American Theological Liberalism, 1805-1930
CH 302	The Byzantine Christian Tradition
CH 317	Pastoral, Spiritual and Devotional Prose and Poetry in the E
CH 370	Inventing and Discovering "Popular Religion"
CH 401	Guided Reading
CI 208	United Methodist History
CI 213	Presbyterian Ministry: Worship & its Theological Foundations
CI 317	Pastoral, Spiritual and Devotional Prose and Poetry in the E
CS 335	African Religions in the Americas or Major Theories-Soc. of Rel.
CS 343	Marx/Engels, Weber, Durkheim, DuBois
CS 401	Guided Reading - African-based Christian Theology
CT 102	Religions in the City
CW 101	Introduction to Preaching and Worship
CW 105	Communicating Live
CW 235	Preaching in Multi-cultural Congregations
CW 280	Colloquium in Theology and the Arts
CW 401	Guided Reading
EC 203	Zen Meditation and Dialogue with Zen Masters
EC 264	Love Meets Wisdom: Buddhist-Xtian Dialogue with Women's Eyes
EC 401-	Guided Reading - Eco-Feminism & Eco-Theology
FE 103 & 104	Field Education Seminar: Part-Time Concurrent Internship I

FE 363	Clinical Pastoral Education
IE 203	Zen Meditation and Dialogue with Zen Masters
IE 230	Islam: Origins, Religious Thought and Practice
IE 235	Sufism
IE 264	Love Meets Wisdom: Buddhist-Christian Dialogue with Women's
IE 315	Judaism & Christianity: Comp.& Phenom. Perspectives
IE 335	African Religions in the Americas
NT 111	Elementary Biblical Greek I
NT 121	Continuing Greek: Revelation
NT 254E	The Revelation to John: Earth, Economy, and Empi
NT 401	Guided Reading - Gender, Race & Empire Read. Lens for Revenge
OT 101	Introduction to the Old Testament
OT 101A	Contents of the Old Testament
OT 111	Elementary Biblical Hebrew I
OT 263	Jewish Biblical Interpretation
OT 313A	Biblical Hebrew Reading: Israel's Prophets
OT 368E	Archeology & the Bible: Ancient Israel Meets Biblical Israel
OT 401	Guiding Reading
PR 401	Studies in Rel., Morality, Nature, Soc. & Cult. in America
PS 209	Theories of Depth Psychology
PS 272	Self and Other: Race, Culture, and Psychoanalysis
PS 308	Aggression
PS 363	Clinical Pastoral Education
PS 453	Seminar: Madness and Creativity: Winnicott and Klein
RE 315	Judaism & Christianity: Comp.& Phenom. Perspectives
ST 103	Foundations in Christian Theology 1
ST 230	In My Mother's House: A Literary Womanist Theology
ST 329	Economics and Theology

ST 347	Reading Bonhoeffer: Gender, Post-colonial -secular Critique
ST 363	Tillich and the Future of Theology
ST 390	Reinhold Niebuhr
ST 401	Guided Reading
SU 101	Graduate Writing for Seminary Students
SU 104	Gospel Choir
SU 125	Spirituality Courses
SU 190	Topics in Ministry courses