OFFICE OF THE CHAPLAIN

PROGRAM REVIEW REPORT
2017 – 2018

PEPPERDINE UNIVERSITY
STUDENT AFFAIRS
# PROGRAM REVIEW REPORT

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Office of the Chaplain  
Program Review Report 2017 – 2018

I. Introduction

The purpose of this program review report is to offer an in-depth look at the operations of the Office of the Chaplain (OOC) at Pepperdine University. Over the course of the last three years there has been a great deal of transition in the OOC. This report reflects the hard work of the staff and their attempt to define identity while upholding Pepperdine’s commitment to the spiritual development of their students.

A. Internal Context

The Office of the Chaplain under the auspices of Student Affairs seeks to fulfill Pepperdine University’s commitment to Christian values by cultivating a spiritually formative environment for the entire Pepperdine community through traditional Christian practices that involve us in God’s activities in the world. Led by Chaplain Sara Gaston Barton and Associate Chaplain Eric Wilson the OOC seeks to cultivate this spiritually formative environment by offering spiritual care, leadership development, spiritual mentoring, as well as worship and small group experiences.
Office of the Chaplain Programming

President’s Annual Prayer Service: The President’s Prayer Service in late August. The service kicks off the year with a brief devotional and time of prayer for our communities and the year ahead.

9/11 Memorial Service: The Pepperdine University Annual September 11th Prayer Service serves to honor the heroes of the September 11th tragedy.

Mission and Heritage Series: The Mission and Heritage Series provided first-year students with an orientation to Pepperdine’s Christian roots and unique mission in four, one-hour sessions.

Christmas Tree Lighting: In partnership with Student Activities, the annual Christmas Tree Lighting service features worship and Christmas Carols. Several hundred attended the service to ring in the Christmas season.

The Easter Monday Celebration: This time of worship held for the last two years is a space for a traditional service as well as a time to pray throughout the day while members of the Pepperdine community play contemplative music.

Baccalaureate Service: In Partnership with the Seaver College Dean’s Office the Baccalaureate Service serves as the hallmark worship service of the undergraduate graduation process.

Daily Prayers in Stauffer Chapel: The Office of the Chaplain continues a casual, daily prayer time in Stauffer Chapel from 12:30 to 1:00 p.m., each week. The thirty-minute prayer times aims to lift up the needs of the Pepperdine community and the world in daily prayer.

Year2Day1 Retreat: Lauren Leatherberry presents “Sacred Pathways” at the Year2Day1 spiritual formation retreat for Sophomores. Students listen to a presentation, take a short sacred pathways assessment, and then engage in break-out groups.

CHARACTER: Steven Zhou, Student Ministries Graduate Intern for the Office of the Chaplain and the Center for Faith and Learning envisioned and wrote curriculum for a new freshman pilot program, CHARACTER. The goal of the CHARACTER sessions is not to teach students how to do their jobs. The goal is to go back even further and establish in students the characteristics of one who emulates Christ. Students will come out of these sessions better prepared to handle challenges that they may face in ministerial leadership.

Convocation: Programming

Wednesday Chapel: A time of reflective worship through student performances and contracted guests followed by a faith-based message. Twenty-four different speakers aligned their messages of faith to the theme of “Invitation” during the 2016-2017 academic year.

Language Chapels: Language Chapels are weekly programs that include a devotional and a time of worship in French, Italian, Spanish, Arabic, and German. These events are put on in partnership with the department of International Studies and Languages, and these programs bring to life Pepperdine’s value of diversity and faith. Professors allow students to attend based on their ability to speak the language, and it is up to the professor who may attend and who may not.
Alternative Events: Various departments, clubs and groups at Pepperdine host alternative events. These events are sponsored by the Convocation program through the provision of guidance to the event leaders and convo credit for students. Alternative events are usually medium-sized (from 50-400 students) and are usually offered in the evening. Students who attend these events can expect to encounter a diverse array of material, since the content for these events percolates up from within the broad reaches of our campus community.

Club Convos: The Club Convo program is a small group program that is discussion-based, made up of 10-15 students, and is led by a faculty member, staff member, or student leader. Each Club Convo is different, as they focus on a particular Christian topic or issue that is chosen by its leader. This results in a diverse array of options, and students can expect to discover various perspectives of Christian faith. These small groups seek to empower intentional and formative faith-based conversations. Club Convos also seek to build students’ relationships with each other, and encourage a strong connection between faith and particular moral or ethical issues presented in our world today.

Spiritual Mentoring: The spiritual mentoring program provides an opportunity for students to meet one-on-one with a Pepperdine faculty/staff member who has volunteered their time and energy to encourage and empower students. These meetings are designed for students to be able to express and engage in conversations about God and life.

Athletes Chapel: Athletes chapel is a weekly gathering of students that meet in the athletic department. This weekly gathering is an opportunity for spiritual growth and fellowship within the athletic department, but is not limited exclusively to athletes. Each week there is worship and a speaker from either the Malibu community, Pepperdine faculty or staff, or Pepperdine students.

Surf Chapel: Surf Chapel is a unique opportunity for Pepperdine students to share the gospel, study scripture and develop meaningful relationships on the beaches and waves of southern California. You do not need to know how to surf to attend and enjoy Surf Chapel.

Student-Led Ministry: Programming

Celebration Chapel: Each Friday morning, anywhere from 300-500 faculty, staff, and students gather for a student-led worship service in the Amphitheater. A student worship team, led by two student Directors who apply and are selected annually, design a worship service, lead the congregation in worship, provide an invocation, and introduce a speaker each week. The speakers range from faculty and staff to Seaver College students who go through the Celebration Chapel Teaching Program (see below).

Celebration Chapel Teaching Program: Beginning in 2016, the Celebration Chapel teaching program targets upperclassmen who are interested in speaking regularly at Celebration Chapel, or desire to participate in preaching ministry in their lifetime. The students, who apply and are selected to be part of two cohorts of four each, go through a rigorous training process including meetings with Religion faculty and weekly cohort meetings to establish a common theme, choose a Bible passage, interpret it, and construct a ten to twelve minute message. The goal for this year’s eight participants has been to establish a theme of Christian spiritual formation throughout all the messages.

Veritas Club: The Veritas Club is a student-led ministry that meets biweekly to discuss challenging topics within faith (particularly the Christian faith), such as inter-faith dialogue, the problem of evil, and other philosophical conundrums. Meetings are generally led by Seaver College faculty, with discussions afterwards led
by student leaders who apply and are selected to serve as leaders in the club. While the content is discussed primarily from a Christian perspective, the club is open to and welcoming of people from all faith backgrounds.

Veritas Forum: The Veritas Forum is a staff-led, student-produced annual event that brings in a well-known Christian speaker on topics of apologetics, religion, and/or philosophy. Students who attend Veritas Forum hear the speaker, engage in an open Q&A time, and are given opportunities to reflect and discuss in small group meetings afterwards. The Veritas Club student leaders help produce this event, and the club meetings in the weeks before and after the event usually are designed to lead into and out of the chosen topic.

Koinonia Campus Missions: KCM is a student-led ministry that meets weekly in the Chapel to hold a worship service, hear from a speaker, and meet in small groups throughout the week. About seven student leaders, who apply and are selected to lead the ministry, design each service and lead a large servant team to produce ministry events such as freshmen outreach events, off-campus activities, small group meetings, and even collaborative meetings with other KCM chapters throughout Southern California. The goal of the ministry is to provide a community and space for people seeking intentional Christian fellowship and connection with other Christian fellowships around the area.

Word Up: Word Up is a student-led ministry that meets monthly in the Sandbar to hold a gospel-style worship service with gospel-led music and a Christian message. About four student leaders, who apply and are selected to lead the ministry, oversee all elements of the service including worship, programming, logistics, and more. Faculty, staff, and students often attend the monthly service, which is geared towards offering an alternative style of worship to the traditional instrument-led and a cappella services found on campus currently.

Catholic Student Association (CSA): CSA is a student-led ministry that meets monthly in the Chapel to host a Catholic mass officiated by a local priest. About four student leaders, who apply and are selected to lead the ministry, oversee all elements of the service including worship, programming, logistics, and more. The service provides a space for students from a Catholic faith background to worship according to their traditions each month, and it connects Catholic students to the local Catholic church in Malibu.

Young Life Club: Young Life Club is a student-led ministry that trains Pepperdine students to engage in local ministry with high school students in the area, places the students in various high schools and connects them to school administrations, and provides a space for students in high school ministry to meet and fellowship on a monthly basis. The club is led by three student leaders, who apply and are selected to lead the ministry. The student leaders work alongside local Young Life staff to provide training for Pepperdine students and connections to local high school administrators.

Image Fellowship: Image Fellowship is a student-led ministry that focuses on creating a community centered on the study of scripture through a Bible study and follow-up discussions. The ministry is led by two student leaders, who apply and are selected to lead the ministry, and it meets weekly for Bible study on Wednesday or Friday nights. The meetings offer a space for students who wish to delve into a deeper study of Scripture with like-minded others in the Pepperdine community.

University Chaplain History

The University Chaplain position emerged among initiatives afforded through a Lilly grant focused on strengthening Pepperdine’s vision and resources in regards to vocational discernment and identity. Former Dean of Student Affairs D’Esta Love served as the first University Chaplain, beginning in 2002, providing
support for the work related to the Lilly proposal in cooperation with the Center for Faith and Learning, and coordinating occasional institutional prayer services and pastoral care.

Love’s retirement and the end of the Lilly grant signaled an opportunity for revising the concept of the University Chaplain’s office. 2007 began an interim year including conversations headed by the Provost’s office about the nature and future of the Chaplaincy, a nationwide search for a suitable candidate, and an interim year staffed by Associate Chaplain Shelley Cox and David Lemley.

The Transitional year resulted in the decision to hire a full-time Chaplain to serve the students, faculty and staff of all the University’s schools in pastoral care and coordinating opportunities for prayer. David Lemley began as full-time Chaplain in 2008.

The following four years were described as the adolescence of the chaplaincy. After moving from the responsibilities associated with the Lilly grant the chaplaincy began to find its own place and purpose in the university community. During the preceding four years through reflection, initiatives, trial and error the Office of the Chaplain gained a better sense of how the Chaplaincy filled a unique role in a university setting.

Upon reflection the Office of the Chaplain came to realize Pepperdine “is a place, in continuity with its particular religious roots, in which every member of the community is called and gifted for ministry and service. The Chaplain’s office has never replaced the contributions of individuals and departments focused on the work of spiritual formation, but is in a unique position to strengthening that work through collaboration and assessment of unexplored opportunities for strengthening the soul of this place. The heart of the office is still in the pastoral presence and coordination opportunities at significant moments for the university to gather for prayer and worship”. From that positioning the Office of the Chaplain attempted to strengthen student leadership for peer ministry, the training of faculty and staff for ministry to students in pastoral care and vocational discernment, and the emerging presence of the Chaplain in graduate programs as a resource for pastoral care and vocational discernment.

In April 2017, Mark Davis sought to have the University Chaplain answer to the Dean of Student Affairs with the rationale of broadening the position to a) provide leadership and coordination of co-curricular spiritual life programming across all schools; b) integrate Convocation and Student-Led Ministries into the Chaplain’s Office, including supervision of Jen Christy, associate chaplain, and Sarah Jaggard, director of convocation c) expand support for LGBT students through chaplain’s office d) reduce the provost’s reports. Provost Darryl Tippens agreed to this proposal, with an added note that the University Chaplain would continue to have a dual or “dotted line” relationship with the provost.

When hired, Sara Barton was directed by Mark Davis to focus on bringing together the Convocation office as well as the existing ministries of the OOC. This proved to be a two-year process, due in part to high staff turn over. During this transition, the University Chaplain focused primary attention on Seaver students and ministries.

Requests for service to other Pepperdine schools as well as faculty/staff spiritual formation needs were not prioritized during this time. Once those transitions were stabilized, it was determined that the University Chaplain would begin to focus more attention and resources outside Seaver student ministries. The Associate Chaplain was tasked with visioning student ministries and convocation for Seaver students, with the Director of Convocation answering to him. Plans are now underway for concerted efforts and outreach to the other schools, as well as faculty/staff pastoral care by Fall 2018. The primary vehicle for this work will be the University Spiritual Life Committee, which the University Chaplain was asked to chair, beginning Fall 2017. This committee will be a primary means of assessing and addressing university-wide spiritual formation needs.

Student-Led Ministries: History

During the 1996-1997 academic year, a group of Seaver College students came together in grassroots fashion advocating for worship experiences outside of traditional Convocation and University Church
programming opportunities. Students raised the question among their peers: “What do you want to do as a student on Pepperdine’s campus that is currently missing?” The answer gave birth to a new spiritual program at Pepperdine informally known as “Student Ministries.” Student Ministries’ main goal was to provide alternative opportunities to Wednesday Chapel, where students from varying Christian traditions could worship together and still receive Convocation credit. The name “Student Ministries” was later changed to “Student-Led Ministries” in an effort to both differentiate the program from “Campus Ministry,” a function of the University Church of Christ, and maintain Campus Ministry’s elevated place on campus.

At its inception, student-led ministry leaders instated two Student Ministries: “Common Ground” and “Celebration Chapel.” Common Ground’s vision was to unite divided Christian students across campus, regardless of denominational backgrounds, foreshadowing what ultimately drove students to develop The Well nearly twelve years later. Celebration Chapel, a student-led worship service, started as an a cappella service and switched to a student-led instrumental service in 2003. Today, Celebration Chapel exists as the longest running Student-Led Ministry with an average weekly attendance of 380 students, nearly doubling in size since the 2013-2014 academic year.

Program Location & Organizational Structure

From its inception in 1996 until 2008, the Student-Led Ministries (SLM) program fell under Housing and Residence Life (HRL), a department under the umbrella of Student Affairs at Seaver College. The decision to house the SLM program under HRL was simply due to the fact that it was founded around the same time as the Spiritual Life Advisor program, also housed under HRL, and was seen as having a similar mission. In 2008, the SLM program moved from being a function of HRL, to part of the department of Convocation under the direction of Chris Collins, Director of Convocation. Staff transitions in 2009-2010 prompted the decision to make Student-Led Ministries a department of its own with an awarded $30,000.00 budget under the direction of a new position, Associate Chaplain for Student-Led Ministries. At this time, seven SLMs were active and arranged under five affinity groups: Apologetics, Bible Study and Discipleship, Social Awareness and Advocacy, Special Interest, and Worship and Prayer.

The Student-Led Ministries five-year program review prompted changes to organizational structure within spiritual life at Pepperdine. In August 2012, just two years after becoming its own department, Student-Led Ministries moved under the Office of the Chaplain. The move commenced two years of transition for the Student-Led Ministries program, as both the University Chaplain and the Associate Chaplain for Student-Led Ministries resigned from their positions between 2012 and 2014. In the spring of 2014, Lauren Leatherberry Begert began overseeing the Student-Led Ministries program, first as a Program Coordinator and later as Assistant Director in the Office of the Chaplain, reporting to University Chaplain Sara Barton.

Perceived Vision and Mission of the SLM Program

After listening to personal accounts of the Student-Led Ministries program development and reading numerous documents, including the SLM 5-year program review, annual reports, and strategic initiatives of the

1 Interview with Doug Hurley, May 2015.
3 Interview with Doug Hurley, May 2015.
4 Interview with Mark Davis, August 2015.
5 Interview with Doug Hurley, May 2015.
6 Jennifer Christy “History of Student-Led Ministries at Pepperdine” Document
7 Jennifer Christy “History of Student-Led Ministries at Pepperdine” Document
SLM program, it is apparent that the vision and mission of the SLM program has been somewhat unclear since inception. One could conclude the program was founded to provide an opportunity for students with differing worship styles to engage in instrumental worship practices without compromising the relationship between the University and the a cappella worship tradition of its heritage in Churches in Christ. Outside of financial incentives provided for by Inter-Club Council (ICC) and the advisement of appointed staff or faculty advisors, very little program support and/or direction was given to students who served as Student-Led Ministry leaders.

In 2010, when the SLM program became a department of its own, a mission statement was developed to provide a sense of direction for the program. This mission statement is as follows:

*The mission of Student-Led Ministries is to strengthen student’s lives of:*
- **Purpose:** through relationships, ministries, and programs that focus on practicing the spiritual disciplines, building character and integrity, and instilling a sense of Christian vocation;
- **Service:** through providing opportunities and encouragement for servant leadership and engagement with the community; and
- **Leadership:** through equipping and mentoring students through the successful launch and sustaining of their ministry, enabling them to engage and change the culture on Pepperdine’s campus and beyond through peer leadership.

With this formal mission statement, the SLM program saw growth in terms of the number of new Student-Led Ministry clubs, but clubs struggled to maintain their attendance numbers over the course of the year and the year-to-year ministry turnover rate increased as the number of SLMs increased. In many cases, Student-Led Ministries became an avenue for planning Christian events on Pepperdine’s campus, rather than developing students as ministry leaders to engage with and change culture both at Pepperdine and beyond.

In 2015, a new vision and direction was cast over the SLM program, with the goal of developing the SLM program into a platform for students to experience ministry development and practice what they learned through their roles as SLM leaders. Pilot ministry development programs with SLM leadership such as Celebration Chapel show that when we invest into the development of student ministry leaders, both in their individual spiritual formation and in their leadership development, we see commitment, consistency, and growth.

In Fall 2016, Student-Led Ministry presidents came together for two days in August to participate in a training designed to equip student leaders for ministerial leadership at Pepperdine. The training sessions consisted of the following workshops: Creating Spaces Where All Feel Welcome, Leading from a Place of Overflow, An Introduction to Spiritual Formation, Team Development and Growing Your Team, Vision/Mission/Strategy/Core Values, Programming Orientation and ICC Overview, and the Purpose of the SLM Program. Student leaders were then assessed on their knowledge and integration of these topics at three times: Once post training, once at the end of the Fall 2016 academic semester, and once at the end of the academic year in April 2017. Assessment responses yielded statistically significant qualitative and quantitative data in the following areas: Spiritual development and connection of faith to leadership, leading from a place of overflow, and vision casting.

Additionally, Fall 2016 marked the launch of Celebration Chapel Student Speaker Cohorts. Two cohorts of four students were selected to go through a speaker training to speak at Celebration Chapel. Cohorts met with three Religion faculty members, Dr. Dan Rodriguez, Dr. Cari Myers, and Dr. Cambry Pardee, for preaching workshops to understand basic preaching styles, how to study and preach scripture, and preaching practices. During the week their message was to be delivered at Celebration Chapel, student speakers met with Lauren one-on-one twice, once to study their passage and outline their messages, and a second time to have their full talk reviewed. Finally, students delivered their messages to their cohort peers for final feedback and comments before delivering their message on Friday morning.

**Timeline of SLM Organizational Structure**
1996-2008: Student-Led Ministries under the Umbrella of Housing and Residence Life* under the guidance of Mark Davis, Doug Hurley, and Chris Collins though the ministry was initiated largely by Ezra Plank.

2008-2010: Student-Led Ministries under the Convocation Office under the direction of Chris Collins until 2010 when Jennifer Christy was appointed Associate Chaplain for Student-Led Ministries (timing might be inaccurate).

2010-2012: Student-Led Ministries a department in its own right under the direction of Jennifer Christy.

2012-present: Student-Led Ministries under the Office of the Chaplain. Lauren Leatherberry Begert began to oversee SLM programming in 2014.

*Information is conflicting based on interviews

Convocation History

In September 1937, as our university opened, George Pepperdine addressed the new community, stating, “[W]e are especially dedicated to a greater goal — that of building in the student a Christ-like life, a love for the church, and a passion for the souls of mankind.” As a primary manifestation of this vision and Pepperdine’s mission, various forms of chapel have existed throughout the history of the university. From the early days of daily chapel to today’s broad spectrum of options, “convocation” provides opportunities to reflect on what it means to be a Christian in the world today. This brief history will reflect on how chapel has evolved since the university’s inception in 1937.

For the first twenty years, students were required to attend a daily chapel. This shifted in 1957, when the requirement lessened to three days per week, and again shifted in 1972 down to two days per week. The latter shift was significant as it began to offer students a choice: Mondays were required, and students could then choose which one of the four other days they would attend.

From 1972 forward, Wednesday Chapel became a significant campus-wide event in which students, faculty and staff joined together in “corporate worship and programs stimulating spiritual development.” Four years later, the name was changed to “convocation,” the requirement was lessened to once per week, and other chapel events became voluntary. These voluntary chapel events slowly died out and ended altogether in 1995.

In the late 1980s corporate worship in the context of Wednesday convocation was discontinued. An environment of disrespect had evolved to a breaking point when students intentionally humiliated an acapella worship leader at a specific chapel. The reaction to this event and the overall environment of chapel indicated that sung worship simply was not working and therefore would not take place at Wednesday convocation. By the 1990s, convocation had begun to rotate between four themes: arts, politics, social issues and religion.

In the mid-1990s, there were attempts towards “community convocations” with no explicit or implicit Christian content. This proved to be confusing to faculty, staff and students alike, and convocation was quickly shifted back towards uniquely Christian content. A flawed understanding of convocation as basically transactional appears to have been born from this brief shift away from Christian content.

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8 https://www.pepperdine.edu/about/our-story/history/
9 Currently, chapel programs that give students credit towards the chapel requirement are called convocation events.
10 See “description,” located at http://community.pepperdine.edu/seaver/convo/
11 Mark Davis, “Chapel History at Pepperdine,” a shared document intended for use by the Chapel Task Force in 2015. This history refers often to Davis’ document.
12 Author’s conversation with Mark Davis, Spring Semester 2015.
13 Author’s conversation with Mark Davis, September 2015.
14 Even in Fall 2015, there were still misunderstandings and flawed perceptions of convocation as credit that “gets people in the room,” as opposed to campus-wide excitement and empowerment by what the programming has to offer.
The late 1990s saw more significant shifts in convocation. In 1996, convocation became the Convocation Series and began to showcase not only Wednesday convocation, but a variety of other events and programs that were offered to students. It was also at this time that the requirement for Seaver students shifted to 14 per semester. In 1997, the “Club Convo” model was unveiled, providing faculty and staff the opportunity to lead six-week small group programs that focused on Christian themes. Since this time, small programmatic shifts have continued to occur as the Pepperdine community has grown and changed.

At the turn of the millennium, too many students were running a chapel deficit upon graduation, and convocation’s currently-existing grading system was implemented, based upon attendance. As this decision was made, the students were also no longer allowed to “bank” chapel credits.

Programmatically, sung a cappella worship was re-implemented into Wednesdays as early as 2004, though how the student body has received it has fluctuated. For several years, Wednesday convocation reflected a high production value, high-profile speakers and student performances.

In the midst of this evolution of the largest community gathering, a new program called Spiritual Mentoring was unveiled in 2007, connecting students to faculty and staff in a personal, one-on-one setting to empower intentional mentorships. In 2011, Club Convos broadened as a new curriculum allowed for student leadership. This watershed shift provided students with the opportunity to minister to their peers and satisfy part of their convocation requirement simultaneously. In 2016, student-led Club Convo policy merged with the Spiritual Mentorship model to create Club Convo Mentorships. This model cultivates an environment in which student leaders are mentored by a faculty or staff member as they lead their peers.

Also in 2016, Wednesday Chapel took on the theme of “Invitation,” seeking to embrace the university-wide spiritual formation language of Open Table. A partnership was re-established with Human Resources to assure that faculty and staff were also invited into our largest community gathering. Human Resources also sponsored four pre-chapel coffee hours for faculty and staff throughout the year to incentivize participation and build community. A chalice and plate were placed on a central table each week in chapel as symbols of the shared invitation to the table.

With programming developments throughout the years, as well as significant shifts in how convocation credit is achieved and evaluated, chapel/convocation at Pepperdine seeks to remain true to its mission while trying to discover how exactly to draw in, captivate, and grow our students towards lives of purpose, service and leadership. Pepperdine’s “event-based” and “decentralized” characteristics surely provide great opportunity at present for the development of collaborative and grassroots chapel programs in the future.

B. External Context

The Office of the Chaplain respond to five (5) core needs which present themselves because of the University’s commitment to Christian values and Student Affair’s commitment to student development. First, for the transmission of Christian values in a community there must be a means and a shared language by which to articulate the values in a growing and diverse population. Second, this growing and diverse population requires a number of opportunities to participate in Christian practices which promote Christian values. These practices include worship experiences, Bible studies, and leadership development; all of which convey these Christian values. Third, for the spiritual development of the student population a growing number of mature

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15 Options included language chapels, which are still a key chapel program, as well as secular chapels, which were eliminated in 1998 since they were seen as inconsistent with the mission of convocation.

16 While the requirement was 14 per semester at this time, students were given the opportunity to “bank” up to four additional convocations per semester to reduce the required number in the future, or to make up for deficits in previous semesters.

17 CCCU Campus Ministries Program Assessment (September 2011), 4..

18 Ibid.
Christians are needed as mentors who model these values for the student’s development. Fourth, this commitment to Christian values and Student development necessitate a means of monitoring student’s completion of 14 convocation credit units per semester. And fifth, insuring the convocation credit process works in conjunction with the grading policies of the University.

The OOC meets those needs by providing a wide range of opportunities to be exposed to Christian values and spiritual development. These opportunities include: Wednesday Chapel, Community Chapels, Student Led Ministries, and spiritual mentoring. In AY 2016-17 the Convocation Office in collaboration with the Provost, Dean of Seaver College, and representative of the Seaver Faculty Association began to refine our process of awarding Convocation Credit to insure policy compliance. These opportunities are ultimately designed to cultivating a spiritually formative environment for the entire Pepperdine community through traditional Christian practices that involve us in God’s activities in the world.

Defining what spiritual formation is and how it is measured has been key. Several changes and trends have impacted how we understand spiritual formation and our focus on the value of the spiritually formative offerings of the OOC.

There are a number of ways to define spiritual formation. Christian Theologian Richard Foster would define it as, “through a process of time and experience we effectively take on the Character of Christ”. Professor of New Testament M. Robert Mulholland states Spiritual formation is a process of being conformed to the image of Christ for the sake of others. While Philosopher Dallas Willard would contend, “Spiritual formation in the tradition of Jesus Christ is the process of transformation of the inmost dimension of the human being, the heart, which is the same as the spirit or will. It is being formed (really transformed) in such a way that its natural expression comes to be the deeds of Christ done in the power of Christ”. In a document entitled, Vision for Spiritual Formation at Pepperdine University the University Spiritual Life Committee determined four key components of Spiritual formation which are 1) Intentionality, 2) Communal, 3) Character Shaping and 4) missional in focus which leads ultimately to a wholehearted love of God and our neighbor as ourselves. Traditionally Spiritual Formation has been measured in a number of ways. James Fowler in his seminal book Stages of Faith measures formation cognitively. Using Erikson’s and Piaget’s Developmental Theory Fowler creates a number of stages determined by how one makes meaning in and of their world. While Fowler focuses cognitive measurements Ken Wilbur focuses on expanded stages of consciousness. For Wilbur growth in Spiritual Formation is determined by how one orients themselves consciously in their world. While these have been the traditional means by which to measure spiritual growth and development the OOC puts forth a third component of measurement. Using current research from the healthcare field, compassion and self care is a promising means of measuring spiritual maturity in light of this ultimate aim toward wholehearted love of God and “our neighbor as ourselves”.

Defining Spiritual Formation and understanding how it is measured is important. Even more important is an understanding of the means of formation. Clergyman, scholar and author Eugene Peterson’s claim is, “through prayer, spiritual direction and scripture God, the Holy Spirit, forms Christlikeness in us. Foster suggests formation occurs through a number of means. He contends formation occurs through, formal means (discipleship), Instrumental means (Scripture, liturgy, human touch) and experiential means (Work, pain and interaction with the Holy Spirit)

As the OOC seeks to root its current practices in the wealth of scholarship and research in Spiritual Formation one key trend is beginning to inform our practices. This key trend is the focus on community. An essential component of the process of Spiritual formation is the immersion in community. Jesus formed the next generation of believers by the development of a learning community. Whether “through others” or “for
others”, community is articulated in many of the foundational definitions of formation. Community is a tacit assumption in Fowler’s and Wilbur’s means of measuring spiritual maturation. Community also becomes a part of the means of formation as well.

Framing Spiritual Formation in the context of community is critically important as the OOC meets the needs of the Pepperdine students. We are attempting to meet the needs of students with a higher than average trend toward loneliness. A 2015 Barna study suggest the number of American’s who self identified as lonely doubled in a 10 year span. This study also suggests millennials are 25% more likely to report being lonely than any other generation polled. These finding are commensurate with the latest American College Health Association research which revealed that national average of college students dealing with loneliness in 2015 was 58.8% compared to Pepperdine’s 61.7%. Community them because not only the remedy for these high reported incidences of loneliness but because one of the critical means by which to foster Spiritual Formation. In another Barna study 62% reported one on one or groups being the preferred method of formation (discipleship). And in an article in the Journal of Research on Christian Education entitled Fostering Spiritual Formation of Millennials in Christian Schools Horan found, “Respondents... in the narrative data analysis, revealed...: Personal relationships, mentoring, and role modeling (the Relational theme) are perceived as the most effective way to bolster spiritual formation in millennials. But, these are the least utilized programs at respondent schools”. She also finds instead of the utilization of these communal and relational means of Spiritual Formation what was typically used was required chapel and Bible classes, class lesson plans including spiritual formation, and mandatory community service.

As these trends impact current practices, the OOC is in the process of reevaluating how our services moves individuals into deeper community as a means of fostering Spiritual Formation that in turn can address students pervasive sense of loneliness. This focus also necessitates a reevaluation of the number of programs we offer in general and the number of programs we offer which award convocation credit specifically.

Mission Statements of Benchmark Schools

Abilene Christian University
The Office of Spiritual Life & Student Ministries, partnering with students, faculty, and staff, seeks to promote and encourage Christian community and spiritual transformation within the ACU campus body. The SLSM office develops programs, opportunities and events that gather us together for worship, prayer and reading of God’s Word, encourage deeper relationships, and respond to the needs and brokenness in our community and the world. From our desire to love God and love others, we meet daily as a community for chapel, share and celebrate life together in small groups, serve locally and globally in short term missions, journey as a part of local faith communities, and provide pastoral care within the ACU community.

Asbury University
Spiritual Vitality is a key aspect of campus life at Asbury University. Wherever you find yourself on the spiritual journey, Asbury offers both individualized and corporate opportunities to join others as you seek to grow closer to God through a relationship with Jesus Christ.

Azusa Pacific University
In the Office of the Campus Pastors, our desire for you is that your heart, soul, and mind be continually transformed by the renewing and redemptive work of God in your life—as both an individual and as a valuable part of the body of Christ.

Baylor University
Our Mission is to nurture theological depth, spiritual wholeness, and missional living in the students, staff, and faculty at Baylor University by offering integrated formational programming, transformative missional experiences, competent pastoral care, and worship that is responsive to the Christian Tradition and sensitive to the culture.
California Lutheran University (“Compass Statement”)
Trust: Created to honor God and benefit the world, California Lutheran University reflects its Lutheran identity by its trust in God’s grace, a commitment to academic excellence and freedom, and an ethic of service to neighbor.
Care: California Lutheran University responds to God’s goodness shown in Creation by caring for the earth and engaging the whole world in its diversity.
Belief: California Lutheran University lives out God’s love shown in Christ by commitment to justice and peace and belief in the dignity of every individual.
Insight: California Lutheran University trusts in God’s enlightening Spirit by advancing human knowledge and seeking insight and wisdom through inquiry and study.

Hope College (“Vision Statement”)
“Growing World Christians in the soil of Hope.” [See expanded multi-page explanation of this Vision at http://grow.hope.edu/vision/index.html]

John Brown University
Our mission is to lead the JBU community in opportunities for corporate worship, discipleship, service, and witness so that God might use our graduates to become world-changers for Christ.

Lipscomb University
The Institute for Christian Spirituality nurtures the personal discipleship of Christ followers by cultivating a deeper awareness and participation in the Holy Spirit’s redemptive activity among us, within us, and through us in the world. ICS pursues this mission by exploring spiritually forming practices and facilitating the journey with others through spiritual friendships and spiritual direction.

Marquette University
Welcome to the community of faith, learning and action that is Marquette University, and to the website of the Office of Mission and Ministry! We hope you will be a regular visitor for spiritual reflection, exploring Jesuit education, collaborating with colleagues on mission-related projects, and sharing insights and best practices from your own experience as an Ignatian educator, whether you are a faculty member, staff person or administrator.

C. Mission, Purpose, Goals, and Outcomes

University Mission Statement
Pepperdine is a Christian university committed to the highest standards of academic excellence and Christian values, where students are strengthened for lives of purpose, service, and leadership.

Student Affairs Mission Statement
The mission of Student Affairs is to strengthen students for lives of Christian purpose, service, and leadership by providing high-quality co-curricular programs and services that promote student learning and development.

Office of the Chaplain Mission Statement
The mission of the Office of the Chaplain is to promote student development by cultivating a spiritually formative environment for the entire Pepperdine community through traditional Christian practices that involve us in God’s activities in the world.

Office of the Chaplain Goals
1. Nurture a vital worshipping community.
2. Lead the implementation of vision for spiritual formation in partnership with the Spiritual Life Committee.
3. Facilitate and provide soul-care.
4. Foster Christian hospitality and redemptive relationships in our diverse community.
5. Provide students, faculty and staff opportunities for traditional Christian practices.

Office of the Chaplain Student Learning Outcomes
1. As a result of participating in activities of the OOC students will be able to employ traditional Christian Practices.
2. Students whom the OOC engages will be able to appraise personal and communal spiritual well-being and develop proficiencies to promote wholeness in their lives.
3. Students involved in the OOC will be able to relate traditional Christian practices to participation in the active life of God for creation, neighbors, and self.
4. As a result of the OOC programming, students will be able to define, assess the importance of, and understand their role in a Christian community.

2017-2018 Strategic Initiatives

Establishment of Spiritual Formation Team

a. **Rationale:** Spiritual formation happens in a communal learning context. The Spiritual Formation Team functions as a communal learning context in order to foster communal experiences in departments throughout the university and particularly in Student Affairs. Students are formed and taught Christian practices by engaging staff involved in formation and practices. Students are also formed when they encounter the communal context which form the staff. The OOC will foster the formation of students and the passing on of traditional Christian practices to students by organizing, participating in, and providing language and resources to all departments from the Spiritual Formation Team.

b. **Strategies:** During the academic year (5) five team meetings will be scheduled for individuals connected to the spiritual formation of students at Pepperdine (9/22, 11/17, 1/26, 3/23, 4/20). Team members will be invited from a broad range of departments throughout the university but with an intentional emphasis on Student Affairs. The intent of these meetings will be to:
   1. Develop 4 year action plan to solidify Student Affairs’ role in the University Spiritual Life Committee Charter.
   2. Create a document communicating each yearly aim of the four year plan.
   3. Provide resources to equip departments and individuals to participate in each yearly aim.
   4. Collaborate with departments inside and outside Student Affairs to facilitate progress toward yearly aim.

d. **Assessment Plan:** Describe how you will know if you met the initiative.
   1. Spiritual Health Assessment of team members in September and April
   2. Collect data from departments using resources developed by Spiritual Formation Team (usage, effectiveness, clarity)
   3. Event evaluations.

Convocation Programming
a. **Rationale:** We desire convocation programming that is spiritually formative and fits reasonably with student schedules. The goal is to offer robust programs that provide a good balance of outside speakers and local Pepperdine leadership in settings that range from one-on-one mentoring to large gatherings.

b. **Strategies:** Benchmark offerings in other universities to determine how many offerings they offer in relation to the number of requirements they have. Report on the number of offerings at Pepperdine over the lifetime of the current Convocation-grade model in order to determine a healthy number of offerings over time. Determine how many offerings we can give based on the number of student worker dollars we have to monitor them.

c. **Assessment:** A long-term plan for number of offerings will be presented to University Chaplain and Vice President for Student Affairs by February 1, 2018.

**University Spiritual Life Committee**

a. **Rationale:** There are community and administration expectations that the University Chaplain will serve faculty, staff, and our other schools beyond Seaver College. With her appointment to chair the University Spiritual Life Committee, there is an opportunity to further explore those roles and expectations.

b. **Strategies:** The chaplain will meet with the Provost once a semester to understand his vision for and participation in the committee. The chaplain will plan and execute a retreat on August 7, as well as five committee meetings throughout the year. The chaplain will meet with each member of the committee at least once outside committee meetings in order to follow up with the work of the committee in their contexts.

c. **Assessment:** By June 1, 2018, the chaplain will write a summary of the work of the committee for 2017-18 and will meet with the Provost and Vice President of Student Affairs to determine whether she will continue to chair the committee. If she is to chair it long-term, decisions will be made about the long-term goals of the committee in June 2018.
II. Analysis of Preliminary Data

A. Service Usage and Evaluation

Over the last three years the OOC has made a number of significant shifts. Two of the largest shifts have been the move to Student Affairs and Student Led Ministries and the Convocation Office falling under the auspices of the OOC. As we seek to build a cohesive identity a great deal of preliminary data has been analyzed in attempt to shape who we are and how we intend to carry out the various aims of the three programs collectively. The OOC are attempting to make the following data driven decisions:

1. Addressing University wide as well as Seaver specific spiritual need.
2. Number of programs the OOC will commit to offering the Pepperdine community.
3. The ultimate goal(s) of the OOC
4. The utilization of people resource within the OOC
5. The usage of space within our facility
6. Assessment plan moving forward

Office of the Chaplain: Demographic Analysis

Based on the analysis of preliminary data a number of observations have been made. Key observations are as follows:

1. We serve a very religiously and ethnically diverse community. Two of our main efforts Wednesday Chapel and Club Convos are two very diversity rich experiences. Yet, while both are extremely diverse our worship styles are not.

2. In conjunction with the above finding, it has been observed we are shaping our worship style based on the tradition of only 14% of attendees of Wednesday Chapel, while 88% of diverse attendees must engage a different type of worship style. Further research must be done to determine if this is conducive or detrimental for the spiritual formation of the majority of attendees.

3. More 1st and 4th yr students participate in the Club Convocation program. This gives the OOC an opportunity to shape messaging to these two cohorts in unique ways.

4. High 1st year attendance of Wed Chapel in Fall and high 4th year attendance in Spring. Offering the OOC another opportunity to shape messaging in unique ways. Speaker selection and topic selection can be 1st year specific in the Fall and 4th yr specific during Spring semester.
5. 1st and 4th year students take greater advantage of spiritual mentoring as well. Leading us to believe our mentors must be more equipped during training to address the needs of these very different cohorts.

6. The Off-Campus population take advantage of the OOC’s On-Campus programming in reduced numbers. The office could benefit from having off campus club convocations.

7. Transfer Students are an underserved group. The OOC would benefit from greater promotion of Club Convos, Wednesday Chapel, and mentorship to Transfer students.

8. Male students take advantage of mentoring in smaller numbers. The Spiritual Mentoring program may benefit from gender specific marketing to bolster those numbers.

9. Mentorships relationships are extremely positive experiences for both mentors and mentees.
**Ethnicities**

**Club Convos (Fall 2016) Ethnicities**

- Two or more Races: 5.6%
- Race/ethnicity un...: 4.7%
- Hispanic or Latino: 14.0%
- Black or African American: 4.4%
- Non-resident Alien: 11.2%
- Asian: 11.1%
- White: 48.4%

**Club Convos (Spring 2017) Ethnicities**

- Two or more Races: 6.2%
- Race/ethnicity un...: 2.1%
- Asian: 10.8%
- Hispanic or Latino: 16.4%
- Black or African American: 4.0%
- Non-resident Alien: 9.8%
- White: 50.1%
Genders

Club Convos (Fall 2016) Gender

- Male: 38.8%
- Female: 61.2%

Club Convos (Spring 2017) Genders

- Male: 38.2%
- Female: 61.8%
Class Levels

Club Convos (Fall 2016) Class Levels

- Junior: 24.0%
- Freshman: 32.5%
- Graduate: 0.1%
- Sophomore: 14.9%
- Senior: 28.6%

Count of Class Level

- Graduate: 0.1%
- Sophomore: 21.4%
- Senior: 35.9%
- Freshman: 22.6%
- Junior: 20.1%
On- and Off-Campus Residents

Club Convos (Fall 2016) On-Campus Residents

- N (33.3%)
- Y (66.7%)

Club Convos (Spring 2017) On-Campus Residents

- N (29.3%)
- Y (70.7%)
Religious Preferences

Club Convos (Fall 2016) Religious Preference

- Orthodox: 0.8%
- Lutheran: 2.6%
- None: 6.7%
- Baptist: 5.3%
- Methodist: 1.8%
- Presbyterian: 6.6%
- Roman Catholic: 16.0%
- Undeclared: 10.6%

Club Convos (Spring 2017) Religious Preferences

- Lutheran: 3.1%
- Episcopal: 1.1%
- Baptist: 5.1%
- Presbyterian: 6.5%
- Church of Christ: 13.5%
- None: 6.1%
- Methodist: 2.1%
- Undeclared: 9.8%
- Islamic: 0.5%
- Other Christian: 31.7%
- Roman Catholic: 16.0%
- Church of Christ: 14.2%
Transfers

Club Convos (Fall 2016) Transfers

Y 9.8%
N 90.2%

Club Convos (Spring 2017) Transfers

Y 10.7%
N 89.3%
Wednesday Chapel

**Ethnicities**

### Wednesday Chapel (Fall 2016) Ethnicities

- **Two or more Races**: 5.8%
- **Race/ethnicity unspecified**: 4.7%
- **Hispanic or Latino**: 14.1%
- **Black or African American**: 4.4%
- **Asian**: 10.4%
- **Non-resident Alien**: 10.7%

### Wednesday Chapel (Spring 2017) Ethnicities

- **Two or more Races**: 6.4%
- **Race/ethnicity unspecified**: 2.0%
- **Hispanic or Latino**: 15.6%
- **Black or African American**: 3.9%
- **Asian**: 9.8%
- **Non-resident Alien**: 12.2%
- **White**: 49.2%
Wednesday Chapel (Fall 2016) Genders

- Male: 40.9%
- Female: 59.1%

Wednesday Chapel (Spring 2017) Genders

- Male: 40.3%
- Female: 59.7%
Class Levels

Wednesday Chapel (Fall 2016) Class Levels

- Junior: 24.0%
- Sophomore: 16.8%
- Senior: 27.5%

Wednesday Chapel (Spring 2017) Class Levels

- Sophomore: 23.2%
- Senior: 31.9%
- Freshman: 25.4%
On- and Off-Campus Residents

Wednesday Chapel (Fall 2016) On-Campus Residents

- N: 33.3%
- Y: 66.7%

Wednesday Chapel (Spring 2017) On-Campus Residents

- N: 28.9%
- Y: 71.1%
Religious Preferences

Wednesday Chapel (Fall 2016) Religious Preferences
- Lutheran: 2.9%
- Baptist: 4.9%
- Presbyterian: 6.3%
- None: 7.2%
- Methodist: 2.1%
- Roman Catholic: 17.0%
- Undeclared: 11.4%
- Islamic: 0.5%
- Other Christian: 29.9%
- Church of Christ: 12.7%

Wednesday Chapel (Spring 2017) Religious Preferences
- Lutheran: 2.9%
- Orthodox: 1.1%
- Baptist: 4.2%
- Undeclared: 11.7%
- Presbyterian: 5.5%
- None: 7.5%
- Methodist: 2.2%
- Roman Catholic: 17.7%
- Islamic: 0.5%
- Church of Christ: 12.2%
- Other Christian: 29.9%
Transfers

Wednesday Chapel (Fall 2016) Transfers

- Y: 11.2%
- N: 88.8%

Wednesday Chapel (Spring 2017) Transfers

- Y: 13.1%
- N: 86.9%
Spiritual Mentorship

**Ethnicities**

**Mentorship (Fall 2016) Ethnicities**
- Non-resident Alien: 6.5%
- Race/ethnicity unknown: 4.3%
- Asian: 16.1%
- American Indian or Alaska Native: 1.1%
- Black or African American: 3.2%
- Hispanic or Latino: 14.0%
- Two or more Races: 6.5%
- White: 48.4%

**Mentorship (Spring 2017) Ethnicities**
- Non-resident Alien: 3.9%
- Asian: 19.6%
- American Indian or Alaska Native: 1.0%
- Black or African American: 5.9%
- Hispanic or Latino: 16.7%
- Two or more Races: 6.9%
- White: 45.1%
Mentorship (Fall 2016) Genders
- Male: 33.3%
- Female: 66.7%

Mentorship (Spring 2017) Genders
- Male: 29.4%
- Female: 70.6%
Class Levels

Mentorship (Fall 2016) Class Levels
- Senior: 46.2%
- Junior: 19.4%
- Sophomore: 12.9%
- Freshman: 21.5%

Mentorship (Spring 2017) Class Levels
- Senior: 50.0%
- Junior: 21.6%
- Sophomore: 17.6%
- Freshman: 10.8%
Mentorship (Fall 2016) On-Campus Residents

N 44.1%
Y 55.9%

Mentorship (Spring 2017) On-Campus Residents

N 38.2%
Y 61.8%
Religious Preferences

Mentorship (Fall 2016) Religious Preferences
- Lutheran: 2.2%
- Baptist: 12.9%
- Episcopal: 1.1%
- Roman Catholic: 11.8%
- Undeclared: 7.5%
- Presbyterian: 9.7%
- Other Christian: 32.3%

Mentorship (Spring 2017) Religious Preferences
- Lutheran: 2.0%
- Presbyterian: 8.8%
- Baptist: 10.8%
- Episcopal: 1.0%
- Undeclared: 10.8%
- Church of Christ: 20.4%
- Other Christian: 32.4%
- Roman Catholic: 12.7%
- Church of Christ: 14.7%
Transfers

Mentorship (Fall 2016) Transfers
- Y 15.1%
- N 84.9%

Mentorship (Spring 2017) Transfers
- Y 14.7%
- N 85.3%
Office of the Chaplain: Program Attendance/ Participation Data

Wednesday Chapel
Weekly averages

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Celebration Chapel
Weekly averages

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Spiritual Mentoring

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<td># of Mentees</td>
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Office of the Chaplain: Focus Groups

In an attempt to provide students an opportunity to participate in the assessment and evaluation of OOC programming four focus groups.

Observations:
1. There is a lot of confusion among students about the purpose of Convocation and what qualifies as Convocation.
2. The diversity of students on campus means their perceptions of what Convocation should be vary greatly.
3. Significant portions of the population seem to be having trouble connecting, yet make most of their meaning out of relationships.

Suggestions for the future:
1. Continuing to shift the culture surrounding Convocation will help students understand what the purpose and parameters of Convocation are.
2. Narrowing the focus of Alternative Events / Community Chapels will be helpful to clarifying the spiritually focused goals of Convocation.
3. Allowing students to engage God and each other in diverse ways is a key part of Convo’s exposure of the Christian life to the student body.

4. Continuing to shift the language used to describe Convocation (e.g., “Chapel” instead of “Convo,” “Community Chapels” instead of “Alternative Events,” “Convocation Programming” instead of “Convo Office”) is a vital part of shifting Convo culture.

5. Emphasizing relationships (one-on-one and in small groups) is an important component of addressing issues of loneliness on campus and helping students grow spiritually.

Session #1, March 20, 2017

<table>
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<tr>
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<th>Year</th>
<th>International?</th>
<th>Ethnicity</th>
<th>Sex</th>
<th>Transfer</th>
<th>Religion</th>
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<td>White</td>
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<td>Church of Christ</td>
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Focus Group: Transcript Highlights

**Wednesday Chapel**

I like the a cappella style music. Just because it’s nice to have a break from all the instruments. ... I’m a big fan of old hymns, so I just love listening to the words of the hymns because they’re so meaningful and have so much history, so I really like how Wednesday Chapel has [hymns].

I like kind of like the different speakers that are brought in. I like having different perspectives. For me, I really love the message that’s always given. But I always find it harder to go to Wednesday Chapel because a lot of people there are distracted or not paying attention, so it’s harder for me to focus when other people are talking or things like that.

Just from the general opinion I’ve experienced, there seems to be a lack of diversity in speakers, more ideological diversity, I guess. It seems like a lot of people come from similar denominations. ... So there’s not a lot of diversity, like, not even just in the Christian denomination, but just in faiths. Especially students that don’t adhere to the Christian faith, it’s very hard for them. Either they feel like it’s a waste of time, or it’s offensive, maybe.

I’ve heard that they’re really good lately, but honestly, to my mind, [they are] boring and kind of unengaging. It seems like a lot of people that are there are kind of unengaged.

It’s kind of like the fallback convo because you always know what time it is. ... When you say it needs to be more rooted in the gospels and the word, it kind of like, it makes me feel separate in a way because I don’t know a lot of Scripture. ... I would feel a little uncomfortable if everything was so heavily Scripture the whole time, you
know, and I think it can still be achieved the same messages, but being more applicable to what we’re dealing with right now.

I’ve felt like in the last like year or year and a half it’s been a lot like more engaging and more involved than it has been when I was like a freshman, sophomore.

The Christian message has kind of been lost at Wednesday Convo because I do not think that the gospel is actually preached, which is the Christian message. ... I mean, what is the gospel? God is just, man is wicked, and so therefore God cannot forgive man. ... We need to select speakers that spend more time in the scriptures and actually understand what Christianity is.

I think the messages are okay, but I think they conflict with what Gus brings up at the beginning. Because his opening message is very ritualistic. ... I wouldn’t say that I would want it more rooted in the word, because you have to cater to your audience. ... We need to hear more practical things about applying maybe Scripture to our lives directly.

Natural science rarely schedules any class on Wednesdays or Fridays at all, so ... ever since I’ve lived off campus, making that extra drive through the canyon makes it hard to attend Wednesday Chapel. ... I just don’t like the a cappella.

[The speakers] have the tendency to want to entertain ... and I think that’s good. But I feel like it needs to be on building faith. Sure, it’s hard to do that with a large crowd, but ... to do that would be really speaking from the heart, and so I think more people would be receptive to that.

I feel like the opening feels stale. Because it feels very the same every week. ... I just feel like [Won by One] sometimes they even sing the same songs so close together.

The content of the convo on Wednesday ... could be more reflective on the students.

It just feels like a lot of people are there, and they don’t want to be, and people are very disengaged. People are very spread out, on their phones, doing homework, and, like, even people that want to listen to the message, I feel like you get distracted really easily by just, like, what everyone else is doing, and then the people that maybe want to be there to, like, sing, I feel can maybe be uncomfortable with just, like, the atmosphere of everyone else being there.

I feel like getting [the music] a little livelier that early in the morning would probably help people. And then there’s, like, two giant projectors: Use them for videos, use them for Powerpoints, like, integrate multimedia into your presentation. That’s how you capture, like, someone’s attention.

I think when we have guest speakers that have a compelling story rather than just kind of like, you know, a lecture, or more like preaching style. Like, you can apply yourself more if they have more like a personal story or purpose.

Other Convocations

I like the [alternative events] that are more controversial. There’s not necessarily a Christian answer for it. It’s kind of like what everyday people struggle with or are confused about. So going to learn more about how faith is applied to multiple perspectives is interesting to me.
[On the Well] I just enjoy worship. It’s really good, I love Taylor, I love how he worships, I love Dusty. I love the message. It’s short. ... There’s a lot of music.

I’m really drawn to the [alternative events] that are often student-led, like that’s a student panel or something like that, because maybe someone I know is there or something like that. ... A lot of the times, with those, I feel prompted to have discussions with other students afterward.

I feel like at club convo, what I get out of that is more peer attraction and talking about our individual faiths, and then with Celebration Chapel I get more of, like, worshipping and connecting with God kind of like as a whole community.

I feel like [other convos], they definitely connect me with my faith more than a Wednesday would. Maybe because they are less denominational. Maybe they’re more just about faith in general. ... I think those ones, they’re really about connection and the other people, and the people who put them on are so in love with their faith that it’s almost inspiring to you. It, like, rubs off, trickles down on you. So for me, the alternative ones definitely help me grow my faith more so than some of the other ones.

Mentorship

Mentorship I just cherish as a place of wisdom and reassurance of truth I know deep down and have heard but just needed to hear it from someone else.

I had a professor that I really connected with last semester. ... What I really appreciated is that when I was vulnerable, she was also vulnerable with me, and opened up to me and shared her own struggles to make me feel less alone. And I think she was just really good at bridging the age gap.

You choose someone [as a mentor] that you would trust and is genuine and honest that you would want to end up to be more like or that you aspire to be.

So last year when I was a freshman, of course, everybody had their SLA. And ... definitely I could call her my mentor. She was awesome. I really started talking about just Christianity in a way that I hadn’t before. ... Now this year, I feel like I went backwards. because my RA, I don’t really see her. I don’t have an actual SLA, so ... I feel like I don’t have anyone to talk to about it.

I definitely think security plays a huge role in having a mentor, and I think it’s just being secure that you can trust the person to guide you into like a person you’d want to be and aligning with Pepperdine’s mission. You know, this person here will help me be a better person spiritually, emotionally, mentally, so I think that’s a huge reason for mentorship.

Somebody that I can just go into their office and sit down and be real with for 15, 20 minutes. I don’t have to worry about judgment or outside circumstances, or anything.

Almost all my mentors are 40 years old or above, so having people who’ve gone through difficult things in life, whether it’s careers or raising families or education ... they can kind of relate to where you are and tell you that things are going to get better, there’s hope, good things are to come, you’re on the right track, or you’re not on the right track. It kind of gives a sense of peace.
I think that the spiritual mentorship program is so cool and everything, but I don’t feel like a lot of people know about it or know how to go about it.

Prayer

I would say that prayer is very important in my life in every aspect. It allows me to like, say my thoughts and ... express my worries but also my praises and how much I’m thankful for all, like, all the blessings but also when I need help in. And putting my trust in his plan.

I’m kind of in a weird limbo state of my faith. I do consider myself a person of faith, but I feel like sometimes I can forget that that’s what I can fall back to when I’m really struggling. ... I think I rely on prayer ... [to be] an example of faith for my friends who are also struggling in their faith.

I’m the kind of person that gets super stressed out easily by anything with academics or family, and for me, like, every morning I wake up 30 minutes early just to pray and take time with God and that kind of like helps me center myself and keep everything in perspective.

If I don’t pray before I go to sleep or before I start my day, I feel bad. ... It just helps me stay grounded for the day, so I think for me, it’s really important.

[I pray] only when things get really, really bad, to be honest. Like if connections or relationships with people start to suck a lot, then I start to resort on God and rely on him, which I don’t think is entirely bad, but it’s obviously not good. I should have a better connection with him.

My prayer life is more of a conversation with God. ... He already knows what I’m going through, so it’s more of a conversation with him in my spirit language with God.

There’s always this conversation going between me and God. ... It’s just that’s the way I connect with God, like, throughout my day.

The Savior said to pray always, and how can we fulfill that commandment unless we’re beginning our days with prayer and then throughout the day, unless we have that prayer in our heart. ... And so prayer for me is huge in terms of knowing, you know, what I should be doing as well as expressing gratitude in recognizing how I can help and become better.

I see prayer as a time you set aside. It’s not really a continuous dialogue but it’s also where you sort of spend the time to reflect back on the day.

Meaning and Purpose

It’s relationships, just like friendships, or relationship with family, whether it’s like hanging out with a friend, getting to know them better, having deep conversations, or meeting new friends. I think relationships in general give me my purpose in life.

I’d say relationships, but even more specific, the discussions that I have with my friends, and having people who challenge me.
Seeing a relationship build off of each other and seeing something grow and seeing the impact you can make on other people when you are real and honest and genuine, I think that that adds a lot of meaning and value to my life, and purpose.

I love my family, and I love my church. But that ... doesn’t really cut it. I think my purpose comes from our relationship with Christ, drawing from him, from his word or prayer, and also from engagement in his church. That is without a doubt my life purpose, just to know him.

It’s showing God’s love to others. ... Every day, it’s my goal to have people know they’re loved and accepted.

I’m studying to become a teacher, and I see that as my purpose. ... I think personally for me, and I might be over-exaggerating, but, like, to give hope for people.

When I think about purpose, I think about the long-range goal in terms of who I want to become. I want to become as much like the Savior as I can in all his attributes and — especially in compassion and charity ... Giving joy to other people ... and giving hope and listening to others ... for me gives me meaning as opposed to career success, financial success, sporting success.

Like, knowing that the God of the universe has you here for some reason or — I don’t really have to know the reason. I just feel like there is one.

_Faith_

I would say that my faith is my lifestyle. Because it’s my walk with Christ. My faith is putting my trust and my every decision into Christ.

I think coming to Pepperdine has especially helped me learn how to, like, include my faith into every aspect of my life. So I think I’m still, like, learning that.

My faith is my life. I think I can’t really separate them. I’m in constant conversation with God, like, throughout the day. ... It’s just part of my core.

I think if I didn’t have my faith, I would be a completely different person. It shapes and molds, you know, how I act every single day. ... It still ultimately shapes what I’m doing and how I act, how I try to present myself to others, so it’s like, completely the way of life for me.

I kind of see faith as a way that drives a deeper meaning in the world. ... And I specifically believe that it doesn’t have to be Christianity. It can be any moral calling or urge or faith, and finding that sort of pushes you beyond the base level of eating, breathing, sleeping, dying, so that’s sort of where I see faith pushing us to go beyond just living into life, I guess.

I don’t know if it’s Pepperdine or if it’s just growing up, but I’ve become very disillusioned with, like, the Christian church.

I don’t feel like my faith is as strong as it used to be. It’s definitely stagnated and almost dissipated a little bit in the past couple years.
Office of the Chaplain: Club Convocation Analysis

In an attempt to provide students an opportunity to participate in the assessment and evaluation of OOC programming four focus groups.

Observations:
1. Students reported, on average, slight spiritual growth in all four areas of spiritual growth assessed (Prayer, Gather, Mentor, Serve).
2. Students reported seeing the greatest change in Gather and Mentor. Gather and Mentor average scores increase after the club convo by nearly half a score, Pray scores by one third of a point, and Serve scores by one quarter point.
3. The club convo program appears to have the greatest impact on the Sophomore class. Sophomores and Seniors reported the greatest gain in Gather.
4. Freshmen and Juniors saw the greatest gain in Mentor.
5. There is a lot of confusion among students about the purpose of Convocation and what qualifies as Convocation.
6. The diversity of students on campus means their perceptions of what Convocation should be vary greatly.
7. Significant portions of the population seem to be having trouble connecting, yet make most of their meaning out of relationships.
8. Club Convos positively impacted how much students value all four traditional Christian practices (Prayer, Gather, Mentor, Serve).
9. Students viewed their leaders extremely positively with few exceptions.
10. Students self-reported a significant amount of spiritual growth because of their Club Convos.

Suggestions for the future:
1. More robust analysis might yield interesting data if the data regarding participation in and value of Traditional Christian Practices was broken down by year.
2. A longitudinal study would be beneficial for analyzing how, if at all, frequency of participation in club convos impacts students’ spiritual growth.
3. In future surveys or in focus groups, we should ask students to define what they think spiritual growth is.
4. Since service is especially lacking in student practice, this would be a good TCP to emphasize in future Club Convos.

Club Convocation: Fall 2016 Survey Report

This report is based on 248 responses from students who participated in Student Led Club Convos in the fall 2016 semester. Included are some example responses for certain categories (primarily criticisms) of interest which were relatively representative of the diversity of responses in their respective categories.

Assessment is extremely beneficial for evaluating the overall effectiveness of any given program, especially if that program has as many participants as SLCCs, since our sampling is large and diverse.

Observations:
1. The overall results of the surveys indicate that SLCCs are effective in building community, promoting spiritual formation, empowering student leaders, encouraging traditional Christian practices, and supporting the Pepperdine mission.

2. However, while there is growth in all areas, there are still students slipping through the cracks. There are students who still never participate in traditional Christian practices, or who experienced little to no spiritual growth in their SLCC. While statistically, one could say they are “insignificant” to the overall results, these individuals are infinitely valuable souls.

Suggestions for the future:
1. Include a link at the end of the SLCC survey to another form to sign up to meet with a Chaplain’s Office representative for one-on-one feedback. This will detach their names from their survey responses while still demonstrating our care for them as individuals without forcing care upon them.

Club Convo Responses:
- Only two received 0 responses:
  - Psalms: Their Roles in Christianity and Their Roles in Our Lives, led by Jonathan Boeri
  - The Fellowship, led by Jonathan Kwok
- Club Convos that received the most responses:
  - Purpose Driven Life – 16
  - Mind, Body, and Spirit – 13
  - Spiritual Leadership – 13
  - Mental Illnesses Disguised as a Blessing – 12
  - Wild at Heart – 11

Year in School
- Senior – 39% – 96 respondents
- Junior – 24% – 59 respondents
- Freshman – 21% – 51 respondents
- Sophomore – 17% – 41 respondents
- Transfer – 0.4% – 1 respondent

Previously participated in Club Convo?
- Yes – 62% – 153 respondents
- No – 38% – 95 respondents

How many have you previously participated in?
How would you rate your Club Convo Leader as a small group facilitator?

- 0 – 36% – 89 respondents
  - *Doesn’t match previous response even though there were the same number of respondents to both questions. Perhaps this is the number of people who did two in one semester without ever having done club convos before (six people).*
- 1 – 19% – 48 respondents
- 2 – 13% – 32 respondents
- 3 – 13% – 32 respondents
- 4 – 7% – 17 respondents
- 5+ – 12% – 30 respondents
  - *We had enough respondents to this that perhaps we could include more numbers in future surveys.*

How would you rate your Club Convo Leader as a small group facilitator?

- No one answered with a 1 (not good) or 2.
- 3 (average) – 3% – 7 respondents
- 4 – 14% – 34 respondents
- 5 (great) – 83% – 207 respondents

Please comment on your leader as a small group facilitator.

- 84% (194 respondents) focused on specific positives of the leader:
  - 1: The leader’s teaching style – 27% – 67 respondents
  - 2: How inclusive the leader was and/or the comforting/comfortable environment the leader created – 17% – 41 respondents
  - 3: How organized and/or prepared the leader was – 14% – 35 respondents
  - 4: How engaging and/or passionate the leader was – 18% – 32 respondents
  - 5: How open and/or approachable the leader was – 8% – 19 respondents
• 17% (43 respondents) responded with general affirmation
  ○ *Most of this was very positive, including words like, “great” (most common), “amazing,”
    “excellent,” etc.*
• 4% (11 respondents), responded with some sort of suggestion or criticism. Examples:
  ○ “She stayed on subject and had great discussion questions. Had a hard time being in control
    and raising her voice above others.”
  ○ “Brought up interesting topics of discussion. Although he probably got caught up asking or
    explaining the question that he didn’t give us enough time to answer”
  ○ “Overall pretty good, but could do better at having prepared questions and material to go
    over.”
  ○ “Really good at making sure we participated but sometime the questions were too ambiguous
    and caused confusion”

How would you rate your Club Convo leader as a spiritual teacher?
• No one answered with a 1 (not good) or 2.
• 3 (average) – 5% – 12 respondents
• 4 – 22% – 54 respondents
• 5 (great) – 73% – 182 respondents
  ○ 10% fewer than those who said their leader was a great small group facilitator.

Please comment on your leader as a spiritual teacher.
• 87% (216 respondents) focused on specific positives of the leader:
  ○ The leader’s knowledge and/or wisdom – 24% – 60 respondents
  ○ The leader’s faithfulness to God – 21% – 51 respondents
  ○ How open and/or welcoming the leader was – 18% – 45 respondents
How helpful the leader was – 18% – 44 respondents

The leader as a role model or good example – 6% – 16 respondents

10% (25 respondents) responded with general affirmation

Most of this was very positive, including words like, “great” or “good” (most common), “wonderful,” “awesome,” etc.

3% (7 respondents), responded with some sort of suggestion or criticism

Most of these revolved around not including enough about faith / spirituality / Scripture / God.

“Could have been more focused on faith, but I like how we talked a lot about life and conflicts.”

“Average, but would have liked to see more scripture integrated in the study.”

“Seemed bias sometimes to political views which was something to be aware of if she were to continue leading in a larger setting with a more diverse group.”

Would you recommend this Club Convo?

81% (199 respondents) said yes for the following reasons:

Content – 36% – 89 respondents

Community – 26% – 65 respondents

Impact – 11% – 26 respondents

Leader – 8% – 19 respondents

16% (40 respondents) responded with a general affirmative

4% (9 respondents) said no, maybe, or depends.

Those who said maybe or depends cited whether the person could attend all the sessions, was interested in the topic, or was part of the group that it targeted.

Only one person said no: “No, only because it was occasionally tedious and a bit late in the evening.”

How would you rank your spiritual growth through this Club Convo?

1 (I did not grow at all) – 1% – 3 respondents

2 – 6% – 14 respondents

3 – 22% – 54 respondents

4 – 34% – 84 respondents

5 (I grew a great deal) – 38% – 93 respondents

The overwhelming majority (72% – 177 respondents) answered with a 4 or a 5.
Q11 How would you rank your spiritual growth through this Club Convo?

Answered: 248  Skipped: 0

<table>
<thead>
<tr>
<th>1 – I did not grow at all.</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 – I grew a great deal.</th>
<th>Total</th>
<th>Weighted Average</th>
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<td>1.21%</td>
<td>5.65%</td>
<td>21.77%</td>
<td>33.67%</td>
<td>37.51%</td>
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Please comment on your spiritual growth through this Club Convo.

- 64% (167 respondents) said they grew for the following reasons
  - Content – 17% – 43 respondents
  - Connection with and/or reminder of God – 15% – 36 respondents
  - Community – 13% – 32 respondents
  - Discussion – 11% – 27 respondents
  - The impact, reminding them of purpose/identity – 8% – 21 respondents
  - Reaffirmed faith – 3% – 8 respondents

- 18% (44 respondents) gave general affirmative comments about their growth

- 15% (37 respondents) said they experienced little to no growth
  - “It’s hard to have a TON of spiritual growth in such a short amount of time without a major life-changing event.”
  - “I’m pretty set on faith and I don’t think much can affect that but myself.”

How often they participated in the following traditional Christian practices before vs. after their Club Convo participation:

- B = Before the CC, and A = After the CC
- All numbers are percentages (to see percentage increases and decreases)
- Note that the first three answers (never, a few times a year, and about once per month) decreased for all TCPs, and that the last three answers (about once per week, several times a week, and daily) increased for all TCPs
- This means that in general, Club Convos increased the frequency of student engagement in TCPs
<table>
<thead>
<tr>
<th>Activity</th>
<th>Never</th>
<th>A few times a year</th>
<th>About once per month</th>
<th>About once per week</th>
<th>Several times a week</th>
<th>Daily</th>
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<td>B 9</td>
<td>A 6</td>
<td>B 17</td>
<td>A 6</td>
<td>B 21</td>
<td>A 15</td>
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<tr>
<td>Pray (with others or alone)</td>
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<td>A 4</td>
<td>B 9</td>
<td>A 7</td>
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<td>A 5</td>
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<td>Receive or pursue mentorship</td>
<td>B 12</td>
<td>A 4</td>
<td>B 19</td>
<td>A 15</td>
<td>B 25</td>
<td>A 22</td>
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<tr>
<td>Serve (with others or alone)</td>
<td>B 7</td>
<td>A 4</td>
<td>B 29</td>
<td>A 24</td>
<td>B 29</td>
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51
Q13 How often did you do the following things BEFORE you participated in this Club Convo?

Answered: 248  Skipped: 0

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<th>Activity</th>
<th>Never</th>
<th>A few times a year</th>
<th>About once per month</th>
<th>About once per week</th>
<th>Several times a week</th>
<th>Daily</th>
<th>Total</th>
<th>Weighted Average</th>
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<td>8.87%</td>
<td>16.53%</td>
<td>20.97%</td>
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<td>3.39</td>
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<td>Pray (with others or alone)</td>
<td>9.99%</td>
<td>9.27%</td>
<td>11.29%</td>
<td>15.73%</td>
<td>22.68%</td>
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<td>Receive or pursue the membership of others</td>
<td>11.69%</td>
<td>19.35%</td>
<td>25.00%</td>
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<td>Serve (with others or alone)</td>
<td>7.26%</td>
<td>29.63%</td>
<td>29.44%</td>
<td>19.35%</td>
<td>11.29%</td>
<td>3.63%</td>
<td>248</td>
<td>3.69</td>
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**Q14 How often do you do the following things now?**

Answered: 248  Skipped: 0

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<th>About once per month</th>
<th>About once per week</th>
<th>Several times a week</th>
<th>Daily</th>
<th>Total</th>
<th>Weighted Average</th>
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<tr>
<td>Gather in worship communities</td>
<td>6.05%</td>
<td>6.45%</td>
<td>14.92%</td>
<td>42.74%</td>
<td>28.25%</td>
<td>1.61%</td>
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<td>3.85</td>
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<tr>
<td>Pray (with others or alone)</td>
<td>3.83%</td>
<td>6.85%</td>
<td>5.24%</td>
<td>18.95%</td>
<td>23.76%</td>
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<td>4.77</td>
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<tr>
<td>Receive or pursue mentorship</td>
<td>4.44%</td>
<td>15.32%</td>
<td>22.18%</td>
<td>24.60%</td>
<td>25.06%</td>
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<td>4.05%</td>
<td>24.19%</td>
<td>20.23%</td>
<td>24.60%</td>
<td>14.92%</td>
<td>4.03%</td>
<td>248</td>
<td>3.34</td>
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Rank the impact your club convo experience has had on how much you value:

<table>
<thead>
<tr>
<th>Rank</th>
<th>Gathering in worship communities</th>
<th>Praying (with others or alone)</th>
<th>Receiving / pursuing mentorship</th>
<th>Serving (with others or alone)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>8% (20)</td>
<td>7% (17)</td>
<td>8% (19)</td>
<td>9% (22)</td>
</tr>
<tr>
<td>2</td>
<td>8% (21)</td>
<td>6% (16)</td>
<td>8% (19)</td>
<td>6% (16)</td>
</tr>
<tr>
<td>3</td>
<td>28% (69)</td>
<td>23% (58)</td>
<td>23% (58)</td>
<td>31% (76)</td>
</tr>
<tr>
<td>4</td>
<td>28% (70)</td>
<td>27% (68)</td>
<td>31% (77)</td>
<td>29% (73)</td>
</tr>
<tr>
<td>5</td>
<td>27% (68)</td>
<td>36% (89)</td>
<td>30% (75)</td>
<td>25% (61)</td>
</tr>
</tbody>
</table>
Q15 Rank the impact your club convo experience has had on how much you value:

If you could make a change to this Club Convo, what would it be?
- 47% (118 respondents) said they would primarily change the following:
  - Content or something about the leader – 21% – 53 respondents
  - Time – 9% – 22 respondents
  - Making the group bigger / expanding the community – 7% – 17 respondents
  - Length or frequency of convo (usually longer/more often) – 5% – 12 respondents
  - Location – 3% – 8 respondents
  - Having snacks or food (or having more snacks/food) – 1% – 3 respondents
  - Something about the Convo program itself – 1% – 3 respondents
- 42% (103 respondents) said they would change nothing, with no additional comments, positive or negative
- 11% (27 respondents) said they would change nothing with a general positive comment

Other comments
- 40% (100 respondents) had no additional comments
- 29% (71 respondents) said something generally positive
- 28% (69 respondents) responded with something specifically positive about:
○ Their specific convo – 17% – 41 respondents
○ Leader of the convo – 6% – 16 respondents
○ Convo Program itself – 5% – 12 respondents

• 4% (8 respondents) offered a suggestion or criticism about:
  ○ Content – 2% – 4 respondents
  ○ Convo Program – 1% – 3 respondents
    ■ “The club convo program might consider focusing more on helping people become true disciples of Jesus Christ, understanding the purpose of life, and the love their Father in Heaven has for them.”
    ■ “Not mandatory”
    ■ “Invite more people instead of having a maximum of 15 people. The bigger, the better as we could share more experiences and be a solid group.”
  ○ Time – 0.4% – 1 respondent

Student Learning Outcomes

With the OOC’s shift to Student Affairs along with the University Chaplain’s additional oversight of Student-Led Ministries and The Convocation Office, new Student Learning Outcomes were developed in AY 2014 but very little assessment of these SLO’s were done. Primarily because of high office turn over. An additional reason for lack of assessment stemmed from the unmeasurable nature of the SLO’s. With the new staff came a new focus on assessment. Led by the Associate Chaplain research began in AY 2016 to discover:

1. How Spiritual Formation has historically been assessed in general and in Higher Education specifically.
2. Discover frameworks by which to assess spiritual growth, particularly in Emerging Adults.
3. Means of shaping measurable SLO’s.

In an attempt to capture the University wide as well as Seaver specific responsibilities in measurable SLO’s; Bloom’s Taxonomy of Educational Objectives was used to establish the following SLO’s:

Office of the Chaplain Student Learning Outcomes
1. As result of participating in activities of the OOC students will be able to employ traditional Christian Practices
2. Students who are engaged by the OOC will be able to appraise personal and communal spiritual well being and develop proficiencies to promote wholeness in their lives.
3. Relate traditional Christian practices to participation in the active life of God for creation, neighbors, and self.
4. As a result of the OOC programming student will be able to define, assess the importance of, and understand their role in a Christian community.
SARA GASTON BARTON
24217 Baxter Drive, Malibu, CA 90265 | 310.919.6131 | sara.barton@pepperdine.edu

EDUCATION

- Doctor of Ministry, Hazelip School of Theology, 2016
- Master of Divinity Equivalency, Hazelip School of Theology, 2012
- Masters of Arts in Spiritual Formation, Spring Arbor University, 2009
- Bachelor of Arts in English, Harding University, 1991

WORK EXPERIENCE

Pepperdine University, Malibu, CA 2014 – present

University Chaplain
- Offer pastoral care and spiritual guidance to faculty, staff, and students.
- Lead the university community at public events and in response to crisis and conflict.
- Supervise the hiring, visioning, programming, and work of the chaplaincy staff.
- Preach and teach (e.g. at community gatherings, meetings for faculty, staff, administration).
- Public presence (e.g. public prayers at graduation, leading memorials, weddings).

Rochester College, Rochester Hills, MI 2008 – 2013

Assistant Professor of Religion


Campus Pastor
- Offered pastoral care and spiritual guidance to faculty, staff, and students.
- Supervised the planning and execution of the daily chapel worship services.
- Preached and taught (e.g., at worship events, community gatherings, weddings, memorials).


Community Educator and Pastor
- Taught the local people with the use of the local language, Lusoga.
- Taught Bible lessons
- Led women’s empowerment groups in English language skills, family planning
- Contributed to local development projects for reforestation, clean water, and hygiene.

Kirby High School, Memphis, TN 1991 – 1993

English/Speech Teacher

COURSES TAUGHT

Religious and Cross-Cultural Engagement

Doctor of Ministry Course, Hazelip School of Theology, Lipscomb University
This course equips students with resources for better understanding and engaging both Western and non-Western ministry contexts.

History and Religion of Early Christianity

General Education Course, Seaver College, Pepperdine University
This course is a study of the New Testament in its larger Jewish and Greco-Roman context with emphasis on history, theology, and the literary genres.

Introduction to the Christian Faith

Required course, Rochester College
This course introduces concepts of the Christian Faith and a textual survey of biblical narrative.

Survey of Biblical Literature

Required course, Rochester College
This course offers a survey of biblical literature, including the Old and New Testaments.
The Life of Christ
*Elective religion course, Rochester College*
This course offers a textual study of the Gospels.

**Spiritual Formation**
*Elective religion course, Rochester College*
This course is a historical study of spiritual formation and introduces spiritual disciplines.

**RELATED EXPERIENCE**

<table>
<thead>
<tr>
<th>Role / Title</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peer Reviewer for Journal, <em>Discernment: Theology and the Practice of Ministry</em></td>
<td>2015 - 2016</td>
</tr>
<tr>
<td>Campus Character Liaison for National Association of Intercollegiate Athletics</td>
<td>2011 – 2014</td>
</tr>
<tr>
<td>Director of Pontiac High School Early College Program at Rochester College</td>
<td>2011 – 2012</td>
</tr>
<tr>
<td>Participant in Educational Dialogue Trip to Turkey</td>
<td>2012</td>
</tr>
<tr>
<td>Spiritual Formation Coach for Master’s degree students at Rochester College</td>
<td>2009–11</td>
</tr>
<tr>
<td>Associate Editor and Contributing Writer for <em>New Wineskins Magazine</em></td>
<td>2004 – 2010</td>
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<tr>
<td>Group Leader for International Student Semester Abroad, Vienna, Austria</td>
<td>2006</td>
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</table>

**PUBLICATIONS, PANELS, AND PRESENTATIONS**


“David’s Wild Ride: Absalom and David’s Dysfunctional Family,” a sermon at Lipscomb University, 7 September 2016, [https://www.youtube.com/watch?v=zv990DRYse8](https://www.youtube.com/watch?v=zv990DRYse8)


Presentations include “Arrogance Dismantled,” “Pastoral Ministry and the Psalms,” “Heeding God’s Call in the Midst of Church Tradition,” Pepperdine University Bible Lectures, Malibu, CA, 2012-2013.


“Praising God When we Realize We’ve Been Wrong,” Leaven: Vol. 21: Iss. 4, Article 9, 2013, http://digitalcommons.pepperdine.edu/leaven/vol21/iss4/9/


REFERENCES

Dr. Tabatha Jones-Jolivet
Assistant Professor, Department of Higher Education
Azusa Pacific University, Azusa, CA
626.815.6000, tjonesjolivet@apu.edu

Dr. Regan Schaffer
Professor of Organizational Behavior and Management, Director of Nonprofit Leadership Collaborative
Pepperdine University, Malibu, CA
248.218.2300, regan.schaffer@pepperdine.edu
Supervisor References available upon request.
Lauren Jeanne Leatherberry Begert

11711 Goshen Avenue, Apt 9
Los Angeles, CA 90049
Lauren.Leatherberry@pepperdine.edu
425.260.0725

Objective:

Qualifications:

- Masters student at Pepperdine University studying Social Entrepreneurship and Change
- Develop vision, mission and strategy with student ministry club leaders for their organizations.
  Coach and provide accountability throughout the implementation process.
- Develop marketing strategies aimed at increasing brand awareness

Work Experience:

December 2012- Present: Assistant Director, Office of the Chaplain, Pepperdine University, Malibu, CA
Coordinate and oversee the Student-Led Ministries program, including registration, mentoring and training leaders, providing guidance in ministry activities, spiritual care, communication, promotion, budget oversight, and working toward initiatives related to the program and/or individual ministries. Oversee all marketing for the office, including the development and implementation of the Office of the Chaplain brand. Manage websites, social media outlets, all print/online media, and communications for a broad distribution.

April 2011- December 2012: Marketing Coordinator, Deasy/Penner&Partners, Pasadena, CA
Developed and implemented marketing strategies aimed at increasing brand awareness. Coordinated, oversaw, and designed print and online media advertising. Multitasked to interface as public relations representative and special events manager. Played instrumental role in agent recruitment for a rapidly growing firm. Managed agent transitions, office administrators, and day-to-day operations.

April 2008- June 2009: WWU Student Coordinator and Board Member, World Vision Experience Aids Exhibit/Action for Africa, NPO, Bellingham, WA
Piloted student involvement with Action for Africa, nonprofit. Introduced the World Vision A Step Into Africa: Experience AIDS Exhibit to Bellingham, Washington. Approximately 4,400 people attended, the most successful attendance record to date. Developed and implemented marketing plans and served as public relations specialist. Actively served on Action for Africa’s Board alongside community and business leaders to engage students and develop relations between Lesotho, Africa and Whatcom County, Washington.

Mar 2009 – June 2009: Assistant to the Associated Students VP for Academic Affairs and VP for Business Operations, Western Washington University, Bellingham, WA
Revolutionized Associated Students position as assistant to the Board of Directors. Overcame obstacles to maximize productivity and create clear, professional documentation of committee meetings relating to funding and academic affairs.
Feb 2005- Jan 2011: Assistant Manager, Pasta & Company, Seattle, WA
Managed sales associates and energized sales through upselling. Effectively delegated store needs to employees and demonstrated award winning customer service. Maintained relations with both large and small-scale distributors, and reviewed sales reports to create sales strategies.

**Education:**

**Pepperdine University:** 2013-2015, M.A. Social Entrepreneurship and Change, 4.0 GPA

**Western Washington University:** 2007-2009, BA Psychology

**Whitworth University:** 2005-2007

**Redmond High School:** 2002-2005, Diploma

**Professional development activities (Conferences, Trainings, Workshops, etc.)**

**2016-2017**
- Attended Catalyst Conference in March 2017 (presented summary to staff)
- Committees: Student Organizations Advising Committee, Unplugged Retreat Planning Committee
- Guest Lectured for 90 minutes in the following classes:
  - Juanie Walker’s First-Year Seminar: Social Entrepreneurship and Organizational Communication (GSCO 199.04) Seaver College, Pepperdine University
  - Peter Thompson’s Financial Development of Nonprofit Organizations, Seaver College, Pepperdine University
  - Regan Schaffer’s nonprofit management, Seaver College, Pepperdine University
- Audited several of Dr. David Lemley’s Spiritual Formation class in the Fall of 2016

**2015-2016**
- Promoted to Assistant Director in August 2015
- Honored for three years of service to Pepperdine
- Attended Streaming Conference
- Invited to the Hilton Foundation’s 50th Anniversary Gala in New York, New York for my work with Laurel Alliance, a social enterprise aimed at equipping churches to support local poverty elimination.
- Committees: Student Organizations Advising Committee, Curriculum Coordination Committee, Unplugged Retreat Planning Committee
- Audited a few of Provost Marr’s Old Testament Prophets classes in the Fall of 2015
- Hosted a once per month women’s group in my home called, “EMPOWERED,” a once/month series for women on what it means to be empowered by the living/loving God of the universe.

**2014-2015**
In May 2015, Lauren graduated with her Master’s in Social Entrepreneurship and Change from Pepperdine University’s Graduate School of Education and Psychology, Summa Cum Laude. Lauren served on the Student Organizations Advising Committee, Unplugged Retreat Committee, and Y2D1 Sophomore Retreat Committee.

**2013-2014**
In the fall of 2013, Lauren began courses towards her Masters of Social Entrepreneurship and Change within Pepperdine University’s graduate school of Education and Psychology. She continues to pursue her graduate degree and is on track to graduate in the Spring of 2015. In October, Lauren attended the Q Conference entitled, “Women and Calling” in New York City, New York. The one-day conference featured lecturers
including Kathy Keller, Rachel Held Evans, and Lauren Winner and provided language and insight to the equip her for conversations with female students on the topic of vocation and calling.

Beginning in April, Lauren was promoted to be the Program Coordinator for the Office of the Chaplain. In her new role, Lauren will oversee and advise the Student-Led Ministries program, provide leadership and logistical support for department events, services, and partner programs, and continue with her previous responsibilities as the administrative coordinator.
Profile

Motivated by love, it is our call as individuals and whole communities to move into the deepest part of the heart of God. In this sacred space of communion we are transformed and made fit for Christ’s kingdom and to spread Christ’s kingdom. It is my passion to assist individuals and develop infrastructure for institutions to facilitate this process. Whether as a Chaplain, Preacher, Executive Minister, Spiritual Director, Christian Coach, Scholar, or Artist, it is my commitment to usher others to this place where God’s transformation takes place.

Experience

Associate Chaplain, Pepperdine University 2015-Present
Provide Spiritual Direction, Mentorship, Coaching, and Pastoral Care for the student population. Oversight of assessment, budget, and visioning for the Office of the Chaplain.

Executive Minister, Sycamore View Church of Christ; Memphis, TN. 2011-2016
Lead ministry and administration staff, manage church finances and yearly budgeting, establish vision and mission, build church infrastructure, coordinate church ministry efforts.

Senior Minister, Fairview Road Church of Christ; Columbia, MO. 2004-2011
Preaching, teaching, pastoral counseling, vision casting.

Campus Minister, Fairview Road Church of Christ; Columbia, MO. 2002-2004
Develop ministry, serve as source of spiritual formation for students, develop curriculum for students, plan worship experiences for young adults.

Adjunct Professor/Program Assistant, University of Missouri; Columbia, MO. 2000-2003

Education

University of Missouri Columbia - BA, 1991
University of Missouri Columbia: Critical Studies (Theater) - MA, 1995
University of California Los Angeles: Critical Studies (Theater) - PhD ABD, 2000
Performance Theory of Worship

Certifications

Coaching Certification, Mission Alive - 2012
Spiritual Director, Selah - 2009
Relationship Enhancement Therapy, National Institute for Relationship Enhancement - 2006
Skills
Poet, Playwright, Screenwriter, Campus Ministry, Worship Planning, Retreat Leader, Meditation Instructor, Spiritual Director, Coaching, Teaching, Discipleship, Pastoral Counseling, Education, Preaching, Budgeting, Infrastructure/Systems Building, Human Resources, Team Building, Leadership Development, Church Organizational Development.

Major Achievements

 Plays
Strands (Kennedy Center Award Winning Play/Published through Dramatic Publishing)
They Sing Christmas Up in Harlem (Published through Dramatic Publishing)
Walking the Winds (For Kennedy Center’s Traveling Young Players Program)
A Long Hard Journey: The Story of the Pullman Porter (St. Louis Black Rep.)
Sweet Clara and the Freedom Quilt (St. Louis Black Rep.)
Tragedy in Ragtime (Missouri Historical Society)
On the Outside Corner (Missouri Historical Society)
Solid Gold: A Doo-Wop King Midas Story (Kennedy Center New Vision/New Voices Production)

Honors
Lorraine Hansberry Award for Playwriting John F. Kennedy Center
George Burns & Gracie Allen Award for Directing UCLA

Reference
Randy Harris, Bible Professor, Abilene Christian University, Abilene TX. (325) 674-3793
Don McLaughlin, Minister, North Atlanta Church of Christ, Atlanta GA. (770) 399-5222
SVEN “GUS” PETERSON

24506 Mariposa Cir. Malibu, California 90265
guspete@hotmail.com
206.313.0393

EXPERIENCE

Interim Director of Convocation
Pepperdine University
Malibu, CA | 2014-Present

Provide continuity, leadership and vision for complex department during major staff transition. All aspects of programming, staffing, inter-departmental relationships and academic credit oversight for required undergraduate Christian content. Learning and organizing all aspects of duties from predecessor with intent to successfully hand off to incoming convocation director.

Successfully cultivated hospitality within convocation crew and convocation office.
Maintained and executed pre-existing and new bookings and programming while thoughtfully introducing strategic new elements to existing programs.

Director of Programming
American Cancer Society & The Goodtimes Project
Seattle, Washington | 2011-2014

Provide leadership for summer camps supporting children with or surviving cancer and their families. All aspects of recruitment, camper & volunteer retention, relationship management, recruitment, training, programming, marketing, communication, fund raising, budgeting, and public relations to provide for a sustainable and successful staff and camper experience.

Successfully transitioned American Cancer Society (ACS)-based volunteer corps into new operational structure under an independent nonprofit, after program was eliminated by ACS in 2013.

Pastoral Assistant
The Granville Chapel
Granville, OH | 2010

Develop programming, create community outreach strategy, assist in preaching duties and all aspects of church life.

Barista & Business Consultant
One Shot Coffee
Philadelphia, PA | 2008-2009

Build community relationships and develop and implement a meaningful guest services strategy.
Lead Barista
Cafe Ladro
Seattle, WA | 2006-2008

Responsible for training, team-building and overall supervision of coffee shop staff & community environment.

Installations Manager
Gravity Payments

Cultivate and retain customer relationships with business owners providing for their growing needs, support their businesses.

Youth Ministry Intern
Church at the Center
Seattle, WA | 2003-2004

Navigate youth ministry through transition season providing stability, healthy programming and relationships with teens.

Counselor & Facilitator
Lucan Youth Center
Dublin, Ireland | 2001-2002

Co-facilitator of newly implemented reconciliation programs for Christian youth wrestling with the Irish Protestant/Catholic cultural divide. Planned and implemented bible study groups, day camps and weeklong residential camps with scriptural emphasis.

Event Management

Projects:
- **Experience Music Project Museum**
  Represented venue as post-contract client liaison for internal and external event programming. Responsible for building relationships with clients and musical guests, seamlessly facilitating their use of the facility.

- **Seattle Mariners/Safeco Field**
  Post-sale client liaison for all Safeco Field non-baseball needs leading up to and including event day. Hired, trained, and managed diverse 80 person High school-aged “Safeco Fielder” staff. Composed Safeco Field’s Inaugural Season Event Staff handbook. Responsible for building relationships with clients and musical guests, seamlessly facilitating their use of the facility.

- **King County Domed Stadium ("Kingdome")**
  Facility liaison for major events including Seattle Mariners baseball, Seattle Seahawks football, Monster Trucks, Seattle International Boat Show, Auto Show, RV Show, Home Show, concerts and relays.

Volunteer Experience

Leadership Training Coordinator
Camp Goodtimes West
Vashon Island, WA | 2006-2011

Volunteer Leadership
Chrysalis United Methodist Youth Retreats
Seattle, WA | 1998-1998
EDUCATION

Fuller Theological Seminary
Master of Divinity (2012)

Seattle Pacific University
Bachelor of Arts, Theater (1998)

REFERENCES

Kathleen Hendrickson
Executive Director, Camp Burton
206.463.2512
campburton.vashon@gmail.com

Carol Mastenbrook
206.713.5093

Todd Naille
Lead Pastor, The Granville Chapel
740.506.2776
todd.naille@thegranvillechapel.org
Christopher Michael Shea
christopher.shea1987@gmail.com • 231.580.6552 • 12254 Burbank Blvd • Valley Village, CA 91607

Education:
Pepperdine University • Malibu, CA
Graduation: Currently Enrolled
Degree: Pursuing Masters Degree
Concentration: Dispute Resolution

Western Michigan University • Kalamazoo, MI
Graduation: April 2010
Degree Awarded: Bachelor of Arts
Major: Tourism and Travel
Minor: Arabic, Public History
GPA: 3.61

Awards/Honors:
- Geography Undergraduate Scholar for Tourism and Travel
  Spring 2009
- Second place in Anthropology Undergraduate Essay Contest
  Spring 2009
- Dean’s List (3.5 GPA or higher)

Skills
- Proficiency with Microsoft Office products
- Working knowledge of PeopleSoft data queries and finance module
- Customer service and sales experience with Staybridge Suites and Hotel Shangri-La.

Professional Experience:
Project Coordinator for Convocation, Student Affairs • Pepperdine University • Malibu, CA • Summer 2015-Current
- Manage data recording for over three thousand undergraduate students at all convocation events.
- Supervise fifteen student employees including hiring, training, and delegating office responsibilities.
- Advise the Director of Convocation on programs and assume responsibility for their effectiveness.
- Developed current programming and increased student attendance and faculty/staff participation.

Strategic Projects Associate, Human Resources • Pepperdine University • Malibu, CA • Summer 2014- Summer 2015
- Recruit, interview, and onboard employees for various departments throughout the University.
- Initiated key record system for over one hundred employees improving facility access accountability
- Adapt positively to changing assignments, rapidly learning position duties while starting the hiring process.
- Identify inefficiencies in departments going through transition and actively take steps to streamline them.

Loan Officer • Wilshire Consumer Credit • Los Angeles, CA • Summer 2013- Spring 2014
- Paid close attention to detail when underwriting loans for customers to ensure accuracy.
- Negotiated prices to create win-win situations for both customers and the company.
- Set and met goal to make over one-hundred quality calls daily.
- Articulated details of the loan to assure that everything was understood and it was a good fit for the client.

Night Auditor • Hotel Shangri-La-Santa Monica, CA • Summer 2012- Spring 2013
- Run audit and carefully inspect that all reports are correct and up to date.
- Managed overnight and make sure that guest needs are met.
- Created accurate morning reports and sent to supervisors for their daily routines.
- Other duties include concierge, making reservations, and balancing house.
- Enthusiastically sold rooms and room upgrades over the phone and for walk-ins on a regular basis.
- Promptly met the needs of guests and VIP’s to ensure one hundred percent satisfaction.

Front Desk Clerk • Staybridge Suites- Kalamazoo, MI • Fall 2011- Summer 2012
- Manage the front desk so that it is efficient when checking guests in and out of the hotel.
- Create and maintain a positive atmosphere that is welcoming and makes guests feel like family.
- Professionally engage guests where appropriate to build friendships and perhaps future business relationships.
- Multi tasked between guest needs, phone reservations, and front desk issues.

Men’s Director • SpringHill Camps- Evart, MI • Summer 2011
- Responsible for hiring, firing, training, and managing nearly one hundred staff members.
- Directed and encouraged Area Directors in ways to better serve their staff and campers.
- Discovered where to best put staff to serve campers based on their skills and abilities.
- Mentored staff by identifying opportunities to help them with everyday issues.
- Quickly developed proficiency in computer recruitment programs such as ‘Sales Force’ and ‘Circuitree’.

*References Available Upon Request*
D. Infrastructure

Entering AY 2017-18 the OOC has set out to restructure the work and resource usage of the office. Embracing the office’s placement in Student Affairs, the findings of the preliminary data in this report and using the research in the following three areas, 1) Student Development Theory, 2) Faith Developmental Theory, 3) Biblical aims of Spiritual Formation, the OOC has shaped the following infrastructure model.

The Center for Student Spiritual Formation

Mission

Center for Student Spiritual Formation exists to foster an understanding of spiritual formation and offer students an opportunity to participate in spiritually formative practices for their development.

Vision

Rooted in the ways and teachings of Jesus Christ, the center for Student Spiritual Formation will become the primary means by which Pepperdine provides opportunities for students to participate in Christian practices with faculty, staff, and other students toward their spiritual growth and development.

Goals

1. Foster Understanding of Spiritual Formation
2. Provide opportunities to participate in traditional Christian practices
3. Train & connect faculty, staff, and students

Student Engagement

The goals of the Center for Student Spiritual Formation will be met through the following engagements:

● Intake process

Students utilizing the service of the office of the Chaplain’s pastoral or crisis counseling as well as spiritual direction will be given intake paperwork which collects demographic information as well as a spiritual health assessment

● Pre/Post Spiritual Formation Retreat

Students will be given an opportunity to participate in a 3 day spiritual formation retreat the summer before their 1st year experience. Students will also be given an opportunity to participate in an additional spiritual formation retreat the summer after their graduation. This post graduation retreat will be open to all Pepperdine alumni in order to facilitate a multi-generation experience.

● Worship Experiences

Students will be offered multiple opportunities to gather in worship throughout the academic year: Wednesday Chapel, Celebration Chapel, local church experiences.
- **Small Group Experiences**

  Through the Club Convo program students will be given opportunities to engage in small group ministry experiences. There will be a number of consistent Club Convo offerings such as: Spiritual Formation, Christian Practices, the Ways and Teachings of Jesus, Biblical book and topical studies.

- **Spiritual Mentoring**

  The Center will connect students with trained faculty and staff through the Spiritual Mentoring program.

- **Crisis Counseling**

  In conjunction with the Office of the Chaplain the Center for Student Spiritual Formation will provide crisis and pastoral counseling for students

- **Spiritual Direction**

  Students will be able to take advantage of opportunities to participate in spiritual direction for their continued growth and development.

- **Multimedia**

  The Center for Student Spiritual Formation will produce and curate web accessible multimedia content for students. Topics: Spiritual Formation, Christian Practice, Social Engagement, Mission & Heritage.

- **OIE Surveys**

  In partnership with the Office of Institutional Excellence the Center for Spiritual Formation will embark on a four year longitudinal study on student experiences and perceptions related to faith and institutional affiliation.

- **Event Evaluations**

  Student feedback will be gathered after key events held by the Center of Student Spiritual Formation.
Student Learning Outcomes

1. Students who take part in programs and service of the center will be able to discuss one or more issues pertaining to spiritual formation and how formation occurs.

2. Students who take part in programs and service of the center will be able to identify one or more spiritually formative practices available for their growth and development.

3. Students who take part in programs and service of the center will be able to locate opportunities to serve to effectuate positive social change.

Office of the Chaplain Curriculum Map

<table>
<thead>
<tr>
<th>Curriculum Map: Programs</th>
<th>SLO 1</th>
<th>SLO 2</th>
<th>SLO 3</th>
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<tbody>
<tr>
<td>Worship Opportunities</td>
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<tr>
<td>Training</td>
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<td>Mentoring</td>
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<td>Small Group</td>
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## Detailed Outreach & Prevention Curriculum Map

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<th>Event</th>
<th>SLO 1</th>
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<td>One-on-one Pastoral Care</td>
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<td>Leader Training</td>
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<td>Unplugged Retreat</td>
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<td>Athletes Chapel</td>
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<td>Surf Chapel</td>
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<td>Baccalaureate Service</td>
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<td>Rising Freshmen Retreat*</td>
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<td>Spiritual Mentor Training*</td>
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Assessment Process

FACT Project: Examining Faith, Affiliation, and Culture at Pepperdine

The primary purpose of the FACT Project is to collect comprehensive longitudinal data on Pepperdine students’ experiences and perceptions related to faith and institutional affiliation. Institutional affiliation refers to student perceptions that their institution implements practices that contribute to their achievement, success, and becoming a contributing member of society. Studies have demonstrated that institutional affiliation improves retention and long-term relationships with the institution (Pascarella & Terenzini, 1991, 2005). However, practices related to institutional affiliation are most effective when institutional culture is taken into account (EAB, 2017).

Given that Pepperdine’s culture is rooted in its Christian mission, it is vital to examine how students have developed their institutional affiliation within a faith-based climate. In addition to its mission, Pepperdine’s learning environment outcomes state that the University will “honor God and our heritage by welcoming and serving people from diverse religious, ethnic, and socioeconomic communities.” Thus, assessing the degree to which Pepperdine is realizing both its mission and learning environment outcomes is essential, as both can have an impact on a student’s institutional affiliation and academic success.

Qualitative results from alumni surveys conducted by the OIE revealed contrasting perceptions and experiences, as related to faith and climate at Pepperdine. Some alumni report that the faith-based culture at Pepperdine is challenging or that the climate “pushed” them away from their faith. Other alumni state that their faith was deepened at Pepperdine. The table below provides examples of comments from these two contrasting viewpoints.

OIE/CSSF Spiritual Assessment 4 yr longitudinal study exploring:
1. Spiritual Formation
2. Christian Practices
3. Self-Care/Compassion

STRATEGIC INITIATIVES

YEAR ONE
1. Shape current offering to achieve SLO’s
2. Club Convos Pilot of curriculum
3. Develop intake process
4. Develop Curriculum
5. Determine adequate # of opportunities for x #’s of students to receive convo credit
6. Rebranding alternative events as community chapels
YEAR TWO

1. Scanning and attendance processing toward best practices
2. Club Convo Leader Training
3. Development of multi-media pieces (Including M & H)
4. Spiritual Mentoring Training
5. Strengthen partnership with PVC, ICA, Career Services

YEAR THREE

1. Develop rising/in coming freshmen spiritual retreat
2. Develop multi-generational alumni retreat
3. Benchmark Cohort driven Chapel requirement

STAFFING

Chaplain of Student Spiritual Formation

- Curriculum Development
- Soul Care
- Assessment
- Staffing
- Trainings
  - SLA
  - Spiritual Mentoring

Chaplain of Chapel Services

- Wednesday Chapel
- Club Convos
- Community Chapel
- Spiritual Mentoring

Chaplain of Student Leadership Development

- Pre College Retreat
- Student Led Ministries
- Unplugged
- SLA Training
- Alumni Retreat
Program Assistant

- Programming
- Contracts
- SAI and Student Worker oversight
- Convo credit management

Wednesday Chapel Curriculum Framework

<table>
<thead>
<tr>
<th>Week</th>
<th>Fall</th>
<th>Spring</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Definition</td>
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<td>Agents</td>
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</tr>
<tr>
<td>3</td>
<td>Means</td>
<td>Agent</td>
</tr>
<tr>
<td>4</td>
<td>Agent</td>
<td>Stage</td>
</tr>
<tr>
<td>5</td>
<td>Practice</td>
<td>Profile</td>
</tr>
<tr>
<td>6</td>
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</tr>
<tr>
<td>7</td>
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<td>Profile</td>
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<td>11</td>
<td>Issue</td>
<td>Profile</td>
</tr>
<tr>
<td>12</td>
<td>Profile</td>
<td>Issue</td>
</tr>
</tbody>
</table>

**Spiritual Formation**
Definition, Means, Agents, Stages

**Traditional Christian Practice**
Practice & Profiles

**Social Engagement**
How, Profile, Issue
III. Summary and Reflections

The role of the Office of the Chaplain is critical to the life and character of Pepperdine University. The University’s Christian values and heritage in the Churches of Christ are a vitally important part of the its identity. Biblically, Christian values have been passed on by the the gathered people participating in culturally specific practices. Through spiritual care, leadership development, spiritual mentoring, as well as worship and small group experiences, the OOC becomes the primary means of exposing the Pepperdine community to its foundational Christian values.

Critical to the work of the OOC are the following reflections:

1. Office of the Chaplain needs to solidify mission and vision in two main areas: 1) Seaver College students, and 2) service to faculty, staff, and students in other schools.

2. In order to solidify that mission and vision, our programming needs to be brought into line with our resources so that our staff can serve Seaver College spiritual life programs and the wider community.

Seaver College

3. Concerning Convocation, currently, we have far too many program offerings. We need to do benchmarking, assessment of and research about how many programs should ultimately be provided to meet the 14-credit requirement, keeping in mind that Seaver College is growing.

4. Over the next year, we will seek to arrive at our ideal number of convocation offerings and devise strategy for how to sustain those programs with acceptable content that meets Convocation’s goals, all within our current staffing resources.

5. Concerning Student Led Ministries, we cannot continue to devote one full-time salary to this program. Over the next year, we will make decisions about how much time and energy can be devoted to these ministries, prioritizing Veritas Club/Forum and Celebration Chapel.

6. As we manage these two large programs more efficiently, we hope to plan for spiritual direction/pastoral care to students as part of the roles of those working with Convocation and SLM. We will arrive at expected number of hours for these university services.

University-Wide Service:

7. The University Chaplain chairing the University Spiritual Life Committee is part of a strategic plan for addressing service to the faculty, staff, and students of all our schools. Over the next year, under the direction of our VP, Connie Horton, we will make decisions about the University Chaplain’s role in relation to the committee and the whole community.

8. One year from now, we will have revised mission statements for the University Chaplain and Seaver College Ministries.
APPENDIX A

CAS Self Assessment Report

As part of the Self Study process the OOC felt a desire to do as thorough and as rigorous an attempt to organize and analyse its inner workings. To facilitate those ends the assessment team used the CAS Assessment Guide for Campus Religious and Spiritual Programming. The following are the self assessment finding from that process.

Mission

Criterion Measures:

<table>
<thead>
<tr>
<th>DNA</th>
<th>IE</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
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<tbody>
<tr>
<td>Does Not Apply</td>
<td>Insufficient Evidence/Unable to Rate</td>
<td>Does Not Meet</td>
<td>Partly Meets</td>
<td>Meets</td>
<td>Exceeds</td>
</tr>
</tbody>
</table>

1.1 Program Mission and Goals
- The Office of the Chaplain (OOC) provides access to programs that enable interested students to pursue full spiritual growth and development and that foster a campus atmosphere in which interested members of the college community may freely express their religion, spirituality, and faith.

Rationale:
- The OOC certainly meets this, but there is always room for improvement.
- Program Mission and goals rarely change because they align with the university mission,

3

1.2 Mission Implementation and Review
- The OOC develops, disseminates, implements, and regularly reviews its mission.

Rationale:
The OOC has a strong commitment to review mission, vision and goals every year. The OOC certainly meets this, but there is always room for improvement.

1.3 Mission Statement
- The mission statement is consistent with that of the institution and with professional standards, is appropriate for student populations and community settings, and references learning and development.
Programming

Criterion Measures:

<table>
<thead>
<tr>
<th>DNA</th>
<th>IE</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
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<tbody>
<tr>
<td>Does Not Apply</td>
<td>Insufficient Evidence/Unable to Rate</td>
<td>Does Not Meet</td>
<td>Partly Meets</td>
<td>Meets</td>
<td>Exceeds</td>
</tr>
</tbody>
</table>

3 2.1 Program Information and Services
- To the extent either required or prohibited by constitutional, statutory, or regulatory provisions, the OOC provides reasonable opportunities for students to:
  - question, explore, understand, affiliate with or avoid, and express or reject various religious faiths and/or spiritual beliefs and practices
  - seek individual counseling or group associations for the examination and application of religious and/or spiritual values and beliefs
  - pray, meditate, and worship communally and individually

Rationale:
There are an overwhelming number of opportunities for students each week, as long as they seek them out and engage them. Students are informed of these programs during new student orientation and throughout the year.

3 2.2 Program Contribution to Student Learning and Development
- The OOC contributes to students’ formal education (the curriculum and co-curriculum), learning, and development.
- The OOC contributes to students’ progression toward and timely completion of educational goals and preparation for their careers, citizenship, and lives.
- The OOC identifies relevant and desirable student learning and development outcomes that align with the CAS Learning and Development Outcomes and related domains and dimensions.

Rationale:
Many Office of the Chaplain events are academically and professionally pertinent.

3 2.3 Assessment of Learning and Development
- The OOC engages in outcomes assessment, documents evidence of its impact, and articulates the role it plays in student learning and success.
- The OOC uses evidence to create strategies for improvement of programs.

Rationale:
Surveys and data collection provide specific details on assessments for each program.

2.4 Program Design
- The OOC bases its work on intentional student learning and development outcomes.
- The OOC reflects developmental and demographic profiles of the student population and responds to needs of individuals, populations with distinct needs, and relevant constituencies.
- The program is delivered using multiple formats, strategies, and contexts and is designed to provide universal access.

Rationale:
The diversity of programming addresses student needs. The OOC gives students the opportunity to take leadership positions in ministry which contributes in their spiritual growth.

3 2.5 Collaboration
- The OOC collaborates with others across the institution in ways that benefit students.

Rationale:
The OOC consistently reaches out to and collaborates with other departments. There is a great collaboration with Student Affairs departments and Faculty.
Human Resource

Criterion Measures:

<table>
<thead>
<tr>
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<th>IE</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
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<tbody>
<tr>
<td>Does Not Apply</td>
<td>Insufficient Evidence/</td>
<td>Does Not Meet</td>
<td>Partly Meets</td>
<td>Meets</td>
<td>Exceeds</td>
</tr>
<tr>
<td></td>
<td>Unable to Rate</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2 4.1 Adequate Staffing and Support
- The OOC is staffed adequately to accomplish its mission and goals.
- The OOC has access to technical and support personnel adequate to accomplish the mission.

Rationale:
The staff is more than qualified. Yet, there is need for additional staff based on current programmatic emphasis.

2 4.2 Recruitment, Supervision, and Professional Development
- The OOC establishes procedures and expectations for personnel recruitment and selection, training, supervision, performance, and evaluation.
- The OOC provides personnel access to education and professional development opportunities to improve their competence, skills, and leadership capacity.
- The OOC considers work/life options available to personnel to promote recruitment and retention.

Rationale:
OCC staff are members of several professional organizations and participate in conferences each year.

3 4.3 Employment Practices
- Administrators of the OOC maintain personnel position descriptions, implement recruitment and hiring strategies that produce an inclusive workforce, and develop promotion practices that are fair, inclusive, proactive, and non-discriminatory.
- Personnel responsible for delivery of programs and services have written performance goals, objectives, and outcomes for each year’s performance cycle to be used to plan, review, and evaluate work and performance and update them regularly.
- Results of individual personnel evaluations are used to recognize personnel performance, address performance issues, implement individual and/or collective personnel development and training programs, and inform the assessment of programs and services.

Rationale:
OCC follows the university policies and practices on hiring new personnel.

3 4.4 Personnel Training
- Personnel, including student employees and volunteers, receive appropriate and thorough training when hired and throughout their employment.
- Personnel have access to resources or receive specific training on institutional and governmental policies; procedures and laws pertaining to functions or activities they support; privacy and confidentiality; access to student records; sensitive institutional information; ethical and legal uses of technology; and technology used to store or access student records and institutional data.
- Personnel are trained on how and when to refer those in need of additional assistance to qualified personnel.
- Personnel are trained on systems and technologies necessary to perform their assigned responsibilities.
- Personnel engage in continuing professional development activities to keep abreast of research, theories, legislation, policies, and developments that affect programs and services.
- Administrators ensure that personnel are knowledgeable about and trained in safety, emergency procedures, and crisis prevention and response, including identification of threatening conduct or behavior, and incorporate a system for responding to and reporting such behaviors.
- Personnel are knowledgeable of and trained in safety and emergency procedures for securing and vacating facilities.
Rationale:
Each position has a detailed job description and new personnel follows the “new hire training” and also specific training from the OCC.

4.5 Professional Personnel
- Professional personnel either hold an earned graduate or professional degree in a field relevant to their position or possess an appropriate confirmation of educational credentials and related work experience.

Rationale:

4.6 Interns and Graduate Assistants
- Degree- or credential-seeking interns or graduate assistants are qualified by enrollment in an appropriate field of study and by relevant experience.
- Degree- or credential-seeking interns or graduate assistants are trained and supervised by professional personnel who possess applicable educational credentials and work experience, have supervisory experience and are cognizant of the dual roles of interns and graduate assistants as students and employees.
- Supervisors of interns or graduate assistants adhere to parameters of students’ job descriptions, articulate intended learning outcomes in student job descriptions, adhere to agreed-upon work hours and schedules, and offer flexible scheduling when circumstances necessitate.
- Supervisors and students both agree to suitable compensation if circumstances necessitate additional hours.

Rationale:
Priority is given to students who show leadership skills and those who pursue a degree in religion.

4.7 Student Employees and Volunteers
- Student employees and volunteers are carefully selected, trained, supervised, and evaluated; have access to a supervisor; and are provided clear job descriptions, pre-service training based on assessed needs, and continuing development.

Rationale:
APPENDIX B

OIE College Senior Survey: Spiritual Life Data

Prayer/Meditation

**APPENDIX B**

**OIE College Senior Survey: Spiritual Life Data**

**Prayer/Meditation**

![Chart showing hours per week spent praying/meditating](image)

- **Seaver (All seniors)**: 2.74
- **Private Universities**: 2.13
- **Religious Universities**: 2.15

**AVERAGE RATING**

1 = None, 8 = over 20 hrs/wk

**APPENDIX B**

**OIE College Senior Survey: Spiritual Life Data**

**Prayer/Meditation**

![Chart showing hours per week spent praying/meditating](image)

- **CoC**: 2.95
- **Other Christian (not CoC)**: 2.89
- **Roman Catholic**: 2.55
- **Other religion**: 2.94
- **None**: 1.94

**AVERAGE RATING**

1 = None, 8 = over 20 hrs/wk
Spirituality

**Self-rating: Spirituality**
(with national comparisons)

- **Seaver (all seniors)**: 3.54***
- **Private Universities**: 3.09
- **Religious Universities**: 3.11

Average rating
1 = lowest 10%, 5 = highest 10%

**Self-rating: Spirituality**
(by religious preference)

- **CoC**: 3.90
- **Other Christian (not CoC)**: 3.75
- **Roman Catholic**: 3.27
- **Other religion**: 3.19
- **None**: 2.59

Average rating
1 = lowest 10%, 5 = highest 10%
Church Attendance

How often: Attended a religious service  
(with national comparisons)

- Seaver (all seniors): 2.33***
- Private Universities: 1.73
- Religious Universities: 1.82

Average rating:  
1 = not at all, 3 = frequently

How often: Attended a religious service  
(by religious preference)

- CoC: 2.62
- Other Christian (not CoC): 2.47
- Roman Catholic: 2.40
- Other religion: 1.75
- None: 1.48

Average rating:  
1 = not at all, 3 = frequently
Religious Discussions

How often: Discussed religion
(with national comparisons)

- Seaver (all seniors): 2.40***
- Private Universities: 1.90
- Religious Universities: 1.97

Average rating
1 = not at all, 3 = frequently

How often: Discussed religion
(by religious preference)

- CoC: 2.43
- Other Christian (not CoC): 2.52
- Roman Catholic: 2.37
- Other religion: 2.06
- None: 1.94

Average rating
1 = not at all, 3 = frequently
Importance: Integrating spirituality into my life
(with national comparisons)

<table>
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<tr>
<th>Category</th>
<th>Average Rating</th>
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<tr>
<td>Private Universities</td>
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</tr>
<tr>
<td>Religious Universities</td>
<td>2.61</td>
</tr>
</tbody>
</table>

Average rating
1 = not important, 4 = essential

Importance: Integrating spirituality into my life
(by religious preference)

<table>
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<th>Average Rating</th>
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<td>Other Christian (not CoC)</td>
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<td>Other religion</td>
<td>2.75</td>
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<tr>
<td>None</td>
<td>1.91</td>
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</table>

Average rating
1 = not important, 4 = essential
APPENDIX C

FACILITIES AND EQUIPMENT

The Office of the Chaplain workspace is key in much of our decision-making process. We are attempting to maximize the usage of our space in unique ways like commuter work-from-home days and office sharing. But due to the shortage of space it is important for the office to continuously consider work space as ministry and programmatic decisions are made. Because of the confidentiality necessary to minister to the needs of students the office has committed to office sharing when it comes to the emotional care of students. We currently have three private offices and five (5) open cubicle work spaces. While the Office of the Chaplain makes efficient use of the space given, more is certainly needed due to the sensitive nature of the roles and responsibilities given.

Office of the Chaplain: Office Floor Plan
Office of the Chaplain: Office Images
Appendix D

Convocation: Equipment Inventory

(Student Worker) Computers:
- 1 PC Desktop
- 3 Dell Laptops
- 1 Macbook Pro
- 1 iPad

Hospitality Team Equipment:
- 2 Welcome Banners
- 9 LG Nexus phones
- 9 Socket Bluetooth Scanner Devices
- 1 Crave Travel Pro Portable Battery Charger

Wednesday Chapel Specific Equipment:
- Sony video camera (hxr-nx100)
- pelican case for video camera (1610)
- Gus’ iPad 128 gb wifi with case for use at Wednesday Chapel
- MacBook Pro laptop mac (production - editing video and utilization on wednesday mornings)
- Macbook laptop mac (for Wednesday Chapel production assistant and Wednesday morning)
- 2tb backup HD (video archive 2010 - present)
- 4 walkie-talkies
- 3 headsets
- 4 walkie-talkie chargers
- 1 case
- 1 iPod 16gb

Project Coordinator (Chris) Equipment:
- 1 Dell Laptop
- 1 Dual Monitor screen holder
- 2 Screens
- 1 Monitor Adapter
- 1 External Hard Drive
- 1 Logitech wireless Keyboard and Mouse combo

Director of Convocation (Gus) Equipment:
- macbook computer (MacBook Pro 13 inch
- external DVD-RW drive for macbook
- external Macbook monitor
- external hard drive (for backup use only) for mac
- external keyboard for mac
- external trackpad for mac
- external stand for macbook

Student Led Ministries: Equipment Inventory

Computers:
- Lauren Leatherberry Begert -
  - 2012, 15” Macbook Pro and
This computer contains access to the Adobe Cloud Design Suite
  - 2017 15” Macbook Pro (converting files over to 2017 Macbook and then the 2012 computer will be wiped and used by Falon Opsahl Barton, SAI).

- Student Worker/Graphic Designer -
  - 2015 Macbook Air laptop for designing marketing and promotional collateral for the Office of the Chaplain
  - This computer contains access to the Adobe Cloud Design Suite

**A/V Equipment and Instruments:**
- Yamaha 88 keys, stage piano, sustain pedal, hard case, and stand
- Yamaha 66 keys (unweighted), digital keyboard, sustain pedal, gator soft case and stand
- Two speakers/monitors (Electro-Voice ELX115P 1000W 15” Powered Speakers)
- Battery operated PA system
- Taylor Acoustic Guitar (Taylor 110e) and soft travel case/gig bag
- Fender Bass Guitar and hard travel case
- Korg microKORG synthesizer with Vocode
- Full drum kit (DW with hardware, snare and Cymbals)
- Tuner Pedal
- Two music stands
- Distortion/Overdrive Pedal
- Truetone power supply
- Truetone multi plug cable
- Hosa guitar patch cable
- Behringer Producer-TP Digital Mixer and hardcase
- Pedalboard with soft case
- Behringer SD16-channel Stage Box
- Pro Co 100’ Shielded Cat 5e Ethercon Cable
- Vox AC4C1 Guitar Combo Amp
- TC Electronic Reverb Pedal
- Ampeg BA-115v2 1x15” 50-watt bass combo with scrambler
- iPad/Tablet microphone stand holder
- Airturn bluetooth foot controller for iPad/Tablet
## APPENDIX E

### Office of the Chaplain: Program Attendance Data

Wednesday Chapel

<table>
<thead>
<tr>
<th>EVENT</th>
<th>DATE</th>
<th>SPEAKER</th>
<th>SCANNED ATTENDANCE</th>
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<tbody>
<tr>
<td>Wednesday Chapel</td>
<td>8/31/16</td>
<td>President Benton</td>
<td>1024</td>
</tr>
<tr>
<td>Wednesday Chapel</td>
<td>9/7/16</td>
<td>Convo Director Gus Peterson</td>
<td>1023</td>
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<td>Wednesday Chapel</td>
<td>9/14/16</td>
<td>Elizabeth Dias</td>
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<td>Wednesday Chapel</td>
<td>9/21/16</td>
<td>Founders Day</td>
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<td>Wednesday Chapel</td>
<td>9/28/16</td>
<td>Shawn Gordon</td>
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<td>Wednesday Chapel</td>
<td>10/5/16</td>
<td>Vincent Bacote</td>
<td>770</td>
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<td>10/12/16</td>
<td>Ray Norman</td>
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<td>Wednesday Chapel</td>
<td>10/19/16</td>
<td>Hank Fortener</td>
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<td>Wednesday Chapel</td>
<td>10/26/16</td>
<td>Nick Vujicic</td>
<td>823</td>
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<td>Wednesday Chapel</td>
<td>11/2/16</td>
<td>Roslyn Satchel</td>
<td>657</td>
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<td>11/9/16</td>
<td>Eric Wilson</td>
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<td>11/16/16</td>
<td>Kevin Haah</td>
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<td>11/30/16</td>
<td>Christmas Chapel</td>
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<td>12/7/16</td>
<td>Aarti Sequeira</td>
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<td>Jimmy Pena</td>
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<td>1/18/17</td>
<td>Edgar Barron</td>
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<td>Wednesday Chapel</td>
<td>1/25/17</td>
<td>Katie Quesada</td>
<td>993</td>
</tr>
<tr>
<td>Wednesday Chapel</td>
<td>2/1/17</td>
<td>Sara Barton</td>
<td>910</td>
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Celebration Chapel

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