

HEART, SOUL, STRENGTH, AND MIND A University-Wide Partnership for Spiritual Formation

*“We all, who with unveiled faces contemplate the Lord’s glory,
are being transformed into his image.”
2 Corinthians 3:18*

Executive Summary

Without question, Pepperdine University embraces its Christian mission in a dramatically different manner than it did even a decade ago. Programs and initiatives that nurture spiritual formation among students, faculty, and staff have proliferated in recent years. However, these celebrated gains remain potentially fragile; momentum gained could easily stall if Pepperdine fails to develop a comprehensive vision and organizational structure that provides long-term sustainability.

This discussion draft offers a comprehensive agenda that might propel the university forward. It first provides a preliminary vision for spiritual formation at Pepperdine, a vision anchored in the seminal dream of George Pepperdine and informed by the recently released Pepperdine University strategic plan, *Pepperdine 2020: Boundless Horizons*. The draft next details the overarching backdrop for this comprehensive plan, summarizing recent efforts to enhance the Christian mission and the results of a period of intensive self-study. This self-study identified three areas meriting attention: **Leadership and Vision, Integration, Breadth**. The draft concludes with a series of strategic initiatives that respond to these three major areas; these initiatives are organized into five main categories: **(1) Leadership and Organization; (2) Curriculum and Co-Curriculum; (3) Faculty and Staff Development; (4) Research; (5) Physical Space**. This section also provides a tentative timeline and budget for development and implementation.¹

A Vision for Spiritual Formation at Pepperdine

George Pepperdine’s spiritual vision for his new college appears in his 1937 dedicatory address:

¹ In alignment with the recommendations from the self-study, this draft attempts to avoid generating additional activities and programs; rather, this proposal focuses upon developing an organizational structure and institutional support that will empower Pepperdine to sustain its programs in spiritual formation and effectively assess those programs. The university will realize ultimate success when spiritual formation is fully integrated into its life and work.

I am endowing this institution to help young men and women to prepare themselves for a life of usefulness in this competitive world and *help them build a foundation of Christian character and faith which will survive the storms of life* (emphasis added).²

Spiritual formation was central to the educational experience George Pepperdine envisioned for the students. Elsewhere he stated that Pepperdine students should learn not merely “how to make a living,” but “how to live.”³

Pepperdine’s Strategic Plan, *Pepperdine 2020: Boundless Horizons*, boldly reaffirms that original vision; it calls the university to strengthen its commitment “to the faith mission of the University” and, specifically to these goals:

1. Strengthen those components of the University concerned with spiritual formation, including (but not limited to) the Center for Faith and Learning, the University chaplaincy, campus ministries, the Religion Division, the Office of Student Affairs, the *Veritas* Forum, graduate student fellowships; and encourage greater cooperation among these units.
2. Support and encourage integrative scholarship that inspires discipleship and discipleship that produces rigorous scholarship.

The foundational vision of Pepperdine as a place of both intellectual *and* spiritual transformation remains vibrant seventy-five years later.

George Pepperdine’s foundational vision of a university anchored firmly to the Christian faith simultaneously envisioned a welcoming community for students, faculty, and staff from diverse religious backgrounds. Elsewhere in his 1937 dedicatory address he states:

We want to present to you, in teaching and example, the Christian way of life. We do not compel you to accept it. You are free to make your own choice, but we want you to know what it is.

Pepperdine’s continuing institutional commitment to welcoming students of all faiths provides a unique and enriching educational experience for its students.

Pepperdine benefits from a global reputation for academic excellence; this reputation uniquely positions Pepperdine to model a genuine integration of faith and learning, and to exhibit an institutional commitment where spiritual development is not simply relegated to one office or department but pervades all aspects of its institutional life. Pepperdine aspires to be an institution where spiritual commitments shape the lives of teachers, scholars, administrators, and staff, and especially where the Christian faith impacts the classrooms of all academic disciplines through research and pedagogy. Realizing such an

²George Pepperdine original Founders Day address, available online, <http://www.pepperdine.edu/pr/speeches/events/gpfounders.htm>.

³George Pepperdine, quoted in Richard L. Clark and Jack W. Bates, *Faith Is My Fortune: The Life Story of George Pepperdine* (Los Angeles: Pepperdine College Bookstore, n.d.), 195.

agenda will truly enable Pepperdine to be an institution that nurtures the love of God with “heart, soul, strength, and mind.”

This proposal recognizes Pepperdine’s unique character and history, honors George Pepperdine’s original vision, and seeks to create a safe and welcoming environment in which all members of our community, regardless of background, can thoughtfully consider the claims of Christian faith and the wisdom of Christian morality. More specifically, this proposal envisions a Pepperdine where professing Christians also grow in their faith and integrate that faith into every dimension of their lives. In sum, this proposal envisions a community where all members (students, faculty, staff) have the opportunity to become “conformed to the image of Christ for the sake of others.”⁴

Backdrop for this Proposal

In April 1998, following two years of study, a Spiritual Development Task Force (led by then Associate Dean of Students Mark Davis) published a strategic report entitled “Faith Is Our Fortune.” This report called upon Pepperdine to strengthen its commitment to the Christian mission originally envisioned by George Pepperdine. It further challenged the university to articulate confidently its Christian identity in every area of its communication, particularly in the expression of its public image and the recruitment of students, faculty, and staff. It recommended that the university develop substantial co-curricular programs that would offer multiple opportunities for nurturing faith among students and prepare Pepperdine students to become peer spiritual leaders. Noting the pivotal place of faculty in spiritual formation, the task force encouraged a greater integration of faith and learning, permeated by a Christian worldview, at the curricular and pedagogical level.

The university has made significant progress toward these goals in the past fifteen years. The following list is a representative (rather than comprehensive) list of programs and initiatives developed and implemented during that period:

- **Pepperdine University Center for Faith and Learning (established 1999).** The Center for Faith and Learning fosters the integration of faith and learning across all of Pepperdine’s academic programs. The Center facilitates the annual new faculty retreat, sponsors numerous “faith and learning” events for faculty, staff, and students, offers intensive summer workshops for faculty, funds approximately 30 faith-based internship and service projects each summer, and sponsors a “Faith and Vocation” reading program for all first-year Seaver College students.
- **Annual New Faculty Retreat (established 2002).** Approximately 115 faculty and administrators from all five Pepperdine schools have participated in this

⁴ M. Robert Mulholland Jr., *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove, Ill.: InterVarsity Press, 1993), 12.

- program. Participating faculty and staff travel to an International Program site for an intensive workshop; participants explore their roles as Christian teachers and scholars and learn more fully about Pepperdine's vocation as a Christian university. Workshop participants regularly highlight this as a profoundly formative early career experience that shapes their vocational identity, provides a strong sense of community, and fosters a deep resonance with Pepperdine's Christian mission.
- **University Chaplain (established 2001).** The University Chaplain's Office serves the entire university community. This office provides pastoral care to students, faculty, and staff, and coordinates special events such as a spiritual discernment retreat, meditation groups, Thanksgiving and Easter worship services, and the Seaver College baccalaureate service. Recently the athletic department appointed a chaplain to provide spiritual mentoring to student athletes and advise the "Sideline" student-led ministry.
 - **Seaver College Enrollment Management.** Enrollment Management continues to stress recruiting additional students who are attracted to Pepperdine because of its dual emphasis on academic excellence and Christian values. These efforts have helped create an ethos where spiritual growth is encouraged and celebrated as a natural part of the educational experience.
 - **Seaver College Spiritual Life Advisor Program.** All on-campus Seaver living areas now have onsite student spiritual life advisors (SLAs) and resident advisors. The SLAs enrich the spiritual lives of students through authentic ministry personalized to the individual needs of the students. The SLAs provide spiritual mentoring relationships for the residents, attending to their emotional, physical, and spiritual struggles through listening, prayer, and various outreach ministries.
 - **Student-Led Ministries.** Student-Led Ministries provides university recognition, funding, and mentoring. The associate chaplain for student leaders initiates and maintains on-campus Christian ministries that address specific missions, service and social interests, or worship formats designed for a specific sector of the Malibu campus student population. Student-Led Ministries have grown from the original "Celebration" Student-Led Chapel to over 15 current ministries, including the *Veritas* Forum, International Justice Mission, Genesis Gospel Choir, and "Sideline" for student athletes.
 - **Law School Spiritual Life Advisor Group.** This SOL group meets weekly with the deans for prayer and discussion of spiritual life at the law school.
 - **Christian Legal Society.** The law school now provides extensive funding to facilitate student participation in the annual national Christian Legal Society conference. Pepperdine typically has the largest contingent of students at this conference.

- **Nootbaar Institute for Law, Religion, and Ethics (endowed 2008).** The Nootbaar Institute provides programs and opportunities for students to explore the intersection of law and religion. The theme of the 2012 annual conference is, “The Competing Claims of Law and Religion: Who Should Influence Whom?”
- **Christian Association for Psychological Studies (CAPS; established at GSEP in 2004).** This professional organization articulates its mission as: “We are a group of students, faculty, and staff dedicated to exploring the integration of our Christian faith with our academic and clinical work, to building a community of fellowship at GSEP, and to strengthening our lives for purpose, service, and leadership.”
- **GSEP Practicum Program at Hope Gardens.** Hope Gardens operates a faith-based transitional living center for homeless families under the auspices of the Los Angeles Union Rescue Mission. Currently, six marriage and family therapy graduate students are completing their practicum requirement at Hope Gardens; this setting encourages them to address issues of faith in their counseling.
- **Graziadio Christian Business Society (established January 2011).** This student organization has as its mission “to serve as a community for business students devoted to living a Christ-filled life, preserving values in business and fostering spiritual growth through fellowship.” In addition to special events with guest speaker and weekly meetings for prayer and support, the Graziadio CBS helps sponsor the attendance of approximately six students at the annual Believers in Business conference.

These activities and programs provide compelling testimony that Pepperdine has made dramatic strides toward embracing its Christian identity. However, a recent self-study highlighted three crucial areas that need attention as we strive to further strengthen our commitment to the faith mission of the University. Addressing these areas represents the next stage in Pepperdine’s journey toward a fuller and more comprehensive engagement of faith and learning.

1. Leadership and Vision

An external review of Pepperdine’s spiritual life (completed Fall 2011)⁵ noted that much of Pepperdine’s spiritually oriented programming has emerged within a culture of decentralization, a culture often lacking a coherent vision of spiritual development. While this culture has fostered significant entrepreneurial initiative and creativity, it has also suffered from “an individualistic, somewhat territorial mindset that results in many overlapping programs, while other needs go unmet,” and an “event based spirituality” that sometimes implicitly equates spiritual formation with simple attendance at activities. Numerous respondents “talked of the need for greater coordination of programmatic efforts and shared work towards a campus-wide vision for spiritual formation.” These findings confirm a common perception that this proliferation of activities has at times left

⁵ The full report is available through the Seaver College Office of Student Affairs.

faculty and staff and, especially, students overwhelmed by an unhealthy level of activity. During the same period, long established traditional gatherings of the university community have experienced decreasing attendance (e.g., the annual Thanksgiving and Easter worship services). The office of Public Affairs has noted a particularly telling indicator of this lack of coordination – no university office has direct responsibility for content placed on Pepperdine’s web page, “A Place of Faith.”

The pressing need for greater programmatic coordination links directly to the need for a more nuanced articulation of Pepperdine’s vision for spiritual formation. While the external review team found a clear, emerging consensus among students, faculty, and staff that spiritual formation *is* indeed central to Pepperdine’s mission, they also found that most participants struggled when asked to share a common understanding of priorities for spiritual formation. The review team concluded, “We believe that it is time for concerted effort at developing and articulating a vision for spiritual formation in the college. Given the college’s culture of decentralization, and the value of widely shared responsibility for spiritual formation, we anticipate that some may be cautious about such a unifying process. However, we also heard voices from faculty, staff and administrators calling for some guiding principles for the College’s spiritual formation efforts.”

2. Integration

While the Student Affairs division of Seaver College rightly deserves praise for developing most of the spiritual formation initiatives, the tireless work of this office also surfaces the realization that the responsibility for this most important task of faith formation cannot be relegated to a single campus office; the entire Pepperdine community must share in this central work.

The strategic plan especially emphasizes that this central component of the Christian mission be fully enmeshed into the University’s academic mission. Current faith and learning literature calls Christian universities to go beyond the traditional “two spheres” model that segregated “secular knowledge” from faith. In that model, classroom content was fundamentally the same as that of non-faith based institutions; the only real difference was that the faith-based university offered opportunities for spiritual development typically under the aegis of a student affairs office. By contrast, leading Christian intellectuals have challenged Christian universities to bring their faith commitments and their academic lives into a deeper and richer dialogue. Mark Noll, a leading Christian thinker writes, “If what we claim about Jesus Christ is true, then evangelicals should be among the most active, most serious, and most open-minded advocates of general human learning.” This theological foundation, he argues, provides Christian scholars and teachers crucial resources “for making intellectual activity both self-confident and properly humble, both critical and committed.”⁶ On a practical level this urgent call to integrate faith and learning accords with Pepperdine’s own practical experience. Only when students perceive their professors are concerned with spiritual

⁶ Mark A. Noll, *Jesus Christ and the Life of the Mind* (Grand Rapids, MI: Eerdmans, 2011), x, 165.

formation and are making efforts to connect their academic disciplines to their Christian faith, do they believe that spiritual formation is truly at the center of Pepperdine's mission.

3. Breadth

The external review also noted "significant gaps in Pepperdine's program." The report recommended Pepperdine review its programs and practices to ensure a holistic vision of spiritual formation. The review process noted that Pepperdine's activist culture tends to ignore the contemplative dimensions of faith and discipleship. Quoting the external review team, "Students noted that they hear little about silence, solitude, meditation, and reflection—all of which are characteristic of classical spiritual disciplines." The review team also noted a significant lack of common worship experiences, and (ironically) a relatively low emphasis on Scripture.

The review process recommended that Pepperdine offer specific spiritual life programming tailored to the various stages in students' psychosocial development. Currently, Seaver focuses heavily upon first-year students; the spiritual needs of students at other stages in their college career merit greater attention, especially the crucial sophomore year.

Pepperdine has progressed dramatically in its endeavor to embrace its Christian mission more fully; it now stands poised to launch the next phase of this exciting journey. The next phase will necessarily entail developing an organizational structure that provides leadership in the creation and articulation of a shared, unifying vision of spiritual development at Pepperdine, and systemic guidance, coordination, and assessment for ongoing and new spiritual development initiatives. The next phase will also involve the strategic development of creative initiatives that target key areas of Pepperdine's faith and learning mission that are currently under-emphasized. This proposal articulates a more intentional and holistic approach to spiritual formation that honors initiative and creativity while also encouraging greater cooperation and wiser use of limited resources.

Proposal

In response to the identified need for greater leadership and vision, integration, and breadth, this proposal organizes Pepperdine's spiritual formation initiatives into five major categories: (1) Leadership and Organization; (2) Curriculum and Co-Curriculum; (3) Faculty and Staff Development; (4) Research; (5) Physical Space.

I. Leadership and Organization

Pepperdine University Spiritual Life Committee

The president, in consultation with key faculty and staff, should appoint and empower an executive level committee to oversee the creation and implementation of a university-

wide vision for spiritual formation at Pepperdine. This committee would convene various “spiritual life leaders” to operationalize this comprehensive vision.

In its inaugural year, the Spiritual Life Committee should refine Pepperdine’s vision for spiritual formation and assess broadly the effectiveness of current spiritual development programming in light of that vision. Ongoing responsibilities of the committee would (at minimum) include:

- Overseeing the implementation of specific initiatives outlined in this proposal
- Supporting Enrollment Management in its effort to recruit additional students with outstanding academic and spiritual leadership potential
- Assisting in the development of a comprehensive plan for spiritual formation at the undergraduate level that addresses the various stages of student psychosocial development
- Assisting in clarifying roles and areas of responsibility within the university to reduce proliferation, competition, and redundancy of programs.

Expanded Pepperdine University Center for Faith and Learning

Since its inception in 2002, the Pepperdine University Center for Faith and Learning has profoundly impacted Pepperdine’s goal of spiritual formation in the context of academic excellence. Life-changing initiatives include the Seaver first-year reading program, faculty-staff-student book groups, service and social action student grants, faith and learning workshops, and the annual New Faculty Retreat. Unfortunately, the current organization and funding structure of the CFL limits the scope and extent of offerings. (The Director receives one course load reduction per semester plus stipend; two Associate Directors receive one course load reduction per year plus stipend. The CFL shares a single administrative assistant with the university chaplain.)

An expanded Center for Faith and Learning should play a central role in coordinating the ongoing spiritual formation programs and initiatives that derive from the Spiritual Life Committee’s vision. In this setting the focus would be less on developing new programming and more on providing the opportunity and resources for participants and leaders to assess the effectiveness of ongoing programs, to develop strategic partnerships with others who are engaged in similar efforts, and to ensure that the various Pepperdine programs reflect and foster a truly holistic vision of spiritual formation. The CFL would develop a yearly calendar of spiritual formation events and initiatives to maintain this focus.

Additionally, the Center would include the following responsibilities:

- Creating a “Spiritual Life at Pepperdine” brochure and webpage that clearly communicate Pepperdine’s comprehensive approach to Christian spiritual formation
- Offering enhanced faculty and staff development programs (see below)
- Administering a “Faith and Learning Mini-Grant” Program (see below)
- Coordinating the work of a “Christian Spirituality Research Institute” (see below).

Expanding the Center for Faith and Learning would significantly impact the university budget. The following personnel and space needs are envisioned:

- The director's position would shift from a one course per semester release to a 75% - 25% split between the work of the CFL and a traditional faculty appointment (e.g., 1 course load per semester with research expectations, but no divisional administrative responsibilities)
- In lieu of two part-time associate directors, the university would create an assistant director position (i.e., a full-time staff position) that supports the Center's research program, oversees the student grant program, and offers administrative support to the Center.
- An administrative assistant dedicated exclusively to the Center for Faith and Learning
- A dedicated office suite for the CFL consisting of offices for the director, assistant director, reception area, and conference room. Providing dedicated space would allow the CFL to function more effectively and evince the central place of spiritual life at the university.

II. Curriculum and Co-Curriculum

Religion Division Spiritual Formation Exploration

The Religion Division of Seaver College is uniquely positioned to offer opportunities for the academic study of spiritual formation grounded in rigorous biblical and theological scholarship. This draft proposes funding a grant to enable faculty from the Religion Division to explore possibilities for a spiritual formation initiative within their academic program. Outcomes of this exploration process might include the following:

- Establishing an Institute for Spiritual Formation that would provide an intensive, focused program of study for those wishing to explore more deeply the history, theology, and practice of spiritual formation
- Partnering with other offices in the University (e.g., the office of the university chaplain), to offer programs that meet the practical needs of students, faculty and staff, and members of the broader Pepperdine community who seek guidance in practicing spiritual disciplines or obtaining spiritual direction
- Endowing a chair in spiritual theology focused on spiritual formation
- Developing a minor and/or certificate program in spiritual direction
- Providing student leadership training
- Developing local church outreach programs (e.g., retreats, webinars, special tracks within the Pepperdine Lectures) in partnership with the Office of Church Relations

Faith and Learning "Mini-Grant" Program for Curriculum Development

To encourage faculty to develop creative pedagogies and course materials that integrate faith and learning into their discipline, this draft proposes the creation of "mini-grants" that faculty could apply for and receive. The successful applicant would receive a one-course reduction to re-tool an existing course to include an explicit "faith and learning" component, plus a small stipend in the semester when the redesigned course is taught.

This grant program would also offer funding for Pepperdine’s graduate and professional schools to develop symposia or bring guest presenters to campus who can promote the integration of faith and learning in ways that fit the unique needs and interests of the graduate faculty and student body.

Veritas Forum Endowment

The *Veritas* Forum has clearly demonstrated a student desire for serious conversation about the life of the mind and the spirit. This student-led initiative has already enhanced the national model by adding a follow-up small group program where faculty lead four sessions with a group of 10-12 students who explore in greater depth the particular theme of the *Veritas* Forum. An endowment would secure the annual costs of the forum and the subsequent expenses incurred by the follow-up programs.

“Sophomore Passage” Spiritual Formation Program

The sophomore year often manifests profound changes in students’ spiritual lives. During this year many young people engage in serious questioning about their faith; some even experience a “faith crisis.” Not surprisingly, this questioning often aligns closely with either a reduction of or complete withdrawal from inherited spiritual practices (e.g., personal prayer and Bible reading, church attendance, etc.). While this phase of spiritual questioning is normal and, in many ways, a healthy moment in the spiritual journey of students, it is also a time when they especially need guidance and support. This draft proposes a spiritual development initiative for sophomores incorporating the particular insights from psychosocial development studies.

The “Sophomore Passage” Spiritual Formation Program (modeled after a similar program at Wheaton College for freshmen) would be designed to equip sophomores for the developmental changes they face in the year ahead. The housing and residence life sophomore resident directors would direct the program, while also involving a select group of faculty mentors. The program would be analogous to the current first-year “New Student Orientation” experience. It would occur before the official start of the fall semester, take place in a remote camp setting or in a retreat setting in Los Angeles where numerous cultural experiences could be integrated into the course material (e.g., a Getty Museum tour that explores religious themes or a Museum of Tolerance tour that explores themes of racism). In either case, the “Sophomore Passage” would offer an intensive spiritual growth and community building experience, combined with an academic component.

Project Serve Scholarships

Project Serve, a spring break alternative service project, has grown significantly since its inception in 2002; it currently serves approximately 250 students annually. Students must raise the bulk of their expenses; this sadly results in numerous students each year who cannot afford to participate. This draft proposes the creation of Project Serve scholarships for students willing to spend their spring break serving others but without the financial resources to do so. Project Serve relates directly to the Seaver College mission. This program provides needed service to a variety of communities, and fosters

faith and student learning by immersing students in new and diverse environments where they encounter a variety of social issues. Additionally, many of these trips are student led, resulting in opportunities for peer leadership.

III. Faculty and Staff Development

Expanded Faculty/Staff Faith and Learning Workshops and Retreats

The annual New Faculty Retreat continues to provide a profoundly transformative experience for incoming faculty. The retreat provides a setting in which faculty realize a fuller sense of their identity as Christian teachers and scholars, develop a stronger sense of community with colleagues, and deeply engage Pepperdine's Christian mission. Past participants regularly note the impact of this retreat upon their vocational identity:

The new faculty retreat was a career-changing experience for me. It allowed me to fuse the ideas of career, teaching, faith, and vocation in a way that I had never done before. In the year since returning from the retreat, I view my role as a Christian professor differently than before – I see myself not as a Christian and also a professor; rather, as a professor whose Christianity permeates everything I do in my career.

Currently, this program is only available to full-time, tenure-track faculty arriving *after* 2002. This proposal recommends developing a similar retreat for senior faculty, administrators, staff, regents, and possibly even alumni, that would integrate increased numbers of the Pepperdine community into a robust discussion of the spiritual dimension of the university. Such a retreat would empower a significantly larger portion of the university community to articulate and embrace the Christian mission of the school. More specifically, the Center's expanded offerings would include a "mid-career" retreat for tenured faculty who did not have the opportunity to participate in the new faculty retreat, faith and learning workshop experiences for adjunct and visiting faculty, and retreats and workshops tailored to the needs of particular schools and programs within the university.

Center for Faith and Learning Fellows Program

This draft proposes developing a program that would enable a cohort of young ABD scholars (i.e., at the dissertation stage) or recent PhD recipients to join the Pepperdine community to engage in the scholarship of spiritual formation. This program would be analogous to the Lilly scholars program. While at Pepperdine, these young scholars might engage in the following:

- Teach one course per semester in their appropriate disciplines
- Conduct research in their chosen field of study
- Engage in a yearlong seminar on faith and learning.

Such a program would not only provide Pepperdine a potential source from which to recruit mission-fit faculty candidates, but also expand Pepperdine's influence within the larger world of Christian higher education.

IV. Research

Christian Spirituality Research Institute

As a high profile academic institution that combines a strong emphasis on scholarly investigation with a deep commitment to spiritual formation, Pepperdine University stands uniquely positioned to undertake research into Christian spiritual formation in a way that parallels the more general “Spirituality in Higher Education” Project at UCLA (formerly led by Alexander W. Astin). This research institute would enable Pepperdine to become a leading voice among faith-based institutions relating to topics involving spiritual formation and the integration of faith and learning.

The Christian Spirituality Research Institute would sponsor and undertake research projects that explore various dimensions of spiritual formation and the integration of faith and learning throughout the university. The institute would enable faculty, staff, and students to conduct research projects supporting ongoing institutional assessment, and resulting in publishable articles or conference presentations. The ongoing research program of Professors Cindy Miller-Perrin and Don Thompson that explores the spiritual formation of Seaver students and the vocational development of faculty who participate in the annual CFL new faculty retreat provides a current example of this kind of initiative.

V. Physical Space

The Malibu campus currently has several “sacred spaces” (e.g., the Theme Tower, Heroes Garden, and Stauffer Chapel). A trail system with additional features (somewhat analogous to a “stations of the cross” model) could be developed on the Malibu campus. This trail could provide opportunities to experience God through contemplation and meditation against the scenic backdrop of the Santa Monica Mountains and the Pacific Ocean. This transformation of space would support a dimension of spiritual formation that historically has not been strongly encouraged at Pepperdine. More generally, identifying “sacred spaces” on the Malibu campus would communicate visually and spatially Pepperdine’s identity as a Christian institution.

A specific example of this symbolic transformation is reflected in the re-design of residence halls scheduled for renovation. Renovation plans include prayer rooms in each hall strategically located near the spiritual life advisor. These spaces will create meaningful places for spiritual reflection and evince to prospective and incoming students and parents the importance of spiritual growth at this institution. Additionally, the renovation of the standard halls includes four new community buildings along a boardwalk that will connect two upper and two lower halls together into one distinctive community. The community building in the center of each community will include a residence for a faculty/staff member trained in spiritual formation and a classroom to facilitate faith and learning activities.