Religious affiliation and hiring practice: a case study of Concordia University Irvine

Marc Fawaz

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Pepperdine University
Graduate School of Education and Psychology

RELIGIOUS AFFILIATION AND HIRING PRACTICE:
A CASE STUDY OF CONCORDIA UNIVERSITY IRVINE

A dissertation presented in partial satisfaction
of the requirements for the degree of
Doctor of Education in Organizational Leadership

by
Marc Fawaz, MBA, Ed.D.

September, 2009
Michelle Rosensitto, Ed.D.–Dissertation Chairperson
This dissertation, written by
Marc Fawaz
under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

_________________________
Michelle Rosensitto, Ed.D., Chairperson

_________________________
June Schmieder-Ramirez, Ph.D.

_________________________
Timothy Peters, Ed.D.

_________________________
Eric R. Hamilton, Ph.D.
Associate Dean

_________________________
Margaret J. Weber, Ph.D.
Dean
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VITA

Marc Fawaz

EDUCATION

Ed.D., Organizational Leadership, 2009
Pepperdine University, Graduate School of Education and Psychology
Malibu, California

MBA, Graduate School of Management, 2005
University of California Irvine
Irvine, California

BA, School of Business and Professional Studies, 2003
Concordia University Irvine
Irvine, California

EMPLOYMENT HISTORY

2007-Present  Professor of Business
Concordia University Irvine
Irvine, California

2001–2007  Business Consultant
Moda Vista
Newport Beach, California

1998–2001  Fashion Designer
Christiani Group
Los Angeles, California
ABSTRACT

In 1976, Christ College (CC), located in Irvine, California, began offering degrees leading to positions in the Lutheran Church-Missouri Synod (LCMS). The college comprises only 1 of several departments within Concordia University Irvine (CUI). Meanwhile, CUI is part of the Concordia University System (CUS), a nationwide network of LCMS 2- and 4-year colleges.

Transformation of CC into a diverse university has been accompanied by challenges. Although enrollment is up, costs have risen. And although stakeholders prefer to hire full-time faculty with ties to the LCMS, few qualified candidates fulfill this stricture. These and other threats, coupled with the economic recession, could bring CUI to cessation.

Therefore, the primary purpose of this qualitative historical case study was to examine the historic hiring practice at CUI and its effect on the university’s growth. Another purpose was to point to leadership positions and leadership styles that may be best suited to implementing change at CUI and seeing that change through to fruition.

Using purposeful sampling, the researcher selected the Irvine campus from the 10 campuses making up the CUS, as CUI is the only campus practicing the historical hiring policy limiting full-time faculty to LCMS members. The researcher examined historical data concerning hiring practices in the CUS and specifically at CUI. Primary and secondary data sources obtained from LCMS, CUS, and CUI were analyzed using a coding process to categorize data pertinent to the study’s 6 research questions.

The findings of this study point to the most viable scenario for making changes in hiring practices at CUI and for leading change. Specifically, they reveal no written policy
at CUI prohibiting CUI from hiring non-LCMS full-time faculty. Findings also suggest that students’ academic demands are not met and may be hindered by the current hiring practices at CUI.

Finally, the researcher offers recommendations for change throughout the university: changes to CC, a new hiring policy for CUI, changes at CUI based on opinion polls, a method for changing the university culture, creation of a strategic planning process, a timeline for planning, and a long-range evaluation process.
Chapter One. Introduction

Founded in 1976 as part of the Lutheran Church-Missouri Synod, Christ College (CC) was established at the Lutheran church site in Irvine, California, offering bachelor and graduate degrees that would lead to professional positions in the Lutheran Church Missouri Synod (LCMS). As Christ College grew and demand for other, nonreligious disciplines at both the undergraduate and graduate school levels increased; however, a new, more academically focused institution evolved. Although Christ College continues to exist, both physically and with its same religious focus, it now comprises only one of several departments within a much larger institution, Concordia University Irvine (CUI) (see Appendix A). Meanwhile, CUI exists as a part of a nationwide network of LCMS 2- and 4-year colleges and universities, known as the Concordia University System (CUS).

As explained in the *Concordia University System Chronicle* (see Appendix B), Concordia University Irvine consists of approximately 2,453 students. Within CUI, Christ College continues to offer undergraduate- and graduate-level classes in theology, the Old and New Testaments, Christian leadership, Greek and Hebrew, and a master’s degree in Religion. In their first two years, both CC students and CUI’s undergraduate students are required to take a basic secular curriculum consisting of courses in writing, communications, technology, algebra, science, American government, and social studies. Once they have completed these basic requirements, however, CC upperclassmen focus on religious studies, while CUI juniors and seniors may choose from a variety of 59 secular majors, including math, science, literature, history, sports management, business, education, and nursing. As shown in Appendix B, for the last four of these majors—
sports management, business, education, and nursing—CUI also offers nine graduate degrees (Lutheran, 2009).

As Christ College became subsumed by the much larger university, the composition of the student body changed. Although virtually all CC graduate and undergraduate students are Lutheran members themselves and come from Lutheran families, this religious affiliation is far less evident outside the college. For example, among non-CC undergraduates, only 40% are Lutherans, while 12% of students state that they have no church affiliation at all (Lutheran, 2009).

Like many other universities, Concordia University Irvine is heavily dependent financially on its enrollment. Thanks to its excellent Business School, the new School of Nursing, and the School of Education, as well as its undergraduate liberal arts program, enrollment has been growing steadily. Simultaneously, however, costs have soared. As a result, in spite of the increasing enrollment, CUI has been facing a $5.6 million budget cut since summer of 2008.

Throughout its expansion, CUI’s Board of Regents has continued Christ College’s unwritten policy of restricting the hiring of full-time faculty to members of Lutheran Church Missouri Synod. This practice makes sense for CC because its mission was and still is to train pastors and other religious workers; moreover, it has proved practical for CC, since K-12 Lutheran schools and Lutheran seminaries abound. Lutheran faculty members have embraced the new diversity in the student body, believing that by serving a broader range of students, they could better fulfill their Christian mission. Increasingly, however, CUI has been hard pressed to fill teaching slots in its secular departments with qualified faculty who are members in good standing of the LCMS. Finding affiliated
faculty to teach business classes has been a particular challenge. Recently, the college had to discontinue its Information Technology Program, which is closely associated with the Business School, because it was unable to recruit any full-time faculty with the requisite LCMS affiliation.

Faced with budget cuts, a growing enrollment, and a dearth of qualified full-time LCMS teachers, Concordia University Irvine has turned increasingly to adjunct and resident faculty to teach its classes (see Appendices C and D). Although there is no religious litmus test for these part-time teachers, they are asked to sign an employment statement affirming that they will respect the teachings of the Christian faith as articulated by the LCMS and will subscribe to lifestyles that are aligned morally with Scripture. As teachers, both adjuncts and residents receive substantially less pay than do their full-time counterparts, and they receive no health or other benefits (see Appendix B). While adjuncts are permitted to teach only one or two classes and are hired for a single semester, residents may teach more than half time and receive one-year, renewable contracts. Currently, over 30% of CUI’s undergraduate and graduate classes are taught by adjunct or resident faculty members. It is projected that this number may rise to 40% within the next few years (see Appendices C and D).

Although the use of part-time faculty goes part way towards addressing Concordia University Irvine’s staffing and financial challenges, the dwindling number of full-time faculty presents its own set of problems. Morale among the part-time faculty is average. Not without justification, many perceive themselves to be overworked and underpaid. In order to pay the rent and feed their families, they are often obliged to accept part-time, temporary contracts at two or even three different universities that are
sometimes miles from each other and from where the adjuncts live. Because they do not feel valued by their employer, CUI, they have few compunctions about quitting immediately if another institution offers them a better job. The instability among these teachers is bad for students and bad for CUI. Even members of the full-time faculty feel uneasy about the inequity between themselves and their part-time counterparts.

Faculty, staff and administrators meet regularly to discuss whether CUI should change its policy regarding the LCMS affiliation as a hiring requirement for full-time faculty. Although a majority of the permanent staff favors a new policy, a significant and vociferous minority does not. Many argue that since CUI already hires part-time teachers without subjecting them to a LCMS religious litmus test, extending this practice to full-time faculty would not signify major change. Others, however, worry that Concordia might lose its LCMS identity if nonaffiliated faculty members become too numerous. Meanwhile, all of Concordia’s permanent employees feel the pressure of increasing costs and dwindling budgets.

Given this urgent need for full-time instructors, full-time faculty and administrators at Concordia University Irvine have considered the viability of modifying the current religious requirement for full-time faculty—without changing either the kind of teaching that occurs in the classroom or the fundamental values of the institution.

Statement of the Problem

As a religious college affiliated with the Lutheran Church’s Missouri Synod, where a synod is a council of a Christian church, Christ College existed in a culture that promoted its primary mission: to train young church members for pastoral and other professional roles within the Lutheran Church. Christ College required full-time faculty
be affiliated with the Lutheran Church; typically, they were graduates of Lutheran Missouri-Synod schools, colleges, and seminaries. As enrollment swelled and new buildings were erected, the curriculum expanded, and the student body became less homogeneous. Not only were students no longer predominantly Lutheran, but a significant number identified themselves as having no religion at all. Today, Christ College comprises only one part of a much larger institution: Concordia University Irvine. In addition to Christ College, CUI includes a secular liberal arts college for undergraduates and several secular graduate programs, such as its Business School.

The transformation of a single, small, religious school into a diverse university with many secular academic components has been accompanied by fiscal, administrative, and philosophical challenges. Although enrollment is up, costs have risen even more. And although administrators, faculty, and staff would prefer to hire full-time faculty with ties to the Lutheran Church Missouri Synod, few qualified candidates fulfill this stricture. As a result, CUI relies increasingly on short-term, part-time teachers (see Appendices C and E).

Rather than addressing the reality it now confronts and changing policies that are undermining its success, Concordia University Irvine seems mired in the status quo. Based on the researcher’s observation as a full-time faculty member at CUI, it seems clear that if CUI continues on its current course—which essentially is to embrace the status quo—then CUI may experience at a minimum further decline in faculty morale; may lose more programs, like that of Information Technology; and might lose enrollment if more students transfer to other schools.
These threats, coupled with a continuing economic recession, could inevitably bring Concordia University Irvine to cessation. Students are attracted to a university based on its ranking. Ranking is directly affected by ratio of full-time faculty to number of students. Students generate the majority of income that keeps CUI going. Change and an agent of change may be required to keep CUI afloat.

However, a particular type of leadership may be more effective than others for implementing a change in policy at Concordia University Irvine. It also takes a specific type of a leader to see the change through. As in any religious institution, by default, servant leadership is likely to be evident among leaders at CUI. The likely abundance of servant leaders at CUI is attributed to Jesus Christ’s servant leadership, whose message and mission guide the institution. There may exist at CUI ideal candidates in leadership positions who, in addition to servant leadership, possess traits of other leadership styles that are well suited to implementing a new policy and seeing it through.

*Purpose of the Study*

The purpose of this study is to examine an historic hiring practice and its effect on the growth of Concordia University Irvine, as its curriculums and students have diversified. This study explores the diversity of Concordia University Irvine’s students and the viability of its academic resources, which enable its departments to continue and sustain their growth through strategic innovation. Using the review of literature and the findings of this study as a guide, another purpose of this study is to point to university leadership positions and leadership styles that may be best suited to implementing change and seeing that change through to fruition.
Research Questions

The Provost, the Associate Provost, and the Dean of the Business School at Concordia University Irvine all agree that among the many issues confronting CUI today, with regard to faculty hiring, three are paramount: (a) locating, recruiting, and hiring qualified faculty with an LCMS affiliation; (b) developing a new plan to locate, recruit, and hire full-time faculty who are Christians but not members of the LCMS; and (c) integrating new full-time faculty, including non-LCMS affiliates, into the Concordia University’s academic and philosophical culture (see Appendix F). All other campuses of the Concordia University System practice a more relaxed hiring policy when it comes to LCMS membership. They are more liberal in their recruiting and hiring practices, although priority is given to LCMS members, while Concordia University Irvine is the only campus that is adamant about reserving full-time hiring to members.

Therefore, the following research questions will guide this study:

Research Question 1: In the Concordia University System (CUS), what are the overarching policies for locating, recruiting, and hiring full-time faculty?

Research Question 2: What are the differences between Concordia University Irvine (CUI) and other CUS campuses in policies for locating, recruiting, and hiring full-time faculty?

Research Question 3: Based on the comparison of CUI and other CUS campuses in research questions 1 and 2 of this study, what is a viable plan for locating, recruiting, and hiring full-time faculty with an LCMS affiliation at Concordia University Irvine?

Research Question 4: Based on the comparison of CUI and other CUS campuses in Research Questions 1 and 2 of this study, what is a viable plan for locating, recruiting,
and hiring full-time faculty who are Christians but not members of the LCMS at Concordia University Irvine?

*Research Question 5:* Based on the comparison of CUI and other CUS campuses in research questions 1 and 2 of this study, what is a viable plan for locating, recruiting, and hiring full-time faculty who are non-Christians?

*Research Question 6:* Based on the findings of Research Questions 1–5 and based on the review of literature for this study, what university leadership position(s) and leadership style(s) may be best suited to implementing change in hiring practices and seeing change through to fruition at Concordia University Irvine?

*Significance of the Study*

Current strict hiring policy at Concordia University Irvine has been a contentious issue ever since all other campuses within the Concordia University System have relaxed their full-time hiring policies over the past decade to serve their best interests. As the student body of each campus grew, its full-time staff and faculty grew exponentially, with the exception of the Irvine Campus, whose adjunct faculty grew instead to fulfill the need. According to the *Concordia University System Chronicle* (2009), a publication of the Lutheran Church Missouri Synod, Concordia University Irvine has 89 faculty serving 2,453 students, while Concordia University St. Paul has 106 faculty serving 2,644 students and Concordia University Nebraska has 68 faculty serving 1,344 students. At the St. Paul and Nebraska campuses, full-time hiring policy does not require an LCMS membership. A budget crisis of more than $5.6 million at the Irvine campus points to a need to revisit all growth strategies for CUI, including its hiring policies. Finally, with the amalgamation of the Irvine campus, the Concordia University System may serve as a
paradigm for other faith-based universities that have considered examining the effect that their religious affiliations may have on their hiring practices.

\textit{Definition of Terms}

The following terms and their operational definitions are important to understanding concepts discussed in this study.

Christ College (CC): Founded in 1976 as part of the Lutheran Church-Missouri Synod, Christ College was established at the church site in Irvine, Ca., to offer bachelor and graduate degrees that would lead to professional positions in the Lutheran Church Missouri Synod.

Concordia University Irvine (CUI): Christ College comprises one of several departments within Concordia University Irvine. Concordia University Irvine is a part of a nationwide network of Lutheran Church-Missouri Synod two and four-year colleges and universities, called the Concordia University System.

Concordia University System (CUS): The Concordia University System consists of ten main campuses within the Lutheran Church-Missouri Synod nationally (see Appendix B), as well as satellite campuses worldwide in China, Korea and Africa. This study will be limited to national campuses.

Lutheran Church-Missouri Synod (LCMS): The Lutheran Church-Missouri Synod is the council of the Lutheran Church-Missouri.

Sister campuses: Concordia University Irvine’s sister campuses are located in Ann Arbor, Michigan; Austin, Texas; Bronxville, NY; Mequon, Wisconsin; Portland, Oregon; River Forest, Illinois; Selma, Alabama; St. Paul, Minneapolis; and Seward, Nebraska (see Appendix B).
Synod: A synod is a council of a Christian church.

Weatherhead School of Management (WSM): Weatherhead School of Management is part of Case Western Reserve University in Cleveland, Ohio.

Limitations and Assumptions of Study

This study is limited to analysis of data concerning Concordia University Irvine Campus (CUI) and its sister campuses within the Concordia University System, for comparison purposes. Data collected from various individuals at CUI is limited by the assumption that these individuals have provided accurate information and that they are acting with CUI’s best interests, as well as the Lutheran Church-Missouri Synod’s best interests, in mind. Data mined in CUI’s database, which is displayed in Appendices C through K, was voluntarily offered (see Appendix G), without any restrictions, and is assumed to be accurate. In addition, the researcher is a full-time faculty at CUI and a member of the Lutheran Church-Missouri Synod and, therefore, will have some bias toward the subject matter. However, the researcher is following a qualitative case study methodology to minimize such bias.

Organization of the Study

This study will include five chapters. Chapter One articulates the background of Concordia University Irvine. It further states the problem that CUI currently bears. Both the purpose and significance of the study are laid out, and definitions of key terms are listed along with limitations and assumptions of the study. Finally, an organization of the study is announced.

In Chapter Two, a review of literature related to (a) leadership theory, (b) change theory and (c) ethics and leadership is presented. Legal ramifications related to faith-
based initiatives and hiring practices are pointed out via Title VII of the Civil Rights Act of 1964. Prior to summarizing the chapter, hiring practices in the Concordia University System are reviewed.

Chapter Three will articulate the qualitative methodology for this case study of Concordia University Irvine. It will also show how existing data from CUI and other campuses of the Concordia University System, as well as the review of literature for this study, are collected and used for comparative analysis (see Appendix H).

Chapter Four will provide an analysis of the findings, which will be organized according to relevance to each of the research questions for this study.

Chapter Five will offer conclusions based on analyses of findings related to each of the research questions for this study. Recommendations for Concordia University Irvine will stem from answers to these research questions.
Chapter Two. Review of Literature

Success, growth, and sustainability of any organization are directly linked to its leaders. Leaders possess certain styles that identify their behaviors and model them through their actions. This chapter will review scholars’ literature on leadership and leadership approaches, models, and theories. It will further compare leadership and management to differentiate between leading and managing the institution. Based on the researcher’s observation while working full-time for Concordia University Irvine (CUI) and the fact that the Concordia University System is a Lutheran institution guided by Jesus Christ, servant leadership seems to be dominant among the institution’s leaders at all levels. Other areas of literature will also be explored to reference legal issues surrounding faith-based university hiring practices (see Appendices I, J, and K), as well as hiring practices unique to the Concordia University System (see Appendices L, M, N, and O).

Survey of Leadership Literature

Leadership, much as ethics, can be interpreted in a multitude of ways and may be considered malleable to its environment. Leadership is one of the most studied and least understood topics. As Stogdill (1974) pointed out in a review of leadership research, there are almost as many different definitions of leadership as there are people who have tried to define it. As soon as we attempt to define leadership, we immediately discover that leadership has many different meanings. Many people have struggled to define leadership, and there are a surplus of definitions and clichés, none of which are universally accepted.
In the past 50 years, there have been as many as 65 different classification systems developed to define the dimensions of leadership (Fleishman, 1973). According to Bennis and Nanus (1986), the following is typical:

Leaders articulate and define what has previously remained implicit or unsaid: they invent images, metaphors and models that provide a focus for new attention. By doing so, they consolidate a challenge, provoking wisdom. In short, an essential factor in leadership is the capacity to influence and organize meaning for the members of the organization. (p. 17)

Motivating other people to act in particular ways in order to achieve specific goals is a common understanding of what leadership is. The method a leader utilizes and its results can then be more descriptive and referred to as effective, ethical, coercive or facilitative leadership. A traditional view of leadership centers on the strong individual providing vision and inspiration to organizations, thus differentiating leaders from managers.

John Brown (1996), working with the “Managing Change Through Innovation Project,” sees leadership as moving people in unison and with consensus towards a commonly defined goal. For this reason he describes leadership and managing change as often synonymous and bound up in a cyclical process:

Leadership → promotes commitment → encourages change ideas → needs leadership → requires consultation → generates involvement and trust → enhances leadership and into the cycle. (p. 13)

Brown concludes that effective leadership involves change management, and that managing change requires good leadership. Being a successful leader entails encouraging innovation in others by using the skills of active listening and empowering. Brown quotes
Gordon who emphasizes that only when the power of the leader is “given away” to the team, enabling individuals’ contributions to carry equal weight, are suggestions for improvement and change forthcoming.

_Distinguishing Leadership From Management_

Debates have gone on ever since the trendy use of the term leadership began in the business world. Leadership was a term commonly reserved for the military, and thus a leader was perceived as a figurehead with vision and charisma. Leaders were portrayed not as team players, a commonly used term to describe a manager, but as generals inspiring the organization’s troops, with the emphasis that leaders should direct followers.

Peter Senge (1990) challenges these traditional notions of who is seen as leader: Our prevailing leadership myths are still captured by the image of the captain of the cavalry leading the charge to rescue the settlers from the attacking Indians. So long as such myths prevail, they reinforce a focus on short-term events and charismatic heroes, rather than on systematic forces and collective learning. (p. 26)

The literature is littered with long debates about the relationship between leadership and management. Mistakes managers commonly make that leaders usually point out, draw a line between managers and leaders. Common mistakes include failing to promote the company vision, failing to listen to everyone on the team, holding all the authority, withholding praise and recognition, and failing to improve one’s own skills. Most management skills can be learned, while essential leadership traits may be innate-charisma and personality. In line with the view of leaders as relatively rare and
charismatic individuals, leadership has in the past been portrayed as entirely separate from management.

Increasingly, however, leadership and management are seen as separate, though inextricably linked. Brown (1996) quotes Bennis and Nanus, who suggest that the distinction between leaders and managers is the degree of inquisitiveness. A manager may never question whether procedures are meeting desired objectives or whether there are better ways of meeting the same objective.

Leaders, on the other hand, always do this and constantly ask basic questions: Why are we doing this? Why does it have to be done this way? Does it work? Is there a better way of doing this? Drucker (1954) recommends asking another question: Should we be doing this at all? Kotter (1996) said that “leadership complements management: it doesn’t replace it” (p. 35), and he distinguishes leadership and management in the following way:

<table>
<thead>
<tr>
<th>Leadership</th>
<th>Management</th>
</tr>
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<tbody>
<tr>
<td>Establishes directions</td>
<td>Plans/budgets/agendas</td>
</tr>
<tr>
<td>Creating</td>
<td>Develops a vision of the future</td>
</tr>
<tr>
<td>Establishes detailed steps</td>
<td>Allocates resources</td>
</tr>
<tr>
<td>Develops change strategies</td>
<td>Establishes structures</td>
</tr>
<tr>
<td>Building</td>
<td>Staffs the structures</td>
</tr>
<tr>
<td>Aligns people networks</td>
<td>Execution</td>
</tr>
<tr>
<td>Inculcates vision in people</td>
<td></td>
</tr>
<tr>
<td>Develops delegating and</td>
<td></td>
</tr>
<tr>
<td>monitoring policies &amp; procedures</td>
<td></td>
</tr>
<tr>
<td>Inspires</td>
<td></td>
</tr>
<tr>
<td>Energizes others to overcome</td>
<td></td>
</tr>
<tr>
<td>barriers</td>
<td></td>
</tr>
<tr>
<td>Outcomes</td>
<td></td>
</tr>
<tr>
<td>Potentially revolutionary change</td>
<td></td>
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(p. 35)
Managers play a significant executive role within their teams; therefore, the view of leadership using management is important. The increasing emphasis in the 1990’s has been on leaders as people at all levels in an organization who are managing in a consensus-seeking manner. Sayles (1993) is representative of this new thinking when he writes that leadership affects managers at all levels, not just those at higher echelons. Sayles writes, “managers who are not leaders can only be failures” (p. 55). Kotter (as sited in Northouse, 2007) explains that management “produces order and consistency” (p. 105), while leadership “produces change and movement” (p. 105).

The Emotional Intelligence Factor

There are thousands of books detailing leadership, but Goleman (1998) maintains that the determining factor for great leadership is emotional intelligence (EI), or the combination of self-management skills and understanding of the best ways to work with other people. These are a beginning to a leader’s sculpting kit. He describes five characteristics that compose EI: (a) Self-awareness, (b) Self-regulation, (c) Motivation, (d) Empathy, and (e) Social Skills. Goleman’s research involved thousands of executives and measured effectiveness as reported on performance evaluations seeking evidence of strength in these characteristics.

Interpersonal and Team Models

As leadership moves from the self to a focused team or unit built upon individual contributors and sub-groups, the leader must know how to use personal strengths that create value in the execution of a mission. This means the ability to develop processes, whereby the leader as an individual influences the organization to achieve that mission, which may be broken down into smaller goals (Northouse, 2007).
This section will explore models of leadership based on situation, leader-member relationships, behaviors, traits, skills and so forth to use within overarching leadership model continua. Key to the concept of leadership is the understanding and application of power. Though power is simply the “capacity or potential to influence” (Northouse, 2007, p. 7), two varieties arise: personal power and positional power (Burns, 1978). If positional power is abused, coercion and the appearance of manipulation may result, which is not effective leadership. Personal power is a relationship developer based on competence, knowledge and exemplary behavior contributing to positive leadership. These capacities will create a learning environment free of fear that enhances the flow of communication and level of learning. As a further knowledge base, interpersonal leadership theories will be reviewed in greater detail.

*Trait approach.* If one recalls the events of September 11, 2001 and specifically the actions of Mayor Rudolph Giuliani, an excellent concept of trait theory can be developed (Robbins, 2003). Mayor Giuliani displayed intelligence, alertness, responsibility, persistence, compassion, confidence, initiative and many other admirable qualities. The trait theory would concentrate on the actions and accomplishments of a great man and extrapolate those traits to develop a model for effective leadership (Kirkpatrick & Locke, 1991). The nature of the leader’s character would provide the definition of leadership strengths.

Geier (1967) surveyed numerous studies seeking out traits researchers had discovered to be perceived as essential to leadership. Traits such as intelligence, confidence, extroversion, determination, integrity and sociability were repeatedly uncovered, much as Mayor Giuliani evinced. But again using the Mayor as an example,
without the environment provided by the terrorist attack, that is, absent a situation calling for extraordinary leadership, would anyone have noticed these traits, or would Giuliani have even discovered them?

This trait theory is referred to as the great man or implicit theory of leadership and is rooted in psychological assessments of personality. It assumes that certain people are born with a set of key personality characteristics that make them natural leaders. Supporters of this theory give examples of great men like Napoleon, Gandhi, Lincoln and Churchill.

Through this theory, leadership is seen as a natural attribute of the individual. Exponents emphasize the value of assessing people for the necessary traits and using the results in recruitment and selection processes, rather than developing effective leaders. The field is saturated with personality tests (of which the Myers-Briggs Type Indicator remains the most significant) that exist to support the assessment.

A major objective of leadership research is to establish the associations between the personal attributes of leaders and their effectiveness. Studies have looked for correlations, rather than attributes that all effective leaders possess. There is some agreement about the traits that correlate with effectiveness in leaders. The meta-analysis by Barrick and Mount (1991) lists conscientiousness, extroversion, openness to experience, agreeableness, and low neuroticism as the top five traits. Kets de Fries (1997) particularly emphasized the agreeableness trait as crucial for building the network of allegiances and alliances for success in middle/senior management. Cognitive power, which is the maximum scale and complexity of the world an individual is able to cope with, was argued by Jaques (1989) to be central to differences in leadership ability since
it determines the time horizons that leaders can comprehend and work with. Other researches have added to the list, including Stogdill (1974), a founding father of leadership research, and Kirkpatrick and Locke (1991), noting the central traits appearing in most lists are intelligence, self-confidence and sociability. Lord, DeVader and Alliger (1986) list masculinity and dominance as important traits of effective leaders.

There is an implication that leaders need to be selected rather than trained. It is also presumed that personality is stable and that tests discover, rather than construct, traits. Since having the required combination of qualities does not necessarily determine success, trait theory is inadequate in providing a full explanation of why some people are more successful as leaders than others, hence the differentiation between leaders and managers. The notion of the mysterious something that some leaders have which inspires followers to achieve beyond their capabilities and can inspire unquestioning compliance has largely moved away.

Combining a Five-Factor Personality Model comprised of neuroticism, extraversion, openness, agreeableness and conscientiousness with thirty years of leadership studies, Jago (1982) found correlations between these factors and effective leadership linking personality traits with leadership performance. The cumulative effect of all this research provides an argument that some traits are important to being a successful leader but none guarantee it. The theory would support the position that one is born as a leader and leadership development should seek those with known traits to form a leadership corps.

Jago (1982) also brings to light the limitations of the trait theory. First, because of the charismatic aspect of the theory, he cautions that there is a question as to whether
effective leadership creates these traits or if effective leadership results from these traits.

Similarly, one must guard against the effect of perception on the process. If people perceive a particular leader to be effective, and if the leader has some or all of these traits, this does not necessarily mean that the leader is actually effective because of the traits. Again, as the Giuliani example shows, leaders may not be noticed until a particular situation arises.

*Skills theory.* If the Traits Theory is dependent on the nature of the leader, the Skills Theory uses the development of the leader through contemplative study and practice-based learning of the art. Much as we all have some innate abilities that can be improved with effort, this theory holds that leadership skills such as analytical intelligence, judgment, communication and energy can be learned and refined.

Katz (1955) argues that these types of skills are different than traits in that these can be developed, whereas traits are embodied in the persona. He used the term administrator for his example but broke the skills into *technical, human* and *conceptual* to describe the continuum of leadership at levels within an organization. All skills are required at each level, but emphasis varies upon seniority or position. For example, a pilot must master basic aeronautic skills first as a co-pilot, followed by the ability to manage other crewmembers in the cockpit as the Captain, and then in the more conceptual position in the management hierarchy as a Chief Pilot.

Katz (1955) proposes that as a person moves along the continuum, initially technical and human skills would require the preponderance of effort with less conception required. In middle management positions, each area would require the same
emphasis but at the highest management levels; technical skills are no longer a priority as human and conceptual requirements grow in proportionate value.

Based on a study of military officers in the 1990s, Mumford, Zaccaro, Harding, Owen and Fleishman (2000) focused similarly on the individual leader, seeking performance indicators in the areas of complex problem-solving skills, solution construction skills, (knowledge) and social judgment skills. These are described as competencies or developable skills based on the individual attributes of intelligence coupled with learning, motivation and personality. When framed with career experiences and the environment in which the leaders are immersed, the individual attributes and competencies will form an equation yielding leadership outcomes.

It is these environmental and career experiences that may provide the ideal learning situation for aspiring leaders or possible hinder the effort as well. The right job at the right time coupled with mentoring and coaching will increase leadership skills. Environmental factors such as technology and office layout enhance the experience. This may also be where acts of favoritism unjustifiably create challenges for some to compete and must be guarded against.

Though more complex than Katz’s (1955) work, Mumford et al. (2000) write that the individual attributes, competencies and leadership outcomes can be dissected into achievable capabilities that make for effective leadership. These are not what leaders do in front of followers but rather skill-based components. Individual attributes are enhanced by case study reflection and self-discipline. Competencies are enhanced by careful study discipline, approaches to problem solving evaluation and when taken as an aggregate to be combined with the attributes, yield effective leadership outcomes. This is the argument
that leadership can be taught and that even those with modest skills can enhance
performance over time. The criticism of the skills theory can be seen in some of the
subjective factors in the environment and career choices, which may create inequalities
among leadership candidates.

*Task and behavior relation approaches.* Behaviors offer a different perspective on
leadership in the sense that traits are those attributes that people have. Skills are attributes
that can be developed, while behaviors are styles that leaders assume based on approach
to priority of peoples’ feelings, as compared to task accomplishment. Blake and Mouton
(1982) maintain that leadership is choice-dependent. One chooses a style best suited to
balancing task and behaviors. If the X-axis is an increasing concern for task
accomplishment and the Y-axis is an increasing concern for people, the high right corner
would be known as 9,9 (9 on the X and 9 on the Y). This is the optimum position in
Blake and Mouton’s opinion, showing the ultimate in team management with a
determined and participative style. The 1,1 position shows neither concern for people or
task, but is known as the impoverished position. In the upper left position, at 1,9, the
country club manager exists showing great concern for people but little for work. The
lower right is the dictatorial or autocratic efficiency expert, showing a great deal of
emphasis on the job but none for the human element. In the center, at point 5,5, the
middle of the road, leaders exist. These seek only minimum acceptable results for both.

Blake and Mouton (1982) emphasize that one’s position on the grid is attitudinal
and conceptual, selectable by the leader with disciplined focus. This is a broad
framework but one based on two variables. Leaders will have a dominant style and must
understand that, under pressure, when the chance for a disciplined effort is reduced, a
secondary style will emerge. While this structure is easy to understand and very broad, it is not the ultimate, single-source answer given the variable responses of any man or woman to a high-pressure situation.

*Chaos Theory*

Somewhat similar to interpersonal and team models that focus upon individual contributors and sub-groups, chaos theory values collaboration and the perspectives of multiple leaders. Chaos by definition is not a technique to organize a messy desk. It is generally perceived as disarray, pandemonium, or turmoil. Literature seems to focus on amazing computer generated pictures of chaotic patterns, but it all seems to get bogged down in physics and complicated formulas which seem to have little relevance to the discipline itself. The chaos paradigm maybe replacing the ubiquitous paradigm of linear scientific reductionism that began with Newton. Isaac Newton is the thinker who is credited with developing the ideas and initial linear equations that have helped to lay the foundation for the scientific advances of the past 300 or so years. In a mechanistic Newtonian world, reality is understandable by means of scientific reductionism. Theoretically, the linear universe of Newton can be understood, accurate predictions can be made, and phenomena potentially controlled, as humans apply their reason to break the universe into its most basic parts. To predict all kinds of phenomena, linear equations were used, even when scientists knew that sometimes the phenomena they were interested in had obvious nonlinear characteristics. Wheatley (1999) describes this process:

> To avoid messiness and pursue the dream of determinism, nonlinear equations were ‘linearized.’ Once they were warped in this way, they could be handled by
simpler mathematics. But this process of linearizing nature’s nonlinear character blinded scientists to life’s processes. (p. 120)

In 1961, a theoretical meteorologist named Edward Lorenz accidentally developed the initial equations that began to reveal chaos, and he used computers in the early stages. As computers became more powerful and more iterations of equations could be processed, the new reality of chaos began to express itself (Gleick, 1987). When high-speed computers were able to take on these equations, something very strange happened. Over time, the pendulum did not behave like a nice linear system ought to behave. It fell into a chaotic pattern of locally unpredictable behavior. Precise predictions in all sorts of very common physical phenomena are impossible, especially over long periods of time or if there is turbulence present (Gleick).

A Newtonian mechanism world may not exist after all. This is a frightening revelation for both social scientists and physical scientists. Even if the universe functions in a deterministic way, it does so beyond the capability of humans to precisely predict the future and out of range of human control (Wheatley, 1999).

For the past two decades, social scientists have been exploring the emerging chaos theory paradigm. Social scientists have grouped their discoveries and consequent questions under various headings including systems theories, complexity theories, and chaos theory (Burns, 2000; Drucker, 1989; Gleick, 1987; Peters, 1987; Senge, 1990; Stacey, 2000, 2001; Wheatley, 1999). Contemporary theoretical arguments proposed by some complexity theorists based on the notion of what they call a transformative teleology pose intriguing challenges to systems theories (Stacey). Since chaos theory is an emerging foundational paradigm of physical reality (Briggs & Peat, 1989; Gleick;
Kiel, 1997; Peak, 1994; Wheatley), the nonlinear theories being explored by social scientists are appropriately subsumed under the broader chaos theory umbrella. The behavior within the system is a paradox in that it defies specific long-term prediction while at the same time demonstrating consistent long-term patterns of organization (Gleick; Stacey, 1996; Wheatley).

Rost (1991) scolded leadership studies authors for making a couple of ritualistic comments in the course of their articles about the definition of leadership:

The first statement goes like this: ‘Many scholars have studied leaders and leadership over the years, but there still is no clear idea of what leadership is or who leaders are.’ The second statement usually takes the form of several paragraphs summarizing the popular theories of leadership. (p. 13)

Rost challenges leadership authors to define the term leadership in their articles. The notion of one leader from the top and several followers at the bottom is not a chaos theory leadership behavioral model.

Rost (1991) talked about this kind of a non-hierarchical collaborative form of leadership in the definition he forwarded. Leadership is broadly conducted precisely because in chaotic systems, all agents have potential access to vital information from the environment. Although leadership is broadly distributed, it is specific in function. Leadership’s function is to constantly motivate agents to revisit the ultimate purpose and core values of an organization and to ensure that all agents understand and hold those values and purposes as permanent core schema. Performing leadership entails constant assessment of environmental demands as they relate to the primary mission and values of the organization. As an organization goes through a leadership progression, its ultimate
purpose and core values become clearer because they are viewed from multiple perspectives over time. This is further than the common thinking patterns concerning reasons for an organization to exist beyond the next quarter’s balance sheets to long-term planning. This non-hierarchical collaborative form of leadership activity allows an organization to lift its collective vision from the distractions of the mundane to discover its enduring essential purpose (Wheatley, 1999).

Technological advances are growing faster than our leadership styles can identify and deal with them. Chaos is a name for a theory that simply implies randomness or unpredictable growth. Over 80% of the world’s technological advances have occurred since 1900, and because technology feeds upon itself, it is increasing at rates that defy calculation. There was more information produced in the 30 years between 1965 and 1995 than was produced in the entire 5,000-year period from 3000 BC to 1965. The amount of information available in the world is doubling every five years, and it is available more broadly than ever before (Prichett, 2001). Multiple inputs are required to discover vital information from an environment. Tom Peters (as cited in Gleick, 1987) proposes that organizations need to entertain a culture that encourages small-scale experimentation, celebrates failures from those experiments, and most importantly expects to learn from those failures in order to continue the process of experimentation and eventual successful adaptation to the demands of the environment.

Leadership as a function at Concordia University Irvine would be to help keep its mission and values at the forefront even as it engages in perpetual transformation regarding how it pursues its mission and expresses its values. Chaos theory presents an interesting paradox here. There is nearly universal agreement in all management theories
about the need for management to develop policies and procedures that bring the core values and mission of the organization to life. Similarly, leadership theory has, at least since 1978 (Burns, 1978), described the transforming nature of leadership. Leadership functions to identify a desired veracity and to facilitate the vital transformation of the group as it moves onward. This role is not changed in chaos theory. On the contrary, chaos theory preaches that long-term success is not ensured by the plan, but by sticking to the purpose and core values of the organization.

Leadership Style and Gender

Regardless of an organization’s core values or strategic plan, research has found little impact of gender on leadership effectiveness (Rice, Instone & Adams, 1984). The evidence indicates that similarities in styles between men and women, as well as the resultant effectiveness, are extremely close. Van der Engen, Van der Leeden and Willemsen (2001) showed that when minor differences do occur in research results, women are rated higher by subordinates, bosses and superiors in areas such as goal setting, communication and results. Women tend towards a more democratic, open and communicative style, showing a greater willingness to share power and information. Men tended towards more of a command and control style within the small variations observed.

A notable point for both these studies was the small female leadership population available to conduct the studies. Rice et al. (1984) used the United States Military Academy as a research group, but out of 1000 cadets, only 130 were female. Van der Engen et al. (2001) note that a commonly encountered reason given by organizations for the lack of female leadership candidates is that females lack appropriate leadership
fundamentals. This dichotomy between research results and real world female leaders show social forces may be more of a factor than leadership performance. Social needs to balance feminine characteristics and the responsibilities of motherhood against a work world expecting masculine attributes may be creating the often-noted glass ceiling effect (Rice et al., 1984).

With the ever-growing sensitivity of gender-neutral expectations especially in a work environment, leaders may overlook a fact that is too sensitive to address; men are different than women. Michael Gurian and Barbara Annis (2008), in their book *Leadership and the Sexes*, addressed this very issue and explored the use of gender science to create success in business. They presented evidence that researchers in the 1970s began to use medical technologies and computers to study gender in the brain. The three techniques most used were a PET, MRI, and SPECT imaging all of which indicated quite different brain activity when comparing a male brain scan with that of a female brain scan. Gurian and Annis went on to conclude that although perceived equal, genders possess different intelligence. Genders were found different in several functions including the following ways: how and what we remember, process words, experience the world, and buy and why. Concordia University Irvine’s faculty and staff are an even mix of both genders. Meetings are a norm of the university functions.

Robert Cole, CPA, corporate Controller, KXLY Broadcast Croup, explains that meeting are “one of the most important activities a company engages in….They are also a crucible for male/female relationships…meetings hold up a kind of telephoto lens to all the ‘stuff’ that’s going on between women and men” (as cited in Gurian and Annis, 2008, p. 91). Gurian and Annis argue that balanced leadership becomes all the more possible
when we build our gender intelligence up to the point where we can fluidly run gender-balanced meeting. They observed an interesting and amazing fact to take into meetings that involves hormones, testosterone and oxytocin. Males, as we know, are driven by testosterone, having up to twenty times more of this aggressive chemical in their bloodstream and brains than women have. Women, on the other hand, are more actively driven by oxytocin. These brain chemicals are directly affected by meetings. Meetings raise our levels of cortisol—the stress hormone. When women’s cortisol levels rise, they tend to secrete more oxytocin. Their brain system says, “You need to decrease your stress level now by ‘tending and befriending’—protecting relational cohesion, keeping tension down, making sure social connections are secure” (p. 91). When men’s cortisol levels rise, they tend to secrete more testosterone. Their brain system says, “assert yourself independently, interrupt, make sure you are aggressively known, mark your territory, take risks, challenge social cohesion if that will further the ultimate goals of the system or your own place in the system” (p. 92). We bring very different sets of chemistry and brain functioning to meetings. No wonder meetings can be so complex. Yet they also can be focal points in our corporate transformation and gender evolution—places where balanced leadership is very possible, and much needed.

Contingency Models

While traits and skills remain focused upon the leaders themselves, and behavioral models begin to engage the followers into the leadership equation by expressing concern for people versus task, the contingency models explore variations dependent upon the situation or contingency with which the leader is involved (Fiedler,
Fiedler describes three situational leadership characteristics that create the framework for decisions:

1. Subordinate readiness, commitment and support
2. Quality and quantity of information available to the leader for the decision
3. Time with which to make a decision. (p. 455)

Given these variables, Fiedler (1995) has developed three rules that help to determine which leadership methods are most effective:

1. The more restrictive the time is, the more autocratic the style must be given that this is the most efficient (though certainly not the most effective) way to make decisions.
2. Lacking information themselves, leaders must rely on subordinates to provide the information leading to a more collegial decision process.
3. Lacking trust in the leader, subordinates will require a greater say in the decision process. (p. 457)

Based on this outline, Fiedler maintains that a contingency model provides for effective group performance by creating a proper match between leadership style and the situational control available to the leader. A leader’s profile is determined using a questionnaire to determine task or relationship orientation. Using a Least Preferred Co-worker (LPC) scenario, the respondent will find the person he or she is most likely not to desire to work while with building a task (low LPC) or relationship (high LPC) orientation. Based on the respondent’s answers, a leadership style can be developed. This system makes the assumption that the leadership style is fixed and will not adjust to the situation.
Fiedler (1995) then poses three contingency dimensions that can be used to evaluate the correct leadership match up. The first is the relationship between the leader and the members—that is, whether trust and confidence between all parties is present. The second element is the amount of structure inherent in the job, and the third is the positional power the leader holds regarding impact on subordinates’ lives and careers.

Using a fairly complex model of these categories plotted along the X-axis against leadership performance, the preferences of the leader as task or relationship oriented can be inserted against a rating of relationships, structure and power (Fiedler, 1995). As an example, task oriented leaders (low LPC) theoretically perform well as compared to those with a relationship bent (high LPC) when there are poor relationships, low structure and weak positional power. Relationship oriented leaders do best with good relations, high structure and high power. There are eight data points available to compare task versus relationship leaders. Obviously, this is not a simple theory to use or understand, but the predictive nature is beneficial to those organizations seeking leadership candidates for specific positions.

*Coghnitive Resource Theory*

Fiedler and Garcia (1987) add the dimension of stress to the rationality of the decision-making process. Using leaders’ reactions to stressful situations, they found that intelligence was useful under low stress scenarios but a hindrance when stress was high. The belief is that reactions and decisions are delayed or not as effective when threatening situations divert one’s attention. In these cases, experiences and training are more valuable.
This belief has been found to be true in training programs for the U. S. military regarding effective combat leadership (Robbins, 2003). Experience based on solid, repetitive training ensures proper reactions in high stress combat situations. Moreover, this belief is supported by Fiedler and Garcia’s (1987) research, which shows that experience is important to success under high-stress conditions. The reverse has also been shown to be true; in low-stress situations, dependence on experience at the expense of careful, analytical thought is not effective. From a common sense approach, the key is that if a leader will be placed in a very stressful position, training and experience are essential to good performance.

*Blanchard’s Situational Work*

Hersey and Blanchard (1974) have added to contingency theories by focusing on the follower’s engagement. The belief is that successful leadership is achieved by thoughtfully selecting the proper leadership style to fit the readiness attributes of the group that must be led. Readiness is described as the followers’ ability and willingness to accomplish a specific task. The unique aspect of this model is that situational leadership theory fully acknowledges that effectiveness depends upon the group’s acceptance of the leader. This situational focus is a major transition point in leadership study that is overlooked or not emphasized in the previous discussions of contingency theories.

Situational leadership theory is an excellent contributor to an inclusive leadership philosophy in that the relationship between a leader and followers in this model is analogous to a teacher and students in a classroom. As the knowledge level grows among the students, the interaction between the teacher and pupils becomes more of a conversation rather than simply a transmission. Similarly, in Hersey and Blanchard’s
(1974) work, the leaders adapt to the increased maturity level of the followers along a continuous, flowing, horseshoe-shaped, bell curve.

Leaders provide variations to two types of behavior, either supportive or directive. With the directive effort on the X-axis and the supportive on the Y, leadership styles are determined dependent upon followers’ readiness. If followers are neither able nor willing, then directing is required in the far right corner, as described by high directive and low supportive behavior. Coaching occurs in moderate stages of follower development when high supportive and directive leadership occurs. Moving further to the left, a supporting style is assumed as readiness improves with high supportive and low directive leadership requirements. In the lower left corner, the leader is delegating by providing low support or direction. At this point, followers are willing and able, allowing the leader to lessen his or her involvement (Hersey & Blanchard, 1974).

Path Goal Theory

House (1996) describes the Path Goal Theory as a contingency model of leadership using leadership characteristics, which are aspects of member readiness and understanding of the environment in which the task must be accomplished. The key element of this theory is that the leader’s function is to work with followers in the resolution of problems preventing mission accomplishment. As the name implies, the leader must clear the path for the group to achieve organizational goals and objectives.

House (1996) identifies four leadership behaviors to be used with followers. The directive leader schedules and specifically articulates tasks with guidance as to the method of accomplishment. The supportive leader concentrates upon the human needs of the followers. The participating leader consults and establishes a collegial dialogue-based
The achievement-oriented leader challenges subordinates, expecting high levels of performance within the organization. Unlike Ayman, Chemers and Fiedler (1995), leaders move from one behavior to the next as environmental or subordinate contingency factors vary.

Environmental factors determine leadership behavior as needed to complement optimum follower execution. These are task structure, organizational authority models, and work group structure. Balanced against these are the subordinate factors such as locus of control, experiences of the workers, and self-ability of the workers. When a leader sees these factors in conflict, path goal theory would require that he or she direct resources to overcome them. Examples are the requirement for directive behavior when the task structure is ill defined and the employees perceive an external locus of control. When employees are experienced and functioning within a high-performing work group, this same behavior would create friction and would be seen as redundant.

This system is logical, but House (1996) notes the ambiguity of his research results. Additional aspects of leadership, such as charisma and values, have been considered as additive to the original behaviors a leader can exhibit. This model is another important addition to leadership theory because it allows the leader to move from differing behaviors, addressing obstacles to group members’ improvement.

**Leader-Member Exchange Theory**

The Leader-Member Exchange (LMX) Theory was originally referred to as Vertical Dyad Linkage (Graen & Uhl-Bien, 1991). This model emphasizes the relationship developed because of time pressures that leaders will form with a sub-group of their followers. Other theories have presented the case that leaders will treat all
constituents equally. In the LMX theory, leaders develop special trust and relationships with some followers due to competence, effort or personality likes and dislikes. The followers are then divided into two camps, an in group and an out group. Those chosen for a close relationship have a special influence, in that it is the followers’ characteristics that the leader chooses, and the in followers expend additional effort as compared to those in the out group.

Research has shown that those in the in group have performed better over time. The self-fulfilling aspect of the selection process does not seem surprising since the leader will devote more attention to those candidates given personality and talent preferences (Dienesch & Liden, 1986). This model seems to have significant flaws because of the favoritism aspect, as well as the possibility that the leader will exclude candidates unlike themselves, inhibiting the positive aspects of a diverse talent pool. Also, in some situations, such as the paramilitary organizations, leaders are not given the opportunity to select their followers and must ensure as part of their leadership obligation that all their charges receive the best possible training and leadership. But if the intent is making all members of the team part of the in group, then the LMX theory blends extremely well with the philosophy of striving for growth and success for all members.

Psychological Theory

Rather than focusing equally on both leaders and followers, psychologists focus heavily on the notion that if the will of leaders is missing, then little progress is likely to happen in the course of their function. Not discounting leaders’ capabilities and competencies and followers’ attributes, synergy must coexist with determination. Some researchers believe that the difference between individuals who are effective leaders and
those who are ineffective relates not to their personal traits, style or skills, but rather to their fundamental needs and motivations. Drucker (1954), the doyen of management theory, states that heredity and early childhood experience were the most important factors in leadership. Moreover, Gordon (1993) explains his finding that the desire to be in a leadership position and have control/authority over others varies significantly between individuals.

Similarly, McGregor (1960), a social scientist, believes that leaders’ styles derived not from concern for people and concern for results but from the psychological assumptions that managers have about their staff. McGregor’s Theory X managers believe that people have an inherent dislike of work and avoid it where possible, prefer to be directed, want to avoid responsibility, and need to be coerced and controlled to meet goals. This view leads to a directive style of leadership with established goals disseminated down. Theory Y managers believe that people seek responsibility, derive satisfaction from work, and will work hard toward organizational goals if they understand them and are rewarded for their efforts. This view leads to a participative/cooperative style of leadership, which encourages self-managed teams and delegation.

Transformational or Charismatic Leadership

Much like psychological theory, transformational or charismatic leadership theories focus on a leader’s innate personality. Charisma, as defined by sociologist Max Weber (1947), is “a certain quality of an individual personality by virtue of which he is considered extraordinary and treated as endowed with supernatural or exceptional forces or qualities” (p. 10). The charismatic basis of leadership is most evident in leaders that have made a difference in realigning or invigorating struggling organizations. Even
though not strictly a trait, because it lies in the eye of the beholder, not in the mind of the
possessor, belief in the importance of charisma perpetuates the view of a divide between
those who can lead and those who can only follow.

The first leadership researcher to write extensively about charisma was Burns
(1978). He recognizes that leadership is essentially a collective process requiring the
involvement of followers, not an individual position for those with superhuman qualities.
He distinguishes between managers as “power holders with capacity to influence others”
(p. 17) and transformational leaders, who induce “followers to act for certain goals that
represent the values and motivations, the wants and needs, the aspirations and
expectations of both leaders and followers” (p. 27).

Bass (1985) defines transformational leaders as those who use their personal
vision and energy to inspire subordinates to do better than they would have expected, as
distinct from transactional leaders who merely help subordinates to identify and achieve
their own, and the organization’s objectives. Kirkpatrick and Locke (1991) identify four
core components of transformational leadership: charismatic communication style,
communicating a vision, implementing a vision, and individualized consideration. Longer
(1991) emphasizes the role of language in the charismatic leadership style, particularly
framing and rhetorical crafting. Intriguingly, women score significantly higher than men
in measuring transformational leadership, according to Bass and Avolio (1994).

In 1973, Tannenbaum and Schmidt combined these transformational, charismatic
factors into a “leadership continuum” (p. 164) of style appropriate to certain situations.
This continuum is still widely reproduced today and ranges from an autocratic style (high
use of authority) at one end, to a democratic style (high freedom for staff) at the other
end. Most psychologists and leadership trainers argue that effectiveness of a particular leadership style is contingent on the situation because many studies appear to provide evidence for this link. However, the notion of someone’s leadership style being natural or fixed has been questioned.

In 1978, Burns analyzed transformational public-sector leadership by noting trends and successes in American presidents Franklin Roosevelt, Woodrow Wilson, and John Kennedy, as well as in Martin Luther King and Gandhi. Burns’ assessments create a type of leadership theory that emphasizes leader and constituent interchanges as mutually beneficial growth experiences shared by all parties. He sees the leader as one who would make desirable and planned changes in organizations with the intent of joining leaders and followers in the mutual pursuit of a higher purpose. He refers to this leader as transformational, building a common vision, inspiring followers, encouraging innovative problem solutions, and continuously developing the skills of subordinates. The transformational leader moves followers beyond self-interest and towards group and societal benefit.

Burns (1978) explains that “leadership is causative” (p. 454). For a leader to cause an event, an idea, an improvement, a vocation, anything that moves from dormancy, one must initiate activity transforming the status quo. To initiate effectively, the leader must know what has to be done, what tasks need to be undertaken, and what change will occur from that status quo. The initiator leader must have passion for this direction or event.

Transformational leadership is the effort to include leaders’ and followers’ desires in a vision-defined movement towards a better and inspired future organization (Kouzes & Posner, 2002). The transactional process is seen in some public contests, such as votes.
for jobs, when leadership tools are used to gain advantage from followers because it is in the best interest of constituents to do what the leader wants (Kuhnert & Lewis, 1987).

Interestingly, transformational leaders use aspects of transactional leadership as methods to develop levels of efforts (Burns, 1978). Thus, transactional and transformational leadership should not be seen to be working in opposition to one another. The transformational leader will instill in followers the ability to question and learn, developing Argyris’ (1985) learning organization by seeking improved performance and betterment for individuals along with the group.

Burns (1978) refines this discourse between transformation and transaction by writing that leaders and followers each have attributes, characteristics, goods and services they wish to exchange with the other party. However, the transformational leader addresses higher order needs so that leaders and followers are mutually inspired by events as each brings new strengths to the other party. The giving between the two groups is greater than the receiving. This symbiotic organizational relationship converts followers into leaders and leaders into moral change agents, creating a sustaining, high-performing arrangement.

Emergent Leadership

While charismatic and transformational leadership theories have broadened their perspective to include situational factors (i.e., crisis), it is important to understand how specific leader behaviors might interact with such situations. Choi and Mai-Dalton (as cited in House, 1996) have given both empirical and theoretical attention to the behavior of self-sacrifice, which is an important facet of transformational leadership, explains
Organ (as cited in House, 1996). House (1996) adds that self-sacrifice is also an important facet of charismatic leadership theories.

Not to label an emerging trait of leadership with historically subscribed notions such as transactional or transformational leadership, Agiorgitis (2004) views emergent leadership in this approach:

Reflect for a moment on the term ‘leadership.’ Your impressions will include some of the following notions a position of power and authority; directing people to get jobs done; having the final say about what, who, how, where, when; ‘being in charge’; the capacity for imposing your mandate, and so on. Many times, of course, these notions of leadership work just fine. Yet, how appropriate are they when it comes to the enormous magnitude of those innovations that will be necessary for a health care organization to survive amidst unprecedented changes in healthcare financing, governmental regulations, technological advances, and consumer desires. ‘Being in charge’ and ‘imposing your mandate’ just don’t seem to hit the mark in the face of the unpredictable, sudden emergence of mergers, acquisitions, and variously fashioned joint ventures. (p. 14)

Agiorgitis goes on to say that “it is precisely the unpredictable and the emergent that are so central in the new complexity sciences. Indeed, emergence in self-organizing, complex systems is one of the most fascinating areas of current research into complex systems” (p. 15). More specifically, Agiorgitis explains that emergence “refers to the unanticipated arising of new higher-level systemic patterns or structures functioning according to new laws and consisting of new properties” (p. 15).
While Concordia University Irvine’s system may not appear complex, changes in its historical hiring practice may lead to sudden emergence of resistibility amongst existing faculty and staff requiring an emergent leader to rectify the circumstances. Agiorgitis (2004) cautions that it may seem impossible to stifle all spontaneity and creativity, so emergent phenomena in organizations and environments are here to stay. But rather than to dismay this fact, leaders can learn to take advantage of what could prove to be an extremely powerful and constructive organizational force.

Agiorgitis (2004) further discusses the differences between planned and emergent leadership:

It’s not that emergence has traditionally had no role at all in leadership. We find emergence, for example, in what has been termed informal as opposed to formal leadership. Whereas formal leadership refers to an officially-sanctioned, imposed role in a bureaucratic hierarchy, informal leadership occurs or emerges spontaneously outside of the sanctioned chain of command. Thus, in a project team, one or more persons may informally take-on leadership roles, others in the group then choosing or not to follow these informal leaders although to do so is not officially mandated. Whereas formal leadership is the result of planning, the emergence of informal leaders is a spontaneous event and thereby represents an unanticipated innovation in an organization. And, to the extent informal leadership is emergent and innovative, it parallels self-organizing processes in complex systems. (p. 17)

Agiorgitis concludes that emergent leadership has been given “short shrift not only in management literature and research, but in the real world of businesses and institutions. It
is relegated to the ranks of either ‘grass roots’ . . . or to crisis situations” (p. 18). Pillai (1996), for example, found that the ratings by co-workers of leaders spontaneously emerging during crisis situations were higher in leadership ability than leaders arising in non-crisis situations. However, this only proves the point that emergent leadership is generally excluded from the mainstream aspects of leadership thought to be necessary for the ongoing running of a extant organization.

Servant Leadership

Just as emergent leadership involves self-sacrifice, so does servant leadership. Greenleaf (1977) writes of leadership as a service to fellows and not as a position or responsibility. This natural desire to aid others, create a better situation, solve problems, selflessly give effort for others’ benefit, cure social ills and so forth creates preservation of organizational goals and concern for constituents. Removing all trappings of power, the servant leader labors foremost for the team. Ego is abrogated, judgment is suspended, and a high level of intuitive insight into organizational past, present and future is required.

With great emphasis on foresight or vision for the best possible course of events, Greenleaf (1977) writes that the servant leader serves first and then leads. Others’ highest priority needs are served, which is much in line with the shared power philosophy. The leader exists to ensure that constituents grow each day, transforming both the individuals and the group into better performers by aiding their health, wisdom, autonomy and effectiveness. Servant leadership risks failure but creates community-sustaining perseverance by strengthening from within.
Much akin to Collins’ (2001) Level 5 leadership theory, the servant leader is outwardly humble but dedicated and passionately inspired about organizational success—not individual glory. Given the choice between personal gain and the enrichment of constituents, Greenleaf’s (1977) ethical servant leader would kindly choose to enrich the lives of constituents.

**Kind Leaders**

Baker and O’Malley (2008), in their book *Leading with Kindness: How Good People Consistently Get Superior Results*, stress that kindness may not have yet caught on within business, but they claim that there is plenty evidence that kindness is a key component of our evolutionary heritage and instrumental in cooperative, collective behavior (p. 23). Most leaders are males, and as Gurian and Annis (2008) noted earlier, males tend to subscribe to assertiveness and muscularity, and being kind may be perceived as week. Kind leaders aren’t sissies. Baker and O’Malley argue that part of the problem is that often when we think of people who are kind, they are sometimes overly so—and too much of a good thing is harmful (p. 18). Although servant leadership is synonymous with faith-based organizations such as Concordia University Irvine, being a kind leader does not mean being a sucker or pushover, nor does it imply a warmly permissive leader whose underlings run wild. Kindness, like many traits, has an optimal level that makes it a virtue as opposed to a vice (p. 19).

Leadership is about keeping passion alive despite which models it adapts. Catching more bees with honey is tantamount to gaining support as a kind leader by the very same followers who would model the trait and exemplify kindness to fellow workers. As an organization is transformed, kindness would be key to lessening tension
as change is taking place. As defined by the authors, the word transformational in both art and leadership generally refers to a work’s ability to challenge convention, to open new awareness, inspire new goals, and stimulate actions consistent with those insights and revelations. Leaders, regardless of their styles, are hired and paid to get results, but if a leader achieves his aims but kills the capacities of others to feel and appreciate, this is not good leadership. (Baker & O’Malley, 2008, p. 148). Regardless of their faith, leaders who are kind and who inspire others are likely to be effective in secular or Christian organizations.

*Faith and Learning*

The issue of faith and learning has been a concern for faith-based universities as the stakes rise in politics of the academic mainstream. David Claerbaut (2004), in his book *Faith and Learning on the Edge*, explores a bold new look at religion in higher education. Claerbaut references in his book that “The modern university with its emphasis on the rationality of the science has launched a veritable assault on Christian doctrine” (p. 73), says Yale graduate Mark Chenoweth, “unspoken faith is now the practice of ghettoized Christians” (p. 73). This is not at all new. In the 1960s, the editors of Harvard’s student newspaper, *The Crimson*, conducted an extensive survey indicating that one of every two Protestants who went to the Ivy League school lost his or her faith (p. 73).

*Academic Community*

Communities refer to any group of people who recognizes themselves as having some common problem or another. The idea of Christian scholarship has not easily been received. Marsden (1997), author of *The Outrageous Idea of Christian Scholarship*,
created quite a stir and even received considerable news coverage when he addressed a plenary session of the American Academy of Religion in 1993. Marsden’s topic, religious commitment in the academy, was controversial a decade or so ago, and a political scientist, John C. Green (as cited in Marsden), observed that:

If a professor talks about studying something from a Marxist point of view, others might disagree but not dismiss the notion. But if a professor proposed to study something from a Catholic or Protestant point of view, it would be treated like proposing something from a Martian point of view. (p. 7)

Green’s (as cited in Marsden, 1997) remarks zeroed in on the crucial issue. Even though many academics are religious, they would consider it outrageous to speak of the relationship of their faith to their scholarship. The fact is that, no matter what the subject, our dominant academic culture trains scholars to keep quiet about their faith as the price of full acceptance in that community. Building academic communities seems to be a more acceptable approach to incorporating faith in academia. Marsden (1997) argues that contemporary Christian scholarship will not realize its potential unless it can establish a strong institutional base. He continues to stress that isolated individuals in university culture can make impressive efforts here and there, but unless their voices are concerted, they will be lost in the general cacophony of the contemporary academy (p. 101).

Mark Schwehn (1933), in his book *Exiles From Eden*, refers to the resurgent interest in the question of community as an exceptionally broad phenomenon that embraces social and political theory, jurisprudence, theology, literary criticism, cultural anthropology, even the history and philosophy of science. The author further describes communities as kaleidoscopic, evanescent entities, assuming temporary shape and then
dissolving once the problems that gave them their original purpose have disappeared or been resolved (p. 33).

*Moral Imagination*

Creating academic communities, within which religion can be preserved, must consider a moral imagination approach that’s often unobserved. Richard Hays (1996), author of *The Moral Vision of the New Testament*, argues that perhaps the foremost ethical challenge for Christians is to live “in imaginative obedience” (p. 10) to the “moral vision” (p. 10) of the New Testament. As heirs to the great tradition of Christian witness, we are called to consider how the teachings of Christ and the apostles can edify the Church, shape ethics and behavior, and transform modern culture. Such faithfulness requires imagination, not simple prescription or routine. As Hays observed, even the task of exegesis, so vital for Christian ethics, is not alone sufficient for moral discourse, since careful exegesis often increases our awareness of the diversity within Scripture and heightens our awareness of our “historical distance” (as cited in Henry & Beaty, 2006, p. 145). from the “original communities…to whom these texts were addressed” (p. 145).

Henry and Beaty (2006), editors of *Christianity and The Soul of the University*, converse about what would reminds us of and brings us nearer to the true and good community to which Christian faith beckons us. They state that most faculty members cherish the occasion to nurture the moral imagination in their classrooms, but three is generally less confidence that the institutional message will be conveyed with imagination and nuance. They further stress that colleges must think more about how our institutional rhetoric—as especially evident in public forums and ceremonial occasions, all those community moments outside the scope of the classroom, yet which we often
undervalue as learning opportunities—signals an imaginative obedience to the challenges of Christian faith. There are countless rhetorical moments—chapels, convocations, commissioning services, alumni newsletters, building dedications, student retreats, trustee meetings—when we need to present the boldest and most imaginative expression of our Christian mission (p. 157).

Jacobsen (2004), in the Epilogue to his book *Scholarship & Christian Faith*, references Kim S. Phipps’ (2004) view on campus climate and Christian scholarship. In his epilogue, Phipps talks about conversations and how they are used. He states that conversations are used as a symbol for the board discussion of Christian scholarship we would like to encourage within the academy as a whole. His epilogue seeks to move from that relatively abstract use of the term toward a focus on the real conversations—face-to-face dialogues and institutional conversations—that actually take place on college and university campuses. The goal, he states, is to explore how to promote open dialogue and “enlarge the conversation” (p. 171) in our own academic communities.

Practically all universities refer to themselves as a community—a community of scholars, a community of learners, a community of people living and working together. Community is, however, a notorious fuzzy term. Phipps (as cited in Jacobsen, 2004) asks what a community means, its importance for the scholarly quest, and how it relates to conversation. He states that at its core, community is the acknowledgement of our unavoidable interrelatedness; it is the admission that we are dependent on each other. Slater (as cited in Jacobsen, 2004) has bluntly said that “the notion that people begin as separate individuals, who then march out and connect themselves with others, is one of the most dazzling bits of self-mystification in the history of the species” (p. 100). Perhaps
the most famous expression of this sentiment comes from the seventeenth-century English poet John Donne (as cited in Raspa, 1986), who wrote the following passage from *Devotions upon Emergent Occasions* in 1624:

> No man is an *Iland*, intire of it selfe; every man is a peece of the *Continent*, a part of the *maine*; if a *Clod* bee washed away by the *Sea, Europe* is the lesse, as well as if a *Promontorie* were, as well as if a *Mannor* of thy *friends* or of *thine owne* were; any mans *death* diminishes *me*, because I an involved in *Mankinde*; and therefore never send to know for whom the bell tolls; It tolls for *thee*. (p. 5)

Phipps’ (as cited in Jacobsen, 2004) final point on campus-wide conversation is that sometimes it is formally interdisciplinary in nature—that is, the multidisciplinary exploration of some academic topic—but more often it’ll focus on concerns that transcend the standard academic divisions of knowledge and on issues that have become matters of special attention and importance for a particular college or university. The common threads that emerge and repeat themselves within this kind of campus-wide conversation tend, over time, to become the living identity of the institution. As communities of learning, we are the content of what we communicate. Yet colleges and universities are also deeply shaped by how we talk to each other, and here the ideals of community become even more important. Well-functioning communities nurture people through the conversations they maintain. Well-functioning communities give people the personal and emotional resources they need to flourish both as individuals and as persons who can help other members of the community flourish. And well-functioning communities produce scholarship because their members are in the business of supporting and encouraging each other in their scholarly work (p. 172).
Membership Requirements

In his book *Quality With Soul*, Benne (2001) elaborates on membership. We tend to belong to a handful of memberships throughout our lifetime: church, community center, chamber of commerce, book clubs and the like. Benne, however, discusses membership requirement in academia. Benne reflects briefly on the resistance exhibited by many academics concerning the use of any kind of religious membership requirement. A large proportion of the professorate react in horror to any kind of religious test required by colleges or universities. But such a reaction seems premature for a number of reasons Benne adds. First, if the sponsors and leaders of the school really do believe that the Christian account of life and reality is comprehensive, unsurpassable, and central, it seems perfectly permissible that it would require its members to believe in that account. That requirement may lead to a heavy-handed conviction that the Christian account can simply trump or negate secular learning; such an attitude then would threaten the school’s status as an academically respectable enterprise (p. 57).

In keeping the faith and sponsoring religious traditions, Benne (2001) states that vibrant religious traditions that believe in the public relevance of their heritage for high education often organize offices in their judicatories that watch over and stimulate their denominational schools’ efforts. The pope in his *Ex Corde* letter is a powerful case in point. Lutherans and Southern Baptists have their own church offices that monitor and encourage Christian higher education in their tradition. Such offices are very helpful in keeping important conversations about religion alive among all their institutions. The old Protestant mainstream denominations bring forth many intense Christians, but perhaps not enough to supply the necessary critical masses for sustain their own colleges as
Christian colleges. Those more intense mainstream Protestants then often join evangelical, Catholic, and Lutheran educational ventures, where they become supportive allies. Wheaton, for example, has many such mainstream Protestants on its faculty.

Benne (2001) adds that Lutherans have always put themselves in a special category, neither mainstream nor sectarian (in the sense of Troeltsch’s separatist religious communities), with some considering themselves evangelical Catholics. But the Evangelical Lutheran Church in America, the largest Lutheran church, has taken on many characteristics of the Protestant mainstream. Something noteworthy about both the church and its schools is revealed in the fact that only 5 percent of its graduating high school students find their way to Lutheran colleges and universities. Perhaps that percentage can be increased by serious efforts by both church and college. If successful efforts are not forthcoming, it is likely that only a few ELCA schools will survive as critical-mass schools; most will be at best intentionally pluralist (p. 181).

The Missouri Synod, on the other hand, has taken a sectarian turn in which those concerned with maintaining a stringent doctrinal orthodoxy hold the sword of Damocles over its churches and its schools, creating a significant challenge to the development of both theology and liberal arts. Benne (2001) contends that such narrowness leads many conservative Missouri Synod churches to distrust the more open Lutheranism that shapes Valparaiso University. That distrust seriously affects Valparaiso, diminishing its traditional national supply of good students. The sectarianism of the Missouri Synod also has diminished its production of the kind of intellectuals who, in earlier days, filled the faculty slots at Valparaiso (p. 182). Benne concludes that the challenges facing the Lutheran schools to achieve or maintain a robust connection are daunting. The few that
will be able to sustain a critical mass will have to be very intentional and inventive. They cannot rely on the strength and momentum of their sponsoring heritages to do their jobs for them. Most, it seems, will at best have to be content to be or become intentionally pluralist.

*Emerging Christian Education*

Ringenberg (2006), in his book *The Christian College*, references historical facts regarding faith-based organizations and the emerging line-up of the continuing Christian college. Naturally, with emerging development ascends emerging leadership. Ringenberg notes that enough time had passed since the peak period of the secularization challenge foremost of the historically church-related colleges to decide whether they were generally accepting of or generally resistant to secular influences. Since so many colleges chose to accept these influences, the Christian college line-up of 1980 was considerably different from that of 1920. The continuing Christian colleges included those affiliated with the smaller evangelical denominations, a number of independent evangelical colleges, most Southern Baptist and Lutheran institutions, some Presbyterian colleges, and a few colleges affiliated with other major denominations and traditions. There were perhaps two hundred such continuing Christian liberal arts colleges plus Bible colleges (p. 184).

The number of colleges associated with the several Lutheran denominations nearly equaled the Southern Baptist total and included thirty-eight senior colleges, ten junior colleges, and five Bible colleges. The largest of these, with 1980 enrollments of more than two thousand, were Valparaiso, Pacific Lutheran, St. Olaf, California Lutheran, Concordia of Moorhead, Minnesota, Wagner, Wittenger, Custavus Adolphus, Augustana of Illinois, Augustana of South Dakota, Capital, and Luther. The most
selective in admitting students included Augustana of Illinois, Gettysburg, Gustavus Adolphus, Muhlenberg, Pacific Lutheran, St. Olaf, and Valparaiso.

Ringenberg (2006) stated that the denominations associated with continuing Christian colleges supported their institutions much better than did the denominations whose schools were more secular. He further noted that a comparison of the Christian college line-ups of 1920 and 1980 showed great contrast not only because many secularizing institutions had departed but also because new liberal arts colleges had appeared. While Protestant groups founded far fewer colleges after 1920 than they did between the Civil War and WWI, nearly all of the new institutions declared a clearly Christian orientation. Some new colleges were founded by the major denominations. For example, Valparaiso began in 1925 as the first comprehensive college of the Missouri Synod Lutherans; the Southern Baptist added Grand Canyon in 1949; the American Baptist opened Eastern in 1952 and Judson in 1963; and the Lutheran Church in America and the American Lutheran Church together founded California Lutheran in 1959 (p. 185).

According to Ringenberg (2006), the new liberal arts colleges, like most of the Bible colleges, were founded by new evangelical denominations or independent groups that separated from the mainline denominations in protest over the latter’s growing liberal theological orientations. For example, the General Association of Regular Baptists founded Grand Rapids Baptist in 1941 and acquired Cedarville in 1953. The Churches of Christ established seventeen currently operating institutions including Pepperdine in 1937. Abilence and Pepperdine, as the leading schools of the 2.5-million-member Church of Christ confederation, have become two of the largest Christian colleges in the country;
in 1980 the Texas school enrolled 4,372 students and the California institution 7,298 students. Pepperdine was named for its original benefactor, George Pepperdine.

With the emerging line-up of the continuing Christian college comes emerging identity. As the institutional composition of the surviving Christian college community became increasingly evident, so also did the character of the continuing Christian college movement. These emerging character traits by the 1980s included: (a) a growing quality; (b) an enlarged intellectual openness within the realm of orthodoxy; (c) an increasing effort to integrate faith, learning, and living; (d) a continuing effort to promote spiritual nurture and character development; and (e) an increasing degree of intercollegiate cooperation (Ringenberg, 2006, p. 190).

**Ethics and Leadership**

As Christian colleges continue to evolve, ethical considerations are increasingly important. Perhaps the most straightforward reason to be ethical is the law requires it. In 2002, the U.S. Congress passed *The Sarbanes-Oxley Act* to address corporate and accounting scandals. Section 406, the, “Code of Ethics for Senior Financial Officers,” requires corporations to have a code of ethics “applicable to its principle financial officer and controller or principal accounting officer, or persons performing similar functions” (p. 1). This code includes standards that promote the following behaviors:

1. Honest and ethical conduct, including the ethical handling of actual or apparent conflicts of interest between personal and professional relationships.
2. Full fair, accurate, timely, and understandable disclosure in the periodic reports required to be filed by the issuer.
3. Compliance with applicable governmental rules and regulations. (p. 2)
Beyond these specific legal requirements, there are many other reasons for institutions of higher education to be concerned with ethical issues. Unethical behavior not only creates legal risks for universities like Concordia University Irvine (CUI), it creates financial and marketing risks as well. Managing these risks requires university leaders to remain vigilant about ethics.

In the Concordia University System, moral standards of right and wrong guide Lutheran leaders’ ethical decision-making processes. These standards include the norms for the kinds of actions a leader undertakes as well as a leader’s values. Velasquez (2006) argues that in the rational view of an organization, the follower’s moral duty is to strive to achieve the goals of the organization and “avoid any activities that might harm those goals. To be unethical, thus, is to deviate from these goals to serve one’s own interest in ways that, if illegal, are counted as a form of white-collar crime” (p. 353).

To this end, Desjardins (2003) contends that leaders play an important role in creating, sustaining, and transforming an ethical corporate culture. Key executives have the capability of transforming a business culture for better or for worse. If the corporate culture has an impact on ethical decision-making within the firm, then leaders have the responsibility for shaping that environment so that ethical decision making might flourish (p 81).

Throughout the past 20 years, the caring principle, which was first set forth by Gilligan (1982), has become recognized by numerous scholars as a guiding moral principal for leaders. According to Gilligan, “personal relationships should be the beginning point of ethics” (p. 15). Building on Gilligan, for example, Schumann (2001) notes that “a leader’s actions are morally correct if they express care in protecting the
people with whom the leader has special relationships” (p. 94). To which, Brady (1999) adds that an ethic of caring is extremely important in organizations because it is the main ingredient in building trust and cooperative relationships.

Therefore, implementing a new, more inclusive hiring practice at Concordia University Irvine (CUI) and at other religiously affiliated universities throughout The United States may be a moral action. The Lutheran Church, like other Christian churches, preaches love and acceptance; thus, a more inclusive hiring policy would mirror LCMS Christian values, as described in the LCMS Mission Statement provided in Appendix L. And justice, as the Reverend Martin Luther King pointed out in his 1963 *Letter From a Birmingham Jail*, is fundamentally American as well as a Christian value.

*The Law and Religious Institutions*

While ethical practice is the core of faith-based institutions such as those in the Concordia University System, legal ethics play a role as well in protecting such institutions and preserving their religious foundations. According to the US Department of Justice, *Title VII of the Civil Rights Act of 1964, 42 USC 2000e*, makes it unlawful for an institution to hire or discharge any individual, or otherwise to discriminate against any individual, with respect to his or her compensation, terms, conditions or privileges of employment, because of an individual’s race, color, religion, sex or national origin. *Title VII* covers hiring, firing, promotions and all workplace conduct (see Appendices I, J, and K). *Title VII* is the part of the Civil Rights Act of 1964 that allows faith-based organizations to base their employment decisions on employees’ religious beliefs. This is an exemption within *Title VII*, and its privilege was restated in the Charitable Choice provisions that President Clinton signed in 1996 to encourage religious charities to
provide services to welfare recipients. In layman’s terms, “If you’re a religious organization, you can hire and fire on the bases of religion in most cases” (Luptu, 2008, para. 1), a law professor at George Washington University and codirector of legal research for the Roundtable on Religion and Social Welfare Policy. Luptu explains that federal law does not preempt state and local restrictions on the employment policies of organizations that receive public funds. While Congress could choose to pre-empt those state and local rules, Luptu notes that it has not done so to date.

Robert Benne (2001), in his book *Quality With Soul*, surveyed six premier faith-based colleges and universities that kept faith with their religious traditions. Benne noted that among those surveyed, there were orthodox and critical-mass schools that did not include religion in their list of categories upon which they do not discriminate. This legal caveat is very significant because it signals to all prospective participants in the enterprise that religious identity and conviction are crucial to the school’s mission. Conversely, if religion is included in the list of non-discriminatory categories, the school admits that religious identity and conviction are not central to its mission and therefore cannot select its members according to such criteria. Furthermore, Benne reiterates the fact that the courts have made it clear that if religious factors are central to the identity and mission of a school, and this predisposition is clearly stated in its hiring policies, it is perfectly proper to select members of the community on the basis of religious criteria (p. 188).

*Faith-Based Initiatives and Hiring Practices*

The main issue surrounding *Title VII* and its exemption, which permits faith-based organizations to discriminate in their hiring practices based on religious affiliation, is created by organizations’ use of federal funds or federally funded programs, such as
federal student grants. Common questions regarding this dilemma are addressed by the United States Department of Justice (DOJ) and presented in Appendix I. A Task Force assembled by the DOJ provides assistance to faith-based organizations in identifying funding opportunities within the federal government for which they are eligible to apply. For this reason, no legal cases have been filed pointing to any wrongdoing concerning the faith-based hiring practice at any of the campuses within The Concordia University System.

The Concordia University System

*Title VII* enables the Concordia University System (CUS) to hire based on religious affiliation. While it has been a tradition for CUS to hire only LCMS members as full-time faculty, nine of the ten CUS campuses saw an opportunity to diversify and relaxed this traditional hiring policy, modifying their policies for locating, recruiting and hiring of full-time faculty. The CUS campuses are located across the United States, from contemporaneous New York to traditional Alabama. Concordia University Irvine (CUI) is the only campus in the CUS that has not relaxed its full-time hiring policy.

The culture in Irvine, California is diversified. On January 26, 2003 the *Los Angeles Times* reported that Irvine is now among America’s “most religiously diverse suburbs… The religious pluralism in Irvine reflects a national trend in which large institutions of faith are following immigrants to the suburbs, creating houses or worship that are also cultural centers for newcomers to America…” (“Religious,” p. A6). Lutherans, along with scores of other believers, live within the culture of Irvine. Concordia University Irvine’s diverse student body is a result of its uniquely cultured city.
Hiring LCMS Faculty

When Concordia University Irvine needs to hire full-time LCMS faculty, the first and easiest method for locating potential new candidates is through the LCMS Higher-Education National Database, a national registry containing the names of church members currently either teaching in or seeking to teach in Lutheran educational institutions. Unfortunately, results from this resource have fallen short. Over the last forty years, the pool of LCMS academics qualified to teach at colleges and universities has decreased by about 15%. Of the 174 individuals currently in the database, only 65 have Ph.D.s, while 96 hold master’s degrees, the minimum qualification for teaching at CUI. Moreover, out of the combined total of 161 individuals holding either Ph.D.s or master’s degrees, only 54 are qualified to teach disciplines other than religion or education. Within these 54, no applicants in the pool of LCMS individuals have business backgrounds. This last statistic is hardly surprising; a person who has earned an MBA usually earns much more working in business than in academia (see Appendices M, N, and O).

The search for LCMS faculty to staff the Business School is further complicated by some hard demographic realities. As the demand for professors has increased, the supply of potential recruits has diminished. In 1970, the LCMS had about 2.9 million members and supported two four-year colleges, eleven small two-year colleges, and two seminaries. Today, the LCMS has only 2.4 million members but supports ten four-year colleges and universities and the two seminaries. Increasing the hiring pressure still further, enrollment has been increasing steadily, not only at CUI, but also at most other Lutheran institutes of higher learning throughout the United States. Concurrent with the increase in students has been an increase in the number and variety of academic programs
that the colleges and universities offer. Furthermore, in contrast to educational requirements 40 years ago, master’s degrees are no longer considered adequate for teaching at four-year institutions; doctoral degrees have become all but mandatory. Meanwhile, demographically, a high percentage of LCMS members, including those qualified to teach at the college level, are at or near retirement age, further reducing both the number of individuals to recruit and the amount of time they would have to serve in a new position. Thus, the demand for LCMS faculty has increased; the expected qualifications have become more stringent; and the available pool of potential new hires with the requisite LCMS affiliation has become smaller.

**Hiring Non-LCMS Faculty**

If Concordia University’s Business School is to survive, it may have to begin hiring full-time faculty who do not have LCMS backgrounds. Finding academically qualified teachers is challenging enough even without an added religious requirement. CUI is surrounded by first-rate institutions—Pepperdine; Azusa Pacific; Biola; University of California, Irvine; University of Southern California, Orange County; Bethany College; and Vanguard University, to name a few—all of which are searching for talented new faculty for their MBA programs.

Last summer, a $5.6 million budget cut resulted in the loss of Concordia’s Information Technology department and an excellent resident faculty member whose expertise enhanced CUI’s reputation and was vital to its accreditation. Money was so tight, following the cut, that the library was forced to cancel several subscriptions to periodicals (see Appendix O). The financial reality that confronts CUI today is unforgiving. But if Concordia’s educational quality declines—as it may without
sufficient numbers of qualified faculty—enrollment could shrink, and eventually CUI may either revert to being a small school for training Lutheran teachers and ministers, or it may even be forced to close.

**Faculty Hiring and Lutheran Values**

Concordia’s mission statement, “Concordia University, Irvine, guided by the Great Commission of Christ Jesus and the Lutheran confessions, empowers students through the liberal arts and professional studies for lives of learning, service and leadership” (p. 1) as well as its history, place it squarely in the tradition of faith-based institutions (see Appendix L and M). Unlike schools such as Harvard, Yale, Dartmouth, Princeton, Brown, Wake Forest, Chicago, Duke and Vanderbilt that once had strong religious identities but are now secular, Concordia, in company with institutions like Notre Dame, Baylor, and Pepperdine, continues to cling to its religious roots. In a lively discussion of the intersection of religious and academic values, the Dean of the CUI Business School and his colleagues agreed that the relationship between faith and education is anything but simple.

*Secularization and academic excellence.* A common belief among many academics is that secularization is a prerequisite for academic excellence. Institutions competing for top students and faculty must either play down their denominational connections or else get rid of them altogether. Recently, however, Mixon, Lyon, and Beaty (2004) tested this hypothesis and obtained some interesting results. Examining a pool of 83 private universities ranked in *US News and World Report*, 25 of which, based on their mission statements and curriculum, were categorized as religious, the researchers developed a model in which a number of variables were correlated with academic
reputation. Eventually, the number of predictive variables was winnowed down to two: student SAT scores and faculty salaries. Treating all 83 institutions as if they were secular, Mixon et al. found that the caliber of students and faculty, as measured by SAT scores and salaries, respectively, bore no correlation to whether the school was religious or secular. Thus, the authors concluded that secularization is not a necessary aspect of the pursuit of a strong academic reputation.

*Service and religious schools.* Setting aside the question of academic excellence and reputation, Strom Bailey (as cited in Bailey and Hughes, 2001) found that in many religiously affiliated schools’ service to individuals and society—in the broad, humanistic rather than the narrow evangelical sense of the word—is often central to the academic purpose of their schools. In a similar vein, Pepperdine professor of religion, Richard Hughes (as cited in Bailey and Hughes), notes the theological commitment to service as a chief contribution to the life of the mind in historically Mennonite colleges. Finally, educational theorists Parker Palmer and Mark Schwehn (as cited in Bailey and Hughes) find that religious commitment, particularly in the Judao-Christian tradition, is as fruitful a foundation for academic communities as other shared commitments.

*Nonhomogeneity among Lutherans.* Although a compelling reason for restricting new full-time faculty hires to LCMS members is to preserve religious integrity, California University Irvine’s Lutherans are less homogeneous that one might suppose. Every academic year, new full-time faculty and staff must attend a six-session Faithfulness and Excellence Program (see Appendix F) for the purpose of welcoming newcomers to the Lutheran belief and practices. Two years ago, for example, the entire full-time faculty attended the six-session, 2007 Faithfulness and Excellence program
during which a variety of faith-based topics were addressed. Although participation was required, the participants were enthusiastic, stating that the program had raised important religious concerns and had deepened their spiritual journeys. Nevertheless, they also found that they often differed widely with one another on doctrinal and other aspects of Lutheranism. In fact, the religious differences for some within this group of academics, all of whom were active members of the LCMS, seemed to be no less and in some cases even greater than the religious differences between themselves and their non-LCMS colleagues. Similar findings are evident at subsequent years’ gatherings. The overall climate, culture and leadership of the Concordia University System are those of civility, sociability, and servant leadership, respectively. The university will certainly continue to exist as a non-profit institution guided by Christ for the greater good and appears to be a model of such honorable traits. Nevertheless, change is necessary for any organization that hopes to adapt a grow over time.

**Leading, Learning, and Change**

In *The Adult Learner*, Knowels (2005) suggests that leaders who are change agents must decide which learning theories will best serve them and their organizations and under what circumstances each theory should apply. Change cannot occur without learning, including learning from apparent failures. There are prudent key ideas of a number of learning theorists, including Ralph Tyler, Daniel Goleman, Peter Senge, Henry Tillman, and Guy Kawasaki.

The first of these, Tyler (1949), states that learning takes place through experience. In the course of reacting to the environment in which the individual is placed, he or she learns. The “learning experience” (p. 63) the author maintains, refers to “the
interaction between the learner and the external conditions in the environment to which he can react” (p. 63). With new policies come new environments. Professional educators, in order to make a successful transition from the old and familiar to something else, must now become students, learning the new policy as they experience the environmental changes it brings with it.

In accordance with his practices of collaboration and cooperation, Goleman (1998) advocates that all must emphasize working with each other towards shared goals, balancing out focus on the task with attention to their relationships. As we “spot and nurture opportunities for collaboration” (p. 211), Goleman points out, we will “share plans, information, and resources and thereby promote a friendly, cooperative climate” (p. 211).

In a similar vein, Senge (1990) argues that the discipline of team learning starts with dialogue, the capacity of members of a team to suspend assumptions and enter into a genuine thinking together. To the Greeks, dia-logos meant “a free-flowing of meaning through a group, allowing the group to discover insights not attainable individually” (p. 10).

There may be learning from opposition that may come to light as the change goes forward. Tillman (as cited in Kawasaki, 2004) once said memorably, “If you’re not part of the solution, you’re part of the precipitate” (p. 204). Continuing with Tillman’s metaphor, Kawasaki refers to team members as “rainmakers” (p. 204). Rainmakers, he claims, may learn two lessons from rejection: first, how to improve their rainmaking; second, what kind of prospects to avoid. He lists five common rejections and describes the circumstances under which they occur:
1. “You are not one of us. Stop trying to be one of us.” This rejection occurs when the leader and team are trying to change fundamentally how something is done.

2. “You don’t have your act together.” One of two things happened: either you really didn’t have your act together or you stepped on someone’s toes.

3. “You are incomprehensible.” You usually hear this when you are, in fact, incomprehensible. Go back to the basics: cut out the jargon, redo your pitch from scratch, and practice your pitch.

4. “You are asking us to change, and we don’t want to hear this.” This is a common response when presenting to a successful group that is living the high life and sees no reason to change.

5. “You are a solution looking for a problem.” This means that you are still inside your value proposition looking out. (pp. 204–205)

Leadership and Change

Leadership is an essential component in the successful integration of any new policy, and the need may rise to champion efforts to create enthusiasm for the new faculty to participate in the induction and post hiring training.

The faith-based culture of Concordia University Irvine and its probable need for change may work in concert with dual role leadership such as a servant and transformational leader, respectively.

As a possible new hiring policy to implement, one may need to be mindful of several general precepts of leadership such as Bolman and Deal’s admonition in Reframing Organization (2003): “good leadership is situational; what works in one
setting may not work in another” (p. 294). One should also note Senge’s (1990) emphasis on an organization’s current reality, as well as on its vision: “an accurate, insightful view of current reality,” he states, “is as important as a clear vision” (p. 155). Ideally, the leader is able not only to understand and differentiate between the ideal and the actual, but ultimately will integrate the two.

There are also qualities Kouzes and Posner (2002) delineate as those that constituents expect their leader to exemplify: In order of their importance, these are:

1. Integrity—must be trustworthy: consistent in word and deed, character and conviction
2. Competent— must be capable, productive, efficient
3. Forward Looking—must have sense of direction and concern for the future
4. Inspirational— must be enthusiastic, full of energy, and positive (p. 25)

In sum, Kouzes and Posner explain that constituents within the organization look for leaders who demonstrate an enthusiastic and genuine belief in the capacity of others, who strengthen people’s will, who supply the means to achieve, and who express optimism for the future (p. 25).

*Transformational Leadership Style*

To engage, connect and raise motivation, while integrating good moral values, within Concordia University Irvine (CUI), are all characteristics of a transactional leadership style (Northouse, 2001. p. 132). A distinction between transactional and transformational leadership was first made by Downton (as cited in Barnett, McCormick & Conners, 2001).
Transformational leadership involves motivating followers to connect with the leader’s vision and encouraging followers to sacrifice their own self-interest for the interest of the group or organization as a whole (Bass, 1990). According to both Downton (as cited in Bass, 1990) and Burns (1978), the transformational leader (a) asks followers to transcend their own interests for the overall good of the organization, group, or society; (b) considers long-term needs rather than needs of the moment to develop themselves; and (c) realizes and become aware of what is really important.

One must have a clear idea of what CUI will be, if a new hiring policy is fully implemented, as distinct from what it is today. A vision is useless, however, unless it is shared by a team (Schein, 1992). Teams are at the heart of an organization, and that they hold the key to attaining this vision, which has been created and is shared by the stakeholders of the organization (Senge, 1990). A transformational leader, keeping Senge’s precepts in mind, will dialogue with a team, not only to ascertain whether their personal visions match, but also whether the collective vision is shared by other key players and stakeholders in CUI’s greater community.

Along with making sure all share the same vision, a leader must use the qualities inherent in transformational leadership to motivate a team. The road to success is seldom short or smooth. If one is to implement a new hiring policy successfully and change the institution’s culture in the process, one must have a unified and enthusiastic team. Michaels (1997, as cited in Northouse, 2001) suggests that it is critical for the leader to be mindful of his or her influence. Therefore, it is critical that a leader be aware of the influence of their presence and position to a cultural change. In his model of transformational leadership, Bass offers four fundamental factors that must be keep in
mind: (a) charisma, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration:

1. Charisma—Bass’s first factor pertains to leaders who have high standards of ethical and moral conduct and who act as strong role models for followers. I believe I am a person of high ethical standards. Colleagues and my life-long acquaintances corroborate this view. As a leader, while building a strong community, I seek to demonstrate respect and service, honesty and fairness—all characteristics of an ethical leader, according to Northouse. I care deeply about my team and strive to create a caring culture. If I am to be a transformational leader, my team must be able to count on me to do the right thing, as Northouse suggests; I will not violate the faith and trust they have put in me. Relative to this new policy, it will be my responsibility to continuously advocate the enforcement of the policy and clarify misperceptions regarding the motivations behind the hiring of a non-LCMS fulltime faculty.

2. Inspirational Motivation—The second factor focuses on the transformational leader’s ability to communicate high expectations for their followers and inspire them to make a commitment to the shared vision of the organization (Northouse, 2001). With regards to this factor, it is already evident that I am an encouraging presence for my team. I am able to generate a level of enthusiasm in them that allows them to reach beyond their own self-interest in order to achieve our goal (Northouse).
3. Intellectual Stimulation—This factor pertains to the creativity and innovation the leader arouses among the followers and to the support offered to them as they try to approach and handle organizational issues in new ways (Northouse, 2001). In implementing the new policy, I will encourage my team to problem-solve on their own and to question their own beliefs as well as those embedded in the university culture. At our bi-weekly meetings, I will bring up the problems I am wrestling with and encourage them to do the same. Such an approach will encourage the team to think outside the box. If we are to effect the change in hiring practice successfully, we must be bold intellectually.

4. Individualized Consideration—Bass’s fourth factor relates to the leader’s ability to listen to followers’ individual needs and to coach them accordingly. In my capacity of mentor to my team and in order to maximize my accessibility to them, I will establish an open-door policy and encourage team members to talk to me at any time. I will also walk periodically through the various departments of the Business School to further interact with my team members and strengthen the bonds between us. By demonstrating my interest and concern for each of them, I will be building a supportive organizational climate that will allow my team to become fully actualized. (Northouse, 2001, pp. 348–49)

Servant Leadership Style

More than 3 decades ago, Robert Greenleaf (1977) developed a somewhat paradoxical approach to leadership that has gained increasing popularity in recent years. With its strong altruistic and ethical overtones, servant leadership, as he called his model,
recommends that leaders to be attentive to and empathize with the concerns of their followers; the leader’s role, according to Greenleaf, is primarily that of a nurturer (Northouse, 2007). In describing the model, Greenleaf (1977) notes that leadership should be viewed as a service to one’s fellows rather than a position or a responsibility. While focusing continuously on the vision of a brighter future, the servant leader serves first and then leads. Removing the trappings of power, abrogating ego, and suspending judgment, the servant leader labors constantly for the team, the constituents, or the organization to which he or she belongs. This desire to give selflessly for the benefit of others, ameliorate situations, solve problems, and cure social ills is a natural one, Greenleaf contends. Though personally humble, the servant leader is passionately dedicated to organizational success. To achieve this success, the leader must possess a high level of intuitive insight into an organization’s past, present and future. In serving others, the leader’s highest priority is to foster constituents’ grow in health, wisdom, autonomy, and effectiveness each day. These actions transform not only individuals but also the group they comprise.

Like any other leadership style, servant leadership is not without its risks. A common risk is a complete resistance the proposed change resulting in an organized protest or even an all-out strike. While such actions are possible but not likely to take place on a peaceful faith-based campus, a leader, must consider a number of outcomes and plan accordingly. Kouzes and Posner (2003) argue that whenever leaders experiment with innovative ways of doing things, they put themselves and others at risk. Nevertheless, they assert that “To break out of the norms that box us in and restrict our thinking, to improve the way things are, we must be willing to take risks” (p. 205) and
add, “We must do the things we think we cannot” (p. 205). Claude Meyer (as cited in Kouzes & Posner), CEO of Swissair once said, “Leadership is learning by doing, adapting to actual situations. Leaders are constantly learning from their errors and failures” (p. 205).

In order to minimize the risk of an undesirable outcome, Kouzes and Posner (2002) recommend the following: (a) initiate incremental steps and small wins, (b) learn from mistakes, and (c) promote psychological hardiness (p. 207). A servant leader must be guided by these precepts in order to minimize the negative response to the new hiring policy and to ensure a smooth transition from where today is and where tomorrow will be. A great strength of servant leadership is that it “creates the kind of community-sustaining perseverance that comes from a strengthening from within” (Greenleaf, 1977, p. 207). A servant leader will want to change course, break out of existing beliefs, tackle big challenges, and perform the extraordinary. Most effective change processes are incremental and change is most likely to be enacted after key players have voiced their agreement to each small step not just once but many times: “Successful leaders help others to see how progress can be made by breaking the journey down into measurable goals and milestones” (Kouzes & Posner, 2003, p. 208).

Leading Change

A consultant cited in Senge (2006) made the following statement: “People don’t resist change. They resist being changed” (p. 144). Efforts must be focused on addressing individual resistance on case-by-case bases. Such is done by looking out for messages exhibiting signs of resistance such as but not limited to a frowning look, long face, avoidance, and the like. And by asking the individual directly, yet with empathy, what
they perceive as unacceptable to cause them to resist. Then with working with individuals based on their personality on methods to ease their tension and coach them to overcome their resistance and to share their experience with their colleagues who may not express themselves easily yet experience the same resistance. Bridges (2003) points out that changing in order to become more competitive and profitable makes good sense for companies, but that change can only occur and, more importantly, will only be sustainable, if people are on board. Transitions, he warns, are serious, time-consuming matters: “Do not do this [an organizational change] all at once; and consider the implications to people” (p. 101). Bolman and Deal (2003) concur. They argue that “People are not pawns” (p. 115) who can be “sacrificed to collective purposes and casually cast aside when no longer needed” (p. 115). Instead they require “a sensitive understanding of …their symbiotic relationship with organizations” (p. 115). Nor can people find “freedom and dignity in a world dominated by economic fluctuations and an emphasis on short-term results.…Organizations universally ask, ‘How do we find and retain people with the skills and attitudes needed to do the work?’” (p. 115). But people want to know, “How well will this place fulfill my needs?” (p. 115).

Cultural change inevitably involves unlearning as well as relearning, Kouzes and Posner (2002) note, and is therefore by definition transformative. Bridges (2003) adds that failure to,

…understand the development course of organizational life not only confuses issues like the mature organization’s resistance to innovation, but mistakenly suggests that these issues are simply ‘problems’ to be fixed….What such an organization needs is not fixing but renewal. (p. 87)
Perhaps, at Concordia University Irvine, faculty, staff, administrators, and ultimately the Board of Regents may have to rethink the meaning of Missouri Synod Lutheranism in the light of 21st Century socioeconomic realities. If the Business School is to compete, if the University is to continue as a vibrant institution of higher learning, old hiring practices may need to give way to new ones.

In order to transform “values into actions, visions into realities, obstacles into innovations, separateness into solidarity, and risks into rewards,” as Kouzes and Posner (2002, p. xvii) suggest, an emergent leader must adopt a blend of both servant leadership and transformational leadership styles, which is uniquely suited for a faith-based organization such as Concordia University Irvine. Even though the change is not radical, many in the CUI’s community may oppose it. For this reason, it is vital to engage the stakeholders in the dialog early on. A leader and change agent, would need to seek to mobilize others to transform CUI’s traditional two-tier hiring policy into a new policy that may be more equitable, more practical, that might not compromise LCMS values, and that in the long run possibly will benefit the entire community.

As the literature is alluding to, each trait is identified by a set of behaviors that interlink with one another. Servant leadership leads to a spiritual generative culture, while transformational leadership leads to an empowered dynamic culture. It is viable that both those cultures entwine and form CUI’s culture. The immediate high change environment created by a change requires an empowered dynamic transformational leadership style, while the more static environment created by the wishful success of a change is better served by a servant leadership style. Exhibiting servant leadership traits towards at the success stage of a change is essential as it reflects an ability to transform hiring policy.
without compromising values. It is imperative to empower a team at the first phases of a proposed change in faculty hiring policy, and then model thereafter a servant leader who views leadership not as position or status, but as an opportunity to serve others, to develop them to their full potential. A common goal of servanthood is to help others become servants themselves so that a community as a whole would. The primary difference between transformational and servant leadership seems to be the focus on the leader. As a transformational leader, at the beginning stages of a change, the focus is directed toward CUI, and the leader’s behavior builds team commitment toward the university goals. As a servant leader, the focus is on a team, and the achievement of the University’s goals is secondary although pertinent. The extent to which a leader is able to shift the main focus of leadership from CUI to a team is the distinguishing factor in the classification as either a transformational or servant leader.

Mapping a change in faculty hiring policy entails a progressive change strategy that follows stages and adheres to a framework. As sited in Bolman and Deal (2003), John Kotter, an influential student of leadership and change, has studied both successful and unsuccessful change efforts in organizations around the world. In his book *The Heart of Change* (2002), he arrives at the notion that too many change initiatives fail because they rely too much on “data gathering, analysis, report writing, and presentations” (p. 383) instead of a more creative approach aimed at grabbing the “feelings that motivate useful action” (p. 383). A changed agent must not rely solely on reason and structure and neglect faculty, religion, and symbolic elements of CUI. A typical change model is Kotter’s eight stages that he repeatedly found in successful change initiatives, as sited by Bolman and Deal:
1. Creating a sense of urgency
2. Pulling together a guiding team with the needed skills, credibility, connections, and authority to move things along
3. Creating an uplifting vision and strategy
4. Communicating the vision and strategy through a combination of words, deeds, and symbols
5. Removing obstacles, or empowering people to move ahead
6. Producing visible signs of progress through short-term victories
7. Sticking with the process and refusing to quit when things get tough
8. Nurturing and shaping a new culture to support the emerging innovative ways

(p. 384)

Bolman and Deal explain that Kotter’s stages are “a model of a change process moving through time…they overlap, and change agents sometimes need to cycle back to earlier phases” (p. 384).

*Changing Culture*

As Schein (1992) has noted, “Leadership and culture are conceptually intertwined” (p. 273). A change agent for CUI needs to be mindful of the faith-based culture of its students, staff, faculty, and administration as together they journey towards change. Schein’s observation is “The strength and stability of culture derives from the fact that it is grouped-based, meaning that the individual will hold on to certain basic assumptions in order to ratify his or her membership in the group” (p. 63). Being aware of CUI’s current culture may enable the leadership of a policy change that ultimately changes the culture.
Organizational Culture

Focusing on problem solving, Schein (1992) defines culture as follows:

A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid, and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (p. 12)

At CUI, the existing problems maybe contributed to the current culture; by solving some these problems through change, a new culture is created in which generations of students and faculty, may live through and prosper.

In addition to being a community with its particular culture, Concordia University Irvine is an organization. According to Robbins (2005), “Organizational culture refers to a shared meaning held by members that distinguishes one organization from other organizations” (p. 123). In a similar vein, Bolman and Deal (2003) define culture as “explicit and implicit shared meaning by members in an organization that guides perceptions, assumptions, and expectations leading to certain behaviors” (p. 243).

Meanwhile, after examining the key factors that govern successful organizational cultures, Reid and Hubbell (2005) conclude that (a) clear objectives, (b) performance expectations, (c) rewards for innovation, (d) encouraging competitiveness, (e) history, and (e) the organization’s ability to sustain its high-performing culture are paramount to its success. Examining cultural change in other organizations may enable CUI to emulate some of their success and to learn from some of their mistakes. Moreover, if CUI succeed in changing and implementing a new policy for faculty hiring, it may become a model for similar changes to occur in other faith-based organizations.
Kotter and The Heart of Change

As referenced earlier and noted in his 2002 book, *The Heart of Change*, Jan Kotter (as cited in Bolman & Deal, 2003), an influential student of leadership and change who has studied both successful and unsuccessful change efforts in organizations around the world, arrives at the notion that too many change initiatives fail because they rely too much on “data gathering, analysis, report writing, and presentations” (p. 383), instead of a more creative approach aimed at grabbing the “feelings that motivates useful action” (p. 383). A changed agent must not rely solely on reason and structure and neglect faculty, religion, and symbolic elements of CUI. A typical change model is Kotter’s eight stages that he repeatedly found in successful change initiatives are as follows:

1. Creating a sense of urgency
2. Pulling together a guiding team with the needed skills, credibility, connections, and authority to move things along.
3. Creating an uplifting vision and strategy.
4. Communicating the vision and strategy through a combination of words, deeds, and symbols
5. Removing obstacles, or empowering people to move ahead
6. Producing visible signs of progress through short-term victories
7. Sticking with the process and refusing to quit when things get tough
8. Nurturing and shaping a new culture to support the emerging innovative ways.

(p. 384)

Kotter’s stages are “a model of a change process moving through time…they overlap, and change agents sometimes need to cycle back to earlier phases” (p. 384).
Devising a new policy empowering CUI to hire non-LCMS members as fulltime faculty when qualified members are not available will involve a rigorous period of transition. As CUI moves from its old culture to a new one, from what is to what should be, the course of change is bound to be stressful and even frightening to many concerned. In his book Managing Transitions, Bridges (2003), describes a process to help people and their organizations move through what he terms the three phases of transition: (a) Phase I: Ending, Losing, Letting Go; (b) Phase II: The Neutral Zone; and (c) Phase III: The New Beginning.

Phase I. The French poet Paul Valery (as cited by Bridges, 2003) once wrote, “Every beginning is a consequence. Every beginning ends something” (p. 23). Similarly, Bridges believes that the first phase of transition, “Phase I: Ending, Losing, Letting Go” (p. 23), is actually an ending; in it participants are letting go of old ways and old identities. During this phase, the leader needs to help people acknowledge and cope with their losses. Before they can begin something new, they must end what used to be. Before embarking on a new path, they must unlearn the familiar old one. Before becoming a different kind of person, they relinquish their current identity.

Because Bridges (2003) believes that “people don’t like endings” (p. 23), he has identified five key areas that need to be addressed if the change is to progress: (a) describing the change in detail, (b) predicting probable secondary changes resulting from the primary change, (c) examining the ensuing chain of cause and effect collisions, (d) revealing the hidden attitudes and expectations of those participating in the change, and (e) preparing to celebrate the new clarity the change will bring about.
For this final step of Phase I, Bridges (2003) includes the following suggestions:

1. Acknowledge the losses and expect signs of grieving.
2. Compensate for losses.
3. Give people information, and do it again and again.
4. Define what is over and what is not.
5. Mark the ending. Treat the past with respect.
6. Show how endings ensure the continuity of what really matters.
7. Don’t drag out the ending. Whatever must end, must end.
8. The action itself should be sufficiently large to get the job done. (p. 37)

**Phase II.** The novelist Andre Gide (as cited by Bridges, 2003) once wrote, “One doesn’t discover new lands without consenting to lose sight of the shore for a very long time” (p. 39). In Bridges second phase, called “The Neutral Zone” (p. 39) people go “through an in-between time when the old is gone but the new isn’t fully operational” (p. 39). It is during this period that “the critical psychological realignments and repatternings take place” (p. 40). It is also, he acknowledges, “a very difficult time” (p. 40).

A change agent must be mindful of Bridges’ (2003) precepts as they lead the move through this critical phase in implementing a new hiring policy. Bridges’ warns that leaders rarely learn all they need to know when they ask, “How are things going?” (p. 40) at staff meetings. Moreover, the answers they do receive are likely to be filtered, interpreted, and often distorted. To expand the agent’s knowledge, they must encourage each member of their team to consult colleagues and to listen actively to their concerns. These responses reflect Greenleaf’s (1977) servant leadership style and are consonant with Gilligan’s (1982) ethic of caring.
Phase III. The third phase, “The New Beginning,” involves “coming out of the transition and making a new beginning…. It is when people develop the new identity, experience the new energy, and discover the new sense of purpose that make the change begin to work,” (Bridges, 2003, p. 5). Decades earlier, novelist D. H. Lawrence (as cited by Bridges, 2003) had observed, “The world fears a new experience more than it fears anything…because a new experience displaces so many old experiences” (p. 5). He goes on to assert, “The world doesn’t fear a new idea. It can pigeonhole any idea. But it can’t pigeon-hole a real new experience” (p. 5).

For Bridges (2003), in this final phase of the transition process, new beginnings “are much more than the practical and situational ‘new circumstances’ that we might call starts” (p. 57). Essentially they are psychological phenomena, often reactivating some of the old anxieties that were originally triggered by the ending. But they are also marked by a release of new energy in a new direction; they are the expression of a new identity. Beginnings are always messy and mysterious despite any effort to minimize their effect. Beginnings, after all, establish once and for all that an ending was real. One may, for example, be absolutely sure that his or her old relationship with a person or an institution is finished—until they start having second thoughts after beginning a new one. New ways of doing things are a gamble associated with the risk that the gamble won’t pay off.

Bridges (2003) makes a final recommendation in this last phase and that is to give people significant roles in managing the transition. He cites five reasons for doing so:

1. It gives people new insight into the real problems being faced by the organization as it comes out of the neutral zone and redefines itself. When people understand problems, they are in the market for solutions.
2. By sharing these problems, you align yourself and your subordinates on one side and the problems on the other. The polarity is not between you and them; you are allies, not adversaries. If relationships have been frayed by change, this is a chance to rebuild them.

3. Giving people a part brings their firsthand knowledge to bear on solving problems. Joint decisions are not necessarily better than unilateral ones, but including people makes their knowledge available to the decision-maker, whoever that may be.

4. The knowledge thus provided is more than the facts about the problem—it also includes the facts about the self-interest of the various parties affected by the situation. Outcomes work best if they serve (or at least don’t violate) the self-interest of the participants. Without that knowledge, the results are likely to be solutions that, however technically or economically satisfactory, run afoul of human issues.

5. Finally, everyone who plays a part is, tacitly at least, implicated in the outcome. That is, after all, how democracy works: you vote, and your vote is an implicit promise to abide by the results. Although actual votes are rare in the organizational world, this essential strength of democracy is still attainable and advantageous. As in the political arena, it is more important that people accept the solution, whatever it is, than that it is the ideal solution. In most cases, excellence is about seven parts commitment and three parts strategy. (p. 69)
Strategic Planning

The term *strategic planning* has a variety of definitions. According to Bryson (1988), strategic planning is a “disciplined effort to produce fundamental decisions and actions that shape and guide what an organization (or other entity) is, what it does, and why it does it” (p. 5). Simerly (1987) adds that strategic planning “is a process that gives attention to (1) designing, (2) implementing, and (3) monitoring plans for improving organizational [or program] decision making” (p. 1). Strategic planning as a technique is widely acclaimed as relevant and helpful to educational institutions.

As far back as 1986, McCune (1986) observed that “a few farsighted school superintendents experimented with strategic planning with varying levels of success” (p. 31) and that “an estimated 500 school districts currently engage in some form of strategic planning” (p. 31). McCune’s model includes seven core activities. First, McCune recommends reaching initial agreement among all the planning committee members. Second, McCune explains that is key to any strategic plan to define the program or organizational mandate and mission. McCune also reminds us to take other important steps, such as formulating program objectives, scanning both the internal and the external environment, developing an action plan that aligns with our strengths before implementing the plan, all of which are discussed within this project. And finally, McCune recommends, as part of an evaluation component, we must compare the resulting new measurements of a policy change with those of the best-in-class universities to monitor and evaluate the outcomes of the implementation as a permanent practice.
Evaluation of a Plan

Evaluation and control is a process by which organizational activities and performance results are monitored so that actual performance can be compared with desired performance. Feedback is generated so that supervisors can evaluate the results and take corrective action, as needed. A variety of models maybe used to measure the university’s expected outcome.

As an accredited university, CUI convenes both visiting committees and accrediting teams to evaluate schools and departments within its campus. Insights and recommendations are taken seriously and carried out. Sometimes they lead to tangible improvement. Evaluation plays a decisive role in the need to foster faith and confidence among faculty and staff. As sited by Bolman and Deal (2003, p. 304), evaluation assures spectators that an organization is responsible, serious, and well managed. It shows that goals are taken seriously, performance receives attention, and improvement is a high priority. The evaluation process gives participants an opportunity to share opinions and have them recognized publicly. It helps people re-label old practices, escape normal routine, and build new beliefs (Rallies, 1980). Although impact on decisions or behavior may be marginal, methodical evaluation, with its magic numbers, serves as a potent weapon in political battles or as a compelling justification for a decision already made (Weiss, 1980).

Goleman (1998) makes the following evaluation recommendation: “first, establish sound outcome measures, especially for the competencies that were targeted in training, and include job performance measures”(p. 277). According to Goleman, “one of the most ambitious training evaluation projects anywhere is underway at the Weatherhead School
of Management [WSM])” (p. 277) at Case Western University in Cleveland, Ohio. The students who have gone through the managerial skills training program at WSM are asked to become part of an ongoing follow-up research project to see what advantage, if any, the cultivation of these capabilities gives them in their careers. This project is envisioned to go on for the next fifty years (p. 277). An improved ranking or moving up on the number scale would be indicative of the success of CUI’s change in hiring policy.

Summary

This review of literature has explored the major leadership theories, ethical considerations related to faith-based institutions and leadership, and the law as it applies to religious institutions. This chapter also explored possibilities for hiring both LCMS and non-LCMS faculty, as related to Lutheran values. Servant leadership, as well as other leadership theories reviewed within this chapter, may describe current leaders at CUI, who would be responsible for implementing a revised hiring policy.
Chapter Three. Methodology

This chapter will describe the methodology by which data was obtained to answer the research questions for this case study of Concordia University Irvine (CUI), which is one of the campuses in the Concordia University System. The chapter will also describe the qualitative methodology that will be used for analyzing this data.

Purpose of the Study

The purpose of this study is to examine an historic hiring practice at Concordia University Irvine and its effect on the growth of the institution, as its curriculums and students have diversified. In addition, this study will examine and compare CUI data with data from other campuses within the Concordia University System. Finally, this study will make hiring and leadership recommendations based on facts contained in the data, as supported by theories presented in the literature review.

Research Design

This study of Concordia University Irvine and its sister campuses will utilize a qualitative historical case study methodology to gather and analyze information to answer the research questions for this study. Strauss and Corbin (1998) define qualitative research as “any type of research that produces findings not arrived at by statistical procedures or other means of quantification” (pp. 10–11). They further affirm, “the bulk of the analysis is interpretative” (p. 10).

This concurs with descriptions of qualitative research presented by Creswell (2003) and Taylor and Bogdan (1984, as cited in Kopala & Suzuki, 1999). According to Creswell, “qualitative procedures rely on text image data, have unique steps in data analysis, and draw on diverse strategies of inquiry” (p. 179). This researcher subscribes to
the notion set forth by Taylor and Bogdan (1984, as cited in Kopala & Suzuki, 1999) that qualitative research evokes a feeling, idea, or state that develops concepts and patterns of the study. This qualitative case study will use a holistic methodology to view the concepts and patterns of information obtained from primary and secondary data sources.

**Sampling**

As Morse and Richards (2002) state, “qualitative researchers seek valid representation with sampling techniques such as purposeful sampling” (p. 173). The researcher selected the Concordia University System and the Concordia University Irvine (CUI) campus, in particular, using purposeful sampling. The researcher is currently employed at CUI and has experienced the hiring practice of the institution. The researcher has become aware of the urgent need for a study of CUI’s hiring policy, as CUI is the only campus left in the Concordia University System that has not relaxed its traditional hiring practice. Thus, the CUI campus is the ideal site for this study.

**Data Collection**

To gain support for this study, the researcher has already engaged in a series of requests and approvals. First, in September 2008, the researcher presented the idea for this study to the Dean, the Associate Provost, and then the Pastor of Concordia University Irvine. The researcher then candidly announced the study at a Faithful and Excellence Seminar in January 2009, where prominent Concordia University Irvine Lutheran scholars gather bi-weekly to explore Lutheranism and bring about its foundation to new faculty and staff (see Appendix F). During these sessions, various topics are discussed and include, but are not limited to, hiring practices at Concordia and how such would affect the way faith is integrated into CUI classrooms. Based on the positive feedback the
researcher received from the addressees, the researcher requested any data in their possession for use in this study.

Data Sources

A qualitative historical researcher gathers data through primary and secondary literature sources instead of through surveys and concentrated statistical procedures. Taylor and Bogdan (1984, as cited in Kopala & Suzuki, 1999) define qualitative research as “research that produces descriptive data: people’s own written or spoken words and observable behavior” (p. 5). Best and Kahn (2003) also refer to the historic perspective as “a meaningful record of human achievement. It is not merely a list of chronological events but a truthful integrated account of the relationship between persons, events, times, and places” (p. 79). Best and Kahn further describe historical research as what was. The process involves investigating, recording, analyzing, and interpreting the events of the past for the purpose of discovering generalizations that are helpful in understanding the past and the present and, to a limited extent, in anticipating the future (p. 22).

Miller and Salkind (2002) write that in a qualitative case study, “the researcher seeks to develop an ‘in-depth’ understanding of the case(s) through collecting multiple data” (p. 163). These multiple forms of data will involve both primary sources published by The Lutheran Church Missouri Synod and secondary sources published by Concordia University Irvine. Primary sources obtained from the Lutheran Church Missouri Synod include a) The Lutheran Witness Reporter (see Appendix N) and b) The Concordia University System Chronicle (see Appendix B). There was no need for written permission because both publications are public records and open to anyone who seeks such data.
Furthermore, the researcher was directed to these sources when he inquired in person through the corporate office of LCMS located on the campus of Concordia University Irvine.

Displayed in Appendix O are secondary sources that were obtained from a) the Provost’s Office, b) the Marketing Department and c) the Graduate Department at Concordia University Irvine. Consent forms giving the researcher permission to conduct this study at CUI and permission to use data provided by CUI are displayed in Appendix P. Because all of the primary and secondary data sources used in this study have been obtained with the permission of CUI, and because the sources for all data are known by the researcher to be credible, these sources are deemed by the researcher to be valid for use in this study.

Validity of Data Sources

In the process of gathering data, the researcher will validate the forms of data for accuracy and clarify any biases that may be present. Creswell (2003) writes:

Validity…is viewed as strength of qualitative studies…determining whether the findings are accurate from the standpoint of the researcher, participant, or the readers of an account. Terms abound in the qualitative literature that speaks to this idea, terms such as trustworthiness, authenticity, and credibility. (pp. 195–196)

In an effort to strengthen the study, strategies that will be incorporated to further validate the data and the accuracy of the findings include those proposed by Creswell:

(1) Use rich, thick descriptions to convey the findings. This may transport readers to the setting and give the discussion an element of shared experiences. (2) Clarify the bias the researcher brings to the study. This self-reflection creates an open and
honest narrative that will resonate well with readers. (3) Also present negative or discrepant information that runs counter to the themes. Because real life is composed of different perspectives that do not always coalesce, discussing contrary information adds to the credibility of an account for a reader. (p. 196)

All three of Creswell’s strategies were employed.

*Use Rich Description*

First, the researcher used detailed descriptions to report the findings of this study. In doing so, the researcher attempted to present information from selected data sources in such a way that readers feel they have a deep understanding of Concordia University Irvine and its leadership.

*Clarify Researcher Bias*

Second, any researcher bias was noted in the study in an effort to clarify the stance of both the researcher and the research offered in this dissertation. Taylor and Bogdan (1984, as cited in Kopala & Suzuki, 1999) encourage the qualitative researcher to suspend, or set aside, his or her own beliefs, perspectives, and predispositions, thus rendering all perspectives necessary. In light of the inherent bias previously acknowledged in the Limitations section of this study, the researcher made every effort to set aside his own beliefs, remaining as objective as possible, thus contributing to the validity of the study. An effort to clarify the stance of the researcher and the research also took place in the presentation of findings for this study.

*Acknowledge Opposing Viewpoints*

And, third, a discussion of all points of view was presented in the review of literature for this study. In the same way, the researcher with make every effort to ensure
that the discussion of findings is an unbiased discussion that reflects all viewpoints presented in the review of literature and all evidence revealed in the results of the study.

Reliability of Data Sources

The researcher collected reliable data sources for this study, such as the secondary sources that were obtained from (a) the Provost’s Office, (b) the Marketing Department, and (c) the Graduate Department at CUI (see Appendix O). The researcher also contacted and obtained data from The Concordia University System (CUS) corporate office, which mines all data on sister campuses. And lastly, the researcher contacted and obtained data in the custody of the Lutheran Church Missouri Synod (LCMS) headquarters. The researcher disclosed his possession of CUI’s data to the later two and announced the need for their data for a comparative study. Full cooperation has been extended to the researcher without any restrictions on the use of the data from all sources (see Appendix P). This leads to the conclusion that primary and secondary sources retrieved from officials at CUI, from the CUS corporate office, and from the LCMS headquarters are reliable. All data sources are provided in appendices and are cited as references.

Timeline for the Study

The researcher developed an outline of goals for completion of this study. Details are provided in Table 1.

Table 1

Timeline for Study Completion

<table>
<thead>
<tr>
<th>Academic Term</th>
<th>Researcher’s Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall ’07</td>
<td>Prepare Draft Dissertation Proposal. Began to inquire about Title VII and explored hiring discrimination in faith-based organizations.</td>
</tr>
</tbody>
</table>

(table continues)
<table>
<thead>
<tr>
<th><strong>Academic Term</strong></th>
<th><strong>Researcher’s Activity</strong></th>
</tr>
</thead>
</table>
| Spring ’08       | Explore topic across various faith-based Institutions.  
Scrutinize government funding to institutions that are protected by Title VII—particularly academic institutions. |
| Summer ’08       | Explore topic across faith-based Universities.  
Begin working for Concordia University Irvine.  
Secure Dr. Rosensitto as my Chairperson and soliciting faculty members to serve on my committee |
| Fall ’08         | Collect data from and examine a hiring predicament at Concordia University Irvine created by budget constraints.  
Research history regarding hiring practice at the Concordia University System, where CUI is one of the campuses.  
Complete a comprehensive examination on Transforming Faculty Hiring Practices at a Faith-Based University |
| Spring ’09       | Complete Dissertation Proposal and obtain approval from my Chair.  
Converse with and confirm Dr. Peters and Dr. Schmieder-Ramirez as committee members for my dissertation.  
Schedule and complete Preliminary Oral Examination Defense.  
Apply for and obtain Institutional Review Board (IRB) approval. |
| Early Summer ’09 | Schedule and complete Final Oral Defense.  
Obtain APA Review.  
Walk at Graduation! |

**Analytical Technique**

Primary and secondary data sources obtained from the Lutheran Church Missouri Synod, the Concordia University System, and Concordia University Irvine will be examined using a coding process to categorize data pertinent to the research questions.

Bogdan and Biklen (2003) describe the use of a coding system:

As you read through your data, certain words, phrases, patterns of behavior, subjects’ way of thinking, and events repeat and stand out. Developing a coding system involves several steps: You search through your data for regularities and patterns as well as for topics your data covers, and then you write down words or phrases to represent these topics and patterns. These words and phrases are coding categories. They are a means of sorting the descriptive data you have collected so
that the material bearing on a given topic can be physically separated from other
data. (p. 161)

Creswell (2003) elucidates coding as “the process of organizing the material into
chunks. It involves taking data or pictures, segmenting sentences (or paragraphs) or
images into categories and labeling those categories with a term” (p. 192).

As the primary and secondary historical data sources for this study were collected,
the researcher sorted the data sources according to a coding system created for this study,
which is depicted in Table 2. Each primary or secondary data source was given a specific
number and number-coded folder for simple retrieval. Sections within selected data that
align with research questions were labeled using a specific number-coded tab. Printed
sources were filed into the selected number-coded folders, which correspond to each of
the research questions. Electronic sources were filed using the Uniform (or universal)
Resource Locator (URL) in number-coded folders also corresponding to each of the
research questions. Now that all the data sources have been retrieved, they may be
analyzed for content and validated for consistency with each of the research questions.

The researcher wrote and typed notes in the margins of each document, which
corresponded to “key words” indicated on the coding system. Data was analyzed for
regularities and patterns that closely align to each of numbered codes and key words,
both of which correspond to the research questions for this study (Table 2). In an effort to
ensure that each document is filed under the correct premise and is number-coded
properly, the researcher performed a second review of the data. All information from
primary and secondary data sources that is sorted into this coding system was used to
answer the research questions for this study.
Table 2

Coding System

<table>
<thead>
<tr>
<th>Research Question</th>
<th>Key Words</th>
<th>Numeric Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research Question 1: In the Concordia University System (CUS), what are the</td>
<td>CUS Policies: Locating (L) Recruiting (R) Hiring (H)</td>
<td>1</td>
</tr>
<tr>
<td>overarching policies for locating, recruiting, and hiring full-time faculty?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>differences between Concordia University Irvine (CUI) and other CUS campuses in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>policies for locating, recruiting, and hiring full-time faculty?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Research Question 3: Based on the</td>
<td>LCMS Faculty L, R, &amp; H Hiring Plan</td>
<td>3</td>
</tr>
<tr>
<td>comparison of CUI and other CUS campuses in Research Questions 1 and 2 of this</td>
<td></td>
<td></td>
</tr>
<tr>
<td>study, what is a viable plan for locating, recruiting, and hiring full-time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>faculty with an LCMS affiliation at Concordia University Irvine?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Research Question 4: Based on the</td>
<td>Christian Faculty L, R, &amp; H Hiring Plan</td>
<td>4</td>
</tr>
<tr>
<td>comparison of CUI and other CUS campuses in Research Questions 1 and 2 of this</td>
<td></td>
<td></td>
</tr>
<tr>
<td>study, what is a viable plan for locating, recruiting, and hiring full-time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>faculty who are Christians but not members of the LCMS at Concordia University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Irvine?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Research Question 5: Based on the</td>
<td>Non-Christian Faculty L, R, &amp; H Hiring Plan</td>
<td>5</td>
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<tr>
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<tr>
<td>study, what is a viable plan for locating, recruiting, and hiring full-time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>faculty who are non-Christians?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Research Question 6: Based on the</td>
<td>Leadership Position Leadership Style: Servant, etc. Change Change Agent</td>
<td>6</td>
</tr>
<tr>
<td>findings of Research Questions 1–5 and based on the review of literature for this</td>
<td></td>
<td></td>
</tr>
<tr>
<td>study, what university leadership position(s) and leadership style(s) may be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>best suited to implementing change in hiring practices and seeing change</td>
<td></td>
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</tr>
</tbody>
</table>
Summary

This case study employed a qualitative methodology to examine and decode the historical data about hiring practices in the Concordia University System, and in particular at the CUI Campus. Chapter Three offered the methodology that was implemented, which includes the research design, nature of study, and analytical techniques.

Chapter Four will offer the results of the study by answering each of the research questions. This chapter will present a narrative of the hiring policy, its history, and implications for locating, recruiting and hiring full-time faculty at Concordia University Irvine.
Chapter Four. Results

Chapter Four will provide an analysis of the findings, which will be organized according to relevance to each of the research questions for this study. Pursuant to a comprehensive review and analysis of the research conducted for this study, results will be provided in this chapter. These results will follow a restatement of each research question.

As stated earlier in Chapter One of this study, among the many issues confronting CUI today, with regard to faculty hiring, three are paramount: (a) locating, recruiting, and hiring qualified faculty with an LCMS affiliation; (b) developing a new plan to locate, recruit, and hire full-time faculty who are Christians but not members of the LCMS; and (c) integrating new full-time faculty, including non-LCMS affiliates, into the Concordia University’s academic and philosophical culture (see Appendix F). All other campuses of the Concordia University System practice a more relaxed hiring policy when it comes to LCMS membership. They are more liberal in their recruiting and hiring practices, although priority is given to LCMS members when obtainable, while Concordia University Irvine remains steadfast about limiting full-time hiring to LCMS members.

Therefore, the following research questions guided this study:

Research Question 1: In the Concordia University System (CUS), What Are the Overarching Policies for Locating, Recruiting, and Hiring Full-Time Faculty?

To answer Research Question 1, policies for locating, recruiting, and hiring in the Concordia University System are identified in this section of the results. Conclusions and recommendations pertaining to Research Questions 1 will be presented in Chapter Five.
**Locating**

In locating faculty, the Concordia University System follows strict guidelines with specific recommendations to advertise within the organization and its affiliates and not to place an advertisement in local publications, thereby avoiding legal actions that may be brought about by persons with a vendetta against the Church and its hiring practice, which is protected by law. No document with specific instruction to locate faculty is published. A historical practice has been to announce a vacancy at regular faculty meetings where attendees are asked to spread the word around their churches, ask family and friends, and make recommendation to the school dean. Legal ramifications are discussed in CUS publications such as *Time Out for Directors* under the *Legal Issues* section as shown in Appendix Q.

In as far back as May of 1997, evidence shows that the Concordia University System has had concerns about its hiring practice. The CUS realizes the magnitude of hiring full-time educators and the legal ramifications of exercising its legal right to discriminate based on religion. An exclusive publication for CUS, *Time Out for Directors*, which is published during the school year by the Child Ministry Department of The Lutheran Church-Missouri Synod in Saint Louis Missouri, addresses several pertinent issues in its May 1997 issue (see Appendix Q). One of the issues is full-time and part-time status:

Full-time and Part-time: The length of time during the day that your program is in operation will determine whether you engage full-time or part-time teachers. It is obvious that if you only have three-hour morning sessions, your administrator, teachers and support staff would be engaged as part-time employees. An LCMS
certified director may have additional responsibilities in your congregation and thus be engaged on a full-time basis. If you have a full-time care program, you will want to have full-time teachers. It is unfortunate that some congregations offer only part-time positions to early childhood teachers in full-time programs to save the expense of paying retirement and health benefits. Children in full-time care should not have to adjust to three or four different care givers throughout the day. It has also been found that the most common reason that quality staff leave is to take a full-time position or to go to a program that offers a better benefit package. Show your staff that you respect them as professional educators by offering adequate salaries and benefits. All of the above must be in the form of written policies and appear in the *Staff Handbook* as well as your *Board Manual*. Your staff will know they are being treated equally and new board members will know the benefits offered. (p. 4)

The publication furthers discusses another issue under the heading of Legal Issues:

You will note that in the suggestions for acquiring candidates to fill your staff positions, no mention was made of advertising in newspapers or on bulletin boards in your community or colleges and universities. While many of you may find this a successful means for acquiring candidates, a word of caution is in order. Advertising position openings outside your church community can make you vulnerable to legal problems. Though this may never happen, there is the possibility that an individual who has a vendetta against churches may answer your ad, then find ways in which you are not following state and federal labor
laws. Both churches and religious educational institutions are specifically exempt from the prohibition against religious discrimination described in Title VII of the Civil Rights Act. This exemption applies to “all” employment decisions and was upheld as constitutional by a 1987 Supreme Court decision. Thus, Lutheran schools can discriminate in their hiring of teachers on the basis of religious beliefs. However, the possibility exists that one person may challenge that decision, resulting in legal fees and an appearance in court. (p. 3)

Within each advertisement to locate future employees of CUS, a non-discrimination clause declares that:

Concordia University does not discriminate on the basis of race, color, national origin, disability, sex, or age. It is, however, an institution of The Lutheran Church—Missouri Synod and, to the extent allowed by law, reserves the right to give preference based on religion (see Appendix L, p. 2).

Upon an offer of employment, an Acknowledgment of Understanding and Consent Form is expected to be signed (see Appendix M). This form is the only document showing written evidence of an implied policy that states, “The Lutheran Church—Missouri Synod retains the right to give preference in hiring to persons who are members in good standing of an LCMS congregation” (p. 3). The form reiterates the expectation of future employees of the Synod to respect the official doctrines of the Synod and to pursue lifestyles that are morally in harmony with its teachings.

Recruiting

Following the process of locating full-time faculty members, recruiting seems to be a challenge for the Concordia University System. Ideal candidates would be LCMS
members, yet reservation regarding religious discrimination exists even though the law protects faith-based institutions’ right to be religiously selective. In its employment manual (see Appendix K), Concordia University System specifically references Title VII of the Civil rights Act in its Recruitment section and uses the same language inferring its exception to give “hiring preference to members of the Lutheran Church—Missouri Synod” (p. 13). The Church, as employer, is urged to use a Model Employment Application form that states this hiring preference as part of the employee selection process (see Appendix M). Another recommendation in the CUS Employment Manual provides recruiters with an example:

In instances where it is necessary to recruit to fill a particular position, caution should be used in publishing a want ad for the open position. No reference should be made in reference to the protected categories of Title VII of the Civil Rights Act. For example, do not request female applicants for a secretarial opening or specify required age. For the most part, you will want to be neutral in the ad providing a brief summary of the position and required qualifications. (see Appendix K, p. 13)

Hiring

Subsequent to locating and recruiting, hiring full-time or even part-time candidates seems to be more of a predicament for the Concordia University System. Each campus has its set of circumstances and deals with them accordingly. Each campus is also located in a different state and falls under that state’s jurisdiction.

However, a Concordia University System Campus Policy Manual has been created to guide CUS campuses in their hiring. A section of the CUS Campus Policy
Manual that addresses hiring practices for all theology faculty members at CUS schools is attached (see Appendix S). Under Initial Appointment of Faculty and Staff for positions to be held by LCMS Lutherans, the CUS Campus Policy Manual states that only active members of LCMS congregations shall staff the top-level positions in the following areas: President, Provost/academics, Admissions, and Student Life. Under a subheading titled Initial Appointments of Other Faculty and Staff, the manual indicates that the expectation on the part of the Board for University Education (BUE) is that 90% of all full-time faculty at each Concordia campus should be Lutheran:

Initial Appointments of Other Faculty and Staff

In cases not covered above, the BUE Board delegates authority to the local board of regents to appoint new personnel.

This policy pertains to all CUS full-time faculty and professional/technical staff in positions that involve classroom instruction, student advising or counseling, or communication of the institution’s identity and mission (except for CUS religion faculty, covered above).

The institution’s president and/or his designee shall:

• Interview potential candidates.
• Complete a Statement of Theological and Professional Competence.
• Assure the BUE Office that the institution continues to comply (when possible) with the policy that at least 90% of all regular full-time faculty members are to hold membership in a Lutheran congregation and sincerely intend to adhere to the doctrinal teachings of The Lutheran Church—Missouri Synod.
• Inform, in writing, the Executive Director of new contracts for full-time faculty and staff.

The Executive Director will inform the board of these appointments at a subsequent board meeting (see Appendix S, p. 1).

Research did not show that a hiring policy requiring full-time faculty to be LCMS members was actually ever written. However, the BUE does state that campuses should continue “to comply (when possible) with the policy that at least 90% of all regular full-time faculty members” (p. 1) be LCMS members. A policy is not written yet expected, and an historical practice of an expected policy would be difficult to modify.

Pursuant to comprehensive research within the LCMS foundation that governs the Concordia University System, it appears that CUS policies are one and the same as those of LCMS policies for its university system. There is no written hiring policy that commands full-time faculty or staff hiring to be LCMS members only. Furthermore, it is evident that no mention of such policy is ever published nor advocated; yet, this policy has been historically practiced since the inception of CUS.

There is, however, a clear and present anti-discrimination policy published by the Lutheran Church Missouri Synod for the Concordia University System and its campuses to abide by that unmistakably declares this faith-based organization’s perspective on its hiring policy (see Appendix J):

The Lutheran Church—Missouri Synod and its entities are in agreement with the civil rights laws of this country.

We as employers are generally exempt, however, from the provision of the Civil Rights Act of 1964 which forbids discrimination in employment based on
religion; therefore, we retain the right to give preference in the hiring of persons who are Christian, and/or members in good standing of LCMS congregations.

Beyond this religion exception, however, it is our employment practice to tolerate no discrimination in hiring, compensating, promoting or terminating employees because of an individual’s race, color, sex (except where ministers of religion are required), national origin or ancestry, disability or age. This policy is based on laws established under the Civil Rights Act of 1964 and other applicable local, state and federal guidelines.

The LCMS actively seeks qualified employees from minority groups. We encourage you to help us locate qualified individuals from minority groups for job openings at all levels. (p. 1)

Note the specific language of the policy referencing the Civil Rights Act of 1964, which would allow the Synod to limit its hiring exclusively to its members; interestingly, the Synod has opted only to publish a statement that it reserves the right to give preference for the hiring of persons who are “Christian, and/or members” (p. 1) in good standing of LCMS congregations.

*Research Question 2: What Are the Differences Between Concordia University Irvine (CUI) and Other CUS Campuses in Policies for Locating, Recruiting, and Hiring Full-Time Faculty?*

To answer Research Question 2, both similarities and differences in CUI and CUS in policies for locating, recruiting, and hiring in the Concordia University System are identified in this section of the results. Conclusions and recommendations pertaining to Research Questions 2 will be presented in Chapter Five.
Similarities

The Lutheran Church-Missouri Synod founded the Concordia University System, which is comprised of ten US locations. Each university in the CUS system has the freedom to customize its publications, yet a similarly worded guideline regarding policies for locating, recruiting, and hiring full-time faculty is evident in all job postings. All universities tend to locate and recruit from within. Hiring from within means that campuses advertise amongst their university employees to spread the word to friends, relatives, and their Churches. Other advertisements are limited to LCMS publications, such as the *Concordia University System Chronicle, The Lutheran Witness, Child Ministry Connections*, and the like, including campuses’ in-house publications. Once candidates are found, they are recommended and then interviewed by the appropriate departments.

Differences

Applications candidates fill out contain language specific to religious affiliation, but language varies from one campus to another. Similar language seems to be consistent among the nine campuses that simply reference Title VII of the Civil rights Act of 1964, enabling them to discriminate based on religion, and the rest simply state that they are permitted by law to be selective based on religious affiliation.

Following a methodical research in every one of the ten Concordia Universities’ databases, the researcher found that Concordia University Irvine is the only member of the LCMS that publishes a policy stating that in order for candidates to be considered for full-time employment, they must be members of The Lutheran Church-Missouri Synod first, and that they must possess a graduate degree in the field to which they are applying.
Campuses located in different states with different local and state employment laws are expected to modify policies in order to comply with unique state laws. Visiting each campuses’ Web site and searching documentation regarding locating, recruiting, and hiring yielded the following summary of findings, beginning with Concordia University Irvine, which has a written policy that appears to be distinctive.

*Concordia University Irvine.* CUI’s Web site (www.cui.edu) proved to be an important source of faculty hiring data. As clearly stated on its Web site, CUI is proud of its history of hiring outstanding faculty and staff, and it seeks to recruit and hire the most talented and dedicated professionals available:

Whether you’re an academic scholar, a business professional, or a skilled worker, Concordia University may have an open position that is a good match for your education and experience. Providing a wide range of equal employment opportunities, CUI offers competitive salary and benefits packages to its diverse employee population, including health and dental insurance, tuition discount, a retirement plan, and more.

The university provides outstanding opportunities for staff in advancement, professional growth and Christian ministry. CUI seeks faculty that model excellence in their discipline and have a clear and compelling understanding of their faith and Christian commitment.

The Human Resource Department and the Provost’s Office of Concordia University welcome you and encourage you to consider the current list of open positions on campus. Screening of applicants will continue until positions are filled. All applicants not hired will be notified once a position is filled.
Concordia University Irvine does not discriminate in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex or age. However, Concordia University Irvine is a Christian educational institution operated by The Lutheran Church-Missouri Synod and, in compliance with Title VII of the Civil Rights Act of 1964, employs only those applicants who meet the religious membership requirements established by the University.

Concordia University, Irvine Calif., seeks applicants to fill the possible faculty openings in the disciplines listed below. Review of application materials begins immediately and continues until the positions are funded and filled.

We seek candidates who understand and value a Christian liberal arts approach to higher education and who are willing to invest themselves in the lives of students. (para. 1–6)

In bold letters and italic font, Concordia University Irvine differentiates itself from all other campuses of the Concordia University System by declaring the following: “To be considered, a candidate must be a member of The Lutheran Church-Missouri Synod and should possess a graduate degree in the field” (“CUI,” 2009, para. 7). Review of application materials begins immediately and continues until the position is filled.

Concordia University Irvine then declares that it is a Lutheran, co-educational, residential liberal arts university of 2400 students and offering undergraduate and graduate degrees in more than 74 majors/programs. CUI finally directs its site visitors to visit Concordia’s Web site (www.cui.edu) for more information about the university. One may view and print out the application for employment from this Web site.
Concordia University Ann Arbor, MI. Concordia University Ann Arbor’s Web site proved to be an important source of faculty hiring data (http://www.cuaa.edu). Unlike Concordia University Irvine, when seeking employment at this campus, visitors to the official site would read the following: “Thank you for your interest in employment at Concordia University Ann Arbor. Job openings will be posted under Faculty and Staff Positions. Student positions are posted for current full time students of Concordia University Ann Arbor” (“Careers,” n.d., para. 1). And no restrictions are published regarding a requirement of LCMS membership.

The Web site briefly mentions that the campus is located just five miles from downtown Ann Arbor on Geddes Road. And then declares that the institution is a Christian liberal arts university preparing men and women for work in church work vocations, education, business, social science and other professions.

As stated on its Web site, “Concordia University Ann Arbor is an Equal Opportunity Employer. The University is an institution of the Concordia University System of The Lutheran Church-Missouri Synod, and to the extent allowed by law, reserves the right to give preference in employment based upon religion” (“Careers,” n.d., para. 1–6).

Concordia University Texas. Concordia University Texas’ Web site proved to be an important source of faculty hiring data (http://www.concordia.edu). According to its Web site, Concordia University Texas was founded in 1926 and is currently located in northwest Austin, Texas with additional locations in Houston, Fort Worth and San Antonio. Its mission is to “develop Christian leaders” (“Welcome,” n.d., para. 1). As a Christian liberal arts university they prepare men and women for church work vocations,
education, business, social science and other professions. Concordia University Texas is an award-winning institute of higher education. A privately-held, accredited, liberal arts university, Concordia is owned by The Lutheran Church-Missouri Synod. It is a member of the highly respected Concordia University System in which more than 19,000 students are enrolled nationwide.

Similar to Ann Arbor, Concordia University Texas is an Equal Opportunity Employer. The university maintains a drug-free workplace and performs pre-employment background checks. Contrary to its Irvine sister campus, “The university is an institution of the Concordia University System of The Lutheran Church-Missouri Synod, and to the extent allowed by law reserves the right to give preference in employment based upon religion” (“Welcome,” n.d., para. 4). There is no mention to the LCMS membership requirement.

Concordia College New York. Concordia College New York’s Web site proved to be an important source of faculty hiring data (http://www.concordia-ny.edu). Concordia College according to its Web site is located in Bronxville, NY is an undergraduate liberal arts institution founded in 1881, and is affiliated with the Lutheran Church-Missouri Synod. The mission of the college is dedicated to engaging and nurturing a diverse student body in a Christ centered, value oriented liberal arts education for lives of service to church and community.

Concordia College NY is an Equal Opportunity/Affirmative Action employer.

Concordia College also complies with the Title IX of the Education Amendments of 1972 (discrimination on the basis of sex) and Section #504 of the Rehabilitation Act of 1973 (discrimination because of handicap) and the
Americans with Disabilities Act (ADA) signed into law July 1990, effective January 26, 2002. Inquiries regarding these may be directed to: Kathleen Clarke, Human Resources, Concordia College, 171 White Plains Road, Bronxville, NY 10708.

Concordia College does not discriminate in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex or age. Similar to Ann Arbor and Texas, yet contrary to Irvine in membership requirement, Concordia College NY states that it is a Christian educational institution affiliated with The Lutheran Church-Missouri Synod and in compliance with Title VII of the Civil Rights Act of 1964, reserves the right to give preference in employment based on religion. (“Employment at Concordia,” n.d., para. 1–4)

However, Concordia New York differentiates its campus from all others by this bolded statement: “Concordia College-New York seeks applicants who are dedicated to teaching excellence and who can contribute to both the liberal arts tradition and the Lutheran values of the College” (“Employment at Concordia,” n.d., para. 5).

Another statement unique to Concordia College-New York is its recommendation that “Lutheran candidates are strongly encouraged to apply” (“Employment at Concordia,” n.d., para 7). Like the other Concordia campuses, rank and salary at Concordia College New York are commensurate with qualifications and experience.

Concordia University Wisconsin. Concordia University Wisconsin’s Web site proved to be an important source of faculty hiring data (http://www.cuw.edu). Concordia University Wisconsin does not discriminate in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex, or age. However, Concordia
University Wisconsin is a Christian educational institution operated by The Lutheran Church-Missouri Synod and, in compliance with Title VII of the Civil Rights Act of 1964, reserves the right to give preference in employment based on religion.

Unique to this campus is a statement they make regarding LCMS: “All employees of Concordia University Wisconsin are expected to respect the official doctrines of The Lutheran Church-Missouri Synod (LCMS) and to pursue lifestyles that are morally in harmony with its teachings. Visit the LCMS Web site at www.lcms.org for more information” (“Human Resources,” n.d., para. 4). This statement is similar in context to all campuses but not direct and specific to membership requirement.

Concordia University Portland, OR. Concordia University Portland’s Web site proved to be an important source of faculty hiring data (http://www.cu-portland.edu). Concordia University Portland states that is a Christian university preparing leaders for the transformation of society. Common to all campuses, it is owned and operated by The Lutheran Church-Missouri Synod, and is an accredited four-year university combining liberal arts and professional programs to provide a practical, well-rounded education. Commitment to a Christian perspective receives high priority on Concordia’s campus. This perspective permeates all phases of learning and living, as faculty and staff work to create and sustain an atmosphere where individuals acquire the freedom to live for God and other people. Similar to all campuses’ anti-discrimination statement, Concordia University Portland does not discriminate in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex or age. However, and unique to Concordia University Portland, it specifies that it is as an institution of The Lutheran Church-Missouri Synod, and, as allowed by law, Concordia does require that “teaching
faculty members must be professing Christians” (“Employment Opportunities,” n.d., para. 5).

All faculty members at this campus are similarly expected to live as Christians within this community and teach in a manner that will be supportive of the mission of Concordia University.

*Concordia University Chicago.* Concordia University Chicago’s Web site proved to be an important source of faculty hiring data (http://www.cuchicago.edu). Concordia Chicago does not discriminate either in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex or age. However Concordia is an institution of the Lutheran Church-Missouri Synod, and, to the extent allowed by law, reserves the right to give preference in employment based upon religion similar to its sister campuses. Unique to Concordia University Chicago is a list of values and expectations it publishes on its Web site viewed by candidates seeking employment. The list follows the following format:

Employee Covenant

Motivated by an educational and social mission that is grounded in the gospel of Jesus Christ, and based in the liberal arts, we members of the Concordia University Chicago community agree to embody our core values. To that end we:

Value COMMUNITY:

Building edifying relationships within our increasingly diverse community.

Tending to our intellectual, spiritual, physical, emotional, and social needs in order to be more nurturing.
Entering into relationships expecting them to contribute to our growth and development.

Value the INDIVIDUAL:
Actively engaging in the lives of others.
Being sensitive, reflective, and compassionate with others.

Value EXCELLENCE:
Utilizing creative ways to help others reach their potential intellectually, spiritually, physically, emotionally, and socially.
Learning from the past, but focusing on the future.
Dignifying others by maintaining high expectations for themselves and others. (“Human Resources: At Work,” n.d., para. 1–11)

This outline of declared values sets Concordia University Chicago apart from its sister campuses. These values align with those of the Lutheran Church-Missouri Synod members and are expected of new faculty to either posses or accept once employment commences. They do not however require new faculty to officially subscribe to the label of a membership.

Concordia College Selma, AL. Concordia College Selma’s Web site proved to be an important source of faculty hiring data (http://www.concordiaselma.edu). This Concordia does not either discriminate in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex or age. However, Concordia College Selma is an institution of the Lutheran Church-Missouri Synod, and, to the extent allowed by law, reserves the right to give preference in employment based upon religion:
Concordia College–Selma, Alabama does not discriminate in hiring or employment on the basis of race, color, national origin, sex, age, marital status or other legally protected status required by law. However, because we are an entity of the Lutheran Church-Missouri Synod, Concordia College–Selma, Alabama retains the right to give preference in hiring to persons who are members in good standing of a Lutheran Church–Missouri Synod congregation. (“Philosophy,” n.d., para. 1)

Unique to this campus is the specific language regarding preference given to persons who “are members in good standing of a LCMS congregation” (para. 1). This is different from all other campuses that limit preference only based upon religion, with the exception of CUI.

All employees of Concordia College–Selma, Alabama are expected to respect the official doctrines of The Lutheran Church–Missouri Synod and to pursue lifestyles that are morally in harmony with its teachings.

Concordia University St. Paul. Concordia University St. Paul’s Web site proved to be an important source of faculty hiring data (http://www.csp.edu). Concordia University–St Paul states on its site and to an absolute certainty that it does not unlawfully discriminate in employment and no question on its employment application is used for the purpose of limiting or excusing any applicant from consideration for employment on a basis prohibited by applicable local, state or federal law. Unlike all other campuses, there is no mention of LCMS membership reference of membership requirement (“Available Faculty,” n.d.)
Concordia University Nebraska Seward, NE. Concordia University Seward’s Web site proved to be an important source of faculty hiring data (http://www.cune.edu). This campus of Concordia uses a generic disclosure stating that it does not discriminate in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex, age, genetic information, marital status, HIV status or any other prohibited bases of discrimination, as provided under applicable state and federal law. Similar to all campuses, it states that “Concordia is an institution of the Lutheran Church-Missouri Synod, and, to the extent allowed by law, reserves the right to give preference in employment based upon religion” (“Information,” n.d., para. 1).

An observations and strangely enough, Concordia University St. Paul which houses the largest number of faculty of 106, does not mention LCMS or its affiliation with them anywhere on its official Web site that is easily found, nor does it reference Title VII of the Civil Rights Act of 1964. In fact, it is only on page four of its employment application that LCMS briefly appears before the signature of the applicant: “I authorize Concordia University-St Paul, a member of The Lutheran Church-Missouri Synod, to check my statements, references, and those former employers I have indicated” (“Information,” n.d., para. 12).

Common to all campuses is the use of a generic statement published by the Concordia University System and is identifiable by the common word Concordia not followed by a campus location. The statement reads on all Web sites as: “Concordia is an institution of the Lutheran Church-Missouri Synod, and, to the extent allowed by law, reserves the right to give preference in employment based upon religion” (“Information,” n.d., para. 4). Unique to each campus is a modified version of this statement to fit the
mission of each campus accordingly and in some instances such as the Chicago campus, to fit its values. Concordia College Selma seems to share the closest requirement for a LCMS membership without declaring it. Selma states that it “retains the right to give preference in hiring to persons who are members in good standing of a Lutheran Church–Missouri Synod congregation” (para. 6). Dissimilar to all campuses and unique in its clear statement is Concordia University Irvine where a statement on its Web site declares: “To be considered, a candidate must be a member of The Lutheran Church-Missouri Synod and should possess a graduate degree in the field” (“CUI,” n.d., para. 8). This sets the Irvine campus apart from its entire sister campuses within the Concordia University System.

Research Question 3: Based on the Comparison of CUI and Other CUS Campuses in Research Questions 1 and 2 of This Study, What Is a Viable Plan for Locating, Recruiting, and Hiring Full-Time Faculty With an LCMS Affiliation at Concordia University Irvine?

To answer Research Question 3, considering the comparison of CUI and other CUS campuses, a plan for locating, recruiting, and hiring LCMS members in the Concordia University System is identified in this section of the results. Conclusions and recommendations pertaining to Research Questions 3 will be presented in Chapter Five.

Based on the comparison of CUI and other CUS campuses in Research Questions 1 and 2, the current plan for locating, recruiting, and hiring full-time faculty with an LCMS membership at Concordia University Irvine is the same as that proposed by the Lutheran Church-Missouri Synod and the Concordia University System. This current plan, as discussed in the results for Research Question 1, involves a search limited to the
current organization’s publications, its personnel and their relatives, friends, and LCMS affiliated churches and their network.

Should CUI continue with its historical hiring practice limited to LCMS members, and based on results of research questions and the literature review, the researcher believes the most logical plan is to initiate a breeding strategy, wherein selective Lutheran students would be adopted into a program that pays for their tuition to earn degrees appropriate to teach at CUI in specific schools upon graduation. This program would have a director who would communicate directly with the deans of various schools within CUI. This scenario will be referred to as Plan A.

In this scenario, the director would contact the Dean of each school and ask for a pool of five current students who are Lutheran and LCMS members. Such information is readily available for the Dean from the students’ personal files mined in the registrar’s data bank. CUI’s largest pool of students comes from Lutheran high schools (see Appendix O), so the possibility of LCMS members is high and the interest in becoming a LCMS member is probable considering the compensation. These compensations would be a part of the breeding plan. The Dean, in turn, would ask current professors to recommend students from any year, whether juniors, seniors, or even graduate and adult programs. These students would be recommended based on their ability to lead, learn and adapt to the teaching standards at CUI. The Dean then would compile the list of students and conduct interviews narrowing down the selection to three.

Those three students then would be offered a compensation packet that includes fully paid tuition, teaching internships and training, and guaranteed employment at CUI upon graduation with a degree required for a position to teach. A contract would be
entered into with a clause requiring students to pay back CUI for tuition compensation only should they decide not to teach at the end of their training. If at the time of readiness to take on the task, only one position is available at CUI to teach, the other two students would be recommended to other campuses of the Concordia University System or sent out to earn a doctoral degree elsewhere, furthering their qualification to teach at CUI or within the CUS.

This Plan A would, take significant time and financial commitment; however, it creates a win-win situation for CUI, CUS and LCMS because it involves investing in its members. Current honor students are given recognitions and awards at graduation and are then sent out into the world to benefit others. Why not capture this pool of students and keep them within the organization? After all, Concordia University Irvine is commissioned by Christ to develop wise, honorable, and cultivated citizens. Why not cultivate its own LCMS professors?

Research Question 4: Based on the Comparison of CUI and Other CUS Campuses in Research Questions 1 and 2 of This Study, What Is a Viable Plan for Locating, Recruiting, and Hiring Full-Time Faculty Who Are Christians but not Members of the LCMS at Concordia University Irvine?

To answer Research Question 4, considering the comparison of CUI and other CUS campuses, a plan for locating, recruiting, and hiring Christians who are not LCMS members in the Concordia University System is identified in this section of the results. Conclusions and recommendations pertaining to Research Questions 4 will then be presented in Chapter Five.
Based on the comparison of Concordia University Irvine and other Concordia University System campuses in Research Questions 1 and 2, a viable plan to locate, recruit and hire full-time faculty who are Christians but not LCMS members, whether Lutherans or other denominations, could be similar to that of Plan A for hiring LCMS members discussed in Research Question 4.

This scenario, which will be referred to as Plan B, would involve selecting Christian students from the CUI data bank, which contains information regarding CUI students’ religious denominations (see Appendix O). This plan differs than Plan A in that it widens candidate selections to Lutherans non-LCMS members and other denominations of Christianity. A lucrative compensation package, as described in Plan A, may tempt candidates to become LCMS members. The director of Plan B could also expand CUI’s search outside the Concordia University System, locating candidates from the following types of organizations: churches, other Christian organizations, and other Christian universities.

In Plan B, the financial commitment for CUI would be less than in Plan A, as tuition cost for degreed candidates would not apply because no schooling would be necessary. A much larger pool of candidates is now accessible, and the likelihood of locating degreed candidates who possess academic degrees and do not need further education is high. Furthermore, experienced candidates would not be required to intern or undergo much training because they are already teaching and, thus, will quickly adapt to CUI. Having been teaching at a Christian University that the selection is made from, these candidates should be malleable to CUI’s program as it is a Christian college.
The presumption underlying the scenario in Plan A is that not enough LCMS qualified faculty are available to fulfill the need at Concordia University Irvine, thus the need to breed early on. Underlying the scenario for Plan B, however, is a hypothesis that non-LCMS members can now be candidates for full-time faculty positions, and it is presumed that the director of Plan B would have a much larger pool from which to choose.

When academically qualified candidates are selected and hired as part of Plan B, a comprehensive program of induction and training is recommended for implementation. The induction would be the same as CUI currently requires for new hires. No additional cost would be incurred. In August of 2008, a few CUI professors—including Lutheran Theology Professor, Dr. Bachman—authored a proposal for consideration by the Board of Regents that included an induction and post hiring training model (see Appendix U), which the researcher has been given permission to use as part of this study (see Appendix P). This model for hiring both LCMS and non-LCMS faculty can be implemented for the scenario in Plan B:

*Induction and Posthiring Training*

This process could take several forms, but two are suggested. The first is a continuation of our current Faithfulness and Excellence program with enhanced emphasis on the theological basis for our mission both for LCMS and non-LCMS faculty.

The second approach would be much more intensive and could be required in addition to the Faithfulness and Excellence program or could serve as a stand-alone program. All new faculty, as well as existing faculty who so desire, would enroll in a special faculty induction program. This program could lead to
Colloquy and roster status for faculty who are or become members of an LCMS congregation. This program would be taught primarily by our own faculty. Aspects of the program could also be “outsourced” to the existing CUENet program. The courses could be offered over a two year period and conclude with an exit interview. If the faculty member does not choose to become colloquized the interview could be conducted by the Dean and a member of Christ College faculty. If the faculty member chooses to be rostered, then a second exit interview with the existing colloquy committee would occur. At the end of the interview faculty could elect to go on the Roster of Synod; or if certain faculty members do not desire this or are ineligible due because they do not belong to an LCMS congregation, they could simply demonstrate their theological and ministry knowledge and application. For Colloquy the faculty member would need to complete the full application process for the Synodical roster. (see Appendix U)

Content delivery options could include special seminar settings for faculty, much as are being offered today for faculty who wish to be colloquized. Faculty could also enroll in some of the online courses such as Old and New Testament courses. Finally, we could encourage them to enroll in the CUENet courses. Most of the courses would be sufficient in their present format. However, we suggest that the Ministry of the Lutheran Teacher (I believe CUEnet now calls it Lutheran Teacher I and II.) course be significantly re-written to reflect pedagogy, philosophy and application in a university setting. We believe this course should be taught face-to-face by a trained, called educator.
The costs of this program would be minimal in relation to the impact. The courses would be taught by our own theology or other called faculty. Salaries would be given as an overload or possibly offered in the university service category of responsibilities. Online courses would be offered for free. The CUENet courses could possibly be offered with a Concordia reimbursement to the faculty member for 50% of the cost, since faculty would primarily take them through CUENet to speed up the process. Perhaps we should pursue finding a way to work this with CUEnet and CUS, so that these classes could be offered for all CUS faculty for free or at cost as a service to the Synod? It seems that all of us are dealing with the same issues here, and we should find the solution as a system, rather than as individual entities.

Finally, the induction and colloquy process would allow a route for LCMS faculty to more smoothly enter into the roster status of Synod. It would also allow for all faculty to make a clearer ethical and professional decision of whether they adhere to the Concordia mission. We suggest that at the end of the two-year initial contract period, each faculty member meet with their Dean and/or Provost to discuss what they have learned, their commitment to Concordia’s mission and their desire to work within this environment. This meeting would be a second interview of both parties commitment to continue working together. (p. 7)

While this plan may seem challenging, strenuous, and somewhat burdensome on new hires, it is essential to keeping CUI’s mission in line with its goals and may very well serve as a welcoming ritual to those who choose to become members of the LCMS. This plan, if implemented, would enable a diversified Christian denomination cohort who
shares the same values, although from different perspectives, to unite for one cause, which is to fulfill the university’s mission and serve its students. In time, all may seek membership in LCMS, much like seeking a jacket in a private club, just to belong and to become a part of the culture.

Research Question 5: Based on the Comparison of CUI and Other CUS Campuses in Research Questions 1 and 2 of This Study, What Is a Viable Plan for Locating, Recruiting, and Hiring Full-Time Faculty Who Are Non-Christians?

To answer Research Question 5, considering the comparison of CUI and other CUS campuses, a plan for locating, recruiting, and hiring non-Christians in the Concordia University System is detailed in this section of the results. Conclusions and recommendations pertaining to Research Questions 5 will be presented in Chapter Five.

Should Concordia University Irvine decide to implement a policy that welcomes candidates who are non-Christians to apply for full-time faculty positions, it would seem logical and fair to require such candidates to participate in the induction referenced in Research Question 4, as long as full disclosure is given to non-Christian candidates. This plan for locating, recruiting, and hiring full-time faculty who are non-Christians would be called Plan C.

Plan C would involve the broadest search for candidates and would be the least costly. Advertisements in local publications would reach masses in Orange County, where CUI is located. Orange County as a whole, and the city of Irvine in specific, houses a religiously diverse population. As shown in Appendix R, The Religious Diversity News (The Pluralism Project) published an excerpt from an article written for The Los Angeles Times titled “Religious Diversity in Irvine, CA” (2003):
Irvine…has emerged as one of the nation’s most religiously diverse suburbs.…Here, there’s a Buddhist temple that can house 42 monks, a Korean church that boasts 4,000 members and a $50-million K-12 Jewish day school. There’s a $4-million Islamic elementary school, the county’s largest Greek Orthodox Church and a university run by the Lutheran Church-Missouri Synod.…Ahead is a $37-million Jewish community center and a Mormon temple, which sits just outside Irvine’s border on land annexed by Newport Beach in 1998.…The religious pluralism in Irvine reflects a national trend in which large institutions of faith are following immigrants to the suburbs, creating houses of worship that are also cultural centers for newcomers to America.…The construction of mosques, temples and buildings more exotic than a standard church and steeple have caused some consternation in suburban neighborhoods not accustomed to the sights. But experts say acceptance is growing, especially in the post-Sept. 11 era. (p. A6)

As population grows and more people move to safe cities such as Irvine, one can speculate that religious diversity around Concordia University Irvine would increase. Such a phenomenon would provide a larger pool of candidates for the director to choose candidates from if CUI chooses to pursue Plan C. There were some reservations regarding the hiring of non-members of a faith-based organization and the fear that the organization could stand to lose its religious identity such has happened to Harvard University. This is a major concern and should not be taken lightly. Should Plan C be considered for implementation, CUI must remain vigilant about its induction process and continue to improve its Faithfull & Excellence program as well as its Annual Retreat
through which its values are praised and its mission survives. Should CUI sense that its identity is deviating from its cause, it can always retreat back progressively from Plan C, to Plan B, and maybe back to Plan A should the need arise. The goal is to enable CUI to grow and sustain its growth as a Lutheran Church-Missouri Synod and no other.

*Research Question 6: Based on the Findings of Research Questions 1–5 and Based on the Review of Literature for This Study, What University Leadership Position(s) and Leadership Style(s) May Be Best Suited to Implementing Change in Hiring Practices and Seeing Change Through to Fruition at Concordia University Irvine?*

To answer Research Question 6, based on the results of Research Questions 1 through 5 and based on the literature review for this study, leadership positions at CUI and the leadership styles that would be best suited to leading policy change at CUI are identified in this section of the results. Conclusions and recommendations pertaining to Research Questions 6 will then be presented in Chapter Five.

Based on the findings of Research Questions 1–5 and based on the review of literature for this study, servant leadership and transformational leadership appear to dominate other leadership styles among university faculty and staff in all positions at Concordia University Irvine.

*Servant Leadership at CUI*

The tendency for CUI leaders to act as servant leaders is indicative of Christ’s servant leadership, through which Concordia is commissioned to develop wise, honorable citizens. As stated earlier in the review of literature in Chapter Two of this study, servant leadership is essential to a faith-based organization such Concordia University Irvine where the organization’s goal far supersedes that of the individual who is leading. With
great emphasis on foresight or vision for the best possible course of events, Greenleaf (1977) writes that the servant leader serves first and then leads. Others’ highest priority needs are served, which is much in line with the shared power philosophy. The leader exists to ensure that constituents grow each day, transforming both the individuals and the group into better performers by aiding their health, wisdom, autonomy and effectiveness. Servant leadership risks failure but creates community-sustaining perseverance by strengthening from within.

Much akin to Collins’ (2001) Level 5 leadership theory, the servant leader is outwardly humble but dedicated and passionately inspired about organizational success—not individual glory. Given the choice between personal gain and the enrichment of constituents, Greenleaf’s (1977) ethical servant leader would choose to enrich the lives of constituents.

*Transformational Leadership at CUI*

However, should a new policy be written, implementing a change of policy will also require a transformational leader. Bass (1985) defines transformational leaders as those who use their personal vision and energy to inspire subordinates to do better than they would have expected, as distinct from *transactional leaders* who merely help subordinates to identify and achieve their own, and the organization’s objectives. Kirkpatrick and Locke (1991) identify four core components of transformational leadership: charismatic communication style, communicating a vision, implementing a vision, and individualized consideration.

Transformational leadership should form a unique permutation with servant leadership traits required to see new hiring policy through induction at CUI.
Servant and Transformational Leadership Positions at CUI

Based on the findings of this study, an agent of change (Agent) possessing both traits of servant and transformational leadership would be an ideal fit to implement a new policy and lead CUI through the change. The Board of Regents has the power to authorize a new hiring policy and assign an agent for the task. There is an option of retaining an outside agent for the purpose of change or selecting one from within the Concordia University System. There are several dedicated servants to Concordia University Irvine the Board may choose from most of whom seem to possess an ideal combination of servant and transformational leadership traits to lead a likely change. The President for instance, who is the liaison of CUI to the Board, the Provost who works directly with the President’s office, and the associate provost along with any of the authors who created a coordinated plan for building faculty and staff into CUI’s Mission in December of 2008, are all possible agents. The editorial in which their plan is outlined, exemplifies transformational leadership traits necessary to adapt to changing circumstances should any arise. The content of the editorial reflects servant leadership traits in the prayer at the beginning and in the last paragraph reciting CUI’s mission statement (Senkbeil, Peters, & Bachman, 2008):

Purpose—Create a coordinated plan for building faculty and staff into CUI’s Mission

Prayer

Bless the schools of the Church, including Concordia University Irvine, and all colleges, universities, and centers for research. Remember your people who teach and work in higher education. Bestow your wisdom in such measure
that people may serve you in Church and state and that our common life may be conformed to the rule of your truth and justice. We ask this in Jesus’ Name.
Amen.

Review

Concordia University has had a consistent commitment to full incorporation of faculty and staff into Concordia’s Mission. Rapidly changing circumstances in society and in the church create daunting challenges for this commitment. Concordia’s leadership, through President, Vice Presidents, Deans, Department Chairs and Directors, is pledged not to let expediency be CUI’s response to changing circumstances.

The Academic Council recommends that descriptive data concerning the current state of our staff and faculty hiring and incorporation practices should be gathered and made available. This data would be shared with the faculty and staff and the Board of Regents in order to facilitate discussions of threats and opportunities for Concordia’s Mission that current and future practices portend.

Implications for working with current staff and faculty

The Academic Council advises that Concordia’s leadership will need to be intentional in coordinated ways to build staff and faculty in their commitment to Concordia’s Mission and Purposes. Leadership is already reviving some community and mission building activities. For example, this August, in response to staff and faculty requests, a common worship service served as a prelude to beginning-of-year workshops and retreats. A proposal is being discussed to dedicate one Wednesday morning per month, from 10:30 to 11:30 to common
staff/faculty worship and exploration of Concordia’s Mission. The current review of our campus ministry includes discussion of how campus ministry can serve as a unifying factor in our common life. Social gatherings are being planned around Reformation Day and Epiphany, and other social activities are being reviewed so that they can make effective contributions to our common life.

Implications for recruiting new staff and faculty

The Academic Council advises that Concordia’s leadership will need to be intentional in seeking and hiring individuals who are able and willing to enter into our renewed commitment to building Concordia’s community around Concordia’s Mission. Concordia’s Academic Council is making several recommendations in this regard.

A. For the foreseeable future, keep but improve our two track system for bringing faculty into Concordia’s community. Persons who have a deep and credible connection to Lutheran Christianity through the LC—MS will continue to be hired in ways that can lead to full continuing contract as a Concordia Professor. Persons who have a deep and credible connection to other versions of Christian faith will, when appropriate, be hired on renewable time-limited contracts. The Academic council will study and make recommendations to clarify the status and role of non LC—MS Faculty in relation to the status and role of LC—MS faculty. The imprecision of the “resident faculty” title will be addressed.

B. Concordia University should continue to strengthen its Faithfulness and Excellence Program and other integrative activities to provide opportunity for LC—MS faculty and staff to keep their Lutheran connections lively and for non
LC—MS faculty and staff to explore coming more fully into our Lutheran Christian fellowship.

C. Concordia University should make a careful study of the interaction between cognitive components and practice components of our common life. Reinvigoration of understanding of and commitment to the University’s Mission, for example, is likely to proceed hand in hand with reinvigoration of commitment to communal worship, mission, service, and social opportunities.

D. Staff hiring and incorporation practices should be reviewed and revised to bring the practices into greater congruence with faculty hiring and incorporation practices. The significance and influence of staff requires that the same intentionality be brought to the building of the staff as is being brought to the building of the faculty.

E. Staff and Faculty search committees should be trained in a range of methods for identifying and recruiting individuals who are able and willing to enter into the University’s renewed commitment to building Concordia’s community around Concordia’s Mission.

F. Simultaneously with Concordia University’s renewed commitment to building faculty and staff into its Mission, attention must also be given to finding ways of intentionally building wise, honorable, cultivated students into the University’s Mission as well (p. 1).

As referenced earlier and supported by Bass (1985), leaders who exhibited transformational leadership traits through the use of his personal vision and energy to inspire his associates to do better than they would have expected and experienced at
Concordia University Irvine, in lieu of merely helping them to identify and achieve their own, and CUI’s objectives, are ideal agents of change for CUI. Kirkpatrick and Locke (1991) identify four core components of transformational leadership: charismatic communication style, communicating a vision, implementing a vision, and individualized consideration. In their work to create and coordinate a plan for building faculty and staff into CUI’s mission, CUI leaders demonstrated Kirkpatrick and Locke’s components of a transformational leader. The Board of Regents may need to look no further than within their organization.

Summary

Now that the results of the study have been presented throughout Chapter Four, Chapter Five will explore conclusions related to each research question, as well as recommendations for the option of creating a policy that may hold the key to resolving the majority of challenges Concordia University Irvine must tackle as it struggles to sustain its growth. The appropriate leadership style will be matched to a leader who is apt to implement the new policy and see it through regardless of anticipated resistance.

Results outlined in the chapter indicated that although there has been a historically practiced hiring policy requiring LCMS membership, no such policy was written. Each campus of the Concordia University System published its own hiring guidelines influenced by the LCMS values. Some guidelines were unique however, specifically CUI’s whereas a requirement of LCMS membership was published for its campus. Based on the results of this chapter, the researcher views 2 possible options for Concordia University Irvine; write a policy for its current practice or create a new policy exploring previously referenced scenarios.
Chapter Five. Conclusions and Recommendations

As acknowledged earlier in Chapter One of this study, some board members and other stakeholders at Concordia University Irvine may object to changing the university’s current hiring policy. Their primary concern is likely to be that Concordia would lose its Lutheran Church-Missouri Synod (LCMS) identity if nonaffiliated faculty members become too numerous.

In Chapter Four of this study, research indicated that the LCMS does not have a written policy demanding full-time faculty to be LCMS members. Evidence showed, however, that only active members of LCMS congregations would be hired to staff the top-level positions in specific areas: president, provost/academics, admissions, and student life (see Appendix S). Therefore, a modification of current historical hiring practice is unlikely to jeopardize Concordia’s LCMS identity.

Furthermore, there is no policy to change, but rather an opportunity to write a new policy. One must remember that Concordia University Irvine was first established by the Lutheran Church-Missouri Synod as Christ College, offering bachelor and graduate degrees that would lead to professional positions in the Lutheran Church-Missouri Synod. Thus, a policy to hire only LCMS members makes sense only for Christ College. As Concordia University Irvine as a whole has grown to its current state, a new policy is crucial to sustaining its growth and innovation. As the university moves into the future, CUI would be unwise to continue practicing an historical hiring policy initiated when Christ College was founded in 1976 as a part of the Lutheran Church-Missouri Synod.

Moreover, to mitigate the hiring dilemma that CUI has endured in the past few decades, CUI resorted to hiring adjunct faculty. As addressed in the literature review and
in the results of this study, the policy of hiring more adjunct faculty does not benefit students, programs, or the required accreditation process.

There are many scenarios the Board could consider before approving and implementing a viable solution to CUI’s hiring dilemma. Thus, the board should consider that the purpose of study was to examine the historic hiring practice of the Concordia University System and its effect on the growth of CUI, as its curriculums and students have diversified, and to point to university leadership positions and leadership styles that may be best suited to implementing change in CUI hiring practices and seeing that change through to fruition. The results of this study, as presented in Chapter Four in response to the study’s six research questions, point to the most viable scenario for making much-needed changes in hiring practices at CUI and for leading that change.

Conclusions

Logical conclusions can be drawn from the results of this study, and they all lead to an overarching recommendation that Concordia University Irvine consider changing existing hiring practices. The conclusions summarized throughout this section correspond to the six research questions that have guided this research.

Conclusions Corresponding to Research Question 1

Research Question 1 asked: In the Concordia University System (CUS), What are the Overarching Policies for Locating, Recruiting, and Hiring Full-Time Faculty? Much interest has been demonstrated in the prospect of hiring full-time faculty other than Lutheran Church-Missouri Synod members in the past several years. Research has shown that as recent as early last year, the academic council at Concordia University Irvine made at least two separate attempts to change the historical hiring policy (see Appendix
Research has also shown that 9 out of the 10 Concordia campuses have relaxed their historical hiring policy and mitigated hiring needs with appropriate solutions, such as but not limited to the 90% policy referenced in Chapter Four. The 90% policy, referenced earlier, recommends that “at least 90% of all regular full-time faculty members are to hold membership in a Lutheran congregation and sincerely intend to adhere to the doctrine teachings of The Lutheran Church-Missouri Synod” (see Appendix S, p. 2).

Conclusions Corresponding to Research Question 2

Research Question 2 asked: What are the differences between Concordia University Irvine (CUI) and other CUS campuses in policies for locating, recruiting, and hiring full-time faculty? At Concordia University Irvine, the hiring practice is more stringent than that proposed by the Lutheran Church-Missouri Synod itself (see Appendix J). As referenced in the results of this study, no published evidence exists that reflects a statement of clear intent to limit full-time faculty hiring to LCMS members anywhere accessible within the Concordia University System, except for a mere reference to Title VII in the LCMS Anti-Discrimination Policy and a preference to select candidates based on religion, within the official Web site of Lutheran Church-Missouri Synod (see Appendix J).

The nine campuses share a common antidiscrimination statement reflecting the Concordia University System published statement as guided by the LCMS: “Concordia is an institution of the Lutheran Church-Missouri Synod, and, to the extent allowed by law, reserves the right to give preference in employment based upon religion” (see Appendix J, p. 1). Concordia University Irvine, however, adds its own unique disclosure, stating that CUI is a “Christian educational institution operated by The Lutheran Church-Missouri
Synod and, in compliance with Title VII of the Civil Rights Act of 1964, employs only those applicants who meet the religious membership requirements established by the University” (p. 1), which refers to the LCMS membership. Unless Concordia University Irvine intends to brand itself apart from its sister campuses, all of which form the Concordia University System guided by the Lutheran Church-Missouri Synod, it must move toward a new vision of hiring dictated by the increasing religious diversity in the heart of Irvine, California where it has been located.

Conclusions Corresponding to Research Question 3

Research Question 3 asked: Based on the comparison of CUI and other CUS campuses in Research Questions 1 and 2 of this study, what is a viable plan for locating, recruiting, and hiring full-time faculty with an LCMS affiliation at Concordia University Irvine?

For this setting, the researcher believes the most logical plan is to initiate a breeding strategy, wherein selective Lutheran students would be adopted into a program that pays for their tuition to earn degrees appropriate to teach at CUI in specific schools upon graduation. This program would have a director who would communicate directly with the deans of various schools within CUI. This scenario was referred to as Plan A in chapter 4 of this study.

Conclusions Corresponding to Research Question 4

Research Question 4 asked: Based on the comparison of CUI and other CUS campuses in Research Questions 1 and 2 of this study, what is a viable plan for locating, recruiting, and hiring full-time faculty who are Christians but not members of the LCMS at Concordia University Irvine?
For this setting, a scenario, which was referred to as Plan B in chapter 4 of this study, would involve selecting Christian students from the CUI data bank, which contains information regarding CUI students’ religious denominations (see Appendix O). This plan differs that Plan A in that it widens candidate selections to Lutherans non-LCMS members and other denominations of Christianity. A lucrative compensation package, as described in Plan A, may tempt candidates to become LCMS members. The director of Plan B could also expand CUI’s search outside the Concordia University System, locating candidates from the following types of organizations: churches, other Christian organizations, and other Christian universities.

Conclusions Corresponding to Research Question 5

Research Question 5 asked: Based on the comparison of CUI and other CUS campuses in Research Questions 1 and 2 of this study, what is a viable plan for locating, recruiting, and hiring full-time faculty who are non-Christians?

For this setting, as referenced in Chapter Four of this study, and should Concordia University Irvine decide to implement a policy that welcomes candidates who are non-Christians to apply for full-time faculty positions, it would seem logical and fair to require such candidates to participate in the induction referenced in Research Question 4, as long as full disclosure is given to non-Christian candidates. This plan for locating, recruiting, and hiring full-time faculty who are non-Christians was called Plan C.

Conclusions Corresponding to Research Question 6

Research Question 6 asked: Based on the findings of Research Questions 1–5 and based on the review of literature for this study, what university leadership position(s) and
leadership style(s) may be best suited to implementing change in hiring practices and seeing change through to fruition at Concordia University Irvine?

As stated earlier in Chapter Four of this study, based on the findings of Research Questions 1–5 and based on the review of literature for this study, servant leadership and transformational leadership appear to dominate other leadership styles among university faculty and staff in all positions at Concordia University Irvine. These two leadership styles are an ideal fit for change agent. The liaison to the board of regents will lead a transformational change resulting from the recommended new written hiring policy for Concordia University Irvine.

**Recommendations for Concordia University Irvine**

Therefore, based on the findings of this study, the researcher recommends that Concordia University Irvine create a new hiring policy that both adopts traditional hiring guidelines of the LCMS and accommodates the need to explore talent beyond the Synod.

**Recommendation for Christ College at Concordia University Irvine**

As a foundation for the overarching change in hiring policy indicated by the findings of this study, the researcher recommends that Christ College, a church within Concordia University Irvine’s campus but not a current congregation, should seek to become a congregation with a Lutheran Church-Missouri Synod affiliation, able to offer LMCS memberships to those on campus. This is necessary to make membership easily accessible to those who wish to join. CUI has a full-time pastor and a fully operating Church. The church is spectacular indeed, with more than a thousand believers roaming the campus daily, and it is a member of the Lutheran Church-Missouri Synod. If the CUI pastor is able to perform baptisms, offering membership should be a graceful transition. It
makes sense to offer such a membership option, as members are in high demand and ripe to be harvested.

This transformation of Christ College would strengthen CUI’s commune and give it its own identity to be recognized and further appreciated by its stakeholders and neighboring community. By becoming a congregation, CUI will become a home Church to its students as they pass through on their journey to adulthood while sustaining the growth of the Lutheran Church-Missouri Synod and increasing its membership body.

Recommendation for a New Written Hiring Policy at CUI

In addition to transforming Christ College into a congregation at Concordia University Irvine, which creates a strong foundation for change, the researcher proposes that the university create a new written hiring policy.

Current policy. As a point of comparison, research indicates that the current interview and hiring process at CUI are posted on CUI’s Web site only and follow the subsequent outline:

Screening and Interview

1. Applicant submits resume and/or application
2. Application is reviewed to see if applicant meets minimum requirements, salary range and religious background
3. Application is scanned in, salary information removed
4. Qualified application with no salary information is emailed to all members of the search committee
5. Search committee screens all applications; selects the top three choices for interviewing
6. Interview is set up with the top three candidates. Interview schedule and job description are sent to candidates

7. All search committee members are emailed the interview schedule. Search committees with more than 3 people are asked to wear their name badges at the interview

8. Candidate comes to the HR reception area on the day of the interview and is brought to the interview location with the search committee

9. Candidate interviews with HR manager after the search committee interview is completed

Hiring

1. Search committee selects the candidate of their choice

2. HR checks the references of the chosen candidate

3. HR manager extends offer to the candidate after references check out and determines a start date

4. After the candidate accepts the offer, letters are sent to other applicants to inform them that they have not been selected for the position

The existing policy outlined earlier is a generic guide common to most organization. Concordia University Irvine does not have a written, detailed-specific, and unique hiring policy critical to address and reflect its currently practice.

Proposed new policy. The proposed new hiring policy follows a more detailed format than the existing hiring policy at CUI. The new policy is guided by expectations of the Lutheran Church-Missouri Synod and is protected by Title VII of the Civil Rights Act of 1964. The researcher’s proposed policy reads:
Overview

Concordia University Irvine observes a structured hiring process following the pursuit, recruitment and selection of the best-qualified candidates for positions. Procedural steps are in place to ensure that all job offers are made to candidates who are selected without discrimination or bias in the selection process. Afforded by Title VII of the Civil Rights Act of 1964, and to the extent allowed by local and state law, Concordia reserves the right to give preference in employment based upon religion.

Purpose

The purpose of this policy is to provide guidelines for the hiring procedure used when an open position is filled within the University.

Procedure

Personnel Requisition. Hiring for any Concordia position begins with a Personnel Requisition, filled out by the requesting department, and signed by the Department Director. The requesting department submits the completed requisition to the Provost for approval.

Posting. Position vacancies are posted electronically on Concordia University Irvine’s Web site, Concordia University System’s Web site, Lutheran Church-Missouri Synod’s Web site, and in hard copy in employee areas of each department throughout the campus. Only in-house applications are accepted for the first thirty working days of the posting. Qualified, regular, in-house applicants are given first consideration. If no qualified applicants fit the need, then external
postings are placed in local Churches and universities and may also be advertised in newspapers, professional journals, or listed with other employment sources as the need rises.

Applications. All applications must be turned in directly to Human Resources. Applications that are received after a position posting closes will be considered on an as-needed basis.

Selection. Applications are entered into the Human Resources database. Applications are reviewed, and qualified applicants for the open positions are forwarded to the hiring department head. The format of the applicant selection for the interview process is left primarily to the discretion of the hiring department. Human Resources may offer recommendations, offer suggestions, or provide input regarding job applications to ensure compliance with LCMS, state, and federal requirements.

When the candidates for interviews have been selected, the department head will prepare a memorandum to the Provost naming the applicants selected for interviews. The selected applicants’ resumes and applications are attached to the memorandum.

References. Reference checks on the selected candidate must be performed prior to any recommendations for hire. Former work references should be gathered and verified before any other personal references are contacted.

Recommendation to Hire. After the interviews are completed, references have been checked, and a final candidate has been selected, a recommendation to hire memorandum is written through the Provost, Department Director, and the
Human Resources Manager to the President of the University. The memorandum should include names of applicants interviewed and names of those on the interview panel, the name of the person recommended for hire, the reasons justifying this selection, the factors which received the most weight in evaluating applicants, the names and companies of references contacted, the proposed start date and starting salary, and a request for the President to approve the recommendation.

*Notifying Applicants.* All applicants receive a notification card acknowledging the receipt of their applications and providing information on the selection process. When a selection is made and approved by the President, the hiring department, who then contacts Human Resources with hiring information, makes a verbal job offer. Human Resources then prepares an official employment confirmation letter to the successful applicant. For those employees interviewed but not selected, Human Resources sends a letter of rejection.

*New Employee Paperwork.* Newly hired employees must report to Human Resources before starting work on their first day. At this time, the employee will be scheduled to attend and complete the next mandatory new employee orientation session.

*Alternative Procedures.* In case of an urgent need to fill a position, temporary employment can be recommended by the department head pursuant to an approval by the Provost and followed by the President’s consent.

In this new written hiring policy for Concordia University Irvine, language regarding LCMS membership is mentioned only briefly. The policy gives the
university the ability to give preference to LCMS members, then Christians of other denominations, followed by other religious affiliations. The hiring priority depends upon number of vacancies, number of qualified applicants, and the urgency to fill a position.

Recommendation Based on Student and Faculty Opinion Polls

While it is honorable for Concordia University Irvine to keep its traditions, especially historical hiring practices that some might argue will ensure its religious identity, future students seeking education at CUI expect its Board of Regents to look out for their best interests ahead of its own. While students may not individually voice their views and vocalize their expectations directly to the Board, their opinion has been reflected in university questionnaires. Over the past several years, Concordia University Irvine retained the services of Applied Educational Research, a company specializing in developing questionnaires customized to the needs of academic organizations. They collect data and further analyze it, compare it with similar institutions, and provide a summary of research to the requesting university. Applied Educational Research conducted a comparative analysis in 2007 to rank Concordia University Irvine among five universities viewed as competitors of CUI (see Appendix T). These institutions were Azusa Pacific University, California State University, Fullerton, California Baptist/Biola, San Diego State/Long Beach State, and Cal State San Bernardino/Cal State San Marcos.

Results of this questionnaire indicate that 78% of all admitted students see CUI as religious, 41% see it as liberal arts focused, and 25% see it as traditional. In the areas of importance and rating of college characteristics (which characteristics are considered very important by admitted students), ratings read as follows:
Very important and CUI rated higher in areas of religious climate, quality of on-campus housing, personal attention, quality of social life and extra-curricular opportunities. Very important and CUI rated lower in areas of academic reputation, cost of attendance, availability of majors, quality of academic facilities, preparation for career. (see Appendix T, p. 9)

When comparing CUI and selected others on academic and social factors, CUI ranked the highest on social characteristics, and it ranked second to lowest on academic characteristics. When comparing CUI and selected others on academic and setting factors, CUI ranked highest on setting characteristics and second to lowest on academic characteristics (see Appendix T).

In 2008, similar research was conducted comparing CUI to faith-based universities: Vanguard University, Point Loma, Azusa Pacific University, Biola University, and Cal Baptist. The Competitor Analysis Report published by Allied Educational Research in late 2008 indicated that religious climate had become “less important” to students and that CUI “rated higher,” when in 2007 religious climate was “very important” and CUI “rated higher.” This variation in students’ opinion of religious significance is indicative of a change in an academic culture that is trying to keep its faith identity as it prepares students for a world of commerce. While this change in student opinion may be of concern to Concordia University Irvine, it is an opportunity to diversify its faculty in support of the trend.

Other characteristics that support a change in hiring policy were also surveyed as part of The Competitor Analysis Reports in 2007 and 2008. In the area of Importance and Rating of College Characteristics, there were three types characteristics explored:
Academic Characteristics: Availability of majors, Academic reputation, Academic facilities, and Special programs

Social Characteristics: Personal attention, Recreational facilities, Extracurricular activities, and Social life

Setting Characteristics: Off-campus opportunities, Surroundings, Campus attractiveness, and On-campus housing. (p. 1)

In comparison with competitors on the above characteristics, Concordia University Irvine kept its ranking position at about 3.4 with 4 being the highest, for both 2007 to 2008, even with new competitors. This is indicative of students’ stable view of CUI, which should enable it to endure a change resulting from the new hiring policy proposed as a result of the findings of this study.

Furthermore, a special faculty in-house survey was conducted in January 2009, showing that every faculty member surveyed had reported a minimum of 2.8 hours a week in volunteer and church related work, while full-time professors reported an average of 5.2 hours a week. As change takes place with a congregation on campus and new hiring policy, time spent volunteering outside campus would be invested on campus while adjusting to new circumstances and benefiting CUI as it continues its growth.

A new hiring policy will not be a challenge to CUI, as its faculty body is somewhat diversified because of the large number of adjuncts on the payroll. The proposed new policy, coupled with a choice to join an LCMS congregation at the Irvine campus for membership, is destined to serve the best interests of students, sustain CUI’s growth, and secure new membership enrollment. The best interests of students are served when they have access to academically qualified professors for the top cost they pay for
tuition. More full-time faculty on the staff will support CUI’s growth through a cultural change as the new policy is implemented.

New LCMS membership will further solidify the Synod’s existence. Therein lies a presumption that non-LCMS members would want to become members. The Faithful and Excellence program referenced earlier in the induction process of new faculty (see Appendix F) is designed to open the door for those seeking to become a part of the Concordia University Irvine family. Consider the following analogy. Through buying a Starbucks coffee, one subscribes to the culture Starbucks created through the experience a customer has when walking into the store. Having a congregation available on campus for new hires under the new policy would encourage membership affiliations in the course of the experience of induction. New hires would most likely seek membership, as they would own a part of the cultural change the university is undertaking. The pastor would then perform the necessary rituals to complete the process. New hires along with existing faculty would work together for a common goal benefiting the greater good of CUI.

Recommendations for Changing the Culture at CUI

Naturally, with new policy, comes change. The findings of this study indicate that the agent, as ideally suited for CUI to serve as its change agent, would guide their team on a journey through an exigent yet realistic road ahead to successfully create and implement a new hiring policy and a broader vision for CUI.

As Schein (1992) has noted, “leadership and culture are conceptually intertwined” (p. 273). As recommended earlier in this study, the agent’s leadership aptitude seems to be ideal for an agent of change. Agent will be mindful of the faith-based culture of CUI’s
students, staff, faculty, and administration as together they journey towards change. Agent should remember Schein’s observation that “the strength and stability of culture derives from the fact that it is grouped-based, meaning that the individual will hold on to certain basic assumptions in order to ratify his or her membership in the group” (p. 63). Being aware of our institution’s current culture will enable me to lead a policy change that ultimately will change that culture of the university.

As part of this recommendation for Concordia University Irvine, a process whereby cultural change can be achieved is addressed. First, culture and organizational culture will be defined. Next, this section provides a brief overview of Kotter’s (1996) eight stages needed for cultural change to occur. And, finally, a more detailed presentation of Bridges’ (2003) model for managing transitions is provided. This discussion is intended to provide the agent and other leaders at CUI with the most current resources available regarding change in organizational culture.

Organizational culture. Focusing on problem solving, Schein (1992) defines culture as follows:

A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid, and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (p. 12)

At Concordia University Irvine, existing problems contribute significantly to the current culture; by solving some these problems through change, such will create new culture in which all current, as well as future generations of students and faculty, will prosper.
In addition to being a community with its particular culture, Concordia University Irvine is an organization. According to Robbins (2005), “Organizational culture refers to a shared meaning held by members that distinguishes one organization from other organizations” (p. 123). In a similar vein, Bolman and Deal (2003) define culture as “explicit and implicit shared meaning by members in an organization that guides perceptions, assumptions, and expectations leading to certain behaviors” (p. 243). Meanwhile, after examining the key factors that govern successful organizational cultures, Reid and Hubbell (2005) conclude that (a) clear objectives, (b) performance expectations, (c) rewards for innovation, (d) encouraging competitiveness, (e) history, and (e) the organization’s ability to sustain its high-performing culture are paramount to its success. Examining cultural change in other organizations will enable CUI to emulate some of its success and to learn from some of its mistakes. Moreover, if CUI succeed in changing and implementing its own new policy for faculty hiring, it will provide a model for similar changes to occur in other faith-based schools.

Kotter and the heart of change. As sited in his 2002 book, The Heart of Change, Jan Kotter, an influential student of leadership and change who has studied both successful and unsuccessful change efforts in organizations around the world, arrives at the notion that too many change initiatives fail because they rely too much on “data gathering, analysis, report writing, and presentations” instead of a more creative approach aimed at grabbing the “feelings that motivates useful action” (as cited in Bolman & Deal, 2003, p. 383). As a changed agent, they must not rely solely on reason and structure and neglect faculty, religion, and symbolic elements of CUI. A sound change model involves Kotter’s eight stages, which he repeatedly found in successful change initiatives:
1. Creating a sense of urgency
2. Pulling together a guiding team with the needed skills, credibility, connections, and authority to move things along.
3. Creating an uplifting vision and strategy.
4. Communicating the vision and strategy through a combination of words, deeds, and symbols
5. Removing obstacles, or empowering people to move ahead
6. Producing visible signs of progress through short-term victories
7. Sticking with the process and refusing to quit when things get tough
8. Nurturing and shaping a new culture to support the emerging innovative ways.

As the agent moves through these stages with the team he selects, he would need to remember that Kotter’s stages are “a model of a change process moving through time….they overlap, and change agents sometimes need to cycle back to earlier phases” (p. 384).

Bridges’ model and managing transitions. Devising a new policy empowering CUI to hire non-LCMS members as full-time faculty when qualified members are not available will involve a rigorous period of transition. As CUI moves from its old culture to the new one, from “what is” to “what should be,” the course of change is bound to be stressful and even frightening to many concerned. In his book Managing Transitions, William Bridges (2003), describes a process to help people and their organizations move through what he terms the three phases of transition: (a) Phase I; Ending, Losing, Letting Go; (b) Phase II; The Neutral Zone; and (c) Phase III; The New Beginning. The agent of change will help lead CUI, with the support of his team.
The French poet Paul Valery once wrote, “Every beginning is a consequence. Every beginning ends something” (as cited in Bridges, 2003, p. 23). Similarly, Bridges believes that the first phase of transition, “Phase I: Ending, Losing, Letting Go,” is actually an ending; in it participants are letting go of old ways and old identities. During this phase, the leader needs to help people acknowledge and cope with their losses. Before they can begin something new, they must end what used to be. Before embarking on a new path, they must unlearn the familiar old one. Before becoming a different kind of person, they relinquish their current identity.

Because Bridges (2003) believes that “People don’t like endings” (p. 23), he has identified five key areas that need to be addressed if the change is to progress: (a) describing the change in detail, (b) predicting probable secondary changes resulting from the primary change, (c) examining the ensuing chain of cause and effect collisions, (d) revealing the hidden attitudes and expectations of those participating in the change, and (e) preparing to celebrate the new clarity the change will bring about. The agent at Concordia University Irvine should consider applying each of Bridges’ five areas to the leadership of his team and will make the transition from an old practice of an unwritten policy to a newly created and published policy.

The proposed change consists of a new hiring policy, which Bridges (2003) would classify as primary change: As a result of this policy, the University will be able to hire non-LCMS faculty to fill full-time positions, providing no qualified LCMS members are available. Positive aspects of this new policy include (a) a broader spectrum of talented teachers, (b) the financial advantages of being able to pay industry-standard salaries rather than the premium salaries CUI now pays LCMS applicants because they
are so few, and (c) the potential advantage of substantial savings in the relocation costs CUI now incurs because the majority of LCMS applicants live on the East Coast.

As the new policy is implemented at CUI, and non-LCMS faculty members are hired full time, new elements will enter the formerly homogenous culture, thus creating “secondary changes” (Bridges, 2003, p. 24). Adjusting to the diversification in faculty and staff background at times may be challenging. CUI may have to learn to become mindful of other people’s perspectives on various issues. However, as the 2007 Faith and Excellence program has demonstrated, LCMS members at Concordia University Irvine are already less homogeneous that many had assumed. Moreover, as data from the 2000 U.S. census reveals, the American workforce is becoming increasingly diverse. Increasing diversity at Concordia University Irvine will enhance the overall excellence of the institution.

Still, in spite of its advantages, the new hiring policy has set a chain of “cause and effect collisions” (Bridges, 2003, p. 24) in motion. In order for the new policy to be effective, affiliated staff and faculty may have to relinquish longstanding traditions and practices at the university. The agent should consider addressing these issues, when and if they rise.

Rather than being tangible, Bridges (2003) notes, many of the losses we experience are part of the inner complex of attitudes and “hidden expectations” (p. 24) that we all carry around in our heads. When these assumptions disappear, we experience an often-deep sense of loss, even though what we have lost may seem inconsequential to an outside observer. Luckily, the fact that more than an third of CUI’s classes are already
being taught by adjunct faculty who are non-LCMS members, the effect of the infusion of new, fulltime nonaffiliated members should be minimal.

No matter what the obstacles, with change comes relief. Bridges (2003), therefore, recommends “celebrating change” (p. 26). The question of whether there will be change has been answered, even though the full effects of the change may take years to be fully revealed. The years will pass, and one by one our current faculty will leave or retire. Each will be replaced with a new individual who may or may not share the predecessor’s religious affiliation. The replacement process will be relatively slow—although it will accelerate if the university continues to expand and new fulltime faculty are hired at an increasing rate—giving people time to accept the cultural shift. Nevertheless, once the new hiring policy becomes a fact, its members will focus far less energy on debating the issue. Moreover, as new, nonaffiliated individuals are hired, and the faculty itself becomes more diverse, the question of whether the new faculty should be LCMS affiliated will seem less and less relevant.

For this final step of Phase I, Bridges (2003) includes the following suggestions:

1. Acknowledge the losses and expect signs of grieving.
2. Compensate for losses.
3. Give people information, and do it again and again.
4. Define what is over and what is not.
5. Mark the ending. Treat the past with respect.
6. Show how endings ensure the continuity of what really matters.
7. Don’t drag out the ending. Whatever must end, must end.
8. The action itself should be sufficiently large to get the job done. (p. 37)
The novelist Andre Gide once wrote, “One doesn’t discover new lands without consenting to lose sight of the shore for a very long time” (as cited in Bridges, 2003, p. 39). What Bridges calls “Phase II: The Neutral Zone” (p. 40) he defines as the “going through an in-between time when the old is gone but the new isn’t fully operational” (p. 40). It is during this period that “the critical psychological realignments and repatternings take place” (p. 40). It is also, he acknowledges, “a very difficult time” (p. 40).

As the agent leads Concordia University Irvine’s move through this critical phase in implementing a new hiring policy, he would be wise to bear in mind Bridges’ (2003) precepts. The agent would be prudent to consider Bridges’ warning that leaders rarely learn all they need to know when they ask, “How are things going?” at staff meetings. Moreover, he should remember that the answers they do receive are likely to be filtered, interpreted, and often distorted. To expand his knowledge, he should encourage each member of his team to consult colleagues and to listen actively to their concerns. These responses reflect Greenleaf’s servant leadership style and are consonant with Gilligan’s ethic of caring (Northouse, 2007).

Since the primary issue for many of his colleagues will be the perceived threat that new, nonaffiliated faculty will pose to CUI’s current LCMS-based culture, the agent should consider consulting with the members of his team on how best to address the fears. He could invite the university’s pastor to attend one of the first staff meetings in order to help understand the major differences, if any, between Lutheran Church Missouri Synod’s major articles of faith and those of other Christian denominations. During this meeting, the agent and the pastor could list these differences and juxtapose them to the beliefs the LCMS faith and other traditional Christian faiths have in common. Next, they
could discuss the findings of the most recent Faith and Excellence Program, which reveal that religious differences within the LCMS membership are almost as pronounced as religious differences between LCMS members and other Christians (see Appendix F).

In reference to Phase III: The New Beginning, Bridges (2003) writes, “Coming out of the transition and making a new beginning…is when people develop the new identity, experience the new energy, and discover the new sense of purpose that make the change begin to work,” (p. 57). Decades earlier, novelist D. H. Lawrence observed, “The world fears a new experience more than it fears anything… because a new experience displaces so many old experiences” (as cited in Bridges, 2003, p. 57). Lawrence goes on to assert, “The world doesn’t fear a new idea. It can pigeonhole any idea. But it can’t pigeon-hole a real new experience” (as cited in Bridges, 2003, p. 57).

For Bridges (2003), in this final phase of the transition process, new beginnings “are much more than the practical and situational ‘new circumstances’ that we might call starts” (p. 57). Essentially they are psychological phenomena, often reactivating some of the old anxieties that were originally triggered by the ending. But they are also marked by a release of new energy in a new direction; they are the expression of a new identity. Beginnings are always messy and mysterious despite any effort to minimize their effect. Beginnings, after all, establish once and for all that an ending was real. One may, for example, be absolutely sure that his old relationship with a person or an institution is finished—until they start having second thoughts after beginning a new one. New ways of doing things are a gamble associated with the risk that the gamble won’t pay off.

In CUI’s case, hiring non-LCMS faculty seems like a good idea that will benefit faculty, students, and staff alike. Nevertheless, there is still the possibility that the
enrollment won’t keep growing as predicted, producing the much needed revenues, and that the new, nonaffiliated faculty will not mesh with the old. After all, as many stakeholders would be quick to point out when the change process begins, the new policy has never been offered, let alone tested.

Bridges (2003) makes a final recommendation in this last phase, and that is to give people significant roles in managing the transition. He cites five reasons for doing so:

1. It gives people new insight into the real problems being faced by the organization as it comes out of the neutral zone and redefines itself. When people understand problems, they are in the market for solutions.

2. By sharing these problems, you align yourself and your subordinates on one side and the problems on the other. The polarity is not between you and them; you are allies, not adversaries. If relationships have been frayed by change, this is a chance to rebuild them.

3. Giving people a part brings their firsthand knowledge to bear on solving problems. Joint decisions are not necessarily better than unilateral ones, but including people makes their knowledge available to the decision-maker, whoever that may be.

4. The knowledge thus provided is more than the facts about the problem—it also includes the facts about the self-interest of the various parties affected by the situation. Outcomes work best if they serve (or at least don’t violate) the self-interest of the participants. Without that knowledge, the results are likely
to be solutions that, however technically or economically satisfactory, run afoul of human issues.

5. Finally, everyone who plays a part is, tacitly at least, implicated in the outcome. That is, after all, how democracy works: you vote, and your vote is an implicit promise to abide by the results. Although actual votes are rare in the organizational world, this essential strength of democracy is still attainable and advantageous. As in the political arena, it is more important that people accept the solution, whatever it is, than that it is the ideal solution. In most cases, excellence is about seven parts commitment and three parts strategy. (p. 69)

*Mapping the change.* Taking Bridges’ (2003) suggestions and all other current change theory into consideration, a framework for a policy change that the agent and his team would effect would be as follows: the agent would begin with a discussion of strategic planning in education. First, he would focus on the problem: the lack of available full-time faculty and the proposal to solve it. Second, he should explore the religious ramifications. Third, he should zero in on financing and economic realities, both current and projected. Fourth, he should focus on ethics and fairness. Fifth, he would be wise to involve the transition process. Finally, the agent should provide a timeline for Academic Council meetings, which coordinates with the five-month suggested timeline for the strategic planning process recommended in the following sections of this study.

*Recommendation for Strategic Planning*

The term *strategic planning* has a variety of definitions. According to Bryson (1988), strategic planning is a “disciplined effort to produce fundamental decisions and
actions that shape and guide what an organization (or other entity) is, what it does, and why it does it” (p. 5). Simerly (1987) adds that strategic planning “is a process that gives attention to (1) designing, (2) implementing, and (3) monitoring plans for improving organizational [or program] decision making” (p. 1). Strategic planning as a technique is widely acclaimed as relevant and helpful to educational institutions.

As far back as 1986, McCune (1986) observed that “a few farsighted school superintendents experimented with strategic planning with varying levels of success” (p. 31) and that “an estimated 500 school districts currently engage in some form of strategic planning” (p. 31).

McCune’s (1986) model includes seven core activities. First, McCune recommends reaching initial agreement among all the planning committee members. The agent should be very familiar with the process and protocol of planning committees, their meetings, and the proper channels through which to address the Board of Regents. Second, McCune explains that it is key to any strategic plan to define the program or organizational mandate and mission. As addressed in Chapter One of this study, the problem at Concordia University Irvine exists as a result of an unwritten historical policy that prohibits the hiring of non-LCMS members as full time faculty at CUI. McCune also reminds us to take other important steps, such as formulating program objectives, scanning both the internal and the external environment, developing an action plan that aligns with our strengths before implementing the plan. And finally, McCune recommends, as part of the evaluation component, that the agent of change compare the resulting new measurements of CUI’s policy change with those of the best-in-class
universities to monitor and evaluate the outcomes of the implementation as a permanent practice.

Recommendation for a Timeline for This Plan

In keeping with McCune’s (1986) strategic planning framework, the researcher recommends that CUI’s plan for policy change follow a five-month timeline, which coordinates with the timeline for Concordia University Irvine’s Academic Council meetings in an academic calendar.

The 1st month. The first month will address the problem discussed earlier in the study. This is the time when the agent would first assume his role as Agent of change of CUI. In these meetings the Academic Council should acknowledge the hiring problem at CUI, discuss its ramifications, and build consensus on a vision that may include a new hiring policy, as CUI’s growth is being impeded by the absence of a policy that would increase the faculty body and diversify it.

The 2nd month. The second month would involve exploring the religious ramifications of the new hiring policy. Conservative LCMS Lutheran faculty, staff, and students may question the value of the new hiring policy. Such faith concerns are best addressed by the campus pastor in the chapel where reasonable arguments are normally discussed and amicably resolved. To help all stakeholders understand the topic, the agent should ask CUI pastors and theologians to participate in the discussions. In the course of these meetings, they would ascertain whether LCMS members and non-LCMS members who are Christians can mingle at the university’s various religious functions without either group compromising its religious beliefs. They should then invite leaders from the
recent Faith and Excellence program to describe their findings regarding homogeneity (or lack of it) among LCMS members.

The 3rd month. The third month should center on financing and economic realities, both current and projected. At this juncture, the Academic Council would address the economic implications of a new policy, particularly for CUI. Here, the Chief Operating Officer should prove an invaluable source of knowledge. In the end, his statistics will enable the agent to justify the costs of the new hiring program to the Board of Regents. He should put together a plan detailing the immediate cost for hiring and training of new faculty, and then balance that cost with the expected rise and sustainability of CUI’s growth through its student body, which makes up the majority of the university income.

As a result of the budget crisis in 2008, full-time faculty members at CUI were lost, while student enrollment has risen and is expected to continue to rise. CUI’s goal is to grow and sustain its student body. Faculty layoffs may provide temporary financial relief but will have a dire effect on the sustainability of growth. On the contrary, raising money and incurring more debt is normally favorable under these circumstances. The potential for increased revenue generated by the expected outcome of this plan justifies short-term debt. Maintaining current fulltime faculty and contracting few more will have a positive impact on accreditation, reputation, brand and ranking, thus attracting more students to CUI. By increasing and diversifying faculty, more classes would be offered and students would be able to graduate on time. In some instances, students have to take classes elsewhere or even transfer out prior to graduation. For example, a well-coordinated business academic program, undergraduate business students would be able
to enroll in CUI’s own MBA program. CUI would generate substantially more income. The same can be exemplified in other schools within Concordia University Irvine.

The reverse is taking place now as a result of CUI’s small faculty. Students are finding it difficult to enroll in classes to graduate on time; they resort to going to a nearby university to take the required courses, transfer the courses to CUI, and graduate. This creates a negative feeling as students depart on their journey into the real world and seek graduate studies elsewhere. CUI is simply sending its customers to the competitors.

*The 4th month.* The fourth month of CUI’s strategic planning process should address the primary ethical issue: the disparity between the status, salary and benefits of full-time LCMS faculty and those of the adjunct and resident faculty. These meetings will be tense but necessary. The agent should invite various non-LCMS faculty members to join in their dialogue. Feelings may run high, but all parties should benefit from the discussion. Those who are full-time LCMS-affiliated faculty would be likely to reach a consensus that the disparity between themselves and adjuncts or residents is unjust, bad for morale, and bad for the university.

*The 5th month.* The final month of strategic planning should focus on the transition process. Meetings should be designed to address practical matters, such as (a) how and where to locate, recruit, and hire LCMS and non-LCMS faculty and (b) how to integrate new non-LCMS faculty into the fabric of CUI. With the large body of adjunct faculty currently on staff, CUI needs to look no further than to its own school’s pool of candidates. Members of adjunct faculty would welcome the opportunity to be offered full-time faculty positions once the policy is in force. When applying, the majority of adjunct faculty indicated on their application the desire to elect a full-time status.
whenever the opportunity would be afforded. By doing so, CUI would improve the morale of its faculty and save the cost associated with training new faculty.

In this last stage, the agent and his team would reach their destination. However, their journey and the university’s journey towards excellence would not be at an end. They would have implemented a plan for hiring qualified new full-time faculty that is designed to boost the university’s academic standards and attract more and better students. CUI would be more diverse than it was, but it still would be much less diverse than many institutes of higher education and much less diverse than Southern California as a whole. As discussed earlier in this chapter, change agents and the university as a whole would celebrate their success, but not for long, as there is a dire need for Concordia University Irvine to grow, to maintain sustainability, and therefore to continually reevaluate its progress. At this point, the university and its change agents might have even set new goals, such as (a) doing away with the double standard altogether by paying adjuncts who become full-time faculty members at the same rate as full-time faculty and offering them equal benefits, and (b) broadening the faculty and student body to include believers other than Lutheran LCMS members.

*Coordinating timeline for academic council meetings.* In conjunction with the five-month timeline described above, the researcher recommends that a series of Academic Council meetings be scheduled as follows.

At Academic Council Meeting 1, the council should begin recruiting full-time faculty by opening the positions to resident and adjunct faculty to apply. As change agent now and an active council member, agent should address policy components and procedures. The Academic Council would discuss religious ramifications with the
university pastor. The Council should also request extra open chapel hours for potential faculty who may seek to address their personal issues in dealing with the change.

At Academic Council Meeting 2, the agent should be addressing budget issues with the budget committee, and should present overviews of the plan and request required resources. An orientation program for full-time faculty would be conducted through Human Resources. The Academic Council should address locating, recruiting, hiring, and integrating new faculty. The Council would facilitate a round table discussion among adjunct faculty, resident faculty, and the team. Exchange between the haves and the have nots would take place.

A review of the status of progress and an evaluation of the outcome of this project thus far should be conducted at Academic Council Meeting 3. The Academic Council would address immediate issues prior to the last meeting, which should take place in August just before the fall term begins. The Council would advise new faculty of training classes and the induction to be completed prior to August 23, 2009, when the first class session begins. The Council should begin evaluating change and reviewing feedback from training and induction, as well as from peer reviews. There should also be a yearly faculty retreat that is composed of leadership training seminars, Blackboard training seminars, and Faith & Excellence seminars (see Appendix K).

Various departmental issues should be discussed at Academic Council Meeting 4. Faculty meetings should address issues relating to change, students, and other related matters.

In their fifth meeting and in the years beyond 2009–2010, The Academic Council and all other university leaders must keep in mind social timelines that are a norm for
Concordia University Irvine. Such timelines include accreditations that take place every five years, ranking every two years, program evaluation every year, and so on. In addition, Concordia University Irvine’s potential new policy allowing non-LCMS members to be hired as full-time faculty would be evaluated. This evaluation process is therefore proposed:

**Recommendation for Evaluation of the Proposed Plan**

Evaluation and control is a process by which organizational activities and performance results are monitored so that actual performance can be compared with desired performance. Feedback is generated so that supervisors can evaluate the results and take corrective action, as needed. The researcher recommends that a five-step feedback model be implemented as an evaluation component of the proposed strategic plan:

1. Determine what to measure.
2. Establish predetermined standards.
4. Check to see if the performance matches the standard, and if “Yes,” I stop.
5. If “No,” corrective action will be taken.

However, the change agent may employ other methods as he sees fit and as the change evolves.

As an accredited university, CUI convenes both visiting committees and accrediting teams to evaluate schools and departments within its campus. Insights and recommendations are taken seriously and carried out. Sometimes they lead to tangible improvement. Evaluation plays a decisive role in the need to foster faith and confidence
among faculty and staff. As Rallies (1980) writes, evaluation assures spectators that an organization is responsible, serious, and well managed. It shows that goals are taken seriously, performance receives attention, and improvement is a high priority. The evaluation process gives participants an opportunity to share opinions and have them recognized publicly. It helps people re-label old practices, escape normal routine, and build new beliefs. Weiss (1980) concurs that although impact on decisions or behavior may be marginal, methodical evaluation, with its magic numbers, serves as a potent weapon in political battles or as a compelling justification for a decision already made.

Moving from the university as a whole to the classroom level, an assessment tool to measure objectives in each course currently offered should be developed accordingly. A model currently implemented at CUI depicts using methodical evaluation; each goal listed on a syllabus of a given course has an abbreviation next to it (see Appendix M). For example, “LS” stands for leadership skills, and this abbreviation is shown by a goal addressing the principles of leadership (see Appendix L). To receive this mark, a student would need to demonstrate through a project how their leadership style had influenced his or her peers or score above average on a multiple question essay addressing the link between leadership style and organizations. A professor is evaluated on how well the students perform, as well as on the results of students’ evaluations of the professor. A change agent for this strategic plan would conduct and compare such evaluations periodically as the change evolves (see Appendix N).

Goleman (1998) also makes the following evaluation recommendation: “first, establish sound outcome measures, especially for the competencies that were targeted in training, and include job performance measures” (p. 277). Following this exact advice,
the agent, working with academic deans, should set up goals for all courses and assign them targeted outcomes to be listed on the front page of each syllabus. Each faculty member would then measure these outcomes with various methods provided to them in advance (see Appendix N). Students’ evaluation of their respective faculty members would also be conducted twice per semester: at midterms and the end of the semester. Combining both results, the outcome would evaluate faculty performance and further give an insight to the change occurring at CUI by comparing current results with historical results. Modifications should be made where necessary, and training should be provided where needed.

Peer evaluation is another approach the change agent could put into operation. Each faculty member would select a peer to visit his or her class and share insights, comments, feedback and constructive criticism. In addition, deans would visit lectures at least once a semester per course and give their own feedback.

According to Goleman (1998), “one of the most ambitious training evaluation projects anywhere is underway at the Weatherhead School of Management [WSM]” (p. 277) at Case Western University in Cleveland, Ohio. The students who have gone through the managerial skills training program at WSM are asked to become part of an ongoing follow-up research project to see what advantage, if any, the cultivation of these capabilities gives them in their careers. This project is envisioned to go on for the next fifty years. In addition to the alumni events periodically held, the change agent at Concordia University Irvine should model WSM evaluation for both his graduate and postgraduate alumni. This is essential for ranking purposes in the business school, since MBA alumni are surveyed by the Financial Times every year to determine the ranking of
MBA programs worldwide. An improved ranking, or moving up on the number scale, would be indicative of the success of CUI’s change in hiring policy. This WSM evaluation should be modeled at CUI.

Summary

Although Concordia University Irvine would never have existed were it not for the educational aspirations of the Lutheran Church-Missouri Synod, a rigid adherence to these same religious roots now threatens CUI’s survival. According to the church’s precepts, in order to be hired, all full-time faculty members must be active current members of the Lutheran Church-Missouri Synod. Unfortunately, the supply of LCMS members who are also academically qualified to teach at CUI as a whole are few. For the Business School at CUI, the supply of LCMS faculty members is all but nonexistent.

To address this dilemma and expand the pool of potential new faculty, the researcher has proposed a new hiring policy enabling CUI to recruit and hire Lutherans who are not members of the LCMS and to recruit and hire those who are members of other faiths so that the university can fill full-time vacancies if academically qualified LCMS members cannot be found to fill those positions. Once hired, non-LCMS affiliated full-time faculty would receive the same salaries, tenure considerations, and benefits as their LCMS-affiliated counterparts.

The findings of this study indicate that an agent of change, and their team, should embark on a five-month journey to affect this change. This journey is designed to begin with their discovery of a shared vision of a new hiring policy for CUI and would end five months later when that new policy would begin to be implemented. At the end, they would celebrate their success: As a result of enacting a new hiring policy, CUI would be
more diverse, more reflective of its students and the greater community in Southern California. The agent and their team would make it possible to attract more and better faculty and concomitantly more and better students. CUI, once threatened with closure, would have a new opportunity to thrive.

But in a larger sense, the journey should not end with the efforts of the agent and their team of change agents. As Concordia University Irvine reaches this milestone, it should not look back for long. Rather, it would be wise to turn its vision to new policies and to new, more distant horizons. CUI may envision a faculty that includes and welcomes Christians who are non-LCMS members to its ranks. CUI may see a day when the distinctions between full time and part time, between adjunct and resident, will melt away. Unforeseen circumstances may arise and CUI will rise to the challenge of creating yet another new-Christian vision to meet these challenges. The university must envision a time when it will embrace these and comparable changes, recognizing that such policies, far from destroying the religious beliefs they hold dear, may in fact fulfill them.

From his jail cell in Birmingham, Alabama, the Reverend Martin Luther King, Jr. wrote a letter to his fellow clergymen, in which he presents the case for justice, not only for African-Americans, but also for all mankind. In spite of his current confinement—and his own and his people’s long history of persecution—he ends the letter with these words:

Let us hope that the dark clouds of…prejudice will soon pass away and the deep fog of misunderstanding will be lifted…and in some not too distant tomorrow the radiant stars of love and brotherhood will shine…with all their scintillating beauty. (1963, June 24)
Just as Reverend Martin Luther King, Jr. envisioned a time of love and justice for all mankind, so should Concordia University Irvine create and act upon a new vision of a just, Christian hiring policy that will allow the university not only to sustain its growth, but to lead the way for other Christian universities to model changes that would enable them to flourish in the future as they adapt to an ever changing academic world.
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APPENDIX A:

Concordia University Organizational Chart
Celebrate the Concordias

Like steeple or steeples, the 10 Concordia colleges/universities represent The Lutheran Church—Missouri Synod “at across the country.” Thousands of church professionals and other church leaders graduated from one of the Concordias in the past 150 plus years. That list of service to both the church and local communities touched the lives of millions of people. What a heritage! What an opportunity to remember and honor the influence of these higher educational institutions.

The impact of the 10 Concordias is evident in an annual average intake of enrollment in excess of 5 percent with 23,875 students, 1,000 undergraduate and 900 graduate majors, and 1,500 faculty. The educational mission is marked by transformation of people and communities, built on the foundation of the biblical message of salvation and fortified by the highest levels of academic content and a deep sense of forging a better world. Faculty and students are engaged in a faith-life consumption and experience.

The 10 Concordias are here distinctively identified by the prominent display of their individual signs. No matter where they are located, they all share the common name CONCORDIA and are recognized as an institution in harmony with the mission of The Lutheran Church—Missouri Synod in vigorously making known the love of Christ by word and deed within our churches, communities and the world.

You are encouraged to take the opportunity to celebrate the gift of higher education in The Lutheran Church—Missouri Synod.
APPENDIX C:

Adjunct Faculty—Functions and Duties
Concordia University
University Handbook
Adjunct Faculty: Functions and Duties
BOR Adopted 12/13/91
12/04/04 Edition
Page 1 of 1

1. DESCRIPTION

The university has established the status of Adjunct Faculty for those persons who fill a fractional
teaching need and who do not meet the guidelines for reduced-load or resident faculty status.

2. QUALIFICATIONS OF PART-TIME FACULTY

2.1 Academic credentials for adjunct faculty are the same as those required for full-time faculty.

2.2 Adjunct faculty uphold the mission and purposes of the university, identify themselves as
Christians and are members of a Christian church.

3. RIGHTS AND RESPONSIBILITIES

3.1 Adjunct faculty are regarded as members of the faculty community in every way consistent
with the conditions listed below. They shall be treated by all concerned as professional
colleagues, extended the courtesies attendant on that status, and encouraged and expected
to pursue programs for long-term professional growth and achievement.

3.2 Adjunct faculty may have a voice but may not vote in faculty meetings.

3.3 Adjunct faculty have the privilege of participating in all curricular and co-curricular activities of
the university (e.g., official functions, such as opening service and commencement; faculty-
sponsored activities, such as convocations and faculty socials; university-sponsored activities,
such as athletic, art, music, and theatre events; and student-sponsored events, such as club
activities and student banquets).

3.4 Adjunct faculty have the obligation to provide reasonable office hours to meet the needs of
students in the class.

3.5 Adjunct faculty have no obligation for service to the university apart from their contractual
agreement. They may be requested by the Dean of the School, Division Chair or Program
Director to attend departmental meetings. They may, if they choose, be eligible to serve on
faculty committees or serve in other non-curricular roles.

3.6 Unless governmental legislation mandates otherwise, adjunct faculty are not eligible for
departments, sick leave, group insurance benefits, or sabbatical leaves. No time served under an
adjunct appointment counts toward sabbatical leave, even if the individual is given an
appointment at some later time which may include eligibility toward a sabbatical leave.

3.7 Adjunct faculty are not eligible for perpetual three-year contracts nor shall any time served as
an adjunct faculty member count as part of any probationary period toward such contract.
APPENDIX D:

Resident Faculty—Functions and Duties
1. PURPOSE

Circumstances may arise in which a particular type of expertise is required by a division to provide appropriate disciplinary support for a justified major (see Policy 413.2, Full-Time Faculty to Undergraduate Majors and Minors) and to serve adequately the number of students enrolled in that major. However, the particular mix of expertise required is such that it is unlikely to be found in one candidate and, therefore, division and/or program administration may choose to split a justified full-time position (see 3.1 below). The status of resident faculty is intended to address this situation so that the best academic resources can be utilized and the mission of the institution can be achieved in a cost-effective manner.

2. DEFINITIONS

2.1 Resident faculty, a member of the instructional staff who:
   a. Is contracted for a one-year term, which is renewable;
   b. Is affiliated with one of the academic divisions of the institution;
   c. Is assigned a teaching and/or administrative load not to exceed fifty percent (50%) of full-time load weight;
   d. Is assigned a teaching load of no fewer than nine (9) units and no more than fifteen (15) units per year and is originally and expressly contracted on this basis.

2.2 Resident faculty members are to be distinguished from adjunct faculty (see Policy 211.3, Adjunct Faculty: Functions and Duties), reduced-load faculty (see Policy 211.4, Reduced Load Faculty), and faculty without rank (see Policy 211.5, Faculty Without Rank: Functions and Duties).

3. STRUCTURE

3.1 Justification for hiring a resident faculty member can be established by affirmative responses to both of the following criterion questions:

   Is this person needed to support a justified major, i.e., is his/her expertise required to establish and maintain a major of academic integrity according to the standards of regional and/or programmatic accrediting agencies?

   Is this person needed to provide adequate academic service (i.e., appropriate instructor/student ratios in classes; advising; etc.) appropriate to the number of students currently enrolled (or conservatively projected to be enrolled during the first year of a proposed contract)?

3.2 It should be noted that it is not the intent of this policy that resident faculty status is to provide a mechanism to consolidate disparate single-course teaching assignments that are adequately handled through the use of adjunct faculty, even though such assignments in some cases may be contracted separately to the same adjunct faculty member.

3.3 Qualifications and requirements for resident faculty

   Academic credentials equivalent to those required for a full-time position
   Evidence of commitment to long-term professional growth and achievement
   Commitment to sustained association with the division through an appropriate annual contract
3.4 Responsibilities for resident faculty

In principle, resident faculty members are to fulfill the same expectations described in Policy 211.1, Faculty Members: Functions and Duties. However, specific obligations in addition to classroom teaching are as follows:

- Academic division meetings – attend academic division meetings
- Office hours – ordinarily maintain a minimum of five (5) hours per week.
- Advisement – serve as academic advisor to a number of students approximately in proportion to the teaching load within the major and/or minor program, with the number to be determined in consultation with the Provost, the Dean of the School, the Division Chair and the Program Director.
- Program support – Assist with student recruiting, job placement, career counseling and sponsoring professional activities among students.

3.5 Rights, privileges and remuneration of resident faculty

a. Resident faculty remuneration is calculated at fifty percent (50%) of regular assistant professor salary at the appropriate degree and experience level plus $1000.00 (see Policy 723.1).

b. Customary benefits available to full-time faculty members (e.g., health insurance, professional association membership, etc.) are not available to resident faculty.

c. Resident faculty may participate in faculty meetings but do not hold voting privileges.

3.6 Staff relationships of resident faculty

- Resident faculty report to the Provost through the Dean of the School, the Division Chair and, with the concurrence of the Division Chair, the Program Director.

3.7 Status as a resident faculty member does not imply potential advancement to full-time faculty status.

4. PROCEDURES

4.1 The Division Chair, in consultation with the Dean of the School, develops documentation to support the need for resident faculty and communicates this need to the Provost.

4.2 The Provost verifies the need by conferring with the Academic Council.

4.3 The Provost presents position requests, in conjunction with other verified needs for faculty positions, to the Administrative Council.

4.4 The Budget Planning Team determines the number of positions to be filled.

4.5 The Provost communicates to the Academic Council the number of positions available to the academic sector for the coming year.

4.6 The Academic Council establishes priorities for positions and designates the positions to be filled.

4.7 Upon approval of the President, the Provost issues a contract to the resident faculty candidate.
APPENDIX E:

Faculty Without Rank—Functions and Duties
1. DESCRIPTION

Faculty Without Rank is a status accorded to selected members of the institutional staff by virtue of their functional role closely related to academic affairs of the university. Faculty Without Rank are under staff contract and entitled to rights, privileges and responsibilities pertaining to such a contract.

2. STRUCTURE

2.1 Individuals eligible for advancement to Faculty Without Rank must meet the same standards applied to full-time faculty.

2.2 Faculty Without Rank attend regularly scheduled faculty and school meetings and have privileges of both "voice" and "vote." They will serve in various appointed positions and on elected faculty committees.

2.3 Faculty Without Rank participate in official functions of the university (e.g., Fall Faculty Retreat, Opening Service, and Commencement) and are listed in the appropriate faculty rosters, but not counted in faculty statistics.

2.4 Faculty Without Rank are not subject to established faculty evaluation procedures, rank and retention, faculty salary schedule, and faculty development programs, e.g., sabbatical, advanced studies, and professional conferences.

2.5 Faculty Without Rank are assigned to the school which endorses the Faculty Without Rank appointment.

2.6 Faculty Without Rank can move to Faculty With Rank status following Policy 722.1, Faculty Position Opening and Selection Procedure.

3. APPOINTMENT

3.1 Recommended by the Dean of the School in consultation with the Provost.

3.2 Endorsed by the faculty of a school.

3.3 Endorsed by the plenary faculty.

3.4 Appointed by the President.

3.5 Approved by the Board of Regents.
APPENDIX F:

Faithfulness and Excellence
CONCORDIA UNIVERSITY

Faithfulness & Excellence

SCHEDULE OF EVENTS – 2008-09

FOR NEW FACULTY ONLY...

"Nuts and Bolts" Wed., August 12 Grimm Hall South 218 8:30am – 1:30pm
"Nuts and Bolts" Thurs., August 13 Grimm Hall South 218 8:30am – 11:30am

These sessions will provide you with an on-campus orientation to Concordia University. We will provide some answers to "who, what, where, when (and sometimes) why."

Welcome BBQ Sat., August 16 Scott Home 4pm - ?
You and your family are invited to a casual get together at my home. Concordia University babysitting will be available to take the children to a park across the street from 4:30pm – 7:00pm. Come and meet members of the faculty in a relaxed setting allowing us to get to know your family too. Our address is 4681 Pealemon Lane, Irvine. Please RSVP to Karen Strube at ext. 1347 or karen.strube@cu.edu by August 11. In order to plan the food and the activities, we will need the number of people and the ages of the children.

Faculty/Staff Worship Service Wed., August 20 CU Center 8:00am

University Update:
Defining the Strategic Planning Process Wed., August 20 CU Center 8:30-10:00am

Hospitality Wed., August 20 10:00-10:30am

Center for Excellence in Learning and Teaching (CELT) Workshops Wed., August 20 10:30am-3:30pm

The location of the workshops will be announced. Your participation in a minimum of two workshops is expected.

Faculty Retreat Thurs., August 21 DeNault Auditorium 8:15am – 9:00pm

More information concerning the retreat will be available later this summer.

Faithfulness and Excellence Seminars Wednesdays Grimm Hall 3:00-5:00pm
Please reserve the following dates:
September 10 November 19 March 11
September 24 December 10 March 25
October 8 January 23 April 8
October 22 February 11 April 22
November 5 February 25 May 6

First Day of Classes Thurs., August 29

Opening Service Thurs., August 29 CU Arena 10:30am
An adjusted class schedule, to accommodate the extended chapel service on this day, will be sent later.
APPENDIX G:

LCMS Congregations’ Data and Analysis
The Lutheran Church - Missouri Synod - Congregations

Congregations

PS-12th Grade Web Sites
Church Workers
Seminaries and
Districts
High Schools
Schools
Universities

Christ Our Savior Lutheran Church
3150 Destrehan Ave
Harvey, LA 70058-2049

Data Span: 1990 thru 2005
Last Submitted Report: 2005

Per Communicant Giving
The Lutheran Church - Missouri Synod - Congregations

Congregations

Christ Our Savior Lutheran Church
3150 Destrehan Ave
Harvey, LA 70058-2049

Data Span: 1998 thru 2005
Last Submitted Report: 2005

Natural Increase/Decrease

Natural (+) Bar Graph
APPENDIX H:

Concordia University System Campus Majors
### Campus Majors and Programs

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APPENDIX I:

The Equal Treatment Regulations: U.S. Department of Justice
Application of Equal Treatment Regulations

To whom do the Equal Treatment Regulations (and their non-discrimination provisions) apply? 1) The federal government and 2) state and local governments and private organizations that administer financial assistance from the federal government. (See the Equal Treatment Regulations (28 CFR 38.1(a), 38.2(a)) http://www.usdoj.gov/fbc/about.html)

Equal Treatment

May the federal government or any state or local government or private entity that administers federal financial assistance discriminate for or against an organization in awarding federally-funded grants, contracts, or cooperative agreements on the basis of the organization's religious character or affiliation? No. (28 CFR 38.1(a), 38.2(a), http://www.usdoj.gov/fbc/about.html)

Special Assurances

May the federal government or any state or local government or private entity that administers federal financial assistance require only faith-based groups to give assurances that they will comply with the law? No. (28 CFR 38.1(a), 38.2(a), http://www.usdoj.gov/fbc/about.html)

Tax-Exempt Status

Do formula grants administered by DOJ and open to non-profit organizations require applicants to have been granted federal tax-exempt status? No, with one exception: the Juvenile Justice and Delinquency Prevention Act formula grant program. (See "Memorandum to Directors of State Administering Agencies," http://www.usdoj.gov/fbc/jjsp_state_admin.html)

Religious Hiring by Grantees

May a faith-based organization take religious affiliation into account when it is hiring staff for a program for which it is receiving federal funding? Yes, either through 1) Title VII (Section 703) of the Civil Rights Act of 1964 or 2) the Religious Freedom Restoration Act of 1993 (RFRA). (Under RFRA, simple self-certification is required if a particular law, like the Omnibus Crime Control and Safe Streets Act of 1968, explicitly bans hiring based on religious affiliation. See "Effect of the Religious Freedom Restoration Act on Faith-Based Applicants for Grants," http://www.usdoj.gov/fbc/donext.html)

Religious Activities by Funded Grantees

Inherently Religious Activities: May an organization that receives federal funding engage in inherently religious activities (sermon study, worship, prayer meeting, evangelization, etc.)? Yes—if these activities are privately funded and separated in either time or place from the government services it provides. (28 CFR 38.1(b)(1), 38.2(b)(1), http://www.usdoj.gov/fbc/about.html)

Time and Place Restrictions: May a faith-based organization engage in an inherently religious activity in the same room in which it provides federally funded services? Yes—if the activities are held at different times. (28 CFR 38.1(b)(1), 38.2(b)(1), http://www.usdoj.gov/fbc/about.html)

May a faith-based organization engage in an inherently religious activity at the same time it provides federally-funded services? Yes—if the simultaneity activities are each held in different rooms. (28 CFR 38.1(b)(1), 38.2(b)(1), http://www.usdoj.gov/fbc/about.html)

Invitations to Participate: May a faith-based provider invite a person to whom it is providing federally-funded services to attend an inherently religious activity? Yes—if the person's participation is voluntary and if lack of participation will not in any
way affect his/her ability to receive the federally-funded service. (28 CFR 38.1(b)(1), 38.2(b)(1), http://www.usdoj.gov/bc/about.html)

Preserving Identity: What else may faith-based organizations do while receiving funding from the federal government? They may keep their religious name, their board membership (even if chosen based on religious affiliation), their mission statement, as well as religious symbols, wording, icons, etc., in rooms where federally-funded services are being provided. (28 CFR 38.1(c), 38.2(c), http://www.usdoj.gov/bc/about.html)

Other Resources


Frequently Asked Questions about partnering with faith-based organizations (http://www.usdoj.gov/bci/faq.html)

Contact Information
Task Force for Faith-Based and Community Initiatives, Office of the Deputy Attorney General
Steve McFarland, Director (Steve.T.McFarland@usdoj.gov; 202-514-7473)
Miriam Moore, Deputy Director (Miriam.Moore@usdoj.gov; 202-355-8283)
Rob Siedlecki, Senior Legal Counsel (Robert.Siedlecki@usdoj.gov, 202-355-6020)
Web Address: www.usdoj.gov/bci
APPENDIX J:

LCMS Anti-Discrimination Policy
Anti-discrimination Policy

The Lutheran Church—Missouri Synod and its entities are in agreement with the civil rights laws of this country.

We as employers are generally exempt, however, from the provision of the Civil Rights Act of 1964 which forbids discrimination in employment based on religion; therefore, we retain the right to give preference in the hiring of persons who are Christian, and/or members in good standing of LCMS congregations.

Beyond this religion exception, however, it is our employment practice to tolerate no discrimination in hiring, compensating, promoting or terminating employees because of an individual's race, color, sex (except where ministers of religion are required), national origin or ancestry, disability or age. This policy is based on laws established under the Civil Rights Act of 1964 and other applicable local, state and federal guidelines.

The LCMS actively seeks qualified employees from minority groups. We encourage you to help us locate qualified individuals from minority groups for job openings at all levels.
APPENDIX K:

LCMS Employment Manual;

Title VII of the Civil Rights Act of 1964 (Title VII)
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CHAPTER 2

FEDERAL EMPLOYMENT LAW

INTRODUCTION

The federal government has passed various laws against discrimination and they have varying effects on churches. The United States Department of Labor and the Equal Employment Opportunity Commission operate web sites designed to assist employers and employees in addressing legal questions related to the workplace. The addresses of the web sites are www.dol.gov and www.eeoc.gov. Following is a review of the federal employment laws and their implications:

Local or state laws may affect implementation of these laws in each state. Each church should determine its situation based on consultation with local legal counsel and relevant state law. This is a general review of federal anti-discrimination laws.

A. TITLE VII OF THE CIVIL RIGHTS ACT OF 1964 (TITLE VII)
(Appplies to congregations employing 15 or more employees.)

This law makes it illegal for an employer to "fail or refuse to hire or discharge any individual, or otherwise to discriminate against any individual with respect to his compensation, terms, conditions, or privileges of employment, because of such individual's race, color, religion, sex, or national origin." 42U.S.C. 2000e-2[a][1].

Churches are not specifically exempt by statute (except with respect to religious discrimination defined later). However, Title VII only applies to employers with 15 or more employees in each working day in twenty (20) or more calendar weeks in the current or preceding calendar year. Nevertheless, it would be beneficial to the LCMS ministry if all our churches, including those not required, would comply with this law whenever possible.

The church may discriminate with respect to religious preference in hiring since the law grants this broad exception to them. They can also discriminate based on sex with respect to employment of ordained ministers. These exemptions also apply to most church schools, because most church schools clearly and pervasively are religious institutions and many also are not separately incorporated from the church. The church must have a clear hiring policy and enforce it unilaterally (to discriminate on these bases or not at hiring). The church may wish to discriminate with respect to religion to ensure employees reflect their religious teachings and beliefs.

The church needs to be aware and understand that any type of discriminatory (Under Title VII, the ADA and ADEA) harassment is prohibited.
and the performance of the individual can be measured against the position description. Sample position descriptions are included in Chapter 10, Sample Forms.

C. CALLS/APPOINTMENTS

Calling Ministers of Religion

Only Ministers of Religion—Ordained (Pastors) or Commissioned (Teachers, Directors of Christian Education (DCE), Directors of Christian Outreach (DCO), Directors of Parish Music, Deaconesses, Parish Assistants and Certified Lay Ministers) are eligible for a call or appointment. These individuals only achieve eligibility for a call through completion of a prescribed course of study and diploma from a Synodical institution or fulfilled requisites of a calligraphy program. (See Synodical Handbook, Sections 2.07-2.13, 6.87-6.141). This has implication for the employing congregation or eligibility for housing allowance and withholding employee taxes.

The Call Committee elected to represent the congregation requests names of qualified candidates from the District President. The District President's office provides Personal Information Forms for all candidates. The selection process is prescribed by the Synodical Handbook (Section 2.45).

The same process is followed for Ministers of Religion—Ordained (Pastors) or Commissioned (Teachers, Directors of Christian Education (DCE), Directors of Christian Outreach (DCO), Directors of Parish Music, Deaconesses, Parish Assistants and Certified Lay Ministers) with information generally provided by the District President or appropriate District Program Executive.

D. RECRUITMENT

In selection of (non-Ministers of Religion) lay employees, under federal law churches are held to the same standards as secular employers, with the exception that we may give hiring preference to members of the Lutheran Church—Missouri Synod, with respect to any aspect of employment. The church, as employer is urged to use the Model Employment Application Form which states this hiring preference as part of the employee selection process (See Chapter 10, Sample Forms).

In instances where it is necessary to recruit to fill a particular position, caution should be used in publishing a want ad for the open position. No reference should be made in reference to the protected categories of Title VII of the Civil Rights Act. For example do not request female applicants for a secretarial opening or specify required age. For the most part, you will want to be neutral in the ad providing a brief summary of the position and required qualifications.
E. APPLICATION

All applicants should complete and sign a detailed application form (please refer to the sample application form in Chapter 10, Sample Forms) prior to the interview. This form will provide the interviewer with information about the applicant's employment history and can also be valuable in providing a wealth of additional information. In addition, the application can provide a commitment by the applicant to live in accordance with the moral standards of The Lutheran Church—Missouri Synod and give the required consent for the congregation to conduct the necessary reference and background checks prior to extending a job offer. The Fair Credit Reporting Act requires that specific notice be provided to an applicant for employment before a background check may be conducted on the applicant by a consumer reporting (i.e. credit) agency. The notice must contain certain language, and must be set forth on a separate sheet.

F. INTERVIEWING

The application and personal interview is by far the most used tool in selecting new workers. However, you should be aware there are federal and state laws that limit your conduct during this process.

?? Under the Americans with Disabilities Act (ADA) you may not ask if a person has any disabilities or a disability that would affect job performance.

?? You may not ask about prior Workers Compensation Claims.

?? You must make reasonable accommodation to a disabled person in the application interview and testing process. This may mean holding interviews in a wheelchair-accessible area or providing written questions to a hearing impaired person.

?? The questions asked on the application or in the interview are presumed to be the basis of the hiring decision. Therefore, as a general rule, congregations should avoid inquiries that identify the applicant's age, sex, disability or membership in a minority group. Congregations need to be aware that, in certain situations, these questions may violate federal, state, or local anti-discrimination laws. The best policy is to ask only questions justified by business necessity.

?? According to EEOC guidelines, the following are examples of questions you can and cannot asking during an employment interview.

APPROPRIATE QUESTIONS

Can you meet the attendance requirements of this job?
Can you perform this job with or without reasonable accommodation?
Do you have the required licenses to perform this job?
APPENDIX L:

LCMS Mission Statement
About Us

In grateful response to God’s grace and empowered by the Holy Spirit through Word and Sacraments, the mission of The Lutheran Church—Missouri Synod is vigorously to make known the love of Christ by word and deed within our churches, communities, and the world.

LCMS Mission Statement

Who Are Lutherans

Today, there are 66 million Lutherans belonging to 250 different autonomous Lutheran churches around the world. The largest numbers of Lutherans are to be found in Germany, the place where the Reformation took place during the early part of the 16th century. The 9.5 million Lutherans in North America belong to 21 different Lutheran church bodies. The largest of these at 4.8 million is the Evangelical Lutheran Church in America (ELCA). The Lutheran Church—Missouri Synod, with 2.5 million baptized members, ranks as the second largest Lutheran church body in North America and the 11th largest denomination in the USA. The Wisconsin Evangelical Lutheran Synod (WELS) has 415,000 members and is the third largest Lutheran Church in the United States of America. You may read an article titled "An Introduction to the LCMS."

Our History

On April 26, 1847, 12 pastors representing 15 congregations signed a constitution that established "The German Evangelical Lutheran Synod of Missouri, Ohio and Other States." Today, The Lutheran Church—Missouri Synod (the name was shortened on its 100th anniversary) has 6,150 congregations served by more than 9,000 professional church workers. You may also view additional statistics about the Synod.

One People—Believing

The word "Synod" in The Lutheran Church—Missouri Synod comes from the Greek words that mean "walking together." It has rich meaning in our church body because the congregations voluntarily choose to belong to the Synod. Diverse in their service, these congregations hold to a shared confession of Jesus Christ as taught in Holy Scripture and the Lutheran Confessions. Some are located in rural areas, others in inner cities. Some are large; others are very small. Most use English, but some offer worship services in Vietnamese, Spanish, Laotian and other languages.

One Mission—Reaching Out

The Synod has a long history of reaching out to others. LCMS World Mission trains, sends, and supports called career missionaries and appointed volunteer missionaries throughout the United States and in various countries throughout the world where there are mission stations, partner churches or mission relationships. Ministry to African-Americans has been a solid part of the Synod for more than 100 years. In addition, our Library for the Blind produces sermons and devotional literature, and of the approximately 90 deaf congregations maintained by all religious denominations, more than 50 are members of the
The Lutheran Church - Missouri Synod:

LCMS.

One Message—Proclaiming

Well known for its emphasis on Biblical doctrine and faithfulness to the historic Lutheran Confessions, the Synod also seeks new ways of proclaiming the Gospel. Concordia Publishing House, whose Arch Book Series for children has sold more than 55 million copies, is the nation's fourth-largest Protestant publisher. A pioneer in radio and television work, the Synod operates the world's oldest religious radio station, KFRO, headquartered in St. Louis, Mo. Its program, "The Lutheran Hour," produced by the Synod's International Lutheran Laymen's League (ILL), has been aired in North America since 1930. The Lutheran Women's Missionary League (LWML), which came into being in 1942, serves as the Synod's auxiliary for women and has been a leader in supporting missionary outreach in many areas.

Partnering

Unlike many other churches, the LCMS has never been involved in a major merger. Internationally, the Synod conducts missions or maintains relations with churches in more than 50 different countries. It is a member of the International Lutheran Council, but it does not belong to the Lutheran World Federation, to the National Council of Churches or to the World Council of Churches. The LCMS is in Altar and Pulpit Fellowship with more than twenty five Partner Churches.

Educating

The Synod has always had a great emphasis on education. In fact, its earliest congregations built schools before they built churches! We have 10 colleges, two seminaries, 91 high schools and the nation's largest Protestant elementary school system. The LCMS has congregations in all sections of the United States, but the heaviest concentration of its membership continues to be in the Midwest.

Caring

The Synod also shares God's love with others through LCMS World Relief and Human Care by meeting human needs (physical, emotional, and spiritual) of those who are suffering. We have built and help to maintain a large network of Lutheran hospitals, nursing homes, human care and adoption agencies to serve the sick, the elderly, the victims of abuse, those struggling with addictions, and many others coping with difficult situations and transitions in life.

Serving

LCMS District and Congregational Services serves with districts in assisting its congregations to develop and foster vibrant ministries to bring the saving, life-giving Gospel of Jesus Christ to the world through its five ministries: Children, Family, Outreach, School, Stewardship and Youth.

If you have further questions, please contact the LCMS Church Information Center.

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Printed on: 3/5/2009 4:52:32 PM CDT
APPENDIX M:

LCMS Recruiting Format for Open Positions
The Lutheran Church - Missouri Synod:

Positions

Concordia Seminary, St. Louis, invites applications for a permanent position as vice president for administrative services. Applications will be accepted until April 8. This person will serve as chief financial officer as a member of the executive staff, president’s cabinet, and plenary faculty. The person also will serve the seminary and oversee and administer the activities of the division of administrative services which comprises the following: fiscal administration, physical plant (grounds, maintenance, custodial), security, construction, real estate, legal issues, human resources, risk management.

Experience as controller or accounting manager in an institution of higher education, and experience in contract administration, legal issues, human resources, and physical plant is desirable. Applicants also must be a member in good standing of a congregation of The Lutheran Church–Missouri Synod.

Applicants should submit a letter stating their interest in the position and a resume with degrees earned and past experience. Please send all materials to Human Resources, Concordia Seminary, 801 Seminary Place, St. Louis, MO 63105; humanresources@csu.edu.

Concordia University, Ann Arbor, Mich., is seeking a full-time faculty member in English literature. The position includes teaching various undergraduate English courses, including first-year composition and British literature before 1800. Preferred candidates will have experience with teacher education (teaching methods courses and children’s/young adult literature courses), and interdisciplinary courses. Responsibilities include teaching four courses per semester, academic advising, and committee work.

Qualifications: Ph.D. or enrollment in a doctoral program required. Applicants must have a commitment to the mission of the university. Concordia University does not discriminate in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex, or age. As an institution of The Lutheran Church–Missouri Synod, however, and to the extent allowed by law, Concordia University reserves the right to give preference in employment based upon religion.

Send letter of application, resume, and two letters of recommendation to Dr. Barbara Laughlin Adler, Chair of the Division of Language & Literature, Concordia University, 4000 Geddes Road, Ann Arbor, MI 48105; (734) 995-7402; adlerb@cuaa.edu.

The Haab School of Business and Management at Concordia University, Ann Arbor, Mich., is accepting applications for the position of dean. The Haab School, one of four schools at the university, is small, growing, and building its majors and collaborative efforts. The successful candidate’s responsibilities will include administering all aspects of the business school programs; providing leadership in the development and marketing of new majors and collaborations; assessment of programs and majors; recruiting full- and part-time faculty; leading the school through the IACBE accreditation process; and aiding in donor and alumni development. Teaching in an area of business specialization is required. With appropriate academic credentials, the candidate may be named the first Haab Endowed Faculty Chair.

A Ph.D. in business or a related field is desired; an M.B.A. is required. Qualifications include evidence of successful teaching and administrative experience in higher education with three years minimum administrative experience at the college level. Women and minorities are encouraged to apply. Rank
The Lutheran Church - Missouri Synod:

and salary are dependent on qualifications.

Interested candidates should send letters of application, along with curriculum vitae, including educational background, employment background, and other relevant experience. Also required are the names, addresses, and telephone numbers of four references. Review of applications will begin March 20 and will continue until the position is filled.

Send all materials to Dr. Mark Looker, Vice-President, Academics, Concordia University, 4090 Geddes Road, Ann Arbor, MI 48105.

Lutheran Hour Ministries (LHM), St. Louis, Mo., seeks applicants for the following two positions. Interested individuals should possess leadership and training skills and be active LCMS members in good standing with a strong desire to serve the Gospel ministry.

- **Manager for Multi-Cultural Ministries** -- manages the development and promotion of evangelistic devotional operations, including (a) innovative adaptations and originally produced audio, audiovisual, print, and Internet material for culturally relevant unchurched audiences; (b) designing effective response mechanisms; (c) researching target audiences and improving contact, response, and referrals; (d) equipping Lutheran pastors and laity with skills to share their faith and welcome the unchurched to their faith community. Implements media programs targeting youth (ages 13-17) and young adults (ages 18-35).

  Requirements: three to five years experience in multi-cultural and/or young adult program development; college degree in marketing, business, or a media-related field; familiar with ethnic-cultural issues -- young adult, youth, Hispanic, urban, and Asian; experience in program marketing and marketing research; knowledge of media production, such as TV, radio, print, and live presentations; project management experience; skilled in Web site design/maintenance; travel 15 percent of the year.

- **Coordinator for International Volunteer Services** -- provides volunteer opportunities and activities relating to and on behalf of LHM’s international ministry centers and their programs. Includes servant events, tours, and By Kids -- For Kids events. Will study, plan, coordinate, arrange, recruit, and carry out servant events to engage volunteers in learning about the importance of witnessing Jesus’ love in an appropriate cross-cultural way. Prepares complementary video clips, promotional articles, and marketing materials.

  Requirements: International ministry experience; advanced computer skills; college education, with special emphasis in communications, theology, and education; willing to work long and unusual hours and to travel over extended periods of time.

Please send cover letter, resume, and salary history to Neve Sprung, Lutheran Hour Ministries, 660 Mason Ridge Center Drive, St. Louis, MO 63141; fax: (314) 317-4291; lhmjobs@lhm.org. For more information, visit our Web site at [http://www.lhm.org/jobs.htm](http://www.lhm.org/jobs.htm).

Concordia University, St. Paul, Minn., has three exciting tenure-track opportunities for results-oriented individuals to join its faculty beginning Aug. 1:

- **Early childhood education** -- This position will focus on preparing prospective teachers in the early childhood teacher education programs, supervising student teachers, and advising and mentoring candidates. Must have five years of early childhood or primary teaching experience. Terminal degree (Ph.D. or Ed.D.) and previous teaching experience in higher education preferred.

- **Health and exercise sciences** -- This position will focus on teaching current theories, practices, and issues within the health and exercise science fields. Also responsible for advising and mentoring of students. Must have teaching experience at college level and experience in supporting disciplines, such as public health, exercise physiology, or epidemiology. Terminal
The Lutheran Church - Missouri Synod:

degree (Ph.D. or Ed.D.) and associated certifications in health or exercise sciences required.

- **Teacher education** -- This position will focus on preparing prospective teachers in elementary and/or secondary teacher education programs, supervising student teachers, advising and mentoring candidates, and administration (assessment, accreditation, etc.). Must have five years secondary, middle, or elementary school teaching experience, terminal degree (Ph.D. or Ed.D.) and previous teaching experience in higher education preferred.

For immediate consideration, please forward cover letter and curriculum vitae (e-mail preferred) to Concordia University, Human Resources, 275 N. Syndicate Street, St. Paul, MN 55104-5494; humanresources@csp.edu; fax: (651) 641-8782 (Equal Opportunity Employer).

Concordia University, St. Paul, Minn., seeks to fill the tenure-track, full-time position of assistant professor of Christian education. The preferred starting date is Aug. 1. The assistant professor is responsible for teaching professional courses in the DCE, parish education and administration, and masters of arts in congregational leadership programs. Additional responsibilities include supervision of local field work assignments and internships for students in the DCE program; development of field work sites and training of field supervisors; promoting and recruiting for the DCE program; service as a consultant to parish and parish professionals; development of continuing education opportunities for church professionals and church laity.

Qualifications include a minimum of a master's degree, doctorate preferred; certified as a director of Christian education in The Lutheran Church—Missouri Synod; five years DCE experience in parish ministry; general teaching skills and experience; knowledge of LCMS policy and structure; knowledge of the LCMS system of education, youth and DCE ministry; acquaintance with LMCS congregations, pastors, district officials, and Synod.

This position also requires a commitment to the mission of Concordia University, St. Paul. Concordia is an affirmative action/equal opportunity employer and encourages women and minorities to apply. However, because Concordia is an institution of The Lutheran Church—Missouri Synod, active members of Lutheran congregations may be given preference.

To apply, please send an application letter, curriculum vitae, graduate transcripts, and three letters of recommendation to Dr. Carl Schoenbeck, Vice President for Academic Affairs, Concordia University, 275 Syndicate Street N., St. Paul, MN 55104-5494; e-mail: sommers@csp.edu.

Questions can be directed to Barbara Sommers, executive assistant to the vice president for Academic Affairs; (651) 641-8730; sommers@csp.edu; Web site: http://www.csp.edu/humanresources/positions/. To learn more about Concordia University, St. Paul, visit http://www.csp.edu/.

Concordia University, River Forest, Ill., is seeking to fill multiple full-time visiting assistant/associate professors of educational administration positions to teach leadership courses in the MA School Leadership program and the doctoral leadership program. We also are seeking to fill a visiting position in the teaching of research courses. Professors are expected to have excellence in teaching, research, and service to the profession. These two-year positions are a result of program growth and begin either May 15 or July 1, with hiring to continue until positions are filled.

Qualifications include a doctorate in research, school leadership, or in an aligned field, the commitment to academic research, and a commitment to Lutheran education and values congruent with The Lutheran Church—Missouri Synod.

Concordia University does not discriminate on the basis of race, color, national origin, disability, sex, or age. It is, however, an institution of The Lutheran Church—Missouri Synod and, to the extent allowed by law, reserves the right to give preference based on religion.
The Lutheran Church - Missouri Synod:

Send application to Dr. M. Bruce Slamp, Chair, Department of Leadership, Concordia University, 7400 Augusta Street, River Forest, IL 60305.

Posted March 1, 2005

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Printed on: 3/23/2009 1:19:03 PM CDT

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# APPLICATION FOR EMPLOYMENT

SHEPHERD OF THE HILLS LUTHERAN CHURCH

Because we are a church body, The Lutheran Church–Missouri Synod retains the right to give preference in hiring to persons who are members in good standing of an LCMS congregation.

## PERSONAL DATA

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<th>Name</th>
<th>Last</th>
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Religious Affiliation: __________________________ Name, address and pastor of congregation: __________________________

Are you 18 years or older? □ Yes □ No

## WORK PREFERENCE

Type of work or position applied for: __________________________ Referred by: __________________________

Interested in: □ Full-time □ Part-time □ Summer Salary required: __________________________

Date available for work: __________________________

## LCMS INFORMATION

Have you been employed by LCMS previously? □ Yes □ No If yes, when: __________________________ Location: __________________________

Have you previously applied to LCMS? □ Yes □ No If yes, give date: __________________________

Do you have relatives employed by LCMS? □ Yes □ No Name: __________________________ Location: __________________________

## OTHER

Are you a citizen of the United States or do you have a valid authorization to work in the United States? □ Yes □ No

Have you ever been convicted, pleaded guilty or pleaded "no contest" to any crime, other than traffic violations in the past? □ Yes □ No If yes, please explain: __________________________

Have you ever been discharged or asked to resign by a previous employer? □ Yes □ No If yes, please explain: __________________________

## PERSONAL REFERENCES

<table>
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<th>Length of acquaintance</th>
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</table>

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226
EMPLOYMENT HISTORY

List your complete employment record including temporary, regular and part-time in date order with most recent first. List military service, if applicable, as part of employment record.

MOST RECENT EMPLOYER — Are you currently working for this employer? Yes □ No □ If yes, may we contact? Yes □ No □

Company Name

Address

Street Address City State Zip Code

Starting Position Title Ending Position Title

Supervisors Name

Title

Employed From Beginning Ending Full-time □

Salary Salary

Part-time □

Brief Job description

If you were employed under a different name, give that name in full

Company Name

Address

Street Address City State Zip Code

Starting Position Title Ending Position Title

Supervisors Name

Title

Employed From Beginning Ending Full-time □

Salary Salary

Part-time □

Brief Job description

If you were employed under a different name, give that name in full

Company Name

Address

Street Address City State Zip Code

Starting Position Title Ending Position Title

Supervisors Name

Title

Employed From Beginning Ending Full-time □

Salary Salary

Part-time □

Brief Job description

If you were employed under a different name, give that name in full

UNEMPLOYMENT

Account for all periods of two weeks or more for which you have been without work in the last five years.

FROM TO

State reason

Mo. Yr. Mo. Yr.

Mo. Yr. Mo. Yr.

Mo. Yr. Mo. Yr.

Mo. Yr. Mo. Yr.

Mo. Yr. Mo. Yr.

EDUCATION

School Name/Address

Years Attended Graduation Date Diploma/Degree Major Subject Grade Point Average

High School Address

Business/Trade School Address

College/University Address
Authorization and Release

In connection with my application for employment, I understand that an investigative consumer report may be requested that will include information as to my character, work habits, performance and experience, along with reasons for termination of past employment. I understand that, as directed by company policy and consistent with the job described, you may be requesting information from public and private sources about any workers' compensation injuries, driving record, criminal record, education, credentials, credit and references. I voluntarily and knowingly authorize the company, and/or its agents, to verify any aspect of the information contained in my employment application or through public or private sources. I further understand that misrepresentations or omissions in my employment application may be cause for rejection or subsequent dismissal if I am hired.

Medical and workers' compensation will only be requested in compliance with the Federal Americans with Disabilities Act (ADA). According to the Fair Credit Reporting Act (FCRA), I am entitled to know if employment is denied because of information obtained by my prospective employer by a consumer reporting agency. If so, I will be notified and given the name and address of the agency or the source which provided the information.

I voluntarily and knowingly authorize any former employer, person, firm, corporation, school or government agency, its officers, employees and agents to release to you or your agents any and all information concerning my former employment. I understand that the employment information may include, but is not necessarily limited to, performance evaluation and reports, job descriptions, disciplinary reports, letters of reprimand and opinions regarding my suitability for employment possessed by it.

I voluntarily and knowingly fully release and discharge, absolve, indemnify and hold harmless you, your agents and any former employer, person, firm, corporation, school or government agency, its officers, employees and agents from any and all claims, liability, demands, causes of action, damages or costs, including attorney's fees, present or future, whether known or unknown, anticipated or unanticipated, arising from or incident to the disclosure or release of any such information to you, your agents, or consumer reporting agency.

I hereby authorize you to procure a consumer report as part of the pre-employment background investigation. If hired, this authorization shall remain on file and shall serve as an ongoing authorization for you to procure consumer reports at any time during my employment period.

Signature

Date

The following information is required by law-enforcement agencies and other entities for positive identification process when checking public records. It is confidential and will not be used by any other purposes.

PLEASE PRINT CLEARLY

Name: Last First Middle

Other names used (include maiden name, aliases and nicknames):

Address:

City/State/ZIP:

Telephone Number: Social Security Number: Date of Birth:

Driver's License Number: Type: State:
Acknowledgment of Understanding and Consent

PLEASE READ BEFORE SIGNING. If you have any questions regarding this statement, please ask them of an employment interviewer before signing.

This organisation does not discriminate in hiring or employment on the basis of race, color, national origin, sex, age or disability. Because we are a church body, The Lutheran Church–Missouri Synod retains the right to give preference in hiring to persons who are members in good standing of an LCMS congregation.

It is understood that this application is not an obligation to provide employment. The application will be kept active for three months and it must be renewed to be active for a longer period.

I hereby certify that the statements made in this employment application are true and complete, to the best of my knowledge, and I authorize investigation of those statements. I understand that falsification, misrepresentation or omission of facts will be sufficient cause for elimination of any consideration for employment or cause for dismissal from the Synod, if I have been employed.

The Synod has the right, exercisable at any time, and without notice, to change wages, to change or eliminate benefits and policies, as well as to terminate, with or without cause, the employment relationship. I understand that no manager or representative of The Lutheran Church–Missouri Synod, other than the Human Resources Committee of the Synod, has any authority to enter into any agreement for employment for any specified period of time or to make any agreement contrary to the foregoing.

I understand that all employees of the Synod are expected to respect the official doctrines of the Synod and to pursue lifestyles that are morally in harmony with its teachings.

I agree that I have read and understand the above acknowledgments and agreements and recognize all of the above as conditions of employment.

____________________________  ____________________________
Signature  Date
RESOURCES

An increasing number of books, manuals, and bulletins are being published on topics relevant to the church. Listed below and on the following pages are the organizations that publish material on the subjects addressed in this manual. The resources available range from textbooks to monthly newsletters.

As some organizations publish several booklets on specific subjects, only the larger publications are specifically noted. Most organizations will send you a list of their publications, so the address is included. Your District and Synodical office may have copies of most of the publications listed, so you may contact them for recommendations.

THE LUTHERAN CHURCH—MISSOURI SYNOD
1333 South Kirkwood Road
St. Louis, MO 63122-7295
Telephone: 314/965-9917 (plus extension)
314/965-9000 (operator assisted)

THE CHURCH GUIDE TO EMPLOYMENT LAW
Julie L. Bloe, J.D. CEBS
Christian Ministry Resources
P.O. Box 1098
Matthews, NC 28106

CHURCH AND NON-PROFIT ORGANIZATION TAX AND FINANCIAL GUIDE
Zondervan Publishing House
5300 Patterson Avenue SE
Grand Rapids, MI 49530

PERSONNEL FORMS AND EMPLOYMENT CHECKLISTS
Maureen Moore, J.D.
Butterworth Legal Publishers

EMPLOYMENT LAW DESKBOOK
Shawe & Rosenthal
Matthew Bender

CONGREGATIONAL TREASURER'S MANUAL
ad hoc committee of the District Business Managers of
The Lutheran Church—Missouri Synod

THE LUTHERAN CHURCH—MISSOURI SYNOD EMPLOYEE HANDBOOK
APPENDIX N:

*The Lutheran Witness*
N O T I C E S

Note: The "official notice" is published for a single payee only; giving notice of a rent, merely, changes in the payee's membership status to the address of the payee or address at the request of the payee. An official notice may be made necessary from the facts that a change has occurred.

Official Notices—From the Districts

BY: DOUG HOLLISCHICK resigned from the Steering Committee of The Lutheran Church—Missouri Synod (LCS), and will no longer be involved in the oversight of the Missouri Synod—LCS. He will therefore, no longer be eligible to receive a call—Dr. Ray G. Hupke, president, LCS Florida-Oregon District

SHERYL ELLSMORE, Rev., PA, was named by the Convention of the Missouri Synod—LCS as the new director of the Division of Religious Education (DRE), effective July 1. Rev. G. W. Summer, president, LCS Florida-Oregon District

Official Notices—Colleges

KATHERINE BUSK, Florida; C. J. A. ROBERTS, Indiana; LORI HAYDEN, Kansas; D. ALLEN COBBS, Texas; and K. C. WHALEY, Washington, have been appointed to the Board of Trustees of The Lutheran Church—Missouri Synod (LCS), the largest Lutheran denominational body in the United States.

Notice of Non-discrimination

The following independent service organizations are currently applying for or supporting for recognized service organizations in the United States:


Positions

The Lutheran Church—Missouri Synod seeks for positions acclimated at affiliated positions in the United States:

The following positions at the Lutheran Church—Missouri Synod are open to qualified candidates:

Designated positions at Concordia University NE, by Dr. Ray G. Hupke, President, LCS Florida-Oregon District.

Manager of Emerging Products

Concordia Publishing House (St. Louis, MO) currently has an opening for a Manager of Emerging Products. The Manager of Emerging Products is responsible for the research, development, and implementation of new electronic products and services for LCS.

Candidates must possess a strong understanding of resources needed by LCS churches and schools to enhance their ministry. Experience in TIC, MIS, or related field, advanced degree preferred, theological education desirable. A 2-year experience in a digital technology position preferred.

To apply: Candidates may send their resume and cover letter to vp-emerg@concordia.org.
APPENDIX O:

Concordia University Marketing Data Strategy/Collection
Identifying Opportunities
Highlights
December 17, 2007

Existing
- Moderate penetration with the SoCal Lutheran population
- High penetration with SoCal, Christian, Public High Schools population
- Moderate penetration with Santa Anna and S. LA, Hispanic, Catholic, Public H.S. population
- High penetration with Phoenix, Lutheran, Public and Rel. H.S. population
- High penetration with CA, Christian Athletics

Geographical
- SoCal
- Phoenix AZ
- Some penetration Las Vegas, Greater Seattle areas

New
- Move deeper into the SoCal market
- HI, Christian, Private and Rel. H.S.
- AZ, Non Lutheran Public and Private H.S
- SoCal, Hispanic, Catholic, Public and Rel. H.S. Family Income $60,000-$100,000+
- Offer new programs in: Business, Psychology and Communications
### Cell # 1 Marketing Penetration

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<th>Desired Level</th>
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<tr>
<td>Social, Public High Schools, Non-Lutheran, A- thru B.</td>
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<td></td>
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<td>CA 26, CA 21, Hispanic, Catholic, Public H.S. B+ thru C, Family Income $25,000 to $40,000</td>
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<td>Lutheran, CA, Public and Rel H.S., A thru B</td>
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<td></td>
<td></td>
<td>High</td>
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<tr>
<td>Sociai, Catholic, Christian, A thru B, Private H.S.</td>
<td>X</td>
<td></td>
<td></td>
<td>Moderate to High</td>
</tr>
<tr>
<td>AZ 1, Public or Rel. H.S., Catholic, A thru B, Lutheran</td>
<td>X</td>
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<td></td>
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<tr>
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<td></td>
<td>Moderate</td>
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<tr>
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<td>Covina &amp; West Covina</td>
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<td>CA 25</td>
<td>Anaheim</td>
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<tr>
<td>CA 26</td>
<td>Santa Ana</td>
</tr>
<tr>
<td>CA 27</td>
<td>Riverside, San Bernardino, &amp; Ontario</td>
</tr>
<tr>
<td>CA 29</td>
<td>North San Diego Co (w/o San Diego)</td>
</tr>
<tr>
<td>HI 1</td>
<td>Island of Oahu</td>
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<tr>
<td>AZ 1</td>
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### Cell # 6 Market Development

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<td>78% Increase in HS Seniors for 08</td>
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<td>H.S. Visits, Fairs, Direct</td>
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<td></td>
<td>Irvine</td>
<td></td>
<td>100% Increase in H.S Sr. 03-07</td>
</tr>
<tr>
<td>Hesperos, Catholic,</td>
<td>Marketing</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Public and Rel. H.S.</td>
<td>A thru B, Family Income $60,000-$100,000 plus</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CA 23, 25, 27, 29</td>
<td>H.S. Visits, Fairs, Direct</td>
<td>Yes</td>
<td></td>
<td>Irvine</td>
<td></td>
<td>80% Increase in H.S Sr. 05-07</td>
</tr>
<tr>
<td>and 29, Asian,</td>
<td>Marketing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian A thru B,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Income $60,000-$100,000 plus</td>
<td></td>
<td></td>
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<table>
<thead>
<tr>
<th>EPS Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CA 21</td>
<td>South &amp; South Central Los Angeles</td>
</tr>
<tr>
<td>CA 23</td>
<td>Covina &amp; West Covina</td>
</tr>
<tr>
<td>CA 25</td>
<td>Anaheim</td>
</tr>
<tr>
<td>CA 26</td>
<td>Santa Ana</td>
</tr>
<tr>
<td>CA 27</td>
<td>Riverside, San Bernardino, &amp; Ontario</td>
</tr>
<tr>
<td>CA 29</td>
<td>North San Diego Co (w/o San Diego)</td>
</tr>
<tr>
<td>HI 1</td>
<td>Island of Oahu</td>
</tr>
<tr>
<td>AZ 1</td>
<td>Phoenix</td>
</tr>
<tr>
<td>NV 1</td>
<td>Las Vegas</td>
</tr>
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</table>
# Cell # 7 New Programs for Existing Markets

<table>
<thead>
<tr>
<th>FROSI</th>
<th>New Programs</th>
</tr>
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</table>

<table>
<thead>
<tr>
<th>TRANSPORT</th>
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</table>

<table>
<thead>
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<tr>
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<td>South &amp; South Central Los Angeles</td>
</tr>
<tr>
<td>CA 23</td>
<td>Covina &amp; West Covina</td>
</tr>
<tr>
<td>CA 25</td>
<td>Anaheim</td>
</tr>
<tr>
<td>CA 26</td>
<td>Santa Ana</td>
</tr>
<tr>
<td>CA 27</td>
<td>Riverside, San Bernardino, &amp; Ontario</td>
</tr>
<tr>
<td>CA 29</td>
<td>North San Diego Co (w/o San Diego)</td>
</tr>
<tr>
<td>HI 1</td>
<td>Island of Oahu</td>
</tr>
<tr>
<td>AZ 1</td>
<td>Phoenix</td>
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<td>NV 1</td>
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</tbody>
</table>
## Cell # 9 New Programs for New Markets

<table>
<thead>
<tr>
<th>State</th>
<th>Description</th>
<th>New Programs</th>
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## EPS Code

<table>
<thead>
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<th>Code</th>
<th>Description</th>
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</thead>
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<td>South &amp; South Central Los Angeles</td>
</tr>
<tr>
<td>CA 23</td>
<td>Covina &amp; West Covina</td>
</tr>
<tr>
<td>CA 25</td>
<td>Anaheim</td>
</tr>
<tr>
<td>CA 26</td>
<td>Santa Ana</td>
</tr>
<tr>
<td>CA 27</td>
<td>Riverside, San Bernardino, &amp; Ontario</td>
</tr>
<tr>
<td>CA 29</td>
<td>North San Diego Co (w/o San Diego)</td>
</tr>
<tr>
<td>HI 1</td>
<td>Island of Oahu</td>
</tr>
<tr>
<td>AZ 1</td>
<td>Phoenix</td>
</tr>
<tr>
<td>NV 1</td>
<td>Las Vegas</td>
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</table>
# New Market Development

<table>
<thead>
<tr>
<th>Program</th>
<th>Promotion</th>
<th>Curriculum</th>
<th>Location</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entrepreneurial Studies</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>Bachelor of Science in Nursing (BSN)</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>Sports Marketing</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>International Business</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>Investment Management</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>Media Management and Production</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>Interdisciplinary Studies</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>No</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>Multimedia Technology</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>Environmental Science</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>International Studies</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
<tr>
<td>Criminal Justice</td>
<td>H.S. Visits, Fairs, Direct Marketing</td>
<td>Yes</td>
<td>Irvine</td>
<td></td>
</tr>
</tbody>
</table>

**Entrepreneurial Studies**

The Entrepreneurial Studies program prepares students for careers in fast-paced, entrepreneurial business environments. Students will develop a broad range of business skills, including accounting, finance, sales, marketing, leadership, and management. All coursework emphasizes practical application of business theory to solve "real-world" challenges.

**Nursing BSN**

The BSN curriculum gives students a strong foundation in the liberal arts and sciences. Courses in the natural, biological, and behavioral sciences, as well as the University core courses, support the philosophy that provides the basis for the organizing framework of the professional nursing program. Professional nursing courses, which constitute the major, include theory and practice in the nursing care of individuals, families, and aggregates.

**Sports Marketing**

This program provides a working understanding of the role of marketing in sports and sports-related organizations, develops skills in applying fundamental marketing concepts, explores strategic marketing concepts, sales management, product development and marketing research techniques.

**International Business**

Students learn about the global environment of business, international economics and finance, international law and export trade, and business in society in selected economic regions of the
world. In addition, students develop strong multicultural awareness and competency in a second language.

**Investment Management**
The Investment Management curriculum is closely related to the Finance curriculum and includes courses in security analysis, money and financial institutions, futures and options, and portfolio management.

**Media Management and Production**
Media Management and Production major prepares students to be creative and conscientious media practitioners and managers. Courses are taught by faculty who combine an academic expertise in the field with a background of professional media experience. Faculty will teach critical and theoretic analysis of the media along with the production skills students need to work in the industry.

**Interdisciplinary Studies**
For students whose academic interests and career goals don’t seem to fit within the confines of a more traditional major.

**Multimedia Technology**
In current technology communications, computing and entertainment have converged to create completely new media possibilities and experiences. These creative industries need people who can combine digital technology skills with creative ability to meet design challenges.

Multidisciplinary course in Multimedia Technology and Design offers the opportunity to develop in-depth knowledge in areas such as web design, DVD authoring, 3D modelling, special effects and compositing.

**Environmental Science**
Environmental Science major is centered on an understanding of the relationship between the Earth’s natural systems and human systems.

The program builds upon fundamental principles of biology, ecology, geology and chemistry to address challenges and opportunities involving environmental issues that face our planet today.

**International Studies**
International Studies curriculum offers students the opportunity to learn and experience other cultures, customs and ways of doing business. The program is designed to provide students a global perspective and an understanding of the similarities, as well as the differences, between nations and regions of the world.

**Criminal Justice**
Criminal justice graduates secure employment as federal, state or local law enforcement, corrections or probation officers; private investigators; and victim advocates; or enter law or graduate school to pursue advanced degrees in law and judicial administration.
## CUI COMPETITIVE ANALYSIS

<table>
<thead>
<tr>
<th>Institution</th>
<th>California Lutheran University</th>
<th>Point Loma Nazarene University</th>
<th>Biola University</th>
<th>Concordia University</th>
<th>Azusa Pacific University</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Scope of Academic Programs</strong></td>
<td>36 majors, modest prestige</td>
<td>36 majors, modest prestige</td>
<td>35 majors, modest prestige</td>
<td>22 majors, low prestige</td>
<td>44 majors, modest to high prestige</td>
</tr>
<tr>
<td><strong>Co-curricular Programs &amp; Student Services</strong></td>
<td>Personal, hallmark of Cal Lu</td>
<td>Personal, developing scope</td>
<td>Personal, hallmark of AFU</td>
<td>Personal, hallmark of AFU</td>
<td></td>
</tr>
<tr>
<td><strong>Athletics</strong></td>
<td>Division III NCAA, Top conf. performer</td>
<td>Low end of conf., lacks consistency</td>
<td>Low end of conf., lacks consistency</td>
<td>Hallmark, top of conf. performer, impact on student body? Basketball?</td>
<td></td>
</tr>
<tr>
<td><strong>Tradition/History</strong></td>
<td>ELCA history, Cal Lu founded 1955, modest to high % of Alumni giving</td>
<td>Nazarene history, founded 1902, low % of Alumni giving</td>
<td>Christian denominational history, founded 1908, low % of Alumni giving</td>
<td>LCMS history, CUI founded 1970s, low % of Alumni giving</td>
<td>Founded 1899, work academic tradition until last 15 years, low % of alumni giving</td>
</tr>
<tr>
<td><strong>Location</strong></td>
<td>Very Good</td>
<td>Outstanding</td>
<td>Challenge</td>
<td>Outstanding</td>
<td>Challenge</td>
</tr>
<tr>
<td><strong>Appearance of Campus</strong></td>
<td>Very Good, Great student center and athletics facilities</td>
<td>Good</td>
<td>Very Good</td>
<td>Very Good</td>
<td>Very Good, w/a number of &quot;wow&quot; buildings</td>
</tr>
<tr>
<td><strong>Admissions Processes &amp; Service</strong></td>
<td>Great leadership with very good process</td>
<td>Great leadership with very good process</td>
<td>Great leadership with very good process</td>
<td>UG staff in class with process and service, OR is a work in progress however Univ is dedicated to get better</td>
<td>Works</td>
</tr>
<tr>
<td><strong>Marketing/Promotion</strong></td>
<td>Great leadership and Vision, Great Web presence</td>
<td>Very good marketing team with good vision, Great Web presence</td>
<td>Very good marketing team with good vision, Great Web presence</td>
<td>New Leadership, lacks focus due to lack of funding, lacks market research needed to drive decision. Poor Web presence</td>
<td>22 plus staff members, best in class, lacks direct marketing. Great Web presence</td>
</tr>
<tr>
<td><strong>Financial Aid/Price</strong></td>
<td>Moderate price of Christian colleges</td>
<td>Moderate price of Christian colleges</td>
<td>Moderate price of Christian colleges</td>
<td>Price is low end of Christian colleges, institutional aid is high</td>
<td>Moderate price of Christian colleges</td>
</tr>
<tr>
<td><strong>Christian Experience</strong></td>
<td>Lutheran with low focus on Christian experience</td>
<td>Strength of Point Loma</td>
<td>Strength of Biola</td>
<td>Lutheran connection and culture clear to Lutheran H.S. church segment, general Christian college experience needs greater definition</td>
<td>Strength of AFU</td>
</tr>
</tbody>
</table>
# CUI COMPETITIVE ANALYSIS

<table>
<thead>
<tr>
<th>Quality of Academic Programs</th>
<th>Tier 1 Top 20 ranking in US NEWS, Many pockets of strength, Exercise Science &amp; Sports Medicine, Business, Comm and Psych.</th>
<th>Tier 1 Top 20 ranking in US NEWS, Many pockets of strength, Nursing, Business and Comm.</th>
<th>US NEWS Tier 4: Nationally Rank University, Many pockets of strength, i.e. Business, Cinema and Media Arts, Comm, etc.</th>
<th>US NEWS Tier 1 Top 50: Theology program and faculty are a strength. All other programs lack focus due to funding and low numbers of faculty.</th>
<th>US NEWS Tier 3 Nationally Rank University, Many pockets of strength, i.e. Business, Nursing, Psych, etc.</th>
</tr>
</thead>
</table>

2/20/2009 STR CUI_Competitive_Analysis.xls
### Units Taught by LCMS Faculty, Fall 2008

#### School of Arts & Sciences

<table>
<thead>
<tr>
<th>Field</th>
<th>LCMS</th>
<th>non-LCMS</th>
<th>Total</th>
<th>Pct LCMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art</td>
<td>26.5</td>
<td>7.5</td>
<td>36</td>
<td>79.17%</td>
</tr>
<tr>
<td>Athletic Training</td>
<td>11</td>
<td>7</td>
<td>16</td>
<td>61.11%</td>
</tr>
<tr>
<td>Behavioral Science</td>
<td>36</td>
<td>18</td>
<td>54</td>
<td>68.67%</td>
</tr>
<tr>
<td>Biology</td>
<td>36</td>
<td>0</td>
<td>36</td>
<td>100.00%</td>
</tr>
<tr>
<td>Communication</td>
<td>39</td>
<td>12</td>
<td>51</td>
<td>78.47%</td>
</tr>
<tr>
<td>English/Writing/Language</td>
<td>66</td>
<td>32</td>
<td>98</td>
<td>67.36%</td>
</tr>
<tr>
<td>Exercise &amp; Sport Science</td>
<td>14</td>
<td>22</td>
<td>36</td>
<td>38.89%</td>
</tr>
<tr>
<td>History/Political Science</td>
<td>42</td>
<td>15</td>
<td>57</td>
<td>73.08%</td>
</tr>
<tr>
<td>Math/Chemistry</td>
<td>57</td>
<td>10</td>
<td>67</td>
<td>85.07%</td>
</tr>
<tr>
<td>Music</td>
<td>36.5</td>
<td>3</td>
<td>39.5</td>
<td>92.21%</td>
</tr>
<tr>
<td>Psychology</td>
<td>30</td>
<td>27</td>
<td>57</td>
<td>52.63%</td>
</tr>
<tr>
<td>Theatre</td>
<td>21</td>
<td>0</td>
<td>21</td>
<td>100.00%</td>
</tr>
<tr>
<td>MA Coaching (Graduate)</td>
<td>16</td>
<td>68</td>
<td>84</td>
<td>19.05%</td>
</tr>
</tbody>
</table>

**Total Units Taught:** 432 221.5 653.5 66.11%

#### School of Business & Professional Studies

<table>
<thead>
<tr>
<th>Field</th>
<th>LCMS</th>
<th>non-LCMS</th>
<th>Total</th>
<th>Pct LCMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business Administration (UG)</td>
<td>73</td>
<td>24</td>
<td>97</td>
<td>75.26%</td>
</tr>
<tr>
<td>CU Accelerate - Irvine</td>
<td>69</td>
<td>15</td>
<td>84</td>
<td>82.14%</td>
</tr>
<tr>
<td>CU Accelerate - Temecula</td>
<td>27</td>
<td>24</td>
<td>51</td>
<td>52.94%</td>
</tr>
<tr>
<td>MBA (Graduate)</td>
<td>26</td>
<td>8</td>
<td>34</td>
<td>75.47%</td>
</tr>
<tr>
<td>MAIS (Graduate)</td>
<td>10</td>
<td>6</td>
<td>16</td>
<td>62.50%</td>
</tr>
<tr>
<td>Nursing</td>
<td>5</td>
<td>12</td>
<td>17</td>
<td>29.41%</td>
</tr>
</tbody>
</table>

**Total Units Taught:** 210 89 299 70.23%

#### Christ College

<table>
<thead>
<tr>
<th>Field</th>
<th>LCMS</th>
<th>non-LCMS</th>
<th>Total</th>
<th>Pct LCMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Languages</td>
<td>19</td>
<td>0</td>
<td>19</td>
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<tr>
<td>Theology</td>
<td>64</td>
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<td>64</td>
<td>100.00%</td>
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<tr>
<td>Philosophy</td>
<td>18</td>
<td>0</td>
<td>18</td>
<td>100.00%</td>
</tr>
<tr>
<td>Christian Education Leadership</td>
<td>15</td>
<td>0</td>
<td>15</td>
<td>100.00%</td>
</tr>
<tr>
<td>Christ College courses</td>
<td>5.5</td>
<td>0</td>
<td>5.5</td>
<td>100.00%</td>
</tr>
<tr>
<td>Graduate</td>
<td>19</td>
<td>0</td>
<td>19</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

**Units Taught:** 140 5 145 100.00%

#### School of Education

<table>
<thead>
<tr>
<th>Field</th>
<th>LCMS</th>
<th>non-LCMS</th>
<th>Total</th>
<th>Pct LCMS</th>
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<tbody>
<tr>
<td>Undergraduate</td>
<td>33</td>
<td>19</td>
<td>52</td>
<td>63.46%</td>
</tr>
<tr>
<td>Graduate - On Campus</td>
<td>16</td>
<td>12</td>
<td>28</td>
<td>57.14%</td>
</tr>
<tr>
<td>Graduate - Off Campus</td>
<td>36</td>
<td>189</td>
<td>195</td>
<td>18.46%</td>
</tr>
<tr>
<td>Graduate - Online</td>
<td>6</td>
<td>9</td>
<td>15</td>
<td>40.00%</td>
</tr>
</tbody>
</table>

**Units Taught:** 91 199 290 31.38%

#### University Totals

<table>
<thead>
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</thead>
<tbody>
<tr>
<td></td>
<td>873.5</td>
<td>599.5</td>
<td>1,383</td>
<td>63.16%</td>
</tr>
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</table>

**Note:** Internships, practicums, IS classes, lessons, etc. are not included.
<table>
<thead>
<tr>
<th>School of Arts &amp; Sciences</th>
<th>LCMS</th>
<th>non-LCMS</th>
<th>Total</th>
<th>Pct LCMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-Time Faculty</td>
<td>38</td>
<td>0</td>
<td>38</td>
<td>100.00%</td>
</tr>
<tr>
<td>Resident Faculty</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>40.00%</td>
</tr>
<tr>
<td>Adjunct Faculty</td>
<td>22</td>
<td>66</td>
<td>88</td>
<td>25.00%</td>
</tr>
<tr>
<td>Units Taught</td>
<td>432</td>
<td>221.5</td>
<td>653.5</td>
<td>66.11%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School of Business &amp; Professional Studies</th>
<th>LCMS</th>
<th>non-LCMS</th>
<th>Total</th>
<th>Pct LCMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-Time Faculty</td>
<td>10</td>
<td>0</td>
<td>10</td>
<td>100.00%</td>
</tr>
<tr>
<td>Resident Faculty</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>60.00%</td>
</tr>
<tr>
<td>Adjunct Faculty</td>
<td>31</td>
<td>35</td>
<td>66</td>
<td>48.97%</td>
</tr>
<tr>
<td>Units Taught</td>
<td>210</td>
<td>89</td>
<td>299</td>
<td>70.23%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Christ College</th>
<th>LCMS</th>
<th>non-LCMS</th>
<th>Total</th>
<th>Pct LCMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-Time Faculty</td>
<td>16</td>
<td>0</td>
<td>16</td>
<td>100.00%</td>
</tr>
<tr>
<td>Resident Faculty</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>100.00%</td>
</tr>
<tr>
<td>Adjunct Faculty</td>
<td>13</td>
<td>1</td>
<td>14</td>
<td>92.86%</td>
</tr>
<tr>
<td>Units Taught</td>
<td>140.5</td>
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<td>140.5</td>
<td>100.00%</td>
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<th>non-LCMS</th>
<th>Total</th>
<th>Pct LCMS</th>
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<tr>
<td>Resident Faculty</td>
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<td>5</td>
<td>8</td>
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<td>Adjunct Faculty</td>
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<td>Units Taught</td>
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<th>University Totals</th>
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<td>Resident Faculty</td>
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<td>Units Taught</td>
<td>874</td>
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<td>1,383</td>
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</table>

Note: Internships, practicums, IS classes, lessons, etc. are not included.
LCMS Trends: A Brief Analysis
CUI Strategic Planning
Oct, 2008

Methodology: This report is based on an analysis of 32 years of data reported by congregations to the Lutheran Church-Missouri Synod. It is essential that several influences be carefully noted:

1) Not all congregations respond to these annual data requests. As an example, for one recent year, 81% of congregations returned their report form. Another 20% did not complete membership statistics. Thus the statistics are based on the responses of only 61% of LCMS congregations. This renders the accuracy questionable at best.

2) Reasons why congregations may or may not participate in any given year are uncertain. Possible reasons include:
   i) The statistical report takes a considerable amount of time to prepare.
   ii) The statistical report calls for a detailed level of information that may not be properly maintained by larger congregations or busy congregations.
   iii) Declining congregations may be embarrassed and not report statistics (or not report them accurately)
   iv) Growing congregations may be disinclined to report this as it increases their assessment for district and synodical conventions.

3) It is vital to note a change in methodology. Prior to 1999, statistical reports estimated figures for missing congregational reports. These are not included after 1999.

Demographic Observations:
The generational span encompassed in this report should be recognized. For example, as the number of confirmands is considered, we are looking at data from Baby Boomers, Generation X, Millennials/Generation Y, Post Millennials/Gen Z. This included the “echo boom” (peaking 1989). The effect of birth control (the significant factor distinguishing the Boomers from Generation X according to Howe & Strauss) has a significant impact on these demographics.

One might consider the extent to which cultural and generational attitudinal shifts regarding membership affect these statistics. These generations are increasingly disinclined to be involved in formal membership. This is anecdotally reflected in the practice of some of our congregations of having loose membership definitions or no definition whatsoever. (e.g. Abbey West has members but does not fit well within the synodical categories.)

This period of time encompasses several traumatic events within the LCMS. The effect of these events on membership is evident. These include the Seminex/AELC schism, the Robert Preus/Ralph Bohlman controversy with its collateral damage, and
the disputed and narrow first election of LCMS president Kieschnick and post-9-11 events. While the effects of these challenges were less than feared, they did affect LCMS statistics. These and other relevant events are noted in the statistical tables.

**LCMS Statistics 1974-2006**

<table>
<thead>
<tr>
<th>Year</th>
<th>Baptized members</th>
<th>Confirmed members</th>
<th>Children baptized</th>
<th>Youth confirmed</th>
<th>Year confirm enter college</th>
<th>Notes</th>
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<tr>
<td>1974</td>
<td>2886481</td>
<td>2077303</td>
<td>57662</td>
<td>57834</td>
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<tr>
<td>1975</td>
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<td>2085821</td>
<td>57708</td>
<td>56878</td>
<td>Anaheim convention DPs fired</td>
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<tr>
<td>1976</td>
<td>2853574</td>
<td>2094448</td>
<td>55681</td>
<td>54383</td>
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<td>1989</td>
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<td>2022252</td>
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<td>1990</td>
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<td>2020850</td>
<td>54463</td>
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<td>2615567</td>
<td>1958339</td>
<td>52278</td>
<td>30806</td>
<td>1995 Preus/Bohman controversy</td>
<td></td>
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<td>1992</td>
<td>2617272</td>
<td>1958747</td>
<td>50241</td>
<td>30898</td>
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<td>1993</td>
<td>2606370</td>
<td>1950648</td>
<td>39319</td>
<td>26399</td>
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<td>1994</td>
<td>2604037</td>
<td>1950305</td>
<td>47793</td>
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<td>1952020</td>
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<td>2001</td>
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<td>25325</td>
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<td>1856783</td>
<td>28567</td>
<td>21493</td>
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</tbody>
</table>
Whatever the cause, it is apparent that the Lutheran Church-Missouri Synod has undergone a consistent decline among total membership and among youth according to reported statistics. At first glance, this would appear to have a detrimental effect on the LCMS student pool. However, educational statistics paint a different picture.
High School and College Statistics

A second set of data provides educational statistics over a 20 year period (1986-2006).

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>High schools</td>
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<td>62</td>
<td>102</td>
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<td>High school students</td>
<td>15864</td>
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<td>18806</td>
</tr>
<tr>
<td>colleges &amp; seminaries</td>
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<td>12</td>
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<tr>
<td>students</td>
<td>6899</td>
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<td>21255</td>
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<tr>
<td>faculty</td>
<td>587</td>
<td>640</td>
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</table>

![High School, College, Seminary Enrollment](chart.png)

It is evident that our secondary schools are trending above church membership statistics. Additionally, while the statistics for the colleges and seminaries are conflated, the growth in this category is almost exclusively on the college level.
Additional Information:

The Lutheran Church-Missouri Synod operates the second largest private school system in the world (and in history). Current statistics show that we have 978 elementary schools and 103 high schools. The LCMS currently reports 41 elementary schools with an enrollment over 400. 13 of these are in our current sphere of influence:

St. John’s Orange – 812 students (2nd largest)
St. Paul’s Orange – 807 students (3rd)
Trinity Litchfield Park AZ – 730 students (4th)
Salem Orange – 606 students (6th)
Our Savior Livermore – 596 students (9th)
W Portal San Francisco 520 students (15th)
Christ Phoenix AZ 485 students (23rd)
St. John Bakersfield – 476 students (28th)
Christ Gilbert AZ – 450 students (32nd)
Zion Palmdale – 422 students (tied 37th)
Abiding Savior Lake Forest – 422 students (tied 37th)
Lamb of God Las Vegas NV – 410 students (tied 40th)
Grace Escondido – 406 students (42nd)

In addition, the two largest high schools are in our sphere of influence:
Orange Lutheran – 1287 students (#1)
Faith Las Vegas – 1278 students (#2)
APPENDIX P:

Consent Forms
August 18, 2009

Pepperdine University
VPA Committee

Re: Copyright Issue for FAWAZ Dissertation

Dear Committee,

Dr. Marc Fawaz has been given a written permission to use Concordia published documents for the purpose of his dissertation writing.

This letter should serve as a consent to "reprint" what may have been Concordia copyrighted published documents within the FAWAZ dissertation titled:

"Religious Affiliation and Hiring Practice: A Case Study of Concordia University Irvine."

If I could be of further assistance, do not hesitate to contact me.

Sincerely,

Dr. Len Highhower
Special Assistant to the President
APPENDIX Q:

Time Out for Directors
TIMEOUT
for Directors

Don't put this aside!
Take time out to read it right now!

Just before Jesus ascended into heaven, He gave His disciples a directive to go and make disciples of all nations. The children in your early childhood program are included in "all nations." Your role is to lead them, through the power of the Holy Spirit, to salvation.

What leads to salvation? "Everyone who calls on the name of the Lord will be saved" (Romans 10:13). In the same chapter of Romans, Paul goes on with some questions: "But how can they call on him, if they have not believed? And how can they believe, if they have not heard? And how can they hear, if the message is not proclaimed? And how can the message be proclaimed, if the messengers are not sent out?" (Romans 10:14-15 Today's English Version)

You and your staff have been "sent out." You have been personally called by God to proclaim salvation to the young children and their families enrolled in your program. God used the members of your congregation, who called you to your present position, to give you His directive of discipling all nations.

It is important that your staff be continually reminded of their calling. Gather together in His Word and in prayer daily, so that you may be strengthened by the Holy Spirit to be a strong proclaimer of salvation through your words and the activities of your Lutheran early childhood program.

TO BE CONSIDERED

Since your staff is to be proclaimers of salvation through Jesus, you want to be assured that they are willing and capable. Engaging qualified staff is often the most challenging task of the director. You have certain qualifications in mind, but teachers who meet these qualifications are not always available. Most often you have no choice but to engage one who is available at the time. The following are suggestions that can broaden your field of qualified Christian teacher candidates who are "proclaimers:"

Draw From Your Congregation

Tell the joys of ministering to young children and their families in the articles you write for your church newsletter. You may arouse interest in a career in early childhood ministry. Describe the qualifications for various staff positions and encourage anyone interested to speak with you.

The last page of this publication is to be duplicated and distributed to the members of your governing board.
Encourage the youth of your congregation to consider a ministry in early childhood education.

Consider hiring young adults in your congregation who are attending a local college. A part-time job as an assistant teacher can be very inviting to those who have a desire to work with young children.

Synodical Entities

* Contact your local LCMS district office for possible candidates.
* Consider contacting our synodical colleges for the names of teacher candidates with an emphasis in early childhood education as part of their degree.
* Draw from your existing staff. Encourage teacher assistants, who work well with young children, to enroll in a college program leading toward eligibility to teach.

Neighboring Congregations

* Announce staffing needs as you advertise your program in neighboring congregations who do not have early childhood programs.
* Check with congregations operating Lutheran elementary schools. The spouse of one of their teachers may be qualified and wish to work in an early childhood program.

Substitute Teacher

* Always check your list of substitute teachers. Someone may be ready and willing to take a regular position on your staff.
* You may obtain candidates from substitute lists at neighboring early childhood programs.

CURRICULUM

This month we look at the final area of the SCWED curriculum—Discovery About the World. Here you lay foundations for science, social studies, and math.

Through your planned activities and indoor and outdoor environment, you help children organize ideas and objects into categories and classes. Children do this by manipulating and observing real materials.

The following are examples of activities in the Discovery area of the SCWED curriculum with "farm animals" as the unit theme.

**Adams and the Animals**

Tell the story of Adam, naming the animals from Genesis 2:19-20. Have children pretend to be Adam, show them one farm animal at a time—and have them name it. The children may then imitate the animal sound. With older children, create a chart to categorize the animals by size. Remind the children that God wants us to care for His animals.

**Farm Visit**

Arrange for a visit to a farm or petting zoo. Upon your return, have the children name animals they saw or touched. Say, "God gives me hands so I can touch." (Have children describe how the animals felt.) "Thank you, God, for giving me hands." Repeat with each of the five senses.

**Animal Food**

Place grains or other foods that farm animals eat, along with food that people eat, on the discovery table. Give children the opportunity to see, touch, and taste. Then have them sort the food into three categories—animal food, people food, and food for both. Read or paraphrase Genesis 1:29-30.
PARENTS

(The following can be copied for your parent newsletter.)

Parents are the most significant adults in a child’s life. Your child is God’s precious gift for you to love and nurture. Loving and caring parents give their child a sense of trust and security. Christian parents become the concrete first image of God for young children.

Other significant adults are also in every child’s life. These could be grandparents, close relatives, teachers or care givers. Our staff is privileged to be among those significant adults in your child’s life. We cannot take the place of parents, but we strive to love and care for your child, as you would, while your child is in our care. We model Jesus’ unconditional love and forgiveness as we work with your child each day. We want to be “Jesus with skin on” for your young child.

In return, we receive wonderful rewards. What a joy it is to have your child come running with wide open arms when we enter the room! The hugs are highly valued. It is an honor to accidentally be called, “Mommy.” We count it a privilege to be able to pray with your child everyday and to hear personal expressions of faith and trust in Jesus as Savior.

Thank you for the opportunity to be a significant adult in your child’s life.

MEMO

It is now two years since we began publishing Time Out for Directors. We thank you for your comments in support of this publication. Your input is valuable. It is important to us that we address the issues that you face in your early childhood ministry.

We plan to slightly change the format of Time Out for Directors for the 1987-88 publications. The two center pages will be your question and answer section—“Q & A.” Please send us questions you have regarding your ministry and issues that arise in your day-to-day activities as a director of a Lutheran early childhood program. We will attempt to give you suggestions and solutions.

In this month’s Child Ministry Department mailing, a form is included on which you may submit your questions. If you have an additional question after you return it, mail a short note or post card to the Child Ministry Department, The Lutheran Church—Missouri Synod, 1583 S. Kirkwood Rd., St. Louis, MO 63122-7298. Keep those questions coming!

LEGAL ISSUES

You will note that in the suggestions for acquiring candidates to fill your staff positions, no mention was made of advertising in newspapers or on bulletin boards in your community or colleges and universities. While many of you may find this a successful means for acquiring candidates, a word of caution is in order.

Advertising position openings outside your church community can make you vulnerable to legal problems. Though this may never happen, there is the possibility that an individual who has a vendetta against churches may answer your ad, and then find ways in which you are not following state and federal labor laws. Both churches and religious educational institutions are specifically exempt from the prohibition against religious discrimination described in Title VII of the Civil Rights Act. This exemption applies to “all” employment decisions and was upheld as constitutional by a 1987, Supreme Court decision. Thus, Lutheran schools can discriminate in their hiring of teachers on the basis of religious beliefs. However, the possibility exists that one person may challenge that decision, resulting in legal fees and an appearance in court.
BOARD MATTERS

One of the responsibilities of the governing board of a Lutheran early childhood program is to, according to the provisions made by the congregation, engage a staff that will ensure a quality program, Lutheran distinctiveness, and the achievement of your program's purpose. Once you have a quality staff in place, you will want to do all you can to retain it. A constantly changing staff does not assure a quality program nor provide stability for young children. One factor that can help retain quality staff is the type of salary and benefit package you offer.

Compensation
One decision the board and congregation make is whether staff is paid a yearly salary or an hourly wage. The director is to be paid a salary commensurate with his or her professional background, experience and assigned responsibility. Paying a yearly salary rather than hourly wages to teachers, says that you respect them as professionals and you trust that they will give of themselves to carry out their ministry role of teaching young children. It is common practice for support staff to be paid an hourly wage.

Determining salaries and pay scales for staff is efficient and equitable, if your congregation has an established salary schedule. See Appendix E-3 of In His Hands. A Manual for Beginning and Operating Lutheran Early Childhood Programs (available from Concordia Publishing House, Item #S08689) for a sample salary schedule. With an established salary schedule, you need only have a yearly review of the base salary.

Fringo Benefits
Social Security and Workmen's Compensation insurance are required by law. If your congregation is participating in Concordia Plans, then all staff of your early childhood program who work more than 20 hours per week must receive retirement benefits. The hours are determined by averaging the total yearly hours worked. In addition, those same staff members are to be offered health insurance. If your congregation has workers enrolled in Concordia Health Plan, you can declare that a worker must be engaged for 28 or 30 hours before you must offer the health plan. You can "grandfather" those already in the health plan who work these hours. A worker does not have to enroll in the health insurance but such insurance must be offered.

It is appropriate to offer sick leave, vacation pay, bereavement days and personal leave days to teachers. These should be equitable with other professional staff of your congregation. This is a way the congregation demonstrates care and respect for its workers.

Full-time and Part-time
The length of time during the day that your program is in operation will determine whether you engage full-time or part-time teachers. It is obvious that if you only have three-hour morning sessions, your administrator, teachers and support staff would be engaged as part-time employees. An LCSM certified director may have additional responsibilities in your congregation and thus be engaged on a full-time basis. If you have a full-time care program, you will want to have full-time teachers.

It is unfortunate that some congregations offer only part-time positions to early childhood teachers in full-time programs to save the expense of paying retirement and health benefits. Children in full-time care should not have to adjust to three or four different care givers throughout the day. It has also been found that the most common reason that quality staff leave is to take a full-time position or to go to a program that offers a better benefit package. Show your staff that you respect them as professional educators by offering adequate salaries and benefits.

All of the above must be in the form of written policies and appear in the Staff Handbook as well as your Board Manual. Your staff will know they are being treated equally and new board members will know the benefits offered.
APPENDIX R:

Religious Diversity News
Religious Diversity in Irvine, CA

Jan 26, 2003
Los Angeles Times

On January 26, 2003 the Los Angeles Times reported that "Irvine...has emerged as one of the nation's most religiously diverse suburbs. Here, there's a Buddhist temple that can house 42 monks, a Korean church that boasts 4,000 members and a $50-million K-12 Jewish day school. There's a $4-million Islamic elementary school, the county's largest Greek Orthodox Church and a university run by the Lutherans Church-Missouri Synod... Ahead is a $37-million Jewish community center and a Mormon temple, which sits just outside Irvine's border on land annexed by Newport Beach in 1993... The religious pluralism in Irvine reflects a national trend in which large institutions of faith are following immigrants to the suburbs, creating houses of worship that are also cultural centers for newcomers to America... The construction of mosques, temples and buildings more exotic than a standard church and steeple have caused some consternation in suburban neighborhoods not accustomed to the sights. But experts say acceptance is growing, especially in the post-Sept. 11 era."
APPENDIX S:

Initial Appointment of Faculty and Staff
0. Initial Appointment of Faculty and Staff

0.1. Positions to be held by LCMS Lutherans

Only active members of LCMS congregations shall staff the top-level positions in the following areas: president, provost/academics, admissions, and student life.

0.2. Initial Appointments of CUS Religion/Theology Faculty

Regardless of where they are currently serving, proposed CUS full-time faculty in religion or theology shall receive prior approval from the BUE Board before an institution employs them. Prior approval shall begin with the institution providing the BUE Office with a copy of the following:

- A cover letter from the institution’s president that provides the rationale for the approval of the proposed Theology Faculty Member, verifying also that the proposed faculty member is a rostered member in good standing of the Synod
- Staff Appointment Memorandum
- A Statement of Theological and Professional Competency, signed by the requesting President or Board of Regents Chair
- Theological Faculty Information Form [TFIF]
- The prospective faculty member’s curriculum vita

0.3. Prior Approval Process

1. The Executive Director shall receive the request from the requesting institution, and after review and approval, submit the request to the BUE Board for approval.

2. The BUE Board shall receive the Theology Faculty Information Form [TFIF], rationale for approval of the proposed candidate, a Statement of Theological and Professional Competency signed by the requesting president or chair of the Board of Regents, and a vita of the proposed candidate.

3. The BUE Board members shall vote electronically on prior approval requests based on documentation that is transmitted by email. The electronic polling period shall be seven calendar days. Board members unable to utilize electronic means shall be accommodated with reasonable substitute measures. If a board member does not respond, this will be recorded as a positive vote.

4. The subsequent minutes of the board meeting will record the result of the vote.

0.4. Initial Appointments of other faculty and staff

1. In cases not covered above, the BUE Board delegates authority to the local board of regents to appoint new personnel.

2. This policy pertains to all CUS full-time faculty and professional/technical staff in positions that involve classroom instruction, student advising or counseling, or
communication of the Institution's identity and mission (except for CUS religion faculty, covered above).

3. The Institution's president and/or his designee shall:
   - Interview potential candidates.
   - Complete a Statement of Theological and Professional Competence.
   - Assure the BUE Office that the institution continues to comply (when possible) with the policy that at least 90% of all regular full-time faculty members are to hold membership in a Lutheran congregation and sincerely intend to adhere to the doctrinal teachings of The Lutheran Church—Missouri Synod.
   - Inform, in writing, the Executive Director of new contracts for full-time faculty and staff.

4. The Executive Director will inform the board of these appointments at a subsequent board meeting.
APPENDIX T:

Allied Educational Research for College Board Surveys
ADMITTED STUDENT QUESTIONNAIRE PLUS

Concordia University Irvine
Highlights Report - 2008

FINAL REPORT

THE COLLEGE BOARD

This report was prepared for the College Board by Applied Educational Research, Inc.
EXHIBIT 8-4: IMPORTANCE AND RATING OF COLLEGE CHARACTERISTICS

- On which of the characteristics considered very important by all admitted students was our college rated relatively high? On which were we relatively low?

<table>
<thead>
<tr>
<th>A. Less important and our college rated higher</th>
<th>B. Very important and our college rated higher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious climate</td>
<td>Gender of on-campus housing</td>
</tr>
<tr>
<td>Attractiveness of campus</td>
<td>Pay scale of residence</td>
</tr>
<tr>
<td>Access to off-campus activities</td>
<td>Surroundings</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C. Less important and our college rated lower</th>
<th>D. Very important and our college rated higher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Availability of academic programs</td>
<td>Quality of major courses</td>
</tr>
<tr>
<td>Quality of social life</td>
<td>Availability of research</td>
</tr>
<tr>
<td>Extra-curricular opportunities</td>
<td>Academic personnel</td>
</tr>
<tr>
<td></td>
<td>Recruitment faculty</td>
</tr>
</tbody>
</table>

In this display "Characteristics considered very important" were those rated "Very Important" by at least 50% of the respondents. Characteristics for which our college was "rated high" were those for which the mean rating of our college was higher than the mean rating for all other colleges. The characteristics are listed in decreasing order of the difference between the mean rating of our college and the mean rating of all other colleges.
EXHIBIT B-5: COLLEGE IMAGES

- What images are most frequently associated with our college?
- What yields were realized among students who associated each image with our college?

<table>
<thead>
<tr>
<th>COLLEGE IMAGES</th>
<th>ALL ADMITTED STUDENTS</th>
<th>NON-ENROLLING STUDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N(%)</td>
<td>348(100%)</td>
</tr>
<tr>
<td>Small</td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ Religious</td>
<td>68%</td>
<td>64%</td>
</tr>
<tr>
<td>+ Friendly</td>
<td>69%</td>
<td>76%</td>
</tr>
<tr>
<td>++ Comfortable</td>
<td>69%</td>
<td>70%</td>
</tr>
<tr>
<td>++ Personal</td>
<td>69%</td>
<td>66%</td>
</tr>
<tr>
<td>++ Fun</td>
<td>73%</td>
<td>46%</td>
</tr>
<tr>
<td>++ Intellectual</td>
<td>73%</td>
<td>43%</td>
</tr>
<tr>
<td>+ Career-oriented</td>
<td>70%</td>
<td>39%</td>
</tr>
<tr>
<td>-- Back-up school</td>
<td>24%</td>
<td>1%</td>
</tr>
<tr>
<td>Challenging</td>
<td>24%</td>
<td>19%</td>
</tr>
<tr>
<td>Athletics</td>
<td>25%</td>
<td>24%</td>
</tr>
<tr>
<td>-- Isolated</td>
<td>15%</td>
<td>10%</td>
</tr>
<tr>
<td>Prestigious</td>
<td>15%</td>
<td>20%</td>
</tr>
<tr>
<td>Traditional</td>
<td>14%</td>
<td>11%</td>
</tr>
<tr>
<td>-- Average</td>
<td>10%</td>
<td>3%</td>
</tr>
<tr>
<td>Selective</td>
<td>10%</td>
<td>9%</td>
</tr>
<tr>
<td>Partying</td>
<td>2%</td>
<td>1%</td>
</tr>
</tbody>
</table>

The images listed above are shown in decreasing order of frequency.

...Indicate the images for which the percentages of enrolling students and non-enrolling students checking the image differ by statistically significant amounts.

Images checked by significantly larger percentages of enrolling students are marked + (p < .05) or ++ (p < .01). Images checked by larger percentages of non-enrolling students are marked - (p < .05) or -- (p < .01).
EXHIBIT B-6: COLLEGE IMAGES FREQUENTLY ASSOCIATED WITH OUR COLLEGE

- Which images are more frequently associated with our college by enrolling students? Which images are more frequently marked by non-enrolling students?

Only images with a difference of at least 10% are shown in this graph.
Images above the diagonal were marked more often by enrolling students, while those below the diagonal were marked more frequently by non-enrolling students.
ADMITTED STUDENT QUESTIONNAIRE PLUS

Concordia University Irvine
Competitor Analysis - 2008

FINAL REPORT

THE COLLEGE BOARD
This report was prepared for the College Board by Applied Educational Research, Inc.
EXHIBIT G.2: COMPARING OUR COLLEGE AND SELECTED OTHERS ON ACADEMIC AND
SOCIAL FACTORS

- For our college and the comparison set, what is the relationship between
  academic and social factors derived from the college characteristics?
- Is the relationship between the factors the same for our college as for
  the others being compared?

ACADEMIC CHARACTERISTICS
- Availability of majors
- Academic reputation
- Academic facilities
- Special programs

SOCIAL CHARACTERISTICS
- Personal attention
- Recreational facilities
- Extracurricular activities
- Social life

MEAN RATING

Social
Characteristics

Academic
Characteristics

Vanguard U*
Point Loma*
APU*
Biola U*

Concordia U Irvine*
Cal Baptist

2.0 2.5 3.0 3.5 4.0

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EXHIBIT G-3: COMPARING OUR COLLEGE AND SELECTED OTHERS ON ACADEMIC AND SETTING FACTORS

- For our college and the comparison set, what is the relationship between academic and setting factors derived from the college characteristics?
- Is the relationship between the factors the same for our college as for the others being compared?

**ACADEMIC CHARACTERISTICS**
- Availability of majors
- Academic reputation
- Academic facilities
- Special programs

**SETTING CHARACTERISTICS**
- Off-campus opportunities
- Surroundings
- Campus attractiveness
- On-campus housing

![Mean Rating Diagram](image)
EXHIBIT G-4: COMPARING OUR COLLEGE AND SELECTED OTHERS ON SOCIAL AND SETTING FACTORS

- For our college and the comparison set, what is the relationship between social and setting factors derived from the college characteristics?
- Is the relationship between the factors the same for our college as for the others being compared?

**SOCIAL CHARACTERISTICS**
- Personal attention
- Recreational facilities
- Extracurricular activities
- Social life

**SETTING CHARACTERISTICS**
- Off-campus opportunities
- Surroundings
- Campus attractiveness
- On-campus housing

![Mean Rating Graph]

---

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ADMITTED STUDENT QUESTIONNAIRE PLUS

Concordia University, Irvine
Competitor Analysis - 2007

FINAL REPORT

THE COLLEGE BOARD

This report was prepared for the College Board by Applied Educational Research, Inc.
EXHIBIT B-4: IMPORTANCE AND RATING OF COLLEGE CHARACTERISTICS

- On which of the characteristics considered very important by all admitted students was our college rated relatively high? On which were we relatively low?

<table>
<thead>
<tr>
<th>A. Less important and our college rated higher</th>
<th>B. Very important and our college rated higher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surroundings</td>
<td>Religious climate</td>
</tr>
<tr>
<td>Access to off-campus activities</td>
<td>Quality of on-campus housing</td>
</tr>
<tr>
<td>Attractiveness of campus</td>
<td>Personal attention</td>
</tr>
<tr>
<td></td>
<td>Quality of social life</td>
</tr>
<tr>
<td></td>
<td>Extra-curricular opportunities</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C. Less important and our college rated lower</th>
<th>D. Very important and our college rated lower</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special academic programs</td>
<td>Academic reputation</td>
</tr>
<tr>
<td>Access to recreational facilities</td>
<td>Likelihood of graduating</td>
</tr>
<tr>
<td></td>
<td>Quality of student facilities</td>
</tr>
<tr>
<td></td>
<td>Preparation for success</td>
</tr>
</tbody>
</table>

In this display "Characteristics considered very important" were those rated "Very Important" by at least 90% of the respondents. Characteristics for which our college was "rated high" were those for which the mean rating of our college was higher than the mean rating for all other colleges. The characteristics are listed in decreasing order of the difference between the mean rating of our college and the mean rating of all other colleges.
EXHIBIT B-5: COLLEGE IMAGES

- What images are most frequently associated with our college?
- What yields were realized among students who associated each image with our college?

<table>
<thead>
<tr>
<th>COLLEGE IMAGES</th>
<th>ALL ADMITTED STUDENTS</th>
<th>ENROLLING STUDENTS</th>
<th>NON-ENROLLING STUDENTS</th>
<th>YIELD</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N(%)</td>
<td>703 (100%)</td>
<td>331 (100%)</td>
<td>372 (100%)</td>
</tr>
<tr>
<td>Religious</td>
<td>78%</td>
<td>73%</td>
<td>83%</td>
<td>44%</td>
</tr>
<tr>
<td>Small</td>
<td>77%</td>
<td>73%</td>
<td>80%</td>
<td>45%</td>
</tr>
<tr>
<td>Friendly</td>
<td>70%</td>
<td>73%</td>
<td>68%</td>
<td>49%</td>
</tr>
<tr>
<td>Comfortable</td>
<td>61%</td>
<td>64%</td>
<td>59%</td>
<td>49%</td>
</tr>
<tr>
<td>Personal</td>
<td>56%</td>
<td>53%</td>
<td>59%</td>
<td>44%</td>
</tr>
<tr>
<td>Liberal arts</td>
<td>43%</td>
<td>49%</td>
<td>24%</td>
<td>6%</td>
</tr>
<tr>
<td>+ Fun</td>
<td>40%</td>
<td>49%</td>
<td>33%</td>
<td>61%</td>
</tr>
<tr>
<td>Not well-known</td>
<td>37%</td>
<td>39%</td>
<td>34%</td>
<td>51%</td>
</tr>
<tr>
<td>Intellectual</td>
<td>36%</td>
<td>39%</td>
<td>32%</td>
<td>52%</td>
</tr>
<tr>
<td>Career-oriented</td>
<td>34%</td>
<td>32%</td>
<td>27%</td>
<td>52%</td>
</tr>
<tr>
<td>Traditional</td>
<td>25%</td>
<td>18%</td>
<td>32%</td>
<td>33%</td>
</tr>
<tr>
<td>Challenging</td>
<td>25%</td>
<td>14%</td>
<td>17%</td>
<td>64%</td>
</tr>
<tr>
<td>Athletics</td>
<td>23%</td>
<td>27%</td>
<td>20%</td>
<td>55%</td>
</tr>
<tr>
<td>Prestigious</td>
<td>17%</td>
<td>20%</td>
<td>15%</td>
<td>55%</td>
</tr>
<tr>
<td>Isolated</td>
<td>17%</td>
<td>16%</td>
<td>17%</td>
<td>46%</td>
</tr>
<tr>
<td>- Average</td>
<td>15%</td>
<td>8%</td>
<td>22%</td>
<td>25%</td>
</tr>
<tr>
<td>- Back-up school</td>
<td>10%</td>
<td>4%</td>
<td>15%</td>
<td>30%</td>
</tr>
<tr>
<td>Selective</td>
<td>7%</td>
<td>5%</td>
<td>7%</td>
<td>40%</td>
</tr>
<tr>
<td>Partying</td>
<td>3%</td>
<td>3%</td>
<td>2%</td>
<td>[50%]</td>
</tr>
</tbody>
</table>

The images listed above are shown in decreasing order of frequency.
* and ** indicate the images for which the percentages of enrolling students and non-enrolling students checking the image differ by statistically significant amounts.

Images checked by significantly larger percentages of enrolling students are marked + (p < .05) or ++ (p < .01). Images checked by larger percentages of non-enrolling students are marked - (p < .05) or -- (p < .01).
EXHIBIT B-8: COLLEGE IMAGES FREQUENTLY ASSOCIATED WITH OUR COLLEGE

- Which images are more frequently associated with our college by enrolling students? Which images are more frequently marked by non-enrolling students?

Only images with a difference of at least 10% are shown in this graph. Images above the diagonal were marked more often by enrolling students, while those below the diagonal were marked more frequently by non-enrolling students.
College images frequently associates with CUI:
78% of all admitted students see CUI as religious
41% see it as Liberal Art
25% see it as traditional

Importance and rating of college characteristics (which characteristics considered very important by admitted students).
Very important and CUI rated higher in areas of Religious Climate, quality of on-campus housing, personal attention, quality of social life and extra-curricular opportunities.
Very important and CUI rated lower in areas of academic reputation, cost of attendance, availability of majors, quality of academic facilities, preparation for career.

Comparison with comparable universities:
Azusa Pacific University
California State University, Fullerton
California Baptist/Biola
San Diego State/Long Beach State
Cal State San Bernardino/Cal State San Marcos

Academic characteristics:
Availability of majors
Academic reputation
Academic facilities
Special programs

Social characteristics:
Personal attention
Recreational facilities
Extracurricular activities
Social life

Setting characteristics:
Off-campus opportunities
Surroundings
Campus attractiveness
On-campus housing

When comparing CUI and selected others on academic and social factors, CUI ranked the highest on social characteristics, and second to lowest on academic characteristics.
When comparing CUI and selected others on academic and setting factors, CUI ranked highest on setting characteristics and second to lowest on academic characteristics.
EXHIBIT G-2: COMPARING OUR COLLEGE AND SELECTED OTHERS ON ACADEMIC AND SOCIAL FACTORS

- For our college and the comparison set, what is the relationship between academic and social factors derived from the college characteristics?
- Is the relationship between the factors the same for our college as for the others being compared?

ACADEMIC CHARACTERISTICS
- Availability of majors
- Academic reputation
- Academic facilities
- Special programs

SOCIAL CHARACTERISTICS
- Personal attention
- Recreational facilities
- Extracurricular activities
- Social life

MEAN RATING

Social Characteristics

Academic characteristics
EXHIBIT G-3: COMPARING OUR COLLEGE AND SELECTED OTHERS ON ACADEMIC AND SETTING FACTORS

- For our college and the comparison set, what is the relationship between academic and setting factors derived from the college characteristics?

- Is the relationship between the factors the same for our college as for the others being compared?

<table>
<thead>
<tr>
<th>ACADEMIC CHARACTERISTICS</th>
<th>SETTING CHARACTERISTICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Availability of majors</td>
<td>Off-campus opportunities</td>
</tr>
<tr>
<td>Academic reputation</td>
<td>Surroundings</td>
</tr>
<tr>
<td>Academic facilities</td>
<td>Campus attractiveness</td>
</tr>
<tr>
<td>Special programs</td>
<td>On-campus housing</td>
</tr>
</tbody>
</table>

![Diagram showing mean ratings of academic and setting characteristics for various institutions.]

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EXHIBIT G-4: COMPARING OUR COLLEGE AND SELECTED OTHERS ON SOCIAL AND SETTING FACTORS

- For our college and the comparison set, what is the relationship between social and setting factors derived from the college characteristics?
- Is the relationship between the factors the same for our college as for the others being compared?

SOCIAL CHARACTERISTICS
- Personal attention
- Recreational facilities
- Extracurricular activities
- Social life

SETTING CHARACTERISTICS
- Off-campus opportunities
- Surroundings
- Campus attractiveness
- On-campus housing

![Mean Rating Diagram]

- Concordia U Irvine
- APU
- SDSU/LBSU
- GSU Fullerton
- CSU/CSUSM
- 2 Christian

Social Characteristics

Setting Characteristics
EXHIBIT B-1: IMPORTANCE OF COLLEGE CHARACTERISTICS

- What college characteristics did our admitted students rate as very important to them in choosing the college that they would attend?
- What yields were realized for students who rated each of these characteristics as very important?
- Which of these factors were relatively more important to enrolling or non-enrolling students than to the other group?

<table>
<thead>
<tr>
<th>IMPORTANCE OF COLLEGE CHARACTERISTICS</th>
<th>ALL ADMITTED STUDENTS</th>
<th>ENROLLING STUDENTS</th>
<th>NON-ENROLLING STUDENTS</th>
<th>YIELD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Availability of majors</td>
<td>87%</td>
<td>85%</td>
<td>88%</td>
<td>46%</td>
</tr>
<tr>
<td>Personal attention</td>
<td>84%</td>
<td>86%</td>
<td>76%</td>
<td>50%</td>
</tr>
<tr>
<td>Quality of majors</td>
<td>78%</td>
<td>78%</td>
<td>70%</td>
<td>47%</td>
</tr>
<tr>
<td>Cost of attendance</td>
<td>77%</td>
<td>81%</td>
<td>73%</td>
<td>49%</td>
</tr>
<tr>
<td>Preparation for career</td>
<td>73%</td>
<td>76%</td>
<td>71%</td>
<td>49%</td>
</tr>
<tr>
<td>Academic reputation</td>
<td>64%</td>
<td>54%</td>
<td>71%</td>
<td>40%</td>
</tr>
<tr>
<td>Quality of academic facility</td>
<td>61%</td>
<td>64%</td>
<td>59%</td>
<td>49%</td>
</tr>
<tr>
<td>Quality of campus housing</td>
<td>69%</td>
<td>72%</td>
<td>43%</td>
<td>57%</td>
</tr>
<tr>
<td>Religious climate</td>
<td>58%</td>
<td>57%</td>
<td>59%</td>
<td>46%</td>
</tr>
<tr>
<td>Quality of social life</td>
<td>56%</td>
<td>53%</td>
<td>59%</td>
<td>44%</td>
</tr>
<tr>
<td>Extra-curricular opportunites</td>
<td>50%</td>
<td>54%</td>
<td>44%</td>
<td>53%</td>
</tr>
<tr>
<td>Surroundings</td>
<td>49%</td>
<td>51%</td>
<td>44%</td>
<td>50%</td>
</tr>
<tr>
<td>Attractiveness of campus</td>
<td>49%</td>
<td>51%</td>
<td>46%</td>
<td>50%</td>
</tr>
<tr>
<td>Avail of recreational facil</td>
<td>45%</td>
<td>41%</td>
<td>49%</td>
<td>43%</td>
</tr>
<tr>
<td>Access off-campus activ</td>
<td>36%</td>
<td>38%</td>
<td>34%</td>
<td>50%</td>
</tr>
<tr>
<td>Special academic programs</td>
<td>29%</td>
<td>26%</td>
<td>32%</td>
<td>42%</td>
</tr>
</tbody>
</table>

The table above lists all the college characteristics in decreasing order of the percentage of all admitted students marking the characteristic "very important."

Percentages shown for student groups are the percentages reporting that the given factor was "very important." Yields are the yields attained for those students who rated a given factor as "very important."

+ and - indicate factors for which percentages of enrolling students and non-enrolling students indicating "very important" differ by statistically significant amounts. Factors reported as "very important" by significantly larger percentages of enrolling students are marked + (p < .05) or ++ (p < .01). Those reported as "very important" by larger percentages of non-enrolling students are marked - (p < .05) or -- (p < .01). See the Technical Note for an explanation of statistical significance.