Approaches to Faith Integration: A Case Study of Andrews University Employees

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ABSTRACT

For centuries, Christians have cultivated faith in themselves and others by engaging in prayer, evangelism, discipleship, and education, with Christian tertiary institutions playing a vital role in this nurturing of faith. However, previous studies have shown that Christian educators have also been complicit in depleting faith in others. This erosion of faith has been well documented in American "Christian" universities like Harvard, Yale, and Princeton, primarily due to modernity and secularization. For faith to thrive, it has to be backed with intention, and this is especially of paramount importance in American higher education today. As the oldest Seventh-day Adventist University, Andrews has nurtured faith in the global Adventist community through its large seminary, educational training, publication work, international teaching schedule, and participation in key committees of the global church. This case study explored how faith impacts the work of employees at Andrews University. Although previous studies have explored intentional faith integration, this article focused specifically on how the employees at Andrews University integrate faith in curriculum planning, employee interviews and publications, in relation to the ten types of faith integration framework of Azusa Pacific University (n.d.) outlined in their *Faith Integration Faculty Guidebook*.

Introduction

Jesus asks a probing question in Luke 18:8: "When the Son of Man comes, will He find faith on the earth?" This inquiry comes in the context of the story He tells of a widow who kept appealing to an unjust judge for justice. She was persistent in prayer and Jesus encouraged His disciples to be resilient in prayer. Jesus is attempting to strengthen His disciples' reliance on God as their judge. As moved from this story of persistent pray to the end of time, His inquiring question about faith seems deeply reflective, almost pensive in tone, suggesting a precarious quality of faith that needed support especially in the end of time. Will faith survive?

As His disciples serving as Christian educators, this question probes our responsibility at the end of time. To a large degree, Christ's disciples then and for centuries since have been cultivating faith through prayer, evangelism, discipleship, and education. Christian higher education institutions have played a vital role in this nurturing of faith. But as Marsden (1994) notes, Christian educators have also been active in depleting faith. He documents the erosion of faith in American "Christian" universities like Harvard, Yale, and Princeton until they lost their Christian foundation. Modernity and secularization were strong currents eroding faith, especially among the college trained. As such, faith needed intentional cultivation to thrive, a persistence in prayer, a dedicated intentionality against these depleting forces.

Marsden (2021) later reports a significant reversal over the past three decades in his earlier analysis of Christian colleges in his sequel/second edition of this important study. He cites Wheaton College and Baylor University as exemplars of places where administrators and faculty have doubled down on faith engagement; he documents how faith commitments have driven classroom teaching and learning and quality scholarship. Christian university administrators worked to support and grow internal initiatives to integrate faith into faculty, student and institutional processes, and that Christian universities were on the forefront of cultivating deep institutional identities that cultivate Christian faith (Ryken, 2021).

This strong faith engagement has also been evident where we serve at Andrews University (Andrews). As the oldest Seventh-day Adventist (Adventist) university, Andrews has nurtured faith in the global Adventist community through its large seminary, educational training, publication work, international teaching schedule, and participation in key committees of the global church. Our case study explored how faith energized the work of Andrews employees. While there were many data sources on intentional faith integration (administration, marketing, curriculum, faculty scholarship, student life and support services, etc.), this article focuses on how Andrews employees integrate faith through curriculum planning (program mission statements, student learning outcomes at the program and class level) and employee interviews and publications, in relation to the ten types of faith integration Azusa Pacific University (n.d.) outlines in their Faith Integration Faculty Guidebook. After highlighting some conceptual elements guiding this focused study, we review our methodology and present our findings with a discussion of other scholarship. We end with recommendations to educators and researchers integrating faith in their vocation.

Conceptual Guides

Faith integration has a long history and diverse manifestation in Christian colleges, from chapels to spiritual life programming to required Bible or religion courses. A strong faith commitment is often one of the main reasons staff and faculty choose employment at Christian institutions. Their students and employees want to participant and promote faith in their being, belonging, believing, and behaving (Rice 2002). Our experiences mirror and reflect this truth, so we wanted to document how it was working on our campus.   We understood faith for this study as a spiritual dimension of "belief and trust in and loyalty to God" (Merriam-Webster). Given faith's profound influence on "belief," we anticipate it then becoming linked to one's sense of identity (being) with a gravitational pull to others (belonging), impacting our actions (behavior) (Rice, 2002). Following an overview of faith as a biblical construct, this section outlines Azusa Pacific University's types of faith integration.

Biblical Frame

Faith is richly illustrated and honored in the Bible. With love and hope, it is presented as a central Christian virtue (1 Corinthians 13:13, NASB, unless otherwise noted). Hebrews 11:1 describes faith as a "certainty of *things* hoped for, a proof of things not seen," and without faith "it is impossible to please Him, for the one who comes to God must believe that He exists and that He proves to reward those who seek Him" (verse 6). In addition to its trust-building God-honoring quality, faith appears essential in meaning-making. As Proverbs states, "the fear of the Lord is the

beginning of knowledge" (Proverbs 1:7). Faith fosters and is fostered by community (Hebrews 10:25) and has a social quality that adheres people to God and each other. In addition, faith motivates people towards actions or works of love (James 2:14-26).

So faith can drive a person's imagination, emotions, beliefs and commitment in the transcendent God, to trust in Him and His word. Faith creates a certainty that frames our interaction and understanding of the world, holds us in community with others, is nurtured by such community, and propels us to act. In all this, faith seems to nurture love and hope and likewise be nurtured by them. While all the mechanisms of faith's dynamic are not clear to us, this short biblical review reminds us that faith's central role is a means to keep humans connected to a trustworthy God. It is also a commitment to hold believers in community to cultivate hope, love, and loving actions towards others. Faith is often a critical cultural component mentioned by Christian universities. Andrews shows that in its mission to help its members "Seek Knowledge, Affirm Faith, Change the World." Thus, the importance and prevalence of faith on Christian campuses beg the question of how biblical faith serves as a motivator and sustainer in practices. However, tracing faith engagement in individuals and groups is challenging given its more transcendent qualities.

Azusa Pacific University (APU) Faith Integration Types

To help organize the varied and, at times, ambiguous manifestation of faith and faith integration, we relied on Azusa Pacific University's macro view framework with ten examples of types or approaches to faith integration in academia. For Azusa, faith is about "responding to God's grace by becoming more fully formed into the likeness of Christ and using our gifts in service to God, humankind, and the rest of creation" (Faith Integration Faculty Guidebook, n.d., p. 4). Azusa defines faith integration as "the informed reflection on and discovery of Christian faith within the academic disciplines, professional programs, the arts, and lived practice, resulting in the articulation of Christian perspectives on truth and life in order to advance the work of God in the world" (p. 5). Within an educational setting it is manifest in "progress both academically and spiritually," showing a dual commitment of Christian universities to the development of mind and soul (p. 6).

Azusa Pacific University's ten types of faith integration provided a framework with ten "indicators" to help us identify diverse faith manifestations in our case study. We paraphrase these approaches in alphabetical order:

- *An aesthetic approach* strives for a Christian understanding of the creative and beautiful. This approach includes using faith to frame what is good art and appropriate music but also the theological essentials of beauty in human learning and expression.

- *A conceptual-theoretical approach* helps people think Christianly and assess content in their discipline or line of work through the lens of Christian thought or theology.

- *An ethical approach* evaluates and recommends moral perspectives related to an area of study. Virtue and vice, right and wrong, are considered from a Christian perspective.

- *A pedagogical approach* links educational theory with strategies and dispositions needed for Christian academics to provide faith-oriented instruction.

- *A practice-oriented approach* uses Christian ideas to examine and compare workers' quality, methods, activities, and expectations in a taught profession.

- *A psychological approach* utilizes discipline-based content to show how persons can pursue a more profound experience of growing in Christ.

- *A relational approach* connects discipline-based content and institutional mission to perspectives and practices for Christian love, forgiveness, and life together.

- *A sociological approach* seeks to improve social structures to increase justice, well-being, hope, and freedom within and beyond academic communities.

- *A tradition-based approach* makes insightful connections between the history, teachings, distinctives, and individuals within a Christian faith tradition and the academic discipline or area of service.

- *A vocational approach* helps students understand the motivations and purposes of a discipline and prepares a student for a life called and ready for service.

We found these types or approaches in many places in our research of how Andrews University employees do their work. Elements were evident in recruitment materials, websites, academic bulletins, accreditation reports, curriculum, faculty events, campus concerts, student services and campus life programming, and in our many conversations with employees. This report focuses on what we found primarily in program outcomes and syllabi, with brief examples from faculty interviews.

Methods

Our data collection was framed within a case study method that makes "inferences from patterns within cases and comparisons between them" and is "more intuitive than the logic of statistical inference" (Bennett, 2015, p. 208). While this requires interpretation of meaning in the data using contextual clues and expert understanding of the field, we focus simply on one slice of our data, our look at program mission and syllabi documentation comparing them to one framework of faith integration. Future publications will provide a more holistic analysis of more data collected through extensive group interviews and other documents, exploring emerging themes. Document analysis of program outcomes and syllabi focused on searching for keywords such as faith, faith integration, faith engagement, faith foundations, worldview or perspective, Seventh-day Adventist, Christian, belief, religion, ethical, ethics, etc. When found, the context was reviewed, and notes were made with sample phrases to gain perspective on the prevalence, scope, and patterns of intentional inclusion of faith and mission alignment in these documents.

Findings

Although our more extensive study completed 21 group interviews and emailed responses from over 80 administrators, faculty, and staff and a comprehensive look at multiple documents, space limits this article to report how faith integration manifested itself across the ten Azusa Pacific University types of faith integration in program outcomes and syllabi.

Of the 173 program outcomes and 27 department mission statements found in the 2021 academic bulletin, many included faith integration keywords or phrases such as *faith, Bible, Christian worldview, biblical perspective,* etc. The most frequently observed faith integration types in program outcomes were ethical (48), conceptual-theoretical (43), and practice-oriented (39) approaches. Of the 30 departmental mission statements, practice-oriented approaches were most

visible in more than one third (12), with one in five statements including evidence of vocational, psychological, ethical, and conceptual-theoretical types of faith integration, as shown in Table 1.

Table 1

Types of Faith Integration Identified in Department Mission Statements and Program Outcomes

Types of Faith Integration	Program Outcomes (N=187)	Mission Statements (N=30)
Ethical	48	6
Conceptual-theoretical	43	6
Practice-oriented	39	12
Vocational	35	7
Psychological	28	7
Tradition-based	15	1
Aesthetic	15	0
Sociological	9	3
Relational	7	0

Note: no examples of pedagogical faith integration were found in documents reviewed.

We also reviewed syllabi for Spring 2021 classes. Of the 2897 courses, 1672 were independent studies, seminars, workshops, or labs without syllabi. Of the 1225 remaining classes, syllabi were available for 897, with the articulation of faith integration found in 571 of those syllabi.

The analysis began with a search for pre-selected keywords in syllabi. Those including any keywords were then reviewed for evidence of the types of faith integration as defined by Azusa Pacific University. Coding was limited to four faith integration types to focus on the key concepts. Further, types were assigned in order of prevalence of the faith integration type. Team deliberations at each stage ensured inter-rater reliability.

As Table 2 shows, the most common faith integration approaches evident in the analysis of course descriptions, student learning outcomes, and learning activity information in syllabi were practice-oriented and conceptual-theoretical. A second tier included tradition-based, sociological, and ethical types of faith integration.

Separated by colleges, the data provide insights into differences in the choice of faith integration approaches between the field of study (Table 2). The Colleges of Arts & Sciences and Education and International Services had the highest application of the conceptual-theoretical approach and the widest distribution of faith integration types. The College of Health & Human Services features both practice-oriented and psychological approaches. In the College of Professions, the ethical approach was most evident, and understandable with pre-med, pre-dent, and pre-law courses. While similar to the College of Arts and Sciences in high scores in conceptual-theoretical and practice-oriented types of faith integration, the Theological Seminary had the highest within-college percentage of tradition-based faith integration and the widest spread of types.

During our analysis of student learning outcomes in syllabi and some program outcomes, physical health and well-being emerged as an often-cited area that did not neatly fit in the other areas. We eventually added this as an area, and its count is likely lower given that some elements related to "well-being" could fall under psychological or relational. Strong language about physical

health, especially from health professions, reflects Andrews University's and the Adventist communities' strong faith commitment toward holistic health and its widespread message that the body is the temple of the Holy Spirit (1 Corinthians 6:19). It also fits firmly in the Adventist global mission to engage in the healing ministry of Christ.

Table **2**

Types of Faith Integration Identified in Spring 2021 Syllabi

Andrews College / Integration Type	Arts & Sciences (N=288)	Education & Intl Services (N=15)	Health & Human Services (N=89)	Professions (N=41)	Theological Seminary (N=135)	Total
Aesthetic	23	0	0	0	0	23
Conceptual-Theoretical	133	12	6	3	77	231
Ethical	49	0	3	29	20	101
Pedagogical	24	1	6	0	19	50
Practice-Oriented	77	4	62	21	74	238
Psychological	25	1	48	0	10	84
Relational	33	5	4	1	5	48
Sociological	73	1	24	3	17	118
Tradition-Based	71	0	21	2	44	138
Vocational	36	0	8	3	10	57

Discussion

In this participant case study of faith integration at Andrews University, we found evidence of the "renaissance" of faith integration that Marsden (2021) notes in American Christian colleges. Analysis of the curricular documents this article primarily reports on confirms the existence of diverse approaches to faith integration, with Azusa Pacific University's ten types a starting point to help institutions identify how faith integration could be showing up in their work. After briefly discussing Azusa's faith integration approaches, we share possible limitations and recommendations for practitioners and researchers.

Aesthetic Faith Integration

Aesthetic faith integration occurs when one "grapples for a Christian understanding of the creative and beautiful as a way to support and deepen scholarly understandings of these ideas" (Azusa Pacific University, n.d. p. 12). This type was most evident in the Bachelor of Fine Arts program outcomes, which included this statement: "The integration of faith and ethics within professional creative careers is explored in terms of affecting personal, community, and environmental self-awareness and integrity. Placed within the diverse setting of Andrews University, students explore ways in which their faith informs their creative practices."

Photography classes also reported they "framed through beliefs and look for beauty in God's creation, as when we capture that beauty we glorify God." While this approach was seldom found in program outcomes and syllabi, perhaps because of the limits of printed words, as participant researchers, we note symbols, art, music, paintings, social media, and graphic design around

campus infused with faith components. For example, as an official Arboretum, the Andrews campus provides a stunning artwork of trees that give it a calming and beautiful quality year-round.

Event announcements show an active Department of Music providing music around campus that manifested a deep faith element. From its annual Worship and Music conference to the music presence at campus chapel and worship events, one sees this area of faith integration. Music department chair Perera's composition to Zork's lyrics, *This is Our Prayer* (Andrews University Department of Music, 2020), is one example involving 50 choir and orchestra members isolated through Covid. This virtually produced song of unity and hope was an inspiring faith anchor in the virtual Spring 2020 graduation, during the pandemic lockdown.

Employee interviews spoke of aesthetic elements to their faith work. While full reporting is beyond the scope of this article, two insights are poignant here. A religion professor discussed how he helps students understand the literary structures and poetry of the Bible and noted how this brings a deeper and more beautiful understanding of God. The architectural team spoke passionately and repeatedly about projects that engage their students in the design of liturgical and other spaces that espouse ideals of balance, access, and beauty, as feelings of comfort or awe can be spiritual experiences.

Andrews' work in this area mirrors what appears to have been happening at faith-based campuses where Christian views of aesthetics capture their experiences as believers in the wonders of the Creator's work. This faith-driven approach to art and music may be a pushback against the secularization of art and music. The Christian focus on "beauty, courage, sublimity, serenity, and nobility" (Howard, 2021, pp. 77, 78) works against the downward spiral of materialism that can strip art of the glory of God. It works to reclaim some of the "harmonious, and harmony audible" from the Christian's "world of faith" that seems to come from a "harmony found in [their] own being" (ibid). These elements of truth, honor, righteousness, purity, loveliness, and praise give evidence of changes which can only be seen by the Christian eye when first felt in the renewed heart. We saw this faith-guided aesthetic at Andrews.

Conceptual-theoretical Faith Integration

This type of faith integration was prominent in our data analysis. It is about helping "people to think Christianly. It includes matters of worldview, intellectual virtues (such as the development of wisdom, intellectual courage, critical thinking), discerning the mind of Christ, and assessing disciplinary content through the lens of Christian thought/theology" (Azusa Pacific University, n.d., p. 12). Evidence was found in education, leadership, psychology, religion and seminary programming, undergraduate science and humanities, and professional programs.

A Bachelor of Arts in English outcome framed this approach: "Critique worldviews from a Christian perspective. Integrate principles of a Christian worldview into their chosen fields of study." The civilizations history class (HIST 118) provided this introduction in the syllabus:

"... this course should empower you to recognize truth from falsehood. History tells of many individuals and societies who ignored the lessons of history and the wisdom offered to them by their ancestors and by God (Yahweh), which you can find in the historical document we commonly refer to as the Bible... When we ignore these two—the elders (the teachers) and God, we end up duped into following lies, bigotry, a variety of destructive isms..."

Exemplars of this faith integration approach were also evident in faculty-authored textbooks on *Sociology* (Matthews, 2006), *Teaching Literature* (Davis, 2002), *Teaching History* (Land, 2000), *Biology* (Goodwin, 2014), and the series on scriptural foundations in business, management, marking and microeconomics (Cafferky, 2013; Hoover Jr, 2014; Starr, 2013; Troy & Ruhupatty, 2014; Wrenn & Cafferky, 2015; Wrenn et al., 2013). A Christian lens was evident in multiple journal articles, conference presentations, and lectures.

Another example is Andrews professor Miller's (2012) Oxford text, *The Religious Roots of the First Amendment: Dissenting Protestants and the Separation of Church and State*. His faith and understanding of church history cultivated a hunch that Enlightenment secular thought was not the only or even the main driver for the push for religious liberty in early U.S. history. This perspective led him to trace and show the influence of Protestant thought on the Christian influence in the American colonies for religious and other liberties.

Conceptual faith integration evident at Andrews mirrors trends in Christian scholarship published through Baker and other Christian university presses, Intervarsity, Wipf and Stock, etc. It is also found through the 50 years of *Christian Scholar's Review* and their blog (https://christianscholars.com/blog/), likely the most extensive area of renaissance Marsden (2021) has noted.

Ethical Faith Integration

The ethical faith integration approach was most prevalent in program outcomes and syllabi. This area "evaluates and recommends moral perspectives related to the discipline. Matters of good and bad, right and wrong, virtue and vice are considered from a distinctly Christian perspective" (Azusa Pacific University, n.d. p. 12). The ethical approach was consistently found in the outcomes of the professional program in health, business, engineering, and the theological seminary; these programs also require an ethics course.

Many professional program syllabi included ethical faith integration outcomes. For example, in a biology major class (BIOL 465), students "practice ethics and professionalism in science and healthcare professions." The School of Business articulates ethical faith integration in departmental mission statements, such as this Management, Marketing, and International Business statement: "A Christian education encourages an awareness of moral and ethical responsibilities in one's personal and professional life. In this context, the department holds up Jesus Christ as the best model for personal responsibility and development and seeks to encourage its students to follow His example." The Master of Divinity and Communication dual degree mission states it this way: "The integration of faith and ethics within professional creative careers is explored in terms of affecting personal, community, and environmental self-awareness and integrity."

This approach was well supported in the analysis of other data sets too. We heard "ethics is huge for us" in employee interviews. The faith engagement team regularly discusses contemporary issues with students, which provides a space to develop ethical reasoning. Financial administrators noted biblical models to guide financial decisions, being trustworthy stewards of all God gives us. The prevalence of the ethical approach shows the value of morality and ethics within the Adventist, other faith traditions, and many university communities. Marsden (1994, 2021) noted that ethical faith integration survived when secularization and modernization depleted faith-based learning at universities like Harvard, Yale, and Princeton. Doing good, behaving, and talking about ethics is where the fingerprint of the Christian faith has a lasting impact; this influence is seen in Christian

and secular texts on ethics (Gibson & Augsburger, 2019; Johnson, 2015; Johnson, 2018). This area of faith integration continues to be active at Andrews.

Pedagogical Faith Integration

This approach "identifies links within educational theory with the manners, behaviors, strategies, and ideal dispositions needed for Christian academics to provide effective faith-oriented instruction" (Azusa Pacific University, n.d., p. 12). The College of Education and International Services often referenced principles of Christian education from Ellen White's classic, *Education* (1903), which 120 years later is still forming Adventist educators. The book *Education* is the primary text for *EDAL 565 Leadership for Seventh-day Adventist Education*, recommended in educational philosophy classes and often quoted in accreditation reports.

Our evidence was limited in outcomes review, understandably, as pedagogical approaches apply to teaching strategies rather than learning outcomes. However, other data sets included web pages. Andrews University's *Center for Teaching and Learning* hosted faith-based programming and provided resources for faith-engaged teaching and learning (https://www.andrews.edu/services/ctl/index.html). In employee interviews, faith shaped teachers' pedagogy and student learning environments. The faith engagement team (chaplains for Andrews K-12 schools and the university) shared training of residence hall assistants and student chaplains in mentoring strategies to reflect Christ through their actions. Training others applies pedagogical approaches to faith integration. Biology faculty shared how their faith guided their intentional faith-based teaching, learning, and assessment practices and their co-curricular engagement with students. Business faculty shared learning activities that facilitate critical thinking about Christian ethics and values in the workplace. Humanities faculty noted that "observing other colleagues teaching and seeing how they approach the integration of faith into their pedagogy" was most helpful in their teaching experience.

As participant researchers, we have more evidence of a pedagogical integration approach than student learning outcomes show. In fact, given the foundational principles of Ellen White's educational philosophy, this may be a more significantly used approach within the Adventist education system than in other parochial education communities. We hope to explore this more in future publications.

Practice-oriented Faith Integration

A practice-oriented approach "utilizes Christian ideals to critically examine and compare the quality, methods, manners, activities, and expectations of those who work in the world within, or on behalf of, a discipline or profession" (Azusa Pacific University, n.d., p. 12). This integration approach was most evident in the seminary, health, psychology, and counseling disciplines and featured in almost every supporting department. For example, the resident life staff see their work as faith-shaped: "Inconsequential conversations can be really powerful. After 10:00 p. m., students' guards come down; they stop in, sit and talk. You can ask probing questions that challenge thought processes. It is all about growing students as whole persons… so completely at the core as this is faith, from band-aid to COVID crises." In interviews, leadership faculty discussed theological principles of leadership that shaped the delivery (pedagogy), content (knowledge), and competency (practice-based) learning they provided to their graduate students.

Another exemplar of practice-oriented faith integration is found in the B.A. French program outcome: "In the context of present society and history, [students will] … exhibit growth in

Christian life skills. Students will be prepared for ministry and evangelism on the local church and community level and in a second language." A geography (GEOG 260) learning outcome stated virtues within a faith perspective: "Exhibit compassionate behavior towards other individuals and show respect for all people, affirming the biblical view of all persons created in the image of God who in Christ wants all humans to be one, independent of gender or ethnic background. Understand one's role and responsibilities as a citizen in a secular society and as a member of a religious community; and then, beyond understanding, respond with thoughts, emotion, and action to the needs of one's wider community." We also found evidence in program outcomes and syllabi of professional standards and development, reflecting practice-oriented skills and dispositions. Some references to "care" or "advocacy" suggest virtue or value qualities as well as technical and skill qualities, linking value and faith elements to professional competency development.

Psychological Faith Integration

This approach "utilizes discipline-based content to show how persons can pursue a deeper experience" (Azusa Pacific University, n.d., p. 12) of growing as a Christian. This Master of Divinity program outcome reflects this psychological approach: "Models spiritual humility, maturity, and integrity grounded in a living experience with God in joyful assurance of His salvation, nurtured by the sanctifying presence and power of the Holy Spirit." A nursing (NRSG 305) class's student learning outcomes reflect a wellness approach: "Reflect in their nursing care the application of Christian values and formula for health, to restore humans to the image of God." This image of God reference has become a strong anchor in shaping faith integration at many Christian campuses. Recent scholarship has argued that the loss of teaching in the image of God in American higher education may be the unraveling of faith integration and development for some schools. It argues that a strong focus on identity and a metanarrative combine to give students, faculties, and universities a strong foundation for faith renewal and renaissance within Christian higher education (Glanzer, 2022; Glanzer et al., 2017).

Both the undergraduate and graduate programs in psychology had elements of faith incorporated into their programming and cultural aspects, and we hope to explore that more in future research. In their scholarship, retired professor Donna Habenicht's writing on Christian presuppositions to examine psychological principles through "Christian eyes" (Habenicht, 2000) is one example of the rich and diverse ways in which faith is integrated across disciplines.

Sociological Faith Integration

The sociological approach "looks at the way social structures are arranged and asks if Christian faith might offer explanations or interventions that could increase justice, well-being, hope, and freedom" (Azusa Pacific University, n.d., p. 12). In describing how their faith impacted their work, employees often talked about caring relationships through which they acted for the well-being of coworkers, students, and the social justice causes. In a time of racial, political, and pandemic tensions, chaplains grappled with helping students understand that what they are doing on a relational level is the church today; social justice begins with changing their bullying of each other through social media. The Thriving podcast strived to promote the social, ethical, and relational aspects of well-being. An administrator noted that faith informs us on how and where to intervene with justice for all in our physical and virtual communities.

The sociological approach was evident in the M.A. School Counseling outcomes: "Model the desire to give back to one's community, church or society either by advocating for an identified issue of social justice or by engaging in service to their church and community" (Azusa Pacific University, n.d., p. 12). The Social Work department's mission aligns with the institutional mission highlighting a sociological stance: "…we affirm faith by integrating Christian compassion in action within generalist and advanced generalist social work practice..." A graduate church ministries syllabus (CHMN 538) reflects a sociological approach in this outcome: "Understand the communication challenges of Hispanics born in the U.S.; minister to Hispanic-born church members and implement strategies to reach bilingual Hispanics."

Tradition-based Faith Integration

The tradition-based type "makes insightful connections between the history, teachings, distinctives, and individuals within a Christian faith tradition to the content/praxis of the academic discipline" (Azusa Pacific University, n.d., p. 12). From a broader perspective of tradition-based types, there are threads of this type in history, English, biblical studies, and possibly music. The faith engagement team felt an essential part of their co-curricular teaching was to help students "understand where we came from and… the whole church's journey, the good and the mistakes." This perspective was reflected in the B.A. Religion program outcome to be "able to articulate the Seventh-day Adventist view of life both orally and in writing in the context of present society, history, and theology." And this B.S. Nursing outcome is another example: "Reflect in their nursing care the application of Christian values and formula for health to restore humans to the image of God." It was also evident in an environmental biology class (BIOL 208), as students learn to "defend a Seventh-day Adventist Christian worldview that supports environmental sustainability."

Several exemplars from syllabi are representative. In a study of Christ's life (RELB 210), students learn to "detail the mission, the message and the meaning of Jesus Christ for His day and ours." In a church ministry graduate class (CHMN 523), students explore "the theology of worship and the interrelatedness of preaching, music, worship environment and other elements of corporate worship. Various worship styles and practices are considered, and principles are presented that guide worship within local contexts." A history syllabus (HIST 316) explains that

"students are to acquire a body of knowledge… to be able to both retell the historical narrative of the past and to critically and intelligently analyze the issues Christians face today… with spiritual and philosophical discernment (wisdom), that will enable you to recognize lies, bigotry, and a variety of destructive isms (ideologies, movements, attitudes)."

As pointed out in the recent 50th-anniversary edition of *Christian Scholar's Review* (Ream & Stevenson, 2021), there has been increasing emphasis within Christian-based higher education institutions on equipping faculty members to view faith integration as a legitimate academic field/discipline for both teaching and scholarship. In addition, they expect faculty to acquire the needed expertise to infuse the Christian faith within their academic fields in their teaching, scholarship, and service. As most faculty experiences have been primarily in secular institutions, Christian colleges and universities need to assist faculty in meeting this "new" expectation. This shift requires support and specialized resources to guide faculty toward the knowledge and proficiency required to integrate faith in the classroom. This daunting task can best be accomplished through incremental steps.

A strong example of this traditional faith focus came while attending the 2022 Conference on Faith and History at Baylor University. The conference and its publications showed deep integration of faith into the life and work of traditional historical research (see https://faithandhistory.org/).

Vocational Faith Integration

Azusa Pacific University defines the vocational faith integration type as allowing "faith-based motivations and the purposes of God to provide support or challenge to the discipline's overall motivations, aims, and purposes." God's purposes may also be linked to vocational calling, distinguished from career.

A commitment to the Andrews University mission was verbalized in interviews with administrators, faculty, and staff in every college and service department. A sense of belonging to the body of Christ and believing in the value of redemptive education made their responsibilities a joyful, purpose-driven lifework, even when experiencing considerable challenges. An administrator noted that "we're here to reflect Christ." The leadership department summed it up as "Christ permeates our work." An admissions team leader indicated that training on why they do what they do is a part of weekly meetings and mentoring of student workers.

The vocational approach is evident in the B.B.A. Information System's program outcome to "articulate understanding of Christian principles and ethics related positively to professional careers." Architectural service projects reflect their school's mission to "serve mankind in accord with professional and Christian vocation." The Medical Laboratory Sciences department's mission "prepares students for Christian service as medical laboratory scientists."

The scholarship of Andrews University faculty reflects their vocational calling to contribute to academic literature reflecting Christian foundations to their discipline and educational responsibilities. Space limits us to these selected examples. Andrews Research Librarian Terry Robertson has published articles outlining biblical foundations for a philosophy of librarianship (Robertson, 2019) and library sociality (Robertson, 2021). *Honorable in Business: Business Ethics from a Christian Perspective* co-authored by business professor Ann Gibson and theology professor Daniel Augsburger (Gibson & Augsburger, 2019), provides the biblical foundation for business vocation. Gibson's commitment to training auditors for the Adventist General Conference Auditing Services is an example of faculty called to serve in ways that enrich their ability to model faith-integrated learning and living.

Limitations and Recommendations

Program outcomes, syllabi, and other data sets not fully reviewed in this article confirmed the presence of many of Azusa Pacific University's types of faith integration active at Andrews University. With more to explore in this area, we recognize several limitations. Not all program outcomes and syllabi were accessible, so the sample reviewed may not represent the full range of academic disciplines. Our understanding of syllabi and intentional faith integration in learning activities would have been fuller had we talked to each instructor.

Beyond the ten types of faith integration Azusa shares as examples, a physical health and well-being type emerged in our research. Health is a faith-driven component within the Adventist faith community, known for abstinence from smoking, drinking, and consuming unclean meat. Andrews itself is a vegetarian campus. We felt the rich conceptual expansiveness of faith and faith

integration throughout this study. Due to time and space constraints, we had to delimit, which may provide a truncated view here. We hope future reports will nuance dynamic scaffolding, onboarding, equipping, and mentoring of faculty that has taken place and that future research could document.

Faith is at times deeply personal and faculty frame in response to extremes they may have experienced in the past. We were aware of the delicate and tense work of "isolating" faith among diverse cultures and personalities. Documents can't always capture that subtly, nor the appropriate buffering of doubt and flexibility needed in capturing a faith dimension onto a piece of paper.

Conclusions

We draw the following conclusions from our investigation into the diversity of types of faith integration as evident in curricular documents and employee interviews in this continuing case study research:

- Integrating faith and learning is not a 'one size fits all' strategy or path at Andrews University. Using Azusa Pacific's ten examples of faith integration types provided a framework to investigate how creatively and diversely faith-based learning is planned in and outside of the classroom.

- Diversity in all its manifestations -- gender, race, personality, culture, faith maturity, etc. -- enriches the likelihood of faith's survival as it shapes and adapts and incorporates itself into the lives of educators and learners.

- We would do well to clarify, accentuate, discuss, and even debate faith integration, inviting all employees and students to engage. With that attention, its neglect is less likely to happen, as Marsden (1994, 2021) has documented. Our questioning and probing of different manifestations of faith on campus built awareness and articulated how more was being done, but that more training in how to integrate faith and intentional orchestration of this process was needed.

Our research of faith integration at Andrews University mirrors much of the renaissance Marsden (2021) documented as happening at other Christian institutions. It has renewed our sense of purpose in our work in Adventist higher education. We see this work and the work of others (Glanzer 2017; Ream & Stevenson, 2021) as showing God's work to shore up faith in the end of time. We share White's observation about the outcome of true research: "Whatever the line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence [God] that is working in and through all" (White, 1903, 4). Drepaul (1996) sums it up this way: "Faith must be creatively integrated in the learning process to create a form of response that provides a holistic outlook on life–an outlook that is replete with beliefs, attitudes, and values, and shows a confession that faith and values inevitably influence…" (p. 6). Our study shows ways Andrews seeks to affirm faith.

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