

# A Change Process to Break Down the Sacred–Secular Divide in Theological Education

This rubric was adapted by LICC from earlier rubrics created by the *Oikonomia Network* and by Amy Sherman and Greg Forster.

	First steps	Gaining traction	Building momentum	Whole-life culture*
<b>Faculty commitment</b>	<ul style="list-style-type: none"> <li>Only <b>one faculty champion</b></li> <li>Less than <b>15% of faculty</b> active in curricular integration**</li> </ul>	<ul style="list-style-type: none"> <li>At least <b>two faculty champions</b></li> <li><b>15–33% of faculty</b> active in curricular integration</li> </ul>	<ul style="list-style-type: none"> <li>At least <b>four faculty champions</b></li> <li><b>33–50% of faculty</b> active in curricular integration</li> </ul>	<b>Majority of faculty</b> active in curricular integration
<b>Institutional support</b>	<b>Less than 15% of senior leaders</b> (faculty & board) support the formation of whole-life disciplemakers and see it as pivotal	<b>15–33% of senior leaders</b> support the formation of whole-life disciplemakers and see it as pivotal	<b>Majority of senior leaders</b> support the formation of whole-life disciplemakers and see it as pivotal	<b>Almost all senior leaders</b> support the formation of whole-life disciplemakers and see it as pivotal
<b>Curriculum</b>	<ul style="list-style-type: none"> <li><b>1–3 courses</b> have explicit learning outcomes, lectures, or assessments on frontline themes***</li> <li><b>No creative/experiential learning</b> opportunities or placements</li> </ul>	<ul style="list-style-type: none"> <li><b>Growing number of courses</b> have explicit learning outcomes, lectures, or assessments on frontline themes</li> <li><b>1–2 creative/experiential learning</b> opportunities or placements</li> </ul>	<ul style="list-style-type: none"> <li><b>Many courses</b> (33–50%) with explicit learning outcomes, lectures, or assessments on frontline themes</li> <li><b>3–4 creative/experiential learning</b> opportunities or placements</li> </ul>	<ul style="list-style-type: none"> <li><b>Most courses</b> (&gt;50%) have explicit learning outcomes, lectures, or assessments on frontline themes</li> <li><b>5 or more creative/experiential</b> learning opportunities or placements</li> </ul>
<b>Extra-curricular</b>	<b>1–2 special events on whole-life disciplmaking</b> (WLD), e.g., reading groups, events, chapel presentations. Faculty champion has little formal platform for college-wide influence	<b>Observably increasing number of WLD initiatives</b> with gradually increasing participation by faculty and students	<b>Observable WLD initiatives</b> give faculty champions real and growing <b>institutional ‘voice’</b>	<b>Multiple, consistent, ongoing WLD emphases</b> through faculty training, chapel, student formation efforts, special events, visuals, alumni communications, informal mentoring, student placements, etc
<b>Institutional partnerships</b>	College <b>discussing new emphasis</b> on serving & partnering with local churches, the workplace, and other WLD institutions like LICC	College engages <b>modest, temporary partnerships and activities</b> that serve and partner with church, workplace, and WLD institutions	College engages <b>increasingly robust &amp; sustainable partnerships and activities</b> toward WLD	College <b>leadership prioritises support for multiple sustainable partnerships and activities</b> embedding WLD

\*Based on our research in Mark Greene and Ian Show’s volume, *Whole-Life Mission for the Whole Church* (ICETE & Langham Global Library, 2021), the sacred–secular divide and siloed nature of theological education are overcome when every aspect of an institution aligns to form *whole-life disciplmakers*: people who have learned to train and equip every believer in the whole church to follow the way of Jesus in their place and at this time. A ‘whole-life’ culture is when this integration and alignment is self-reinforcing.

\*\*By ‘curricular integration’ we mean the practice of *triple listening* to the word (Scriptural/theological perspective), the world (cultural perspectives), and one another (existential perspectives) within one’s subject matter and classroom, and the intentional cross-referencing and alignment of one’s subject across concurrently-run college modules. A ‘champion’ models best practice and advocates for this among other faculty, supporting colleagues to experiment similarly. Faculty reinforce each other’s teaching.

\*\*\*By ‘frontline themes’, we mean whole-life/everyday concerns emerging from the places and activities we regularly spend time with those who don’t follow Jesus. That is, our curriculum consistently attends to the actual lived context of the students and their peers, applying what they study to where they live and learn, work and play, shop and serve.