

a tradition of
boldness



**THE STRATEGIC PLAN FOR
PACIFIC SCHOOL OF RELIGION**

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Adopted on January 28, 2005, by the PSR Board of Trustees

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INTRODUCTION

THE VISION

For over 140 years, Pacific School of Religion has been a strong multid denominational seminary preparing women and men for professional service in churches, religious organizations, and social movements. As we look to the year 2010, PSR faces a critical opportunity to draw on its historic commitments to academic excellence and social justice and move into a more active and visible role in renewing and transforming the progressive Christian religious movement. At the center of our vision for the future is positioning PSR as a national leader in progressive Christianity¹ through our scholarship and leadership resources.

PSR is impelled by the Gospel witness and the teachings of Jesus Christ to create a more just, compassionate, and tolerant world, and to engage in theological and practical struggle against racism, sexism, homophobia, and other human oppressions. We pursue our vision in full partnership with our broader community of faculty, students, staff, alumni/ae, trustees, friends, and partner institutions.

PSR DIRECTION STATEMENT

Pacific School of Religion is committed to serving God by equipping historic and emerging faith communities for ministries of compassion and justice in a changing world. We affirm our historic mission to educate men and women for ministry and other forms of religious leadership and to be a center and resource for Christian thought in an interfaith and pluralistic context. We affirm our ecumenical and Christian heritage and commitment as an open and affirming community that honors diversity and presses toward racial, gender, sexual orientation, ecological, and economic justice.

PSR's commitments find expression in innovative programs of scholarship and education for clergy and laity. Strong faith communities require an integration of faith and reason, theory and practice, piety and critical intellect, tradition and creativity. We seek to embody these values and disciplines in our programs and our common life.

¹Like many religious scholars and leaders, PSR President William McKinney has given considerable attention to an appropriate description for U.S. religious faith communities that are referred to as "mainline," "liberal," "public," "old-line," or "ecumenical." We propose the use of "progressive" to describe these faith communities that also share a common commitment to social justice, and to move beyond the sense of

PSR's location in a dynamic metropolitan area in the western United States, on the edge of the Pacific Basin, and adjacent to the University of California is a special resource and responsibility. As a member of the Graduate Theological Union and in partnership with our supporting denominations and local faith communities, we place high value on the search for truth, clarity of theological insight, artistry in the presentation of the Gospel and creation of community, strong reliance on faith in divine activity within and among us, and honesty, mutual respect, and integrity in our pastoral, educational, and administrative work.

WHERE WE CAME FROM

On a warm October evening in 1866, eleven men—six of them clergy—met in the parlor of Sacramento's Congregational Church to begin planning for the first graduate school of theology in the American West. They prayed together, examined the geographic and cultural landscape around them, and declared their commitments to Jesus Christ, to an educated ministry, and to interdenominational cooperation. Although most came from East Coast churches, they clearly recognized that the West Coast needed its own institutions to meet the unique needs of this new context for ministry.

Three years later in San Francisco, four young men enrolled for their first full year of study at the new Pacific Theological Seminary, which would later become Pacific School of Religion. Although the new seminary lacked the church support and financial resources to match its needs, faculty and students were passionately committed to its mission. Looking back on these early years, PSR's historian and professor Harland Hogue would later speak of the founding of the school as "courage bordering on rashness." Professor John Wright Buckham, in his PSR Founders' Hymn of 1916, recalled PSR's founders as visionary people "who served a world they could not see."

Pacific Theological Seminary moved from its first rented rooms above a San Francisco bookstore to a small campus in Oakland early in its history. The young school suffered a series of severe financial crises, yet continued to increase the size of its faculty and student body. At the turn of the 20th century it was one of the first seminaries in the country to enroll Asian, Asian American, and women students.

In 1916, Pacific Theological Seminary celebrated its semi-centennial by declaring itself "undenominational" and changing its name to Pacific School of Religion. Reflecting on its new mission in the world, then President Charles Sumner Nash expressed the seminary's hope "to be much more than a school of theology and to do more than train men for the ordained ministry of the church." He dreamed of a school that would do no less than change the world.

decline often associated with these terms. For more on this, please see President McKinney's article, "Mainline Protestantism 2000" in Wade Clark Roof, ed., "Americans and Religion in the Twenty-First Century," published in *The Annals of the American Academy of Political and Social Sciences* 558 (July 1998).

PSR moved a step closer to that dream in 1926 by relocating to Berkeley, where it enjoyed closer proximity and partnership with the University of California. During the next decades it grew and changed in ways its founders could not have imagined. It added doctoral and other degrees in the 1920s, advocated for Japanese Americans in internment camps during World War II, called the first tenured woman to a theological faculty in 1950, participated in the anti-war, civil rights, and women's rights movements of the 1960s, and welcomed openly gay and lesbian students in the 1970s. PSR also joined the Graduate Theological Union during this time, greatly expanding its intellectual and spiritual resources and affirming its commitments to ecumenical cooperation and interfaith relations.

PSR today finds itself in a radically different world than our founders knew in 1866. It is no longer situated on an isolated frontier that looks to the eastern United States for inspiration and support. It is now surrounded by one of the most culturally vibrant and complex metropolitan centers in the world, with a community that embraces great religious, cultural, racial, and social diversity. This location brings PSR into close contact with the extremes of the human and environmental condition: enormous wealth and unimaginable poverty, human liberation alongside continuing oppression, and unsurpassed natural beauty next to suburban sprawl and the environmental challenges this rapid growth creates.

WHERE WE ARE TODAY

Over the past several years PSR has continued to strengthen and expand its vision and work in the world. A new direction statement—developed in the mid 1990s—has provided common ground and direction for conversation and new initiatives on campus. Our student body continues to grow and diversify, and ranges from experienced professionals to first-career students with new energy for creative ministry and service.

At the turn of the 21st century, PSR launched three new initiatives: the Center for Lesbian and Gay Studies in Religion and Ministry (CLGS), the Institute for Leadership Development and Study of Pacific and Asian North American Religion (PANA Institute), and the Bay Area Faith and Health Consortium. Designed to prepare effective leaders for the new century, these programs provide critical academic and pastoral resources for some of today's most challenging theological, social, cultural, and ethical issues, and strengthen the school's partnerships with academic and faith communities throughout the world.

This work, along with a new curriculum, new faculty resources in worship and congregational leadership, and the renewal of the Badè Museum, are concrete ways PSR is living out its mission of serving God by equipping historic and emerging faith communities for ministries of justice and compassion. PSR is truly a resource-rich school, with a permanent

endowment of about \$40 million, a beautiful and well-maintained campus, a remarkably diverse and talented faculty and staff, and a wide community of trustee, alumni/ae, and denominational supporters.

Throughout its history, Pacific School of Religion has returned again and again to the vision of its founders, balancing pride in its rich past with a compelling vision of the future in responding to the critical needs of the world around it. Today that vision combines commitments to scholarly excellence, to the churches and their partner faith communities, and to social justice for all people. It recognizes PSR as a place where key strands in progressive Christianity—social gospel liberalism, neo-orthodox themes, and liberation theologies—can come together in a constructive dialogue.

WHERE WE'RE GOING: A STRATEGIC PLAN FOR PSR

As we chart PSR's future course, we affirm and call upon PSR's long tradition of boldness. We accept the call to act boldly in positioning PSR as a national leader in progressive Christian theological education, both as a graduate institution and as a force in the church and broader society. In order to realize this vision, we will pursue four priority goals during the next five years:

- 1 **Leadership Development.** PSR will prepare the next generation of progressive Christian leaders who will renew and transform congregations, specialized ministries, the academy, and social movements.
- 2 **Dismantling Racism and Building Cross-cultural Competence.** PSR will equip leaders with the values, skills, and commitment to cross-cultural competency necessary to build anti-racist institutions and dismantle systemic racism in society, and model this commitment and work in its own campus community.
- 3 **Telling the PSR Story.** PSR will communicate the variety of ways that it works to make the world a better place, and convey the intellectual, spiritual, and social liveliness of PSR and its role as a leader in the national conversation about the meaning, values, and goals of progressive Christianity.
- 4 **Resource Development.** PSR will identify and secure new financial resources and implement best practices in governance in order to strengthen PSR's position as a progressive Christian academic institution that provides the highest quality educational experience.

In all that we do, we will strive to make PSR a fair, just, and compassionate place to study, work, and serve. We will place high value on the search for truth, clarity of theological insight, artistry in the presentation of the Gospel and creation of community, strong reliance on faith in divine activity within and among us, and honesty, mutual respect, and integrity in our pastoral, educational, and administrative work.

Mindful of the dreams and commitments of our founders, Pacific School of Religion welcomes the future with all of its challenges. In the words of Professor John Wright Buckham's "Founders' Hymn," written to celebrate the school's 75th anniversary, we approach that future prayerfully and with confidence:

*Form Thou our hearts with faith like theirs
Who served the days they could not see
And give us grace, through ampler years
To build the kingdom yet to be.*

LEADERSHIP DEVELOPMENT

GOAL

To act boldly in preparing the next generation of progressive leaders who will renew and transform congregations, specialized ministries, the academy, and social movements.

WHERE WE ARE: CURRENT REALITY

Pacific School of Religion provides theological education for effective leadership in progressive religious communities and the broader society. In this work, the school has increasingly joined three equal commitments—to the church, to academic excellence, and to social justice—within a progressive Christian theological framework.

PSR offers strong programs of on-campus ministry training. It is also well-regarded as an educational resource for students with interests in the arts, social change, non-profit leadership, and professional opportunities outside church settings.

PSR is increasingly called upon to provide continuing education programs that meet the “on-the-ground” needs of practitioners throughout their careers. Such programs serve pastors who are suffering from burn-out or are struggling to help their congregations address today’s complex social and political realities. PSR also has a duty to reach out more effectively to the growing number of congregations who cannot afford full-time pastors by offering lay education programs to help those communities survive and remain vital.

In addition, PSR seeks to impact the public arena directly by offering a compelling progressive Christian voice on the important issues of the day, including racism, sexism, homophobia, militarism, and economic justice. Too many Americans hear only the perspectives of conservative Christianity, often from the most reactionary spokespeople. This leads many to assume that there is only one Christian position on these issues, and that Christianity is either irrelevant in today’s world or resistant to progressive values. Progressive churches and educational institutions are lumped together with a discredited Christianity as unworthy investments. PSR is committed to ending the silence and invisibility of progressive Christianity in the national debate and strongly articulate its compassionate values.

In all of this work, PSR is increasingly concerned about the rising cost of theological education and its impact on students who wish to enter ministry. The high student debt load carried by many seminary students and graduates severely impacts their ability to serve the ministries to which they are called, and hinders their ability to give back to the school in the future. PSR is committed to addressing the causes and effects of student debt, and securing the resources necessary to provide greater financial support.

Throughout these many projects, PSR must continue to place its vision of an anti-racist, anti-discriminatory, and multicultural way of life as central to its self-understanding as a progressive Christian institution, and strive to emphasize the centrality of this vision in its educational programs and community life.

WHERE WE'RE GOING: FIVE-YEAR OBJECTIVES

In five years, PSR will:

- Offer renewed and revised degree programs, guided by its self-understanding as an institution that joins commitments to church, academic excellence, and justice within a progressive Christian theological framework.
- Provide a multi-faceted community education program that serves religious and secular leaders around the world and enables progressive Christianity to have a greater voice in churches and the public arena.
- Recruit and train outstanding students with clear leadership abilities for diverse religious and public ministries.
- Recruit and nurture faculty who are effective teachers and productive scholars, and whose work is nationally known and influential.
- Be a leading national resource and voice in the renewal and transformation of progressive Christianity.
- Create a culture of assessment in which each program and activity of the school is evaluated in light of its distinctive contribution to PSR's mission.

HOW WE GET THERE: LEADERSHIP DEVELOPMENT STRATEGIES

To achieve our five-year objectives, PSR will:

- 1 Review and refine on-campus degree and certificate programs to more effectively prepare the next generation of progressive Christian leaders—leaders who balance critical scholarship, engagement with faith communities, and active pursuit of social justice.
- 2 Establish a new community education program, expanding current continuing education efforts into a fully-funded, comprehensive program for lay and clergy renewal and into a public education initiative on the resources and convictions of progressive Christianity.
- 3 Recruit and retain a diverse group of talented students with outstanding potential for leadership of progressive Christian communities. PSR will be more selective in its applicant screening process, seek students from traditionally underrepresented and socially marginalized communities, and be attentive to the needs of students from all faith communities and academic backgrounds.
- 4 Pay serious attention to the critical issue of student debt and its impact on the ability of students to enter and remain in ministry. In collaboration with partner denominations, PSR will address the root causes of student debt, develop greater scholarship resources, and pursue funding for field education and internships.
- 5 Enhance its faculty development resources, including more time and incentive for faculty research and writing that enriches various academic disciplines and their relevance to public life.
- 6 Form new relationships and partnerships among progressive Christian institutions and individuals, including theological educators, denominations and ecumenical movements, and clergy and lay leaders of historic and emerging faith communities.
- 7 Develop and implement a comprehensive assessment program for its educational programs, curricula, student learning, grading system, and faculty work.

DISMANTLING RACISM AND BUILDING CROSS-CULTURAL COMPETENCE

GOAL

To act boldly in equipping leaders with the values, skills, and commitment to cross-cultural competency necessary to build anti-racist institutions and dismantle systemic racism in society, and to model this commitment and work at PSR.

WHERE WE ARE: CURRENT REALITY

Pacific School of Religion was established to educate ministers for churches in the American West in their own context. That context was and still is particularly diverse, with literally hundreds of racial and cultural groups in the region, none holding a clear majority. Especially in California, this diversity continues to grow and become even more complex. No congregation—whether historic mainline Protestant church or new faith community—can afford to ignore this reality.

Today more than ever, we need competent ministers to help churches relate to their neighbors in just, compassionate, and creative ways. We believe the liberation God wrought in the life, death, and resurrection of Jesus was liberation from both physical and spiritual oppression. We are freed by love to create a society which undoes unjust social structures based on how people look rather than on who they are. And so we must.

During the past decade, the PSR community has taken seriously the call to confront racism by organizing campus-wide anti-racism workshops, cultural events, community discussions, and many other informal efforts. To deepen and focus this work, the community engaged the United Methodist Commission on Religion and Race to conduct a racial inclusiveness audit in 2004. PSR will evaluate and implement the recommendations from this audit to help strengthen its preparation of students to lead churches in diverse contexts, and to broaden its anti-racism efforts in the wider PSR community.

WHERE WE'RE GOING: FIVE-YEAR OBJECTIVES

In five years:

- Students will encounter at PSR a profound engagement with the diversity and cultural complexity of the American West.
- Students will witness PSR's commitment to advocacy and its model of cross-cultural competency and racial justice.
- Whether studying for parish ministry, teaching, personal enrichment, or public leadership, students will leave PSR better equipped to be participants in and agents of positive change.
- PSR will be seen as a consortial ally and leader in strengthening the Graduate Theological Union's anti-racism efforts.
- PSR will be known in national theological circles as a place to engage in theological conversation about the intersections of race, culture, gender identity, and sexual orientation.

HOW WE GET THERE: DISMANTLING RACISM STRATEGIES

To achieve our five-year objectives, PSR will:

- 1 Engage issues of racism at all levels of its community and common discourse.
- 2 Design curriculum and educational programs to equip students with the skills, values, and commitment necessary to provide leadership in dismantling systemic racism at PSR, in the churches, and in society. These will take shape in required courses in cross-cultural competency, greater attention to perspectives from other races and cultures, and student orientation on PSR's commitment to anti-racism work.
- 3 Increase the recruitment, welcome, and retention of people of color (African Americans, Latinos/as, Native Americans, Asians, Asian Americans, and Pacific Islanders) throughout the school, including the student body, staff, administrators, and trustees.
- 4 Develop and fund anti-racist institutional structures that direct and support administrative, faculty, staff, and student systems. PSR will appoint an affirmative action officer, provide stronger academic and personal support for students of color and international students, require anti-racism training for faculty and staff, and assess courses and faculty work through the lens of cross-cultural and anti-racism sensitivity.

- 5 Develop strategic partnerships with church leaders in African American, Asian American, Pacific Islander, Hispanic, and Native American congregations in order to better understand these specific ministry contexts and shape PSR's curriculum to respond to their needs.
- 6 Work closely with Graduate Theological Union administrators, trustees, and core doctoral faculty to create an anti-racist institutional structure and culture in the consortium, and offer support to GTU faculty, staff, and students of color.
- 7 Regularly assess progress on these goals, celebrate achievements, and make public and clear its renewed goals for improvement.

TELLING THE PSR STORY

GOAL

To act boldly in communicating the variety of ways PSR works to make the world a better place, and in conveying the intellectual, spiritual, and social liveliness of PSR and its role as a leader in the national conversation about the meaning, values, and goals of progressive Christianity.

WHERE WE ARE: CURRENT REALITY

Over the past decade, PSR has implemented a number of marketing and communications strategies to enhance its ability to reach key audiences. The seminary developed a new Web site and other electronic communications, strengthened its print publications, designed a new logo and visual branding materials, honed key messages, and engaged in strategic market research on competitor schools and national opinions about PSR's role in the seminary market. PSR also gave greater attention to publicizing the work and national appearances of its professors in order to strengthen connections between PSR faculty and its external audiences.

The context and content of PSR's communications materials continue to evolve in response to internal changes in the PSR community as well as new external realities. These include new initiatives at the school—such as PSR's new curriculum, the work of its new centers, and its vision of a greater national leadership role in progressive Christianity—as well as the rapid evolution of communications technologies, the emergence of new faith communities, and increasing economic pressures facing seminaries, churches, and students.

PSR communications must tell the school's story accurately, consistently, and memorably to diverse internal and external audiences, attract new students, position the school as a national leader in theological education, provide a stronger public voice for progressive Christianity, and engage current and new supporters in building a broad base of financial support for PSR. PSR must continue to clarify its distinctions from other seminaries, refine its key messages, and organize its communications efforts under an audience-driven “umbrella theme” that is specific enough to be meaningful, yet broad enough to allow for creativity and flexibility.

WHERE WE'RE GOING: FIVE-YEAR OBJECTIVES

In five years:

- PSR's brand will be well understood and articulated by every member of its internal community and easily identified by its external audiences.
- PSR will be perceived as a first-choice educational resource by those considering the vocation of ministry and by practitioners engaged in serving faith communities.
- PSR will be well-respected not only for its general academic programs but also for its specific strengths in such critical areas as multi-culturalism, sexuality and gender issues in faith life, and resources for Asian and Pacific Islander communities.
- PSR will be recognized as carrying the banner—intellectually, spiritually, and collaboratively—for progressive Christianity in the United States.

HOW WE GET THERE: STRATEGIES FOR TELLING OUR STORY

To achieve our five-year objectives, PSR will:

- 1 Implement *A Tradition of Boldness* as PSR's umbrella theme and support this theme by refining and consistently deploying PSR's key messages and visual identity throughout all marketing communications, both internally and externally.
- 2 Develop key messages for PSR and support these messages with stories about "real people doing real things" (alumni/ae, students, faculty, staff, and trustees) that demonstrate how PSR makes a tangible difference in the world, how PSR programs and people are engaged in leading or preparing others to lead, and the high quality of PSR's academic programs.
- 3 Develop profile-raising initiatives that position PSR as a national leader for progressive Christianity. Guided by a comprehensive public relations plan, these efforts will target the national religious community, secular and religious media, prospective students and donors, and the general public. Initiatives might include a visibility project that includes media outreach and a speaker's bureau on PSR and issues in progressive Christianity, a showpiece PSR program that brings new supporters to campus for a "taste" of PSR, and an admissions office ambassador program.
- 4 Create a welcoming environment on the PSR campus through personal hospitality and user-friendly, well-branded signage that greets and orients visitors, including prospective students and donors.
- 5 Empower faculty and staff to be effective ambassadors for the school by preparing them to communicate PSR's key messages to the many audiences they serve.

RESOURCE DEVELOPMENT

GOAL

To act boldly in identifying and securing new financial resources and in implementing best practices in governance that will strengthen PSR's position as a progressive Christian academic institution that provides the highest quality educational experience.

WHERE WE ARE: CURRENT REALITY

PSR is a seminary rich in resources. It has a talented faculty, staff, and board of trustees, a beautiful Berkeley campus, a permanent endowment of about \$40 million, extensive information technology infrastructure, and partnerships with the Graduate Theological Union and numerous faith communities and progressive Christian organizations. PSR's governance practices have supported the institution academically, fiscally, and spiritually, enabling it to expand its work of serving historic and emerging faith communities. PSR seeks to strengthen its stewardship of these gifts to ensure the school's vitality far into the future.

Financial projections for the next five years indicate that PSR will maintain its current operations and programs without significant deficit spending. However, the school must bolster its fundraising efforts and find new revenue streams to support its future work. PSR currently generates \$1.75 million each year through the annual fund, grant income, and endowment gifts, and recently completed a successful \$12 million capital campaign.

PSR's two major center—the PANA Institute and CLGS—generate grant income for a significant portion of their general operating budgets. To ensure their long-term viability, PSR must raise an additional \$3 million for each center necessary to complete their \$4 million endowments.

PSR's physical plant is one of its most important assets. Though it has received careful attention through the years, this aging infrastructure will demand a large investment of capital to keep the campus attractive and functional for tomorrow's educational needs.

WHERE WE'RE GOING: FIVE-YEAR OBJECTIVES

In five years, PSR will:

- Enjoy a broader base of financial support and increased revenue from the annual fund, foundation, and endowment gifts.
- Recruit the best students by providing significant financial aid support.
- Employ a collaborative and strategic governance style grounded in ethical and legal practices.
- Attract and retain the finest theological educators and staff by providing salaries and benefits comparable to its peer institutions.
- Boast campus facilities and state-of-the-art information technology that fully support the full range of new initiatives at the school.
- Engage in socially responsible investment strategies and environmentally sound operations management.

HOW WE GET THERE: RESOURCE DEVELOPMENT STRATEGIES

To achieve our five-year objectives, PSR will:

- 1 Develop a 5-year financial plan to ensure that PSR can meet its programmatic, organizational, and infrastructure goals, and lower the draw on the endowment to 5.5 percent by 2010.
- 2 Expand current revenue streams by expanding its donor base, strengthening the planned giving program, identifying new foundation and denominational support, and raising \$1 million each year in endowment gifts.
- 3 Complete the endowments for the PANA Institute, the Center for Lesbian and Gay Studies in Religion and Ministry, and the Badè Museum.
- 4 Commit to a social investment policy that aligns PSR's historic commitment to social justice with its financial investment portfolio and objectives.
- 5 Build a strong leadership team including administration, staff, faculty, board, and students, and implement governance procedures that focus on sound policy, planning, development, and respect for the needs of all members of the PSR community.
- 6 Ensure that PSR and its facilities are operating with maximum efficiency and effectiveness in all phases of operation.

- 7 Expand the use of PSR facilities for public educational programs, retreats, and other events to create additional revenue, be a resource to the local community, and increase the awareness of PSR's identity and brand.
- 8 Develop a campus-wide "Think Green" ecology policy that informs operations and facilities management, conservation initiatives, and recycling.
- 9 Develop a comprehensive campus technology plan for institutional operations and student instruction, including multi-media capability in the PSR chapel and classrooms, and a strong network infrastructure for administrative and facilities management.
- 10 Work closely with the Graduate Theological Union on consortial academic programs, faculty appointments, and other initiatives.

HOW THE PLAN WILL BE IMPLEMENTED

Guided by this strategic plan, PSR administrators and staff will work together to develop annual action plans and supporting budgets by specifying—for each strategy—activities to be undertaken in the upcoming year and the cost of these activities. Each following year, new activities will be developed based on an assessment of the previous work. PSR's five-year financial and capital plan will also be reviewed and updated each year. These action plans will be reviewed and approved by the PSR Board of Trustees.

HOW THE PLAN WAS DEVELOPED

Preparation for PSR's strategic plan began in summer 2003 as the executive committee of the board of trustees discussed a need to bring several planning streams (curriculum, financial, marketing, etc.) together in an integrated plan. The board and administration made several decisions that would help shape the planning. The process would be comprehensive, inclusive, sensitive to PSR's culture and ethos and, where possible, would respect existing governance structures.

In fall 2003 we engaged the Auburn Center for the Study of Theological Education to conduct an extensive review of PSR's finances and enrollment. We also secured the volunteer services of Jim Clark, a member of Holladay United Church of Christ in Salt Lake City and a strategic planner with extensive experience in corporate and nonprofit settings. Jim is a proponent of "organic" planning and reminded us often that the goal is not just to develop a plan on paper, but to infuse strategic thinking into the life of the school.

Barbara Wheeler and Tony Ruger from the Auburn Center presented their research findings in February 2004 at a two-day board-faculty retreat. Jim Clark facilitated the retreat, whose "product" was a list of eight areas that needed planning attention. Each of these issue areas was assigned to a task group. In several instances we were able to use an existing structure. For example, a staff/student/trustee working group was already undertaking a comprehensive marketing and communications study. Another group was working on issues of racism and invited the United Methodist Commission on Religion and Race to conduct a racial inclusiveness audit at PSR. Several other issues were assigned to a faculty committee and a few new task forces were created. By the end of summer 2004 the groups provided a rough outline of the provisional goals and objectives for each issue area. These were integrated into a draft strategic plan which was the principal topic of the board's October meeting. Staff took responsibility for revising the draft plan based on the board's discussion. At its January 2005 meeting the plan was adopted subject to editorial changes following the meeting.