The greening of the seminary

"We are essentially using the earth as a heat exchanger." That is how Rich Greer, director of facilities at **Northeastern Seminary** in Rochester, New York, describes the heating, ventilation, and air conditioning (HVAC) system in the seminary's new "green" library. The geothermal system consists of forty-nine wells, each 344 feet deep, through which water circulates to heat and cool the B. Thomas Golisano Library, which serves both the seminary and Roberts Wesleyan College. Extensive architectural glass is positioned for enhanced solar heating during the winter months.

The B. Thomas Golisano Library at Northeastern Seminary uses a geothermal HVAC system.

Opened on August 20 of this year, the 43,000-square-foot, $11.5 million facility is LEED-certified by the United States Green Building Council. The Leadership in Energy and Environmental Design (LEED) Green Building Rating System™ provides the national benchmark for green design, construction, and operation. Northeastern Seminary began considering green design early in its planning process, according to Al Krober, director of library services. "A major factor in the choice of architect was the firm's level of experience with green design," Krober said. "The architect then was able to help us in the bidding process for the contractors according to the LEED process." Throughout the planning, the planning team had to consider which options for green design and construction were possible and which were out of reach. Everyone on the team believed that the geothermal HVAC system was important, and the trustees agreed.

"The geothermal system made good economic sense for the long term because we can expect payback in seven or eight years, and we anticipate a lifespan for the building of thirty to forty years or longer," said Rich Greer, the go-to person for the project. "Some aspects of green construction do have economic benefits; others bring social and ecological benefits. And we know that as Christians, we have an obligation to be good stewards of the earth."

Greer estimates that the cost of the project increased 1.5 percent with the decision to try for LEED certification. Climate is a significant factor with green buildings. "If we were in Oregon, we probably wouldn't need to air-condition the building. We could just open it up every evening and flush the building with fresh air. But in Rochester, New York, that's not an option," Greer said.

It is clearly an option in Oregon, however. "Passive ventilation" is precisely how the new academic center at **Mount Angel Seminary** and Abbey in Saint Benedict, Oregon, is cooled. The classroom and office building uses a system of louvers that opens the building to the outside air in the evening. The louvers are closed in the morning to retain the cool night air indoors. Louvers in the classroom ceilings are adjusted mechanically. Louvers beside the windows require manual adjustment. "There is interactiv-

The Association of Theological Schools
The Commission on Accrediting

Expanded *Colloquy* combines focused newsletters

Format provides more comprehensive account of the Association's and Commission's work

This is the 25th column that I have written for *Colloquy* across the past few years. In almost all of them, I have addressed issues about theological education more frequently than I have commented on the agenda of The Association of Theological Schools or the Commission on Accrediting. This column, like this issue of *Colloquy*, is different. This newsletter is replacing three ATS periodical publications. Instead of increasing the number of focused newsletters, ATS determined to bring attention to the various programs of the Association and the accrediting work of the Commission together in a common resource that will function like it is named—as a colloquy across several areas of work.

A major part of ATS programming relates to leadership education. A part of this programming involves five professional society-like organizations for senior administrators in ATS

Most presidents or deans never intentionally prepared for the positions they now hold, and few had formal education in how to do their work. They need to learn on the job, and one of the best ways to learn is from the community of persons who work in similar roles. The five ATS administrator groups provide a venue in which this wisdom is cultivated, nurtured, and shared. One aspect of this new format for Colloquy is devoted to the work of each of these groups.

schools: presidents and other chief administrative officers, chief academic officers, chief financial officers, development officers, and administrators of student personnel services and programs. Most presidents or deans never intentionally prepared for the positions they now hold, and few had formal education in how to do their work. They need to learn on the job, and one of the best ways to learn is from the community of persons who work in similar roles. The five ATS administrator groups provide a venue in which this wisdom is cultivated, nurtured, and shared. One aspect of this new format for

Daniel Aleshire

Colloquy is devoted to the work of each of these groups.

Another part of leadership education involves programming for faculty. So far in 2007, ATS has selected recipients of Lilly Theological Research Grants, conducted the Lilly Theological Research Conference, chosen recipients for the Henry Luce III fellowships (in consultation with the Henry Luce Foundation), and conducted the 2007 Luce Fellows Conference. This fall, ATS convened its annual new faculty conference and its second workshop on faculty governance.

Leadership education also includes the Women in Leadership program, which this year sponsored its annual spring retreat for senior administrators and a fall conference. ATS undertakes work related to race and ethnicity and, this past spring, sponsored a workshop on dismantling racism and white privilege and in December, will convene its second consultation with Asian/Asian North American theological educators. *Colloquy* will continue to tell the story of these many and varied efforts.

ATS also has a considerable amount of work related to its data resources. In addition to the range of information services that grow out of the annual reports that member schools make to the Association, ATS sponsors several resources as part of the Student Information Program, which will have a regular section in *Colloquy*. From time to time, ATS will feature reports derived from data from the annual reports from member schools.

ATS also invests in applied research efforts related to issues or needs it has identified in theological education. This fall, the Association has sponsored four regional conferences related to its Theological Schools and the Church project, and an article on these conferences will appear in a forthcoming issue.

The work of the Commission on Accrediting is central to the work and interest of all member schools, and *Colloquy* will give regular attention to the work and issues that are being addressed in the accreditation of member schools.

Colloquy will be published twice a year, instead of five times a year, in this expanded format and thereby provide a more comprehensive account of the work of the Association and Commission.♦

ity between the building and its occupants. It does take the involvement of people to optimize what the building can do," said Fr. Michael Mee, procurator.

Classrooms in the award-winning building need no artificial illumination during 95 percent of the day. Natural light enters the rooms through large ceiling skylights and is reflected off of "haloes" or reflectors that, in turn, reflect the light onto sloped ceilings and then onto the walls. High-efficiency light fixtures are used at night. A mock-up classroom was first constructed as a means of testing the design concept and then improving upon it for the actual classrooms.

"Benedictine values of beauty, stability, and quality of materials are articulated in the building," Mee said. "It is not a church, but it is to be a sacred place for study and learning. Students are to be enlightened by the Lumen Christi, and it is Christ, the Light of the World, who is to be the subject of their studies. Thus, light becomes an important theme in the very architecture of the building."

The new building echoes elements of other buildings on the hilltop campus, thus allowing it with all of its efficiency, to fit into a context of more traditional architecture.

Candler School of Theology of Emory University in Atlanta, Georgia, has two new buildings under way. The first will be completed in August 2008 and will house classrooms, offices, and Emory's Center for Ethics. The second will house the library and a teaching chapel and is expected to open in December 2009. From the early planning stages, Candler staff, faculty, and students expected the new buildings to be green, and, according to Jonathan Strom, acting associate dean of faculty and academic affairs, "This sentiment was also shared by Emory University as a whole, which has since mandated that all new buildings achieve a silver LEED rating." Sustainability has been identified as a guiding principle of the university, Strom said. "The sustainability vision has three dimensions: environmental, economic, and social. Environmentally, we seek to reduce environmental damage and contribute to ecological regeneration. Economically, we aim for equitable opportunities and a healthy quality of life for all. Socially, we seek to support a diverse community that is actively engaged in shaping the future. We also seek to build Emory as an educational model, contributing to a life-sustaining ecosystem."

Pat Graham, director of the Pitts Theology Library at Candler, has appreciated the "charrettes" or workshops conducted as part of the LEED certification process. "We've participated in three of these so far with the architects, designers, engineers, contractors, employees, and a specialist in LEED projects. Together, we work through a list of various categories that achieve points on the rating system and decide which options are attainable, possible, or out of reach. "Some points are impossible to attain because of the parameters of the project. Our facility is being built on what is currently a parking lot, and so it is impossible, for example, to 'restore existing natural areas.' But in most cases we have been able—through the selection of building materials and suppliers, maximization of power and water efficiencies, and other means—to create a facility that will reduce pollution, lower the total costs of ownership, and otherwise contribute to a healthy environment," explained Graham.

Photo courtesy Tom Emerson

The academic center at Mount Angel Seminary uses a passive ventilation system.

"I don't think there will be much change in library operations because we are occupying a green building," Graham said. "Where it will come into play is in the selection of materials such as carpeting, wall coverings, and lighting levels. There is a popular conception of what 'green' is, but it is much more complex and largely invisible—how often classroom air is completely recycled, for example. This planning process has been helpful, too, in reconsidering library services and how spaces should be
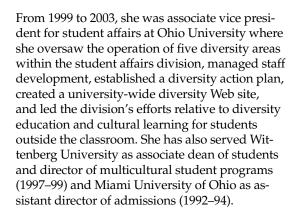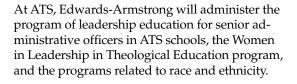
ATS appoints, reassigns staff

The Association of Theological Schools is pleased to announce the appointment of **Janice M. Edwards-Armstrong** as director of leadership education. She will be assuming some of the work previously staffed by William Myers, who will retire in January 2008, and Marsha Foster Boyd, who left ATS in 2006 to become president of Ecumenical Theological Seminary.

Janice Edwards-Armstrong comes to ATS from Chatham University, a private liberal arts college for women with graduate programs for both men and women. She has served as vice president for student affairs and dean of students at this historic Pittsburgh institution since 2003. At Chatham University, she designed and implemented a campus-wide leadership development program, a spirituality program and center, a health education and wellness program, and related to the university's interfaith council.

From 1999 to 2003, she was associate vice president for student affairs at Ohio University where she oversaw the operation of five diversity areas within the student affairs division, managed staff development, established a diversity action plan, created a university-wide diversity Web site, and led the division's efforts relative to diversity education and cultural learning for students outside the classroom. She has also served Wittenberg University as associate dean of students and director of multicultural student programs (1997–99) and Miami University of Ohio as assistant director of admissions (1992–94).

A graduate of The Pennsylvania State University, she holds a Master of Education in counselor education and college student personnel from Penn State and the Doctor of Education in educational foundations and higher educational administration from The University of Cincinnati. Her dissertation addressed "African American Women in Higher Educational Administration: Assorted Adaptations between Internal Motivations and External Expectations." An unexpected finding in her doctoral research was the strong correlation between the women's religious faith and their perceived ability to do their jobs well in often challenging situations.

At ATS, Edwards-Armstrong will administer the program of leadership education for senior administrative officers in ATS schools, the Women in Leadership in Theological Education program, and the programs related to race and ethnicity.

The Association is also pleased to welcome **Stephen R. Graham** as director of faculty development and initiatives in theological education. He will join the ATS professional staff in January 2008. He will be responsible for leading several programs for faculty development and support, including the annual New Faculty Seminar, various issue-oriented consultations with faculty, and the two grants programs of the Association: the Henry Luce III Fellows in Theology and the Lilly Theological Research Grants programs. He will also lead the Association in identifying issues and initiatives that inform and advance the work of theological schools. He will assist ATS in developing ideas for appropriate programming to enhance the capacity of schools and to prepare leaders for a changing religious and educational climate.

Graham comes to ATS from North Park Theological Seminary in Chicago where he has served as dean of faculty and professor of American church history since 1997. He joined the faculty of North Park in 1988. He was ordained in the Evangelical Covenant Church in 1990.

He holds a BA and MA from Wheaton College and a PhD in the history of Christianity from The Divinity School of the University of Chicago, where he studied under Martin Marty. His PhD dissertation, *"Cosmos in the Chaos": Philip Schaff's Interpretation of Nineteenth-Century American Religion*, was published by Eerdmans in 1995. He has also conducted research on the Pentecostal and charismatic movements and the Evangelical Covenant Church as part of a project on "Pentecostal Currents in the American Church," sponsored by the Institute for the Study of American Evangelicals. His centennial history of North Park Covenant Church is nearing completion.

Graham is a member of the American Academy of Religion and the American Society of Church History and has been active in the Chief Academic Officers Society of ATS. The author of numerous articles and book reviews, he has also served on a number of denominational committees.

Helen M. Blier was appointed full-time director, student information and organizational evaluation in August 2007. She joined the ATS staff in September 2006 on a contract, part-time basis to administer the two student information

Janice Edwards-Armstrong

Stephen R. Graham

Helen M. Blier

programs of ATS: Profiles of Ministry and the *Entering* and *Graduating Student Questionnaires*. She will also be responsible for overseeing evaluation of the Association's overall work. In that capacity, she will work with staff in all areas of ATS programs and activities to assess the degree to which the organization is accomplishing its mission.

As a research consultant, Blier has worked with the directors of summer programs for high school youth at Candler School of Theology, Pittsburgh Theological Seminary, and Duke University Divinity School to investigate issues of youth faith development and vocational discernment. Her teaching experience includes courses on youth ministry and mentoring at Candler, the Boston College Institute of Religious Education and Pastoral Ministry, and Duquesne University in Pittsburgh.

A graduate in theology from Boston College, she holds a Master of Education in religious education from Boston College and the PhD in religion and education from the Graduate Division of Religion of Emory University. Prior to ATS, Blier was on the faculty of the Boston College Institute of Religious Education and Pastoral Ministry where she taught courses in field education and youth and young adult faith.

Her primary research interests have included ethnographic studies in the content and sustenance of teaching and ministerial vocation as well as issues of faith development among youth and young adults.

Christopher A. Olsztyn joined the staff of the Association in 2004 as manager of technology. He is responsible for providing technology service and support throughout the Association, managing hardware and software, network services, and data administration. In addition to determining strategies for the use of hardware and software within the ATS office, he maintains the Association's computer network and manages the ATS institutional database and Web site. Olsztyn is also an important resource in providing data resources to member schools

Since joining the Association staff, he has replaced and enhanced the entire infrastructure that supports the internal needs of the ATS office as well as permitting many of the technological improvements that benefit the member schools.

Olsztyn has also led a complete redesign of the Association's Web site; providing for online completion of the ATS Annual Report Form; graphical improvements to the *Strategic Information Reports* and *Institutional Peer Profile Reports*; upgrades of all the Association's servers and computers; directing the project to permit online completion of the *Entering Student Questionnaire* and *Graduate Student Questionnaire*; and upgrading the entire office phone system. Olsztyn is also managing a complete conversion and improvement of the Association's institutional database, a repository of data on theological institutions in North America. This project will take a total of eighteen months and is expected to be completed in June 2008. He is a CNE (Certified Novell Engineer) and MCP (Microsoft Certified Professional).

In recognition of his extensive and important work and his leadership in the improvements noted above, the Association promoted Olsztyn to director, information technology, effective July 2007. The staff and member schools have benefited from his expertise, wisdom, and teachable spirit. We take this opportunity to publicly thank him for his years of service to theological education.

Nancy Igoe has been reassigned as administrative assistant, information technology. In this newly created position she will provide office support for the information technology department and assist in the Annual Report Form process, including data collection and reporting. Having joined the staff in 2005 as an accrediting assistant, Igoe used her computer skills to streamline accrediting tasks and assist staff with technological issues. She also is assisting the director of information technology in conversion of the ATS institutional database.

Karla Burtt joined the ATS staff in October as accrediting coordinator. She is responsible for coordinating and supporting the accreditation visit cycle, such as organizing all accreditation visit-related communications; maintaining records, files, and schedules for accreditation visits; preparing materials for completion of accreditation visits; and maintaining work calendars and schedules for accrediting staff. Additionally, Burtt will provide office support for the secretary to the Board of Commissioners.♦

Christopher A. Olsztyn

Nancy Igoe

Karla Burtt

Twenty-five scholars receive Lilly Theological Research Grants

The Association and Lilly Endowment have announced the recipients of the 2007–08 research grants.

Faculty Fellowships

Scott C. Alexander, Catholic Theological Union
The Race to Goodness:
An End to Triumphalism in Christianity and Islam

Elizabeth Conde-Frazier,
Claremont School of Theology
Hispanic Immigrant Children and Religious Education

Larry Kent Graham, Iliff School of Theology
The Family at War: Pastoral Engagement
of Family Narratives and Public Rhetoric

Abraham Smith, Perkins School of Theology
Southern Methodist University
Imagining a Better World:
The Bible and the African American Visual Artist

Patricia K. Tull,
Louisville Presbyterian Theological Seminary
Smyth and Helwy's Commentary on the Book of Isaiah

Theological Scholars Grants

J. Todd Billings, Western Theological Seminary
Participating in Christ: The Eucharistic Doorway
to a Catholic-Reformed Vision of Salvation

Jerome F. D. Creach,
Pittsburgh Theological Seminary
Violence in the Bible

L. Ann Jervis, Wycliffe College
St. Paul Reads Aristotle

Eric L. Johnson,
Southern Baptist Theological Seminary
Words of Life:
The Unique Content of Christian Soul Care

Ian S. Markham, Hartford Seminary
Resources for Interfaith Dialogue

Rodolfo R. Nolasco, Jr.,
Providence Theological Seminary
The Contemplative Healer: Re-visioning the Identity
and Practice of Pastoral Counselors

Marion A. Taylor, Wycliffe College
Let Her Speak for Herself: Nineteenth-century Women
Writing on Women in the Gospels

Robin Knowles Wallace,
Methodist Theological School in Ohio
Music of the Heart:
Congregational Singing as a Means of Grace

David M. Whitford,
United Theological Seminary
From Serf to Slave:
The Curse of Ham in the Early Modern Era

John Yueh-Han Yieh,
Protestant Episcopal Theological Seminary
Lives of the Bible in Modern China:
Biblical Hermeneutics and Effects

Research Expense Grants

John Behr,
St. Vladimir's Orthodox Theological Seminary
The Case Against Diodore and Theodore:
The Texts and Their Contexts

Thomas Erskine Clarke,
Columbia Theological Seminary
John Leighton Wilson and the West African Mission

Dawn A. DeVries, Union Theological Seminary
and Presbyterian School of Christian Education
Schleiermacher as Spiritual Director: An Exploration
of Unpublished Letters from 1807–1834

Andrea Janelle Dickens,
United Theological Seminary
Cistercian Women and their Writings in Medieval
England

Jay Geller, Vanderbilt University Divinity School
Marx's Rhetoric and Representation of Judentum

Thomas G. Guarino, Immaculate Conception
Seminary Seton Hall University
Gianni Vattimo:
A Philosopher in Search of Living Faith

Denise Dombkowski Hopkins,
Wesley Theological Seminary
Grounded in the Living Word:
The Hebrew Bible and Pastoral Care Practices

Jeffrey P. Jaynes,
Methodist Theological School in Ohio
Christianity beyond Christendom:
Cartographic Images in Medieval Mappaemundi
and Early Modern World Maps

Michael S. Koppel, Wesley Theological Seminary
Grounded in the Living Word:
The Hebrew Bible and Pastoral Care Practices

Linda A. Mercadante,
Methodist Theological School in Ohio
I'm Spiritual but not Religious: Understanding the
Current "Cultured Despisers" of Religion◆

FTE board names next president

The Board of Trustees of The Fund for Theological Education has named the Rev. Dr. Richard "Trace" Haythorn as the Fund's new president, effective January 2008. Daniel Aleshire, ATS executive director, served as an adviser to the FTE presidential search committee.

Haythorn is currently director of the Vocation and Values program and the Center for Servant Leadership at Hastings College, a Presbyterian liberal arts school. He also serves as assistant professor in the Hastings College Department of Religion.

Haythorn holds a PhD in the cultural foundations of education from Syracuse University, a Master of Divinity degree from Princeton Theological Seminary, and a Bachelor of Arts degree in marketing and psychology from Austin College.◆

Trace Haythorn

2008 Biennial Meeting of the Association and the Commission

"We Have This Treasure: The Promise of Learning for Religious Vocation"

June 21–23, 2008 • Atlanta, GA

The biennial business meeting of the Association and the Commission is open to all ATS school leaders. The agenda includes both plenary presentations and workshop sessions. The meeting topic is The Case for Theological Education. *By registration*.

Chief Academic Officers Society Seminar (CAOS)
June 20–21, 2008 • Atlanta, GA

This year, CAOS meets the day before the Biennial Meeting. Speakers will focus on particular concerns faced by chief academic officers, and workshops led by peers will address issues and the peculiar role played by deans in theological education. *By registration*.

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appointed in the new building for the library to achieve its mission. We know that collaborative learning, for example, is important to the current generation of students, so we have planned a number of small areas for group study."

A strategic planning process several years ago identified a high level of interest among the faculty in the environment. Environmental issues were part of the conversation from the very beginning, according to Graham. "The health of the environment is a concern shared by Emory University as well. Its Department of Environmental Studies has been a helpful partner in our planning and implementation of green design and construction."

For a fuller report on sustainability among ATS member schools, see the current issue of *In Trust* magazine at www.intrust.org.◆

Architectural rendering courtesy Candler School of Theology

Candler School of Theology has two new "green" buildings under way. The first building shown here will house classrooms, offices, and Emory's Center for Ethics. The second will house the library and a teaching chapel.

A dependence on the communion of saints: Mentored Ministry at Trinity

Martha Giltinan

What is Mentored Ministry?

The term *mentor* is a bit of a buzzword lately—we hear it in business schools and on college campuses. Sales teams, new teachers, and medical practitioners all use the term, which can mean anything from cheerleader to political strategist.

For Trinity Episcopal School for Ministry, mentoring is a form of conscious, intentional discipling in the formation of Christian leaders. It involves seasoned and gifted leaders who are willing to come alongside, to support, to encourage and guide mentorees, training them in the art of becoming the unique leaders God is calling them to be. It is a gift of time and investment in the developing of another for the work of ministry.

Trinity mentors are clergy and lay leaders who have walked down the road in gospel ministry for a while, and who have gained a certain amount of wisdom and experience. Additionally, they are willing and able to be transparent enough to let the student see who they are in the practice of ministry. They are themselves part of a community of learners as they are trained and supervised in their own peer groups. The Trinity mentor is part cheerleader, part friend, part guide, and part prayer supporter. In the economy of God, these relationships are mutually encouraging and strengthening—for mentors as well as for students—as each learns from and is inspired by the other.

[M]entoring is a form of conscious, intentional discipling in the formation of Christian leaders.

The primary goal of Mentored Ministry is to assist students in developing patterns of reflective learning and integrating their theology with real ministry and real life. Toward this end, students will use a variety of reflection tools to readdress and prayerfully consider experiences they encounter in their ministry assignments. This can be as simple as a brief journal entry about something they have learned or as technical as a verbatim where they reconstruct a pertinent

or troubling conversation. These tools will help them look for those places where they have selectively heard or avoided hearing what the other (or God) is saying.

Similarly, a secondary goal is to engage the clergy of our diocese (and beyond) in a process of ongoing learning and reflection that will strengthen their own ministry and collegial relationships over time. In turn, the mentors will model for our students what healthy, reflective, and sustainable Christian leadership looks like.

Leaders, priests, and deacons are not simply born—they are fashioned by the Holy Spirit in the context of the community of faith through victories and joys as well as through suffering and failure. This formation process is really a very human one of human scale and particularity, but it is also, wonderfully, an ongoing incarnational process. The Holy Spirit continues to work through the given people, circumstances, and opportunities of the moment, working in time and space and through real and still imperfect human beings to bring to completion what God began when he called us to himself in the first place. All of this involves listening to the Holy Spirit in the midst of our real lives and ministry. It can be (and usually is) very humbling.

The goal of the Trinity mentoring program is to encourage and model lifelong learning and growth in Christ through prayer, service, sacrifice and theological reflection so that students can lead, mentor, and model the same kind of growth and maturation for their own parishioners. Simply stated, we hope to model a way that avoids isolation and burnout and instead builds trust and fosters intentional learning among mentors *and* students through a common practice of reflection, prayer support, and ongoing growth.

What does Mentored Ministry look like at Trinity?

Trinity has an average of twenty to thirty Master of Divinity students each year. Mentored Ministry is an academic requirement for these students, two consecutive semesters, usually in their second year. They spend an average of ten to fifteen hours a week in a setting that is not their sponsoring parish—this includes participation in Sunday services and an hourly appoint-

ment each week with their mentor. In addition to time in a ministry setting, students have a peer mentoring group in a weekly classroom setting with me or another professor of pastoral theology.

Each student will write a Learning Covenant with two foci: one in an area of growth in character and spiritual formation and one in an area of ministry skill and competence. Obviously we are looking for depth rather than breadth in these Learning Covenants, which provide each student with obtainable goals for their Mentored Ministry process. There is a midterm and final evaluation from the student that is shared with the mentor.

The radical piece of the program is structuring one hour a week for the student and mentor to meet, with the only goal being reflection and attention to the process of the student's growth in Christ-likeness. Use of reflection tools—to clarify and name the areas of growth—is a big part of the work itself.

Another radical piece is the class time during which students grapple together, sharing, reflecting, praying for each other, breaking down the natural competitiveness and comparisons, seeking to become real partners and companions in the way.

Why now?

There has been a significant movement over the past ten years or so in seminaries across the country toward a mentoring model for formation in both character and competence of seminarians. Some seminaries are moving away from a "supervisory" model, with its task and ministry focus, toward a reflection model that is more focused on formation and character development in the context of ministry.

But the context of the ministry is changing. The benign, generic support of culture for "church work" and the network of institutional reinforcement is crumbling. Our students will not have the wealth of curacies that were available to many of us to help form them. Most of them will be thrown immediately into new missions or languishing parishes with very little collegial support. Most of them will face subtle and not-

so-subtle opposition in a world and a culture that increasingly see gospel ministry as countercultural and hostile to the aims of this world. This is, of course, a bracing opportunity! For indeed, the gospel is countercultural and does call us to stand in opposition to those things that lead us away from obedience to Christ and his vision for the world's redemption.

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The communion of saints

There is no such thing as an "individual Christian." Believers, whether ordained or not, depend at the most basic and profound level upon the communion of saints. There is meant to be an interdependence within the community of faith. The work of ministry is unceasing, hard to measure, and the rewards are often hidden or deferred. Many of us have learned the hard way how crucial friends, colleagues, peer support, prayer groups, and wise counsel can be—and how challenging it can be to find and maintain these supportive relationships.

Through the Mentored Ministry program, we would like to see students equipped with tools for active theological reflection on the stuff of ministry so that they may find themselves working both more deeply and more effectively in the gospel for a long and fruitful life of service.♦

The Rev. Martha Giltinan is assistant professor of pastoral theology and director of the Mentored Ministry Program at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania. This article is adapted from a longer version that appeared in Trinity's Seed & Harvest *magazine in fall 2006.*

The CFO and the dean: advancing in collaboration

Barry H. Corey

The mission of your seminary rests in many ways on the working relationship between the CFOs and the CAOs. People on the outside—and sometimes on the inside—perceive these two offices standing in opposition rather than advancing in collaboration.

It is a myth to think that CFOs deal only with numbers and deans deal only with ideas. But at the same time this is a stereotype that embodies some truth. How do we allow the art of deaning to meet the science of financial planning? How can this alliance be stronger at our schools so that we best serve our institutions, presidents, students, and constituencies?

Let me offer seven practical suggestions for an exciting alliance between these two roles:

1. Find out when your school's dean's birthday or employment anniversary is, and buy him or her a book that would give better insight into your world—easy to read and a welcome break from the academic journals, reports, and books that consume a dean's reading list. Then invite the dean to lunch to talk about the book and ask your dean to do the same for you—to give you a book to help you understand better what it's like from the dean's chair. One easy read you should pick up is *The University: An Owner's Manual* by former Harvard dean, Henry Rosovsky.

It is a myth to think that CFOs deal only with numbers and deans deal only with ideas. But at the same time this is a stereotype that embodies some truth. How do we allow the art of deaning to meet the science of financial planning? How can this alliance be stronger at our schools so that we best serve our institutions, presidents, students, and constituencies?

2. When you read the *Chronicle of Higher Education*, look in the first section on scholarship and get acquainted with some of the current research interests that are swirling around higher education in general and in theological research in particular. As you do

that, make it a point to put in your budget a line item for every new book that a member of your faculty writes. Read the introduction and the acknowledgments if you can't read the entire book, and ask that faculty member some questions when you're in the lunch line together.

3. Ask the dean for a time at least once a year if not once a semester to give a state-of-the-seminary financial update to the faculty. Take twenty minutes to make the presentation, give some handouts on how the financial forecast is looking, and be an agent of hope and not despair, even if times are tough. Above all, shoot straight and don't assume faculty aren't interested. They are. Some of the more spontaneous applause after a report to the faculty often is for our CFO's semiannual presentation to them.

4. Practice openness by taking time regularly to buy a cup of coffee for the dean and share some of the challenges you are facing in your work and allow the dean to share likewise with you. The more you understand the pressures each of you bears, the better you will be able to support each other and think together creatively for solutions.

5. Work as a team with the dean to convince the stakeholders and important constituencies of the school that you are not just preservationists, but progressivists, that you are open to change. Oftentimes where deans want change, CFOs don't. And where CFOs want change, deans don't. Think, however, of the power before the faculty, alumni, and trustees when a dean and a CFO put their heads together to argue from an academic and an economic posture that change is worth it. It's sometimes said that people resist change. That's not true. People love change when they are convinced it's a good thing. Although sometimes change takes time.

6. Plan together to educate new and seasoned presidents about the wisdom of their decisions. Some presidents are off to the races from the very beginning, feeling that time is irrecoverable. Together, you and the dean may need to be the voice of reason to that president, honing your arguments together, that faster is not always better. Take that *One Minute Manager* book off your president's shelf and hide it. It's true that the faster

you move, the more casualties you take. Sometimes both of you together are needed to help the president see the wisdom of moving slowly and the art of persuasive leadership. It takes a long time for schools to move through adaptive change, so all the vested parties have to hold hands and do this together. Deans and CFOs can be more effective change agents if they work in collaboration—despite their differences—than if they worked alone.

7. Teach. Either teach a class, where appropriate, on business or finance or lead a seminar formally or informally on faith in the marketplace or business ethics in ministry. Hold a seminar for students on personal money management or make sure that you have a role in the orientation for new faculty members in their own retirement and financial planning. The more you are there in the life of the students, the better they will be not only in terms of their own understanding of management but even more so in their understanding of the congregations the Lord will one day call them to serve. Why is that? Because these women and men will be ministering to a lot more parishioners who look like you than they will be to those who look like their professors, classmates, and deans. We need for you to be known by our students and to mentor them.

In our world as deans, we see you as the **economist**. To us, you are **not** bean-counting bookkeepers. We see you as institutional economists who understand the finances you manage and the budgets you keep in balance. And as economists you speak in truth and not through alarmism, optimism, nor triumphalism but as trusted voices of the biblical virtues of wisdom and knowledge.

In our world as deans, we see you as the **ethicist**. As we go through our annual audit periods—the bane of your existence in many ways—we know you work diligently to make sure that our school's financial standards weather the highest levels of scrutiny. When expense reports are reviewed by your staff members and when restricted gifts are received, we know that you as our ethicist will care that what is right is what is done. When there is a temptation for others to inflate reports on income or deflate reports on

debt, you are the corrective voices we need. You are the ethicist, guiding us carefully to do what is right and make the hard choices based on integrity and not convenience.

In our world as deans, we see you as the **historian**. You do not provide us information to make decisions based on where we are now. But you look back to where we have been. Your graphs and tables give us a picture of our past so that we know better how to navigate the future. Your historical research and statistical chronicles of previous years and your careful record keeping is essential for our school's leadership to know how the past will inform our future.

Plan together to educate new and seasoned presidents about the wisdom of their decisions. Some presidents are off to the races from the very beginning, feeling that time is irrecoverable. Together, you and the dean may need to be the voice of reason to that president, honing your arguments together, that faster is not always better.

Yours is a ministry of stewardship, which is no less than the ministry of scholarship we on the academic side of the ledger have been called to. By the way, when you have a chance, read again the Old Testament book of Nehemiah—a follower of God who like you was out of the world of business and made a difference on the people of God through his people skills, his life of prayer, and his strategic planning.

May God bless you richly for the contribution you are making to theological education, this enterprise of hope which we are all about.◆

Barry H. Corey is president of Biola University and Talbot School of Theology. When he gave this address at the November 2006 Chief Financial Officers' Conference in Phoenix, Arizona, he was academic dean of Gordon-Conwell Theological Seminary.

Benchmarks:
real data for ATS member schools

Chris Meinzer

Many experts suggest that nonprofit organizations should identify benchmarks for operations in order to establish baseline performance and to monitor favorable and unfavorable results. Proper benchmarks allow a nonprofit to analyze and gauge its strategic and financial plans.

The data provided by member schools to the Association through the Annual Report Form process offer an extremely useful and relevant set of benchmarks. The Association collects institutional, enrollment, financial, development, salary, and demographic data. In return for providing these data, the member schools are given an opportunity to receive composite reports of financial, enrollment, development, salary, and other data through the *Annual Data Tables*, the *Institutional Peer Profile Report*, and the *Strategic Information Report*. When used appropriately, the member schools can use these benchmark data for strategic and financial planning.

A review of the data that were most recently provided by member schools in fall 2006 provides some interesting statistics. For example, the average revenue proportions for member schools vary by ecclesial affiliation. The table shown here presents relative revenue sources by ecclesial affiliation, excluding gains and losses on endowment.

The overarching truism is that there really is no average ATS member school. Because a school's revenue pattern may differ from that of its broad ecclesial affiliation, it is important for a school to recognize and understand its own revenue pattern. If, for example, an Evangelical school receives 70 percent of its revenue from tuition, it is ahead of its ecclesial and industry benchmarks. This may indicate that the school places too much pressure on its ability to continue to increase enrollment size and tuition rates. A heavy dependence upon contributions, on the other hand, requires significant effort to continue to nurture donors. By understanding its own revenue patterns and comparing these patterns to industry benchmarks, an institution can better ascertain whether its revenues are stable and predictable (General Institutional Standard 9, Section 2). The school can also do further refinement by using the *Institutional Peer Profile Report* (see www.ats.edu > Resources > Institutional Peer Profile Reports).

The ATS Conference for Chief Financial Officers, held annually in November, deals more in depth

Revenues	Evangelical*	Mainline	Roman Catholic
Tuition, gross	45%	33%	29%
Contributions	34%	29%	41%
Investment	4%	18%	9%
Auxiliary and other	17%	20%	21%
* Schools whose presidents are members of the Fellowship of Evangelical Presidents.			

Evangelical schools tend to be more dependent upon tuition as compared to Mainline and Roman Catholic schools. In general, these Evangelical schools are less likely to have large endowments to support their operations. Mainline schools on average are more diverse in their revenue patterns and are more likely to have access to interest and dividends from investments. Roman Catholic schools receive much of their support from ecclesial bodies through contributions and tuition.

with benchmarks and other relevant financial aspects. Presidents, chief financial officers, and other interested administrators are welcome to attend. Information about the CFO conference can be found at www.ats.edu > Leadership Education > Financial Officers.♦

Chris Meinzer is director, finance and administration for ATS.

Presidents gathered in Santa Fe

Seventy-one ATS presidents, spouses, and invited speakers gathered in December 2006 for the sixth annual Presidential Leadership Intensive Week in Santa Fe, New Mexico. A bright, clear week with Santa Fe in festive adornment was enjoyed by everyone, especially spouses whose exploration was assisted by Tara Potterveld (Lancaster Theological Seminary). Monday and Wednesday evenings were open for Santa Fe walking excursions, and Tuesday's dinner was hosted by Plaza Resolana/Ghost

Photo courtesy Harold Attridge of Yale University Divinity School

Presidents and their spouses enjoy dinner conversations at La Fonda Hotel Thursday evening.

Ranch Center. Cornelius and Kathleen Plantinga (Calvin Theological Seminary) offered each morning's mediation, while small groups focused on conversations sparked by plenary speakers. Small group leaders were James Kenneth Echols (Lutheran School of Theology at Chicago), Bryn Kulmatycki (Newman Theological College), John E. Phelan Jr. (North Park Theological Seminary), Susan Brooks Thistlethwaite (Chicago Theological Seminary), and Nicholas C. Triantafilou (Holy Cross Greek Orthodox School of Theology).

While the week's focus was on strategic planning and transformation, some of the building blocks in that process were presented by invited speakers. Sister Paula Marie Buley, executive vice president for administration (Seton Hall University), spoke on best practices for thorny personnel issues. Attorney Thomas R. Johnson, of the law firm K&L Gates, worked with the group on legal issues related to retirement and how a school might best choose and work with an attorney. The evolution of enrollment management at Wesley and Denver theological seminaries was presented as two cases by presidents David McAllister-Wilson and G. Craig Williford. Jay Vogt of Peoplesworth introduced the group to a model for strategic planning, followed by three cases on institutional transitions (Harold W. Attridge, dean, Yale University Divinity School; Richard J. Mouw, president, Fuller Theological Seminary; and Susan Brooks Thistlethwaite, president, Chicago Theological Seminary).

The intensive concluded with a reflective consideration in small groups and a plenary discussion on presidential health and well-being. The celebrative banquet that evening at the LaFonda Hotel saw Santa Fe angels given to those presidents who had attended three or more intensive weeks in Santa Fe. Dean of the week, G. Douglass Lewis, emphasized that the intensive is open to all presidents and that those who had already attended three intensives should return when the topic of the event fits the emerging concerns of their schools. This year's Presidential Leadership Intensive Week is scheduled for December 2–7 in Santa Fe.◆

Preparing leaders for an emerging church

What is an emerging church?

No matter how we understand the term *emerging church,* at least it directs our attention to current trends and future scenarios. Ryan Bolger (assistant professor of church in contemporary culture at Fuller Theological Seminary) and I, in our book *Emerging Churches* defined an emerging church as one that consists "of followers of Jesus who are seeking together to be faithful in their place and time."[1] We then expanded this definition to encompass nine practices that characterized the churches we included in our survey: (1) identify with the life of Jesus, (2) transform the secular realm, and (3) live highly communal lives. Because of these three activities, the churches (4) welcome the stranger, (5) serve with generosity, (6) practice as producers, (7) create as created beings, (8) lead as a body, and (9) take part in spiritual activities. We devoted a chapter to each of these nine practices.[2]

In this article I want to expand this concept of emerging church. I do so in order to avoid dismissing the emerging church as simply a fad or a fringe, perceiving it, rather, as a frontier in Western mission. I believe that every church that

There is a widespread misconception, especially in North America, that emerging church refers to trendy churches seeking to be relevant to the youth culture. . . . Aging "Boomer" megachurches caught on to the concept as a way of holding on to their young adults by providing alternative worship services . . . But they failed to appreciate that many of the younger generation were not merely looking for a different style of worship; they were looking for a different way of envisioning church.

is engaged in mission is an emerging church. Among all of our traditional (mainline) denominations as well as many independent churches across the theological spectrum, we have witnessed chronic membership and attendance decline during more than four decades. Congregations are not only shrinking, they are aging, resulting in frustration among many pastors in young adult ministries because the churches in which they serve resemble senior care institutions. If a church is not emerging, it is submerging or trying to keep its head above water.

When shrinking congregations number fewer than 100 active members, the result is fewer entry-level, salaried positions for pastors who often have to pay off student loans of $50,000 or more. Increasing numbers find that in training for ministry they have mortgaged their ministry.

Confusion surrounding the term *emerging church*

There is a widespread misconception, especially in North America, that emerging church refers to trendy churches seeking to be relevant to the youth culture. This idea arose because of the early sponsorship of conferences by youth ministry organizations. Aging "Boomer" megachurches caught on to the concept as a way of holding on to their young adults by providing alternative worship services for a generation that did not identify with the prevailing blended worship and soft-rock contemporary music. But they failed to appreciate that many of the younger generation were not merely looking for a different style of worship; they were looking for a different way of envisioning church.

Emerging church is not easily categorized, as it is not a cohesive movement. It is also more than a conversation, because there are many local expressions that are not part of a broader network. Consequently, I think it is best described as a spontaneous phenomenon emerging from the ground level. In the early days there was no foundational body of literature, and the conferences and conversations being held did not always represent the range of expressions to be found in many cultural contexts.

Furthermore, emerging churches, as their name implies, are still in the process of evolving. Some emerging church leaders are clear and forceful in expressing what they are not rather than what they are. Also, because this is a church-birthing movement, there are some stillbirths, a high infant mortality rate, and birth defects.

Three broad streams of emerging churches

As emerging churches have evolved, so three broad streams have become apparent. First are the *independent faith-communities* that represent individual initiatives that are usually, but not in every case, engaged in a broader conversation. Second are the *entrepreneurial networks* led by apostolic-type leadership. One such leader is Neil Cole, a church starter and pastor who is the founder and director of Church Multiplication Associates, an organization that has helped start more than seven-hundred churches in thirty-two

Eddie Gibbs

states and twenty-three nations in the course of six years.[3] Third are *fresh expressions* of church within traditional denominations. Presently this stream is mostly confined to the United Kingdom, where traditional denominations, such as the Church of England and the Methodist Church, have come to the realization that they need to identify a new kind of leader, trained in a different way, for a different kind of church.[4]

Here in the United States, though less so in Canada, which is closer to the European and Australian post-Christendom experience, denominational and megachurch leaders can still play for time because the money hasn't run out yet. But are they simply postponing the inevitable and leaving the next generation of leaders to deal with the impending crisis?

Emerging into what?

Emerging churches are making it up as they go along, endeavoring to reenvision the church in a missional, post-Christendom context. They are seeking to reconnect ecclesiology with missiology, which separation characterized so many of the Western churches under the prevailing influence of Christendom.[5]

Churches in the Western world must recognize that they are a pilgrim church on a faith journey. As such, they will always be emerging from a specific cultural context and into a new context. They understand "church" not as a place, but as a people; not as a weekly gathering, but as a community that provides their core identity; not as a refuge from the world, but as a training ground for mission in the world. You don't GO to church; you ARE the church. In short, it is a church seeking to reconnect with the mission of Jesus. They identify with the Johannine emphasis that the mission of Jesus's disciples is nothing other than a continuation of his own ministry. *"As you sent me into the world, I have sent them into the world"* (John 17:18). *"As the Father has sent me, I am sending you"* (John 20:21). When Jesus breathed on his disciples in the upper room it represented an act of re-creation as well as commissioning.

Jesus's model of mission

In the mission of Jesus, we see a sequence that must not be overlooked in our contemporary engagement in mission. That sequence is: first, the announcement and demonstration of the good news of the kingdom; second, the mission of the followers of Jesus commissioned by him

and who have an irrepressible desire to pass on that message and invite people to join their communities; and third, their mission results in the formation of the churches with a high reproduction potential. We see in this progression that the church must recognize that it is the product of mission before it can become an agent of mission.

It is this mission that shapes the character of the church. As Archbishop Rowan Williams reminded the General Assembly of the Church of England, "It is not the Church of God that has a mission in the world, but the God of mission who has a Church in the world."

I believe that the emerging church profile has profound implications for seminary education. How can seminaries connect with these leaders? What challenges do they present both in terms of curriculum content and delivery systems?

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Context of emerging church

The emerging church phenomenon has not evolved in a cultural vacuum. It comes on the heels of the crumbling of Christendom in the West, which is now increasingly recognized as a failed project.[6] Under Christendom the church accommodated its radical message to the secular state, which used it to bolster an ill-defined civil religion and to legitimize nationalistic ambitions. The church has been tried and found wanting. However, it cannot return to the pre-Constantinian era. It has to reimagine itself in a radically different post-Constantinian context.

Many, though by no means all, emerging church leaders are seriously questioning the assumptions of modernity and its impact on the church. They are protesting against the separation of spheres, public and private, with the relegation of religious conviction to the private sphere.

Such a separation of spheres has contributed to a crisis of values in the public sphere of politics, business, and the military for example. In response they are insisting on a holistic spirituality that embraces every area of life. They are rejecting a reductionist gospel with its privatized, otherworldly emphasis, and that is focused on the needs and aspirations of the individual.

Emerging church leaders are also suspicious of institutionalized Christianity, regarding hierarchical and controlling denominational structures as the ecclesial counterparts of big government and big business. They are also highly critical of consumer driven, *seeker-sensitive* churches, which includes those suburban megachurches that grow at the expense of smaller churches and who adopt a come-to-us philosophy of ministry. They are more concerned for churches to become *seeker-sending* agencies, following the pattern of Jesus's ministry, who came to seek and save the lost, than in being seeker-attracting churches, inviting people to come on the church's terms.

An emerging church pastor does not dismiss *a congregation at the end of a worship service; the emerging church pastor* disperses *the congregation to continue throughout the week as the church in dispersion.*

Consumer/missional congregations

We need to pause to consider, "In what kind of churches are we training seminarians to serve?" The consumer model of church is ill-suited for the present context. Such churches may well grow in newer suburban contexts, which are upwardly mobile, homogeneous, and in areas of the country being settled by people who had previous strong church connections or who are looking for a more relevant expression of church.

A *consumer* church consists typically of 1–2 percent paid staff assisted by 18 percent volunteers who assist in the running of programs and leading various areas of ministry. They endeavor to satisfy the demands of the 80 percent of the congregation who are consumers needing to be satisfied in order to ensure their continuing support.

By contrast a *missional* church is one in which the paid and volunteer staff equip the members to engage in their God-given mission in the world where they are already strategically placed. An emerging church pastor does not *dismiss* a congregation at the end of a worship service; the emerging church pastor *disperses* the congregation to continue throughout the week as the church in dispersion.

Leadership profile[7]

The emerging church's commitment to incarnational ministry means that the faith community *engages popular culture* that has such a pervasive influence. However, as the majority of leaders have no formal cross-cultural training, they are prone to succumb to naïve contextualization, baptizing the culture rather than recognizing the complex relationship between gospel and culture. If this complex issue is not addressed, emerging churches will be subverted by an uncritical acceptance of postmodern culture, just as the church in previous generations was subverted by modernity.

Second, as the leaders are either in their 30s or have older leaders that have made the transition into the Internet age, they are *cyber-space connected*. An older generation that has not made this transition is largely ignorant of the extent of the Web site and blog networks with which younger church leaders are regularly connected.[8]

Third, they are *highly relational* in their leadership style. They represent a contrast to many older leaders who tend to be hierarchical and controlling. Younger leaders are looking for an alternative model that is more functional in the present context characterized by unanticipated, chaotic change—a style that encourages developing networks, creativity, and empowerment. Some have experimented unsuccessfully with leaderless groups. Leadership often rotates according to the specific challenges and opportunities.

Fourth, they are *risk-takers*, believing it is better to try and fail than not to try at all. They recognize that we often learn more from our failures than our successes. So they provide a learning environment in which you can fail with dignity and then learn the lessons from that painful experience.

Fifth, they usually operate with *meager financial resources,* as they do not have the backing of denominational home mission departments or

wealthy congregants. Their financial situation also means that many are priced out of the seminary track for ministerial preparation.

Sixth, many of the leaders have *short attention spans* and quickly become disillusioned or bored. This results in instability in a number of promising emerging churches. They were highly creative and attracted younger people who had become disconnected from the church or who had never associated with the church. But when they moved on they left behind no viable church.

Seventh, the majority of the younger leaders we interviewed were *well-read*. The most significant authors, apart from Brian McLaren, were N. T. Wright, especially his studies on Jesus—which are no light reading.[9]—and Dallas Willard in the area of spiritually integrated with the radical teaching of Jesus.[10]

Finally, they had *various levels of theological education*. Some had been through seminary and had advanced degrees in theology, while others were well taught. I would describe many of them as lateral thinkers with a broad range of interests and able to relate their reading across the disciplines of theology and the social sciences.

Establishing the relevance of the seminary

Seminaries are widely perceived among emerging church leaders as institutions that prepare people for yesterday; that is, for churches shaped by Christendom and modernity. The majority of these leaders have not received a seminary education, nor would they seriously consider attending until first they are convinced of its relevance. They perceive the need to be trained IN ministry rather than FOR ministry, and for ministry BY the church in the world rather than confined TO the church's existing members. They look for a curriculum that is responsive to the issues they are facing, namely, one that demonstrates a missional approach to theology and ecclesiology. But they are not anti-intellectual; as we have mentioned, many are well-read and are eager for conversation and mentoring. Also, they recognize that the educational approach must be based on adult learning models and that adopts a lifelong learning approach.

Those leaders who have attended seminary value their experience and the knowledge gained. It has provided a foundation on which they can build and on which they can critically relate to a changing cultural context for ministry and mission.

Proposals for consideration

Here is my radical proposal for seminaries to establish relevance among emerging church leaders: Make available online, free of charge, all that they teach. I say this because this is the age of the democratization of information through powerful search engines. We have access to the latest research, experience, and ideas through Google and Wikipedia. The information is instantly available and is free of charge. I believe that MIT, to mention one university, has taken this bold step. What do students pay for? They pay for mentoring and credentials. They long for opportunities to engage in interactive learning experiences. I believe that placing our course content online would be the most effective form of advertising. We used to say that it was publishing that attracts students to faculty. This is still true to an extent, but many more curious individuals start their inquiries and have their interests sparked through online contact (e.g., course resources and faculty blogs).

Finally, as we continue to face escalating costs, we urgently need to establish think tanks composed of academics, administrators, and church and Christian leaders in the public sector to address the following: How can we make available to the people who need to know, what they need to know, when they need to know it and at a price they can afford?♦

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ENDNOTES

1. Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005) 44.

2. Ibid., 45.

3. Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco: Jossey-Bass, 2005).

4. See http://www.cofe.anglican.org/info/yearreview/dec05/freshexpressions.html and the Church of England report, *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (London: Church House Publishing, 2004).

5. See Loren B. Mead, *The Once And Future Church* (Washington DC: The Alban Institute, 1991) and Craig Carter, *Re-thinking Christ and Culture: A Post-Christiandom Perspective* (Grand Rapids, MI: Brazos Press, 2007).

6. Carter, *Re-thinking Christ and the Culture.*

7. For a study of the leadership style of younger leaders, see Eddie Gibbs, *LeadershipNext: Changing Leaders in a Changing Culture* (Downers Grove, IL: InterVarsity Press, 2005).

8. For example, see http://www.emergingchurch.info/; http://tallskinnykiwi.typepad.com/; http://www.theooze.com.

9. See N. T. Wright, *Jesus and the Victory of God,* vol. 2, *Christian Origins and the Question of God* (Minneapolis: Fortress Press, 1996).

10. Dallas Willard, *The Divine Conspiracy: Rediscovering our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998).

Personal transitions: jobs, vocation, or both?

Janet Clark

Within the overarching SPAN conference theme of transitions—global, institutional, and personal—how can we live well and fully in the midst of transitions? How can we understand our work and our vocation in the context of perpetual change? And how can we be companions to our students as they face the transitions of life?

These changes have a profound effect on the way we live, the way we work, and the way we understand our vocation and identity as people of faith. The world is changing; the place of the church in society is changing; theological institutions are changing.

In Canada, our society is undergoing dramatic change. The UN calls Toronto the most multicultural city in the world; Canada is one of most urbanized countries in the world; some call it one of the most postmodern countries in the world: post-Christian, highly secularized, pluralistic.

One question continually posed at my school is, How do we teach theological education in this changing context? Even as our institutions are changing, those of us who work in theological education experience our own personal changes and transitions. I understand SPAN personnel, like deans, have a reasonably high turnover rate. Many are new to this role. Many carry multiple roles, job titles, and responsibilities. Many are still in the process of defining and shaping their roles in ever changing contexts.

Change is normative, not exceptional. This may sound like a truism, but we often miss its truth. It is erroneous to think that if we can only get through this season of change, life will be "normal" again. The task is not to manage change, but somehow to thrive in it, to embrace it as an opportunity for growth rather than a threat.

To frame our conversation, I think it is helpful to state two foundational assumptions:
1. Change is normative, not exceptional. This may sound like a truism, but we often miss its truth. It is erroneous to think that if we can only get through this season of change, life will be "normal" again.
2. The task is not to manage change, but somehow to thrive in it, to embrace it as an opportunity for growth rather than a threat.

We must ask ourselves:
- How does this atmosphere of change and transition impact not just our environment but also our souls? How can we live with what I call a "still centre" when turbulence and transition surrounds us? What will ground our being, so that the turbulence and change in our exterior context does not get absorbed into our interior lives?
- How best can we companion our students in their own times of transition? How can we provide stability and energy for students when we in theological education are experiencing so much transition ourselves?

One follows the other: We cannot lead others where we ourselves have not gone.

Change as transitional crises

There are many ways we can think about change, but one way is to consider it as "transitional crisis."

As a counsellor, I and those of my profession view crises not solely as trauma or catastrophe. Woods and Hollis define it as "any major **event** or **change** that requires us to restructure our ways of viewing ourselves, our world." Transitional crises are expected, for example, when transitioning from one stage of life to another, from adolescence to young adulthood. While expected, they require that we move from the familiar to the unfamiliar. They also inevitably involve some type of loss. Transitional crises present to us both opportunity and threat.

Our habitual responses are often inadequate in transitional times. We are thrown temporarily into a state of uncertainty, unsettledness. In this state of disequilibrium, the potential exists for movement in a positive or negative direction:
- The constructive path is the path of growth, awareness and of learning new skills and capacities that will enable us to thrive and flourish.
- The negative path can often result in a crisis of confidence, self-doubt, loss of perspective, and anxiety as one tries to figure out what to do in this new phase and how to navigate the unfamiliar waters.

But the challenges in transitional times are not just pragmatic concerns about how to function. Transition and change stir us to ask deeper questions of meaning: How can I embrace these transitions as opportunities for growth? How can I live out of a still and peaceful centre even though the ground keeps shifting all around me?

Various ways we can cope

A common response is to teach the practices of self-care in the midst of change and transition. No matter how familiar we are with these principles, they will not help if we do not practice them ourselves. Instead, I thought we might take a different tack—to consider a theological or spiritual response. What will keep us grounded and flourishing even in times of transition? I suggest four words for theological and spiritual reflection: identity, work, significance, and vocation.

Identity

A deep and abiding sense of our identity will sustain us in times of transition, but by this I mean something deeper than the commonly understood psychological sense of "forging one's identity." I believe we need to reflect theologically about our deepest identity as people of faith, as "the beloved." How easy it is to confuse our *identity* with our *roles.* When asked to introduce ourselves around a table, we typically respond with our job title or role.

This happened in my own life. I was for many years a missionary in Indonesian Borneo, teaching and serving in a very underdeveloped part of the country. I was passionate about the global church and loved working internationally. Catastrophic illness struck the family, however, and brought this season of ministry to an abrupt and unexpected end. It was a time of enormous upheaval and transition in the life of my family, especially in having to start a new life back in Canada.

Looking back, I see this time not only as an enormous health crisis and family crisis, but a spiritual crisis as well. I had understood my calling to be in overseas ministry. How now was I to respond when asked in group gatherings to introduce myself?

It was during this time, I decided to read the book of Romans in large chunks, but I didn't get past the first verse . . . Paul's introduction of himself: "I Paul, servant of Christ, called to be an apostle, set apart for the gospel of God." I was struck by this statement of identity . . . I Paul, *servant of Christ*. It became a bedrock for a deeper understanding of my own identity as a child of God . . . *I, Janet, servant of God, called to different tasks and ministries at different seasons of my life, in different locations, but my core identity remains unchanged.*

This spiritual identity remains steadfast and secure regardless of the changes that swirl around us, and it can remain our identity long after we have no formal title or role. It can be our deepest identity even in a palliative care bed at the end of life. Now when I'm in a group setting and asked to introduce myself, I often think of responding "I, Janet, servant of God," but I usually revert to saying dean of Tyndale Seminary. I never want to confuse this role, however, for my deepest identity. When we are grounded and secure in this kind of bedrock identity, we will be able to live out our lives with a still and secure centre, even in the midst of seismic change around us.

Our habitual responses are often inadequate in transitional times. We are thrown temporarily into a state of uncertainty, unsettledness. In this state of disequilibrium, the potential exists for movement in a positive or negative direction.

Work

How do we think theologically about our work? How can we approach our daily work in ways that do not leave us parched, dry, and thirsty? From student service personnel that I have known in three schools, the temptation to overwork is far greater than the temptation to laxity. In times of transition and change, the tendency is to work even harder because the ground is shifting and we are desperate to keep things from unraveling. The best axiom I have heard was from a dear retiring faculty member. He encouraged us to remember that "the work of our hands is not the work of our hands." He was referring to the prayer of Psalm 90, "Establish thou the work of our hands for us."

We need these foundational reminders about our work:
- First, I cannot work hard enough to keep things together—it is vanity to think "if only I work hard enough, I can manage this change."
- I also need to be absolutely clear on the work that *I've* been called to do, to be faithful in doing it, and to leave to others the work and responsibilities that belong to

them. (This sounds so simple, I know, but it helps if we remind ourselves, I am not the CEO or the CFO. My job is to be faithful at the work given to me, even as others are accountable for the work and responsibilities given to them. In this, there is much freedom.)

♦ Recognize that the work of our hands is God's work. Relinquish the notion that hard work and sheer effort is all that is needed. Understand that our call is to live faithfully in the work that is ours to do and leave to others the work and responsibilities for which they are accountable to God. This way of approaching our work will help us to live faithfully in times of transition and change.

Significance

Rooting ourselves in what is significant and eternal, in contrast to what is fleeting and temporal, will keep us grounded in the midst of change and chaos. Our longings for significance are part of our human personhood—we do not need to apologize for them. Affirming one another, delighting in one other—this is nourishment for our souls. But the human longing for validation and recognition can at the same time be a stumbling block in navigating the shifting ground of transition and change.

The work of student service personnel is often tucked away in quiet corners, one-on-one, behind the scenes. In such contexts, it is easy to lose sight of the fact that this is work of eternal significance. The opportunity to speak into the lives of students is holy work. The more we are able to see our work as spiritually significant, of eternal significance—even if it seems no one in the institution is paying the remotest attention to us—we will live well. It will be enough to have the applause of One.

Oswald Chambers, in an old devotional classic, says: "It is one thing to go through a crisis grandly, but a different thing to go though everyday, glorifying God, when there is no witness, no limelight, and no one paying the remotest attention to you." Does that resonate at all? Going through everyday when there is no limelight, no applause, no one paying the remotest attention to you? I think student services personnel

are among the most underappreciated people in the academy. Serving behind the scenes, no witness, no applause, often engaged in confidential work that can't be shared. Professors and senior administrators often do their work in the limelight (even if not to applause). The work of student service personnel is often tucked away in quiet corners, one-on-one, behind the scenes. In such contexts, it is easy to lose sight of the fact that this is work of eternal significance. The opportunity to speak into the lives of students is holy work. The more we are able to see our work as spiritually significant, of eternal significance—even if it seems no one in the institution is paying the remotest attention to us—we will live well. It will be enough to have the applause of One. *There is no end to what you can accomplish if you are willing not to take credit for it.*

Vocation

Frederick Buechner offers what I think is one of the most beautiful images of vocation, "the place where your deep gladness and the world's hunger meet." It's extraordinary, don't you think, to suggest that the best inward sign of our vocational calling is "deep gladness." Vocation, of course, is not the same as a career. Vocation is a calling. Even those without any kind of formal position or job have a vocation, in this sense of the word. And even when our careers come to an end, we can still have a vocation.

I suggest that a deep sense of vocation will ground us, even in times of change and transition. One of the ways we can discern our vocation is by asking, "What are the desires of my heart? What gives me the greatest joy? Where do I sense the neediness and brokenness of this world? If I were to be or do only one thing, what would it be? What gives me deep gladness?

Parker Palmer says "If a work is mine to do, it will make me glad over the long haul, despite the difficult days. . . . If a work does not gladden me in these ways, I need to consider laying it down." A key factor in experiencing "deep gladness" in our work, even in the midst of change, is when our sense of our individual vocation aligns with the common vocation of the school in which we work. As a dean of students once told me, "There are times when this work can seem unbearable, but there are so many other times when I know deep gladness, and I think 'I can't believe I get paid for doing this.'" The deep gladness of living out our vocation will sustain our spirits and ground our being in times of change and transition.

Conclusion

When we are grounded in a clear sense of spiritual identity, the crises and transitions of life will not trigger an identity crisis. Our interior sense of self will not be disturbed, and we will find courage to walk into the unknown.

When we recognize there is no way we could ever work hard enough to control the unsettledness of change, but rather focus on living as faithfully as possible in the work that is ours to do, we will view change more as opportunity than threat.

When we are able to discern and distinguish in our work lives what is of eternal significance and what is temporal and fleeting, we will have clarity of vision that will sustain us in times of change.

When our overarching sense of our personal vocation finds expression in the collective vocation of service to students, and to God, we will know deep gladness even in the swirl of change and transition.◆

Janet Clark is academic dean and associate professor of counseling at Tyndale University College & Seminary. She presented this essay at the April 2007 conference for student personnel administrators (SPAN).

2008 SPAN Conference

March 27–29, 2008 • Orlando, FL

This year's SPAN conference is being held immediately following AACRO, which is focused on registrars and admission officers. In addition, a special financial aid officer track is contemplated. Practical how-to workshops complemented by broader presentations common to those who work with students will be the focus for this annual conference. *By registration.*

Financial Aid Officers meet March 27, 2008

New members of the ATS Board of Directors were welcomed at the December 2006 meeting. They are (from left) Myron F. McCoy; Ward B. Ewing; G. Craig Williford; Dorcas Gordon; James W. Holsinger Jr.; James Hudnut-Beumler; and Mark Ramseth, Commission representative (not in photo, John Kinney).

Preparing for your next crisis

Mary Jeanne Schumacher

Are you ready for your next crisis? It's inevitable. A tornado will damage several buildings. A student group will stage a rally to protest an unpopular decision. A well-known faculty member will get arrested. The president will unexpectedly resign.

Whatever the next crisis your seminary will face, you can be prepared to communicate well to your many audiences—students, faculty, employees, media, board members, etc. What you need is a plan.

We faced that situation when we unearthed our crisis plan from an old file folder and realized it was an outdated, four-page document from 1991. A product of the times, it did not foresee the use of email, cell phones, Web pages, and blogs. It was time for a new plan.

John Farless, associate director of communications for Saint Meinrad School of Theology, took on the job. As project leader, he pulled together the necessary people and organized the work. He made assignments and sent email updates to keep the group on task.

While the group was initially called together to help prepare the plan, it has now become a resource to call on in the event of an actual crisis.

[W]hen we unearthed our crisis plan from an old file folder, [we] realized it was an outdated, four-page document from 1991. A product of the times, it did not foresee the use of email, cell phones, Web pages, and blogs. It was time for a new plan.

Getting started

A year after the project started, an easy-to-update binder of crisis communication information now sits on the shelf. While each plan is unique, our binder includes—among other things—these items:

- the crisis procedure: a step-by-step list of what to do in a crisis;
- checklist of off-site materials that might be needed;
- possible crisis scenarios and corresponding key messages;

- emergency response numbers (police, fire, ambulance, environmental cleanup, utilities) and contact information for media;
- resources (maps, floor plans, institutional phone book, local phone book, fact sheets, employee handbook, student directory, etc.).

Here are some tips to getting your crisis communication plan started or updated:

- Keep the plan simple and straightforward. This is not the place for long-winded objectives and your institution's philosophy on communications. It should be a handbook for getting the right messages out in a timely manner.
- Provide training and possible crisis scenarios. The plan is no good if you don't know how to use it.
- Be specific. If the student handbook is one of your essential resources, specify exactly where it's kept or keep an extra copy of the handbook with your plan.
- Keep both a hard copy and an electronic file of the plan. You can't access the electronic version if the power is out. Keep at least one copy of the plan off-site.
- Regularly update the information. Mark it on your calendar to review the plan each January and add new phone numbers, updated media information, or anything else that's changed.
- Think about the conditions you may be working under. Will you need batteries, flashlights, cell phones, or other equipment? Be sure to locate a power supply for anything you might need to do your job. You may have a laptop, but will you have access to a printer (and a printer cable), if you're not working from your office or home?

One page of our plan lists the possible resources we'll need to get the work done under less-than-ideal conditions and where to find those items. Remember that this is *not* your institution's emergency action plan; this plan is for communicating during the emergency. However, the two should work hand in hand.

Developing key messages

Critical to your crisis communication plan is the development of key messages for any unexpected event. We began this process by listing the different scenarios that might lead to a crisis of some sort. We ended up with events in these categories:

- Criminal Behavior (bomb threat, intruder, hostage situation, computer hacker, etc.)
- Executive (death of leadership, executive scandal, etc.)
- Employee-Related (downsizing, sexual harassment, death or serious injury on the job, etc.)
- Environmental Health and Safety (hazardous spill, flu pandemic, illegal dumping, etc.)
- Financial (embezzlement, bankruptcy, accounting irregularities, etc.)
- School/Student-Related (termination of a faculty or staff member, sexual misconduct, etc.)
- Natural Disaster (fire, tornado, earthquake, etc.)

Your categories and specific events may be different. Try to be as exhaustive as possible. List everything, even the ones you think could never happen to you. Once we listed these, we emailed the list to others on the crisis team and asked them to think of others.

Next, we developed three or four possible key messages to consider if that particular crisis scenario would erupt. Obviously, these are *not* fine-tuned key messages, but rather the gist of what the message might be.

Remember that offering compassion and concern for any victims likely will be one of your key messages. Expressing concern for others outweighs most any other key message. Time spent thinking about possible key messages during the planning stages will make your job easier during a crisis, when it's easier to make a mistake or misspeak. Also, consider who will deliver your messages. Designate an official spokesperson to help establish a consistent message.

Modes of communication

Another key step in developing our crisis plan was to list all potential audiences that might be affected if a crisis develops on our campus. Then, we brainstormed the best ways to get the message out to these people.

In some cases, there may be alternate ways to communicate. For example, if a tornado strikes during the night, employees will need information about whether to show up for work. Do you relay the information to department heads and ask them to contact their employees or do you inform employees in advance of a central phone number to call for information during emergencies? In our rural area, a local radio or television station may be the way to let people know whether to come to work—as long as employees know which station to listen to.

Keep in mind that email, your Web site, text messaging, and cell phones are convenient ways to get the word out, assuming the crisis has not disrupted your phone or Internet lines. The most appropriate way will depend on both the type of crisis and which audience you need to reach. Also, consider several off-site locations as back-ups for meeting places during a crisis, in case your own campus is inaccessible.

[O]ffering compassion and concern for any victims likely will be one of your key messages. Expressing concern for others outweighs most any other key message.

Train your team

It's important to train your team members how to use your plan once it's ready to go. Even walking through a tabletop scenario or diorama can be helpful, allowing members to experience the confusion and chaos that surround a crisis. In addition, a postcrisis debriefing can be valuable in discovering where the holes are in your plan and what information should be made clearer or easier to use. Spend a few minutes with your team after a crisis to do this. In this way, the next time a crisis strikes on your campus, you'll feel more confident about reaching for the crisis communication plan on your bookshelf.◆

Mary Jeanne Schumacher is director of communications for Saint Meinrad School of Theology in Indiana. She presented this essay at the February 2007 DIAP conference.

Little things (part 1 of 2)

Richard Eppinga

Truly, *little things* can make a big difference in the degree of success of our work. There are little things we can do and little practices we can follow that will elicit returns out of proportion to the resources we employ.

It was not a giant lance or an enormous sword that slew Goliath but a comparatively little thing. From our childhood we remember the story of how for the lack of a little thing the kingdom was lost—"all for the want of a horseshoe nail."

So, for whatever they are worth and in no particular order, here are a lot of little things that, when accumulated, can assist us on the road to success in our development work. I invite you to pick and choose; some may not appear helpful, but perhaps even one or two little things can help you to fine tune your development work.

Goals

Goals are big things, but a little thing can help you attain them. Be *clear* about your goal. If you chase two rabbits, both will escape. Know what you are expected to do and do it. Don't chase other rabbits.

Undesignated gifts

Do you want more undesignated gifts? Give people lots of opportunities to *designate* their gifts. Load your business-response form with check-offs for designation. Not only does this give those who do designate a greater sense of ownership, but you will receive more undesignated gifts. The evidence shows that the more choices donors are given, the greater their confidence and willingness to check the "where-needed" box—that is, to make an undesignated gift.

Biggest ROI

Do you know where the biggest return on investment, by far, is to be found in all the work you do? Planned giving. If you know this little thing, you can achieve grand results. My goal has been $100 in promised future gifts for each $1 spent on planned giving. Last year the results were greater than $250 to $1.

Legacy versus vehicle

You're not a planned-giving expert? Don't worry. It's the *legacy* that counts. The *vehicle* is secondary, and *you* are the key to the legacy. In other words, the most important part of the planned-giving process is exploring with your benefactor such questions as "For what do you want to be remembered?" and "Who do you want to help and why?" When those questions are answered, any competent estate-planning attorney and accountant can determine the proper estate-planning vehicle.

The danger for your benefactor—the tragedy, really—is when he or she sees the attorney and accountant *first*, without reflecting upon the philosophical, moral, and spiritual foundations of his or her life. On those matters, *you* are the expert. Skip this essential first step and, too often, the benefactor will feel unfulfilled and your seminary will go unremembered.

Ownership versus control

Here is one legal and financial planned-giving principle, however, that you need to memorize: *ownership and control are not synonyms*. Many people, particularly your older benefactors, don't recognize the profound difference; they've always believed that in order to control, they have to own. No. Ownership is not needed for control. Control can be maintained without ownership, and the government actually *pays* people to maintain control through giving away ownership, enabling them to become munificent givers in the bargain!

How? Donor-advised funds and trusts, for example. Your benefactors can have control without ownership, contribute to your seminary, save money, and feel good about themselves. No one loses here, except the Devil.

Christmas cards

Tired of the Christmas card rat race? Want to get noticed? Send *Easter* cards to your benefactors. Christ's death and resurrection were what His birth was all about—and that's what our theological schools are all about.

Receipt-letter verities

Some consultants exhort us to "serve a steak that sizzles." I contend that, with your receipt letters, the sizzle is the steak. What gets noticed in your receipt letter? The salutation, the signature, the postscript, and your handwritten personal note are worth more than the rest of the letter combined. In other words, the "sizzle" you serve from those four elements is more important than the "steak" in the body of the letter.

Some fund raisers expend a lot of effort revising their receipt letter every quarter or even every month. Forget about it. Few read it and no one remembers it. Put the required information in it—accurately, of course. Then spend your time instead on the following:

- In the salutation, make certain you use the names people want you to use. No formula fits everyone. Some donors are offended if you call them by their first names and others are if you don't.
- Do the signature right! More on that below.
- Every letter must have a postscript for the simple reason that it gets read. Use yours to request advice, comment, and constructive criticism. Invite your donors to pass these along to you in an enclosed addressed and postage-paid envelope. Do you know what huge numbers of those envelopes get used for instead? Another gift.
- Your handwritten note is crucially important. It's the most noticed, most read, most appreciated portion of your entire communication. You say you have bad handwriting? Yours can't be worse than mine, yet I scribble all over the white space. Yes, this takes time, but it pays enormous dividends. You need to be known as that nice person who writes such lovely personal notes.

More on letters

Here's more on getting your letters noticed. Use modified block style paragraphing; that is, employ first-line indenting of paragraphs and begin the date, complimentary close, and signature lines at the center rather than at the left margin. Use serif typeface, not sans-serif. Don't justify your right margin. Do these things and you win on reading speed, comprehension, retention, and aesthetics. Why would you do anything else?

Signature

Now, about your signature—or your president's. Want to know how to waste it? Use black ink with a thin line and sandwich the signature in a wide space between the complimentary close on the top and the printed name on the bottom. Research shows that the signer is judged meek, weak, and unimaginative. Instead, close the space between the complimentary close and the printed name and write all over it in bold, thick lines and blue ink. Research shows the signer to be perceived as confident, strong, visionary, positive, and outgoing.

Rating

The rating of donors is a huge thing. It's a fundamental, foundational task of the development officer. The rating determines the "who."

Goals are big things, but a little thing can help you attain them. Be clear about your goal. If you chase two rabbits, both will escape. Know what you are expected to do and do it. Don't chase other rabbits.

The "what," "how," "how much," "when," and "where" all flow out of the "who." Rating has enormous implications and ramifications. Until the "who" is decided, the development director cannot plan, schedule, and budget. Rating done right is neither a simple nor a straightforward task. If it were, consultants would not be able to make a good living at it, but here's the point. Rating, the huge thing, done properly is the sum total of a bunch of little determinations. Just consider:

- Giving to the annual fund, giving to the capital fund, giving to both.
- Giving from income, giving from assets, giving from both.
- Annual giving, once-in-a-lifetime giving, giving after death.
- Giving already completed, giving not yet begun.
- Giving that is reliable, giving that is intermittent, giving that is lapsed.

Development and Institutional Advancement Program

- Giving that is automatic, giving that requires stimulus.
- Giving often in smaller amounts, giving not often in larger amounts.
- Giving over capacity (sacrificial), giving at capacity, giving under capacity.
- Giving ability, giving willingness, giving readiness.
- Giving that is undesignated, giving that is designated.
- Giving by people in special relationships to the seminary, giving by those not so situated.
- Giving personally, giving through a business, giving through a foundation or donor-advised fund.
- Giving motivated by joy, giving motivated by "paying back," giving motivated by visibility, or one of the many other motivations for giving.

Your personal rating system must ingest all these little things and then spit out answers. Consideration of all these little things enables you to determine your seminary's top donors and top prospects. Rating is a big thing you can't do well unless you get the little things right.

The easiest new donor to get is the donor you don't lose. Retention beats acquisition every time.

Problems

Want to be a hit with your benefactors? Don't ever make your problem their problem. You get a call from a valued donor that the financial report on her scholarship doesn't quite make sense, or maybe he hasn't received it yet. What's your answer? Simply, "I'm sorry and I will take care of it for you." Your answer must not be that your business office can't seem to get things right or the auditors took too long or the new assistant doesn't know the ropes. Those are your problems, not the problems of your benefactors.

Your mistake with your benefactor truly is your *opportunity*. Apologize and give an assurance that it won't happen again, and then make certain it doesn't. Studies show that an organization that makes a mistake, says its sorry, promises that it won't happen again, and keeps its promise rates *higher* in estimation than an organization that does its job so well that it never causes a problem.

Speaking of mistakes, large and wealthy organizations make them all the time, not just small, underfunded seminaries. Think brokerage houses and, especially, mutual funds. Don't place your faith in anything they tell you or mail you; check everything and then check it again. Recently we received a gift of mutual funds in the amount of $16,000 that was supposed to be 16,000 shares—a $600,000 mistake by the mutual-fund company. In addition, don't expect an apology, at least not in writing. The lawyers won't allow it.

Donor acquisition

Do you know the meaning of "lifetime value of new donors?" Is the bean counter on your back because your last acquisition mailing didn't pay for itself? Nonsense! You're going to treat those newly acquired donors so well that next year they will give again. Many are going to give each year for the rest of their lives. Some will put you in their wills, and one of them is going to give you a million-dollar gift for a future campaign; that's the lifetime value of new donors. Think of it that way, the correct way, and you can't afford *not* to do donor-acquisition projects.

The easiest new donor to get is the donor you don't lose. Retention beats acquisition every time. Hardly any seminary is good at retention. Ask our colleague, Gary Hoag, at Denver Seminary, or read his recent articles in *Seminary Development News* archives found at www.ats. edu > Resources > Archives. Do you see some possibilities here for your school?

A useful formula

When you wonder where to go for money and who to ask first, remember this formula—top-down, inside-out. It seems simple. Why, then, have so many people and institutions not figured it out? You ask the wealthy before you solicit the less wealthy (top-down). You approach first those you know the best and later the ones you know not so well (inside-out).◆

Richard Eppinga, until recently the editor of Seminary Development News, *is concluding his last year as senior development officer at Calvin Theological Seminary in Grand Rapids, Michigan.*

Database conversion underway

The Association and the Commission on Accrediting are engaged in a three-year project to convert the current institutional database and Profiles of Ministry database from Corel Paradox to a web application using Microsoft SQL 2005 as the database engine. The conversion process is not simply replacing the existing database system with a new system that performs the same functions in the same ways. Rather, the project involves critical evaluation of all aspects of the database system in relation to the work of the Association and the Commission to ensure that the new system fully supports their current and projected needs.

By developing the new database in Microsoft SQL 2005, an industry standard, the Commission on Accrediting will have greater flexibility in making modifications to its data collection and reporting needs. These capabilities are limited with the current Paradox databases. The new database is also being designed in such a way that the data will be made more accessible for analysis by nontechnical users of the system.

As part of the process of developing the new database, changes have been made to allow for a number of manual processes to be automated. Changes in member school information in the database will automatically update the Web-based information. Likewise, degree program changes, after being made in the database, will be reflected on the member school pages and in the list of degrees offered by member schools on the ATS Web site. What has been a time-consuming manual process of member updates several times a year will now be automatic and ongoing.

Based on users' experiences of the past three years, the Web-based Annual Report Forms are being modified for greater ease of use, and blank forms will be able to be printed, inside the application, and distributed within the institution for completion by multiple parties. In addition, the Annual Data Tables on the ATS Web site that have taken staff four to five weeks to prepare should be generated in a matter of days. Staff members will also be able to access the database while out of the office and on accrediting visits.

The institutional database makes possible the range of statistical resources to assist member schools in planning, policy development, and assessment. These resources include the *Strategic Information Report*, the *Institutional Peer Profile Report*, the Annual Data Tables on the ATS Web site, and the *Fact Book on Theological Education.*

Christopher Olsztyn, who is directing the database conversion project, has said, "Not only will this project streamline data entry, manipulation, and reporting, it will also add critical value to the management of this largest database for theological education in North America." The project is funded by a grant from Lilly Endowment.◆

Deep in the Heart

2008 DIAP Conference
February 7–9, 2008
Marriott Plaza San Antonio

Preconference Sessions
Thursday, February 7, 1:30–4:30 p.m.

**"New Development Officer Workshop:
Maximize the Success of YOUR Development Program"**
Kim Till, Vice President for Advancement, Dallas Theological Seminary

"Everybody's Doing It: Capital Campaigns"
Bill Hautt, President and Executive Consultant, The FOCUS Group, LLC

**"The Board's Role in Fundraising:
A Preconference Workshop for Trustees, Presidents, and Development Staff"**
Rebekah Burch Basinger, Director of Programs, In Trust, Inc.

Keynote Speakers

Craig L. Blomberg
Distinguished professor of New Testament
Denver Seminary

Christopher Coble
Program Director in the Religion Division
Lilly Endowment Inc.

William G. Enright
Lilly Endowment Trustee
Director of the Lake Institute on Faith & Giving
at the Center on Philanthropy
at Indiana University

Lynn Szwaja
Program Director for Theology
Henry Luce Foundation

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Issues and trends in ATS accreditation

Jeremiah J. McCarthy

As the work of theological education hums across the community of ATS this fall, I thought I would take a moment to share with you some reflections about emerging issues and trends that are before the Board of Commissioners.

A review of the accrediting standards

It is hard to believe, but we are now into the second decade of life with the Commission Standards of Accreditation. Approved by the member schools in 1996, after an extensive process of consultation and redevelopment, these standards have served us well. From the comprehensive evaluation data that we have analyzed, it is clear that there is an extremely high level of satisfaction that the standards provide an effective framework for the work of our schools and move schools toward excellence in theological education. The ethos of ATS accreditation is oriented not toward mere compliance with fundamental benchmarks of quality, but toward ongoing improvement and growth in quality. However, it is always worthwhile to review the standards and to ensure that they are sufficiently robust to meet the changing demands of our communities of faith. Let me highlight two trends that are facing us that warrant this reconsideration: ongoing change and the demand for accountability.

As schools face changing demographics with more commuter students, the increasing cost of education and rising student debt loads, increased demand for education of students lacking baccalaureate credentials, new forms of online education and distance learning, these are "pressure points" that invite sustained and careful conversation among us to review the standards.

Ongoing change

As schools face changing demographics with more commuter students, the increasing cost of education and rising student debt loads, increased demand for education of students lacking baccalaureate credentials, new forms of online education and distance learning, these are "pressure points" that invite sustained and careful conversation among us to review the standards.

The demand for accountability

With the emphasis on educational effectiveness, more broadly known as the assessment movement, traditional assumptions that educational quality can be determined by the possession of sufficient resources (e.g., faculty, library, human, financial, and others), are no longer tenable. Resources are, indeed, important, but they are not, necessarily, exclusive indicators that a school is being effective in assuring that its students are achieving the objectives of its degree programs. The emphasis, today, in higher education, is not on capacity, but upon the marshalling of that capacity to demonstrate effective student learning. Assessment of student learning is here to stay, and all accrediting agencies are expected by the U.S. Department of Education to ensure that all accredited institutions are providing evidence that students are meeting the stated outcomes of the degree programs in which they are enrolled.

The U.S. Department of Education has been actively engaged in a broad conversation concerning the purposes and future of higher education, under the auspices of Secretary of Education Margaret Spellings. The government is concerned that recipients of federal student loans (approximately $85 billion U.S. dollars) are receiving value for this investment. In addition, the government desires increased access to the economic engine of education, a factor involved in the demand for greater transparency and disclosure of information concerning educational effectiveness, as well as lessening restrictions concerning transfer of credit among institutions.

As a result of these concerns, there has been some pressure for a national, "one size fits all" model of accreditation. The eighty-one accrediting agencies, including ATS, represented by the Council for Higher Education Accreditation (CHEA) have effectively altered this dynamic by arguing for the value of the peer process of accreditation that attends to the distinctive mission and purpose of a school. Our regional accrediting partners (80 percent of U.S. member schools are dually accredited with a regional accrediting agency) have resisted the pressure to establish standards or metrics that neglect these distinctive mission-driven purposes.

Nonetheless, the value of attending to greater accountability, to more robust forms of meaningful (not bureaucratic) assessment strategies, to greater transparency and disclosure of informa-

tion to the public is important and essential to good accreditation. Reviewing the current Commission standards, mindful of this larger milieu in which all institutions of higher education exist, is not only timely, but necessary.

Accordingly, the Board of Commissioners has established a task force to bring recommendations to the January 28–30, 2008, meeting of the board concerning a process for review of the Commission standards. The board will consider a timeline for the process, and it is likely that there will be opportunity for further input and conversation from the Commission member schools at the 2008 Biennial Meeting in Atlanta, Georgia, June 21–23, 2008.

A work plan for the Board of Commissioners

The board has also established a second task force to develop a work plan to guide the Commission over the next four to six years. The board has many items that come before it at its biannual meetings. These items include the careful review of comprehensive and focused visits to the schools, petitions for new and amended degree programs, online and distance education initiatives, complaints, and other administrative matters. However, the board also is engaged in long-range planning, anticipating new opportunities and challenges to theological education, and it is important that the board be strategic in its efforts to prioritize its work. As organizational theorist, Peter Senge, has observed, effective organizations are "learning organizations." Careful, sustained, and ongoing evaluation is critical to this process. Good organizations pay attention to data, interpret the information, make decisions, and implement effective strategies to change or revise activities. The foregoing accurately captures the ATS model of evaluation stated in Commission Standard 1, Section 1.2.

The task force will present a recommended work plan for the board to adopt at its January 2008 meeting.♦

Jeremiah J. McCarthy is director, accreditation and institutional evaluation for ATS. He serves as secretary to the Board of Commissioners.

Commission on Accrediting invites third-party comments

The following member schools are receiving comprehensive evaluation committee visits during the spring semester:

> Andover Newton Theological School
> Ashland Theological Seminary
> Calvin Theological Seminary
> Christian Theological Seminary
> Columbia International University–
>   Seminary & School of Missions
> Franciscan School of Theology
> Iliff School of Theology
> Memphis Theological Seminary
> Moravian Theological Seminary
> Oral Roberts University School of Theology
> Pacific Lutheran Theological Seminary
> St. John Vianney Theological Seminary
> Saint Vincent Seminary
> San Francisco Theological Seminary
> University of Dubuque Theological Seminary
> Wartburg Theological Seminary

The ATS Commission on Accrediting invites any member school to submit third-party comments on any school scheduled to receive a visit. Comments should be addressed to the attention of the Commission on Accrediting and sent by mail, fax, or email to Susan Beckerdite, becker@ats.edu by December 1.♦

Annual Report Forms Deadline

Annual Report Forms need to be submitted by **November 30.**

Petition Deadline

Petitions to the ATS Board of Commissioners must be received by **April 1** for consideration in its spring meeting and by **November 1** for consideration in its winter meeting.

Board of Commissioners
January meeting report

The ATS Board of Commissioners met at the ATS office January 29–31, 2007.

The Board considered reports from evaluation committees for the following schools:

Abilene Christian University Graduate School of Theology, Abilene, TX

Andover Newton Theological School, Newton Centre, MA

Assemblies of God Theological Seminary, Springfield, MO

Bethany Theological Seminary, Richmond, IN

Chicago Theological Seminary, Chicago, IL

Cincinnati Bible Seminary, Cincinnati, OH

Earlham School of Religion, Richmond, IN

Gordon-Conwell Theological Seminary, South Hamilton, MA

Haggard School of Theology of Azusa Pacific University, Azusa, CA

Holy Cross Greek Orthodox School of Theology, Brookline, MA

Hood Theological Seminary, Salisbury, NC

Logsdon Seminary of Logsdon School of Theology of Hardin-Simmons University, Abilene, TX

Nashotah House, Nashotah, WI

McCormick Theological Seminary, Chicago, IL

Newman Theological College, Edmonton, AB

Notre Dame Seminary, New Orleans, LA

Trinity Episcopal School for Ministry, Ambridge, PA

University of Dubuque Theological Seminary, Dubuque, IA

The Board approved the following changes in membership status:

From Candidate to Accredited Status:

Loyola Marymount University Department of Theological Studies, Los Angeles, CA

From Associate to Candidate Status:

Washington Baptist College and Seminary, Annandale, VA

Withdrawal of Membership:

Loyola University Chicago Institute of Pastoral Studies, Chicago, IL

The Board authorized an initial accreditation visit to the following school:

Baptist Missionary Association Theological Seminary, Jacksonville, TX

The Board considered petitions for new or revised degree programs, changes in degree programs or nomenclature, and other petitions regarding course-offering sites, distance and extension programs, and removal of notations from the following schools:

American Baptist Seminary of the West, Berkeley, CA

Anderson University School of Theology, Anderson, IN

Bethel Seminary of Bethel University, St. Paul, MN

Canadian Theological Seminary of Ambrose University College, Calgary, AB

Central Baptist Theological Seminary, Shawnee, KS

Church Divinity School of the Pacific, Berkeley, CA

Cincinnati Bible Seminary of Cincinnati Christian University, Cincinnati, OH

Columbia International University, Seminary & School of Missions, Columbia, SC

Denver Seminary, Littleton, CO

Episcopal Divinity School, Cambridge, MA

Evangelical School of Theology, Myerstown, PA

Franciscan School of Theology, Berkeley, CA

George Fox Evangelical Seminary, Portland, OR

Golden Gate Baptist Theological Seminary, Mill Valley, CA

Gonzaga University Department of Religious Studies, Spokane, WA

Houston Graduate School of Theology, Houston, TX

Immaculate Conception Seminary of Seton Hall University, South Orange, NJ

Institut de Formation Theologique de Montreal de Grand Seminaire de Montreal, Montreal, QC

Lincoln Christian Seminary, Lincoln, IL

Loyola University Chicago Institute of Pastoral Studies, Chicago, IL

Mars Hill Graduate School, Bothell, WA

Methodist Theological School in Ohio, Delaware, OH

Multnomah Biblical Seminary, Portland, OR

New Orleans Baptist Theological Seminary, New Orleans, LA

Northern Baptist Theological Seminary, Lombard, IL

Seventh-day Adventist Theological Seminary of Andrews University, Berrien Springs, MI

St. John's Seminary, Camarillo, CA

St. Patrick's Seminary and University, Menlo Park, CA

Talbot School of Theology of Biola University, La Mirada, CA

Taylor University College and Seminary,
    Edmonton, AB
George W. Truett Theological Seminary
    of Baylor University, Waco, TX
Turner School of Theology of Southern Christian
    University, Montgomery, AL
United Theological Seminary of the Twin Cities,
    New Brighton, MN
Washington Theological Union, Washington, DC
Wesley Biblical Seminary, Jackson, MS
Western Seminary, Portland, OR
Western Theological Seminary, Holland, MI
Weston Jesuit School of Theology, Cambridge, MA
Wycliffe College, Toronto, ON

**The Board acted on reports received from the
following member schools:**
Alliance Theological Seminary, Nyack, NY
Asbury Theological Seminary, Wilmore, KY
Assemblies of God Theological Seminary,
    Springfield, MO
Athenaeum of Ohio, Cincinnati, OH
Atlantic School of Theology, Halifax, NS
Barry University Department of Theology
    and Philosophy, Miami Shores, FL
Bethel Seminary of Bethel University, St. Paul, MN
Biblical Theological Seminary, Hatfield, PA
Capital Bible Seminary, Lanham, MD
Central Baptist Theological Seminary, Shawnee, KS
Church of God Theological Seminary,
    Cleveland, TN
Cincinnati Bible Seminary of Cincinnati
    Christian University, Cincinnati, OH
Columbia International University, Seminary
    & School of Missions, Columbia, SC
Concordia Lutheran Seminary, Edmonton, AB
Concordia Seminary, St. Louis, MO
Concordia Theological Seminary, Fort Wayne, IN
Dallas Theological Seminary, Dallas, TX
Denver Seminary, Littleton, CO
Ecumenical Theological Seminary, Detroit, MI
Emmanuel School of Religion, Johnson City, TN
Episcopal Theological Seminary of the South-
    west, Austin, TX
Erskine Theological Seminary, Due West, SC
Evangelical School of Theology, Myerstown, PA
Florida Center for Theological Studies, Miami, FL
Fuller Theological Seminary, Pasadena, CA
General Theological Seminary, New York, NY
Gordon-Conwell Theological Seminary,
    South Hamilton, MA

Graduate Theological Union, Berkeley, CA
Harvard University Divinity School,
    Cambridge, MA
Heritage Theological Seminary, Cambridge, ON
Houston Graduate School of Theology,
    Houston, TX
Howard University School of Divinity,
    Washington, DC
Huron University College Faculty of Theology,
    London, ON
Interdenominational Theological Center,
    Atlanta, GA
International Theological Seminary, El Monte, CA
Kenrick-Glennon Seminary, St. Louis, MO
Knox Theological Seminary, Fort Lauderdale, FL
Lexington Theological Seminary, Lexington, KY
Luther Seminary, St. Paul, MN
Midwestern Baptist Theological Seminary,
    Kansas City, MO
Multnomah Biblical Seminary, Portland, OR
Nashotah House, Nashotah, WI
Nazarene Theological Seminary, Kansas City, MO
New Orleans Baptist Theological Seminary,
    New Orleans, LA
New York Theological Seminary, New York, NY
Payne Theological Seminary, Wilberforce, OH
Saint Francis Seminary, St. Francis, WI
Saint Mary Seminary and Graduate School
    of Theology, Wickliffe, OH
Shaw University Divinity School, Raleigh, NC
Southeastern Baptist Theological Seminary,
    Wake Forest, NC
Southern Baptist Theological Seminary,
    Louisville, KY
SS. Cyril & Methodius Seminary, Orchard Lake, MI
St. Andrew's College, Saskatoon, SK
St. John's Seminary, Camarillo, CA
St. Peter's Seminary, London, ON
St. Tikhon's Orthodox Theological Seminary,
    South Canaan, PA
Talbot School of Theology of Biola University,
    La Mirada, CA
Toronto School of Theology, Toronto, ON
Trinity College Faculty of Divinity, Toronto, ON
United Theological Seminary, Trotwood, OH
University of Winnipeg Faculty of Theology,
    Winnipeg, MB
Wesley Biblical Seminary, Jackson, MS
Western Seminary, Portland, OR
Westminster Theological Seminary in California,
    Escondido, CA
Winebrenner Theological Seminary, Findlay, OH◆

Board of Commissioners
June meeting report

The ATS Board of Commissioners met at the ATS office June 11–13, 2007.

The Board considered reports from evaluation committees for the following schools:
Associated Canadian Theological Schools (ACTS) of Trinity Western University, Langley, BC
Campbell University Divinity School, Buies Creek, NC
Carey Theological College, Vancouver, BC
Catholic University of America School of Theology and Religious Studies, Washington, DC
Church Divinity School of the Pacific, Berkeley, CA
Colgate Rochester Crozer Divinity School, Rochester, NY
Graduate Theological Union, Berkeley, CA
Grand Rapids Theological Seminary of Cornerstone University, Grand Rapids, MI
Huron University College Faculty of Theology, London, ON
Interdenominational Theological Center, Atlanta, GA
Lutheran School of Theology at Chicago, Chicago, IL
James and Carolyn McAfee School of Theology of Mercer University, Atlanta, GA
Midwestern Baptist Theological Seminary, Kansas City, MO
New Brunswick Theological Seminary, New Brunswick, NJ
New Orleans Baptist Theological Seminary, New Orleans, LA
Palmer Theological Seminary of Eastern University, Wynnewood, PA
Phoenix Seminary, Phoenix, AZ
Reformed Presbyterian Theological Seminary, Pittsburgh, PA
Southeastern Baptist Theological Seminary, Wake Forest, NC
SS. Cyril & Methodius Seminary, Orchard Lake, MI
St. Andrew's College, Saskatoon, SK
Talbot School of Theology of Biola University, La Mirada, CA
George W. Truett Theological Seminary of Baylor University, Waco, TX
University of Chicago Divinity School, Chicago, IL
Waterloo Lutheran Seminary, Waterloo, ON
Western Seminary, Portland, OR

The Board approved the following changes in membership status:

From Candidate to Accredited Status:
Michigan Theological Seminary, Plymouth, MI

From Associate to Candidate Status:
Mid-America Reformed Seminary, Dyer, IN

The Board considered petitions for new or revised degree programs, changes in degree programs or nomenclature, and other petitions regarding course-offering sites, distance and extension programs, and removal of notations from the following schools:
Aquinas Institute of Theology, St. Louis, MO
Atlantic School of Theology, Halifax, NS
Bethel Seminary of Bethel University, St. Paul, MN
Canadian Theological Seminary of Ambrose University College, Calgary, AB
Carolina Evangelical Divinity School, High Point, NC
Central Baptist Theological Seminary, Shawnee, KS
Church of God Theological Seminary, Cleveland, TN
Drew University Theological School, Madison, NJ
Erskine Theological Seminary, Due West, SC
Golden Gate Baptist Theological Seminary, Mill Valley, CA
Iliff School of Theology, Denver, CO
Kenrick-Glennon Seminary, St. Louis, MO
LaSierra University School of Religion, Riverside, CA
Louisville Presbyterian Theological Seminary, Louisville, KY
M. Christopher White School of Divinity of Gardner-Webb University, Boiling Springs, NC
McMaster Divinity College, Hamilton, ON
Meadville Lombard Theological School, Chicago, IL
Multnomah Biblical Seminary, Portland, OR
Nashotah House, Nashotah, WI
Nazarene Theological Seminary, Kansas City, MO
New Orleans Baptist Theological Seminary, New Orleans, LA
North American Baptist Seminary, Sioux Falls, SD
Oral Roberts University School of Theology, Tulsa, OK

Reformed Episcopal Seminary, Blue Bell, PA
Reformed Presbyterian Theological Seminary,
    Pittsburgh, PA
Reformed Theological Seminary, Jackson, MS
Regis College, Toronto, ON
Saint Paul School of Theology, Kansas City, MO
Seabury-Western Theological Seminary,
    Evanston, IL
Southern Baptist Theological Seminary,
    Louisville, KY
Trinity Evangelical Divinity School of Trinity
    International University, Deerfield, IL
Turner School of Theology of Regions University,
    Montgomery, AL
Tyndale University College & Seminary,
    Toronto, ON
Washington Theological Union, Washington, DC
Wesley Biblical Seminary, Jackson, MS

**The Board acted on reports received from the
following member schools:**
Alliance Theological Seminary, Nyack, NY
American Baptist Seminary of the West,
    Berkeley, CA
Anderson University School of Theology,
    Anderson, IN
Andover Newton Theological School,
    Newton Centre, MA
Aquinas Institute of Theology, St. Louis, MO
Asbury Theological Seminary, Wilmore, KY
Associated Mennonite Biblical Seminary,
    Elkhart, IN
Athenaeum of Ohio, Cincinnati, OH
Bangor Theological Seminary, Bangor, ME
Bethany Theological Seminary, Richmond, IN
Bexley Hall Seminary, Columbus, OH
Biblical Theological Seminary, Hatfield, PA
Canadian Southern Baptist Seminary,
    Cochrane, AB
Canadian Theological Seminary, Calgary, AB
Cincinnati Bible Seminary of Cincinnati
    Christian University, Cincinnati, OH
Columbia International University, Seminary
    & School of Missions, Columbia, SC
Concordia Theological Seminary (IN),
    Fort Wayne, IN
Duke University Divinity School, Durham, NC
Evangelical School of Theology, Myerstown, PA

Golden Gate Baptist Theological Seminary, Mill
    Valley, CA
Grand Rapids Theological Seminary of Corner-
    stone University, Grand Rapids, MI
Houston Graduate School of Theology, Houston,
    TX
International Theological Seminary, El Monte,
    CA
Lancaster Theological Seminary, Lancaster, PA
Lexington Theological Seminary, Lexington, KY
Luther Seminary, St. Paul, MN
McMaster Divinity College, Hamilton, ON
Meadville Lombard Theological School,
    Chicago, IL
Methodist Theological School in Ohio,
    Delaware, OH
Mount Saint Mary's Seminary, Emmitsburg, MD
Nashotah House, Nashotah, WI
New Orleans Baptist Theological Seminary,
    New Orleans, LA
New York Theological Seminary, New York, NY
Payne Theological Seminary, Wilberforce, OH
Sacred Heart Major Seminary, Detroit, MI
Saint Paul School of Theology, Kansas City, MO
Saint Vincent Seminary, Latrobe, PA
Seventh-day Adventist Theological Seminary
    of Andrews University, Berrien Springs, MI
Shaw University Divinity School, Raleigh, NC
Southern Baptist Theological Seminary,
    Louisville, KY
SS. Cyril & Methodius Seminary,
    Orchard Lake, MI
St. Tikhon's Orthodox Theological Seminary,
    South Canaan, PA
University of St. Michael's College Faculty
    of Theology, Toronto, ON
Vancouver School of Theology, Vancouver, BC
Vanderbilt University Divinity School,
    Nashville, TN
Western Theological Seminary, Holland, MI
Westminster Theological Seminary,
    Philadelphia, PA
Weston Jesuit School of Theology,
    Cambridge, MA◆

Is assessment the slough of despond?

Polly Stone

In John Bunyan's religious allegory, *The Pilgrim's Progress*, we see the journey of salvation of the main character, Christian, from the City of Destruction (sin) to the Celestial City (heaven), a journey full of emotions and adventures all along the way. This classic has stood the test of time, as it has sold more copies in more languages than any other book in history, other than the Bible. The figurative story captures the imagination as characters and situations become analogous to real life, bringing to life the truths of the Scriptures. We see the life of a Christian illustrated through both vices and virtues, both inward and outward struggles. Bunyan turns biblical doctrine and theology into an exciting adventure.

We all can relate to the journey of Christian from the City of Destruction to the Celestial City. We are all on a pilgrimage, a journey of salvation, longing for home, the promised land, the new heavens and new earth. Some of us struggle in the Slough of Despond. Some find the Hill of Difficulty more than difficult. Others despair in the Valley of Humiliation and the Valley of the Shadow of Death. Still others are most tempted at Vanity Fair. But we all know Evangelist and Goodwill and the Interpreter. We all have friends like Faithful and Hopeful. And we, as believers, are sustained by the Spirit of God through our pilgrimage.

One aspect to the journey of Salvation is sanctification. In the traditional Protestant sense, sanctification is the process of pursuing holiness, the life of faith pursuing Christ-likeness. As individual Christians, we all pursue holiness on a daily basis. Just as we pursue holiness in our individual lives, so too we seek continuous improvement as religious institutions. "Sanctification" at the theological school level is facilitated by a continuous culture of assessment. James Meek, an assessment consultant, defines assessment in theological schools as:

> a process
>   of evaluating a seminary's effectiveness
>   in achieving stated goals
>   by gathering data about learning
>   for continuous improvement
>   to better train students
>   for more effective ministry
>   for the good of the church
>   and the honor of Christ.

This is one of the most complete definitions I have found, as it defines what we are doing, how we are doing it, and why we are doing it. What should schools in The Association of Theological Schools (ATS) be doing? We are to be in the process of evaluating a seminary's effectiveness in achieving stated goals. How are ATS schools to be doing it? We are to be gathering data about learning for continuous improvement. Why are ATS schools doing it? We are to be seeking to better train students for more effective ministry, for the good of the church and our communities, and for the honor of Christ.

Let's be honest. There are both external and internal motivations for developing a culture of continuous assessment. The primary external motivation is that accreditation requires it. But the internal motivations should be more compelling. A culture of continuous assessment is important for the health of our institutions. Regardless of our individual missions, we all want to "better train students for more effective ministry," and we all want this "for the good of the church and the honor of Christ."

Assessment will highlight our strengths and confirm what we are doing well. Assessment will also show our weaknesses and areas for improvement. Assessment flows out of our school mission, has clear goals and outcomes, and measures things that matter. Assessment tells us what we want to know and what we need to know. It builds on processes and structures that are already in place. Assessment leads to improvement.

Two very useful tools for "gathering data for continuous improvement" are the *Graduating Student Questionnaire* (GSQ) and the *Entering Student Questionnaire* (ESQ). ATS provides two valuable and inexpensive resources for our institutions to measure our effectiveness. These tools allow us to track our data on an annual basis and to compare our data to other member schools as a whole. Reformed Theological Seminary (RTS) implemented the GSQ and ESQ for the first time in 2006. We had previously used our own versions of questionnaires, which included one-on-one follow-up meetings with students. As we studied the ATS surveys prior to our decision to use them, we found that the majority of the questions in the ATS questionnaires were exactly the questions to which we were

seeking answers. Plus they offered us the added value of comparing and tracking our data with the same statistics from other ATS schools. Thus, we scrapped our in-house questionnaires, began implementing the ATS questionnaires, and will continue with the one-on-one follow-ups.

And the results of the surveys have been very useful—so much so, that it is hard to believe we have not been using the surveys sooner. (Oh, how I wish I had the data from previous years for tracking purposes and in order to "close the assessment loop!") But even more appealing for RTS was the comparison of data among our individual campuses. RTS is an institution with a multicampus model. We have three degree-granting main campuses, three smaller degree-granting extension campuses, and a degree-granting virtual campus, all located within the southern United States. We are one theological school with one ethos, producing students with "a mind for truth, and a heart for God." But due to an assortment of demographic variables, different residential faculty, and different degree programs offered, we have campuses with slightly different personalities.

I would like to offer two specific examples of how we have used the data received from these surveys. After receiving the results of both the GSQ and ESQ from 2006, the reports for each campus were distributed to the appropriate deans and directors for analysis and feedback.

The first example speaks to our student learning outcomes. Table 21 of the ESQ asks entering students the most important reasons for choosing our institution. Why do students choose RTS? What drives them to us? Our top four answers are theological perspective, academic reputation, faculty, and curriculum. Mirroring that "entering" question, Table 13 of the GSQ asks MDiv graduating seniors to indicate their satisfaction with their progress in skills related to their future work. Are students learning what we want them to learn? What should our students know when they graduate? What should they be able to do? The top three areas where graduating students were most satisfied with their progress was in the ability to think theologically, the ability to use and interpret Scripture, and the ability to teach well. These results may have been intuitively obvious to all, but now we have more than anecdotal evidence that we are sustaining

a major part of our purpose of training leaders of the church primarily for teaching ministries, "based upon the authority of the inerrant Word of God, the sixty-six books of the Bible, and committed to the Reformed Faith."[1] This is good news for our board, cabinet, faculty, donors, and staff! This is where we place the majority of our time and energy. We used these data to inform and encourage our academic deans that we are doing well in several of our main student outcomes. But we are also left knowing that we must qualify these data. Surveys of students' views are good, but of course more objective information is required to confirm the data, such as the results of presbytery exams and future alumni/ae surveys.

Assessment will highlight our strengths and confirm what we are doing well. Assessment will also show our weaknesses and areas for improvement. Assessment flows out of our school mission, has clear goals and outcomes, and measures things that matter. Assessment tells us what we want to know and what we need to know. It builds on processes and structures that are already in place. Assessment leads to improvement.

The second example speaks to our student perception concerning the importance of field education experience (Table 16 of the GSQ). In this example, we found that one of our campuses scored significantly lower than the others in graduating students' perceptions of the effectiveness of internships. Our chief academic officer, director of institutional assessment, and the dean of students at this campus met to ask the obvious question, "why?" There are certain structural factors that explain some of this discrepancy (e.g., not as many churches in our Reformed tradition are geographically located near this campus, thus there are fewer available internships). But what field education information and practices from our other campuses might benefit this campus? Outside of our

ATS to launch
Alumni/ae Questionnaire

ATS is pleased to announce the forthcoming launch of its new *Alumni/ae Questionnaire* (AQ). Scheduled to be released in early 2008, the questionnaire will join the *Entering* and *Graduating Student Questionnaires* (ESQ and GSQ) as data gathering instruments offered by ATS to enhance schools' capacities for institutional assessment.

The AQ will be offered exclusively in online format to facilitate distribution among graduates. As with the online ESQ and GSQ, the only technological requirements for both students and school coordinators will be Internet access through Windows Explorer or Firefox browsers. The reporting format for the questionnaire will closely follow the tables and charts of the ESQ and GSQ and will be distributed as PDF documents to facilitate the use and circulation of data within member schools.

The AQ is designed to be used longitudinally with the GSQ, inquiring about student satisfaction with seminary education five to ten years after graduation, as well as job history and finances. It also allows users to compare school data to the national benchmark provided by Auburn Theological Seminary's survey of ATS graduates (forthcoming). The AQ will permit schools to add up to five of their own questions, allowing them to gather data uniquely important to their institutions. An ATS workshop will be offered March 13–14, 2008, to focus on administering and maximizing the usefulness of the AQ, ESQ, and GSQ.

Overall, these enhancements to Student Information Services are intended to encourage member schools to develop a culture of ongoing assessment. Of the AQ, Tisa Lewis, director, accreditation and institutional evaluation said, "For years our schools have been asking for an instrument to get feedback from alums regarding retrospective satisfaction with degree programs and their overall experience in theological education. We are pleased to offer this instrument, which also will afford schools the opportunity to track placement, career movement, and financial well-being. The Board of Commissioners anticipates seeing data such as these in self-studies."

For more information on the AQ or any other Student Information offerings, contact Helen Blier at blier@ats.edu or 412-788-6505, Ext. 248.

normal field education introductions at orientation for new students, we realized that several of our campuses were being more intentional in encouraging students to take responsibility for the "full-orbedness" of their theological training. This encouragement was occurring at orientation and reemphasized early in the curriculum by multiple professors, teaching students the importance of connectedness within the church. Examples included continued contact with home church and pastor, local church and pastor, presbytery meetings, and other networking opportunities. These practices not only result in more meaningful internships but also greater satisfaction in future placement options. Thus, we encouraged similar practices to be emulated on each of our campuses. We left with a plan for improvement that involved several simple yet crucial steps from the examples above that could be easily implemented and measured in the future. We plan to continue to monitor Table 16 of the GSQ on an annual basis and expect improvement. But we realize that a three-year time table is more realistic to see the results we would like, as the processes we are implementing will reach their fullness after this year's incoming students will graduate.

Now when we are all in the midst of our ten-year reaffirmation of accreditation, we may feel as if we are in the Valley of the Shadow of Death. But we can be encouraged knowing Christian made it through. And it was for his good and for God's glory. Sanctification leads to the health of the individual Christian. A culture of continuous assessment is essential to the health of theological institutions. We want assessment to be ongoing, embedded, constantly in the back of our minds, and with everyone involved. In the religious tradition of Reformed Theological Seminary, the cry was *Semper Reformanda*, "always reforming." Isn't that what we are all seeking in theological education? Always reforming can only be done by always assessing.◆

Pauline "Polly" M. Stone is director of institutional assessment at Reformed Theological Seminary.

ENDNOTE

1. Statement of Purpose of Reformed Theological Seminary: http://www.rts.edu/site/about/purpose.aspx (accessed March 22, 2007).

Selected highlights of the spring
Graduating Student Questionnaire

The 2006–07 group profile from this spring's *Graduating Student Questionnaire* included 5,113 responses from 130 schools. The following highlights should provide a helpful sketch of the overall findings.

Students were asked to measure their personal growth during seminary. The three top areas in which graduates felt they were stronger were *self-knowledge, trust in God,* and *insight into troubles of others.*

MDiv graduates were asked to indicate their satisfaction with progress in skills related to their future work. The top five areas given were: *ability to think theologically, ability to use and interpret Scripture, knowledge of my own religious tradition, ability to relate social issues to faith,* and *ability to teach well.*

80.6 percent of MDiv students rated their field education or internship experience *important* or *very important.* For these students, the two top effects of field education/internship were *better idea of my strengths and weaknesses* and *improved pastoral skills.*

The top three rated choices of how satisfied graduates have been with a variety of seminary services and academic resources were *quality of teaching, helpfulness of administrative/staff support,* and *accessibility of faculty.*

Graduates cited *faculty, interaction with fellow students,* and *biblical studies* as the three most important influences on their educational experience.

A list of sixteen statements explored graduates' satisfaction with their seminary experience. The three most important sources were *I have been satisfied with my academic experience here, Faculty were supportive and understanding,* and *If I had to do it over, I would still come here.*

The one statement, more than any other, that indicates the number of hours per week MDiv students worked this year was *more than 20 hours.*

64.8 percent of graduates brought no educational debt with them. 7.5 percent came with a debt load of $30,000 or more.

46.4 percent of graduates incurred no new educational debt during seminary while 19.3 percent had a debt load of $30,000 or more at the time of their graduation.

8.9 percent of graduates had a monthly payment for educational debt of $500 or more.

The three most important sources of income for graduates included *scholarship/grant, off-campus work,* and *savings.*

14.3 percent of graduates took academic leave for a term or more during the course of their studies. The percentage of MDiv graduates who began their program in 2003 was 31.6 percent.

48.8 percent of MDiv graduates anticipated full-time parish ministry. The next two areas were *undecided* and *other.*

19.2 percent of non-MDiv graduates anticipated full-time parish ministry. The next two areas were *undecided* and *other.*◆

Upcoming Workshops

Profiles of Ministry (PoM) Interpretation Workshop
February 7–8, 2008 • ATS Office, Pittsburgh, PA

Entering and Graduating Student Questionnaires (ESQ/GSQ) Workshop
March 13–14, 2008 • ATS Office, Pittsburgh, PA

Profiles of Ministry (PoM) Introductory Workshop
April 17–18, 2008 • ATS Office, Pittsburgh, PA

Did you order your school's *Graduating Student Questionnaires* yet?

It's not too late to use the online GSQ with your winter graduates. (Remember to order by March for your spring graduates.)

Visit www.ats.edu > Resources > Student Information for online ordering.

Questions? Contact Helen Blier at blier@ats.edu.

Henry Luce III Fellows in Theology announced

Lewis O. Ayres

The Association and The Henry Luce Foundation have named seven scholars from ATS member schools as Henry Luce III Fellows in Theology for 2007–08.

Selected on the basis of the strength of their proposals to conduct creative and innovative theological research, the Fellows will engage in year-long research in various areas of theological inquiry. The 2007–08 Fellows constitute the fourteenth class of scholars to be appointed since the inception of the program in 1993, bringing the total number of Luce Fellows to ninety-eight. The program is supported by a grant from The Henry Luce Foundation, honoring the late Henry Luce III.

At the conclusion of their research year, the Fellows will gather at the annual Luce Fellows Conference to present and critique their work and to discuss with both current and past Luce Fellows how their work may impact the life of the church and the broader society. They will also present their findings for publication in popular religious journals.

Hans Boersma

William Patrick Brown

Mark S. Burrows

Lewis O. Ayres

Candler School of Theology of Emory University
The Giver of Life: The Spirit and the Christian Life in Nicene Theology

Ayres proposes to spend 2007-08 finishing a book that will focus on the exegetical strategies through which Nicene theologians redescribed traditional actions accorded the Spirit as the acts of one who possesses the full power of God. Through such strategies Nicene theologians show how locating the Spirit in a fully Trinitarian context shapes our understandings of Christian life.

Hans Boersma

Regent College
Ressourcement: The Quest for a Sacramental Ontology

Boersma plans to investigate whether and how a sacramental view of reality lies at the heart of the two-pronged approach of the French Catholic school of nouvelle theologie: its critique of the dominant mode of neo-scholastic theology and its ressourcement of the Great Tradition of the Church Fathers and the Middle Ages.

William Patrick Brown

Columbia Theological Seminary
The Seven Ways of Creation:
A Field Guide to the Ancient Cosmologies
of Scripture for a Scientific Age

Brown seeks to engage the creation traditions of Scripture with the natural sciences and, thereby, to discern anew their distinctly theological and ethical import for contemporary readers. More broadly, this study will investigate how biblical theology and scientific understanding can be viewed as interrelated yet distinct domains: the faith seeking understanding of theological inquiry and the understanding seeking (further) understanding of scientific investigation.

Mark S. Burrows

Andover Newton Theological School
Untamed Wisdom: Poetics of Desire
and the Renewal of Theology as an Art

Burrows believes there is a crisis of confidence in the historical authority of the Christian tradition, and thus a shaking of intellectual and spiritual foundations long constructed around scriptural narrative and religious rituals and symbols. One of the significant responses to this crisis in theological scholarship has been the attention to the relationship that theology has or might have with the arts. This study contributes to this engagement by pointing to the role poetics plays in such collaborative work.

Amy M. Hollywood

Harvard University Divinity School
Acute Melancholia:
On Loss, Mourning, and Mysticism

Hollywood will carefully juxtapose medieval Christian mystical texts in which union with Christ is understood as a form of melancholic lovesickness with modern theological, psychoanalytic, feminist, and queer accounts of mourning and melancholia.

Amy M. Hollywood

Jennifer Wright Knust

Boston University School of Theology
Loose Texts, Loose Women: A History of Jesus, an Adulteress, and the Gospel of John

Knust explores the intersection of identity production and sacred text by focusing on one tale in particular, the story of the woman taken in adultery (John 7:53–8:11). A close study of the transmission and reception of this exceptionally popular and yet extraordinarily unstable tale invites a reappraisal of the multiple ways that confessing Christian communities work with and through texts to envision what it means to be the faithful people of God.

Jennifer Wright Knust

Maura A. Ryan

University of Notre Dame
Department of Theology
Health, Development, and Human Rights:
New Directions for Christian Bioethics

Christian bioethics has begun to take on a global health perspective focusing attention on the relationship between health and persistent poverty, the effect of international economic systems on access to care, the role of the environment in health promotion, the impact of political conflict on health and health care delivery, and the effectiveness of transnational partnerships for the promotion of health-related initiatives. This project shows that an adequate and responsive global bioethics must engage debates within contemporary development theory as well as discourses and movements related to international human rights.◆

Maura A. Ryan

2007–08 Events

December 2–7, 2007	Presidential Leadership Intensive Week	Santa Fe, NM
December 6–7, 2007	Profiles of Ministry (PoM) Interpretation Workshop	Pittsburgh, PA
December 7–9, 2007	Second ATS Asian/Asian North Americans Consultation	Dallas/Fort Worth, TX
January 4, 2008	Lilly Theological Research Grants Program application deadline	
January 17–20, 2008	New Presidents Seminar	New Orleans, LA
February 7–8, 2008	Profiles of Ministry (PoM) Interpretation Workshop	Pittsburgh, PA
February 7–9, 2008	Development and Institutional Advancement Program Conference (DIAP)	San Antonio, TX
February 22–24, 2008	Lilly Conference on Theological Research	Pittsburgh, PA
March 7–9, 2008	Enhancing Ethnic Diversity in Theological Education: Consultation B	Pittsburgh, PA
March 13–14, 2008	Entering and Graduating Student Questionnaires (ESQ/GSQ) Workshop	Pittsburgh, PA
March 27–29, 2008	Student Personnel Administrators Network Conference (SPAN) Financial Aid Officers • March 27, 2008	Orlando, FL
April 17–18, 2008	Profiles of Ministry (PoM) Introductory Workshop	Pittsburgh, PA
April 18–20, 2008	Retreat for Senior Women Administrators	Baltimore, MD
June 20–21, 2008	Chief Academic Officers Society Seminar (CAOS)	Atlanta, GA
June 21–23, 2008	Biennial Meeting	Atlanta, GA

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