

COLLOQUY

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Ethics
and
Accountability

ats The Association of Theological Schools
The Commission on Accrediting

Dear friends,

As a membership organization with an accrediting function, ATS is essentially in the business of accountability. The board, committees, and staff of the Association are accountable to the 273 member schools to provide worthwhile support and ongoing education through conferences, webinars, publications, networking opportunities, data resources, and special initiatives that meet the needs of more than 6,200 administrators and faculty members, serving more than 74,000 students. The schools are accountable to one another, through the Commission on Accrediting, to meet specified standards of educational quality. The work of accrediting, in turn, is accountable to the schools to promote improvement; to state, provincial, and federal entities that relate to higher education; and to the Council on Higher Education Accreditation to ensure quality on behalf of the public. The schools are further accountable to the faith communities and other publics their students will ultimately serve—to prepare graduates for service in an increasingly diverse world, in parish and other ministries, as pastors, counselors, chaplains, social service professionals, and academics, and in a host of other vocations.

As we strive to meet the many expectations for each of us, both individually and collectively, accountability manifests itself in the broad range of topics covered in this issue of *Colloquy*. Daniel Aleshire, in “Surprised by seriousness,” reminds chief executives to face the daunting challenges of ethics and accountability with the kind of joy that even the most serious person can experience. In “A sabbatical for the dean,” Steven Schweitzer speaks to the balance that he seeks among competing obligations—to his vocation as dean and to his scholarship, not to mention to himself to carve out time for rejuvenation. Kurt Gabbard, the new treasurer of ATS, broadens the traditional definition of financial accountability—beyond good accounting and internal controls—to include providing value in institutional programs and services and efficiently meeting the needs of constituents. Writing for development officers, Anne Marie Tirpak focuses on “The privilege of accountability” that involves trusted relationships between donors and the institutions they choose to support. Nancy Nienhuis discusses how to be effective in responding to the needs of students, the hidden curriculum, and ourselves in “The good, The bad, and the ugly: Accountability to multiple stakeholders in the world of student personnel.” In “Cyber chastity: The moral response to interactive pornography,” Sebastian Mahfood offers useful insights for developing a student conduct policy. We encourage you to read these and other articles and to spark conversations at your own school about issues of ethics and accountability.

This issue of *Colloquy* will likely be our last in print. In the interest of accountability to both the needs of our constituents and the budget of the Association, ATS will begin an increasingly online communications program with the rollout of a new website in summer 2013. We hope you enjoy the issue, and as always, we welcome your feedback.

Best regards,

Eliza Smith Brown

Editor



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Report of the 2012 Biennial Meeting

In late June, 414 registrants gathered in Minneapolis, Minnesota, for the forty-eighth ATS/COA Biennial Meeting. The theme of the meeting—*Celebrating Community*—was evident in the diversity of faith traditions, backgrounds, and vantage points among those present. The group included 347 from 197 member schools; fourteen representing ten new associate member schools; forty-three representing affiliate organizations and consortia, public board members, and other guests; one representing a new affiliate organization; and twelve ATS staff.

Opening

Following words of welcome to Minneapolis from five leaders at local member schools—Jay Barnes of Bethel Seminary of Bethel University, Rick Bliese of Luther Seminary and the Minnesota Consortium of Theological Schools, Bill Cahoy of St. John's University School of Theology and Seminary, Barbara Holmes of United Theological Seminary of the Twin Cities, and Christopher Thompson of Saint Paul Seminary School of Divinity—John Witvliet from Calvin Theological Seminary led the participants in an ecumenical worship service. Daniel Aleshire then offered the opening address, which can be read on page 4.

Business sessions

In four separate business sessions, Richard Mouw, as president of the Association, and David Esterline, as chair of the Commission, led the membership through elections of officers and committees, approval of members and affiliates, adoption of minor revisions to the Bylaws and Procedures, and—representing the culmination of two years of intensive work—adoption of revised Educational and Degree Program Standards.

Elections

The membership elected the nominated slate of new officers for the Association: President, **J. Dorcas Gordon**, Principal, Knox College, Toronto, Ontario; Vice President, **James D. Hudnut Beumler**, Dean, Vanderbilt University Divinity School, Nashville, Tennessee; Secretary, **Patricia A. Schoelles**, President, St. Bernard's

School of Theology and Ministry, Rochester, New York; and Treasurer, **Kurt A. Gabbard**, Vice President for business affairs, Austin Presbyterian Theological Seminary, Austin, Texas.

In addition, the membership elected six new members of the ATS Board of Directors (see page 15), five new members of the Board of Commissioners (see page 39), and more than forty individuals to serve on various committees.

New member schools and affiliates

The membership voted to admit thirteen new associate members of the Association:

- ♦ Augustine Institute in Greenwood Village, Colorado
- ♦ Freed-Hardeman University Graduate Studies in Bible in Henderson, Tennessee
- ♦ Georgia Christian University School of Divinity in Atlanta, Georgia
- ♦ Grace Mission University Graduate School in Fullerton, California
- ♦ Marylhurst University Religious Studies Graduate Department in Marylhurst, Oregon
- ♦ Midwest University Graduate School of Theology in St. Louis, Missouri
- ♦ Northwest Baptist Seminary in Langley, British Columbia
- ♦ Oklahoma Christian University Graduate School of Theology in Oklahoma City, Oklahoma
- ♦ Presbyterian Theological Seminary in America in Santa Fe Springs, California
- ♦ Seattle Pacific Seminary of Seattle Pacific University in Seattle, Washington
- ♦ Shepherds Theological Seminary in Cary, North Carolina
- ♦ St. Thomas University School of Theology and Ministry in Miami Gardens, Florida
- ♦ Wesley Seminary of Indiana Wesleyan University in Marion, Indiana

Eleven of the newly admitted member schools had representatives present for the votes, which brought the total number of member schools in the Association to 273.

In addition, the membership voted to grant affiliate status to the United Church of Christ and the World Spiritual Health Organization. A representative of the WSHO was also present.

Approval of new Educational and Degree Program Standards

In the course of considerable discussion of the proposed revised Educational and Degree Program Standards, seventeen motions were presented, discussed, and referred to the Committee on Reference and Counsel for its deliberation and recommendations to the body. Of those motions, some were recommended, some not recommended, and some recommended in an adapted form.

Panel on the three ecclesial families in ATS

In the spirit of celebrating community, Dorcas Gordon (Knox College), the newly elected president of the Association, moderated a productive dialogue of five individuals: John Buchanan (*Christian Century*) representing the mainline Protestant tradition; W. Shawn McKnight (US Conference of Catholic Bishops) representing the Roman Catholic tradition; and Leith Anderson (National Association of Evangelicals) representing the evangelical Protestant tradition; with commentary by Stephen Lewis (The Fund for Theological Education), who shared the perspective of vocation and calling among individuals entering into ministry, and Katarina Schuth (Saint Paul Seminary School of Divinity), who offered a broad perspective on issues for theological schools across ecclesial families. Generously sponsored by the Kern Family Foundation, the panel is highlighted in a new video, *Celebrating Community through Collegial Conversation*.

Workshops

A dozen workshops offered opportunities to share best practices in the areas of management and governance, educational issues, and accrediting.

Gatherings and celebrations

Two receptions—one hosted by the Kern Family Foundation and one by In Trust—facilitated further fellowship and networking. Participants



Celebrating Community

also had the opportunity to view the *St. John's Bible*, the first handwritten, illuminated Bible in 500 years. Commissioned in 1998 by St. John's Abbey and University, it was created by calligraphers led by the scribe to the Queen of England, working in a scriptorium in Wales and using the text of the NRSV. This magnificent work is at once old and new, a masterpiece of the ancient crafts of calligraphy and illumination executed with the latest capabilities of computer technology.

At the Wednesday evening banquet, Barbara G. Wheeler, director of the Auburn Center for the Study of Theological Education, received the 2012 Distinguished Service Award. Her remarks are featured on page 10.

In addition, Christa Klein was honored with a resolution in recognition of her twenty-four years of exemplary service to In Trust and her work as a revered authority on governance with Lilly Endowment Inc., the Association of Governing Boards, The Association of Theological Schools, and dozens of individual seminaries to improve the effectiveness of the boards that govern ATS member schools.

Minutes of the Biennial Meeting are posted as *Bulletin 50*, part 3, on the Publications page under Resources on the ATS website, www.ats.edu. ♦

Community and diversity

Highlights of the Biennial Meeting opening address

By Daniel O. Aleshire

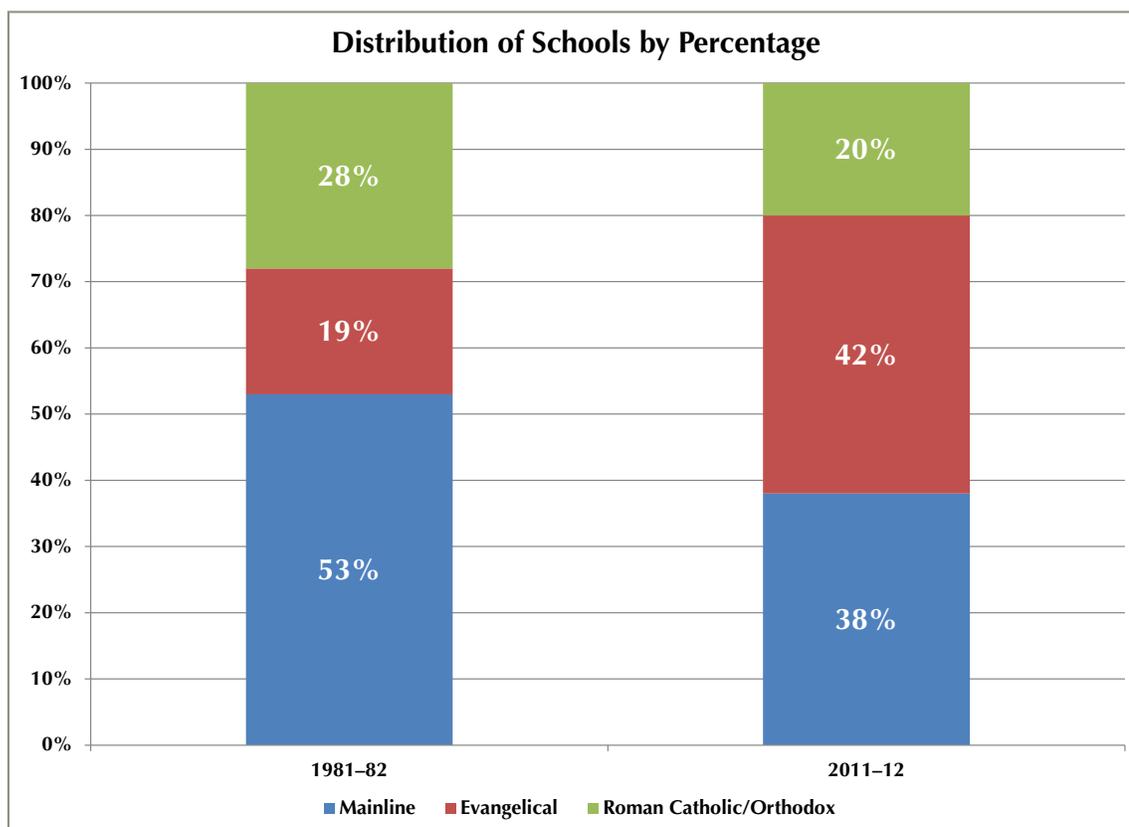
I grew up at a time and in congregations where anything that resembled sex education was perceived as a Communist plot, likely designed to destabilize the purity of Baptist youth. It was further understood that if that were to happen, the fall of the free world would not be far behind. The message was that sexual expression was for marriage and that Christians should not be unequally yoked with unbelievers. It cited the questions posed in 2 Corinthians 6: “what partnership is there between righteousness and lawlessness” or “what fellowship is there between light and darkness” or “what does a believer share with an unbeliever?” These were fundamental questions in a congregation that understood that faithfulness as Christians was

defined, at least in part, by whom and what we avoided. I memorized the conclusion of the passage: “be ye therefore separate.” Separatism in that congregation did not end with distance from the pagan and evil. It continued with separation from believers with whom we disagreed, which at that church generally meant most other Protestants and all Roman Catholics.

All of us have religious histories, and the vast majority of yours do not resemble mine. But if separation from Christians with whom you disagree is important for purity’s sake, then ATS is not really your kind of organization. ATS includes as broad a spectrum of North American Christianity as any organization, maybe even the broadest.

That breadth, reflected in the diversity both within and across ATS schools, brings gifts even as it raises issues. ATS schools have considerable consensus affirming the importance of diversity. It is first on the organization’s list of core values, identified in numerous places in the accrediting standards, and frequently cited in schools’ self-studies. Diversity is a value that most member schools affirm as a life-giving, quality-enhancing reality to be embraced. The broad story of theological education in ATS schools across the past half century

FIGURE 1



has been away from homogeneity in almost everything — students, faculty, educational practices, institutional structure, and theological identity. ATS schools have each become more diverse internally, and they have become more diverse from each other, particularly in the thirty years between 1981–82 and 2011–12 (see Figure 1).

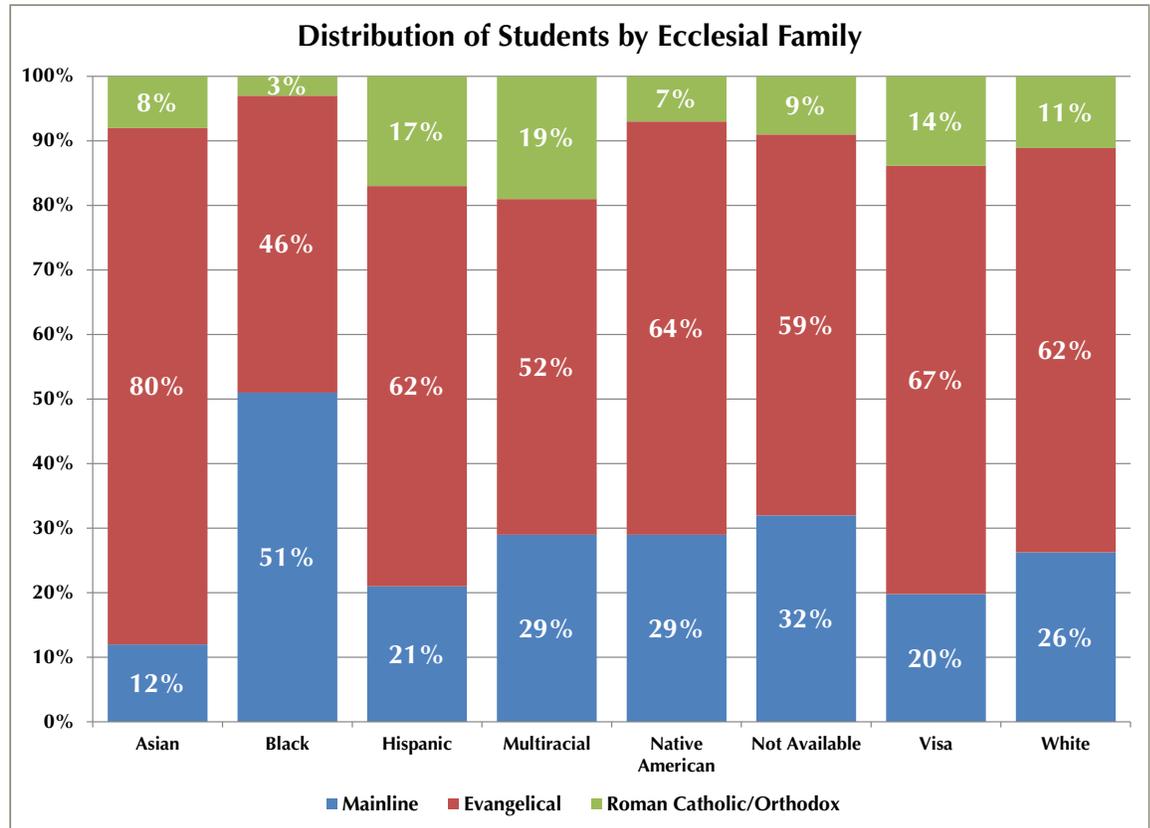
Diversity of race and gender

Schools that have been working hard to build racially diverse communities and educate students for ministry in a racially diverse world can claim a sense of accomplishment over the changes of the past thirty years (see Figure 2).¹ Likewise, theological schools related to religious communities with no restrictions on gender in religious leadership have made significant strides on gender diversity, and schools related to faith communities that maintain gender restrictions have become more gender diverse within the limits of the confessional expectations to which they are accountable. Still, more needs to be done.

Diversity of educational practices

Thirty years ago, there were no distance learning courses nor was there the infrastructure to support them. Today those programs are a fast-growing edge in theological education. Thirty years ago, it would have been difficult to find schools that offered counseling degrees, degrees in missiology, or specialized professional master’s degrees beyond youth, education, and music. Those kinds of degrees are now common, and virtually every ATS school is offering more degrees now than it did thirty years ago. Expressions of ministry have been diversifying across these years, and the schools have diversified their programs to accommodate the changing shape and expressions of ministry in North America. Some welcome this

FIGURE 2, 2011–12

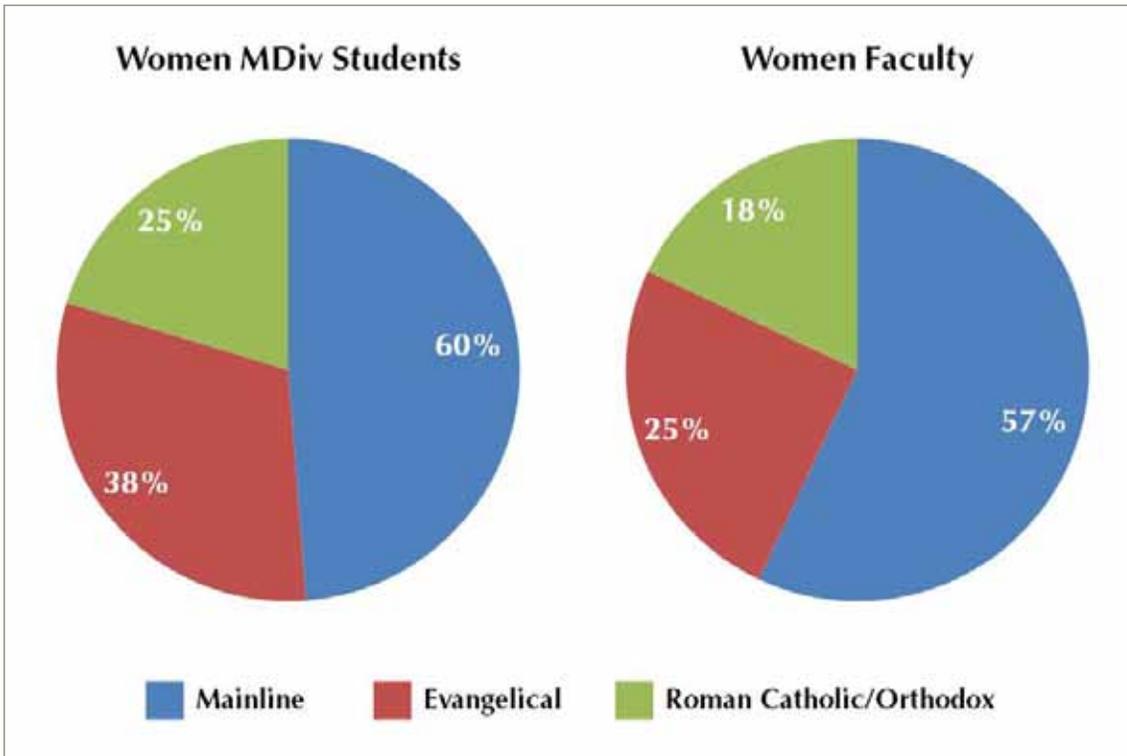


diversification because it expands access and makes theological education less expensive. Others worry that something essential to theological education may be dissipating.

Diversity of institutional form

Since its first meeting in 1918, the Association has included schools in both Canada and the United States that share many common educational practices but also substantive differences in institutional form and affiliations, in patterns of public certification and support, and in ways by which they are given the authority to grant degrees. And the institutional diversity is growing. For instance, the percentage of schools related to a college or university has increased from 20 percent to 35 percent, a trend that is likely to continue. With recent additions to the membership, there are now ten member schools that serve Asian students, more than the Association’s historically black theological school members. These patterns of institutional diversity and the jurisdictions of two separate nations have a direct influence on the application of accrediting standards, the issues that ATS programs attempt to address over time, how schools are financed and governed, and the

FIGURE 3, 2011–12



ways in which the schools articulate and pursue their missions.

Ecclesial family: The underlying diversity

Of the many patterns of diversity that exert growing influence in theological schools, ecclesial family is a powerful, underlying diversity that moderates all the others. Thirty years ago, there were more mainline Protestant schools in the Association than Roman Catholic and evangelical combined, and the conventions and perceptions of mainline Protestants were dominant in the work and mores of the Association. Today, evangelical Protestant schools have increased in number by almost seventy, and the ATS membership has nearly an equal percentage of mainline and evangelical Protestant schools (about 40 percent each), with 20 percent Roman Catholic/Orthodox schools (see Figure 1).

This diversity of ecclesial family exerts a powerful influence on all the other patterns of diversity. The numbers pertaining to racial/ethnic enrollment, women MDiv students, women faculty, and educational practices all vary according to the ecclesial families of the schools (see Figure 3).

These differences in educational practices by ecclesial family reflect differing educational goals and needs within the communities these schools serve. Most mainline Protestant schools are related to denominations with requirements for ordained ministry that include seminary education as a responsibility of the candidates. Evangelical Protestant schools tend to be related to much more free church and para-church constituencies in which theological education is often elective, requiring them to “sell” the value of the theological education. In con-

trast, Roman Catholic education for the ministerial priesthood is deeply formational, highly regulated by church authorities, and exclusively residential. In order to meet these differing needs, the revised Educational and Degree Program Standards have been designed to be both robust and flexible.

And the ecclesial diversity is not just an issue across the member schools of the Association. While most schools are primarily anchored in one or the other of these ecclesial families, students are bringing the theological leanings of these ecclesial groups to classroom after classroom, regardless of the ecclesial identification of the school.

Theological diversity

Theological schools are value-laden communities of faith and intellectual inquiry, and they are all advocates for the doctrinal commitments that they understand to be “good.” In this way, the diversity of ecclesial family, based on theological convictions, is of a different order than diversity of race or gender. None of us would assert that one race or gender is better than the other, even if our actions at times might lead some to think otherwise. All of us, however, are convinced that some theological construals are better, smarter,

or more faithful than others. The ecclesial families to which ATS schools are related disagree theologically on issues like gender roles and moral expressions of human sexuality. They also disagree on the fundamental nature of the Triune God, of human beings, of sin and salvation, and of creation and the physical world, not to mention the Christian meaning of life here and hereafter.

This theological diversity has significant effects on the work of the Association. What do we do with theological diversity that results in perceptions that one position is more true, or right, or faithful than another?

One option is to follow that holiness code in 2 Corinthians and separate from those who are perceived to be wrong, less faithful, or less intellectually credible in their theology or religious practices. The Modernist-Fundamentalist struggles of the early twentieth century spun off a good bit of conservative Protestant separatism, but it occurs as much on the left as it does on the right. Separation is a tried and tested way to exercise holiness, to be set apart to a particular vision or particular theological understanding.

Another option is to try to find a way to be a community, despite the deep differences. Sometimes those efforts can be strained, but over the years ATS has discerned and demonstrated several practices that are worth noting.

Practices that contribute to theologically diverse communities

The first practice is a commitment to know persons and to relate to them as individuals, even as conversation partners, a practice that some ATS presidents have found useful—pairing evangelicals and Roman Catholics, liberal Protestants and Pentecostals. To the extent that this Association is a community, it provides space for people to come to know others and to discover people completely outside the tribal enclaves of North American Christianity.

A second practice is creating space for persons or schools to be who they are religiously. Creating this kind of space requires the discipline not to privilege one tradition or perspective over another. A school should be able to be truly conservative, truly liberal, truly Orthodox, truly middle of the road, or whatever it truly is and be able to be a full participant in the life of this organization. Authentic interaction is possible only when theological convictions are firmly held and honored, both across faith groups and across different perspectives

within one faith tradition.

A third practice is civility, which would appear to be a bit out of style in the United States these days. It seems as if firm commitments have been confused with militancy and rudeness.

A fourth practice is to ensure that the diverse voices are present at all levels of the organization. To that end, the Association seeks, through its nominating processes, to build boards and committees that reflect the diversities most present in member schools: race, gender, United States/Canada, and ecclesial family.

A fifth practice is to provide a neutral space to gather in the midst of competing advocacies. ATS needs to be the space where schools with competing theological visions can encounter one another, engage one another, even support one another.

These practices have value beyond the work of the Association. They would be good practices for recent seminary graduates to take into an increasingly multifaith world and into a North American context in which religion has a smaller place in the public square and persons of theological difference cooperate to speak with a voice of common concerns. The practices that make diverse communities thrive are the very ones that are most needed in a culture all too inclined to respond to diversity with divisiveness.

A concluding word

We begin this 49th biennium of the Association as the most diverse community of theological schools ever assembled—one of the few spaces where the broad spectrum of North American Christianity is present—but with common problems that accrue to running schools for the education of religious leaders. We begin the biennium with the gift of diversity, a glimpse into the realm of God through the assembled wholeness of the human family. ♦

This article is excerpted from Daniel Aleshire's opening address at the ATS Biennial Meeting in June 2012. The address can be viewed in its entirety on the ATS website, www.ats.edu.



ENDNOTE

1. See Daniel Aleshire, "Gifts Differing: The Educational Value of Race and Ethnicity," *Theological Education* 45, no. 1 (2009): 118.

The arts as companions on the spiritual journey

By Wilson Yates

Our spiritual journey or religious pilgrimage is a deep and profound undertaking. It has to do with our search for the ultimate meaning of our lives and our relationship to the Divine, with the purpose of our being here on this earth, and with the struggle to define ourselves amidst the brokenness and alienation of human exist-

the contours of our religious faith; we will be better able to see judgment proclaimed against idolatry and injustice; we will be able to feel the Spirit moving in our soul. And that is, after all, the heart of our journey's destiny. Works of art—mundane, profane human creations—can become burning bushes that tell us to remove our sandals for we are standing on Holy Ground. Through them, the Holy Living One can speak to us—through glass and paint, stone and fabric, wood and metal; through the movement of the body in gesture and dance; through the metaphor of poetry, the narrative of story, and the dramatic moment of the play; through the very art that is the liturgy itself.

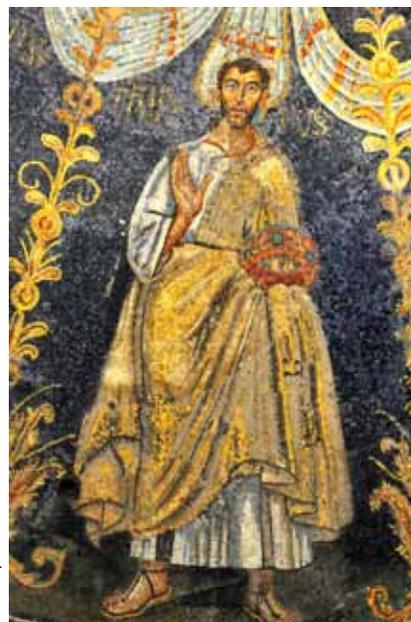
The power of art can be great in its impact upon us. We should invite our students to discover the arts as sources of religious insight and spiritual encounter, to experience the presence of the Holy Spirit both brooding and joyful, and perhaps, in a moment unaware, to glimpse the face of God. ♦



St. John the Evangelist statue in the atrium of St. Paul's Basilica, Rome.

tence. It has to do with our search for wholeness and a sense of unity with the world about us. It is a journey whose quest is uncertain, the end necessarily defined by the limits of our understanding and imagination and the mysterious presence of that which lies beyond us.

And what of the arts? They are not only good companions on the journey; they can also become crucial companions upon which we are dependent. Through the arts, if we engage them fully, we will be better able to understand



Ancient Roman mosaic of the apostle Philippe, carrying a crown in a veiled hand. From the Neonian Baptistery, Ravenna, Italy.



Above: Installed in 1911 in the First Presbyterian Church of Topeka, Kansas, this stained glass window is a unique glass called "favrite" invented by Louis Comfort Tiffany.

Below: Symbol of martyr at gate of Basilica di Santa Maria degli Angeli, Rome.



Five roles the arts can play in our search for spiritual wholeness:

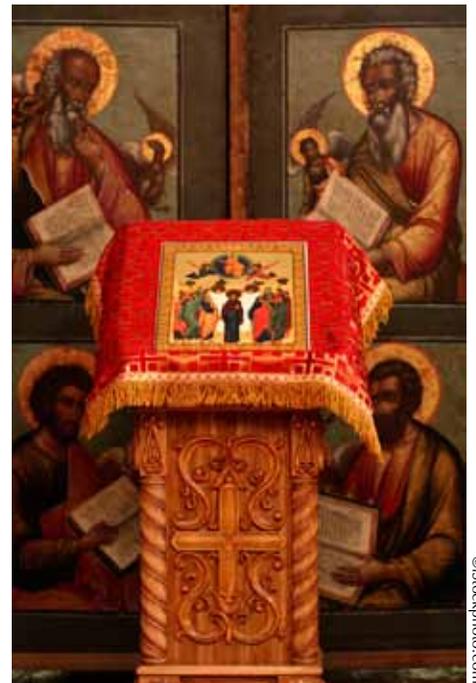
Art as liturgical art, where our spiritual yearnings are engaged by the arts through images, religious symbols, stories, sounds, and movement within the context of worship.

Art as visual theology, providing symbolically rich sources that connect us to diverse historical and contemporary expressions of Christian spirituality and the larger history of our faith.

Art as a tool for raising religious questions about the complex nature and meaning of human existence—through symbol and image—pulling us onto spiritual turf and engaging us in recognizing and responding to matters of ultimate significance, of birth and death, order and chaos, love and hate, the demonic and the divine.

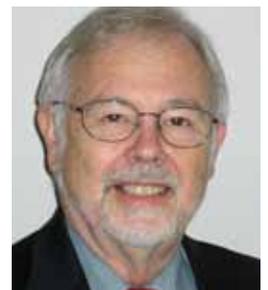
Art as prophetic expression that enlivens our own spiritual consciousness by renouncing human idolatries and injustice and pointing toward new possibility.

Art as a sacramental mediator, a means through which we might know God's truth and grace and receive nurture and sustenance, assurance and wholeness, joy and hope.



Interior of the Orthodox Church, Uglich, Russia.

Wilson Yates is president emeritus and professor emeritus of Religion, Society and the Arts at United Theological Seminary in New Brighton, Minnesota. These excerpts were taken from his presentation at a pre-conference meeting at the 2012 Biennial Meeting that the Minnesota Consortium of Theological Schools hosted at the Guthrie Theatre.



Barbara G. Wheeler receives ATS Distinguished Service Award

I've watched a lot of award ceremonies in my life, and I've observed that the automatic response of recipients is to thank a long list of persons who made possible the achievement for which the award is being given. Now that I have an award myself, I understand the impulse. I look at the roster of those who have received the prize before me—Krister Stendahl, my revered mentor Robert Lynn, Shelby Rooks, Sara Little, David Alan Hubbard, Martin Marty, Vince Cushing, Bob Cooley, Barbara Brown Zikmund, Diane Kennedy, Joe Hough, and David Tiede. The only way to escape the certain sense that I can never live up to the standard they set is to offload the credit onto others.

So I'm going to follow the standard practice and take my time to say thanks. But I'm not going to list all my invaluable colleagues, people like Tony Ruger, without whose partnership Auburn and I would have accomplished very little. Nor will I name my family members, with the exception of my husband Sam, who is here tonight. Sam enabled me to do my job by never complaining about all the travel it required. If you ask him how long we've been married, he will say "Well, forty-three years on the clock, but if you count only the nights she's been home, it's four." (My son said something once that made me think that my absences might not be entirely unwelcome. When he was eight or nine, someone asked him if he minded that I was away so much. "No," he said, "When Mom's not here, Dad and me, we eat like kings and we live like slobs.")

Instead of listing all the other individuals who made my work possible, I'd like to express my gratitude to the institution that has been the center for excellence and faithfulness in theological education during my whole career and that has, in one way or another, facilitated every contribution that I have been able to make: That institution is The Association of Theological Schools.

The chief benefit of so many schools from so many traditions joining in a single organization for their strengthening and improvement is the richness of the conception of theological education that we have created together.

My first job in theological education was research assistant to a seminary planning task force. That was forty years ago. Reform was in the air. There were new ideas and innovative programs all over the educational and theological landscape. My task force sent me to Vandalia, Ohio, to ask the staff of what was then the AATS about the boldest, most

interesting experiments. I stayed in the Crossroads Motel—you are all too young, but that substandard place of lodging used to get a sympathetic laugh from theological educators who had been forced to stay there by the Association's penny-pinching staff. I was too young to mind. I eagerly took notes on everything Marvin Taylor and Jesse Ziegler told me and fed their comments back to the group that had sent me. I won't go into detail about all the ATS projects that undergirded my work over the next four decades—Issues Research, which was the most significant intellectual experience of my life (I edited or wrote for at least ten of the dozens of books that stemmed from that project); the Institute for Theological Education Management (which Tony Ruger and I helped to organize—it survives today in the form of presidents' events at ATS); Underrepresented Constituencies (at one point I was an advocate for women in a seminary consortium, and ATS support of our efforts was critical); an ethnographic study of two seminaries, published as the book *Being There*, by a team that included Daniel Aleshire, then an ATS staff member; Strategic Information, a joint project of ATS and our research center at Auburn; and more recently, other joint efforts, the Financially Stressed Schools and Economic Equilibrium projects. Virtually every item on my resume has an ATS link. So thank you, ATS: I couldn't have done much, if any, of it without you.

My guess is that most of you in this room have your own ATS autobiographies. In fact, our lives as theological educators are so intertwined with this organization that it's easy to take it for granted and to forget how remarkable it is. I'm going to take a few more minutes to remind myself and all of you of its larger significance.

This is, I believe, the broadest-based Christian organization in North America and probably the world. It includes schools associated with Roman Catholic, Orthodox, Protestant—all stripes of Protestant—and Unitarian traditions. Can you think of another body that includes leaders of that wide a range of Christian communities?

Some might say its present-day breadth is ironic. The predecessor to ATS, the Conference of Theological Schools, was organized to crowd out the diversity of schools and training institutes that had sprung up during the progressive period. Accreditation was the means by which a handful of mainline Protestant graduate schools chose to make their own standards and practices the norm and, in so doing, to put many of those other institutions out of business. In the first decade of

the Association's life, fewer than forty schools, of the hundreds that were preparing Christian workers, were deemed worthy of accredited status, and over the next twenty years, even fewer than that were judged adequate to join them as members. This small knot of institutions thought of itself as the center of the theological universe. It's said that the offices were located in Dayton, Ohio, because at the time that was the population center of the United States, the crossroads of America—hence the name of that awful motel. But in fact, the seventy-five schools that were members in the 1950s represented only one segment of American religion.

And then, in the mid-1960s, the spirit of renewal that was sweeping over churches and schools infected ATS. With Jesse Ziegler's strong support, Roman Catholic seminaries took their place in the organization, the majority joining at almost the same time. More gradually, evangelical and orthodox schools joined the handful of nonmainline Protestant schools that had been accredited earlier. Ziegler's successors continued to promote and support the expansion. Leon Pacala began the practice of hiring a religiously diverse staff to match the increasingly diverse membership; Jim Waits placed special emphasis on racial and ethnic inclusion, as more schools serving those constituencies gained accreditation. Daniel Aleshire, their successor, has worked tirelessly to understand and to serve all types of schools—different structures, varied religious traditions—with equal vigor and care, and to balance goals and interests among the schools where they compete or come into conflict. The expansion of ATS continues, in large measure, I believe, because of the hospitable ethos Dan and his colleagues have created. If the current rate of initial accreditations holds up, ATS may admit twice as many new members in this decade as it did in the last.

The point, of course, is not numbers. The chief benefit of so many schools from so many traditions joining in a single organization for their strengthening and improvement is the richness of the conception of theological education that we have created together. The Roman Catholics brought a major emphasis on formation—what seminary here does not now pay attention to that dimension of education? The evangelicals taught the rest of us to think of education in missional terms. The creaky old mainline Protestants who started it all have promoted a renewed focus on congregations: congregational studies can now be found somewhere in most curriculums. I could go on—the peace churches contributed the idea of community as educational formation, the Orthodox have



helped us to understand the role that liturgy plays in theological formation. I could give a whole speech about how the different conceptions of academic excellence from each of these sources have increased the intellectual quality of each other's work. Yes, there are strains. Yes there are deep differences in ideas, beliefs, aspirations, and values. But remember: At the same time, all our schools are much, much better because of each other, and no other organization anywhere has created this diverse a community of Christians seeking to do their work in ways that are both faithful to their separate traditions and yet part of a common, mutually enriching enterprise.

There are personal benefits, of course, as well as professional ones, that flow from being part of this extraordinary organization. I can testify to this. Except for leaders of seminaries of my own church, Presbyterian USA, who have become treasured colleagues, I would not—absent ATS—ever have met most of my closest Christian friends. I said I would not name names, but some I must mention: Katarina Schuth, David Tiede, Christa Klein, Martha Horne, Richard Mouw, Dan Aleshire. From you, and from many more who are or were once part of this fellowship, I have learned what the Christian life looks like and how it is lived. Indeed, in a day when my denomination is bitterly divided into factions and tribes, I have more of a sense of being part of the church of Jesus Christ here than I expect I will have next week at the Presbyterian General Assembly. So thank you, all of you, for this humbling award. Thank you even more for the parts you play in the amazing organization that conferred it. ♦

The case for sexuality education in professional ethics training

By Kate M. Ott

Clergy and ministerial staff deal daily with a variety of sexuality issues beyond identifying, reporting, and preventing sexual misconduct. From my own experience as a youth and family minister, as a seminary professor, and as associate director of the Religious Institute, a non-profit organization, I have had the privilege of working with many seminary students and current clergy on sexuality education. I know that clergy and ministry staff

- ♦ provide premarital education and counseling;
- ♦ assist in developing or maintaining child sexual abuse prevention policies;
- ♦ offer pastoral care to couples dealing with infertility;
- ♦ oversee or offer sexuality education to youth group members;
- ♦ respond to current event debates on reproductive healthcare and marriage equality;
- ♦ preach on lectionary texts that address sexual behaviors and relationships including polygamy, rape/incest, chastity, childbearing, divorce, and so on;
- ♦ address global crises such as maternal mortality and HIV/AIDS;
- ♦ counsel pregnant teenagers; and
- ♦ deal with attraction to and from congregation members.

This is only a sampling of the sexuality issues present in a congregation. Unfortunately, many seminary graduates are not prepared to deal with these issues. Research findings document the lack of professional preparation clergy receive in dealing with youth education, marriage counseling, and sexual attraction. A recent study of seminaries shows that many are not addressing professional sexual ethics in core

MORAL
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courses and upper level electives, through comprehensive policies, or in extracurricular learning opportunities like liturgy.

While most studies focus solely on sexual misconduct, a 2009 study conducted by the Religious Institute, *Sex and the Seminary: Preparing Ministers for Sexual Health and Justice* measured sexuality content in the curriculum; institutional commitment to sexuality and gender equity (e.g., the existence of antidiscrimination, sexual harassment and full inclusion policies); and advocacy and support for sexuality-related issues in thirty-six US seminaries. At the time of publication, only ten institutions met even two-thirds of the evaluation criteria. Many of the institutions did offer sexual abuse/violence prevention learning opportunities, which is a welcome improvement. Yet these offerings do not cover the range of professional sexual ethics issues that ministerial students will address upon graduation and may reinforce silence and shame by addressing sexuality from a negative perspective. Since the release of the report, a review of the participating institutions has been conducted. Now twenty of the original surveyed schools meet at least

two-thirds of the criteria to be designated as a “Sexually Healthy and Responsible Seminary.” My own institution, Drew Theological School, is one of them.

While each seminary teaches out of its denominational affiliation or encourages students to work out of their own faith traditions, every student can graduate with professional sexual ethics training. In fact, given the data that clearly show future clergy and ministerial staff are ill-prepared to deal with the most basic sexuality-related issues of their congregants, seminaries have an obligation to provide education that will result in the following learning outcomes in response to the ATS degree standards. Imagine for a moment if students graduate

- ♦ knowing how scriptural interpretation and historical theological traditions shape current denominational policy and sexual ethics (Religious Heritage);
- ♦ with a well developed understanding of sexuality and gender informed by current social scientific research in conversation with the breadth of recent theological and ethical literature on sexuality, including attention to diverse racial and ethnic experience (Cultural Context);
- ♦ having reflected on how their own experience of sexuality and relationship informs and is informed by their faith, moral integrity, and calling as a public witness (Personal and Spiritual Formation); and
- ♦ ready to implement policies on sexual abuse and misconduct, stop bullying based on sexual discrimination, address socially divisive sexuality issues with care and attentiveness, and minister to congregation members with difficult, often traumatic sexuality-related pastoral concerns (Capacity for Ministerial and Public Leadership).

The ATS Commission standards for Master of Divinity and Master of Arts in Ministry degrees highlight areas where professional sexual ethics ought to be integrated within the seminary curriculum.

For some institutions, that may mean adding a required course on professional sexual ethics that covers the wide range of sexuality issues. Recently, the Metropolitan Community Church and the Unitarian Universalist Association moved to standardize and require that ordination candidates take a full course. As a seminary faculty member, I know there is overwhelming resistance to adding yet another requirement for already overburdened students. Another option, both creative and sensitive to the learning patterns and experiences of students, has been developed by Darryl W. Stephens, assistant general secretary for advocacy and sexual ethics of the General Commission on the Status and Role of Women (GCSRW) of The United Methodist Church (UMC). Its strategy for improving professional sexual ethics education includes encouraging faculty to connect the dots between the good work they are already doing in core courses and electives related to gender, sexuality, ethics, and leadership to the practicalities of ministry. For example, a New Testament course would integrate discussion or an assignment on how a student would respond pastorally or preach about texts on male superiority in marriage related to domestic violence. In a systematic theology course students might be asked to name

the theological foundations for a youth group dating policy. Explicitly attending to professional sexual ethics issues in curricular and extracurricular initiatives provides, as Stephens suggests, “a baseline of preparation for ministerial leaders, establishing a standard of expectation and a foundation upon which lifelong continuing education can build.”

In order for seminaries to begin to meet their obligation regarding professional sexual ethics training of future clergy and ministerial staff, faculty will need to make some minor, and a few major, shifts. When it comes to core courses, sexuality-related issues and professional development need to be integrated across the curriculum. Faculty will need networks and additional training, in some circumstances, to accomplish this task. Professional ethics and comfort in dealing with sexuality issues is learned as much through content as through modeling. Thus, faculty will need to be as aware of their pedagogy and conduct as they are with the readings they assign.

For my part, I hope students do not leave any of my classes without having learned something about professional ethics in ministry—not because of the content I teach related to Christian ethics, but because I am aware and attentive to things such as how I deal with attraction from students, whether I name and observe the nondiscrimination and language policies of the institution in the classroom, how I respond to the embodiedness of my students, what issues I integrate in assignments and class discussion, and whether I invite or silence comments related to sexuality issues, to name a few. Each of these is an example of “teaching” about professional sexual ethics. At my own institution, we have many faculty who are attentive to a wide range of sexuality issues and sexual ethics in their scholarship as well as in their courses. Like many seminaries, we are consistently seeking to balance academic endeavors and professional development needs of our students. Partnerships with denominations (like that of UMC, through GCSRW) and area congregations assist us with faculty resources and provide students with opportunities for integrated learning.

For your part, are students graduating able to responsibly address sexuality-related issues in each of the four areas of the ATS standards? Where is professional sexual ethics taught in your institution? Future clergy and ministerial staff deserve to be well-prepared for the needs we know they will face. Seminary administrators and faculty can begin to provide vital professional sexual ethics training through creative partnerships, thoughtful curricular adaptation, and intentional professional conduct. ♦

Kate M. Ott is assistant professor of Christian social ethics at Drew University Theological School in Madison, New Jersey. Sex and the Seminary: Preparing Ministers for Sexual Health and Justice can be found at <http://www.religioustheology.org/resources>.



Global Consultation

On September 30 and October 1, 2012, ATS hosted a consultation on the Association's role in global theological education. The consultation brought together ATS director staff with seven representatives of member schools and organizations with international involvement in theological education.

Following introductory remarks by Daniel Aleshire and Lester Ruiz to review ATS work on global theological education since the 1980s, each of the seven guests offered reflections to help guide the future of ATS global engagement. ♦



Front Row: Eleazar Fernandez, Professor of Constructive Theology, United Theological Seminary of the Twin Cities; Helen Blier, Director, Student Information and Organizational Evaluation, ATS; Limuel Equina, Executive Director, Association for Theological Education in Southeast Asia (ATESEA); Daniel Aleshire, Executive Director, ATS; Janice Edwards-Armstrong, Director, Leadership Education, ATS; Nantawan Boonprasat-Lewis, Professor of Religious Studies and Ethnic Studies, Metropolitan State University; Lester Edwin J. Ruiz, Director, Accreditation and Institutional Evaluation, ATS. **Back Row:** Jeffrey Kuan, Dean and Professor of Hebrew Bible, Drew University Theological School; Eliza Smith Brown, Director, Communications and External Relations, ATS; Tom Tanner, Director, Accreditation and Institutional Evaluation, ATS; (hidden) Chris Meinzer, Director, Finance and Administration, ATS; Steven R. Graham, Director, Faculty Development and Initiatives in Theological Education, ATS; Dietrich Werner, WCC Programme on Ecumenical Theological Education Coordinator, World Council of Churches; Kwok Pui Lan, William F. Cole Professor of Christian Theology and Spirituality, Episcopal Divinity School; Tisa Lewis, Director, Accreditation and Institutional Evaluation, ATS; and Liberato Bautista, Assistant General Secretary for United Nations Ministry of the General Board of Church and Society, United Methodist Church

2012 ATS Global Initiatives

- March 2012** Lester Ruiz participated in the World Council of Churches Programme on Ecumenical Theological Education (WCC/ETE) in Geneva, Switzerland.
- May 2012** Dan Aleshire participated in the WOCATI Executive Committee and Christian Consultation in Sofia, Bulgaria.
- July 2012** Helen Blier presented an Assessment Workshop for theological educators in Jakarta, Indonesia.
- July 2012** Lester Ruiz presented at a conference of the United Board for Christian Higher Education in Asia (UBCHEA) conference in Hong Kong.

ATS Board of Directors welcomes six new members



Janet Clark
Tyndale University College
& Seminary
Toronto, Ontario



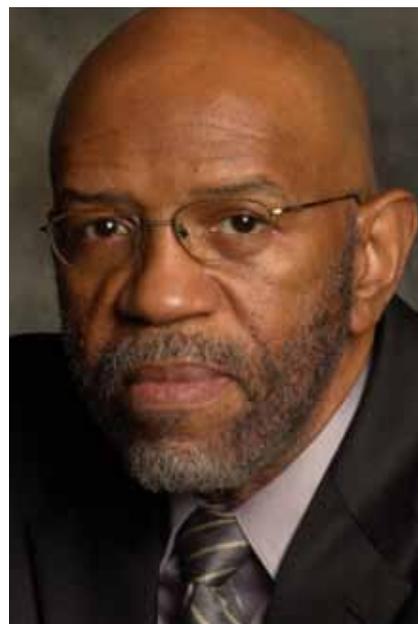
Kurt A. Gabbard
Austin Presbyterian
Theological Seminary
Austin, Texas



Alice W. Hunt
Chicago Theological Seminary
Chicago, Illinois
(Commission Representative)



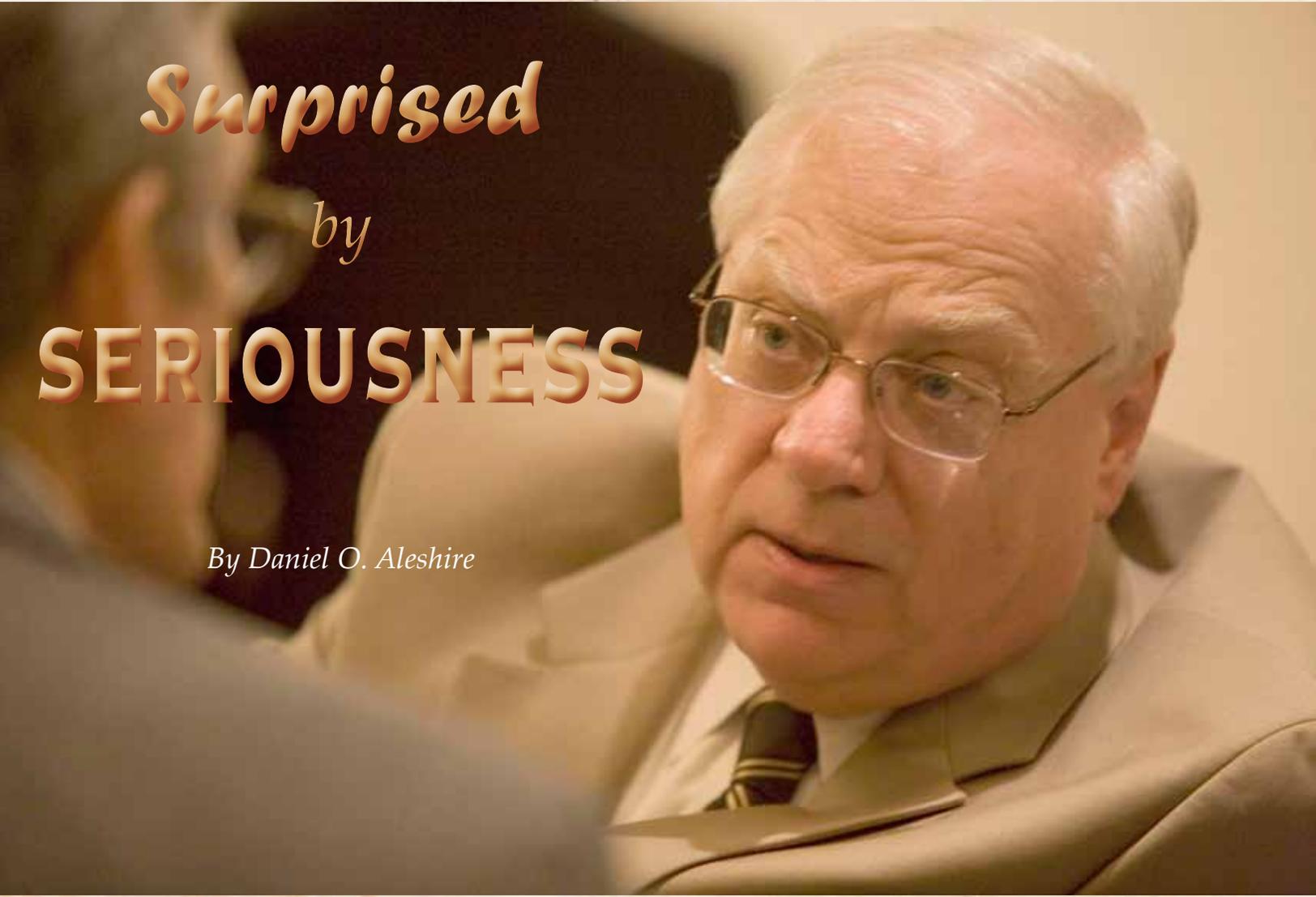
Deborah Flemister F. Mullen
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Catholic Theological Union
Chicago, Illinois



Surprised *by* **SERIOUSNESS**

By Daniel O. Aleshire

If you made it to your inauguration as a slap-happy person of faith, the subsequent years in office have likely had a way of “serious-ing” you up. As we ponder the daunting challenges of ethics and accountability that face every chief executive of a theological school, it is important—and productive—to embrace the kind of joy that even the most serious person can experience.

I was a serious teenager. I was involved in a variety of roles at church and studied hard at school. Life was a serious thing. It was the sixties. The civil rights movement was at its height, and Vietnam loomed for the country and for every high school senior. My father was killed in an accident as I began high school. These events made seriousness make sense to me. I was not smart enough to be a nerd, not athletic enough to be a jock, not good looking enough to be a hunk. That left either being a delinquent or being serious, and I chose the latter. It also seemed to me that serious issues were the most Christian ones. I did not think that frivolous fun and sinful deeds were the same thing, but I had a hunch they were at least close cousins. I was cast as the professor in my high school's production of "Good News," the musical comedy about college life in the 1920s. My character appeared with books in hand and voiced suspicion of the playful antics of the college student characters. As with most high school plays, typcasting makes up for minimal acting skills. I believed as a teenager in the 1960s what Jurgen Moltmann wrote in the 1970s, although he did not get the idea from me. "How can we laugh and rejoice when there are still so many tears to be wiped and when new tears are being added every day?"

My profile as a teenager is not atypical of clergy. I know that some of you were party animals, some of you were jocks, and some of you were hunks, cheerleaders, and elected to the high school homecoming court. Those of you with those kinds of backgrounds were always better youth event speakers than serious people like me. I think that many clergy of my generation were teenagers more like me than the party kids and lived closer to the serious side of life than its joyful side. And, as we matured into our work in ministry, we had intimate contact with unnecessary suffering, profound tragedy, and tear-generating sadness. Moltmann's insights were deeply seared into us: "How can we laugh and rejoice when there are still so many tears to be wiped . . . ?"

Joy overpowered

I began thinking about what I wanted to say this year at Santa Fe when Yale Divinity School's Mary Clark Moschella was reporting on her research in last year's Henry Luce III Fellows in Theology conference. She quoted the Moltmann line above in her project on "Making Room for Joy."¹ Her research had been motivated, in part, as she noticed the effects on students

of a semester's worth of study in her pastoral theology class. After studying ministry in the contexts of illness, death, grief, life crises, failed marriages and divorce, chemically addicted spouses and adult children, persons victimized by injustice and neglect, domestic violence, and human conflict, the seriousness of it all seeped into her students, and some of the joy they had brought to the course dissipated as the semester progressed.

Over the years, the Santa Fe Intensive for presidents has been a little like Professor Moschella's pastoral theology course. One year we had two former presidents tell their stories of being fired or resigning because of intractable conflict. The mood that morning was heavy and did not lift for the rest of the day. Two years ago, we devoted a day to cases about how schools had dealt with harsh realities of the onset of the Great Recession. I remember the emotion in the room when one president talked about the process at his school where people were told

"The serious business of heaven is joy." —C. S. Lewis

that they were laid off in the morning, had their severance packages explained, and were told that they could go home—to the great sadness of every supervisor who met with each laid-off employee. As the president was leaving at the end of a long and very hard day, he encountered a laid-off groundskeeper who was trimming the hedge. The president reminded him that that the seminary did not expect any work after receiving the news that morning. He replied that he had been trimming the hedge for years and did not want to leave until it was properly trimmed. Sometimes, doing the president's job well results in grief for others, even good people who have worked faithfully, and for most of them, the grief your actions create for others is amplified in your own lives. Across the years, the ATS Presidents' Intensive has had sessions on conflict, financial pressure, personnel crises, and baffling legal issues. The job imposes a certain seriousness whether a president welcomes it or not.

One year, I met with spouses for a session and talked about what I saw as the pressure and strain in the CEO's position. The mood got heavier than I anticipated it would; there were even a few tears. I was talking about the pressures of this work and inadvertently brushed against the pain that those pressures engender. These jobs often demand preoccupation. Even

when a president is not on the phone or the computer, he or she is not far from the personnel issue that will not go away, or the financial pressure that will not relent, or the demands of the major donor who feels an entitlement commensurate with the gift. Presidents live with problems that cannot be fixed or resolved and that do not go away.

All is not pain and trauma, of course. Ministry in the Christian tradition is about profound goodness, sure salvation, true justice, and transcending love. The president's job gives glimpses of goodness and meaning, and meaning and goodness are serious realities. They are part of the blessing of this work. Despite all the pressure in these jobs, there is surely more meaning than pressure, at least most days. But what about joy?

Joy described

I am not a party animal. I am not much of a player of games, I don't take much time away from the ATS work that you have granted me the privilege of doing, and I can never remember the punch line of a joke. My adult children will tell you that I am not much fun and that anything I have to say about joy is surely theoretical, not autobiographical.

The first time I began to think seriously about joy—which is how people like me like to think about it—was from an autobiography. I was in high school, struggling with understanding the faith that had claimed me. I read sermons of some famous preachers, but the ones I read seemed a bit vapid, a term I would not



have known back then. Along the way, someone told me that I should read C. S. Lewis. I did—everything I could find by him. For the first time, I found intellectual perceptions of faith that were accessible to me. I read Lewis's autobiography, *Surprised by Joy*, in which he recounts his conversion to Christianity. For a Baptist, conversion stories are as close to the Holy Grail as one can get. It was a struggle that began in his teenage years, so it had special meaning for me in mine. The road to faith for Lewis ended with the discovery that a way of life he thought intellectually untenable was actually one of intellectual substance and joy. It was a serious book about joy, and it provided the first occasion for me to think about joy as something other than happiness.

What is joy, and what does it mean for institutional leaders who understand all too well the abundance of human tragedy? Mary Clark Moschella spent her Luce fellowship year researching joy—which is exactly how we serious types would imagine that true joy could be discovered. She concluded that she could not define it in an intellectually comprehensive way, so she offered a description instead: “. . . joy comes down to this: to being awake and deeply alive, aware of the love and grace of God and the gift of life, both in and around us.” I thought to myself as I read her description that this is the kind of joy a serious guy could have.

“Awake and deeply alive” . . . People need to be awake to the goodness of life. A source of joy can be intimately present but go completely unnoticed if we are not awake to it. “Awake” is the intentional attending to life like the close reading of a text. Unnoticed goodness does not nourish our souls like the goodness we actually see. “Deeply alive” is an interesting image. Life is a gift we cannot give ourselves, and we cannot engage its wonder if we only live in its shallows.

“Aware of the love and grace of God” . . . One of the dangers of handling the holy, which is what we ministers do for a living, is that we become anesthetized to it. We have sermons and essays about love and grace, but we do not always let these realities penetrate our flesh or become part of our bones.

“Aware of the gift of life in us and around us” . . . The pressures of work and the trauma of life have a way of blurring our vision of the gift of life, if not blinding us altogether. The goodness of life never appears by itself, in isolation from the sadness of life. So, it is a matter of being aware—of seeing the good gift in the middle of all the things that are the curse.

Making room for joy

Moschella warns her students not to make joy into a Christian virtue that needs to be cultivated by discipline—yet one more religious task that

Joy comes down to this: to being awake and deeply alive, aware of the love and grace of God and the gift of life, both in and around us.

—Mary Clark Moschella

serious people should undertake. Rather, it is a way of attending to the world, to others, even to our work, that creates a fertile space. And, if there is any space available in our overly busy lives, Christian joy will find its way into them.

Joy seldom comes in the absence of sadness; gift seldom shows up without curse. But if we attend sensitively and make room for joy, it will gently seep into our lives. As you engage the tasks that you must do in your jobs, carry the burdens that only you can carry, live with preoccupation that comes with jobs from which there is almost never escape, as you deal with the ambiguity of needing to act and not knowing what the best action might be, make room—for Moschella suggests—for “being awake and deeply alive, aware of the love and grace of God and the gift of life, both in and around us.”

So, all you serious people, make room for joy. It is a heavenly gift. ♦

This article was abridged from Daniel Aleshire's address at the Santa Fe Presidents Intensive in December 2011.



ENDNOTE

1. Moschella attributes the phrase “Making room for joy” to Peggy Way, who uses it in her book, *Created By God: Pastoral Care for All God's People*, Chalice Press, 2005.

A sabbatical for the dean: A creative example

By *Steven Schweitzer*

There is an old joke (or, perhaps, a warning) I was told when I was considering becoming a dean: “The first year, you stop writing. The second, you stop reading. The third, you stop thinking.”

It is easy for those in the role of dean to neglect reading, writing, scholarship, and eventually their own self-care. Deans can become absorbed by the work, the details, the reports, the endless emails that need replies, and the increasing demands on their time and focus. While most deans still teach courses, finding time for research, rejuvenation, and vocational development can be difficult. But, it doesn’t have to be this way. Deans should have a sabbatical.

Must one sacrifice scholarship or personal and professional development and simply forfeit sabbatical time during the years of service as dean? No, the years as dean should include opportunities for sabbatical. Many schools, and even their deans, may say, “But, I [the dean] cannot be away from the office for an entire semester! I’d spend the whole next semester on my return simply trying to find my desk. I’d never recover from a semester away. It simply won’t work. So, I’ll just have to give up my sabbatical.” That can lead to burn out, to resentment, and to an ineffective dean.

I want to share my experience of a “creative, staggered sabbatical” as an alternative. It may not work for everyone or every school, but it is a success for me and for my institution. Perhaps it, or a version of it, could work for others.

In making the shift in summer 2009 from another institution to become academic dean at Bethany Theological Seminary, I was giving up an opportunity for a sabbatical at my former school, and I didn’t want to lose that privilege and the time for my research and writing. So as

part of my contract, I negotiated that I would be eligible for a sabbatical in the third year of my service as dean, in the 2011–12 academic year.

As with many institutions, Bethany has a lot going on right now: We are implementing practices for assessment of academic programs and student learning. Our board approved a new strategic plan in fall 2009, and we started a financial campaign in summer 2010. Additionally, we began a curriculum review in fall 2010 and plan to have the new programs in place for fall 2013. Needless to say, many important things require attention.

How could I, as dean, take a sabbatical in the midst of all this and still keep our momentum moving forward? While we could have asked one of our faculty members who had previously served as acting dean to resume that role again, this would have caused another series of problems to solve. I proposed another solution to the president to see if it could work.

I had no elaborate travel plans for my sabbatical. I had writing projects I wanted to finish and more research projects to begin. I also wanted to spend part of my time reflecting on the vocation of being dean. I see myself both in the role of a teaching faculty member who works in Hebrew Bible and as a dean who works intentionally to develop my understanding of “thinking, being, doing” as a dean. Both aspects of my position are my vocation, my call; I should not need to sacrifice being a scholar or an effective teacher to be dean, and I should not need to sacrifice being an effective dean to pursue my scholarly interests in the field of Hebrew Bible.¹ Perhaps wanting to be attentive to both of these aspects of my identity is why I currently serve as cochair of a Section for the Society of Biblical Literature and as a member of the CAOS Steering Committee. I believe that both of these groups have necessary roles to play in professional development, both for myself and for others.



My idea of how to make a sabbatical work: take the allotted time for the sabbatical by spreading it out in two- to three-week intervals over the entire year. Our institutional policy allows for four months of sabbatical time, which I am taking as sixteen weeks this academic year, but not all at once.

The details

In conversation with the president, I identified the targeted sixteen weeks, making sure to be present on campus for major events and for key times in our institutional life (such as board meetings, budget planning, our Presidential Forum, and certain denominational responsibilities). With this sketched out, we asked the faculty member who had previously served as acting dean to consider doing so again, but only for those designated weeks. As compensation for this shift in responsibility, we agreed to provide one course release and contracted an

adjunct who had taught before to teach again that Introduction to the New Testament online course. That is the extent of the cost to the institution for my sabbatical.

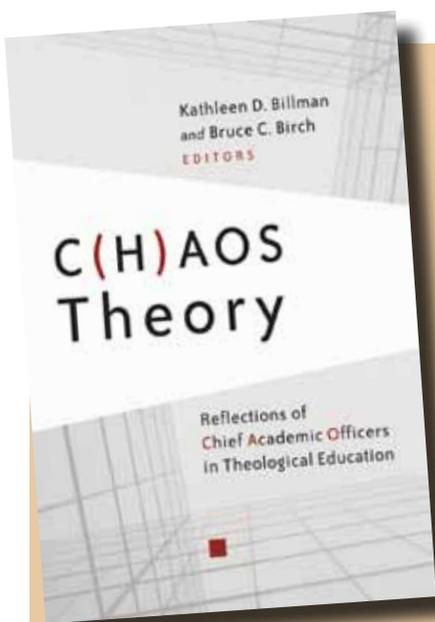
Besides having a capable colleague willing to serve the institution this way, the success of this experiment depends heavily on my administrative assistant. She is efficient, reliable, well-organized, able to identify problems and suggest solutions, and able somehow to “keep all the balls in the air.” This scenario is made much easier having someone of her caliber in that crucial role.

With the support of the president, my sabbatical proposal for 2011–12 went to our board in fall 2010 for approval (sabbaticals must be approved one year in advance). Board members affirmed my intentions and the proposed plan. They were slightly concerned about the integrity of the sabbatical—that I would be able to disconnect and would “actually be on sabbatical”—but they saw this as something that would

be beneficial both to the institution and to me. They were willing to think creatively about how this could work.

By March 2012, I had taken eight of my sixteen weeks. During those eight weeks, I was able to disconnect effectively, enjoy my sabbatical time, and be productive. I had a private carrel in the library, where I spent my time. During those weeks, I completed three writing projects: I wrote and submitted two invited essays on different aspects of the Book of Chronicles for collected volumes, and I secured a book contract for a commentary on Ezra-Nehemiah after writing and submitting a sample chapter to the series' editorial board. In addition, I read, read, and read some more—something that gave me great satisfaction. I also engaged in prayer and personal retreat. I found renewal and more vocational clarity. I was able to spend more time with my family.

I could not have done this without the support of my institution, from the president and other key administrators, from faculty members who affirmed the value of my sabbatical and particularly my scholarship, from my administrative assistant, and from the board members who were willing to try something new.



C(H)AOS Theory brings together in one volume perspectives from more than thirty deans and chief academic officers at theological schools across North America. These veteran administrators share their wisdom on a variety of topics related to academic leadership, from understanding institutional contexts and nurturing relationships to negotiating conflict, setting and meeting academic goals, building budgets, working with assessment and accreditation, and more.

With its rich amalgam of useful information, bold instruction on a host of academic leadership issues, and lively narratives on the ways that different colleagues address common challenges, *C(H)AOS Theory* will serve as a helpful resource for academic leaders. To order, visit www.eerdmans.com.

In the recently-published *C(H)AOS Theory: Reflections of Chief Academic Officers in Theological Education*, long-time dean Bruce Birch writes this advice to deans:

Give yourself time away from the role of dean. This is particularly important after a time of crisis or unusual pressure. Take the vacation time you are due. Observe your own personal patterns of renewal week to week even when crisis looms. Consider negotiating short sabbaticals from the office (one to four months) from time to time. Most deans end up missing sabbaticals they would otherwise have taken as faculty members, so asking for some shorter times is not out of the question.²

I couldn't agree more. Our institutions need effective deans. Sabbaticals are a valuable part of the life of the dean.

I'm not saying that every institution should do what we did (they shouldn't!). This arrangement worked for me and for Bethany. I hope that in sharing this idea about a creative sabbatical that other institutions might be willing to "think outside of the box," which may allow deans who wouldn't get a full-semester sabbatical to still have one, though in a different form. So, ask at your institution, "how can the dean (or other administrators, too) have a productive sabbatical?" There is freedom to try new things. They just might work! ♦

Steven Schweitzer is academic dean of Bethany Theological Seminary in Richmond, Indiana.



ENDNOTES

1. I have been tremendously helped in this area by my participation in the first Colloquy for Theological School Deans sponsored by the Wabash Center for Teaching and Learning in Theology and Religion. The conversations around the "vocation of being dean" have been invaluable to me, especially as someone hired to be dean with no fixed number of years of service—there is also no spot on the teaching faculty guaranteed for me when I no longer serve as dean at Bethany, whenever that day eventually comes.
2. Bruce Birch, "Finding Wholeness in the Role of the Dean," in *C(H)AOS Theory: Reflections of Chief Academic Officers in Theological Education*, eds. K. D. Billman and B. C. Birch (Grand Rapids, MI: Eerdmans, 2011), 389.

The good, the bad, and the ugly: Accountability to multiple stakeholders in the world of student personnel

By Nancy Nienhuis

Accountability to student needs

A look back at three weeks last spring captures the range of responsibilities that fall to the student personnel administrator. First there was the student who was feeling suicidal. He had just gone through his first break-up with a love interest and was overwhelmed by that experience combined with his ongoing anxiety and depression and semester-end pressures. Then suddenly I was meeting with students to plan a service to mourn the senseless death of Trayvon Martin. Next a student came forward with allegations that she had been sexually harassed by her employer, an off-campus vendor who works on our campus, and I was involved in the investigation, offering support and compassion to students reeling from the knowledge that someone they thought they knew could hurt another member of their community. In between, there was the student who disappeared in March because his insurance stopped covering his medications for anxiety and depression, and he couldn't get out of bed in the morning.

In the midst of all this were the "normal" activities—meeting with the student government president, working with resident hall representatives, helping our registrar to arrange for medical incompletes for a student who was ill, alerting the housing director that a disabled student had been prescribed a service dog, talking with admissions about upcoming recruiting events, attending the thesis defense of one of my advisees, writing reports for the president, and more.

This is what it means to work in student affairs. Every day is different and unpredictable. We are deans of students, registrars, financial aid people, admissions and recruiting people, and others whose priority and focus are working with students. We are accountable to a full range of stakeholders, at once cheerleaders

and counselors, pastors and priests, advocates and policy creators, first responders and gentle guides, disciplinarians and hand holders. We are the people, often behind the scenes and unseen, who provide the infrastructure to ensure that those who feel called to ministry find a place to fulfill that call, find the funding to support them, and complete their studies successfully so they can go on to do great things in the world.

The rewards for this work are probably what keep us all in it. Very rarely do I have a day when I don't leave, however tired, knowing that my actions directly contributed to a student's success.

Accountability to the hidden curriculum

It is largely those of us in the student personnel world who are responsible for the secondary curriculum in our schools—the so-called hidden curriculum, which is everything students encounter when they're not in the classroom. Every year graduating students tell me they learned an immense amount through their studies, but they learned as much or even more from their experiences in the community life we foster on our campuses. What we oversee has a huge impact on who students become and, ultimately, on how effective they are in ministry. Although this nation is becoming more diverse, our communities are increasingly segregated by class as well as race, and religious difference is at the heart of much of the world's conflicts. Our students are the ones who will go on to become the moral and spiritual leaders in this diverse landscape, and much of the skill set they need to lead with compassion and integrity will be honed in what they learn from us and each other.

Accountability to ourselves

*The clock is my dictator, I shall not rest.
It makes me lie down only when exhausted.
It leads me to deep exhaustion.
It hounds my soul.
It leads me in circles of frenzy for activity's sake.
Even though I run frantically from task to task,
I will never get it all done for my ideal is with me.
Deadlines, and my need for approval — they drive me.
They demand performance from me beyond the limits
of my schedule.
They anoint my head with migraines.
My in-basket overflows.
Surely fatigue and time pressure shall follow me all
the days of my life,
And I will dwell in the bounds of frustration forever.*

—Paul Borthwick¹

Sometimes we can get caught up in the demands of every day and come to believe that we are somehow indispensable. We are not indispensable, however, and we need to clear away some of the clutter of our lives and take time for the rest and renewal that allow us to be at our best. Isaiah 58:10 provides us with a promise, something that comes with working on behalf of those whose needs are greatest: "The Lord will guide you always, will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail." God understands the necessity of plunging into the waters and resting beside them, of toiling in the hot sun and resting under the shade of the tree. Even Jesus went into the desert to rest, and his ministry was only three years long. Without rest, we will not be effective in this work on behalf of students—it demands our best, and we're never at our best when we're exhausted.

Remaining effective

How do we remain effective in light of these challenges? Three areas are key.

- First: In all of our work we must be permeable to God's leading and to our students' needs. Our work on behalf of students defines us as people of faith and should reflect the love that Jesus demanded of his disciples. But we also have to ensure that the infrastructures we create foster the skills students need to be effective in the diverse country we're becoming. We need to build relationships across boundaries of difference and understand the realities of the lives of students who are most different from us. If we're trying to ensure that our work on behalf of all students is accountable to the particular challenges some students in our midst may face, we must create a student support infrastructure that facilitates the future ministry of all of our students, not just those who are like us.
- Second: We have to find the courage to respond to those needs, especially on our most exhausted days. Often our task seems daunting. Sometimes our lives are so hectic we feel we can barely get through the necessities of each day, let alone do more. But while the task of serving all students is huge, it begins with small actions. Never underestimate the impact some small act may have.
- Finally, we can't do this work alone. We need allies for this journey, people in our lives who understand what it is we do and why. Cultivate colleagues who believe in you enough to know that who you are today is not all of who you can and will be. And never forget that God has been



present in this work long before we ever showed up, guiding and comforting our students, even before we knew who they were. We must respond to the call, but we're never acting alone.

The rewards

Ultimately, the rewards for this work are probably what keep us all in it. Very rarely do I have a day when I don't leave, however tired, knowing that my actions directly contributed to a student's success. We've prayed at the bedside of students who were dying, helped disabled students get the accommodations they needed in the classroom, supported some as they got help for addictions and returned to school to finish with great success. We've helped students struggling with schedules and finances, or relationships, or eating disorders, or feelings of isolation and loneliness. We've counseled students whose faith was shaken, helped them mourn loved ones, and celebrated new relationships. We've had students pop into our offices after preaching their first sermons, absolutely certain that this is what God called them to do and be, and positively glowing. And we've talked to alumni who are doing great things, knowing that the work we did facilitated a small part of that ministry. These are the unbelievable gifts and privileges of what we do. We get to walk with students at some of the most important moments in their lives. The good, the bad, and the ugly all coalesce in an amazing, vibrant tapestry of student lives and ministries, a tapestry that delivers

to this hurting and divided world an array of committed and faith-filled graduates who are dedicated to easing the pain and challenges of this world, to bringing the love of God into their communities. ♦

Nancy Nienhuis is vice president of strategic initiatives/dean of students and community life at Andover Newton Theological School in Newton Centre, Massachusetts. This article was abridged from her presentation at the SPAN Conference in April 2012 in San Antonio, Texas.



ENDNOTE

1. Paul Borthwick, *Simplify: 106 Ways to Uncomplicate Your Life* (Colorado Springs, CO: Authentic Press, 2007).

Student Personnel Administrators Network (SPAN) Conference

April 10–12, 2013 • Scottsdale, AZ

By registration. This conference provides a collegial network for support and information sharing for admissions directors, financial aid officials, registrars, and deans of students. Practical how-to workshops, complemented by broader presentations common to those who work with students, will be the focus.

Preconference Workshops

Entering Student, Graduating Student, and Alumni/ae Questionnaires

This workshop will address the basic use of the instruments and interpretation of the data, with a special focus on using the data for institutional assessment and their connection to the Commission Standards of Accreditation. *For new and experienced users of the instruments.*

Finding Your Voices

Depending on your role in your school, it can sometimes feel like you don't have a seat at the table when crucial decisions are made, particularly those pertaining to students. How can you ensure that you are involved from the beginning in areas of policy development, emergency planning, and other critical matters? This workshop will explore ways you can ensure that your expertise is taken into account at appropriate times.

Getting Started as a Student Services Professional

For those transitioning into the student services profession, attend this session to meet your new ATS colleagues. Reflect on the significance of student services in the larger scope of theological education, explore the gifts and challenges of being new to your position, and learn more about ATS and the SPAN resources.

The privilege of accountability

By Anne Marie Tirpak

The ethical requirements of accountability in a development program involve multiple facets. It is not simply a matter of accurately and promptly recording and acknowledging gifts. Ultimately, accountability involves the consequences of trusted relationships between donors and the institutions they choose to support. Accountability therefore includes the integrity and significance of a school's mission, the effective communication of that mission to its publics, mutual respect and cooperation among all of the personnel and components of the theological school, and a profound awareness of the sacredness of the mission and gratitude for being able to serve it. I would like to note some of these dimensions in the account that follows.

Every year in late spring, Catholic Theological Union's (CTU) development department gathers with the marketing team and the president to discuss the theme of our annual report. This report is a culmination of a year's worth of development activity and the prime marketing vehicle in which we display accountability to our donors. It communicates monies raised and spent, but, more importantly, it captures

the mission of our organization as the largest Roman Catholic graduate school of theology and ministry in North America and the myriad relationships that make it possible to fulfill this mission of "[preparing] effective leaders for the Church, ready to witness to Christ's good news of justice, love, and peace."

And so we contemplate: what makes CTU unique, why is our mission worthwhile, and why are we grateful to our hundreds of donors and friends who aid our students in preparing for lives of ministry and our faculty and staff who support them in this process? Nearly always, the international character of our student body, our ecumenical and interreligious focus, and the preparation of lay men and women studying alongside men preparing for the Catholic priesthood are noted as hallmarks of this institution. For some, it is radical that a rabbi has been a member of CTU's faculty since the school's inception in 1968. For others, the fact that a woman can earn the very same Master of Divinity degree that our seminarian candidates earn is revolutionary. Jews and Muslims graduating from a Roman Catholic graduate school of theology in a commencement ceremony that happens to take place in a nearby Jewish temple is unthinkable. Yet each of these realities is a key component of the community and scholarship that is CTU and a main reason why our donors support our mission. CTU is respected for being bold and faithful, rooted in Catholic tradition while also being open and prophetic. I had this reaffirmed when our president, Fr. Donald Senior, CP, and I conducted a feasibility study before embarking on our "Building the Church of the Future" capital initiative to raise \$3 million for lay student scholarships.

In this quite rewarding process, I came to learn from a broad spectrum of our supporters what I discovered for myself in the fall of 2006 when I embarked on theological studies here: CTU is an oasis of hope.

"I remember the first day stepping in there, there is something intangible about CTU; it just sets my heart on fire. There are people of such integrity, passion, and unbelievable commitment—you cannot not be touched."

This alumna and donor continued,

"There is something about the conglomeration of people that gather there—where they are coming from, what they are going out to do. I don't think you find that in many places. CTU is unique. And when you walk in the front door you feel like you are walking in the front door of your home."

This woman captured what I have heard repeatedly from our "traditional" students, those who participate in our Summer Institute or audit our classes, or those who attend our Sundays at CTU quarterly lecture and liturgy series and other events. Because what we do at CTU and what is done at other schools of theology touches the essence of life. Such feelings of intense emotion and deep connection with others and one's experience of God demand care and respect. And we are careful to honor that.

Our special events, lectures, e-communications (including our Weekly Scripture Reflections prepared by our faculty and emailed to our donors and friends), represent a sampling of an "exchange," a spiritual gift for our donors in return for their monetary gift. This, and all that we do, is intended to stir the heart, challenge the mind, and feed the soul. Our donors' contributions are intentional and personal, and we must respond in kind.

In the course of our Lay Scholarship Initiative feasibility study, one donor commented that "donating to CTU affects the Church worldwide and the entire world." Another remarked that she feels good about giving to CTU because her donation is well-used and stewarded—"this is a strength of CTU in being accountable and transparent." And so when we undertake the exercise of preparing our annual report, we diligently work to reflect accuracy in our reporting—in accuracy of donor names and level of giving and in the accompanying pie charts and graphs that reflect our sources and use of money.

Just months into my role as development director, I was charged with preparing two events that would celebrate the successful conclusion of our \$20 million "Making a Place for Faith" capital campaign. The first took place



Cheryl Tupper (third from left), program director for Religion and Health Care for the Arthur Vining Davis Foundations, visited Catholic Theological Union as part of a site visit for a proposal submitted to establish the Arthur Vining Davis Foundations—Leaders in Ministry at CTU. Tupper met with administration, faculty, and several lay students whose education is funded through scholarships.

after a board of trustees meeting and included students, faculty, staff, alumni/ae, donors, and trustees. In previous work environments I would have been given a no-limitations budget, and I would organize something appropriate and simple, yet celebratory. Here at CTU, I learned quickly from our president about frugality—understandable from a man who for more than twenty years has made financial discipline a strong commitment of the school. Our concluding event was a short prayer service with music, brief prayers that formed a "spiritual bouquet" offered by various representatives of the school and its constituencies, and a simple reception. The "grand" affair for the steering committee of the largest campaign in the school's history was heartfelt, but not grand.

I learned early on of the leanness of this institution—in finances and personnel. A penny is never wasted. I am proud to know that every gift, no matter the size, is deeply appreciated and used effectively. And I am honored to serve at a place where our donors, and all of the CTU community, know and respect this. Our accountability to the development profession demands that all nonprofits function similarly.

Within the CTU development office we constantly strive for accountability. Prompt and accurate acknowledgments, in writing and occasionally via phone, are expected. Precise and timely reporting to foundations is required. Regular communication with the finance office and daily, monthly, and quarterly reconciling of our accounts are part of our way of life. In our quarterly reports to the board of trustees and annual reports to the corporation (a



Irene Phelps (front center), president of the Siragusa Foundation, a foundation that exists “to help underserved people in the Chicago area help themselves and experience a better quality of life,” met with CTU’s Oscar Romero Scholars.

conglomeration of twenty-four men’s religious orders that own CTU), our numbers are presented as a group effort between the development and finance offices, and the numbers are directly tied to the budget. These numbers are also shared with our faculty at faculty meetings, because they should know and because they are an essential part of the institution and our outreach. Faculty members speak at our quarterly lectures, celebrate Mass at our quarterly liturgies, prepare the Weekly Scripture Reflections that are sent to thousands of people worldwide, and give financial gifts as they are able.

Our accountability as development officers is to the mission of the organization we serve and the donors and foundations that support it. Confidentiality is paramount. Data is not shared, and the content of notepad entries on donor records is illustrative yet neutral. Sacred relationships that may develop with donors are just

that—relationships for a greater good helping to prepare men and women throughout the world for service to the Church. And though we may be given the privilege of intimately knowing a person and what illumines his or her life, our role is one of a servant to our organization and its mission.

As much as I appreciate the amazing opportunities I have been given in my role to know and deeply care for many who admire this institution, I am still an employee, rather than a friend; a representative of a cause; a conduit for engagement with our school’s mission. And at times when my heart bursts in gratitude at the kindness I experience, the generosity I may help facilitate, the life-changing encounters I may be a part of, I thank God for the opportunity to work in a field where the love for all humanity is a daily part of my life.

Just recently the executive director of a foundation and longtime supporter of CTU was on campus to meet with our Oscar Romero Scholars—Latino/a men and women pursuing graduate degrees in theology and ministry. This exchange gave our students the opportunity to meet the representative of an organization that supports their education. In turn, the executive director was able to witness firsthand the lives she is directly affecting and hear of the lives they are affecting through their ministries. One young man shared that he pursued graduate theological education because of the profound influence gang violence has had on his life. He said that despite the good that social service agencies extend, “they can never touch the hole that only God can fill.” I thought to myself that he and these other students are my greatest teachers, and I am also accountable to them. As I walked the foundation director to the door, she told me that until that day she had never spoken about her personal story or relationship with God on a site visit but found these students to be sincere, open, and grateful.

As development officers, when we are able to bring donors and recipients together it is a privilege, a beautiful, symbiotic relationship, each of us needing one another and learning from one another. We are accountable to both and privileged for that. ♦

Anne Marie Tirpak is director of development at Catholic Theological Union in Chicago.



Registration ends
January 14

DIAP: Engaging the Future Today Why We are So Passionate about Theological Education

February 20–22, 2013 • Scottsdale, Arizona

Are you challenged by the changing “rules of engagement” of today’s culture? Do you struggle to find ways to more effectively transfer a vision for stewardship in support of theological education to your constituencies? Would you appreciate an opportunity to “come apart” as a development professional so you can re-engage yourself with the passions, drive, and belief in the importance and relevance of the work we do?

If just one of these questions describes your situation, then the thirty-first annual gathering of the DIAP (Development and Institutional Advancement Program) community is a must-do! The 2013 conference, titled *Engaging the Future Today—Why We are So Passionate about Theological Education*, continues in our long-held vision for peer education in a format that encourages dialogue and interaction, provides new perspectives, experience, and information, and enhances networking opportunities. There will be discussion huddles that will provide the opportunity to learn from others with the same questions, interactive workshops and panel discussions to give new information and ways of thinking, and space for networking with colleagues and for making new friends. The DIAP annual conference is known for its peer education model that provides the interactive platform to share experience and best practices with one another so all participants—no matter the level of experience—grow and develop in their work.

There is no doubt that, in today’s development world in theological education, we are experiencing change and challenge—it is a good reason you need to join us February 20–22, 2013, in Scottsdale, Arizona. Bring your questions, challenges, and experiences to share with and learn from one another.

There is no place like the desert to regain perspective and bring clarity to your work! See you there.

*Patricia Webb, Chair
DIAP Steering Committee*



Discussion Huddles

Online Giving Strategies and Tools

Doug MacMillan, Union Presbyterian Seminary

Using Alumni in Development

Carolyn Cranston, Pittsburgh Theological Seminary

Online Giving through Community Building

Howard Freeman, The Focus Group

Integrating Strategy across Departments

TBD

Using Faculty in Development

Tom Pappalardo, Pittsburgh Theological Seminary

Leading Your Team

Lee Solomon, Ashland Theological Seminary

Increasing Your Donor Base

Dawn West, Ashland Theological Seminary

Special Event Fundraising (incl. Donor Weekend Fundraising Tool)

Anne Marie Tirpak, Catholic Theological Union

Priority Management in Fundraising

Patricia Webb, McMaster Divinity College

Unified Communication between Advancement and Enrollment

Randy Tumblin, Northern Baptist Theological Seminary

The Relationship between Financial Aid Planning and Development

John Ranheim, Covenant Theological Seminary

How Do You Allocate Your Advancement Budget?

David Lindquist, Duke University Divinity School

Developing a List of Peer Institutions

Chris A. Meinzer, The Association of Theological Schools

Engagement Versus Solicitation

Greg Henson, Northern Baptist Theological Seminary

Preconference Workshops

◆ NEW DEVELOPMENT OFFICER WORKSHOP ◆

Are You Ready for Engagement?

*Greg Henson, Chief of Institutional Advancement,
Northern Baptist Theological Seminary*

*Gary Hoag, Spiritual and Strategic Counsel,
Generosity Monk*

◆ SENIOR DEVELOPMENT OFFICER WORKSHOP ◆

Engaging a New Generation of Donors

*David Heetland, Vice President for Development,
Garrett-Evangelical Theological Seminary*

What does it mean to be “financially accountable”?

By Kurt Gabbard

People used to think about financial accountability only in terms of safeguarding the institution’s financial and physical assets.¹ Accountability, however, has taken on a much larger meaning today. As internal and external forces demand more accountability from institutions, the meaning of financial accountability has expanded significantly.

Traditional notions of financial accountability

For most of my career in higher education, it seemed that financial accountability was fairly straightforward. Institutional leaders are accountable to one another and to external constituents (donors, denominations, and the public) (1) to protect institutional assets from theft or misuse and (2) to produce accurate, reliable financial information. The key words here are control, authority, delegation, process, procedures, approval, and verification.

This should be familiar territory to seminary leaders (faculty, administrators, and trustees). Traditional accountability is hard work.



Efficiency

Institutions can find it challenging to balance their budgets, comply with accounting and legal requirements, prepare accurate and up-to-date financial statements, and implement systems of internal control to reduce the risk of theft or fraud. There are plenty of examples of individuals and institutions that failed in the performance of one or more of these basic aspects of being financially accountable.² The consequences (legal, monetary, and reputational) for these failures can be severe. The remedies for such breaches of institutional control (better internal controls, removing the incentive and opportunity to commit fraud, better training and screening of employees, audit committees and auditor rotation, etc.) are both well known and mostly noncontroversial.

Safeguarding institutional assets also has to do with the institution living within its financial means. This is a perennial challenge for most ATS member schools, made even more difficult by the Great Recession. Twenty years ago, I served as CFO for an institution that was almost entirely tuition-driven and had barely enough resources to make payroll each month.³ Two other institutions I have served since then have fairly large endowments. Budget-balancing can be heart-wrenchingly difficult at both types of schools. Being financially accountable for a financially stressed school may mean radical

restructuring, campus property sale and/or relocation, merger, or even closure. A perennial preoccupation with survival would certainly call for an evaluation of whether a school is being accountable for the use of its physical, financial, and human resources. By the same token, a resource-rich institution that spends its money without regard to efficiency and effectiveness would seem to fail this test of financial accountability as well.

Accountability on steroids

Accountability today, however, has come to mean more than just avoiding financial mismanagement and staying on the right side of the law, as crucial as those two things are. Broadly speaking, accountability, as defined by Merriam-Webster's dictionary, means "being responsible for one's actions." According to author Joseph Burke, this places six demands on institutions and their officials. They must (1) demonstrate that delegated power and authority has been used properly, (2) show that the mission and priorities of the school are being achieved, (3) report regularly on institutional and individual performance, (4) demonstrate that institutional resources are being used both efficiently and effectively, (5) ensure the quality of the institution's programs and services, and

Effectiveness



(6) show that needs of the school's constituents (i.e., the public, using Burke's terms) are actually being met.⁴ You might think this is "accountability on steroids" and an unwelcome intrusion of ____ (insert your favorite "interloper" in the blank: government, donors, church governing bodies/officials, or even the general public) into the otherwise serene scene of seminary life. Regardless of how we feel about it, I think it is fair to say that the trend is toward more and not fewer of these accountability demands.

As institutions whose raison d'être is linked to the gospel, it seems to me that we have a responsibility to produce a better response to the question, "Why are you doing it that way?" than "Because we can afford to."

The interest in "accountability, metrics, and outcomes" for the educational enterprise is no longer new and has been increasing for many years now.⁵ This trend is already in the process of changing understandings and expectations regarding financial accountability. I would like to focus on three of the above-mentioned accountability demands (quality, efficiency/effectiveness, and meeting constituent needs) and what this might mean for a theological school to be financially accountable today.

Quality

You may not think of quality as a financial accountability issue; but I would argue that it is, in at least two ways. Educational quality often comes up when leaders (faculty, trustees, administrators) at our schools debate various approaches to improving efficiency and, in some cases, the path to establishing (or reestablishing) financial equilibrium. These discussions can become contentious, particularly when the question is framed as a "trade-off" between quality and cost effectiveness with regard to a school's mission-critical programs. Part of what it means to be financially accountable, I would argue, is to stay in conversation with one another on these issues until a clear and focused institutional strategy emerges that addresses both quality and efficiency. In these times, our constituents will not suffer us to compromise on either one.

Second, financial accountability means bringing to bear the full power of the institution's most valuable and important asset: its people. Maintaining and improving the quality of the institution's programs and services requires a high degree of consultation.⁶ We tend to give ourselves a hard time about how well (or poorly) collaboration works on our campuses, but the theological schools that I have observed do an amazingly good job of involving students, faculty, administrators, trustees, alumni/ae, and others in the evaluation and improvement of both academic and nonacademic programs and services. Institutions do need to have appropriate mechanisms for overcoming decision-making gridlock. We tend to have an either/or mentality about people and addressing strategic institutional issues and problems: Either we employ rather large representative groups, or we revert to individual leaders (or sometimes leader-driven work groups). I believe that being financially accountable for the employment of an institution's precious human resources in the future will require a more thoughtful approach to deciding when and how to use different kinds of groups to work on crucial issues of institutional quality and, when and where appropriate, foster the creation of "real teams."⁷

Efficiency/Effectiveness

Higher education as an industry has been the target for a lot of criticism for perceived failures both to control costs and to achieve its purposes,⁸ leading to a heightened public interest.⁹ Part of the criticism and the response has focused on efficiency (i.e., getting more things done less expensively and perhaps faster) and effectiveness (i.e., achieving the desired results). Both efficiency and effectiveness are related to financial accountability in the following way. Beyond survival, I believe schools need to demonstrate how they are financially accountable by seeking to maximize all of the good work they are capable of doing for the least possible cost. This should lead to as much soul-searching for schools that are well-off financially as for those who may be struggling to make ends meet. Why? In order to be financially accountable to donors and other external constituents, to be sure. Even more than that, as institutions whose raison d'être is linked to the gospel, it seems to me that we have a responsibility to produce a better response to the question, "Why are you doing it that way?" than "Because we can afford to."

Meeting needs

Finally, there is the connection between financial accountability and meeting the needs of constituents (students, donors, denominational/church hierarchies, alumni/ae, etc.). We exist to serve our constituents and meet their needs in conformity to the school's stated mission. Theological schools are not businesses (except when they are!), but this is one area in which the dynamics can be very much like the market-driven dynamics of a for-profit enterprise. These forces are like a strong current, pulling an institution in the direction that meets the needs of its constituents. Successful for-profits immerse themselves in the flow and constantly adjust to meet their customers' needs; they allocate resources based on predictions of how those needs might change in the future. Theological schools and other nonprofits make strategic choices about which constituents' needs they choose to meet and to what extent the institution can or should adjust to meet those needs within the bounds of the institution's mission.¹⁰ Not surprisingly, institutions tend to pay close attention to the needs and wants of those constituents who provide the institution significant resources in the form of money, students, personnel, and validation of their mission. Following the money is clearly NOT always the best policy. Meeting needs while being financially accountable often means making difficult choices about whose needs are met and whose are not.

The "accountability agenda" for higher education and other institutions is expanding. Societal expectations of institutions for financial accountability go well beyond good accounting practices and internal controls. Among other things, financial accountability involves artful application of human resources to the improvement of institutional programs and services, a "religious" commitment to increasing institutional efficiency and effectiveness, and excellent judgment in making strategic adjustments to meet the needs of constituents. ♦

Kurt Gabbard is vice president for business affairs for Austin Presbyterian Theological Seminary in Austin, Texas.



ENDNOTES

1. See, for example, the Financial Accountability Guide on the UC Santa Cruz website: https://financial.ucsc.edu/Pages/Management_Accountability.aspx.
2. The Enron (2001) and Lehman Bros. (2008) failures come to mind as examples in the commercial/business world as well as the United Way scandal (1992). Enron led to the Sarbanes-Oxley regulations, whereas the United Way scandal led to the IRS "Intermediate Sanctions" and increased scrutiny of executive-level compensation at nonprofits.
3. Sadly, that institution (Mary Holmes College in West Point, Mississippi) no longer exists.
4. Joseph C. Burke, *Achieving Accountability in Higher Education: Balancing Public, Academic, and Market Demands* (San Francisco: Jossey-Bass, 2005), 2.
5. Andrew S. Rosen, *Change.edu: Rebooting for the New Talent Economy* (New York: Kaplan Publishing, 2011), 101. Andrew Rosen is the CEO of Kaplan, Inc., and much of this book reads like an apology for the private, for-profit education industry. Nonetheless, I think he has some very good insights into the trends at work in higher education today.
6. Burke, *Achieving Accountability*, 9–14.
7. Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams: Creating the High Performance Organization* (New York: HarperCollins, 2005), 45. Katzenbach and Smith define a real team as "a small number of people with complimentary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable."
8. Burke, *Achieving Accountability*, 6.
9. Steve Farkas, "Hiring and Higher Education: Business Executives Talk about the Costs and Benefits of College" (Public Agenda and the Committee for Economic Development, 2011), 12, http://www.publicagenda.org/files/pdf/Hiring_HigherEd.pdf.
10. Alan R. Andreasen and Philip Kotler, *Strategic Marketing for Nonprofit Organizations*, 3rd ed., (Upper Saddle River, NJ: Prentice-Hall, 1987), 60–61.

Meeting needs while being financially accountable often means making difficult choices about whose needs are met and whose are not.

Cyber chastity: The moral response to interactive pornography

By Sebastian Mahfood, OP

With each new academic year, our student conduct policies are newly challenged by the arrival of men and women into our seminaries and theological schools who have not yet cultivated the habit of chastity in their online communications. An unchaste disposition is one that seeks ephemeral pleasure over an enduring relationship with the object of their study. That we all have social conduct policies is an important indicator that we have standards for student interaction in face-to-face environments, both on and off campus, but it may be the case that the student conduct policies do not explicitly address online conduct, which is more often found under the campus network technology policies. These policies should be merged so that the student conduct policy explicitly proscribes a student's "acting out" online even when he or she is not using the campus network (e.g., the learning management system or institutional email server).

The need for the integration of an "acting out online"

policy into the student conduct policy is even stronger in the post-2012 Biennial Meeting world now that the Commissioners of The Association of Theological Schools will accredit schools with completely online academic Master of Arts degree programs. Most of the students who sign up for those programs will never step foot on campus and are therefore not bound by the campus network technology policies, and they, along with the on-campus students, should be made to know that, if they are matriculating through any kind of program that is part of a seminary or theological school, their conduct online is a concern of the school because the last thing the school wants to see in the *Wall Street Journal* is a photo of one of its students with the caption "Theological School Student Found Naked on Facebook!"

In brief, and you can email a copy of this article to all the online students in your school, the concern is about the manner in which anyone can objectify him- or herself online,

and this is done not only through viewing pornography online but also through participating in it. Pornography, as we know, is a means to arouse the sense desires and emotions in a manner disproportionate to human reason. The specific difference between traditional forms of pornography and those that exist within cyberspace lies not in ubiquity but in interactivity. In cyberspace, we become the pornography even when we think that we are only watching it, interacting with others who have the same desire



to objectify themselves. Such pursuits are nothing other than voyeurism and exhibitionism, and this is why interactive pornography provides only the simulation of a relationship without the corresponding reality. What really exists between the persons pursuing sexual or emotional gratification through interactive pornography, therefore, is an abuse of the dignity of the human person. As John Paul II explained in his encyclical *Familiaris consortio*, love is our true vocation, not abuse, for we are created *from* relationship through God's love *for the purpose of* relationship—and not for any other reason.

In a society such as ours that promotes objectifying the human body as a commodity, the acting person has greater difficulty resisting the appeals to his or her lower appetites. While an act over which man has no dominion is morally neutral, acts over which he does exercise dominion can be good or bad. For an act to be good, it has to be good in its intention, its object, and its circumstances. Pornography is none of these. It intends to arouse the passions of others without the pornographer being both physically and spiritually present. Even synchronous pornography titillates but ultimately refuses the relationship with the flesh it seems to invite; absent refusal, it would more properly be called fornication. Asynchronous pornography, furthermore, advances itself through its repeatability, enabling the user to view it multiple times and in a variety of ways without any relationship at all between the persons involved.

Those struggling with their proper human role in the cosmos do not have a complete understanding of their right place within it, and do not, as a result, recognize vice as a disintegrating force in their lives. This is because social conditioning from various forms of media leads interactive pornography to be considered a legitimate means of sexual expression. Participants in interactive pornography usually do so with full and brazen consent, preceded by an act of commitment, called *assent*, on the part of the intellect. Participants in interactive pornography raise many arguments as to its benefits, yet absent in all of these arguments is the realization of the damage that inordinate sexual acts do to the person committing them. The acting person cultivates the vice of lust, closing off avenues to authentic sexual expression. The corresponding virtue of chastity is thereby diminished. Persons involved in interactive pornography are conditioning themselves to use other persons as objects, either for sexual or emotional gratification. The sense of the person as a unity of body and spirit is exchanged for the gratification of the senses or emotions of the person engaged in this act of destruction.

The only way the object of human sexuality can be spoken of as a good, of course, is by the right object's being pursued with the correct intentions and in the appropriate circumstances. If our sexual acts, which John Paul II defines in his *Theology of the Body* as a corresponding bodily and

spiritual expression, are incomplete acts, they can never be more than perversions of reality and, therefore, devoid of real meaning. Some methods that we might pass on to our students who struggle with the issue of inappropriately acting out in their online relationships are as follows:

- ♦ **Remember the human.** That sounds basic, but is often forgotten. All technologies are extensions of the persons who use them. Behind every communication is a real human person who is not only an individual substance of a rational nature but is also a being created in the image and likeness of Christ.
- ♦ **Keep Christ at the center of any social network that is developed.** The temptation exists in our social interactions to bracket Christ when we perceive a good or a value that we would like to pursue in the satisfaction of our own desires. The advice is traditional, but meaningful for online interactions—never do anything or say anything online that you cannot share with your communion meal.
- ♦ **Begin all real-time chats with prayer** for the good of the community gathered and the participation of the Holy Spirit.
- ♦ **Apply established “netiquette” rules to the social networks** that are created. People who find themselves the hosts of very large social networking sites will want not only to follow established standards but also to promote them actively as a form of evangelization and prayer.

That the problematic nature of interactive pornography from a moral perspective does not necessarily present itself to our culture means that we who know have an obligation to teach others. To do this, we should first remember we are persons created in the divine image with transcendent and eternal destinies, and we ought to order our appetites to the true good that our reason enables us to perceive and that our faith teaches. We should next help others do likewise, building them up for the Kingdom of Heaven—and our being explicit in our student conduct policies about the harm pornography can cause is a good first step any institution can take for both on-campus and online students. ♦

Sebastian Mahfood, OP, is director of distance learning at Holy Apostles College and Seminary in Cromwell, Connecticut. He also serves on the Board of Trustees at Aquinas Institute of Theology in St. Louis, Missouri. This article was edited for Colloquy by John Kahler, media consultant, Lutheran Theological Seminary at Philadelphia.



The last thing a school wants to see in the Wall Street Journal is a photo of one of its students with the caption “Theological School Student Found Naked on Facebook!”

Assessment as stewardship: Finding meaning in the vocation of student information work

A conversation with Helen Blier

ED: *How do we come to be talking about assessment in an article on student information work?*

HB: The work of student information has shifted from just collecting data to using that data in assessment. In fact, we have observed a significant increase in attendance at our student information workshops among individuals who have assessment as a significant job function but have had no formal training in the area. When I started doing these workshops six years ago, the topic of assessment rarely came up. But at the most recent workshop, almost every person

Considered more broadly, assessment is a mission-critical process that should be integrated into the work of the entire institution, from senior administrators to faculty to student information professionals. It's about alignment of resources and activities toward intended outcomes for the sake of fulfilling the institutional mission.

in the room had a hyphenated title, one that included the word assessment. Considered more broadly, assessment is a mission-critical process that should be integrated into the work of the entire institution, from senior administrators to faculty to student information professionals. It's about alignment of resources and activities toward intended outcomes for the sake of fulfilling the institutional mission.

ED: *How would you tie the work of student information to the theme of accountability that is the focus of this issue of Colloquy?*

HB: Accountability has the same root as account, which translates to "story." Interpreting and sharing the information gathered through the questionnaires for entering and graduating

students and alumni/ae (the Qs) as well as Profiles of Ministry (POM) provide ways of telling your school's story to various folks who are interested in what you are doing, a mechanism by which the school's common message can be discerned and constructed in measurable terms. Put another way, assessment is a tool with which schools can hold themselves accountable to the expectations of their stakeholders. By looking through a lens of assessment, student information professionals begin to think of the data gathered through the Qs in terms of outcomes and fulfillment of the promises that schools make to students and the promises they make to those who will hire their graduates. All stakeholders can then evaluate whether graduates possess the right knowledge, skill sets, and other qualities to live out their vocational identities effectively. Looked at from the perspective of those who are being served by our graduates, the responsibility is heightened.

ED: *Assessment and evaluation—sounds like a daunting addition to an already full workload.*

HB: Certainly some schools groan under the requirements of assessment because it seems like an imposed external mandate. But rather than viewing this as a burden, think of it as enacting a certain kind of stewardship within the institution. Those charged with student information gather and hold a storehouse of useful information about entering and graduating students, about current students, and about alumni/ae. By interpreting and sharing that information in the context of assessment, student information voices chime in to accurately depict student realities and help the institution remain faithful to its mission on an ongoing basis. Done well, assessment shouldn't be an additional burden to someone's existing workload. Rather it's about engaging one's work differently.

ED: *How, then, should schools do their work differently?*

HB: Constantly questioning our work in terms of how it aligns with what we hope to be doing in the first place. Constant critical inquiry about the work we do. Hopefully schools have a vision they are trying to live into; because circumstances and the resources with which school have to work are constantly in flux, it's absolutely critical to be asking questions about the impact of the work being done in an ongoing way. Times marked by lean resources make this reflective process all the more crucial.

ED: *This sounds like more than just a different way of thinking about the work of member schools. It sounds like a game changer for the Association.*

HB: Certainly it has impacted the work of those in accreditation. At the 2010 Biennial Meeting, attendees were gathered in small groups for focused discussion to inform the revision of the Degree Program Standards. What came out of that conversation was the universal conviction that the academic program needs to be driven primarily by outcomes. This wasn't ATS staff talking; it was the leadership of ATS member schools. They wanted to be held accountable for the outcomes of their education, and wanted that to be the primary lens through which their institutions and degree programs were evaluated. As a result, the newly revised Degree Program Standards have been prefaced by an Educational Standard that emphasizes the need for assessment of educational effectiveness at the student learning outcomes and degree program levels. Schools called for this change, and ATS is doing its best to provide resources and support structures to facilitate this work. Having schools focus on outcomes rather than just educational curricular content and delivery systems allows them to be more creative and thoughtful about how they will prepare tomorrow's ministers. ♦

Helen Blier is director of student information and organizational evaluation for ATS.



What do the standards have to say about assessment and evaluation?

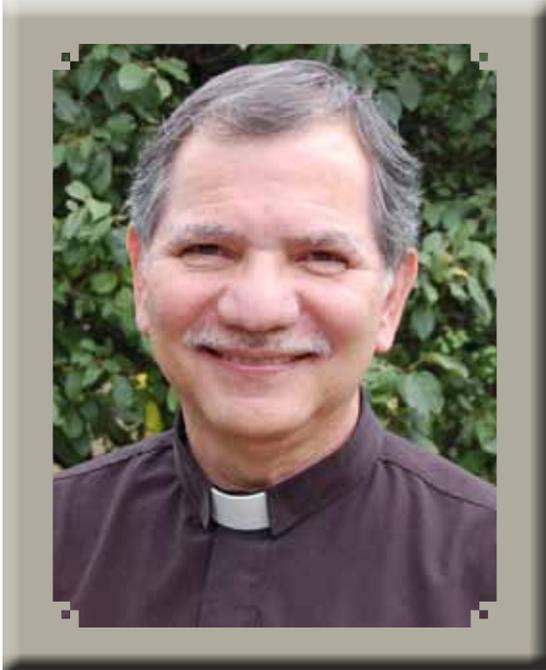
General Institutional Standard 1, section 1.2.2:

Evaluation is a critical element in support of integrity to institutional planning and mission fulfillment. Evaluation is a process that includes (1) the identification of desired goals or outcomes for an educational program, or institutional service, or personnel performance; (2) a system of gathering quantitative or qualitative information related to the desired goals; (3) the assessment of the performance of the program, service, or person based on this information; and (4) the establishment of revised goals or activities based on the assessment. Institutions shall develop and implement ongoing evaluation procedures for institutional vitality and educational effectiveness.

Educational Standard, ES.6

Assessment of student learning requires schools to be able to demonstrate the extent to which students have achieved the various goals of the degree programs they have completed as well as indicators of program effectiveness, such as the percentage of students who complete the program and the percentage of graduates who find placement appropriate to their vocational intention and theological education.

Comings and goings



Raúl Gómez-Ruiz, who joined the ATS accrediting staff this past summer, also celebrated the twenty-fifth year of his ordination as a priest of the Society of the Divine Savior. At a meeting of the General Chapter of the Salvatorians in Krakow during the month of October, the Society elected Father Gómez-Ruiz to serve a six-year term as Vicar General, its second-highest administrator. This election reflects the sensitive discernment of Father Gómez-Ruiz and his colleagues at the General Chapter meeting. It is a position of significant responsibility for the Society as a whole and is an honor the Society grants only to its most respected members. Father Gómez-Ruiz came to ATS within the commitment of obedience he made when he took his final vows, and it is that same sacred commitment that requires him to accept his election as Vicar General. The ATS staff extends its heartiest congratulations and best wishes to Father Gómez-Ruiz as he prepares to leave for Rome in January.



Tom Tanner joined the ATS staff in August 2012 as director, accreditation and institutional evaluation. He moved from Lincoln, Illinois, where he had served for thirty-three years at Lincoln Christian University. His various roles there included library director, director of planning and assessment, accreditation liaison, undergraduate dean, seminary dean, vice president of academics, and, most recently, dean of adult and online learning. His teaching experience ranges from Greek and Bible to research and leadership development. A graduate of Lincoln Christian University (BA and MDiv) and the University of Illinois (MA, MLS, and PhD), he holds degrees in ministry, New Testament, classical philology, and library and information science.

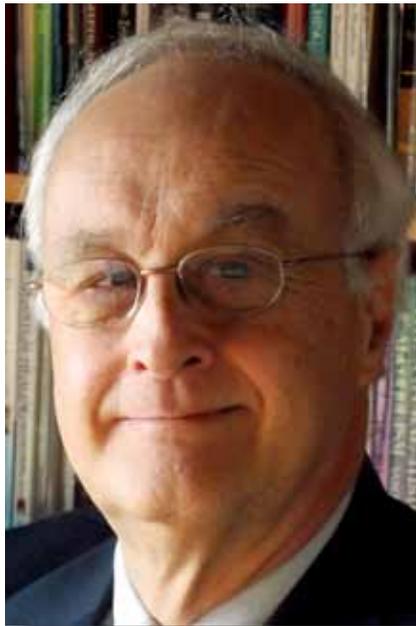
Tanner has served on many accreditation visits over the years—for the Association for Biblical Higher Education (ABHE) since 1984 and for ATS since 2006, as well as serving on several joint visits with SACS and HLC. He has presented numerous self-study workshops for ATS, ABHE, and HLC. He also served as a board member and commission member for ABHE. His published works include two books (*What Ministers Know* and *Verses and Voices*), a number of articles for various journals, and editorship of the *Journal for Biblical Higher Education*.

Tanner is a licensed minister among Christian Churches and Churches of Christ, having served as resident and visiting pastor for several congregations in Illinois.

The ATS Board of Commissioners welcomes five new members



Harry Gardner
Acadia Divinity College
Wolfville, Nova Scotia



Gregory Heille
Aquinas Institute of Theology
St. Louis, Missouri



Mignon Jacobs
Fuller Theological Seminary
Pasadena, California



Helen Ouellette
Harvard University
Cambridge, Massachusetts



Jennifer Phillips
St. Francis Episcopal Church
Rio Rancho, New Mexico

Board of Commissioners February meeting report

The ATS Board of Commissioners met at the ATS office February 6–8, 2012.

This list of actions also includes actions during September 2011 and January 2012 taken by Reader Panels representing the full board.

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

Assemblies of God Theological Seminary, Springfield, MO
 Beeson Divinity School of Samford University, Birmingham, AL
 Bethel Seminary of Bethel University, St. Paul, MN
 Biblical Theological Seminary, Hatfield, PA
 Boston University School of Theology, Boston, MA
 Catholic Theological Union, Chicago, IL
 Dallas Theological Seminary, Dallas, TX
 Emmanuel College of Victoria University, Toronto, ON
 Evangelical Theological Seminary, Myerstown, PA
 Holy Cross Greek Orthodox School of Theology, Brookline, MA
 Knox College, Toronto, ON
 Knox Theological Seminary, Fort Lauderdale, FL
 Loyola Marymount University Department of Theological Studies, Los Angeles, CA
 New Orleans Baptist Theological Seminary, New Orleans, LA
 Oblate School of Theology, San Antonio, TX
 Pittsburgh Theological Seminary, Pittsburgh, PA
 Pontifical College Josephinum, Columbus, OH
 Regis College, Toronto, ON
 Saint Paul School of Theology, Kansas City, MO
 Seventh-day Adventist Theological Seminary, Berrien Springs, MI
 St. Augustine's Seminary of Toronto, Scarborough, ON
 Toronto School of Theology, Toronto, ON
 University of St. Michael's College, Toronto, ON
 Westminster Theological Seminary, Philadelphia, PA
 Westminster Theological Seminary in California, Escondido, CA
 Wycliffe College, Toronto, ON

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:

Abilene Christian University, Abilene, TX
 Acadia Divinity College, Wolfville, NS
 Ashland Theological Seminary, Ashland, OH
 Assemblies of God Theological Seminary, Springfield, MO
 Austin Presbyterian Theological Seminary, Austin, TX
 Baptist Theological Seminary at Richmond, Richmond, VA
 Bethel Seminary of Bethel University, St. Paul, MN
 Calvin Theological Seminary, Grand Rapids, MI
 Campbell University Divinity School, Buies Creek, NC

Candler School of Theology of Emory University, Atlanta, GA
 Catholic University of America School of Theology and Religious Studies, Washington, DC
 Central Baptist Theological Seminary, Shawnee, KS
 Chicago Theological Seminary, Chicago, IL
 Christian Theological Seminary, Indianapolis, IN
 Claremont School of Theology, Claremont, CA
 Columbia International University, Seminary & School of Missions, Columbia, SC
 Concordia Seminary, St. Louis, MO
 Concordia Theological Seminary, Fort Wayne, IN
 Dallas Theological Seminary, Dallas, TX
 Denver Seminary, Littleton, CO
 Emmanuel Christian Seminary, Johnson City, TN
 Evangelical Theological Seminary, Myerstown, PA
 Fresno Pacific Biblical Seminary, Fresno, CA
 Golden Gate Baptist Theological Seminary, Mill Valley, CA
 Gordon-Conwell Theological Seminary, South Hamilton, MA
 Hazelp School of Theology, Nashville, TN
 Heritage Theological Seminary, Cambridge, ON
 Houston Graduate School of Theology, Houston, TX
 Inter-American Adventist Theological Seminary, Miami, FL
 Interdenominational Theological Center, Atlanta, GA
 John Leland Center for Theological Studies, Falls Church, VA
 Lincoln Christian University-The Seminary, Lincoln, IL
 Logsdon Seminary of Logsdon School of Theology, Abilene, TX
 Meadville Lombard Theological School, Chicago, IL
 Memphis Theological Seminary, Memphis, TN
 Multnomah Biblical Seminary, Portland, OR
 Nashotah House, Nashotah, WI
 Nazarene Theological Seminary, Kansas City, MO
 New York Theological Seminary, New York, NY
 Northeastern Seminary at Roberts Wesleyan College, Rochester, NY
 Pacific School of Religion, Berkeley, CA
 Palmer Theological Seminary, Wynnwood, PA
 Payne Theological Seminary, Wilberforce, OH
 Perkins School of Theology, Dallas, TX
 Reformed Theological Seminary, Jackson, MS
 Samuel DeWitt Proctor School of Theology, Richmond, VA
 Seminary of the Immaculate Conception, Huntington, NY
 Seventh-day Adventist Theological Seminary, Berrien Springs, MI
 Southern Baptist Theological Seminary, Louisville, KY
 Southwestern Baptist Theological Seminary, Fort Worth, TX
 St. Augustine's Seminary of Toronto, Scarborough, ON
 St. Tikhon's Orthodox Theological Seminary, South Canaan, PA
 Starr King School for the Ministry, Berkeley, CA
 Trinity Evangelical Divinity School, Deerfield, IL
 Union Theological Seminary, New York, NY
 United Theological Seminary, Dayton, OH
 Vancouver School of Theology, Vancouver, BC
 Wartburg Theological Seminary, Dubuque, IA
 Washington Theological Union, Washington, DC
 Wesley Biblical Seminary, Jackson, MS

Wesley Theological Seminary, Washington, DC
 Winebrenner Theological Seminary, Findlay, OH

The Board acted on reports received from the following member schools:

Ambrose Seminary of Ambrose University College, Calgary, AB
 Assemblies of God Theological Seminary, Springfield, MO
 Associated Mennonite Biblical Seminary, Elkhart, IN
 Azusa Pacific Graduate School of Theology, Azusa, CA
 Bangor Theological Seminary, Bangor, ME
 Biblical Theological Seminary, Hatfield, PA
 Brite Divinity School, Fort Worth, TX
 Chicago Theological Seminary, Chicago, IL
 Cincinnati Bible Seminary, Cincinnati, OH
 Concordia Lutheran Theological Seminary (ON), St Catharines, ON
 Covenant Theological Seminary, St. Louis, MO
 Eden Theological Seminary, St. Louis, MO
 Erskine Theological Seminary, Due West, SC
 Evangelical Seminary of Puerto Rico, San Juan, PR
 Fresno Pacific Biblical Seminary, Fresno, CA
 Fuller Theological Seminary, Pasadena, CA
 George Fox Evangelical Seminary, Portland, OR
 Hartford Seminary, Hartford, CT
 John Leland Center for Theological Studies, Falls Church, VA
 Knox Theological Seminary, Fort Lauderdale, FL
 Lexington Theological Seminary, Lexington, KY
 Louisville Presbyterian Theological Seminary, Louisville, KY
 Lutheran School of Theology at Chicago, Chicago, IL
 McCormick Theological Seminary, Chicago, IL
 McMaster Divinity College, Hamilton, ON
 Oral Roberts University College of Theology and Ministry, Tulsa, OK
 Pacific Lutheran Theological Seminary, Berkeley, CA
 Sacred Heart School of Theology, Hales Corners, WI
 Saint Francis Seminary, St. Francis, WI
 Seventh-day Adventist Theological Seminary, Berrien Springs, MI
 Southwestern Baptist Theological Seminary, Fort Worth, TX
 St. Andrew's College, Saskatoon, SK
 St. John's Seminary, Brighton, MA
 St. John's Seminary, Camarillo, CA
 St. John's University School of Theology-Seminary, Collegeville, MN
 St. Vincent de Paul Regional Seminary, Boynton Beach, FL
 Starr King School for the Ministry, Berkeley, CA
 Trinity College Faculty of Divinity, Toronto, ON
 University of Dubuque Theological Seminary, Dubuque, IA
 University of St. Thomas School of Theology, Houston, TX
 Urshan Graduate School of Theology, Florissant, MO
 Western Seminary, Portland, OR
 Winebrenner Theological Seminary, Findlay, OH

Board of Commissioners June meeting report

The ATS Board of Commissioners met at the ATS office June 4–5, 2012.

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

Denver Seminary, Littleton, CO
 Erskine Theological Seminary, Due West, SC
 Lutheran Theological Seminary at Philadelphia, Philadelphia, PA
 Moody Theological Seminary and Graduate School, Chicago, IL and Plymouth, MI
 Nazarene Theological Seminary, Kansas City, MO
 Providence Theological Seminary, Otterburne, MB
 Seabury-Western Theological Seminary, Evanston, IL
 Sioux Falls Seminary, Sioux Falls, SD
 Southeastern Baptist Theological Seminary, Wake Forest, NC
 St. Tikhon's Orthodox Theological Seminary, South Canaan, PA
 St. Vincent de Paul Regional Seminary, Boynton Beach, FL
 Trinity Lutheran Seminary, Columbus, OH
 Turner School of Theology of Amridge University, Montgomery, AL
 Union Presbyterian Seminary, Richmond, VA
 University of St. Mary of the Lake Mundelein Seminary, Mundelein, IL
 Washington Baptist Theological Seminary of Washington Baptist University, Annandale, VA

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:

Alliance Theological Seminary, Nyack, NY
 Ambrose Seminary of Ambrose University College, Calgary, AB
 American Baptist Seminary of the West, Berkeley, CA
 Asbury Theological Seminary, Wilmore, KY
 Associated Canadian Theological Schools, Langley, BC
 Athenaeum of Ohio, Cincinnati, OH
 Atlantic School of Theology, Halifax, NS
 Bangor Theological Seminary, Bangor, ME
 Baptist Theological Seminary at Richmond, Richmond, VA
 Barry University Department of Theology and Philosophy, Miami Shores, FL
 Bethel Seminary of Bethel University, St. Paul, MN
 Boston College School of Theology and Ministry, Chestnut Hill, MA
 Campbell University Divinity School, Buies Creek, NC
 Capital Bible Seminary, Lanham, MD
 Carolina Graduate School of Divinity, Greensboro, NC
 Cincinnati Bible Seminary, Cincinnati, OH
 Concordia Seminary, St. Louis, MO
 Covenant Theological Seminary, St. Louis, MO
 Dallas Theological Seminary, Dallas, TX
 Dominican House of Studies, Washington, DC
 Drew University Theological School, Madison, NJ
 Emmanuel Christian Seminary, Johnson City, TN

Episcopal Divinity School, Cambridge, MA
 Evangelical Theological Seminary, Myerstown, PA
 Fuller Theological Seminary, Chicago, IL
 George W. Truett Theological Seminary of Baylor University, Waco, TX
 Grace Theological Seminary, Winona Lake, IN
 Grand Rapids Theological Seminary of Cornerstone University, Grand Rapids, MI
 Harding School of Theology, Memphis, TN
 International Theological Seminary, El Monte, CA
 John Leland Center for Theological Studies, Arlington, VA
 Knox Theological Seminary, Fort Lauderdale, FL
 Lutheran Theological Southern Seminary, Columbia, SC
 McGill University Faculty of Religious Studies, Montreal, QC
 Memphis Theological Seminary, Memphis, TN
 Montreal School of Theology, Montreal, QC
 Multnomah Biblical Seminary, Portland, OR
 Nazarene Theological Seminary, Kansas City, MO
 New York Theological Seminary, New York, NY
 North Park Theological Seminary, Chicago, IL
 Pacific Lutheran Theological Seminary, Berkeley, CA
 Payne Theological Seminary, Wilberforce, OH
 Pentecostal Theological Seminary, Cleveland, TN
 Reformed Theological Seminary, Jackson, MS
 Regent College, Vancouver, BC
 Saint Meinrad School of Theology, St. Meinrad, IN
 Seminary of the Southwest, Austin, TX
 St. John's University School of Theology-Seminary, Collegeville, MN
 St. Joseph's Seminary, Yonkers, NY
 St. Vladimir's Orthodox Theological Seminary, Crestwood, NY
 Talbot School of Theology, La Mirada, CA
 Trinity Episcopal School for Ministry, Ambridge, PA
 Trinity Evangelical Divinity School, Deerfield, IL
 Tyndale University College & Seminary, Toronto, ON
 Union Presbyterian Seminary, Richmond, VA
 Union Theological Seminary, New York, NY
 University of St. Mary of the Lake Mundelein Seminary, Mundelein, IL
 University of St. Thomas School of Theology, Houston, TX
 University of Winnipeg Faculty of Theology, Winnipeg, MB
 Wesley Theological Seminary, Washington, DC
 World Mission University, Los Angeles, CA

The Board acted on reports received from the following member schools, including those acted on during the January and May 2012 Reader Panels and two Officers Committee conference calls:

Alliance Theological Seminary, Nyack, NY
 Ambrose Seminary of Ambrose University College, Calgary, AB
 American Baptist Seminary of the West, Berkeley, CA
 Aquinas Institute of Theology, St. Louis, MO
 Ashland Theological Seminary, Ashland, OH
 Associated Mennonite Biblical Seminary, Elkhart, IN
 Austin Presbyterian Theological Seminary, Austin, TX
 Azusa Pacific Graduate School of Theology, Azusa, CA

Biblical Theological Seminary, Hatfield, PA
 Brite Divinity School, Fort Worth, TX
 Canadian Southern Baptist Seminary, Cochrane, AB
 Carolina Graduate School of Divinity, Greensboro, NC
 Christian Theological Seminary, Indianapolis, IN
 Church Divinity School of the Pacific, Berkeley, CA
 Cincinnati Bible Seminary, Cincinnati, OH
 Concordia Lutheran Theological Seminary, St. Catharines, ON
 Covenant Theological Seminary, St. Louis, MO
 Eden Theological Seminary, St. Louis, MO
 Evangelical Seminary of Puerto Rico, San Juan, PR
 Fresno Pacific Biblical Seminary, Fresno, CA
 Fuller Theological Seminary, Pasadena, CA
 Garrett-Evangelical Theological Seminary, Evanston, IL
 General Theological Seminary, New York, NY
 George Fox Evangelical Seminary, Portland, OR
 Grace Theological Seminary, Winona Lake, IN
 Graduate Theological Union, Berkeley, CA
 Hartford Seminary, Hartford, CT
 Houston Graduate School of Theology, Houston, TX
 John Leland Center for Theological Studies, Falls Church, VA
 Knox Theological Seminary, Fort Lauderdale, FL
 Lexington Theological Seminary, Lexington, KY
 Louisville Presbyterian Theological Seminary, Louisville, KY
 McCormick Theological Seminary, Chicago, IL
 McMaster Divinity College, Hamilton, ON
 Multnomah Biblical Seminary, Portland, OR
 Nazarene Theological Seminary, Kansas City, MO
 Oral Roberts University College of Theology and Ministry, Tulsa, OK
 Perkins School of Theology, Dallas, TX
 Regent College, Vancouver, BC
 Sacred Heart School of Theology, Hales Corners, WI
 Saint Francis Seminary, St. Francis, WI
 Seventh-day Adventist Theological Seminary, Berrien Springs, MI
 Southwestern Baptist Theological Seminary, Fort Worth, TX
 St. Andrew's College, Saskatoon, SK
 St. John's Seminary, Brighton, MA
 St. John's Seminary, Camarillo, CA
 St. John's University School of Theology-Seminary, Collegeville, MN
 St. Vincent de Paul Regional Seminary, Boynton Beach, FL
 Trinity Evangelical Divinity School, Deerfield, IL
 United Theological Seminary, Dayton, OH
 United Theological Seminary of the Twin Cities, Minneapolis, MN
 University of Dubuque Theological Seminary, Dubuque, IA
 University of St. Thomas School of Theology, Houston, TX
 University of the South School of Theology, Sewanee, TN
 Wake Forest University School of Divinity, Winston-Salem, NC
 Western Seminary, Portland, OR
 Westminster Theological Seminary in California, Escondido, CA
 Winebrenner Theological Seminary, Findlay, OH
 Wycliffe College, Toronto, ON

ATS Events

The Association of Theological Schools

IN THE UNITED STATES AND CANADA

10 Summit Park Drive, Pittsburgh, PA 15275-1110

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January 2013

African American Presidents/Deans (CEOs) Meeting

January 14–16, 2013 • Berkeley, CA

Consultation for Presidents of Embedded Institutions

January 26–27, 2013 • San Antonio, TX

Presidential Leadership Intensive Week

January 27–30, 2013 • San Antonio, TX

February 2013

Profiles of Ministry (POM) Interpretation Webinar

February 7, 2013 • Online Webinar

Development and Institutional Advancement Program (DIAP) Conference

February 20–22, 2013 • Scottsdale, AZ

Lilly Theological Research Grants Conference

February 22–24, 2013 • Pittsburgh, PA

March 2013

CORE Consultation: Preparing for 2040: Enhancing Capacity to Educate and Minister in a Multiracial World

March 7–9, 2013 • Pittsburgh, PA

Faculty Focused Consultation

March 15–17, 2013 • Pittsburgh, PA

Women in Leadership Consultation for Deans

March 20, 2013 • San Antonio, TX

Chief Academic Officers Society (CAOS) Conference

March 21–23, 2013 • San Antonio, TX

April 2013

Entering Student, Graduating Student, and Alumni/ae Questionnaires (ESQ/GSQ/AQ) Workshop

April 10, 2013 • Scottsdale, AZ

Student Personnel Administrators Network (SPAN) Conference

April 10–12, 2013 • Scottsdale, AZ

COA Assessment Workshop

April 22–23, 2013 • Pittsburgh, PA