

COLLOQUY

CAOS/SPAN joint conference spawns issues for future meetings

The Chief Academic Officers Society (CAOS) and the Student Personnel Administrators Network (SPAN) joined together in a landmark conference in Savannah, Georgia, focusing on practice and research. Born in the academic deans' steering committee and quickly embraced by SPAN's conference planners, this event was immediately oversubscribed and enthusiastically awaited by both groups.



Outgoing SPAN Chair Diane Windler (standing) introduces Malcolm Warford of Lexington Theological Seminary (right) before his plenary address, "Practical Wisdom on Theological Education: Findings from the Lexington Project." His associates Gretchen Ziegenhols and Garth Rosell are seated to the left.

Preconference sessions featured presentations on enrollment management (**Howard Wilson**, Fuller Theological Seminary) and issues related to theological education and professional/learned societies (**Kent Richards**, Society of Biblical Literature). The conference was initiated by a dual address featuring reflections on team-building by an academic dean (**Bruce Powers**, Campbell University Divinity School) and a vice president for administration and student life (**Howard Wilson**, Fuller Theological Seminary). Later that day, **Daniel Aleshire** of ATS gave a post-dinner presentation on "Students and Seminaries: A Brief Status Report at Mid-Decade."

Multiple workshops were built on topics for both academic deans and student service personnel:

"Teamwork between Academic and Student Services Areas," "Focus and Practice in Building Campus Community," "Harnessing Conflict," and "Creating an Accessible Environment." A similar number of workshops geared to dean's interests were offered: "Workshop for New Deans," "Administering a Self-Study," "Determining a Person's Fitness for Graduation," "Developing a Curriculum Implementation Team," "Distance Education," and "Integrating Assessment into Everyday Academic Life." And, in addition, five workshops were offered that could appeal to student personnel: "Who are We as Student Personnel?" "Admissions: Gatekeepers for the Lord," "Issues for New Registrars," "Admissions Best Practices," and "Leadership Development vis Community Structures."

Barbara Wheeler (Auburn Theological Seminary) spoke to the gathered participants on the implications of Auburn's recently published study of theological faculty and doctoral students. A panel on "Spiritual Formation in the Seminary" included **Beth McCaw** (University of Dubuque Theological Seminary), **Paul Pettit**, (Dallas Theological Seminary), and **Pat Rennie** (Sacred Heart Major Seminary). A concluding plenary was based on the work of the Lexington Project.

Throughout the event, participants ranked highest both *networking* with others and the *hospitality* of the venue and the conference. While many conferees appreciated coming together in this moment, particularly in Savannah, they also noted in their event evaluations that both groups still had enough issues remaining at the end of the event to develop two more separate conferences with specific agendas. Both steering committees immediately began work toward such events. CAOS will come together in a twenty-four-hour meeting in conjunction with the Biennial Meeting in Chicago, Illinois, on June 23, 2006. The CAOS steering committee chair for 2005–2006 is **Bruce Birch** of Wesley Theological Seminary. SPAN's next meeting occurs on April 20–22, 2006 in San Antonio, Texas. The SPAN steering committee chair for 2005–2006 is **Howard Wilson** of Fuller Theological Seminary. ♦

Between a rock and a good place

There was a time, or at least we think there was, when theological studies were at the center of the university. It was the Middle Ages, and theology was the high status discipline. Academic intrigue is probably not a modern invention, and I can imagine that there were tensions among those original medievalists regarding the status of theology and the university's close connection with the church. But theology was central, and the church had huge power in the university, to the point of excommunicating a professor now and then, burning some others at the stake.

Theology, if you haven't noticed lately, isn't the highest status discipline in the Western academic world. Theological studies have disappeared from the academy's top forty chart. The church and the university aren't as cozy any more, either. While that has helped academics with regard to banishments and burnings, the contributions that the church, in its better moments, brought to higher learning have been excommunicated. Although universities are not as devotedly secular as some would argue, and many are reconsidering church connections that were all but abandoned decades ago, there is a distance, maybe a large distance, between much of North American higher education and the church in North America.

The educational and intellectual agendas of theological schools have their roots in that time when higher learning, theological studies, and the church were tightly connected. As the church and higher education have grown farther apart, theological schools have been left in the increasing, often hard to inhabit, space between them. Theological schools cherish the intellectual value of theological disciplines—what they teach about the human condition and the hope they offer for healing and redemption—but the university is not so sure. Theological schools embrace the values of higher learning—the discipline of study, the craft of research, the conviction that learning can do good—but the church is not so sure.

How should theological schools navigate this space between the higher learning establishment and the institutional church? What course should they chart?

I think theological schools are at their best when they claim the space in the middle and keep a certain distance from both the church and the

If theological schools do their work well, probably both the academy and the church will be a little suspicious. And, maybe, if both are a little suspicious, the God of both will be a little pleased.

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school. If a seminary cozies up too closely with the academy, it risks the integrity of the theological disciplines because the academy undervalues them and will try to push them in directions that fit the academy more than the tradition and future of communities of faith. If a theological school cozies up too closely with the church, it risks the church's occasional forays into banishings and burnings, and it forfeits its potential to speak to the church's wrongdoing or misunderstanding. Theological schools would do well to occupy the space in the middle and avoid getting too close to either.

If there is a problem in being too close to either, there is also a problem in being too distant from either. The ATS standards are full of expectations that theological schools take seriously the canons and practices of higher education, and theological school degrees should embody the general conventions of higher education. Theological disciplines need to be informed by other disciplines, and patterns of institutional behavior in theological schools should reflect the conventions of higher education. These standards and conventions increase the value of theological education; they do not diminish it. But the ATS standards differ from those of regional accreditors because they call on schools to be attentive to the religious constituencies they serve. ATS schools are educating religious leaders. They cannot do that without a deep awareness of and commitment to the religious communities that their graduates will serve. Theological education involves the disciplines of theological studies, but even more, it involves educating people who are seeking to learn those disciplines in order to serve the church faithfully. Theological schools need to understand communities of faith and their intellectual needs. They need to teach their students as if the future of believing communities depended on what takes place in a seminary classroom. If theological schools grow too distant from the church, they become curators of a tradition's history, not guides to the tradition's future.

Theological schools are in the middle of the rock of a grand tradition and the fundamentally good practices of higher education—between a rock and good place. If theological schools do their work well, probably both the academy and the church will be a little suspicious. And, maybe, if both are a little suspicious, the God of both will be a little pleased. ♦

An 'ecology of support' for theological education

Six agencies that, together, provide an “ecology of support” for theological education met in Charleston, South Carolina, in April. The chief executives of the agencies will meet several times during a two-year period and will be joined by their senior staff members for two of the meetings, as occurred in Charleston. The purpose of the gatherings is to become well informed about each agency’s work, to generate information that can inform the work of all the agencies, to enhance the ease of cross-agency work and communication, and to develop patterns by which each agency calls attention to the work of the others.

The agencies represented and their distinctive missions are as follows:

The Association of Theological Schools, whose mission is to promote the improvement and enhancement of theological schools to the benefit of communities of faith and the broader public. It seeks to fulfill this mission through four core areas of work: (1) accreditation, (2) leadership education, (3) communications and data, and (4) development of theological education, which focuses sustained attention on issues in theological education that are considered basic or critical to the work of the schools.

Auburn Center for the Study of Theological Education, whose mission is to strengthen theological education through research on practices of teaching and learning, institutional resources, and the relationship between theological education and other social, religious, and educational institutions. Its major objectives are to build and deepen understanding of graduate-level theological education, especially in North America; to map and understand other forms of theological education in the United States and elsewhere; and to make the Center’s findings widely available and easily applicable by particular schools, religious groups, and researchers who seek information about theological education or help with problems and projects of their own.

The Fund for Theological Education advocates excellence and diversity in pastoral ministry and theological scholarship. Through its initiatives, it enables gifted young people throughout the Christian community to explore and respond to God’s calling in their lives. It seeks to be a creative, informed catalyst for educational and faith communities in developing their own capacities to nurture men and women for the vocation of ministry and teaching. It also aims to



Discussing their agencies’ contributions to theological education are (above) Barbara Wheeler of Auburn Theological Seminary, Kerry Traubert of The Fund for Theological Education (FTE), Tom Pearson of Wabash Center for Teaching and Learning in Theology and Religion, (left) Ann Svennungsen of FTE, and Rebekah Burch Basinger of In Trust.

awaken the larger community to the contributions of pastoral leaders and educators who act with faith, imagination, and courage to serve the common good.

In Trust believes better governance of theological schools in North America strengthens theological education and the churches. It makes current research and emerging best practices in organizational governance and theological

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Librarians receive training on a different kind of book

ATS has been conducting a three-stage, professional development program for librarians of member schools who have served as visitors on comprehensive evaluation committees. The purpose of the three workshops is to equip a group of librarians to serve in multiple capacities, evaluating not only the school's compliance with the ATS library standard (Standard 5) but also reviewing compliance with the financial standard (Standard 9) and the planning and assessment standard (Standard 1).

The whole program assumes that each participant already has substantial experience in the library section of the ATS standards, and the program will provide extensive training in these other areas, resulting in a cadre of visitors with skills in several specialized areas to serve on visiting committees.

The program will, moreover, prepare the participants to undertake an audit of a school's data reported on the ATS Annual Report Form (ARF). As part of the comprehensive accrediting evaluation, these librarians will review the school's data collection and reporting process to ascertain the quality controls in place. This segment is in service to generating more consistent data on the ARF, giving ATS member schools greater confidence in the distributable results.

The first stage of the program was a one-day workshop attended by thirty-five theological librarians as a part of a continuing education pre-conference last June in Kansas City, Kansas, in conjunction with the annual conference of the American Theological Library Association

(ATLA). This workshop served both as an introduction to and as a planning program for completing the rest of the training. The library standard was reviewed by Charles Willard, ATS director of accreditation and institutional evaluation, and Chris Meinzer, ATS director of finance and administration, gave a presentation on interpreting financial documents.

The second workshop was a two-day event held in Savannah, Georgia, in January with twenty-four participants, who had attended the Kansas City workshop. John Harris, associate provost for quality assessment and Orlean Bullard Beeson professor of education and director of special projects at Samford University, Birmingham, Alabama, gave a presentation focusing on assessment. Chris Meinzer continued training on financial issues, including evaluations of hypothetical financial cases.

The final training session will be held during a two-day, pre-conference in Austin, Texas, prior to the annual ATLA conference in June. It will recap work on finance and assessment and will end with preparation of visitors to undertake reviews of the school's Annual Report Form completion process, led again by Chris Meinzer and Charles Willard.

The intended result is a group of librarians who will be more valuable contributors to ATS accreditation visits and also more valuable contributors to the well-being of their own institutions, by virtue of being better informed in the areas of planning, evaluation, and finance in general and with regard to the ATS Annual Report Forms specifically. ♦



Frequently Asked Questions about Accreditation

Information for:

- general public
- institutions seeking ATS membership
- ATS-member institutions

Visit us at www.ats.edu

Giving data a human face

Francis A. Lonsway, director of student information resources, will retire from ATS in June after a career with the Association that has spanned thirty years. In 1975, he was teaching an interdisciplinary course, "Orientation to Ministry," at the Washington Theological Union when former executive director of ATS, Jesse Ziegler, asked him to come to the Association as a consultant on evaluation. ATS had a grant at the time to evaluate all of its grant programs, and Francis accepted the offer, becoming the first full-time Roman Catholic on the ATS staff.

The Readiness for Ministry project (now Profiles of Ministry) had begun two years earlier (1973) and was being administered by associate executive director David Schuller. Schuller asked Francis for support in analyzing the data, and Francis immediately saw the potential of the program, not only for ATS schools, but also for Roman Catholic clergy already in ministry and for communities of religious women, both of which began using the program with his supervision.

As the evaluation grant to ATS ended, Francis left the Association in 1979, only to return in 1987. In 1987–88, he worked on the fifteenth year revision of Readiness for Ministry, combined with work for his Franciscan province. With the ATS move to Pittsburgh in 1990, he returned again to the ATS staff with responsibility for directing two student information projects: Profiles of Ministry and the Entering and Graduating Student Questionnaires.

During his recent tenure at ATS, Francis not only administered the two student-related programs, he also conducted the ongoing evaluation of the accrediting standards, the thirty-year survey of the Profiles of Ministry program, and, most recently, contributed to developing a comprehensive evaluation program for all of the Association's work.

"I like to show people how numbers can have meaning," he says. "In the case of theology students, their scores on the instruments can help them understand the strengths they will bring to ministry and the weaknesses they need to address. With the data, they can then begin to construct plans for personal growth and development. In working with schools, the data help them know their students better, both the enrolling class and the perceptions of their graduates about the education they received while in seminary. In all of my work, I have tried to give data a human face." ♦



Daniel Aleshire (center) paid tribute to Francis (and Pauline) Lonsway's contributions to ATS at the Executive Committee's dinner on May 19, 2005.

Character and Assessment of Learning for Religious Vocation Conference

Ten Schools Group

November 4–6, 2005

Pittsburgh, PA

A major focus of the conference will be an opportunity for participants from the Ten Schools group to engage in conversation and feedback about their respective case studies on assessment in theological education. The essays will appear in a specially commissioned issue of the ATS journal, *Theological Education*, in June 2006.

- ♦ Aquinas Institute of Theology
- ♦ Church Divinity School of the Pacific
- ♦ Duke University Divinity School
- ♦ Emmanuel School of Religion
- ♦ Luther Seminary
- ♦ McCormick Theological Seminary
- ♦ Mount Angel Seminary
- ♦ Newman Theological College
- ♦ North Park Theological Seminary
- ♦ Talbot School of Theology

World Council of Churches Working Group has final meeting

The nine people composing the Ecumenical Theological Education Working Group of the World Council of Churches (WCC) met in Geneva, Switzerland, for its final annual meeting in April. Marsha Foster Boyd of the ATS staff is the U.S. representative on the Working Group.

The Working Group reviewed a variety of proposals for funding that included

- ◆ Various full-time faculty members applying for funds through their seminaries to complete doctoral work primarily in Europe and the United States and master's work in their own regions,
- ◆ Regional and national theological education organizations that requested funds for groups to travel to regional conferences and seminars,
- ◆ Seminaries requesting scholarship aid for particular seminarians,
- ◆ Library expansion grants,
- ◆ Grants to extension centers of theological colleges,

- ◆ An accrediting agency requesting funds to bring people in for accrediting visitors' training.

Each WCC committee serves a six-year term that falls between the General Assembly. The current Working Group has served since 2000 and will be officially relieved of duty at the February 2006 General Assembly in Brazil. It is comprised of people from Brazil, Cameroon, Finland, Germany, Greece, Italy, New Zealand, the Philippines, and the United States.

In addition to being a small global community, group members reflect diversity in many ways: lay and ordained; male and female; and Roman Catholic, Orthodox, Lutheran, Episcopalian, Methodist, and Presbyterian. Professions range from a religious publishing editor, to seminary senior administrators and professors, to denominational and accrediting executives. ◆

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education accessible to those who govern. It coaches administrators and board leaders to explore and enhance their schools' governance systems for the sake of mission and economic vitality. It helps boards build bridges to the faith communities they represent to ensure their schools' connection to theological, professional, and fiscal resources. It assists presiding officers and deans in teaching shared governance to their theological faculties and educates persons and organizations committed to the future of theological education about In Trust's role and the value of its mission.

Louisville Institute's mission is to enrich the religious lives of American Christians and to encourage the revitalization of their institutions by bringing together those who lead religious institutions with those who study them, so that the work of each might stimulate and inform the other. It seeks to fulfill its mission through grant-making and convening activities.

Wabash Center for Teaching and Learning in Theology and Religion seeks out the best and most critically reflective teachers from across the

country to lead its programs, mentor new teachers, design new initiatives, and advance the conversation about teaching religion and theology in seminaries and religious studies departments. It provides resources and creates hospitable environments for the flourishing of teachers and learning communities.

John Wimmer, program director for religion at **Lilly Endowment Inc.**, which provides substantial support to each of these agencies, spoke about the Endowment's range of funding in religion. The agencies are meeting with the support of a grant from the Endowment.

"Each of our agencies receives calls all the time from theological school personnel and others who are seeking information or resources that one of us provides," said Nancy Merrill, director of communications for ATS. "Being more familiar with each agency's current programs and resources enhances our ability to refer inquiries to the proper source and also to interpret the work and programs that each of us provides." ◆

Directors discuss emerging issues in DMin education

Fifty-five program directors met in April at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, for the annual meeting of The Association of Doctor of Ministry Educators (ADME). Along with several keynote speakers and a variety of workshops, the directors enjoyed an afternoon at “Old Economy,” one of the homes of the nineteenth-century Harmony Society, a religious communal society.

“Emerging Issues in DMin Education” was the theme around which four keynote speakers tailored their presentations. **Leonard Sweet** (Drew Theological School) emphasized the need for a shift in planning for theological and ministerial education in response to the new learning culture; **Sally Morgenthaler** (Sacramentis.com) noted that theological education wasn’t the property of the church or the seminary and that these bodies needed to be more open to the world and creative in their outreach, especially in relationship to technology, the Internet, and the “emerging” church; and **Holly Zaher** (Trinity Episcopal School for Ministry) noted that technology in particular is pushing DMin programs to be more creative and nonlinear in order to address the needs of a postmodern culture. She emphasized the need for “missional” activity rather than “attractational” structures and spiritual formation as a continued, lifelong learning need. **William Myers** (ATS) reviewed the DMin degree’s history and suggested where it might be heading in the near future. He noted that distributed learning programs were being configured with national specialized audiences in mind and that much of the DMin structure (cohorts in an action/reflection, praxis model)

has impacted some of the newer MDiv program models.

Workshops offered at this year’s two-day event included diverse topics such as “Orientation for New Directors,” “Online Education,” and “Using Profiles of Ministry,” and focused issues such as “Post-Denominationalism” and “Attracting Leaders in the Emerging Church.”

John Reed of Dallas Theological Seminary will be the new chair of ADME. Future ADME meetings are scheduled for April 21–22, 2006, in Denver and April 20–21, 2007, in Hartford, Connecticut. To learn more about ADME, visit www.adme-online.org. ♦

ATS journal joins ATLAS

The ATS journal, *Theological Education*, is now available through the ATLASerials (ATLAS) online collection of the American Theological Library Association (ATLA). The ATLAS collection includes more than sixty major religion and theology journals selected by leading religion scholars and theologians. Users of the service can read articles or research the history of a topic from as early as 1924 to the present.

Dennis Norlin, executive director of ATLA, commented, “*Theological Education* has long been an invaluable resource for theological school faculty, administrators, and students. ATLA is delighted to add this significant journal to the ATLAS collection, beginning with volume 1 (1964), offering a forty-year overview of the important issues and developments in theological education throughout North America.”

ATLAS is supported by a major grant from Lilly Endowment Inc. To request a trial or to learn more, visit www.atla.com. ♦

Coming Soon!

Faculty of ATS member schools will soon be receiving information on the 2006–2007 Henry Luce III Fellows in Theology program.

Those wishing to apply can request application materials from the dean or download them from the ATS website www.ats.edu.

Lilly conference speakers share ideas of how to improve scholarly research

Five distinguished speakers addressed the 2005 recipients of Lilly Theological Research Grants who had gathered at the Renaissance Pittsburgh Hotel in Pittsburgh, Pennsylvania, to discuss their research projects and to share ideas on how to improve theological research skills. The speakers' presentations focused on grant seeking, writing for multiple audiences, connecting research to communities of faith, and relating theological research to the aims and purposes of theological education.

Mark G. Toulouse of Brite Divinity School opened the conference with his plenary address, "Crafting Research that Will Contribute to Theological Education."

He first pointed to a study¹ done in the mid-1950s that concluded that seminaries, in general, were too oriented toward the needs of the churches, not toward the exercising of the mind. "Faculty members earned extra money preaching and teaching in the churches—leaving little time for serious scholarship," he said.

A later study from the 1980s revealed a dichotomy of opinion between religious studies and theological studies. Religious studies, it said, is "the scholarly neutral . . . study of multiple religious traditions." Theological studies is more "ambiguous in its reference" and "comprises an academic enterprise about which many are ambivalent and to which some are hostile."² "[The 1980s] study," Toulouse said, "demonstrates there are many religious scholars who believe theological study is inherently anti-intellectual."

Toulouse also cited anti-intellectualism in the church as a block to serious research. "Many shrinking denominations suffering financially have increasingly valued what sells in American religion—what will help congregations grow—more than what will help them understand and express Christian faith more clearly."

He suggested four assumptions that should be recognized if theological scholars are going to craft theological scholarship in ways that will contribute to theological education.

1. Theological scholarship must be aware of the context within which it operates. It cannot afford to ignore the radical changes since the [1950s] study if it is to benefit theological education.
2. Given the realities associated with a postmodern context, scholars should remember that all scholarship emerges from embodied individuals. The approach of



Mark Toulouse of Brite Divinity School delivers his plenary address, "Crafting Research that Will Contribute to Theological Education."

- religious studies favors historical and analytical studies about figures or movements but often discourages allowing scholars to follow their own religious motivations in scholarship. Theological scholarship should encourage scholars to do so.
3. Our changing context does not mean that everything has changed. Religious studies, despite the claims of some associated with it, has not negated the need for theological scholarship or reduced it to irrelevance. Its essential nature remains the same as it was in the 1950s, or, for that matter, what it was in its very beginnings. It concerns itself with God and the things of God.
4. Theological scholarship should serve the mission of theological education, and it must be public. . . . If the mission of theological education is to serve the gospel, then theological scholarship can never limit itself

to serving only the church, or only the academy, or only the academy and the church. As the intellectual center of the church's life, it must speak to the world as well.

Carey Newman of Baylor University Press used humorous illustrations in his PowerPoint presentation, "Nouns, Verbs, and Chocolate Peanuts: The ABCs of Academic Book Publishing," to convey practical advice to aspiring writers.

The attributes that make a good academic book, he said, are the right author, writing about the right subject, at the right time, aimed at the right market, and executed in the right way.

Newman identified four stages of development in a scholar's life. First, he said, is establishing a professional standing. In this stage, the scholar deals with "scholarly insecurity" and asks "Can I do this?" The scholar views writing as a way of proving that one belongs.

The second stage is obtaining an institutional identity. In this stage, the scholar deals with job security and asks, "Can I stay?" The scholar views writing as a way to achieve tenure.

Stage three is discovering a vocation. The scholar fears stagnation and asks "Will I be productive?" The scholar views writing as a way to express one's calling.

The fourth stage is creating and leaving a legacy. The scholar asks "Will what I do matter?" Writing focuses on a few central questions and becomes a way of life. The scholar must find a way to keep the urgent from conquering the important.

Newman cited four rules for writers to consider.

1. Stick to "who" and "what" you know. Most scholars are not equipped to write for a trade market.
2. Choose wisely. Most scholars have to work to reach a professional market.
3. Don't even dream of trying to reach two markets. A really good book is lucky to reach one market.
4. Every book needs a plot.

Some of the ways a writer can stay focused, Newman said, is for the writer to aim at only

one audience. "Keep your ideal reader perched on your shoulder," he said. "Choose one genre, and live by its constraints."

He also suggested cuing readers on how to read. Writers should exploit the hermeneutical potential of title, table of contents, and sub-level headers.

"Write from your passion," Newman said. "Allow the book to be a bit psychotic."

Other advice included becoming known to several editors and keeping them in the loop; sending up trial balloons because, many times, the best ideas seem improbable at first; proposing and reading papers at conferences, where you can test your ideas and promote them simultaneously; and sending your work to established scholars for close reading and honest disagreement.

Cheryl Tupper, program director for the Arthur Vining Davis Foundations (AVD), explained their religion grant program and how proposals are evaluated.

"My first piece of advice is always to read the guidelines and once read, to follow them closely," she said. She advised not to rely upon information printed in grant and foundation directories because that information frequently is outdated. "This sounds so simple," she said, "but I often get calls from institutions asking, 'What do you fund?'"

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Conference speaker Carey Newman of Baylor University Press (left) and Jin Han of New York Theological Seminary discuss Han's research "The Poetics of Ellipsis in the Book of Job" during the roundtable conversations.

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Funding from AVD's religion program focuses on the stated priority of the president. Most important to AVD's trustees are the qualities of the institution. The guidelines describe interest in areas such as the record of alumni and trustee support and financial stability. "We look at the academic excellence of the institution," Tupper said, "and are particularly concerned with supporting schools whose primary mission is the preparation of students for pastoral or parish ministry."



Conference speaker Cheryl Tupper of Arthur Vining Davis Foundations (right) listens to Ron Beard of Bangor Theological Seminary during the roundtable conversations.

On average, it takes a full year or more for a proposal to move through the entire process from initial submission to final decision.

"I think one of the common mistakes, or I would prefer to say misunderstandings, on the part of development officers is to not be attentive to the fact that we will fund the chief executive's top priority," Tupper said. "I believe this is because development officers are so used to finding a 'match' for a particular project with a funder that they think they need to 'sell' a project or program. In the case of AVD, the important case to be made is for the institution."

In closing, Tupper offered advice for submitting materials: less is better. She said there is no need in an initial request to send volumes of supplemental information. "We will be very clear about what is needed to advance from an initial request to the next stage."

Susan R. Garrett of Louisville Presbyterian Theological Seminary talked about how to

balance research with personal life in her presentation, "Conducting Effective Research among Other Things."

"I want to persuade you to see your situation not as a problem of time management but as an occasion for spiritual discernment and commitment (or recommitment) to your life goals," she said.

"If you make an honest and probing assessment of how your scholarship contributes to the meaning and worth of your life and to your personal satisfaction with life, then you will have a better chance of finding the balance you seek," Garrett said. "Some scholars overestimate the importance of their work for themselves and for the world and fall into a destructive pattern of putting work before God, family, and all other concerns, including their own health and need for refreshing escapes from the grind. Other scholars do not value their own potential contribution highly enough and so are easily prodded into guilt, which keeps them from claiming the time and solitude that research and writing demand."

Garrett said that scholars need to ask themselves, What *kind* of scholarship will give your life meaning? Where can you put your time to get the greatest return? What kind of a contribution do you want to make?

"The world is full of books and articles and anthologies that never needed to be written and that served no purpose other than adding a line to someone's C.V. and possibly nudging her a little closer to tenure," Garrett said. "Don't spend your precious time writing those kinds of things. Figure out how you can make the world a better place with what you know, and put your effort there."

"A satisfying and livable life is *life in balance*," she said. "Once you've decided where you want to make your contribution, you have to figure out how to find your balance from day-to-day and year-to-year."

"For me, living a life in balance means being able to give generously to all who have a rightful claim upon my time, my expertise, or my love, but also being able to pursue the mostly solitary activities that nurture my spirit, including my scholarship but also including activities like listening to music, reading, hiking, or exercising."

Garrett's second point was that you must give up your desire for stellar scholarly achievement and personal greatness. "They are false gods, idols who will deceive you and lead you astray," she said.

"Most scholars, in my experience, do not lust after money," she said. "If they do, they have made a terrible career choice. But they may lust after high position and glory: recognition of brilliance by colleagues near and far, the endowed professorship at the top doctoral program, a gaggle of deferential doctoral students, the opportunity to act the *prima donna*.

"The trouble is, these are just external recognitions and do not bring satisfaction in and of themselves. Lusting after glory leads you down destructive paths, because it makes you always dependent on the people whose acclaim you seek and fosters a wide range of attitudes and behaviors that are, at best, counterproductive and, at worst, highly destructive to your career and personal life."

Drawing from Frederick Buechner's reflection on divine calling, Garrett closed her presentation by encouraging scholars to find the place where their true passions and the world's need meet.

"Much of what we do the world does not need or want," she said. "The world does not *understand* much of what we do, and, therefore, does not discern its beauty, truth, and inherent value any more than some of us can appreciate the latest mathematical theories or avant-garde musical compositions."

"Scholarship is a solitary endeavor, but it is very easy to use the need for solitude as an excuse for escape from the context of community in which we ought to work and in which, I believe, we can do our best and most valuable work," Garrett said. "Being a scholar is not an excuse for being out of touch. The importance of pursuing one's passion is not justification for becoming an intellectual narcissist—a self-designated scholarly free agent who proceeds in utter indifference to the needs of her institution or the needs of the church or the needs of the world."

She pointed to how Jesus regularly alternated between periods of solitude and society.

"So go ahead and secure some times of solitude for yourself and for your work. Do so boldly, without apology," she said. "Relish the joys of your study,

and bask in the overflowing fullness of glory that you are privileged to encounter there."

Dwight N. Hopkins of the University of Chicago Divinity School began his presentation "Who is it for? The Publics of Theological Research" by asking the scholars to keep in mind the following question, "When we conduct research and when we write, what are the possible audiences for our publications, and which audience should we focus on?"

According to Hopkins, the three publics are the academy, the church, and larger society.

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Highlights from Fall 2004 Annual Data Tables

Schools: 251 members

86% United States
14% Canada

64% freestanding
36% related to college/university

56% Protestant Denominational
22% Roman Catholic/Orthodox
21% Inter/Nondenominational
2% Orthodox

Students: 80,140 enrolled (+1.8%)

GENDER: 64% male, 36% female

RACE: 62% white, 11% black,
7% Asian, 4% Hispanic,
16% not identified

AGE: Under 30: 30%
30–39: 25%
40–49: 24%
50+: 21%

Faculty: 3,607 full-time faculty

GENDER: 77% male, 23% female

RACE: 83% white, 6% black,
4% Asian, 3% Hispanic,
4% Other

Theological Education: the journal for theological educators

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Theological Education, the journal of The Association of Theological Schools in the United States and Canada, is devoted to the distinctive concerns of graduate theological education in North America. The journal supports the mission of ATS by providing those concerned with theological education—including administrators, faculty, and independent researchers—with

- ◆ scholarly discourse and reports on issues and trends,
- ◆ research findings and resources, and
- ◆ models of critical analysis and effective practices in graduate theological education.

Scholarly contributions are welcomed and are refereed by the Editorial Board.

He said the public of the academy is heavily determined by a definition of reason and critical thought that arises out of the 18th century European Enlightenment. "Here one has to lay out clearly and non-emotionally one's argument," he said. "One has to give warrants for the argument based on scientific evidence and logical reasoning. One has to be always critical and self-critical."

A second public is that of the church. Similar to the academy, the church has its own norms; namely, a central tenet of the Christian church is faith in Jesus Christ. However the norm of Jesus Christ that links scholars to the public of the church creates a tension for those teaching in ATS schools, Hopkins said.

"In the traditional patriarchal language, Jesus Christ is the groom whose bride is the church," he said. "Still we are also situated in places of higher learning. Thus we are tugged by the demands of the European Enlightenment. This Enlightenment and its offspring, the modern academy, ask the question: how is it possible to believe in God and teach matters of faith, religion, and theology in our scientific and rational age?"

Hopkins said board members and denominational churches that pay the salaries of seminary faculty feel a deep obligation to the church (pastors and lay members), and they want to know how these scholarly contributions add to the building up of the ecclesia and the lordship of Christ Jesus.

The third public of the broader society is less concerned with the internal rational apologetics of the academy or the doctrines, dogmas, and building up of the church—they are only two

institutions amidst an array of other institutions of power, Hopkins said.

The next step, Hopkins said, is to understand your vocation—on which public should you focus? He lists three aspects to consider:

1. Discern your calling—gain a self-knowledge: what beliefs, hopes, or dreams drive you or motivate you?
2. Make a sober assessment of the various publics to whom you can write. What does each require?
3. Seek communal affirmation and accountability. One community might be an inner circle of friends, family members, or trusted allies who know you well.

Hopkins then turned to the final part of his discussion: the publics and competing theologies. "The publics of the academy, church, and broader society are not neutral," he said, "neither is our corresponding research and writing."

Among competing theologies, Hopkins discussed three models he found in the United States: neo-conservative theology, liberal theology, and prophetic theology. He encouraged the scholars to consider how these various theologies are already making claims on these publics and how their writing enters publics already impacted by competing theologies. ♦

END NOTES

1 H. Richard Niebuhr, Daniel Day Williams, and James Gustafson, *The Purpose of the Church and its Ministry: Reflections on the Aims of Theological Education* (New York: Harper & Brothers, 1956); and Niebuhr, et. al., *The Advancement of Theological Education* (New York: Harper & Brothers, 1957).

2 Ray L. Hart, "Religious and Theological Studies in American Higher Education: A Pilot Study," *Journal of the American Academy of Religion* LIX/4 (Winter 1991) 715-829.

Corporate restructuring progresses

At their May and June meetings, respectively, the Executive Committee and Commission on Accrediting will convene as the boards of directors of the two new Pennsylvania corporations. Both boards will adopt the series of resolutions and policies necessary to transfer the Ohio incorporation to Pennsylvania. Among these will be the new procedures for membership for both organizations (as adopted at the 2004 Biennial Meeting), the

agreement by which the Association will provide personnel and operational support to the Commission, sufficient assets to be transferred to the Commission for it to begin operation as a new corporate entity, and other formal policies that need to be in place. The Association and Commission have received the required third-party approvals, or they are anticipated shortly. The new structure is scheduled for implementation on July 1, 2005.

2005–2006 Lilly Theological Research Grant Recipients Announced

The Association of Theological Schools in the United States and Canada has announced its recipients for the Lilly Theological Research Grants for 2005–2006.

Supported by a grant from Lilly Endowment, the ATS Lilly Theological Research Grants program is designed to encourage high level research across the theological disciplines by scholars at all stages in their careers. A total of twenty-five grants were awarded among three categories.

Faculty Fellowships

Recipients of the Faculty Fellowships (grants up to \$25,000 each during a sabbatical or other leave) include:

Michael J. Brown, Candler School of Theology of Emory University, *All Things Political: Lessons from an Ancient Church for a Modern One*

Thomas St. James O'Connor, Waterloo Lutheran Seminary, *Praxis of Theological Reflection in Pastoral Care and Counseling*

Carolyn A. Osiek, Brite Divinity School of Texas Christian University, *Patronage, Reciprocity, and Language of Equality in Early Christianity: Another Look at "Biblical Values"*

Dana L. Robert, Boston University School of Theology, *Mission History for a Multi-Cultural Age*

John G. Stackhouse Jr., Regent College, *Cultivating the Garden, Building the City: A Theology of Cultural Persistence*

Theological Scholars Grants

Recipients of the Theological Scholars Grants (grants up to \$10,000 each for research apart from formal research leave) include:

Pablo F. Argarate, University of St. Michael's College Faculty of Theology, *Quest for Perfection and Conflict: The "Spirituals" and the Church in the "Liber Gradum" in Fourth-Century Mesopotamia. A Pre-Messalian View?*

Christian A. Eberhart, Lutheran Theological Seminary Saskatoon, *"The One Who Gave His Life for Many:" Studies in Tradition History and History of Religion on the Understanding of the "Sacrifice of Jesus" in the New Testament*

Nancy L. Eiesland, Candler School of Theology of Emory University, *Reverence and the Complex Human Condition: Theological Reflections on Living Disability*

Samuel K. Elolia, Emmanuel School of Religion, *African Pneumatology: The Holy Spirit and the African Indigenous Churches*

Alyda A. Faber, Atlantic School of Theology *"The Conditions of our Love": Virginia Woolf, Theology, and Autobiography*

Peter J. Gentry, Southern Baptist Theological Seminary, *Critical Edition of Greek Text of Ecclesiastes*

Dale F. Launderville, St. John's University School of Theology, *Spirit and Reason: Ezekiel's Logic of Symbolic Thinking in Light of Parallels from Archaic Greece and Neobabylonian Mesopotamia*

Tat-siong Benny Liew, Chicago Theological Seminary, *Between Gentile Women and Jewish Nation: Re-membering Gender and National Politics in Matthew's Post-War Context*

Steven M. Ortiz, New Orleans Baptist Theological Seminary, *Israelite Palaces at Tel Gezer: Analysis and Publication of Palaces 8000 and 10000*

F. Scott Spencer, Baptist Theological Seminary at Richmond, *"Who Are My Mother and My Sisters?": Women in Jesus' World*

Research Expense Grants

Recipients of the Research Expense Grants (grants up to \$5,000 for those engaged in research projects) include:

Kenneth D. Keathley, New Orleans Baptist Theological Seminary, and **Robert S. Norman**, New Orleans Baptist Theological Seminary *Salvation and the Sovereignty of God: Exploring the Incarnational Approach*

Grace Ji-Sun Kim, Moravian Theological Seminary and **Jean K. Kim**, Moravian Theological Seminary, *A Hybrid Theology: Shamanism, Postcolonialism and Empire*

Alan Ka Lun Lai, Vancouver School of Theology and **Su Yon Pak**, Union Theological Seminary, *Practicing Religious Education in Asian North American Contexts*

LILLY GRANTS continued on page 15

Scholarships for journalists

Educating those who present you to the community

Journalists around the country are taking religion classes of their choice as part of the **Lilly Scholarships in Religion** program offered through the Religion Newswriters Foundation.

The scholarships are part of \$100,000 available in 2005 to help journalists cover the expense of tuition, books, and fees at any accredited college, university, seminary, or similar institution. Journalists can take any course they choose as long as it is in the field of religion.

“This scholarship turned me from curious to informed,” said Matthew Strozier, a reporter with *The Stamford Advocate*. “Before my class, I saw church history as interesting but not essential to religion editing. [But now,] I’ve changed my mind.”

All full-time journalists working in the general circulation news media—including reporters, editors, designers, copyeditors, editorial writers, news directors, researchers, and producers—are

eligible, regardless of whether they cover religion.

ATS member schools should encourage their local journalists to apply for the scholarship.

Nearly \$50,000 was awarded last year to twenty-one journalists across the country who chose to study topics such as evangelism, Islamic movements, Medieval and Reformation church history, and religion and violence.

Religion Newswriters Foundation is the non-profit charitable arm of Religion Newswriters Association, the world’s only association for journalists covering religion in the news media and the leading trainer on religion reporting.

Complete information about the Lilly Scholarships in Religion is available at www.religionwriters.com. ♦

LILLY GRANTS continued from page 14

Lizette Larson-Miller, Church Divinity School of the Pacific, *This Holy Place: The Theology of Sanctifying Space*

Eunny P. Lee, Princeton Theological Seminary, *Otherness, Kinship, and Hermeneutics: The Case of Ruth*

Richard J. Perry, Jr., Lutheran School of Theology at Chicago, *To Heal the Wounded Body, Soul and Spirit: Toward an African American Theological/Ethical Perspective on Biomedical Ethics*

Robert J. Priest, Trinity Evangelical Divinity School of Trinity International University, *Peruvian Experiences with, and Perceptions of, Short-Term Mission Groups from the USA*

Lester Edwin J. Ruiz, New York Theological Seminary, *The Need for and Significance of a “Theology of Migration”*

Stephen D. Ryan, Dominican House of Studies *Text and Translation of the Wisdom Books*

Loren L. Townsend, Louisville Presbyterian Theological Seminary, *What is “Pastoral” about Pastoral Counseling? A Grounded Theory Study*

PETITION DEADLINE

Petitions to the ATS Commission on Accrediting must be received by **April 1** for consideration in its spring meeting and by **November 1** for consideration in its winter meeting.

ats STAFF

Daniel O. Aleshire
EXECUTIVE DIRECTOR
Ext. 229/aleshire@ats.edu

Marsha Foster Boyd
DIRECTOR, ACCREDITATION
AND LEADERSHIP EDUCATION
Ext. 248/boyd@ats.edu

Francis A. Lonsway
DIRECTOR, STUDENT
INFORMATION RESOURCES
502-244-7065
lonsway@ats.edu

Jeremiah J. McCarthy
DIRECTOR, ACCREDITATION AND
INSTITUTIONAL EVALUATION
Ext. 249/mccarthy@ats.edu

Chris A. Meinzer
DIRECTOR, FINANCE
AND ADMINISTRATION
Ext. 232/meinzer@ats.edu

Nancy Merrill
DIRECTOR, COMMUNICATIONS
AND EXTERNAL RELATIONS
Ext. 234/merrill@ats.edu

William R. Myers
DIRECTOR, LEADERSHIP EDUCATION
AND ACCREDITATION
Ext. 252/myers@ats.edu

Chris Olsztyn
MANAGER OF TECHNOLOGY
Ext. 233/olsztyn@ats.edu

Louis Charles Willard
DIRECTOR, ACCREDITATION
AND INSTITUTIONAL EVALUATION
Ext. 226/willard@ats.edu

ATS OFFICE
10 Summit Park Dr.
Pittsburgh, PA 15275
Phone: 412-788-6505
Fax: 412-788-6510
Website: www.ats.edu

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schools to the benefit of
communities of faith and the
broader public.

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informational resource for the
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EDITORS
Nancy Merrill
DIRECTOR, COMMUNICATIONS
AND EXTERNAL RELATIONS
Linda D. Trostle
COMMUNICATIONS PROJECT
COORDINATOR



The Association of Theological Schools
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ats EVENTS IN MAY-SEPTEMBER

Executive Committee Meeting

May 19-20 • Pittsburgh, PA

The Executive Committee of ATS will convene to discuss and give continued guidance to the ongoing work of the Association.

Commission on Accrediting

June 6-8 • Pittsburgh, PA

The Commission on Accrediting will reconvene for its semiannual meeting to conduct and give continued guidance to the ongoing accrediting work of the Association.

Librarian Training

June 14-15 • Austin, TX

The final librarian's training session will be held during a two-day, pre-conference prior to the annual ATLA conference. It will recap work on finance and assessment and will end with preparation of visitors to undertake reviews of the school's Annual Report Form completion process. Participation is *by invitation only* for those who attended the Kansas City and Savannah training sessions.

Educational Technology Workshop

August 11-12 • Chicago, IL

Participants will explore the role of educational technology in theological teaching and learning and discuss various opportunities and challenges posed by electronic media. *By invitation only.*

CORE Curriculum Meeting

September 9 • Pittsburgh, PA

Representatives from ATS administrator groups (presidents, SPAN, CFOS, DIAP, CAOS), CORE and WIL will identify the core curricula that are emerging within each group. *By invitation only.*

Self-Study Workshop

September 22-23 • Pittsburgh, PA

Participants receive an overview of the self-study process, a review of expectations with regard to receiving an ATS evaluation committee, and the opportunity to consult with ATS staff members. *By registration only.*

Luce Consultation on Theological Scholarship

September 30-October 2 • Pittsburgh, PA

Issues put forth from the 2003 consultation and recorded in a summary report along with subsequent discussions will be the basis for this second of two consultations. *By invitation only.*

Coming Soon
an entirely new ATS website!
Visit us at www.ats.edu July 1, 2005.