

COLLOQUY

First consultation for Asians/Asian North Americans generates vigor among participants

"It is invigorating to participate in dialogue and discussion with people of different ethnic, cultural, social, and religious backgrounds, even when we share some indefinable commonality that, for lack of a better term, we label 'Asian American,'" said Frank Yamada in his closing plenary to nearly one hundred faculty members from ATS member schools. They met at Redondo Beach, California, for the first consultation held specifically for theological educators of Asian descent.

Yamada, who teaches Hebrew Scriptures at Seabury-Western Theological Seminary, continued, "My hunch is that part of what makes a [consultation] like this useful is that we share similar experiences. Because we are characterized as Asians or Asian Americans, we find that we have congruent stories of being racialized in certain ways in our various institutions, most of which are primarily white."

Yamada discounted the use of labels, such as "Asian American" or "Asian North American," which he said do not adequately describe the rich ethnic, social, cultural, and theological diversity of those who fall under these racial classifications. He noted how, even among those in attendance, volumes could be written about their diversity.

"What causes us to build coalitions with each other," he said, "is our common experience of discrimination and racial exclusion within a predominantly white, Eurocentric society. And yet, in spite of the problematic nature of these racial classifications, the term 'Asian American' has and continues to function as a strategic identification for social justice and political empowerment among people of Asian descent."

"It is always a good thing to know that you are not alone," Yamada said. "That you are not crazy for thinking the way that you do about your own vocation and about your place of employment. To hear other people's stories that confirm and affirm your own is quite empowering."

Seung Ai Yang, professor of Old Testament at St. Paul Seminary School of Divinity agreed. "Most of the participants are the only Asian or person of color in their institutions," she said. "Learning from each other how they not only survive but also prosper in their institution and scholarship, [enabled participants to] gain a great benefit."

Yang who serves as chair of CORE (Committee on Race and Ethnicity), the committee that organized the event, said the workshops on publication, grant proposals, and contextualized biblical interpretation all provided concrete information and ideas.

"The stories that presenters shared as well as all the stories and experiences that the participants shared in their small groups were extremely powerful in assuring the participants that the hope would still be there beyond all our sufferings and pain," she said.

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(L-R) Gale A. Yee (Episcopal Divinity School) shares her career story while the facilitator, Russell Moy (Church Divinity School of the Pacific), and other panelists, Faustino "Tito" Cruz (Franciscan School of Theology) and Seyoon Kim (Fuller Theological Seminary), listen.

Grant recipients share their research at 2005 Lilly Conference

The 2005 Lilly Conference on Theological Research was held February 25–27 at the Renaissance Pittsburgh Hotel in Pittsburgh, Pennsylvania. Twenty-four grant recipients shared their research on topics as varied as Women and the Reformation in Sixteenth Century Europe to Christian-Muslim Dialogue in North America to Exploring the Spirituality of Gay, Lesbian, Bisexual, and Transgender Youth. Five distinguished speakers addressed the group; you will learn more about their presentations in the next issue of Colloquy. ♦



J. Kameron Carter (Duke University Divinity School) and James K. Hampton (Asbury Theological Seminary).



Frederick L. Ware (Howard University School of Divinity) and Basil Davis (Notre Dame Seminary).



Jeffrey Hensley (Protestant Episcopal Theological Seminary in Virginia) and Colleen Shantz (University of St. Michael's College Faculty of Theology).



Margie Williamson (New Orleans Baptist Theological Seminary) and J. Kameron Carter (Duke University Divinity School).



Jin Han (New York Theological Seminary) and Kirsi Stjerna (Lutheran Theological Seminary at Gettysburg).



Ron Baard (Bangor Theological Seminary) and Cheryl Tupper (Arthur Vining Davis Foundations).

A development dozen

Two presidents each shared six observations about development work at the 2005 Conference of the ATS Development and Institutional Advancement Program (DIAP).

Laura Mendenhall, president of Columbia Theological Seminary in Decatur, Georgia, began by saying, "Development work is like a funeral." Funerals, she said, are "moments of profound truth telling. Stewardship is like a funeral—where we get down to the basics, to the essence of what we believe, to what is real." Her second point was that "when the ask is right, folks thank us." Development work, according to Mendenhall, is "giving people an opportunity to be part of what God is doing in ministries around the world. And more often than not donors say, 'thank you for inviting me into something that is so important.'"

Third, raising money at a seminary has to be a team effort that goes beyond the president and the development officer to include faculty, students, alums, and others. Fourth, development work is not a sprint but a marathon. "The case for support," she said, "needs to be completely integrated into all we do. We're in this for the long haul." Fifth, Mendenhall said that raising funds for the seminary is the best part of her job. "The best part of my job is inviting people to participate in what God is doing to prepare pastors and leaders for Christ's ministry for generations to come. Her final point was that she has much more to learn.

Ted Wardlaw, president of Austin Presbyterian Theological Seminary, in Austin, Texas, said that he "loves being there when the light goes on in someone's heart and mind" about making a gift to the seminary. Development work, in his view, is a calling that requires a love of the church and its ministry and that is demonstrated in active church service. "Development needs to be deeply planted within the school's leadership," he said, "because so many decisions have a development dimension to them."

He noted the necessity of trust and mutual respect between the chief development officer and the president. He also stated that, "A tightly designed long-range development plan needs to be owned by everyone in the school, and everyone should be able to articulate the school's vision." Lastly, Wardlaw acknowledged that development work requires time and patience. ♦



(L-R) Tim Kubatzky, vice president for institutional advancement for Austin Presbyterian Theological Seminary of Austin, Texas, and his counterpart, Richard DuBose, vice president for development and seminary relations at Columbia Theological Seminary of Decatur, Georgia, pose for a snapshot after their seminary presidents Laura Mendenhall (Columbia) and Ted Wardlaw (Austin) spoke about development work at the 2005 DIAP Conference.

Jay Blossom, the new editor of *In Trust*, chats with Heather Cooke of Queen's Theological College in front of *The Supper* quilt, which was on display throughout the DIAP Conference. The quilt, based on Leonardo da Vinci's *The Last Supper* painting, took two and one-half years to complete.



Mark your calendars for the 2006 DIAP Conference on February 16–18 at the Marriott Savannah Riverfront in Savannah, Georgia.

2005–06 Henry Luce III Fellows in Theology announced

The Henry Luce III Fellows in Theology program of ATS supports the research of full-time faculty at accredited and candidate member institutions. The program seeks to solicit and fund theological research projects of high scholarly quality that have the promise to contribute to theological inquiry and provide leadership in theological scholarship. It hopes to nurture scholarship that contributes to the understanding of people of faith and to enrich the work of communities of faith in North America. Finally, it seeks to cultivate research that provides intellectually rigorous perspectives for consideration by publics beyond the academy and the church.

ATS is pleased to announce the recipients of the 2005-06 Henry Luce III Fellows in Theology awards:



Gay L. Byron

CATEGORY: BIBLE AND THE CHURCH

Gay L. Byron

Associate Professor
of New Testament and Black Church
Colgate Rochester Crozer Divinity School

*Utilizing the Legacy
of Ancient Ethiopians and Ethiopia
for the Study of the New Testament
and Christian Origins*

In her study, Byron will identify, recover, and analyze primary ancient Ethiopic (or Ge'ez) sources and assess the utility of these sources for the study of the New Testament and Christian origins. With the exception of Acts 8:26–40 describing the conversion of the Ethiopian eunuch, the rich array of documentary and epigraphic evidence that supports the presence of Christianity in ancient Ethiopia has not been examined by New Testament scholars. Byron hopes to enrich the biblical, theological, historical, and pedagogical scope of New Testament scholarship by broadening the interpretive possibilities for understanding Christian origins in light of these ancient Ethiopic sources.



Francis Schüssler Fiorenza

CATEGORY: CONSTRUCTIVE THEOLOGY

Francis Schüssler Fiorenza

Stillman Professor
of Roman Catholic Theological Studies
Harvard University Divinity School

*La Nouvelle Théologie:
Its Legacy and Challenge to Theology*

Fiorenza's project grew out of the concern for the lack of a comprehensive treatment of Roman Catholic theology in the twentieth century and, especially, of *la nouvelle théologie*, the direction associated with de Lubac and Bouillard that influenced the Second Vatican Council. His project proposes to analyze this theology, its ambiguities, consequences, and challenges. Such a project will



E. Brooks Holifield

contribute not only to the broader task of interpreting the history of Roman Catholic theology in the twentieth century but also to the systematic issues involved in Christian theological interpretation of the interrelation between grace and human nature and their societal and political consequences.

CATEGORY: MINISTRY AND PRACTICE OF COMMUNITIES OF FAITH

E. Brooks Holifield

Charles Howard Candler Professor
of American Church History
Candler School of Theology of Emory University

The Clergy in America: A History

Although no professional group has been more prominent in the past 350 years of American history than the American clergy, no history of the ministry in America exists. For his book, Holifield will explore the ancient and modern European background of ministry in American Revolution, the sundering of the clergy into populist, professional, and immigrant alignments, the dialectic of rural and urban forces after the Civil War, the drive toward a professional ministry after 1925, and the dramatic changes that have altered the work of the minister and the demographics of the ministry since 1965. It will combine social analysis and attention to theological understandings in order to clarify the current practice of ministry.

CATEGORY: BIBLE AND THE CHURCH

Christl M. Maier

Associate Professor of Old Testament
Yale University Divinity School

*Space and Gender
in Biblical Concepts of Jerusalem*

In her project, Maier will conduct a methodically guided analysis of the texts about Jerusalem with regard to space and gender, involving interpretation of the metaphors and spatial concepts by focusing on the interrelatedness of actual topography, symbolic space, and spatial practices in rituals or segregated access to the space. The project will provide an interdisciplinary approach to the Hebrew texts, combining contemporary sociological (Henri Lefebvre, Jonathan Z. Smith), geographical (Edward W. Soja), and feminist theories (Linda McDowell, Gillian Rose, Sue Best) on space and gender.

**CATEGORY: HISTORY OF CHRISTIANITY
AND THE CHURCH TODAY**

John Anthony McGuckin

Professor of Early Church History
Union Theological Seminary

The Theology of the Orthodox Church

McGuckin plans to write a book on the theology of the Orthodox Church, representing a discussion of Eastern Christianity, with special reference to key issues in contemporary life. Its recurring theme will be that Orthodoxy's temptation to present itself as an "unchanging" and closed system (one that too often appears to the modern world as reactionary and authoritarian) is not in accord with its own true history or ethos, because its greatest theologians have argued persuasively that freedom, openness, and liberation are definitive marks of the Church of Christ. The book's educational role will be to present the true intellectual tradition of the Eastern Church to a modern readership.

**CATEGORY: CHRISTIANITY
AND CONTEMPORARY CULTURE**

Emilie M. Townes

Carolyn Williams Beaird
Professor of Christian Ethics
Union Theological Seminary

*Sites of Memory:
Dismantling the Cultural Production of Evil*

This interdisciplinary study of theodicy integrates literary analysis, social history, and cultural studies with ethical and theological analysis to understand the interior life of evil—the cultural production of evil. The focus is on four manifestations of the cultural production of evil in U.S. society and their global dimensions: identity as property and commodity, uninterrogated coloredness, empire, and religious values in public policy formation. The project concludes with a theo-ethical discussion of the type of solidarity necessary to dismantle these forms of systematic evil through a re-examination of the Christian understanding of hope.

**CATEGORY: HISTORY OF CHRISTIANITY
AND THE CHURCH TODAY**

Phillip L. Wickeri

Flora Lamson Hewlett
Professor of Evangelism and Mission
San Francisco Theological Seminary

*Reconstructing Christianity in China:
K. H. Ting and the Chinese Church*

Wickeri will study the life of K. H. Ting (Ding Guangxun, 1915–) in relation to church and society in modern and contemporary China. For the last thirty years, Ting has been China's most important church spokesman, combining the roles of Christian thinker, prominent political figure, and internationally known ecumenical leader. His life may be read as a chronicle of religious and political life in modern China, the response of a Christian intellectual to revolution and modernization, or the record of a political insider who has made a place for Christianity in a Communist society. This study will explore the forces and beliefs that have motivated Ting who continues to be a controversial figure, criticized at home and abroad for his support for the Chinese Communists and, at the same time, praised for his church leadership and Christian witness. ♦



Christl M. Maier



John Anthony McGuckin



Emilie M. Townes



Phillip L. Wickeri

New presidents consider 'death and the presidency'



Charles E. Bouchard
President
Aquinas Institute
of Theology

Death and the presidency would seem a strange topic to welcome new seminary presidents to their work in theological education. But Charles E. Bouchard, now in his sixteenth year as president of Aquinas Institute of Theology in St. Louis, used that theme as a meditation on spirituality and professional growth. Excerpts from his presentation follow:

Unless you're Agatha Christie it may seem odd to link the seminary presidency with death, even though, as one president noted, death comes daily to presidents: some days there will be people (often the dean) who want to kill you; other days, you will want to kill the dean—or select faculty members. Still other days, as pressures and problems mount, you will wish you were dead. St. Benedict reminded his monks to “keep death ever before their eyes”; after him, St. John Climacus said, “Just as bread is the most necessary of all foods so the thought of death is the most essential of all works.” It is clear that any serious commitment, especially those that have a clear vocational dimension, requires us to die or leave other things behind; that is no less true of the presidency. Being explicit about this will help make you more effective, and it will also be a help to your spiritual life.

I intend to outline several of the most common deaths, but my list is not exhaustive. There are others.

The death of perfection

In his fine book, *The Courage to Teach*, Parker Palmer talks about his experience as a young teacher. “I yearned for the day when I would know my craft so well, be so competent, so experienced and so powerful that I could walk into any classroom without feeling afraid,” he says. “But now I know that day will never come. I will always have my fears, but I need not be my fears.”¹

I still recall quite vividly some of the mistakes I made as a young president (and even as a not-so-young president). And if it is bad enough to have to recall them, it is even worse to have to live with them, as when you make a bad hire. They are constant, walking reminders of your own limited perfection and foresight. Sometimes I could console myself by thinking, “If only I had had access to such-and-such information”; other times I had to acknowledge that I simply lacked experience or that my vision had been too narrow. Other times, I knew that I had simply caved into pressures from one side or another and that I had lacked the courage to do the better thing.

Chief executives rarely have the privilege of “private mistakes.” We have to learn to live with that, to accept that when we err, lots of people

know it. We have to acknowledge our failure, live with the consequences, and garner what we can from the experience to help us the next time.

Death to anonymity

Presidents are above all public persons. My development director, for example, often says to me, “We’ve got to get you out there. You ARE the institution.” On one level, of course, that is ridiculous. We all know that great institutions are the result of talent and collaboration and that no one person, even the president, “makes the school.” On another level, however, it is true that we represent and even embody the institution in a way that no other single person does. This has become painfully evident in the corporate scandals that have unfolded in the last few years. Although many persons may have been complicit, it was the CEO who took most of the blame and of whom the most accountability was expected.

Some of us take to that public life like ducks to water; others find it difficult and constantly challenging. One can, to a certain extent, acquire the skill of public presence, but it is largely a matter of personality. It is important to know your own personality style.

The death of control

It is no secret that affluent societies like our own are accustomed to choice and control. Daniel Callahan notes what a problem this is in health care: “Choice, and the control over life and death that is its necessary condition, has come to be the final meaning of life and human existence. We can make of ourselves and our environment what we want to.”²

Outsiders, even those on our own faculties, tend to think of us as having a great deal of power and control. One president noted that the most surprising thing he discovered upon taking office was that people “not only listened to what I said, they even repeated it.”

High responsibility jobs like the presidency force us to temper these illusions of freedom and control, and to ask ourselves what we do when we lose control, or when we realize that we never had control to start with. Do we get depressed? Do we get angry? Do we get even? Or do we get ener-

gized and seek other solutions? Even the best of us will naturally feel disappointment and frustration when we encounter an insurmountable obstacle; but the trick is to muster hope and ingenuity and go back at it again. This requires humility, courage and grace.

The death of scholarship

"No!" we might say—"the president is the leader of an academic institution! Her scholarly interests can never die!" Yet it is a rare president indeed who can keep up in her discipline; at the very least, our habits of study and research are going to have to change. What's more, she will also have to acquire another discipline, viz., theological education and leadership, which has its own literature. Unless you have a background in leadership, it is unlikely that the skills and knowledge that enabled you to finish a fabulous dissertation on Cyril of Alexandria will equip you to be an effective leader.

Another way that scholarship dies is in the shift from your own scholarship to that of others. Perhaps one of the supreme sacrifices presidents (and deans) make is to allow their own scholarly pursuits to diminish so that they can encourage and enable the scholarship of others.

The death of discrete pursuits

Some of us are very linear and if we had our druthers, we would pursue one task at a time, neatly completing it before moving on to the next. This is a luxury that is unaffordable in the life of a president. Our jobs are essentially multi-tasking, multi-lateral, multi-faceted, and multi-valent. Much as we would like to, we will rarely have the opportunity to focus on one thing. Demands impinge from all sides.

Tom Gillespie, recently retired president of Princeton Theological Seminary, describes sessions he had with a management consultant whose advice he had sought. He said his job appeared so complex that even the consultant was confused, but then one of them suggested an analogy that "saved the day" for him.

The task of the seminary president, he explained, is like that of someone playing six chess games at the same time—one game with the board of trustees, a second with the faculty, a third with the administrators and staff, another with the students, another with alumni, and yet another with the Church . . . and as if that were not enough, the rules for each game are different . . .³

In the presidency, one size does not fit all. The successful president will know how to measure and hone his skills, his presence, and his words to suit a variety of audiences. Lest this lead to loss of integrity or fragmentation, however, he must also seek the "hidden wholeness" that God calls us to and that is at the heart of our being.⁴

Conclusion

The leadership guru, Ron Heifetz, describes leadership as "dangerous" and gives advice for "staying alive" in the midst of its challenges.

It is no wonder that when the myriad opportunities to exercise leadership call, you often hesitate. Anyone who has stepped out on the line, leading part or all of an organization, a community or a family, knows the personal and professional vulnerabilities. However gentle your style, however careful your strategy, however sure you may be that you are on the right track, leading is risky business.⁵

"Staying alive" does not, ironically, mean avoiding death. It means facing death and risk, embracing it gracefully and in faith, and trusting that they will shape us into good servants who will lead our institutions to all they can be.

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Other topics discussed at the New Presidents Seminar in January in New Orleans were transitions into the presidency, enrollment management, issues new presidents might face, and the president's role relative to institutional resources. An annual leadership education event for presidents in their first three years in office, the seminar brings together experienced institutional leaders with those who are newer to theological school leadership. Over the past several years, approximately twenty new presidents have attended each year, many coming to theological school leadership from the parish and denominational structures. The program is supported by the Lilly Endowment leadership education grant to ATS. ◆

NOTES

1. Parker Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass, 1998), 57.
2. *The Troubled Dream of Life: In Search of a Peaceful Death* (Washington, DC: Georgetown University Press, 2000), 151.
3. Thomas W. Gillespie, "The Seminary President as Chess Player," Editorial, *Theology Today*, 61 (2004): 149-54.
4. See Parker Palmer, *A Hidden Wholeness: The Journey Toward An Undivided Life* (San Francisco: Jossey-Bass, 2004). Writing from his Quaker background, Palmer presents an exquisite meditation on the importance of finding integrity and wholeness in a complex world.
5. Ron Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive Through the Dangers of Leading* (Boston: Harvard Business School Press, 2002), 2.

A conversation with Faith Rohrbough on church and seminary relationships



Faith Rohrbough

Project Director

Theological Schools
and the Church

Faith Rohrbough, retired president of Lutheran Theological Seminary in Saskatoon, Saskatchewan, joined the ATS staff in 2004 as project director of the three-year, \$650,000 grant project on Theological Schools and the Church. Introduced at the 2004 Biennial Meeting, the project will

- ◆ cultivate a broad-based conversation about the institutional relationships between theological schools and church bodies,
- ◆ define the current patterns of relationship between seminaries and their respective communities of faith, and
- ◆ develop proposals for strengthening and renewing institutional relationships that benefit both the church and theological schools.

Colloquy asked her to talk about the reasons for the project, its planned activities, and its expected outcomes.

Why is ATS undertaking this project and why now?

This project is central to the schools as almost all of them were founded by churches. It is central to the churches as theological schools continue to provide future leadership for the churches. Over the last quarter century these relationships have evolved. This is a good time to review these ties and see if and how they have changed. What can ATS learn about how to strengthen these relationships, both for the schools and for the churches? Given the financial constraints within which almost everyone must function, how do we look at new ways to work together to achieve our goals?

What are the issues or concerns the project aims to address?

The project will look at these church-seminary ties and study how they can be strengthened to meet the needs of each. Denominations are no longer able to provide the majority of funding for seminaries, and yet they are still dependent upon seminary graduates for leadership in their parishes. What kind of accountability of seminaries toward their parent denominations can exist under these circumstances?

Can the project adequately address these issues, given the range of church affiliations represented in the ATS membership?

One of the unique features of ATS is that it has been able to be a forum where seminaries with a wide range of affiliations can meet and carry on discussions. Thus, ATS is the one place where such a study can take place and where discussion of the findings can benefit everyone.

How can ATS determine the existing range of patterns of relationship between churches and schools?

Part of this project is an extensive study that will be done of the schools and the churches. All members of ATS and their affiliated church groups will be invited to take part in this study, sharing existing relationships and looking at present needs.

This study will be one of the pillars of the project and the foundation on which most of the recommendations will be based.

Where do you think the strains are in these relationships? Where are the relationships working well?

There seem to be three major areas where strains have been evident: First is the question of financial support I have mentioned above. Previously, most of the funding of theological schools came from parent denominations. Skyrocketing costs and stressed denominational resources have made this impossible today. Increasingly schools must find funding by which to survive. Development work becomes essential for every school. Second, students are much less mobile than they used to be. Often older students have families, jobs, commitments that they cannot leave. They are less likely to be able to make the move to attend a seminary of their church body, seeking a place to study closer to home. Seminaries, on the other hand, need to find more students in order to survive, and thus become more and more ecumenical in their make up. How do these issues affect accountability? Finally, there are often theological differences that grow up between schools and their parent denominations. Such issues will not be central to this study, but they can have long-term effects on relationships.

Having said this, one is also conscious that the ties of many schools to their parent denominations continue to remain strong. As the schools have become more ecumenical, they have influenced the churches to move in the same direction.

How will the project engage representatives of the churches?

The study project will seek to obtain information from the various churches that are of particular importance to the seminaries. Sometimes these will be the parent denomination. In other instances, however, it may be a collection of local churches that have a special relationship with a particular school.

Can we expect the churches to welcome this opportunity for dialogue?

I think most churches will be eager for such a discussion that will enable them to understand better their own relationships with their theological education schools as well as hear how other church bodies are dealing with the same issues. The main thrust of the study and the recommendations will be aimed at the schools. The mandate of ATS is to work with them rather than specifically with the churches themselves. But the churches cannot help but be appreciative of the opportunity to join this discussion to see how they can benefit from such a study.

How can ATS schools be involved in the project?

Most ATS schools have already been a part of the initial stage of the project in that their presidents and deans took part in the roundtable discussions at the Biennial Meeting in June 2004, where the project was introduced. The suggestions from those discussions will be the basis of much of the initial discussion of the task force. Schools will also have the opportunity to take part in the study of relationships that is being undertaken. In addition, many of them will have the opportunity to be part of the final consultation where the findings of the study will be reported.

What kinds of learnings are likely to emerge from the project?

I think we are all hopeful that at the end of the project we will have a much better understanding of present relationships as well as some recommendations for how to improve them. But the exciting thing about such a project is that there may well be unexpected findings that will give us new insights as to how to strengthen theological education in the future.

What intrigued you about the project enough to agree to serve as project director?

In 1999, as president of the Lutheran Theological Seminary in Saskatoon, I took part in the discussion that Dan Aleshire hosted with seminary leaders in the upper Midwest. We were invited to put forward what we saw as the important issues for theological schools for the next decade. This topic was high on my agenda as it was for most of the others who were there. Thus, when asked to work on this project with the ATS staff, I was quite delighted. I believe the findings of this study will be of great importance both to the ATS schools and to the churches in North America as a whole. ♦

Theological Schools and the Church Task Force Members

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“Theological Schools and the Church: Finding A Future Together”

A DVD of Daniel Aleshire's opening address
at the 2004 Biennial Meeting
is available upon request from the ATS office.

Please e-mail <merrill@ats.edu>

to request a copy.



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Entering Student Questionnaire: a look at the 2004–05 profile of participants

For information about participating in the *Entering and Graduating Student Questionnaires*, contact Francis Lonsway, director of student information resources, at <lonsway@ats.edu> or 502-244-7065.

The 2004–05 group profile from this fall's *Entering Student Questionnaire* included 7,264 responses from 130 schools. The following data highlight the overall findings.

- ◆ 23.1 percent of students have one or two dependents; 11.6 percent have three or more.
- ◆ Students come to seminary with a broad range of undergraduate degrees. In rank order, the top three most typical undergraduate degrees were social/behavioral sciences, humanities, and technical studies.
- ◆ Students are more likely to come to theological programs with advanced degrees than was true in the past. The total percentage of students entering with such degrees was 24.8, with a master's degree being cited most frequently.
- ◆ More than half of the students brought no *educational debt* with them; however, 19.9 percent had a debt load of \$15,000 or more. Similarly, more than half of the students brought no *non-educational debt* with them; 12.1 percent carried a debt load of \$15,000 or more.
- ◆ 57.4 percent of students ranked financial aid assistance as "significant" or higher in their choice of school.
- ◆ While 22.1 percent of full-time M.Div. students do not plan to work this year, 21.4 plan to work 10–15 hours followed closely by 21.1 percent who plan to work more than 20 hours a week.
- ◆ Prior to coming to seminary, 49.9 percent of students had been elected or appointed to a leadership position in their local churches.
- ◆ The majority (57.7 percent) of M.Div. students indicated that they considered seminary before or during college.
- ◆ Based on location, 37.9 percent of students were more likely to come from a suburban church followed by 34.4 percent coming from an urban church. Based on membership, 24.2 percent of students came from churches with a membership of 1,000 or more followed closely by churches with a membership of 100–249 (24.1 percent).
- ◆ From a list of fourteen choices, students indicated, in rank order, that they were most likely to have learned about the school from the following sources: friend, graduate, pastor.
- ◆ Email/Internet was the most likely used method when first contacting a school.
- ◆ The most important reasons for attending a school, in rank order, were: quality of the faculty, academic reputation of the school, and comfort with doctrinal position.
- ◆ The top five reasons for choosing an institution were, in rank order: academic reputation, theological perspective, denominational affiliation, faculty, and spirituality. ◆

Griffin joins Student Information Resources staff



Linda Griffin

Linda Griffin joined the ATS staff in September 2004 as an administrative assistant for Student Information Resources.

Her primary responsibilities are to log, prepare, and process *Entering and Graduating Student Questionnaires* and *Profiles of Ministry* forms from member schools. With the data, Griffin produces and distributes reports and ensures proper billings are coordinated. Additional responsibilities include coordinating communications and program arrangements for all meetings, conferences, and other activities of these programs.

A graduate of Robert Morris University, Griffin received a BS degree in business. She most recently worked in administrative support at Bayer.

Her husband, Patrick, is a senior technical service engineer at Bayer Material Science and, together, they have two adult children, Shawn and Joshua, and one grandchild, Faith.

Griffin has a special interest in the military because her son, Joshua, a naval petty officer 2nd class, is part of the Sea King/Seahawk helicopter squadron assigned to the *USS Theodore Roosevelt (CVN71)* aircraft carrier. She participates in Operation AC, a nonprofit organization that solicits donations in order to provide air conditioners and medical supplies for soldiers serving in Iraq, and through it "adopted" a soldier serving there. She also participates in The Ships Project, an organization whose members knit socks and stocking caps for sailors. When she's not busy with those activities, she enjoys reading, crafting, and needlework. ◆

ATS receives continued recognition

When the National Advisory Committee on Institutional Quality and Integrity (NACIQI) meets in June 2005, it will consider an interim report on two accreditation issues that ATS addressed at its June 2004 Biennial Meeting.

During her review last spring of ATS's petition for continued recognition to accredit seminaries and graduate schools of theology, Joyce Jones, educational program specialist at the U.S. Department of Education, concluded that ATS procedures were not fully in compliance with federal regulations at two points.

When schools want to become members of ATS, they normally progress through three stages: associate membership, candidate for accredited membership, and accredited membership. A school wanting to move from candidate status to accredited status completes a self-study that is reviewed first by the Commission on Accrediting and then by an evaluation committee that visits the school. The committee may now recommend initial accreditation for five years. In the ATS procedures Jones reviewed, substantial issues could lead to a recommendation of "provisional accreditation" for a period of two years.

Jones observed that provisional accreditation created a category that was not in the ATS scope. In response, ATS eliminated the category of provisional accreditation and modified the language of its procedures to permit the Commission to grant accredited status for "up to five years."

Jones was also concerned that the possible sequence of notation to warning to probation (potentially, a six-year period) could extend the time that a school was not in compliance with the ATS standards beyond the limits allowed by federal regulation.

For that reason, ATS amended the procedures to eliminate warning and to remove the sequentiality of the process. Now, schools not in compliance with the standards will either receive a notation or be placed on probation and will have two years to correct the situation.

NACIQI recommended at its June 2004 meeting the renewal of recognition for a full five-year period. The secretary of education notified ATS in November that he accepted this recommendation. Because NACIQI reached its decision prior to the ATS Biennial Meeting, it also required an interim report on these two issues, which ATS submitted early this January. ♦

ASIAN continued from page 1

Fumitaka Matsuoka, professor of theology and director of PANA Institute at Pacific School of Religion, stressed the importance of the small group discussions. "They provided an excellent opportunity to become acquainted with the concerns and challenges facing Asian American and Canadian seminary faculty members, particularly those who find themselves isolated without any way of relating to another Asian colleague nearby."

The final open conversation was the highlight of the weekend for Sze-kar Wan, John Norris Professor of New Testament Interpretation at Andover Newton Theological School. "It built trust and community, and it gave everyone a chance to voice his or her opinions."

Similar to many of the comments from participants, Wan would like to see ongoing communication between now and the next consultation, whether it takes the form of a newsletter or a more active forum, such as a chat room. ♦



(L-R) Facilitator Fumitaka Matsuoka (Pacific School of Religion) introduced the three plenary speakers, Devadasan N. Premnath (St. Bernard's School of Theology and Ministry), Roy I. Sano (Institute for Pacific and Asian North American Research and Training), and Wenh-In Ng (Emmanuel College of Victoria University), who addressed the topic of "Changing Landscapes of Asians/Asian North Americans in Theological Education."

Consortia: 'practical ecumenism'

Washington Theological Consortium of Arlington, Virginia, hosted in January fourteen persons representing ten ATS consortia as part of the ATS Leadership Education program.*

A consortium can best be described as three or more schools engaged in various forms of cooperation. This may take the form of multiple schools sharing library resources or a faculty member, or it might involve cross-registration, which attracts students who seek wider opportunities from schools and traditions other than their own.

Consortia among ATS member schools fit three types: those legally organized with paid staff, those legally organized without paid staff, and those in a loose alliance with no staff. Regardless of type, however, a consortium brings together persons and ideas from members in ways that no one school can do adequately—a type of “practical ecumenism.”

Prior to 1960, few consortia existed. They began as low-risk cooperative efforts, such as shared library privileges—the backbone that still holds most consortia together today. Some took the next step by combining their library databases. In one case, the consortium built one physical library building.

Members from the Minnesota Consortium of Theological Schools described how the self-starting professional drive of five librarians pulled together a shared/union catalog. Interlibrary loans followed, as did a common search engine. A broad range of voluntary cooperative activities and regular consultation occurred among this consortium's libraries, and, as a result, each library's purchasing power was expanded.

*Atlanta Theological Association, Boston Theological Institute, Detroit, Graduate Theological Union, Minnesota Consortium of Theological Schools, Philadelphia Area Institutional Partnership and Eastern Cluster of Lutheran Seminaries, Theological Consortium of Greater Columbus, Theological Education Association of Mid-America, Toronto School of Theology, and Washington Theological Consortium.

Other low-risk consortial activities the participants discussed include:

- ◆ Faculty events/disciplinary conversations: Almost all consortia hold events for faculty; some hold regular meetings in disciplinary and cross-disciplinary groups.
- ◆ Grant proposals: Most consortia note that, on occasion, grant work has been more effective when several schools have become engaged.
- ◆ Technology: Some consortia report that sharing among consortium members has been most useful in group purchasing and shared expertise related to technology.
- ◆ Administrator meetings: At least one consortium (Washington Theological Consortium) reports that it provides regular occasions for deans, registrars, librarians, and chief financial officers to meet and to discuss common issues.

An important question consortium members ask is, “What can we do together that we cannot do (or do as well) individually?” The resulting answer guides each consortium into a level of cooperation suitable for its member schools. And graduates from these schools report a “universally highly positive intellectual/theological richness” in their educations because of the consortial relationships. ◆

Trostle joins communications staff



Linda D. Trostle

Linda D. Trostle joined the ATS staff in December 2004 as Communications Project Coordinator, with responsibility for handling a range of communications projects, including established print publications and a variety of materials in support of ATS programs and events.

Project coordination responsibilities include writing articles, editing copy, preparing camera-ready materials for printing, soliciting bids from print vendors, and overseeing projects through final production and distribution.

A 2004 graduate of Slippery Rock University of Pennsylvania, she received a BS degree in communication/journalism with a minor in English. In addition to owning and operating Lemstone Books (Christian bookstore franchise) for six years, Trostle was formerly employed by Frito-Lay and ALLTEL.

In her spare time, she enjoys bicycling the many Rails-to-Trails throughout Western and Central Pennsylvania, camping, and cheering for the Pittsburgh Steelers. She is married to David, a certified public accountant. ◆

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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.

Commission on Accrediting January meeting report

The ATS Commission on Accrediting met at the ATS office January 24–26, 2005.

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

Alliance Theological Seminary, Nyack, NY
Baptist Theological Seminary at Richmond, Richmond, VA
Canadian Southern Baptist Seminary, Cochrane, AB
Catholic Theological Union, Chicago, IL
Concordia Theological Seminary, Fort Wayne, IN
(The) General Theological Seminary, New York, NY
Haggard School of Theology of Azusa Pacific University, Azusa, CA
Houston Graduate School of Theology, Houston, TX
Luther Seminary, St. Paul, MN
New York Theological Seminary, New York, NY
Pittsburgh Theological Seminary, Pittsburgh, PA
St. Patrick's Seminary and University, Menlo Park, CA
Taylor Seminary, Edmonton, AB
Trinity College Faculty of Divinity, Toronto, ON
Union Theological Seminary and Presbyterian School of Christian Education, Richmond, VA
Western Seminary, Portland, OR
Westminster Theological Seminary in California, Escondido, CA
M. Christopher White School of Divinity, Boiling Springs, NC
Winebrenner Theological Seminary, Findlay, OH

The Commission approved the following changes in membership status:

From Candidate to Accredited Status:

Dominican Study Center of the Caribbean, Bayamon, PR
Ecumenical Theological Seminary, Detroit, MI
Heritage Theological Seminary, Cambridge, ON
Knox Theological Seminary, Fort Lauderdale, FL

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

Wake Forest University Divinity School, Winston-Salem, NC

The Commission 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
Anderson University School of Theology, Anderson, IN
Bethany Theological Seminary, Richmond, IN
Bethel Theological Seminary, St. Paul, MN
Bexley Hall Seminary, Columbus, OH
Canadian Theological Seminary, Calgary, AB
The Catholic University of America School of Theology and Religious Studies, Washington, DC
Central Baptist Theological Seminary, Kansas City, KS
Cincinnati Bible Seminary of Cincinnati Christian University, Cincinnati, OH

Claremont School of Theology, Claremont, CA
Concordia Theological Seminary, Fort Wayne, IN
Concordia Seminary, St. Louis, MO
Dallas Theological Seminary, Dallas, TX
Dominican House of Studies, Washington, DC
Evangelical School of Theology, Myerstown, PA
George Fox Evangelical Seminary, Portland, OR
Fuller Theological Seminary, Pasadena, CA
Golden Gate Baptist Theological Seminary, Mill Valley, CA
Haggard School of Theology of Azusa Pacific University, Azusa, CA
Harding Graduate School of Religion, Memphis, TN
Institut de Formation Theologique de Montreal de Grand Seminaire de Montreal, Montreal, QC
Loyola University Chicago Institute of Pastoral Studies, Chicago, IL
Luther Seminary, St. Paul, MN
McMaster Divinity School, Hamilton, ON
Mennonite Brethren Biblical Seminary, Fresno, CA
Michigan Theological Seminary, Plymouth, MI
Midwestern Baptist Theological Seminary, Kansas City, MO
North American Baptist Seminary, Sioux Falls, SD
Phillips Theological Seminary, Tulsa, OK
Providence Theological Seminary, Otterburne, MB
Saint Meinrad School of Theology, St. Meinrad, IN
Seabury-Western Theological Seminary, Evanston, IL
Shaw University Divinity School, Raleigh, NC
Southeastern Baptist Theological Seminary, Wake Forest, NC
Southern Baptist Theological Seminary, Louisville, KY
SS. Cyril and Methodius Seminary, Orchard Lake, MI
St. Andrew's College, Saskatoon, SK
Talbot School of Theology, La Mirada, CA
George W. Truett Theological Seminary of Baylor University, Waco, TX
University of Dubuque Theological Seminary, Dubuque, IA
University of Notre Dame Department of Theology, Notre Dame, IN
University of St. Mary of the Lake Mundelein Seminary, Mundelein, IL
Wartburg Theological Seminary, Dubuque, IA
Wesley Biblical Seminary, Jackson, MS
Western Seminary, Portland, OR
Westminster Theological Seminary, Philadelphia, PA

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

Alliance Theological Seminary, Nyack, NY
Andover Newton Theological School, Newton Centre, MA
Ashland Theological Seminary, Ashland, OH
Assemblies of God Theological Seminary, Springfield, MO
Athenaeum of Ohio, Cincinnati, OH
Bangor Theological Seminary, Bangor, ME
Barry University Department of Theology and Philosophy, Miami Shores, FL
Bethel Theological Seminary, St. Paul, MN
Bexley Hall Seminary, Rochester, NY
Briercrest Biblical Seminary, Caronport, SK
Capital Bible Seminary, Lanham, MD
Carey Theological College, Vancouver, BC
Chapman Seminary, Oakland City, IN
Christ the King Seminary, East Aurora, NY

REPORT continued on page 15

Commission on Accrediting invites third-party comments

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

- Asbury Theological Seminary, Wilmore, KY
- Canadian Theological Seminary, Calgary, AB
- Duke University Divinity School, Durham, NC
- Eastern Baptist Theological Seminary, Wynnewood, PA
- Mount Saint Mary's Seminary, Emmitsburg, MD
- The University of Winnipeg Faculty of Theology, Winnipeg, MB

- Vanderbilt University Divinity School, Nashville, TN
- Wake Forest University Divinity School, Winston-Salem, NC

The ATS Commission on Accrediting invites any member school to submit third-party comments on any school scheduled to receive a visit. Comments should be addressed to the attention of the Commission on Accrediting and sent by mail, fax, or email to Susan Beckerdite <sbecker@ats.edu> at **ATS by April 15, 2005.** ♦

REPORT continued from page 14

Church of God Theological Seminary, Cleveland, TN
Cincinnati Bible Seminary, Cincinnati, OH
Concordia Lutheran Seminary, Edmonton, AB
Concordia Seminary, St. Louis, MO
Denver Seminary, Denver, CO
Earlham School of Religion, Richmond, IN
Eastern Baptist Theological Seminary, Wynnewood, PA
Emmanuel College of Victoria University, Toronto, ON
Erskine Theological Seminary, Due West, SC
Evangelical School of Theology, Myerstown, PA
Fuller Theological Seminary, Pasadena, CA
Garrett-Evangelical Theological Seminary, Evanston, IL
Golden Gate Baptist Theological Seminary, Mill Valley, CA
Grand Rapids Theological Seminary, Grand Rapids, MI
Holy Cross Greek Orthodox School of Theology, Brookline, MA
Howard University School of Divinity, Washington, DC
Huron University College Faculty of Theology, London, ON
Immaculate Conception Seminary, Seton Hall University, South Orange, NJ
Interdenominational Theological Center, Atlanta, GA
Kenrick-Glennon Seminary, St. Louis, MO
Logos Evangelical Seminary, El Monte, CA
Lutheran Theological Southern Seminary, Columbia, SC
James and Carolyn McAfee School of Theology, Atlanta, GA
McMaster Divinity College, Hamilton, ON
Meadville Lombard Theological School, Chicago, IL
Midwestern Baptist Theological Seminary, Kansas City, MO
New York Theological Seminary, New York, NY
North American Baptist Seminary, Sioux Falls, SD
Pacific School of Religion, Berkeley, CA
Payne Theological Seminary, Wilberforce, OH
Phillips Theological Seminary, Tulsa, OK
Pittsburgh Theological Seminary, Pittsburgh, PA
Pontifical College Josephinum, Columbus, OH
Queen's Theological College, Kingston, ON
Regent College, Vancouver, BC
Regent University School of Divinity, Virginia Beach, VA
St. John's Seminary, Camarillo, CA
St. John's Seminary, Brighton, MA
Saint Paul Seminary School of Divinity, St. Paul, MN
St. Tikhon's Orthodox Theological Seminary, South Canaan, PA
St. Vladimir's Orthodox Theological Seminary, Crestwood, NY

SS. Cyril & Methodius Seminary, Orchard Lake, MI
Seminary of the Immaculate Conception, Huntington, NY
Shaw University Divinity School, Raleigh, NC
Toronto School of Theology, Toronto, ON
Trinity Evangelical Divinity School, Deerfield, IL
United Theological Seminary, Dayton, OH
University of Dubuque Theological Seminary, Dubuque, IA
University of Notre Dame Department of Theology, Notre Dame, IN
Vancouver School of Theology, Vancouver, BC
Western Theological Seminary, Holland, MI
Westminster Theological Seminary, Philadelphia, PA
Westminster Theological Seminary in California, Escondido, CA

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.

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EVENTS IN MARCH & APRIL

Retreat for Senior Women Administrators

March 4–6, 2005 • Bethany, WV

This retreat consists of guided conversations for the weekend, along with planned times of rest and replenishment. *By invitation* for all women presidents and deans of ATS schools.

Entering Student Questionnaire Workshop

March 7, 2005 • Pittsburgh, PA

This workshop is for schools currently participating in the *Entering Student Questionnaire* as part of the Student Information Project.

Consultation for Racial/Ethnic Members of ATS Committees

March 11, 2005 • Louisville, KY

This consultation is being held concurrently with the Society for the Study of Black Religion (SSBR). A presentation of findings from October's consultation, *The Present is Mestizo: Consultation for Hispanics/Latino(a)s in Theological Education*, will provide source data for this meeting.

Profiles of Ministry Introductory Workshop

March 17–18, 2005 • Tampa, FL

Designed as an orientation to the *Profiles of Ministry* program, this workshop examines the instruments and introduces participants to an analysis of student profiles and details necessary to begin the program.

Chief Academic Officers Society Conference AND Student Personnel Administrators Network Seminar

March 31–April 2, 2005 • Savannah, GA

This event will provide opportunities for workshops and small group discussions to address common issues of concern. Plenaries, keynote addresses, and roundtable discussions will highlight the conference theme of "Focusing on Practice and Research." *By registration.*

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