COLLOQUY

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46th Biennial Meeting will convene June 21–23 in Atlanta, Georgia

The forty-sixth Biennial Meeting of the Association and the Commission on Accrediting will meet Saturday, June 21, to Monday, June 23, 2008, in Atlanta, Georgia. The meeting for chief academic officers will immediately precede the Biennial Meeting, beginning on Friday, June 20, at the Renaissance Atlanta Hotel. Registration materials were mailed to the offices of the chief administrative and academic officers in late March. Registrations may be made online from the Association's home page at ***www.ats.edu***. Hotel rooms may be reserved via a link from the ATS Web site to receive the negotiated room rate of $124.

This Biennial Meeting marks the ninetieth anniversary of the first gathering of theological school leaders in the summer of 1918. Historian and dean of Bangor Theological Seminary, Glenn Miller has written a brief history of the Association, which will be distributed at the meeting in recognition of this milestone event.

The theme of the meeting is "We Have This Treasure: The Promise of Learning for Religious Vocation." Craig Dykstra, senior vice president for religion of Lilly Endowment, will give the opening address. He will reflect on learning, ministry, and theological education. The featured speaker for the Commission's portion of the meeting will be Barbara Brittingham of the New England Association of Schools & Colleges, who will address accreditation and the self-regulation of higher education. Daniel Aleshire, ATS executive director, will offer closing remarks in celebration of the future of theological schools.

Workshops throughout the meeting will focus on aspects of leadership in theological schools and accreditation, self-study, evaluation, and the protocols and processes of joint accreditation visits.

Business items

In addition to the customary business items of the election of officers, board members, and committees and consideration of applications for Associate Membership and Affiliate Status, several other business items will come before this meeting.

The Board of Commissioners has supported a suggestion to expand opportunities for enrollment of non-baccalaureate students in courses by eliminating the current restriction in Com-

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The Association of Theological Schools
The Commission on Accrediting

Commencement: the culmination of a school's work

This spring, graduating students will put on robes and get in line for graduation. For some graduates, this commencement is one more anticipated achievement. For others, it symbolizes an opportunity they never thought they would have and the talent they were not sure they had. Faculty members will take the robes off the hangers on the back of their office doors, get in line, and probably, look at the program, then ask about who is speaking and assess the wisdom of the president or committee in inviting that person to speak.


Daniel Aleshire
ATS Executive Director

At Ashland Seminary, the students have a tradition of applauding as faculty walk by them to lead the procession. At Knox College, and the other schools related to Toronto School of Theology, the principal formally grants the degrees in Latin. At Northeastern Seminary, after the degrees have been awarded and the diplomas distributed, the graduates are asked to gather at the chancel, and the faculty gather around them, arms extended in blessing, as the final prayer is said. Seminary is a mixture of school and church, and that is never more evident than in graduation ceremonies.

The parents are there. Some proud, in that humble Christian sort of way, that their child is pursuing ministry. Others are still adjusting to the choice of ministry over some pursuit with more money and social status and less pain and frustration. The spouses are there, too. Proud of all the work and accomplishment, many of them at once hopeful and worried about what is next, a few still surprised at the turn that life took in response to divine call.

After the service, there will be gatherings on the lawn. Graduates will be walking around in new hoods and robes, seeking out favorite faculty to thank them or introduce family members to them. Faculty members find their advisees and favorite students in the crowd, to congratulate them—maybe give them a hug. The lawn is filled with scores of blessings and expressions of gratitude. A part of the work of the faculty is about to walk off campus into ministry positions, further study, or the stormy stuff of discerning what should be next in their lives. Years later, the work of the faculty will still be evident in perspectives and sensitivities, in the theological understanding that graduates have with them, long after the details that led to that understanding have been forgotten.

The graduates will go off to meals with families or friends. The faculty will go back to their offices, hang up their robes until fall convocation, probably sit at their desks, maybe turn on the computer and check their email. They will look at the pile of articles and papers that they had set aside to read during the semester, and probably leave it untouched. Something has ended, one more time, and it deserves its own intellectual moment. The pile will still be there the next time they walk into the office. They will pick up a book, of course, as they leave.

As you can tell, I like commencement services at ATS schools. I don't like the length, or the inevitable boredom, but I do like what graduation services do in the life of the school. They remind us that learning rightly ends in both understanding and celebration. They remind us that the daily grind and hard work of education has a purpose worth our attention and devotion. Donning medieval costumes reminds us that learning for ministry is part of a long procession of which we are a part. We didn't invent it, and we probably aren't going to end it. Graduations remind us that theological schools are places that participate in the transformation of life and thought, that extend the intellectual work of people of faith, and that contribute to the work of ministry and the voice of faith in a complex world. Perhaps more than any other event in the life of a theological school, a graduation service makes visible the good work of the school.

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So, this spring, after the robes and stoles are back on the hangers, after the speaker has been hosted and taken to the airport, after the day has settled into the quiet of night, I hope that presidents and deans and faculty members and development officers and the administrative assistants that made the service work, one more time, can settle into their own quiet celebration—not because the event is over but because it reminds them, one more time, that this work is worth the effort, that the work is as good as human work can get, that the work, like all work well done, is an act of creation, a participation in the purposes of God.◆

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mission Degree Program Standard M on such enrollment to no more than 20 percent of enrolled students. Members of the Commission on Accrediting (accredited and candidate schools) will vote on the proposed change to Degree Program Standard M as reflected below:

Current section M.1.0.4 reads:

> When an institution admits students to graduate courses, who lack the baccalaureate degree or its equivalent, the institution must limit the number of such students in any course or class to 20 percent or fewer of that course's enrollees. Within this limitation, all students in a class are included, whether registered for credit or as auditors.

Proposed section M.1.0.4 would read:

> When an institution admits students to post-baccalaureate courses who lack the baccalaureate degree or its equivalent, the institution must ensure that the course has content, requirements, and student learning outcomes appropriate to post-baccalaureate education. When an institution permits undergraduate students to enroll in its post-baccalaureate courses, the institution must differentiate course requirements and student learning outcomes for post-baccalaureate or undergraduate credit.

A pre-meeting open forum at 10:30 a.m. on Saturday, June 21, will provide time for questions and discussion of the proposed change to Standard M.

ATS policy statements are adopted from time to time by the member schools to provide advice and counsel on various topics related to theological education. They do not carry the weight of the accrediting standards, nor are they considered predecessors of accrediting standards. The policy statements are published biennially in Part 1 of the ATS *Bulletin*, and they are on the ATS Web site in the Association section.

A new policy statement will come before this Biennial Meeting for action. It is titled "Disability and Theological Education: Toward a Fully Inclusive Community." It was drafted over the past year by a task force appointed by the ATS Board of Directors in response to the growing interest within member schools in disability and theological study. The full text of the policy statement is on the Biennial Meeting section of the ATS Web site for review prior to the meeting. The pre-meeting open forum on Saturday will provide time for discussion of the proposed policy statement.

During the past two years, the Association and the Commission each appointed a task force to review the existing policy statements that have been adopted over the years by the member schools as advice and counsel to the schools. Some are out of date in our current context; others address concerns that have been incorporated into the Standards of Accreditation; others should be revised to reflect current legislation or contemporary practice. A document that provides background and recommendations regarding action on the policy statements is posted on the ATS Web site in the meeting section of the site.◆

BIENNIAL MEETING AT A GLANCE

Seminar for Chief Academic Officers
Friday, June 20, to Saturday, June 21
Registration Deadline: May 20

ATS/COA Biennial Meeting
Registration Deadline: May 20

Saturday, June 21

10:00 a.m.	Registration
10:30 a.m.	Open Forum
1:30 p.m.	Call to Order
2:15 p.m.	Opening Address
4:00 p.m.	ATS & COA Business Sessions
6:30 p.m.	Banquet

Sunday, June 22

8:00 a.m.	Association Workshops
10:45 a.m.	Association Business Session
11:45 a.m.	Table Discussions of Accreditation Standards
1:30 p.m.	Commission Business Session
2:00 p.m.	Commission Plenary
3:15 p.m.	Commission Workshops

Monday, June 23

8:00 a.m.	Association Workshops
10:15 a.m.	Address of the Executive Director
11:00 a.m.	Adjournment

Renaissance Atlanta Hotel
590 West Peachtree Street NW
Atlanta, Georgia 30308
Reservation Deadline: May 20

The president and the board: making the most of it

Christa R. Klein

Christa R. Klein is president of In Trust Inc. This article was adapted from her presentation at the January 2008 Seminar for New Presidents.

Most presidents know how costly board meetings are—in time, energy, and money. They may seem to impose an additional rhythm of accountability on the academic calendar—rather like trimester finals for your administration.

And so, what strategies are you devising for your next board meeting? Show and tell? Mask and hide? Teach and learn? Let's explore the more productive ways to invest institutional resources, especially your time, in those meetings and in your board. In fact, I hope to make this case: your own investment in the board will be one of the most enduring contributions of your tenure as chief executive.

Governance happens. In other words, governance goes on, however intentional or unintentional, well-enacted or dysfunctional it may be. While your school's governance may include historical and theological interpretations of divine mandates, it is also a humanly devised system of interacting roles and activities. The system may be loosely or tightly constructed, but activity in any part of the system will reverberate throughout.

Good governance depends on the key partners sharing a deep understanding of institutional realities and wide knowledge of the religious, economic, and social context of the school. Good governance depends on the clear recognition, especially on the part of the president, of how events in one sector will affect others in the system. A good president, advised and supported by an effective board, a strong administrative team, a healthy and able faculty and, in many cases, church officials committed to the school, has the greatest opportunity to coordinate and direct the whole system in pursuit of a well-resourced educational mission.

Your job reminds me of what it's like to sail a small sloop. My father taught me to sail an eighteen-foot Lightning-class sloop. You sit close to the water at the tiller in the stern where you can see, smell, hear, and feel everything that's happening. There, you have the opportunity, when wind, sea, and weight are aligned, to sail quickly toward your destination wing on wing, the most energy efficient means you can imagine. For this precise balancing act, you let out the mainsail in a full billow and stretch and billow the jib on the opposite side of the mast. Having gathered all the wind your sails will hold, you fly with the wind directly behind you and the sea moving with you. It's glorious to experience the full power of running before the wind.

But then you are never quite safe. You maintain vigilance as you monitor every slight change in balance and move the tiller ever so carefully to keep the wind directly behind you. If you don't catch all the signals, such as a cat's claw gust, or the turbulent wake of a power boat, the balance can disappear suddenly, and with potentially dire results. The wind can whip the boom of the mainsail to the other side, possibly hitting crew members, turning the sail into a giant water scoop, cracking the mast, or even capsizing the boat.

The joys and risks of wonderful moments in governance are like that. And there you are at the helm, charged with keeping the boat upright and not letting the crew get hurt while you work toward a destination. More often than sailing wing on wing, you will have to settle for tacking back and forth to reach your destination with both sails tightly aligned. You will nose into the wind, muscles taut with bracing the mainsail, and strain at the tiller as you fight wind and sea to live with the tension of not having all your resources, including your partners in governance, directly behind you. I named my column for *In Trust* "Wing on Wing" because I think we live in hopes and with the memory of running before the wind—at least once in awhile.

You are the key figure in maintaining the balance necessary for good governance. Your relationship with your board will be crucial. I've lifted out three entry points for you—points that can leverage the influence of your office in relating to the board.

Reckon with your own predisposition

What is your angle of vision on this board? You need clear perception to work with this board, the one that hired you, delegated its authority to you, and holds you accountable. But you may be hampered by cloudy vision if, in a previous position, you experienced an indifferent or obstreperous board, or if you have had no experience with the reigning model of shared governance in higher education. You may think that leadership based on your own creativity and good ideas will get you by and that your job consists in managing competing views so that you win in the end. In fact, the board may even appear to have given you carte blanche when they hired you. Don't be fooled. Seminary governance does not work that way, and your great ideas, even if you succeed in pursuing them despite the governance system, will be sown on thin soil.

Your job is to hold these partners in governance—board, faculty, and administration—accountable to agreed upon goals and then with them work through their competing strategies to achieve those goals. Take note. The board is particularly dependent on your office because, even though it may have ultimate authority and "span the boundaries of the institution," to use the technical phrase, its members live on the outside. They depend on your office (which includes your administrators) to know how to engage the most vital realities and issues of the school. If the board does not get real information through your office, then its members will look elsewhere for enlightenment, and your leadership and trustworthiness have been compromised.

The first step in knowing your board is to reckon with the full extent of its authority. The variety in levels of authority is legion in theological education, as widely varying as the many different polities can generate. Be sure that you are fully familiar with the charter, bylaws, church law, and current board policies, including the faculty handbook. This paper trail will clue you in to the law and tradition of authority at your seminary, essential realities to factor in as you forge your own mode of leadership. The paper trail will also remind you of historical origins and show you where you may have the opportunity to encourage the board, faculty, and church authorities in reexamining or reinterpreting practices that obstruct governance today.

Expect high performance

Presidents should know the marks of a high-performing board, even if they have no prior experience with one. On a high performance board, members make board service a priority in their lives, demonstrated by full engagement during meetings and between meetings, and by generous personal giving and sharing of networks of influence. Members are eager to be articulate about the school's strengths and weaknesses—and expect to have regular access to strategic indicators and performance trends that prepare the board to address crucial issues for the school's future. They also care about their own performance and their president's performance, especially as measured against agreed upon annual goals. Moreover, they are hungry for disciplined study and reflection on the wider environment as they focus on the horizon: how to keep the school's educational mission focused and economically viable.

The task of enticing a board toward greater achievement requires a long view shared by all the leaders in governance: board officers, church officials, academic administrators, and of course, the office of the president. A board, with its volunteer members and those serving ex officio, has to experience the difference it can make, achieving that deep understanding step by step when, for example, it receives governance (not management) information in advance of a board meeting. Governance material directs members' attention to the bigger picture, not the minutiae of budget lines or even facilities audits. Yes, a board must be familiar with operations, but primarily to develop this instinct for looking ahead.

[G]reater satisfaction and renewed commitment comes to those boards with a tradition of engaging in informed decision-making and continuous institution-wide assessment.

Board members will adopt higher standards of performance when they receive regular updates on the impact of decisions they have made—whether it be in tuition increases and discounting or in program pruning or growth. Entice them to learn along with you. By welcoming their questions and doubts, you can together make informed midcourse corrections. You want to create a learning environment, one in which their brains and experience are making a contribution. After two decades of observation, In Trust has seen that greater satisfaction and renewed commitment comes to those boards with a tradition of engaging in informed deci-

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PRESIDENT & BOARD continued from page 5

sion-making and continuous institution-wide assessment. Here is where you can build a legacy for your successor.

Invest in people

Presidents do not always understand how they are perceived by virtue of their office. You personify the school, for better and for worse. Giving attention to people is a singularly important tool for leadership. In particular, it's well worth your time to invest in your board members. Often these are highly talented individuals who are searching for a wider scope of Christian service than they normally find in their home congregations. Your attention will help them grow, not only in service, but also in faith. No one else in the governance system has the same opportunity or responsibility. You are the human link between their lives and this seminary.

Your role with board members can begin with the attentive assistance you provide in recruiting and orienting new members. Be open with people about why they have been invited to serve. Let them know why you believe that their faith and values, their professional abilities and reputation, their historic ties to the school, church or other organizations, and their capacity for giving or cultivating other donors will contribute to the school. Board positions are few in number, and those who hold the office of board member must be coached to recognize fully their opportunities for service. Wise presidents will share this process of cultivation with other board leaders so that wider bonds are forged.

Your relationship with the board chair is especially critical. The two of you (and perhaps another board officer if the chair is a senior bishop or some other church official who has too little time for full engagement) must commit to regular communication about the board, its membership and performance, its work relative to the school's strategic planning, and its meeting agendas. The two offices should be in sync, reflexively sharing news, never letting the other be surprised, and always looking for ways to realize the board's potential in achieving institutional goals. When the spiritual and personal chemistry is right, these individuals may forge lifelong, trusting friendships, giving each the space to grow in office and in faith.

No doubt you know that the board can be your greatest resource, or your biggest problem. Because you are at the helm, the choice is largely yours. Your entry points with the board are great opportunities. May your voyage be blessed with days of sailing wing on wing and of wise tacking.◆

Selected highlights of the fall *Entering Student Questionnaire*

The 2007–08 group profile from fall 2007's *Entering Student Questionnaire* included 5,871 students from 134 schools. The following highlights should provide a helpful sketch of the overall findings.

More than one-fifth (21.3%) of students have one or two dependents; 12.1 percent have three or more.

Students come to seminary with a broad range of undergraduate degrees. In rank order, the top three were social/behavioral sciences, humanities, and religion.

Students are more likely to come to theological programs holding advanced degrees than was true in the past. The total percentage of students entering with such degrees was 24.5 percent with a master's degree being cited most frequently.

Most students brought no *educational* debt with them; however, 11 percent had a debt load of $30,000 or more. Similarly, most students brought no *non-educational* debt with them; 5.8 percent had a debt load of $30,000 or more.

57.6 percent of students ranked financial aid assistance as "significant" or higher in their choice of school.

The typical full-time MDiv student plans to work 10–15 hours a week.

Based on location, 39.5 percent of students come from a suburban church followed by 32.1 percent coming from an urban church.

Based on membership, 25.5 percent of students come from churches with a membership of 100–249 followed by churches with a membership of 1,000 or more (21.2 percent).

60.5 percent of MDiv students first considered seminary either "Before college" or "During college"; 25.3 percent first considered it "After work experience."

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 the school's doctrinal positions.

The top five reasons for choosing an institution were, in rank order: theological perspective, academic reputation, faculty, spiritual atmosphere, and denominational affiliation. ◆

Upcoming Workshops

Profiles of Ministry (PoM) Introductory Workshop
October 16–17, 2008 • Pittsburgh, PA
April 16–17, 2009 • Pittsburgh, PA

Profiles of Ministry (PoM) Interpretation Workshop
February 12–13, 2009 • Pittsburgh, PA

Entering Student, Graduating Student, and Alumni/ae Questionnaires (ESQ/GSQ/AQ) Workshop
November 13–14, 2008 • Pittsburgh, PA
March 12–13, 2009 • Pittsburgh, PA

Dates to Remember

June 23 Spring GSQ electronic batches/paper forms DUE for processing and inclusion in Total School Profile.

July 1 New passwords for online ESQ/GSQ available now. Please remember to order your ESQ password and ID. (Paper questionnaires have been discontinued.)

Oct. 24 Fall ESQ electronic batches/paper forms DUE for processing and inclusion in Total School Profile

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

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

Graduates reveal effectiveness of education

Helen Blier

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

"How are we doing?" asks the title of the most recent study by Auburn Theological Seminary.[1] What are graduates doing with their theological education, and how well did that education prepare them for the work they are now doing?

Auburn's report represents the first broad-scale survey of theological and rabbinical school graduates in North America. Conducted among master's-level graduates from participating ATS member and rabbinical schools, the survey inquired into graduates' financial health, professional placement, and satisfaction with their preparation for that work. As the report indicates, "[o]ne measure of the adequacy of theological schools is whether their graduates function in the roles that religious communities and the wider society expect them to fill." In other words, if these institutions are not producing effective congregational leadership, then clearly "they are failing in their major task."[2]

The news reported by Auburn is largely encouraging; the majority of graduates responding to the survey feel they were well-prepared, and if given the chance to do it all over again, they would. Interest in congregational ministry increased during seminary, and even more students entered it after graduation than had originally planned. Attrition rates in ministry are fairly low. Barbara Wheeler, President of Auburn Theological Seminary and a primary author of the study, is pleased with the findings: "I think they qualify the most prevalent misimpressions of theological education, which is that most ministers think that their theological training didn't prepare them for the practice of ministry. This [study] shows that overall they feel well prepared."

Daniel Aleshire echoed Wheeler's assessment, hoping that schools "hear the strong affirmation of the value and impact of the theological curriculum as graduates reflect on it, long after they have been educated in it." Furthermore, the report indicates that not only do the vast majority of MDiv graduates go into some form of ministry, they also end up staying in ministry longer than many have suspected.

However, as Wheeler points out, the news isn't "unremittingly positive." The report highlights three areas of concern that deserve thoughtful attention from schools, denominational offices, and congregations alike.

First, schools need to be attending to the field of practical studies and examine why it is rated lower by respondents than the other academic disciplines. While they value these skills most in their current work, graduates report their seminary education as having been weakest in these areas.

Second, questions need to be asked about the significant distance between graduates' generally positive assessment of their seminary education and denominational officials' critique that seminaries are "way off the track," in Wheeler's words. Why does the misimpression exist, and what can stakeholders do about it? The findings are likely to be seen as a call to build intentional relationships between the most vocal critics of seminary education and seminaries themselves. Those critics, often (but not exclusively) church executives and judicatory officials, would do well to learn what is actually going on in seminaries, as the seminaries should learn the stresses of running church systems.

Finally, the study underscores the obstacles women continue to face as they move into professional ministry. This is despite the fact that they represent an increasing percentage of seminary enrollments. Women are still less likely to want to go into ministry, and when they do, it takes them longer to get jobs than their male counterparts. Their attrition rates in ministry tend to be higher as well. As Wheeler summarized it, "All indications are that the playing field is still not level in the church." Schools need to be prepared to help their women students face and overcome these difficulties.

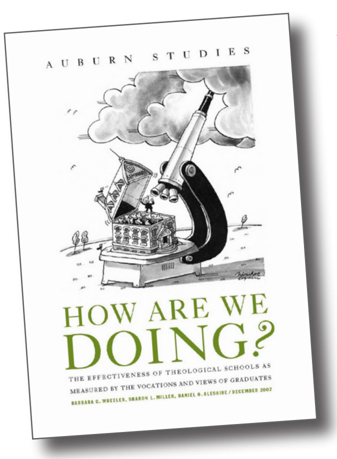
Aleshire raised another question elicited by the study and deserving of seminary attention. Specialized MA programs account for an increasing percentage of seminary enrollments. Additionally, a large number of graduates from these programs are joining their MDiv colleagues in professional pastoral ministry. "If this continues to be the case," asks Aleshire, "then what does it say about the educational purposes of MA programs?" The trend challenges schools to think about what they intend educationally with their degree programs and what their graduates actually do with the degrees. Aleshire said that in addition to evaluating the adequacy of their practical studies program, he hoped, "schools will look closely at the ways in which they are engaging the denominations in which their alums serve after graduation and think educationally about how ministry contexts and practicing ministers can be better used in theological education."

Overall, however, the study affirms the strength of theological schools and demonstrates that at least one important set of evaluators believe the programs are having their intended effect. It also points to the need for schools to conduct their own investigation into levels of graduate satisfaction. As Aleshire points out, the newly launched ATS *Alumni/ae Questionnaire* has been designed for this purpose. Created in response to member school requests for such an instrument, it inquires into graduates' financial health, job history, and satisfaction with seminary experience. Results can be used longitudinally with the ATS *Graduating Student Questionnaire* and measured against the benchmark of the Auburn data. While the questionnaire does not provide a direct measure of learning, Aleshire said, "it provides, perhaps, the most valuable indirect measure that schools need to assess their educational effectiveness." And determining that effectiveness is crucial for theological education to succeed in its primary intent—to benefit communities of faith and the broader public.◆

ENDNOTES

1 Barbara G. Wheeler, Sharon L. Miller, and Daniel O. Aleshire, "How Are We Doing? The Effectiveness of Theological Schools as Measured by the Vocations and Views of Graduates," *Auburn Studies*, no. 13 (December 2007).

2 Ibid., 2.



How Are We Doing? The Effectiveness of Theological Schools as Measured by the Vocations and Views of Graduates

Free copies of the report can be ordered from the Center for the Study of Theological Education at 212-662-4315 or by email at slm@auburnsem.org. The full report is also available online at www.auburnsem.org/about/documents/HowAreWeDoingDoc.pdf.

ATS launches *Alumni/ae Questionnaire*

ATS is pleased to announce the arrival of the new *Alumni/ae Questionnaire* (AQ). It will join the *Entering* and *Graduating Student Questionnaires* (ESQ and GSQ) as data gathering instruments offered by ATS to enhance schools' capacities for institutional assessment.

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

The AQ is designed to be used longitudinally with the GSQ, inquiring about student satisfaction with seminary education five to ten years after graduation, as well as job history and finances. It also allows users to compare school data to the national benchmark provided by Auburn Theological Seminary's survey of ATS graduates. The AQ will permit schools to add up to five of their own questions, allowing them to gather data uniquely important to their institutions.

Overall, these enhancements to Student Information Services are intended to encourage member schools to develop a culture of ongoing assessment.

Schools can order the AQ, ESQ, and GSQ from the ATS Web site by going to www.ats.edu > Resources > Student Information. For more information on the AQ or any other Student Information offerings, contact Helen Blier at blier@ats.edu or 412-788-6505, Ext. 248.

The call for a Beloved Community and the challenges of diversity

Daisy L. Machado

Daisy L. Machado is professor of church history at Union Theological Seminary in New York. When she presented this paper at the March 2007 conference for chief academic officers in Vancouver, Canada, she was dean at Lexington Theological Seminary.

Now that I have been academic dean for all of nineteen months, CAOS may indeed be quite an appropriate way to describe what my office looks like. And chaos may also be an appropriate way to talk about the reality of the world for which our seminaries must prepare leaders. Church leaders must address this chaos as they seek to lead their congregations through a landscape of change and instability. And it is precisely at a time such as ours that we benefit from the lessons of history, which help us to see how those who have gone before have dealt with the chaos of their own time and place. Therefore I begin with a call to members of this society to carefully consider the ideal of Martin Luther King's "beloved community" in light of the work we do within the institutions we serve.

I begin with a quick review of the definition of the beloved community:

> [This was] a term that was first coined in the early days of the 20th century by the philosopher-theologian Josiah Royce, who founded the Fellowship of Reconciliation. However, it was Dr. Martin Luther King, Jr., also a member of the Fellowship of Reconciliation, who popularized the term and invested it with a deeper meaning, which has captured the imagination of people of good will all over the world.
>
> For Dr. King, The Beloved Community was not a lofty utopian goal to be confused with the rapturous image of the Peaceable Kingdom, in which lions and lambs coexist in idyllic harmony. Rather, The Beloved Community was for him a realistic, achievable goal that could be attained. . . .
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> In a 1957 speech, *Birth of A New Nation*, Dr. King said, "The aftermath of nonviolence is the creation of the beloved community. The aftermath of nonviolence is redemption. The aftermath of nonviolence is reconciliation. The aftermath of violence is emptiness and bitterness." A year later, in his first book *Stride Toward Freedom*, Dr. King reiterated the importance of nonviolence in attaining the Beloved Community. "In other words, our ultimate goal is integration, which is genuine inter-group and inter-personal living. Only through nonviolence can this goal be attained, for the aftermath of nonviolence is reconciliation and the creation of the beloved community."[1]

Dr. King uses powerful and stirring words to describe his vision of The Beloved Community: reconciliation, integration, inter-group living, inter-personal living, redemption. And what we need to always keep in mind is that these words were not meant as lofty, abstract, emotive; they were meant as attainable praxis—Martin Luther King meant that the call of those who wanted a new society was not just to learn to speak their dream but to take up the praxis. Dr. King was being specific to the context of his time in history, and he was trying to create change for his community, but he was also aware that as the African-American community changed, so would the nation. And so as we today look at our context, there are two key questions we must ask: What is our role as administrators and as educators who prepare leaders for the church and the world in creating a Beloved Community? and What does the Beloved Community look like in the context of the institutions we serve?

Let me begin the process of our analysis by asking some questions that have troubled my soul since I started my doctoral studies in 1989 at the University of Chicago Divinity School and which have only grown more urgent after thirteen years of teaching in the theological academy and especially now as I serve as academic dean of a seminary. Here are some questions I think we need seriously to explore:

- What does it mean for Euro-American seminaries and schools of theology that the homogenous world they were created to serve no longer exists?
- What does it mean for institutions that were created to serve specific denominational theologies and to train leaders that would be faithful to those theologies that this model is no longer adequate for the twenty-first century religious landscape that is found in the United States?
- And if I have barely begun to scratch the surface of what all this change will eventually

do to our schools of theology, seminaries, and divinity schools, another question I must ask is, what does the change in the cultural and demographic landscape of society itself mean for those who are administrators?
- And finally, on a more personal level, what role will you play in this emerging and changing story?

Three realities exist right outside the walls of the seminaries where you and I work and also raise some questions for all of us to consider.

Reality I

- In 1800, 3 percent of the population in the United States was urban.
- In 1900, 14 percent of the population was urban.
- In 2000, 50 percent of the population was urban.

What this means is that urban communities are becoming the truly global communities where we cross streets, not oceans or geographical borders, to encounter other cultures. Yet how many of the students that are being educated in ATS institutions are being given the necessary skills that will help them to reach out effectively to this urban and global population? What are seminary classrooms doing to promote better understandings of non-Christian religious traditions beyond Judaism? How do our classrooms engage the realities of racial and ethnic urban youth and the issue of violence that is taking the lives of so many of these young people? What stresses does the context of urban ministry create for the seminarian in the student pastorate and what kind of services are needed to help students respond to those stresses? What does this mean for the kind of work and skills needed in a dean, a dean of students, or in student chaplains?

Reality II

- In 1900, 80 percent of Christians were white, Western, northern European, and North American.
- In 2000, 80 percent were not.

If this is the reality of the context outside the doors of our institutions, why is it not the reality inside the walls of our institutions? And how are administrative positions within our institutions often used as "gate keepers" to screen out those who are seen as outsiders to the self-understanding many seminaries still cherish? Why is white still right, black must still get back, and brown still stay down? ATS statistics show that in 1999 only 9.7 percent of the total student enrollment in ATS member institutions were African American, 7 percent were Asian, and 3.2 percent were Latino(a). What challenges does this reality pose for the deans who must work with recruiters and for those who work with racial and ethnic students and want to see them successfully complete their degree programs? But the disparity is not only found in the student body; in 2001 ATS listed only 97 Latino(a) faculty members in its member schools (2.9 percent of the faculty population). These figures trouble me greatly because when ATS standards talk about best practices, the conversations around faculty tables and among administrators at all levels must be about the core values of that institution and how these values play out in the process of hiring practices; how they play out in the ways institutions may discourage racial and ethnic applicants; and how these values play out in institutions that, if they do hire racial and ethnic faculty, they have no retention strategies and have never even thought about what retention of such faculty entails.

Reality III

- In 2002 there were 175 million people (which is 3 percent of the world's total population) living in nations not their own.

If this is the reality of the context outside the doors of our institutions, what challenges does this pose to those of us who want to truly contribute to the construction of the beloved community in the schools where we work? And I want to say clearly that I am not specifically referring to the international students that come to our institutions for a short time and then have the good sense to leave. I am talking about the millions of folks like me, who were brought to this country when they were children and have grown up here, have learned to speak the language, have been socialized and educated in this culture, yet are still often seen as foreign and outsiders. The issue I am talking about is a borderlands reality that is all about borders and margins, about belonging and being excluded, realities that have nothing to do with immigration laws and everything to do with an academic

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culture of white privilege that continues to hide the mortar needed for the construction of the beloved community.

As we think about these three realities and the questions they pose, we begin to find answers by using the very words of Dr. King: reconciliation, integration, inter-group living, inter-personal living, and redemption. Administrators cannot ignore nor dismiss the role of advocate we all must play in order to become change agents in our institutions. Some of you may not be in agreement with this idea. Perhaps others of you are shaking your heads thinking: "She says this because she has been dean for only nineteen months. Wait until she's done this a few years and then we'll talk." But let me make it clear, my "momma didn't raise no fool!" I know that the majority, if not all of our academic institutions, thrive on hierarchy and patriarchy. I also know that within all our institutions there exists "a terrain of whiteness" that is all about power and privilege, which needs to be acknowledged and mapped so that it can be, as author Ruth Frankenberg says in her book, *White Women, Race Matters: The Social Construction of Whiteness*, "delimited and localized."[2] And the reason this is an important task is because seminaries and schools of theology cannot fully address the issues that are central to a diverse society if they do not have adequate representations of diversity within their own institutions. And also because there are implications when we exclude people of color from the cohorts of those being prepared for leadership in our churches.

I want us to remember that Martin Luther King did not doubt that there could be a beloved community as he faced an openly racist and segregated nation, and neither should we. What is needed is for those who make up this body of administrators and educators to strive for a mutuality of service where we actively recognize that you and I are part of a larger and diverse whole that co-exists all around us and must become part of our own sense of mission.
We have to seek to model a behavior that is truly about inter-group living and about inter-personal living. I also know that not all learning happens in a classroom and that classrooms do not function as they should without strong administrative support. The call is for academic deans to become diversity advocates, to support civic-minded values that are reflected in the everyday life of our institutions, seeking ways to promote a positive outlook in our work and in our lives. This calls for some honest self-reflection about the roles each of us plays that in one way or another continues to empower our institutions to remain unresponsive to and uncaring about the cultural realities right outside their doors. I have been in theological education for enough years to know that "the structures, work patterns, and operating values of theological schools are anchored in tradition and continuity. In most instances, they remain the same for long periods or change comes very, very slowly."[3] Yet despite this reality, we must continue to hold up the ideal of the beloved community as something attainable and as a goal that will ultimately work for the benefit of the institutions we work for and for the students we serve. I want to share with you some ideas or strategies that can become useful tools to help us to promote the beloved community.

Anthropology

Let me share with you an analysis done by religious educator Robert Pazmiño about the kind of anthropology we use in our daily life (that is how we see, value, and interpret other human beings.) He says that what happens with theological education in Latin America is very different from what happens in this country partly due to the importance Latin American theologians give to anthropology. He says,

> In Latin America, *anthropology* is stressed over *ecclesiology*. In other words, the focus of attention is not on the church but on human beings and their life in society. The church is called to raise up and humanize people and to advocate for the needs of all humanity given the ever present devaluation of human life. . . . Another difference is that the *social* and *public* dimension of life has been stressed over the *personal* dimension. . . . [And finally,] in Latin America *orthopraxis*, right action or practice, has been emphasized over *orthodoxy*, right thought.[4]

I cannot tell you how important it is to make students feel that they are important to the life and work of our institutions. But this is often not transmitted to the students. Instead there is a tremendous importance given to an academic orthodoxy, the ability to talk and walk and breathe "academese," to such an extent that students find themselves isolated from their communities of origin and from who they were when they came to seminary. Those who directly work with students can help students regain their *imago dei*, that is their sense of worth, not because they are doing graduate studies but because they are created in the image of God. I remember my first quarter at the University of Chicago Divinity School. There was not only the pressure of so much class work to do at the doctoral level, but also a new city to get used to, a new system that involved meeting deadlines for registration, school loans, etc., and there was no one to talk to. I knew no one and the professors all seemed so intimidating. As a result, little by little I felt less and less capable of succeeding, of meeting my goal, of even surviving. The cut-throat competition among students, a faculty that was so distant and disconnected from students, plus the fact that I was the only Latina in that entering class, made me forget that I was created in the image of God, that I was intrinsically valuable and worthy, and that I already possessed the talents and gifts that would ultimately help me complete my degree.

A few years ago, I had the opportunity to spend a semester as a visiting scholar at one of our august institutions, and I was overwhelmed by how insecure the students were. I was saddened when I learned how many of these bright and interesting students were on antidepressants and that one of them, barely in her midtwenties, had attempted suicide because of the pressures and competition she found overwhelming. As I walked the corridors of that institution where I was now a professor and not a student, I had this overwhelming sense of déjà vu. Here I was with a completed PhD and yet I somehow felt like I was the small and invisible doctoral student at Chicago. I think that we have to change the anthropologies of our institutions by creating an institutional ethos that will be an asset to the student instead of a deterrent and we have to help our faculty members see the importance in their classrooms. I have often heard some faculty talk about students in less than glowing terms, and I have to ask if this negative anthropology of the students, those we are called to serve through education, is not working against the mission of the seminary. As a dean who also teaches, I need to model my classroom anthropology in a different way, with a different attitude, and create a different ethos that will be of benefit to how my students will learn.

Hospitality

Based on this experience, my strategy for change is hospitality. Let me share with you how Elizabeth Conde-Frazier, a good friend from New York City, who now teaches at Claremont School of Theology, describes hospitality.

> Hospitality is a place where we are connected to one another. It is a space that is safe, personal, and comfortable—a place of respect, acceptance, and friendship, through hospitality, we offer each other life-sustaining networks of relations. . . . Hospitality as recognition involves respecting the image of God in another and seeing their potential contributions as being of equal value.[5]

Notice how hospitality and anthropology are interrelated. To see the image of God in another makes it possible to offer hospitality, makes it possible through this hospitality to transcend social differences and to break the dominance of sociocultural boundaries. To offer hospitality means to dare to encounter the other and this means that we will have to move into what I have for years called the "borderlands"—that place in which U.S. Latinos have always lived but that Euro-Americans need to acknowledge and experience. By borderlands I mean that place that is hybrid because it brings together difference in such a way that difference is transcended and where difference does not bring fear and is not seen as a drawback. To encounter those outside our comfort zones as we offer hospitality means that there are constant exchanges across cultures and as Gloria Anzaldúa has said "a continual walking out of one culture and into another."[6] As we offer hospitality we become border crossers and we dismantle barriers, we weaken fear, we open doors.

Yet despite [schools being slow to change], we must continue to hold up the ideal of the beloved community as something attainable and as a goal that will ultimately work for the benefit of the institutions we work for and for the students we serve.

Storytelling and listening

All of our students have a story to tell, and throughout the years they are in our institutions, we see how their stories vary from ones filled with success and achievement to perhaps one of loss and failure. It is important that the students have a place in our schools to tell their stories

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and to have their stories listened to. If we listen carefully, we will often hear that these stories become "'transforming moments' . . . [in which we are convicted so that the story] disrupts our previous assumptions about the world by puncturing our ways of constructing meaning."[7] When we allow someone to tell us his or her story, we are creating a space within our institutions for transforming our ways of seeing and being; we are making it possible to see beyond what is worn and old in our institutional value system and find hope in the life of another human being.

That is why to make storytelling a transforming moment we have to change the way we listen. The goal is to listen from that place that is common to us all—from our humanity. "If we listen from this place we can get beyond the impulses to protect ourselves from what we hear, to reject what we hear, and to judge what we hear and then we can just listen to the story of the other person."[8] Stories make it possible for there to be a paradigm shift because we are now able to see new possibilities, we can now see the world from a new lens. The story may be alien to us, but at its core it is also about us because the storyteller and the listener share a common humanity. Many of our faculty members are not very good at listening and we must seek, as deans, to create pauses in our speech to get their attention and engage them so that change can happen.

Compassion

To talk about compassion may seem out of place within the walls of academia, yet I think it is an important tool for promoting change. This is what Conde-Frazier says about compassion:

> The origin of the word compassion is from the words *cum patior*, which means to suffer with, to undergo with. It connotes solidarity. Compassion works from a place of strength born of awareness of shared weakness. It is this sense of shared weakness that distinguishes compassion from pity. Pity takes more distance from the one suffering and sees him/her as weak or inferior. . . . Compassion and joy are linked. In compassion, as well as in celebration, it is the togetherness that is empowering.[9]

When I think of the tough and intellectually focused faculty I have met through the years, and as I remember the many hurtful comments made by those professors and that students have shared with me (or that I have witnessed as a faculty member and dean), I am moved to compassion. And I am moved to make a commitment that I will not behave that way. I must always remember that the weaknesses of my students in many ways resemble my own. Like them, I too suffer from insecurity, from bad time management, from moments of despair, from loneliness, from overwork and fatigue, and I must keep that in mind when I teach and live with my students for an entire semester. Now as an administrator, I must use compassion if I want to model for my students the kind of behavior I would want them to value in me. Deans often get to see students at their worst, and the goal is not to inflict punishment but to act with compassion so that some good can emerge from what is often a bad situation.

And one last word about compassion: Compassion also means to do justice. Dr. Martin Luther King equated justice with love. He said: "Justice is love correcting that which would work against love."[10] It is through compassion that we are brought from indifference to care. Through compassion we are no longer strangers but, instead, we are connected in a way that defies racial, cultural, and gender differences. This is especially important for working with students who come from backgrounds where higher education has not been possible or has not been valued, for racial and ethnic students who have had to deal with varying forms of racism and rejection, for international students who come to our schools so vulnerable and so alone. That is why we cannot be compassionate without seeking the respectful treatment of our students.

Conclusion

The bottom line is that those who make up the august society known as CAOS can and should make a difference in how business is conducted in their institutions. The students we serve need communication so that the information they need to succeed is clearly transmitted. They need to be integrated into a new culture and a new way of thinking. They need intellectual support. They need mentoring and experiences that will help them see success as a viable option. And they need to see modeled for them ways of behaving that reflect very significant paradigm shifts in how all of us here think about race, gender, sexual orientation, and class. This is what is needed but how we do this is what will ultimately matter. This means that we must make a serious effort to reevaluate and to critically examine our anthropology, our hospitality, our compassion, and we must renew the ways we listen as we create spaces for our students to tell their stories and to thrive. Not an easy task but one that in the twenty-first century world we live in is no longer optional.

To build an inclusive future for ATS schools means that we must know the landscape, must know about the other builders, and must come to the task with honesty and with a deep desire to promote justice and hospitality. No one institution alone can succeed without building partnerships with one another and most importantly with the diverse communities and congregations that surround their school buildings. The kind of inclusive education that our diverse world needs is one that values difference and sees it as a gain and not a loss, that understands that to ignore those who seem "less than" is to hurt the mission and future of our institutions. This means that faculty as well as administrators must seek to better serve constituencies that have for too long been marginal to the vision and curriculum of their institutions. This is the call I make to each of you, to engage in the hard work of creating the "beloved community" so that each of us can contribute to weaving a cloth of unity and inclusive practices throughout our institutions that has to include an educational agenda that is visionary, contextual, and daring. The reality is that our seminary classrooms are the "laboratories in which future community leaders learn how to apply and translate theological, biblical, spiritual, and practical knowledge and insight to the living reality [of the diverse communities found] in the United States."[11] What you and I do today as administrators and educators will have an impact well into the future. And so I must ask, how will you make a difference?◆

ENDNOTES

1. From The King Center Web site, http://www.thekingcenter.org/prog/bc/index.html, accessed 4/18/06.

2. Ruth Frankenberg, *White Women, Race Matters: The Social Construction of Whiteness* (Minneapolis: University of Minnesota Press, 1993), 231.

3. Barbara G. Wheeler, Sharon L. Miller, and Katarina Schuth, *Signs of the Time, Present and Future Theological Faculty*, Auburn Studies, No. 10, (February 2005): 5

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5. Elizabeth Conde-Frazier, "A Spirituality for a Multicultural Ministry, " *Perspectivas: Hispanic Theological Initiative Occasional Paper Series* 7 (Fall 2003), 70.

6. Ibid., 71.

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8. Ibid.

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11. Milagros Peña, Edwin I. Hernández, Caroline Sotelo-Turner, Danielle Dirks, and Kari Jo Verhulst, "Equipped to Serve: Latino/a Seminarians and the Future of Religious Leadership in the Latino/a Community," *Research Reports* (University of Notre Dame) 2006.3 (October 2006): 33.

Implementing an internal controls framework

David T. Cram

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Internal controls are the procedures and practices organizations implement to help achieve their missions. They promote efficiency, reduce the risk of loss, help ensure financial reports are accurate and comply with laws and regulations. Ideally, internal controls should be risk based, or in other words, focused on the areas within organizations where things could go wrong. Historically, there has been a tendency to use a generic set of controls; however, generic controls can cause organizations to implement procedures that they don't need and fail to implement controls in activities that are out of the ordinary.

All organizations have internal control systems. How effective they are is sometimes a question. Organizations struggle to have sufficient staff for proper separation of duties. They have managers who in the interest of achieving ministry objectives override controls. They lack staff with the expertise needed in finance and accounting and in computer information systems. As a result, many organizations rely on auditors to examine internal control systems and help improve them. But a new auditing standard is causing some changes.

Impact of Statement of Auditing Standard 112 (SAS 112)

SAS 112 is the auditing standard that is causing these changes. SAS 112 established requirements for how an auditor communicates to management the internal control issues identified in an audit. Auditors aren't required to try to identify internal control weaknesses. However, if in doing the audit the auditor becomes aware of a weakness, then SAS 112 requires the auditor to evaluate the seriousness of the problem and appropriately report it to management.

For many organizations, that isn't a big change. What does change is that through the use of examples, SAS 112 elevates the seriousness of some internal control weaknesses. For example, SAS 112 includes the following as examples of things that can be material weaknesses:

1. Ineffective oversight of the entity's financial reporting and internal control by those charged with governance.
2. Restatement of previously issued financial statements to correct an error or fraud.
3. Discovery of a material misstatement in the financial statements during an audit that was not initially found by the organization's internal control system.
4. Inadequate documentation of the components of internal control.

There appears to be a shift from the auditors telling clients what weaknesses they have, to management needing to have a system that identifies what weaknesses exist, what controls are needed, and then implements them, documents them, and monitors their effectiveness. The auditors then examine the adequacy of the client's process for doing this.

Disagreement over the impact of SAS 112

Not all auditors agree on the impact of these SAS 112 examples. One CPA firm shared the following in its newsletter:

> Some misinformation is being communicated about the new auditing standards. A number of organizations whose financial statements are audited have reported being told that they are required under these new standards to produce extensive documentation related to their internal control systems and environment. That is simply not the case.
>
> It is true that auditors may, in complying with the new standards, request information from their clients that they have not previously requested, but there is no requirement in the standards that organizations being audited provide or maintain extensive documentation of their internal control systems.

Another firm said almost the opposite in some of its management letters:

> Clients will be asked to provide documentation of their risk assessment and internal controls, as well as an evaluation of their effectiveness.
>
> Significant attention and resources must be allocated to establish, document, and maintain an effective system of internal

controls, including as assessment of key risks that could have a significant affect on financial activities and reporting.

Regardless of an auditor's position on the impact of SAS 112, organizations will benefit from having a system for determining what internal controls are needed and from implementing, documenting, and monitoring such a system. But where does one find such a network?

COSO framework components

This need for an internal controls framework has led many to the COSO Framework. The COSO Framework comes from the 1992 document called *Internal Control-Integrated Framework* issued by the Committee of Sponsoring Organizations of the Treadway Commission. It has been recognized as a good framework for internal control management for many years.

While the original COSO framework documentation was good, in 2006, the COSO committee issued additional guidance focused more on smaller companies. It is called *Internal Control Over Financial Reporting—Guidance for Smaller Public Companies* and can be found at www.coso.com.

The COSO framework has five main components: (1) the control environment, (2) risk assessment, (3) control activities, (4) information and communication, and (5) monitoring.

1. Control environment is the tone at the top of the organization. It reflects the organization's fundamental values and attitudes. It includes such principles as (a) the board of directors understands and exercises appropriate oversight over internal controls and financial reporting and (b) competent people oversee the internal controls and financial reporting processes.
2. Risk assessment is focused on where things could go wrong in an organization. Where could transactions be missed? Could incorrect or invalid transactions get into the system? Could transaction information be lost or altered after it was recorded? Risk assessment principles are focused on evaluating programs, processes, personnel, computer systems, etc. to determine what could go wrong and how likely the problem could occur.
3. Next are the control activities, which are the steps an organization takes to mitigate risk. This includes the selection of appropriate controls, their documentation, and their implementation. It specifically includes the design and implementation of information technology (IT) controls.

The COSO documents do not get specific when it comes to a framework for internal controls over IT processes. Instead, the documents point to a similar framework for managing risk and establishing controls over IT systems called *Control Objectives for Information and Related Technology* (COBIT).

COBIT is structured similar to COSO with four domains and thirty-four processes. COBIT has much more detail on IT controls than COSO. For example, there is a strong section on general IT controls. Those controls ensure the financial information in a computer system can be relied upon. They include requirements for:

- data center operation controls like job setup and scheduling processes and data backup and recovery procedures.
- controls over acquiring and maintaining software, databases, and telecommunications.
- controls to prevent inappropriate and unauthorized use of the system.

There appears to be a shift from the auditors telling clients what weaknesses they have, to management needing to have a system that identifies what weaknesses exist, what controls are needed, and then implements them, documents them, and monitors their effectiveness. The auditors then examine the adequacy of the client's process for doing this.

The IT Governance Institute in collaboration with the Information Systems Audit and Control Association produced a document called *IT Control Objectives for Sarbanes-Oxley* that maps the COBIT domains and processes to the five COSO components. A free copy of this publication is available online at www.isaca.org/sox.

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Benchmarks: Where is the money going?

Chris Meinzer

Chris Meinzer is director, finance and administration for ATS.

Experts suggest that nonprofit organizations identify benchmarks for operations in order to establish baseline performance and to monitor favorable and unfavorable results. For most nonprofit organizations, the annual budget provides a broad benchmark against which revenues and expenditures can be measured to determine whether financial results were acceptable. A budget, however, provides only an internal gauge of success. It is more beneficial for an institution to have internal and external benchmarks to analyze and gauge financial plans.

The data provided by member schools to the Association through the Annual Report Form process offer an extremely useful and relevant set of benchmarks. The Association collects a variety of information in the fall of each year, including enrollment, financial, development, salary, and demographic data. In the fall 2007 issue of *Colloquy*, average revenue proportions by ecclesial family were presented. In this issue, average expenditures proportions are considered.

The chart shown below presents average expenditures proportions for all ATS schools that are independent (not related to a larger institution). The chart also depicts the proportions for these same schools by ecclesial family. These percentages are based upon data that were collected in fall 2007, the most recent available data.

Expenditures—Fall 2007 Independent Schools	All	Evang.	Main.	Rom. Cath.
Instruction	30%	30%	28%	29%
Research & Public Service	1%	1%	1%	1%
Library	5%	4%	5%	5%
Academic Support	4%	4%	5%	4%
Student Services	4%	5%	4%	6%
Admissions	2%	2%	2%	2%
Institutional Support	24%	23%	27%	19%
Plant Maintenance	12%	11%	11%	18%
Scholarship	8%	8%	9%	6%
Auxiliary	10%	12%	8%	10%

Instruction continues to be the largest relative expenditure category. The total cost of student contact (instruction, academic support, student services, admissions, and scholarship) represents just slightly less than 50 percent for each group. Institutional support is becoming a more significant portion of the budget, particularly for mainline schools, where it has almost equaled the cost of instruction. Institutional support represents the operational infrastructure costs, such as the offices of president, development, finance, and technology not related to instruction. Because these schools are independent of any larger institution, they must cover all the costs of keeping the doors open. Consequently, maintenance of plant requires major outlays. These maintenance costs do not include capital expenditures but are still a material portion of the budget. Roman Catholic schools in particular are spending large amounts of their budgets to keep their buildings maintained. Even with these outlays, many ATS schools have significant deferred maintenance that is cause for ongoing concern. Auxiliary services (mainly student housing, bookstore, and food services) represent the final piece to the budget. These costs are slightly more for evangelical schools but they are offset by a higher relative proportion of revenue generated by these same auxiliary services.

Expenditure benchmark data is also presented for schools that are related to a larger institution. The benchmarks are different because these institutions benefit from their relationships with a broader campus structure, and they spend less on infrastructure costs and more on direct instruction. The following chart presents average expenditures proportions for all ATS schools that are related to a larger institution as a whole and by ecclesial family. These percentages are based upon data that were collected in fall 2007, the most recent available data.

Expenditures—Fall 2007 University-Related Schools	All	Evang.	Main.	Rom. Cath.
Instruction	36%	38%	34%	39%
Research & Public Service	3%	2%	3%	0%
Library	5%	4%	6%	4%
Academic Support	7%	6%	8%	6%
Student Services	3%	4%	3%	3%
Admissions	2%	3%	1%	2%
Institutional Support	15%	17%	14%	18%
Plant Maintenance	8%	6%	9%	10%
Scholarship	16%	12%	21%	10%
Auxiliary	5%	8%	1%	8%

The total cost of student contact (instruction, academic support, student services, admissions, and scholarship) represents about 65 percent for evangelical and mainline schools and about 60 percent for Roman Catholic schools. This is possible because, relative to independent schools, less of their budget has to be spent on maintaining buildings and providing infrastructure support. In particular, the mainline institutions are able to spend a substantial portion of their budget on scholarships due to their university connections and relatively high endowments for that purpose.

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4. The fourth COSO component is information and communication. This component covers how to identify, capture, process, and distribute information. It is basically how the right hand knows what the left hand is doing. It concerns how an organization accurately captures financial and control information in a timely manner and how we communicate the information to the board, management, and staff so they can use it to fulfill their responsibilities.
5. The last component, monitoring, concerns what an organization does to know its internal controls systems continue to work as they should. It is how the organization evaluates effectiveness of its controls and communicates weaknesses so corrective action can be initiated. The COSO committee recently released a draft of additional guidance on monitoring, which can be accessed online at www.coso.org/Publications/coso_Monitoring_discussiondoc.pdf.

   Monitoring reveals weaknesses. Addressing those weaknesses takes risk analysis. Organizations need to evaluate the likelihood that the problem will continue to occur and the impact of the weakness. This leads to the development of new controls or improvements in current controls, which is control activity. Can you see how the COSO framework is circular? Applying the COSO framework is not just a one time activity. It is a continuous process.

Each of these main components is built upon a series of basic principles. There are twenty principles in total. The tools volume of the COSO document has a series of questions for each principle presented in matrices with columns to be used to summarize the controls that exist and their effectiveness.

Organizations will face challenges implementing the COSO framework. For example, there are seven controls listed for the financial reporting principle in the risk assessment category. They include controls such as, "Are the accounting principles selected appropriate in the circumstances?" and "Do the financial statements reflect the underlying transactions and events in a manner that presents the financial position, results of operations, and cash flows within a range of acceptable limits?" These statements are hard for management to answer with documentation because they are so broad.

The COSO framework is also focused on smaller public companies, not nonprofit organizations. While many of the questions are applicable to nonprofits, missing are questions focused on some of the unique features of nonprofit accounting such as restricted and unrestricted net assets and functional expense allocation.

In some cases, implementation [of an internal controls framework] was a reaction to a problem that occurred. But how many organizations have recently examined their current risks and determined if their internal controls are appropriate for what they are doing today?

Conclusion

Christian organizations want to be good stewards of the resources the Lord entrusts to them by implementing controls to ensure these resources are appropriately used to achieve their ministry goals. In the past, many organizations implemented internal controls where they were most concerned that funds could be diverted, but frequently, those controls were implemented years ago. In some cases, implementation was a reaction to a problem that occurred. But how many organizations have recently examined their current risks and determined if their internal controls are appropriate for what they are doing today? Through efforts to implement an internal controls framework like the COSO framework, organizations can take significant steps toward having effective and efficient internal controls.◆

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A school's expenditure pattern may differ from that of its broad ecclesial family, so it is imperative that the school administration and board understand its own expenditure patterns. However, by considering a school's relative pattern of spending and comparing it to an outside benchmark, such as those presented above, an institution can determine whether it is operating within appropriate boundaries. When doing such a comparison, a school may find it necessary to refine its benchmarks and it can do so by contacting me at meinzer@ats.edu. In addition, further benchmarking can be done by using the ATS *Institutional Peer Profile Report* (see http://www.ats.edu/resources/institutional_peer_profile_reports.asp).◆

The altered landscape of religious giving


William G. Enright

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Several years ago while visiting in Sedona, Arizona, I discovered an architectural gem precariously nestled in a crevice between giant red rocks; it was the Chapel of the Holy Cross. Outside the entrance, a plaque caught my attention as it noted that the chapel had been twenty-five years in the making; therein sits this story.

On Ash Wednesday, 1932, a young art student named Marguerite Brunswig was worshipping at St. Patrick's Cathedral in New York City. As she walked out of that great gothic edifice she thought to herself: "Gothic is fine . . . but should not we in America also have a national shrine where God can be worshipped in a contemporary setting?" As she left the church and began her walk down Fifth Avenue, she looked up into the night sky and experienced a transforming epiphany. Framing the horizon was a giant cross formed by the vertical and horizontal beams of the Empire State Building then under construction. "Instantly," she says, "the image of a modern gothic church began to play upon my mind, which would haunt me until it became a reality."

Marguerite returned to her studio in California where she began to chase her dream by turning it into a sketch. One day she showed her drawing to a friend, Lloyd Wright, the son of the architect Frank Lloyd Wright. Together they laid out the design of a modern cruciform church that they hoped would become the Catholic Cathedral in Los Angeles. The Archbishop of the Los Angeles Diocese, though intrigued with the design, rejected it as "too futuristic."

In 1937 an order of nuns in Budapest, Hungary, accepted Marguerite's plans for a church to be built overlooking the Danube. Then came World War II and Marguerite's hopes for a contemporary church built in honor of God were shelved.

In 1947 her parents died. It had been her mother's last wish that "she not die without a living spiritual trust." That is when Marguerite and her husband Tony Stuade decided to build the Chapel with their own money near their ranch in Arizona. The plaque concludes: "This is my offering . . . Ad Magorem Dei Gloria!" Signed, Marguerite Brunswig Staude.

Why do I tell you that story? Because its underscores several insights pertinent to religious giving and fundraising.

First, religious giving is shaped by the cultural environment of the present. For Marguerite, traditional gothic reflected another era. Givers want their gifts to fit the world in which they live and they want their gifts to resonate with and reflect their own experience of life.

Second, meaningful giving does not come easily; it takes time and requires a persistent intentionality on the part of the donor. Twenty-five years is a long time, but Marguerite was chasing a transformative vision. When people think of giving a substantial gift, they think long term.

Finally, people often see their philanthropic giving as a way to erect a cathedral for their souls. In her quest to fulfill a dream, Marguerite Brunswig Staude built more than a cathedral for other people; she built a cathedral for her soul. Her act of generosity was the result of a calling that had erupted like a sleeping volcano on the streets of New York City birthing a passion that tickled her imagination until years later it flowered into a deed of philanthropic generosity.

The new landscape of religious giving

So, what does the landscape of religious giving look like today? My colleagues in the research department of the Center on Philanthropy tell me that something significant has happened to religious giving since the mid 1990s; the terrain of religious giving has experienced a seismic shift. While the dollars given to religion have increased every year, even when adjusted for inflation, the contours of religious giving have changed. Here are some examples:

- As a share of overall charitable giving, giving to religion has fallen from more than half of all charitable dollars given to less than one-third today. In 1995, 45 percent of all charitable dollars went to religion; in 2006 it was 32.8 percent.[1]
- Religious giving is one of the slowest growing sectors of charitable giving. Over the last forty years, religious giving has grown by 2 percent each year while total giving has increased by 5 percent. Over the last decade religious giving has grown 2.1 percent each year compared to 6.5 percent for total giving.[2]
- Between 1987 and 2004, religious giving as a share of income fell between one-quarter

and one-half with most faith groups experiencing a 30 percent decline.[3]
- Sixty-two percent of all congregations—regardless of type or size of budget and membership—failed to keep pace with inflation as measured by the Consumer Price Index in 2006.[4]
- Boomers, people born between 1946 and 1965, are 20 percent less generous in their giving to religion than the pre-War generation.[5]

The landscape relative to the funding of theological education has also changed.
- In 1928, 60 percent of a seminary's operating budget came from endowments. By the 1950s, 32 percent of a seminary's operating budget came from endowments. In 2003, the figure shrank to 14 percent for the median theological school.[6]
- Half of U.S. theological schools have seventeen or fewer living major donors (individuals giving $5,000 or more for any purpose).[7]
- While overall revenues have increased far outpacing inflation, so too has seminary tuition, showing an average increase of between 5 percent and 6 percent each year from 1991–2003, roughly twice that of inflation.[8]
- In 1991 more than half of Master of Divinity students had not borrowed for their seminary education; in 2001, 63 percent had taken educational loans with the average level of debt being $31,376.[9]

Factors contributing to the new landscape of religious giving

What sits behind this seismic shift in religious giving? We are not without clues even though quantitative answers may be illusive.

1. What has happened reflects changes in the larger religious and cultural landscape; we have lost the Sabbath. Sunday is no longer a day dedicated to rest and worship. Meantime, mainline Protestantism has experienced a significant downsizing while evangelical Protestantism is barely holding its own.[10]
2. Overall church attendance has declined from 40 percent in the 1940s to 25 percent in the 1990s. And, as Claire Gaudiani has aptly observed: "the single most reliable indicator of an individual's charitable giving is church attendance."[11] The more frequently one attends a religious service, the more generous is that person's religious and overall charitable giving.[12]
3. Another factor is the emergence of the mega or large church as the congregation of attendance for the majority of churchgoers and the phenomenon of free riding. (Free riders are people who belong to or participate in a congregation but do not pay their own way.) The larger the size of the congregation, the greater the number of free riders.[13]
4. Overall congregational giving for benevolent purposes has declined. During the first part of the twentieth century, giving for national and world missions (including seminaries) was central to congregational life. In the 1930s benevolent giving began its decline with the rise of the New Deal. As the congregational perception of mission became more localized, congregations appear to have become more insular in their view of ministry as they struggled for their own survival and economic feasibility. The upshot is that giving to address needs and opportunities beyond the local congregation has declined by 28.5 percent since 1968.[14]
5. The waning practice of tithing: recent research indicates that between 2.5 percent and 4 percent of people tithe to their respective congregations and only 6 percent tithe overall in their charitable giving.[15]

Most clergy consider "money-talk" to be beneath them, so they ignore the subject that was central in Jesus' teaching and preaching: the faithful use of possessions.

These are the sociological and economic clues. Theologically, I believe there is something deeper behind this seismic shift: communities of faith have lost their ability to talk about money in a redemptive manner. Most clergy consider "money-talk" to be beneath them, so they ignore the subject that was central in Jesus' teaching and preaching: the faithful use of possessions.[16] In a recent survey, 60 percent of American congregants said that they failed to hear one sermon dealing with the subject in the last year.[17] The upshot is that when most priests and pastors talk about money, they only do so in the context of an annual stewardship sermon, which misleads people in the pews to think of stewardship of having to do with the money they give to the church rather than the faithful use of the

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possessions and resources with which they have been blessed.

Seminaries do no better than pastors. They do not enlighten their students on the centrality of money-talk and the stewardship of possessions. Most faculty appear to see such topics as beyond their interest or beneath them. Meanwhile, as seminary presidents say that fundraising is one of their primary tasks, they express resentment with having to devote so much time to this "worrisome aspect" of governance.[18] Consequently, their efforts lag.

Ultimately, if development officers are going to successfully navigate this altered landscape of religious giving, it is imperative to put a face on the people behind this landscape. Who are these folk who give or do not give to religion or who give in new ways?

Pre-War generation

First there is that generation of givers who form the bedrock of religious giving; the pre-War generation (people born between 1924 and 1938). The religious giving of the pre-War generation increases as they age and exceeds the growth of their income.[19] This is the generation with a higher level of trust in institutions and a keener sense of institutional loyalty. This is also the generation that is dying out. At the same time, because of their giving history, this is the generation with promise for the giving of bequests. A potential, we suspect, that has yet to be mined by religious institutions and congregations.

Seminaries do no better than pastors. They do not enlighten their students on the centrality of money-talk and the stewardship of possessions. Most faculty appear to see such topics as beyond their interest or beneath them. Meanwhile, as seminary presidents say that fundraising is one of their primary tasks, they express resentment with having to devote so much time to this "worrisome aspect" of governance.[18] Consequently, their efforts lag.

While religious congregations and ministries are the recipient of between one-third and one-half of all the charitable dollars given each year, only 5 percent of all charitable bequests go to religion. How does the pre-War generation think about legacy? This we know; they want to make certain that their legacies are well used by addressing specific programs or issues. They do not want to be counseled to make a will; legacy fundraising turns them off. At the same time, they want materials that will make a strong case for the potential impact their gift might have on the future ministry of an organization or institution. The organizations most likely to receive a bequest from this age group will be those who demonstrate a high level of professional capacity, down to getting names right.[20] The pre-War generation is the giving generation.

Baby boomers

Second, there are the baby boomers (people born between 1946 and 1965) who are now coming to philanthropic maturity. Historically they have been less generous in their overall giving than the pre-War generation and significantly less generous in their religious giving.[21] Now, however, they are beginning to think about the future. As their business careers wind down and they ponder the next chapter of life, they are asking themselves serious ontological questions like: What is the meaning and purpose of my life? What does it mean to live well? How can I make a difference?

Several years ago I was asked to speak at a World Presidents Organization conference. WPO is made up of CEOs who are more than fifty years of age. In a planning session prior to the conference, several executives in their early fifties expressed their yearnings to me in these memorable words: "Our portfolios reek with success. We've reached the top rung of our respective corporate ladders. We have all the money we need. How, now, as we approach the 'back nine' of our lives do we find significance?"

The charitable giving of the maturing baby boomers reflects the creative independence that has made them who they are; they are the new social entrepreneurs and venture philanthropists. Their philanthropic quest is built on three intellectual pillars:[22]

1. They want accountability. They hope to bring nonprofits to a higher scale of effectiveness by making larger gifts and establishing mutually agreed upon benchmarks for the measurement of success.
2. They want effectiveness. They want to develop new metrics of organizational performance that focus on programmatic outcomes.

3. They desire a close, longer-term relationship with the institutions or programs to which they give. They do not want to merely cut a check and run. They want a personal relationship and personal involvement.

The upshot is that many in this age group see their gifts to be investments as well as charitable contributions. Baby boomers are the generation of philanthropic promise, but their giving is likely to be conditioned by their interests and passions.

Tinkerers

Third, there are the twenty- and thirty-somethings recently described by sociologist Robert Wuthnow as tinkerers.[23] Tinkerers are resourceful people; their approach to life is practical. They get things done by piecing together an idea from here, a skill from there, and a contact from somewhere else as they seek an integrated life. The uncertainty of the world in which they live makes tinkering a necessity as they seek to adapt to the demands of life in the present. Religiously, they are independent improvisers. While they believe in God, members of this age cohort seldom attend religious services. While three-fourths of the pre-War generation say that religion is important, only one-third of those under age thirty agree.[24]

Tinkerers may not be overtly religious; they are, however, people on a spiritual quest. Nobel Prize winning economist Robert William Fogel has described America as in the midst of a spiritual quest or "fourth great awakening." Tinkerers epitomize people on a spiritual journey. Tired of "the endless accumulation of consumer durables and the pursuit of pleasures" they focus on equity issues while refusing to limit their spiritual search to things religious and sacred.[25]

In a recent conversation, Arthur Brooks of the Maxwell School at Syracuse University noted that in doing research for his book, *Who Really Cares: America's Charity Divide,* he was struck by the many people in their twenties and thirties who tithed but not to any religious congregation. David Miller, director of the Yale Center for Faith & Culture at Yale University Divinity School and assistant professor of business ethics finds a similar pattern emerging in the world of business. He writes:

> Today growing numbers of businesspeople of all levels are attending conferences and management seminars on spirituality and work . . . Given the movement's scope, scale, and potential social and economic impact . . . the church and the theological academy will be left behind and become mere spectators, unless they seek to understand and engage the issues driving the movement and the participants themselves.[26]

Tinkerers are philanthropic seekers; they are also tomorrow's givers. They deserve to be cared for and nurtured rather than ignored by the religious establishment.

Remember Marguerite Brunswig Staude? She was a young art student when a transforming vision of doing something special for humankind captured her imagination. It took twenty-five years for that vision to mature into an act of generous giving. Development officers, too, need to think long term not just short term in fundraising.

Navigating the altered landscape of religious giving

How, now, will theological institutions and development officers navigate this altered landscape with its generational distinctions? This much is certain: one shoe will not fit all feet, which means that development officers cannot continue to do development and fundraising as they have always done it.

First, they must be willing to ask themselves as leaders in theological education some hard questions. Questions like:

- What is the mission of our school, and who makes up our constituency?
- In what ways does our institution serve the community whose postal address we share?
- Does the way in which our institution lives out and practices its faith have a civic dimension? Cotton Mather, an eighteenth century Puritan, said that "all the neighbors should have cause to be glad of your being in the neighborhood."[27]
- What difference would it make to our city if our institution ceased to exist?
- What is our seminary saying to the twenty- and thirty-somethings amid their search for an integrated spiritual life?

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- Are we open to shared creative philanthropic ventures, or must all financial gifts be given to fit our self-defined institutional needs?

Ironically, these are not new questions. In the 1950s, H. Richard Niebuhr asked a similar question: “What is the community in which theological schools carry on their work?”[28]

I dare not be so presumptuous as to answer these questions for you. Indeed, each of you will find yourselves answering these questions in differing ways. These are, however, questions with which development officers, seminary presidents, and board members should be wrestling. The way in which you answer these questions will in turn shape the way you go about your fundraising and determine the particular markets that will be the source of your gifts and outside revenue.

Allow me to illustrate the window I’m trying to encourage you look out of with those questions. I see the Catholic Theological Union of Chicago reaching out to a new market via its Institute of Catholic-Muslim Studies; today Muslims contribute financially to that seminary. I see Fuller Theological Seminary reaching out to the arts community of Los Angeles via its annual Spring Arts Festival and the City of the Angels Film Festival each fall. In my hometown of Indianapolis, I see Christian Theological Seminary reaching out to community business leaders via an annual daylong seminar on faith and ethics that has become a collaborative effort with the Indiana Chamber of Commerce.

As theological education has become more geographically localized, each seminary needs to ask itself how it serves or reaches out to the civic as well as the religious community of which it is a part. How do you partner with people of faith on the public square? What vital connections for friendship, outreach, and revenue might you be missing because of your reticence to build civic partnerships with people of faith beyond your own religious tradition?[29] Remember the counsel of Jeremiah to the Hebrew people in exile: “Seek the welfare of the city where you are in exile, for in its welfare you will find your welfare.”

Second, the altered landscape of religious giving demands that we focus with increased intentionality and sensitivity on the donor. This focus challenges us to rethink our fundraising paradigm. What might happen if your seminary set out to fit your needs to the donor’s shoe rather than always expecting the donor to slide his or her foot into your shoe?

The Marguerite Brunswig Staude story illustrates what for me is a philanthropic reality; most people want to give, and for many, this desire to give springs from spiritual roots. Most people have something to give; be they a member of the pre-War generation, a baby boomer, or a tinkerer. Most of us also want our giving to be personally rewarding and institutionally meaningful. What inspires this diverse mix of people to give? Why do people give?

As I read what is being written on philanthropy, faith, and giving, I find more references being made to the virtue of generosity. Most people with whom I speak say that they give because they feel blessed; they want to give back. Whether religious or not, givers see themselves to be blessed with resources to share.

I will always remember the first time I preached in an African-American church. As I entered the church itself I was warmly greeted. In typical white man’s fashion I returned the greeting by saying: “Good morning, and how are you?” “Blessed” the first person replied. “Oh,” I thought to myself, “how charmingly different, he feels blessed.” Another person greeted me and I replied: “Good morning and how are you?” “Blessed!” she said. Everyone I greeted that morning described themselves as “Blessed!”

Last year I was telling that story to a group in Atlanta, Georgia. I said: “Have you ever noted how Black folk answer you when you ask them how they are? Before I could respond from the middle of the room a voice shouted: “BLESSED!” It was the wife of the president of the consortium of African-American theological seminaries in Atlanta.

Ponder for a moment what that word *blessed* says? Doesn’t it remind us that we all are children of grace? We live and we survive by the grace of God. We may be healthy, wealthy, and wise, but what we are and have is not ours because we earned it and/or deserve it. What we know and see is not ours because we worked and studied and acquired special knowledge. Everything we have and are is the gift of a generous and gracious God. To be blessed is to be overwhelmed by life’s goodness.

Theologically this ingrained desire to give back is rooted in a radical sense of the grace and love of God, be it conscious or unconscious. Givers delight in sharing their blessing with others but in such a way as to reflect their own experience of the love, grace, and goodness of God. Cambridge theologian David Ford puts it well: “Coping with God and God’s generosity is the central task of the Christian faith.”[30] Generous people intuitively sense that, so they want to give back.

As development officers, this means taking the person and the life experience of the giver seriously. Charles Collier, senior philanthropic advisor at Harvard University says that as a planned-giving officer he got to know about people’s finances; yet, he felt as if something was missing. Instead of asking for money, he began to invite his clients to tell him their stories and share with him their dreams and passions: What was precious to them? How did they want to be remembered? What were their hopes and dreams for their children?[31]

Don’t be threatened by this focus on the donor and the challenge to fit your institutional needs to the donor’s foot. Creative and transformative things happen when institutions take donor’s passions seriously. Sometimes, people who love us yet stand outside our particular institution have a perspective we need to hear. Wealthy donors also have the means to nudge an institution in new and needed directions with their gifts. Allow me to be personal.

I am a retired Presbyterian minister. One Tuesday morning in December 1996 I received a telephone call from one of my lay leaders. Tom was one of the most generous givers I have known; however, he preferred to do his giving anonymously so few people were aware of the millions of dollars he gave to institutions in which he believed. A coal miner’s son, Tom was a person of deep religious faith as well as an informed observer of the state of religion in America. For some time, Tom had been voicing concern over what he saw happening to clergy: “You clergy” he would say to me, “are getting old; we need to have more young people around here. We no longer appear to be attracting as many bright young people to the ministry as was once the case.”

Later that bleak December afternoon Tom walked into my office, looked me in the eye and said: “Bill, Margie [his wife] and I have been talking, and we think it is time to do something about this aging clergy issue. We think it should begin here in our church in Indianapolis, and we think you can do something about it. I don’t know what you are going to do, but here is a check to get you started.” He handed me an envelope containing a check for $1.2 million.

That evening the governing board of our congregation was meeting. I informed our leaders that I had done something I had no authority to do; I had accepted an anonymous gift of a million dollars to begin a program that did not exist. Here was their conundrum; should we give back the check or should we make the commitment to embark on something new. The decision of that governing board was unanimous and enthusiastic; they would accept the challenge. So began the transformation and revitalization of one congregation.

I spent the next four months meeting with seminary presidents, picking their brains and drafting a work plan. That was the beginning of what has come to be known as the Residency Program in Parish Ministry, which has now been picked up by Lilly Endowment as part of its program for excellence in ministry and implemented in eighteen different teaching congregations across the United States representing Baptist, Disciples of Christ, Episcopal, Lutheran, Methodist, and Presbyterian congregations.

[T]he altered landscape of religious giving demands that we focus with increased intentionality and sensitivity on the donor. This focus challenges us to rethink our fundraising paradigm. What might happen if your seminary set out to fit your needs to the donor’s shoe rather than always expecting the donor to slide his or her foot into your shoe?

Three years later, Tom was so overjoyed by what he saw and experienced in his congregation that he gave another $3 million to permanently endow the program. Later Tom’s family informed me that of all the philanthropic dollars he had given throughout his lifetime, this was the one gift that brought him joy. Why? With this gift he built a cathedral for his soul.

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Let's step back for a moment and ask ourselves what we learn from Tom's story. In terms of the bureaucracy of the church and the seminary, Tom was an outsider looking in. However he had a dream he had been nursing for some time. He also had several trusted conversation partners with whom he could explore the implications of his dream. His dream was more than personal; it grew out of his love for the community of people among whom he lived his faith. In the end he found himself building a cathedral not only for his soul but also for the well-being of his congregation as the people who had nurtured his sense of faith and hope became the people with whom he shared the blessings of his wealth.

As development officers engage people in long-term conversations, something transformative happens; partnerships and relationships are birthed as donor inklings are metamorphosed into new life and donor dreams are married to institutional hopes and needs.◆

ENDNOTES

1. Giving USA Foundation, "Giving USA 2007," http://www.aafrc.org/index.htm.

2. Ibid. See also Mark O. Wilhelm, Patrick Rooney, and Eugene Tempel, "Changes in Religious Giving Reflect Changes in Involvement: Age and Cohort Effects in Religious Giving, Secular Giving, and Attendance" (working paper, Center on Philanthropy at Indiana University, 2006).

3. Unless otherwise documented all data cited in this paper are from the Center on Philanthropy Panel Study (COPPS), which is the property of the Center on Philanthropy, Indiana University. The 1987/89 data are from the General Social Survey and are based on answers given by people who attend religious services at least once a year: see Dean R. Hoge, Money Matters. The 2004 data are from the Center on Philanthropy Panel Study (COPPS) where replies are based on self-reported religious affiliation and not on religious attendance: see Rooney, "Changes in Religious Giving" working paper.

4. In 2006 the Lake Institute and the Center on Philanthropy surveyed 281 congregations across Central Indiana. Included in the survey were 22 Catholic congregations, 118 mainline Protestant congregations, 129 evangelical/independent congregations.

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6. See: Erskine Clark, "Presidents and Finances" in Theological Education XXXII, Supplement II (Pittsburgh: The Association of Theological Schools, 1995): 22. Anthony Ruger, "Seek and Find? Revenues in Theological Education," Auburn Studies 11, (New York, Auburn Theological Seminary, April 2005): 22.

7. Ruger, "Seek and Find?" 11.

8. Ibid., 3, 10–11.

9. Anthony Ruger, Sharon L. Miller, and Kim Maphis Early, "The Gathering Storm" Auburn Studies 12 (New York: Auburn Theological Seminary, September 2005), 3, 8.

10. Robert Wuthnow, After the Baby Boomers: How Twenty- and Thirty-Somethings are Shaping the Future of American Religion (Princeton University Press, 2007), 214. (The proportion of young adults who participate in religious services is about half the size it was a generation ago.)

11. Claire Gaudiani, The Greater Good: How Philanthropy Drives the American Economy and Can Save Capitalism (New York: Henry Holt and Company, 2003), 167.

12. Mark O. Wilhelm, Patrick M. Rooney, and Eugene R. Tempel, "Changes in Religious Giving Reflect Changes in Involvement: Age and Cohort Effects in Religious Giving, Secular Giving, and Attendance" in Journal for the Scientific Study of Religion 46, no. 2, (2007), 217–232. Mark Chaves, Congregations in America (Harvard University Press, 2004), 3. (Attendance has declined from 40 percent in the 1940s to 25 percent in the 1990s.)

13. Daniel V. A. Olson and Paul Perl, "Free and Cheap Riding in Strict, Conservative Churches" in Journal for the Scientific Study of Religion 44, no. 2 (2005) 123–134. See: Chaves, Congregations in America, 18–19. In "strict" or more conservative congregations ,the figure may be higher but such congregations are the exception, not the norm.

14. Jonathan Gruber and Daniel M. Hungerman, "Faith-based Charity and Crowd-out During the Great Depression" in Journal of Public Economics 91, no. 5–6 (June 2007): 1043–1069. John and Sylvia Ronsvalle, The State of Church Giving through 2004: Will We Will? (Empty Tomb Inc., October 2006), 11–13. In 2004, 15 cents out of every dollar given went to benevolences compared to 21 cents out of every dollar in 1968.

15. See: The Barna Group, Ltd., "Surveys Show Pastors Claim Congregants Are Deeply Committed to God but Congregants Deny It!" (January 10, 2006); a survey of 627 Protestant clergy and 1,002 lay adults. Patrick Rooney, "Religious Giving," a 2007 paper based on COPPS research, the Center on Philanthropy, Indiana University. Laurence R. Iannaccone, "Introduction to the Economics of Religion," Journal of Economic Literature XXXVI (September 1998): 1456–1496.

16. See Daniel Conway, The Reluctant Steward and The Reluctant Steward Revisited (St. Meinrad, IN: Saint Meinrad School of Theology, 1992 and 2002).

17. Robert Wuthnow, The Crisis in the Churches: Spiritual Malaise, Fiscal Woe (Oxford University Press, January 1997), 29.

18. James C. Fenhagen, "Reflections on Fourteen Years as a Seminary President" in Theological Education 32, Supplement 3 (Pittsburgh: The Association of Theological Schools, 1996): 100. Also see: Theological Education 36, no. 2, (Pittsburgh: The Association of Theological Schools, Spring 2000). Conway, The Reluctant Steward, 5–6 and The Reluctant Steward Revisited, 6.

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23. Wuthnow, The Crisis in the Churches, 13–14, 215f.

24. Robert William Fogel, The Fourth Great Awakening (University of Chicago Press, 2000), 213.

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27. Quoted from the pamphlet "Bonifacious" by Cotton Mather. Amy A. Kass, Giving Well, Doing Good: Readings for Thoughtful Philanthropists (Indiana University Press, 2008), xv.

28. H. Richard Niebuhr, The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education (New York: Harper, 1956), 5.

29. Elizabeth Lynn and Barbara G. Wheeler, "Missing Connections" Auburn Studies 6 (New York: Auburn Theological Seminary, September 1999).

30. David F. Ford and Daniel W. Hardy, Living in Praise: Worshipping and Knowing God (Grand Rapids, MI: Baker Academic Books, 2005), 90.

31. Charles W. Collier, Wealth in Families (Cambridge, MA: Harvard University, 2006).

Little things (part 2 of 2)

Part one of this two-part series appeared in the fall 2007 *Colloquy*.

Richard Eppinga

Richard Eppinga, until recently the editor of Seminary Development News, *retired in December 2007 as senior development officer at Calvin Theological Seminary in Grand Rapids, Michigan.*

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

Gratitude

Some seemingly little things are, in reality, huge. Common courtesy. Simple etiquette. Gratitude. Your scholarship program may well be your strongest suit with benefactors. All your careful cultivation of a donor can be undone by a student slob—a wretched ingrate who shows up at your scholarship dinner and gives offense. You know these students—the ones who are walking advertisements for entitlement. Does your school have an etiquette guide and a gratitude policy for your students who receive scholarships? This is basic stuff your mothers taught you but somehow it didn't stick to some students. Limit the damage they do and equip them for survival in the real world.

The podium

A podium is a little thing, right? Tell that to your president or the chair of the board of trustees for whom the podium the hotel supplied is too high, too short, incorrectly tilted, wobbly, or ill-lit. The podium is a key to an effective presentation. I know a fabulous speaker who travels with his own podium. You and I know why. Have a podium constructed if necessary, but get it right.

That ubiquitous smile

Happy faces. If you can't draw a winsome happy face, don't. Are you surprised that unattractive happy faces rate high as irritants among readers of written communication? The same thing pertains to too-frequent use of them.

One less letter to create and revise

How do you inform a donor that the matching gift for which she applied in your behalf has been received by your school? You don't have to construct and periodically revise still another special category of letter. Instead, take the letter you use to notify the matching-gift administrator that you have received the matching gift. Include in it "cc: Mary Vander," photocopy it, and write upon it a note of thanks to Mary. Mary is not interested in the verbiage of your form letter. Mary is interested solely in reading your personal note of appreciation for taking her precious time to get extra money to your school. You build stronger ties with Mary and simplify the work of your assistant, who has to provide you with all those various categories of letters to sign.

Breaking into the news

There are four basic categories of newsmakers. Coverage in the media is guaranteed. Victims. Villains. Heroes (or rescuers). Experts. I hope you are not victims and, for certain, you are not villains, but I'll bet you have some heroes on your campus, and more than a few experts. Bring them to the attention of the media. Journalists and broadcasters have to fill columns and airtime. They are eager for your stories.

Turnout

Do you have a special President's Breakfast coming up and you're tearing out your hair to ensure a good turnout of the right kinds of folks? What a waste to write or say to your invitees, "Feel free to bring a friend" and not follow up with them. Instead, contact your invitees and elicit from them personal invitations to their spouses, their friends, the friends of their spouses, their business associates, and their socioeconomic peers. Don't let go. Help them help you to find your attendees—who then are also your new prospects.

More on turnout

Here's more on turnout—in this instance, for private dinners (and lunches) hosted by your president at his or her home or at some other intimate setting. Again, getting little things right yields big synergies.

A seminary should be a hospitable place not only in the classroom but also in the home of the president, and especially over dinner. Dinner guests share food and drink, healthy conversa-

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tions about the things of faith and life and the seminary, a prayer, and perhaps one of the great hymns of the church. Theologically, a wonderful case can be made for hospitality over dinner.

It is *not* a good idea, however, for the president to host advancement dinners without a conscious, consistently followed advancement plan that begins not only with the message but also with turnout.

Think carefully about the number of people you want at the dinner. A total of four people in addition to host and hostess is best if ongoing, "unified" conversation is desired. Three or five in addition is OK in order to accommodate singles or triples. With larger numbers there is more than one conversation occurring—certainly at a rectangular table and even at a round table—and the president can't be a part of all of them.

It is crucial that the invitation elicit pleasurable anticipation. It is essential that the experience evoke pleasing memories. Without the former, invitees may decline; without the latter; attendees will not return. All the information your invitee wants to know must be shared in the invitation itself. When people are in doubt, they decline.

- Invitees want to know the purpose of the evening. Is it "to thank you" or "to get to know you a little better" or "to have you meet so and so" or "to share my vision for the seminary" or whatever? Don't ambush guests with an ask. The assurance of "no checkbook and no solicitation" has a marvelous way of opening appointment calendars.
- Invitees want to know who else is coming. Name someone who already has accepted and is known and is—or will be—liked, or simply give the assurance that guests will be simpatico.
- Invitees want to know whether the get-together will be formal or informal and what others will be wearing. Tell them. Give an example of suggested attire. Add that no preparation need be done ahead of time and that they should bring nothing but themselves.
- Invitees want to know how long the evening will last. Give them an approximation of when they will be able to leave, but assure them they can stay longer if they would like.
- Finally and crucially, invitees want to know *what to do if they would like to attend and cannot, or if they can attend but do not wish to.* See the distinction? That is the great unknown to which you as a development professional *must* discover a reliable answer. Say to them, "Would you like me to invite you at a later date, or would you prefer to get back to me when your schedule is less hectic?" Sometimes uttering that magic sentence elicits relief that is palpable. Their answer to that question immediately informs you of the depth of their interest in your dinner and guides your list of invitees for subsequent dinners.

No more pledges

Remove the word "pledge" from your vocabulary! Period. Find any synonym you like. Even something clunky like "It's my intention, as God provides, to contribute $50,000 each year to your capital campaign for the next five years." Why deep-six the pledge? Because legally a pledge is a debt, and a donor-advised fund cannot be used to discharge a debt. Why would you want to deprive your larger donors of a perfect vehicle from which to give you a gift?

Technology, round one

Does technology run amok in your life, either pleasantly or unpleasantly? Give yourself a reality check. Yes, there are times and places for technology, but do you want a prospective donor to focus on your PowerPoint presentation, or would you rather they gaze into your eyes and hang on your every word, gauging the depth of your passion as you make your pitch for the big gift? As *The Stepford Wives* taught us, doing something just because you *can* is not a sufficient reason.

Technology, round two

Don't ever underestimate the power of a handwritten note. Older benefactors expect it. Many who use computers, nonetheless, consider casual use of email for formal, respectful communication to be bad form. Younger benefactors, on the other hand, raised in the electronic age, find a lovely handwritten note to be a charming novelty.

Technology, round three

Email has dramatic limitations. Don't make dumb use of email. Make smart use of the telephone. Imagine, for a moment, that Al Bell had invented the Internet in the late 1800s and Al Gore had invented the telephone just a few years ago. Do you know what we would be saying? "With the telephone, you actually can *talk* to each other!"

A tangled web

Do you know the proper Latin words for your school's former students? Do you know their correct pronunciations in both Latin and English? (They are not the same and can cause not only confusion but offense.) People murder these words, their pronunciations, and their definitions. Simplify your speaking, your writing, and your work. *Alum* and *alums*—these are the only two words you need in your vocabulary for your former students.

Our calling

Our development profession is a calling, in the fullest theological sense of that word. That fact has implications. For example, it means we put the interest of benefactors and prospective benefactors before our own interest and that of our seminaries.

All God requires of us as fund raisers is a little thing—that we *ask*, in faith and to the best of our ability. That's it. Nothing more. We are not responsible for the answer. That's the responsibility, before God, of the person we are asking. God provides the increase.

It's more than dollars

We raise *support* for seminaries that train ministers, missionaries, and pastors who serve God's people and build God's Kingdom. Support is more than merely dollars. It's also caring, involvement, and prayers.

Prayer

Do you know the power of prayer? Have you experienced the unique bond that Christian fund raisers and Christian benefactors share in prayer? Indeed it is the tie that binds.

Little can be big

So you see, ultimately, it's the little things that can be the most important in development. Sometimes it's the little things for which we should be the most grateful in development.

You are acquainted with development officers who revel in the successful completion of a capital campaign—a big thing. They are entitled to do so, but what about that campaign do they remember the most vividly? It was the spark of recognition in the eyes of Mrs. Smith that the strategy she'd just heard described would enable her to make that gift of a lifetime.

Landing a major gift is a big thing, to be certain. Congratulations when you accomplish it. When you see tears in the eyes of development officers, however, it's more likely when they relate the prayer they shared with Mr. Brown—an aged Christian saint—who made what was for him a sacrificial gift, even though the amount in dollars was only a little thing.

As in development, so in life

What is true about little things in development is true in life, too. When you are old and ready to meet your Maker, what will be the reasons that you judge your job well-done, your life well-lived, your family well-loved, your Lord well-served? I'll wager it won't be big things, but a whole lot of little things—doing justly, loving mercy, and walking humbly with your God.

In conclusion

There you have them—some of the little things I've deemed helpful in my work. I'll feel blessed if you take a couple that you can use to benefit your theological school.◆

Helpful hints for busy ATS presidents

Jeremiah J. McCarthy

Strengthening assessment activities at your school

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

ATS seminary presidents are very busy people. I know the pressure of many demands based on my experience as rector/president of St. John's Seminary in Camarillo, California, before I came to the ATS office. From fundraising, to caring for the trustees, exercising leadership with the administrative cabinet, speaking engagements, and seemingly endless travel—the pace is daunting and relentless. To add yet one more task to this ever expanding portfolio is overwhelming and invites understandable resistance, if not outright resentment.

At least, that's how it often feels, but all the more so in the face of a rapidly changing environment in higher education with more and more demands for accountability and demonstration of educational effectiveness by accrediting agencies (including ATS) and the U.S. Department of Education. Accountability to the students and publics we serve, especially the churches for which our member schools are preparing well-formed pastors and leaders, and doing so in ways that are demonstrably effective, are the key ingredients behind the concept of assessment. What is the role of the seminary president in helping the school to become good at the practice of assessment and evaluation? I would like to offer a few helpful hints to highlight the invaluable role that the president brings to this critical activity, a role that no one else in the institution can fulfill. I will frame these hints with a few, brief observations about the meaning of assessment and what ATS expectations are for assessment, especially, the achievement of the stated goals of the Commission Degree Program Standards.

ATS has articulated its understanding of evaluation and assessment of student learning in two key places in the Commission standards. Standard 1, section 1.2, succinctly describes a cycle or "loop" of evaluation that should occur in every school. That is, schools are asked to gather evidence or data that demonstrate how evaluation is occurring, that the school analyzes and interprets this information, makes informed decisions that use the results of the analysis or assessment of data for purposes of institutional and programmatic improvement, and then continues this process on an ongoing basis. The second place where evaluation is highlighted is in the fifth paragraph of each degree program standard. Each school is expected to demonstrate that students are achieving the stated goals of the degree program. Moreover, in order to highlight the importance of ongoing assessment and evaluation, evaluation is one of the four themes that permeate all of the General Institutional Standards (the other themes are globalization, diversity, and freedom of inquiry). For example, the standard on Governance, Commission Standard 8, specifies the importance of evaluation for the work of the board and the regular evaluation of the president.

The key point I want to draw from the picture of evaluation is that assessment is an ongoing process. Perfection is not the goal, but a process for careful reflection, analysis, and thoughtful actions to improve, whether at the degree program level, or at the level of institutional effectiveness, is very much the goal of assessment. That is good news. Assessment is one tool that enables a good institution to become what management theorist, Peter Senge, calls a "learning organization." Learning organizations are not only places of action but also places of reflection and thoughtful engagement. The key questions before a good learning organization include: Are we achieving our mission? If we are, how do we know that? What information do we need to help us know that we are being effective? What will we do on the basis of the information? What changes will we need to make, and having made them, do we continue to ask how well the changes are going?

To ask these kinds of questions means an investment of valuable institutional intellectual capacity and time by the faculty, staff, and administration, so that there are structured opportunities for reflection and analysis. Good organizations learn both from what they do well as well as from their mistakes so that they can continue to grow in excellence. Ideally, that is what good assessment is about. Unfortunately, and I think, somewhat understandably, assessment activities have encountered resistance based on a perception that it often takes the form of a burdensome form of "number-crunching" that contributes no meaningful value to student learning or theological education. Clearly, that is not what ATS has in mind. So, how can you, as a busy president, help your school to get better at assessment, and in the process, become a quality learning organization?

Hint 1: Keep the issue of assessment before the key constituencies that you address as the leader of the seminary.

You don't need to be an expert on assessment, but your leadership is crucial in supporting your dean and faculty to continue to address the following kinds of questions:

- Where are we with respect to the evaluation of student learning outcomes in each of the degree programs that we offer?
- What evidence are we gathering so that we can demonstrate that we are indeed being successful in helping our students learn what we want them to learn?
- Do the degree program goals inform the individual goals/objectives of our respective course offerings?
- How do we help students see the big picture in the degree program?
- Do we use direct measures of student learning? (Examples: juried portfolios of student work, capstone courses, a problem-based learning exercise or case study that requires students to indicate integration of several disciplines in the curriculum).
- Do we use appropriate, indirect measures of student learning such as alumni surveys, student course evaluations, feedback from internship supervisors, denominational leaders, bishops, adjudicatories?

A handy tool for understanding this distinction between *direct* and *indirect* measures of assessment has been nicely articulated by Tom Tanner, vice-president of academics at Lincoln Christian Seminary, Lincoln, Illinois: "A direct measure is a *performance* indicator, an indirect measure is a *perception* indicator."

The foregoing questions help to ensure that assessment of student learning incorporates more robust instruments than grades and engage the faculty in exercising their corporate responsibility for the effectiveness of the whole curriculum and not just their individual courses and professional specializations.

Hint 2: Lead by example.

Are you evaluated regularly by the trustees? Do you have patterns of evaluation in place for all employees, including faculty? Is the board of trustees engaged in the evaluation of its own performance? Does the board have a regular agenda item whereby it sees the results of assessment activities that include assessment of student learning, assessment of each of the degree programs, and assessment of institutional effectiveness in the various departments of the seminary?

Hint number 3: Insist on evidence not anecdotes, but also avoid "death by data."

Good assessment means that an organization is a data-driven organization. A key point to remember is that data includes qualitative as well as quantitative indicators. Too often, assessment is seen as reducing everything to empirical, quantitative measures and faculty understandably object to such reductionism. A thoughtful faculty conversation, for example, evaluating a random sample of student portfolios with names removed, can provide a rich understanding of significant patterns that may be emerging about the effectiveness of various components of the degree program in question (i.e., solid, qualitative data that is readily available for assessment purposes). The mantra in assessment is "if it isn't documented, it doesn't exist." The Western Association of Colleges and Schools insists that its accredited members demonstrate a "culture of evidence" throughout the institution. ATS and all accrediting agencies expect that schools will

A handy tool for understanding this distinction between direct and indirect measures of assessment has been nicely articulated by Tom Tanner, vice-president of academics at Lincoln Christian Seminary, Lincoln, Illinois: "A direct measure is a performance indicator, an indirect measure is a perception indicator."

develop self-studies for reaffirmation of accreditation that are analytical rather than descriptive; that demonstrate, with evidence, that objectives are being achieved; and that there is a regular, ongoing cycle of evaluation and assessment.

On the other hand, avoid "death by data." Often, too much information is gathered but never analyzed or interpreted for purposes of making decisions either for endorsement of present activities or improvement of present activities. In other words, is the information being used, or is it gathering dust on someone's desk?

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Board of Commissioners January meeting report

The ATS Board of Commissioners met at the ATS office January 28-30, 2008:

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

Baptist Missionary Association Theological Seminary, Jacksonville, TX
Byzantine Catholic Seminary of SS. Cyril and Methodius, Pittsburgh, PA
Central Baptist Theological Seminary, Shawnee, KS
Concordia Lutheran Theological Seminary, St. Catharines, ON
Covenant Theological Seminary, St. Louis, MO
Drew University Theological School, Madison, NJ
Ecumenical Theological Seminary, Detroit, MI
Fuller Theological Seminary, Pasadena, CA
North Park Theological Seminary, Chicago, IL
Northeastern Seminary at Roberts Wesleyan College, Rochester, NY
Northern Baptist Theological Seminary, Lombard, IL
Northwest Consortium, Salem, OR
Pacific School of Religion, Berkeley, CA
Regent University School of Divinity, Virginia Beach, VA
Saint Paul School of Theology, Kansas City, MO
Samuel DeWitt Proctor School of Theology of Virginia Union University, Richmond, VA
Sioux Falls Seminary, Sioux Falls, SD
Tyndale University College & Seminary, Toronto, ON
Union Theological Seminary, New York, NY
Washington Theological Union, Washington, DC
Wesley Biblical Seminary, Jackson, MS
Winebrenner Theological Seminary, Findlay, OH

The Board approved the following changes in membership status:

From Candidate to Accredited Status:
Baptist Missionary Association Theological Seminary, Jacksonville, TX
Byzantine Catholic Seminary of SS. Cyril and Methodius, Pittsburgh, PA

From Associate to Candidate Status:
Concordia Lutheran Theological Seminary, St Catharines, ON

Withdrew from ATS Membership
Gonzaga University Department of Religious Studies, Spokane, WA
Institut de Formation Theologique de Montreal de Grand Seminaire de Montreal, Montreal, QC

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

Alliance Theological Seminary, Nyack, NY
Anderson University School of Theology, Anderson, IN
Aquinas Institute of Theology, St. Louis, MO
Ashland Theological Seminary, Ashland, OH
Atlantic School of Theology, Halifax, NS
Biblical Theological Seminary, Hatfield, PA
Calvin Theological Seminary, Grand Rapids, MI
Claremont School of Theology, Claremont, CA
Columbia International University, Seminary & School of Missions, Columbia, SC
Concordia Seminary, St. Louis, MO
Earlham School of Religion, Richmond, IN
Eastern Mennonite Seminary of Eastern Mennonite University, Harrisonburg, VA
Erskine Theological Seminary, Due West, SC
Florida Center for Theological Studies, Miami, FL
Golden Gate Baptist Theological Seminary, Mill Valley, CA
Gonzaga University Department of Religious Studies, Spokane, WA
Gordon-Conwell Theological Seminary, South Hamilton, MA
Grace Theological Seminary, Winona Lake, IN
Haggard School of Theology of Azusa Pacific University, Azusa, CA
Interdenominational Theological Center, Atlanta, GA
Knox College, Toronto, ON
Logsdon Seminary of Logsdon School of Theology of Hardin-Simmons University, Abilene, TX
Lutheran Theological Southern Seminary, Columbia, SC
McMaster Divinity College, Hamilton, ON
Midwestern Baptist Theological Seminary, Kansas City, MO
Multnomah Biblical Seminary, Portland, OR
Nazarene Theological Seminary, Kansas City, MO
Queen's College Faculty of Theology, St. John's, NL
Reformed Theological Seminary, Jackson, MS
Regis College, Toronto, ON
Saint Paul Seminary School of Divinity, St. Paul, MN
Southern Baptist Theological Seminary, Louisville, KY
Southwestern Baptist Theological Seminary, Fort Worth, TX
St. Augustine's Seminary of Toronto, Toronto, ON
St. Tikhon's Orthodox Theological Seminary, South Canaan, PA

Tyndale University College & Seminary, Toronto, ON
Union Theological Seminary and Presbyterian School of Christian Education, Richmond, VA
United Theological Seminary of the Twin Cities, New Brighton, MN
Vancouver School of Theology, Vancouver, BC
Wartburg Theological Seminary, Dubuque, IA
Washington Baptist College and Seminary, Annandale, VA
Western Seminary, Portland, OR
Westminster Theological Seminary, Philadelphia, PA

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

Abilene Christian University Graduate School of Theology, Abilene, TX
Alliance Theological Seminary, Nyack, NY
Ambrose Seminary of Ambrose University College, Calgary, AB
American Baptist Seminary of the West, Berkeley, CA
Ashland Theological Seminary, Ashland, OH
Bangor Theological Seminary, Bangor, ME
Barry University Department of Theology and Philosophy, Miami Shores, FL
Bethel Seminary of Bethel University, St. Paul, MN
Bexley Hall Seminary, Columbus, OH
Biblical Theological Seminary, Hatfield, PA
Canadian Southern Baptist Seminary, Cochrane, AB
Carey Theological College, Vancouver, BC
Catholic Theological Union, Chicago, IL
Catholic University of America School of Theology and Religious Studies, Washington, DC
Chicago Theological Seminary, Chicago, IL
Church of God Theological Seminary, Cleveland, TN
Cincinnati Bible Seminary of Cincinnati Christian University, Cincinnati, OH
Colgate Rochester Crozer Divinity School, Rochester, NY
Concordia Lutheran Seminary, Edmonton, AB
Concordia Seminary, St. Louis, MO
Dominican Study Center of the Caribbean, Bayamon, PR
Erskine Theological Seminary, Due West, SC
Florida Center for Theological Studies, Miami, FL
General Theological Seminary, New York, NY
Gordon-Conwell Theological Seminary, South Hamilton, MA
Haggard School of Theology, Azusa, CA
Hartford Seminary, Hartford, CT
Heritage Theological Seminary, Cambridge, ON
Houston Graduate School of Theology, Houston, TX
Howard University School of Divinity, Washington, DC
Huron University College Faculty of Theology, London, ON
Immaculate Conception Seminary of Seton Hall University, South Orange, NJ
Knox Theological Seminary, Fort Lauderdale, FL
Lincoln Christian Seminary, Lincoln, IL
Loyola Marymount University Department of Theological Studies, Los Angeles, CA
Lutheran School of Theology at Chicago, Chicago, IL
Lutheran Theological Seminary at Philadelphia, Philadelphia, PA
M. Christopher White School of Divinity of Gardner-Webb University, Boiling Springs, NC
McCormick Theological Seminary, Chicago, IL
Meadville Lombard Theological School, Chicago, IL
New Brunswick Theological Seminary, New Brunswick, NJ
New York Theological Seminary, New York, NY
Newman Theological College, Edmonton, AB
Notre Dame Seminary, New Orleans, LA
Payne Theological Seminary, Wilberforce, OH
Phoenix Seminary, Phoenix, AZ
Providence Theological Seminary, Otterburne, MB
Queen's Theological College, Kingston, ON
Reformed Theological Seminary, Jackson, MS
Saint Mary Seminary and Graduate School of Theology, Wickliffe, OH
Saint Meinrad School of Theology, St. Meinrad, IN
Southeastern Baptist Theological Seminary, Wake Forest, NC
SS. Cyril & Methodius Seminary, Orchard Lake, MI
St. John's Seminary, Camarillo, CA
St. John's Seminary, Brighton, MA
St. Patrick's Seminary and University, Menlo Park, CA
St. Peter's Seminary, London, ON
St. Tikhon's Orthodox Theological Seminary, South Canaan, PA
Talbot School of Theology of Biola University, La Mirada, CA
Taylor University College and Seminary, Edmonton, AB
The University of Winnipeg Faculty of Theology, Winnipeg, MB
Toronto School of Theology, Toronto, ON
Trinity Episcopal School for Ministry, Ambridge, PA
United Theological Seminary, Trotwood, OH
University of the South School of Theology, Sewanee, TN
Washington Theological Union, Washington, DC
Western Seminary, Portland, OR◆

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Hint 4: Not everything has to be "fixed" tomorrow. The Spanish proverb, "poco a poco" is useful, that is, "little by little."

You can devise a schedule for improvement. All institutions have to manage the energy available. As long as the school can demonstrate that it has an effective plan to address its issues and is working at implementing the plan, accrediting agencies are happy campers. Remember the goal is not perfection, but improvement. As John Harris, the author of the ATS "Guide for Evaluating Theological Learning" has observed, "assessment's only value is improvement." Incremental, demonstrable progress is better than no movement at all.

Hint 5: Exercise your "soft power" as the president.

In many ways, presidents signal to the organization what is important and valuable. Your support of the dean and endorsement of programmatic evaluation helps the dean to overcome potential resistance to assessment of student learning. Informing the institution that you are evaluated for purposes of affirmation and ongoing effectiveness is a powerful witness by example. Raising the evaluation issue at cabinet meetings, meetings of the trustees, and other venues, raises the profile of assessment in ways only a president can accomplish.

Hint 6: Make sure there are regular venues/opportunities for corporate discussion of assessment activities (e.g., end of year/semester faculty meetings, board retreats, etc.)

Hint 7: Make sure that programmatic assessment of the effectiveness of degree programs is occurring, not just individual course assessment and individual student assessment.

Hint 8: In addition to "soft power" (leading by example), presidents can exercise their "symbolic" power by pulling together (the root meaning of symbol) or connecting assessment activities with strategic planning initiatives.

The self-study document for the next accrediting visit can be your best resource for developing or improving a solid, strategic plan for the institution.

Hint 9: Invest in ongoing education of the board, faculty, and staff about effective assessment.

Think of cultivating assessment expertise as a professional development activity. Invite a speaker on the topic, or consider a faculty "brown bag" lunch discussion. Two excellent articles that are clear and short are "Assessment and Good Teaching"[1] and "Faculties That Listen, Schools That Learn: Assessment in Theological Education."[2] These fine essays go a long way, in the words of ATS executive director, Daniel Alehsire, to "rescue assessment from trivial pursuit."

By way of summary, busy presidents can provide enormous support for assessment by using their "soft" power of example and their power to set agendas to create a culture of assessment. Asking the right questions, in the right venues, doesn't mean "adding on" yet one more meeting or task, but rather taking advantage of existing opportunities to set the tone and establish a culture of assessment and evaluation that is meaningful and engages the seminary's stakeholders. Above all, the president has the power of access and bridge-building to make good assessment an integral component for an effective and healthy organization.◆

ENDNOTES

1 Victor Klimoski, Kevin O'Neil, and Katarina M. Schuth, "Assessment and Good Teaching" in *Educating Leaders for Ministry: Issues and Responses* (Collegeville, MN: Liturgical Press: 2005): 75–96

2 Gordon Smith, "Faculties That Listen, Schools That Learn: Assessment in Theological Education," in *Practical Wisdom on Theological Education and Learning*, ed. Malcolm L.Warford (New York: Peter Lang Publishing: 2004): 229–247.

Annual Report Forms Deadline

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

Petition Deadline

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

Transitions

William R. Myers retired in January as director, leadership education for the Association. Former academic dean at Chicago Theological Seminary, Myers joined the ATS staff in 1999. He administered the multiyear Lilly Endowment grants in support of leadership education for key administrators. Following the model established by ATS development and advancement officers, Myers nurtured the growth and development of peer, professional groups within the Association, including academic deans, chief financial officers, and student personnel administrators. He also provided staff support to the two annual gatherings of presidents and occasional gatherings of consortia directors. In all of these associations, Myers encouraged the formation of communities of practice, the sharing of experiences among peers, the mentoring of those newer to theological school leadership by experienced leaders, and the development of resources to aid the work of theological school leaders. He also nurtured theological scholarship as he administered the two regranting programs of ATS: the Henry Luce III Fellows in Theology program and the Lilly Theological Research Grants program. He served younger scholars and established theologians alike who were seeking funding for their research. "Bill gave incredible energy and intelligence to his work at ATS, always a creative and critical thinker on behalf of the work of the Association and its leaders," said Daniel Aleshire, executive director.

Nancy Merrill will retire at the end of June after sixteen years of service to the Association as director, communications and external relations. Employed by ATS shortly after its relocation to Pittsburgh, Merrill moved into a newly created position to provide oversight and quality control of a modest publications program. As the Association grew in members and its programs developed in service to the needs of the schools, the communications function took on greater significance. Under Merrill's leadership, ATS developed the newsletter, *Colloquy*; special-purpose publications and materials in support of leadership education; enhanced the ATS presence on the Internet; and provided information services to member schools and the general public. She has supported the work of the ATS Board of Directors and has had programmatic responsibility for the past seven Biennial Meetings of the Association. "One of Nancy's quiet but consistently important contributions is her steadfast education of religion reporters who contact our office for perspectives, data, and context for their stories. Nancy unfailingly provides the information they need and has nurtured the growth and improved the understanding of countless religion reporters and editors over the years, providing a wonderful service to all of us in theological education," said Daniel Aleshire.◆

Bill Myers

Nancy Merrill

Commission on Accrediting invites third-party comments

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

- Anderson University School of Theology
- Bangor Theological Seminary
- Barry University Department of Theology and Philosophy
- Blessed John XXIII National Seminary
- Cincinnati Bible Seminary
- Eden Theological Seminary
- Garrett-Evangelical Theological Seminary
- Harding University Graduate School of Religion
- Mennonite Brethren Biblical Seminary
- Methodist Theological School in Ohio
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- Princeton Theological Seminary
- St. Charles Borromeo Seminary
- St. John's University School of Theology-Seminary
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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, beckerdite@ats.edu by December 1.◆

Reflections on being an assistant professor

Sharon Tan

Sharon M. Tan is associate professor of Christian ethics at United Theological Seminary of the Twin Cities. She presented this essay at the October 2007 Roundtable Seminar for Newly Appointed Faculty in Chicago, Illinois.

Thriving and being a great assistant professor

I will do this in the order of my job description, probably fairly similar to yours.

Teaching

In order to be great, you have to be entertaining, brilliant, accessible, and wise. If you can be a father or mother figure, so much the better. You must use PowerPoint, with great illustrations and jokes. You should podcast, with lectures that hold students' attention, and hyperlink to other resources. You should be on the forefront in online pedagogy. Answer all emails promptly, lucidly, warmly, and sincerely.

Publishing

This involves writing both quality and quantity. Publish critically acclaimed post-postmodern articles, with clever titles and obscure language, in the right journals. Write books with Oxford University Press or another university press.

Committee work

The important thing to remember is to never say no. "Oh yes, I would love to be integrally involved in the self-study. I especially love tabulating and evaluating the outcome assessments." Only say no when you have a great excuse like "Sorry, I would love to make cold calls for the annual fund, but I'm meeting with senator so and so at that time over the child insurance bill or the immigration bill. Could I do it after I get back from the capitol?"

Involvement in academic guild

This is simple: start a section, or chair a section, and be elected to some office in the national SBL/AAR.

Service to church and community

Always attend high profile events that bring in new students or funding. Actually, be willing to do anything that brings in new students and funding. Go to a great downtown church and hobnob with the rich or famous, but also do social justice outreach like feeding the homeless. With regard to family, it is important to have a partner who is doing avant garde art or is a classical musician, and engaged in social justice work. If not that, your partner should be very rich so he or she can give the school lots of money. It is probably best not to have children. If you must, have only one child, involved in a "fabulous" childcare or school setting, learning three or more languages, music, and art, and who is already socially conscious. All this should happen despite the many, many hours you spend working.

With regard to lifestyle, the great assistant professor is appropriately bohemian and green. Vegetarian is good, vegan is better. You should be involved in the arts scene, have an "extreme" hobby, or cultivate orchids or bonsai trees. It is best to live in a funky urban neighborhood that is racially diverse yet with a great sense of community.

Unfortunately, all these requirements are cumulative—to thrive as a great assistant professor, you need all of them. If any one is missing (e.g., you have two children, or a bourgeois partner, or live in the suburbs, you are out of luck. So for those of us who flunk thriving and being great professors, we go to Plan B.

Surviving and being a good assistant professor

Now, since my field is ethics, the term *good* is a loaded one for me. Being a good assistant professor takes all the goodness we have, namely, the four cardinal virtues, the three theological virtues, and then some.

Prudence

The first of the cardinal virtues is prudence, or the will to do good. In the context of teaching, being prudent means that teaching is not about me; it is about the students. I need to attempt the ideals invoked in my teaching statement. My job is not to look good and brilliant, or to be popular, but to impart information, model critical thinking, and invite moral transformation. In the context of publishing, it means that I want to publish something that makes the world a better place. That is why I have such a hard time getting published. But assistant professors still have some grace here. When you are an associate, however, the expectations are even higher.

Temperance

Temperance, or forbearance from evil, is the complement to prudence. It is to refrain from doing harm. Asian parents expect their children to be smart *and* beautiful *and* popular. (Asians are not as worried about being athletic.) Our vices are a need to be perfect, look good, be right, and to give the illusion of control. For me, temperance would be to give up my illusion that I can be a great professor, a wise and loving mother, supportive of my husband through his schooling, plus keep a neat and clean house, and reduce my carbon footprint, all at the same time. However, to prioritize between all these obligations, I need justice.

Justice

Justice is the virtue involving right relationships with others. Despite this being somewhat of an academic specialty, it is something I had to work on in person. I can do what the dominant culture expects of a nonwhite woman, that is, to trot out Marxist or social justice language. But it is much harder to challenge actual institutional structures. For example, when I advocated providing child care during some seminary events, it was because I thought that some might need it, as I did. But children's issues can be seen as "women's issues"—not as important as some others. And so, I risk looking marginal. Or, if I notice something that might be institutional racism, for example, doing something in a "good old boy" way, then to point it out draws attention to my own "outsider" status. And so, when advocating justice and acting justly, I risk looking marginal or strident, incompetent or not serious; I need courage.

Courage

Courage is about taking the appropriate risks to seek change for justice and the common good. Courage is probably the cardinal virtue of which I feel the most need. That means I have to listen and always keep learning. It means to risk that I may be wrong. But I must act in the knowledge that I may be wrong, and so act while listening and listen while acting. You will notice that I am getting vague and general here. That is because this is still mostly idealistic and aspirational. Courage is what I pray for the most and what I want to model for my daughters.

Integrity

To the four cardinal virtues I want to add integrity. Integrity is an upcoming virtue to watch for. This is a good stock tip: invest in integrity. Most of us live in many communities, not one single community. At least, this is the case for me, as an immigrant minority, yet working in the dominant culture. How does one hold the different demands and expectations of these multiple communities together?

A famous ethicist said that we need to be the change we want to see in the world. In other words, integrity is about doing ourselves what we want to see done. This in turn means doing unto others what we want them to do to us (several famous ethicists agree on this). I have been tempted to put off the risk of change until I get tenure. Then I risk getting tenured at a place I do not want tenure at. Rather, I should work toward making my institution the kind of place I want to get tenure at, doing unto others what I want done to me.

Theological Virtues

And now, we have the theological virtues.

Faith

First, faith. There are few enough faculty positions in religion and theology, that I venture to guess that I am not here by chance. In fact I actually believe in some (mysterious) way that God has me here. If not that, at the very least, I have some service to God here, and thus my being here has some meaning.

In the context of teaching, being prudent means that teaching is not about me; it is about the students. I need to attempt the ideals invoked in my teaching statement. My job is not to look good and brilliant, or to be popular, but to impart information, model critical thinking, and invite moral transformation.

Hope

Second, hope. Hope keeps me going. I hope that if I live with integrity and goodness, I can model for both my students and my daughters what I want them to be: moral, productive, and happy, in that order.

Love

Finally, to paraphrase yet another famous ethicist: If I speak with the tongues of angels, if I write and publish with the pen of Muse, but have not love, I am nothing. I need to love more—whether this love be interested or disinterested, self-sacrificial or mutual. I love my family. And actually, I love being a professor.

These are my reflections on being an assistant professor. Whether that is *good* enough to get tenure, remains to be seen.◆

Henry Luce III Fellows in Theology announced


Douglass Burton-Christie

The Association and The Henry Luce Foundation have named seven scholars from ATS member schools as Henry Luce III Fellows in Theology for 2008–09.

Selected on the basis of the strength of their proposals to conduct creative and innovative theological research, the Fellows will engage in year-long research in various areas of theological inquiry. The 2008–09 Fellows constitute the fifteenth class of scholars to be appointed since the inception of the program in 1993, bringing the total number of Luce Fellows to one hundred and five. The program is supported by a grant from The Henry Luce Foundation, honoring the late Henry Luce III.

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


Margot E. Fassler


Carole R. Fontaine


Arun Wayne Jones

Douglas E. Burton-Christie
Loyola Marymount University Department of Theological Studies
The Gift of Tears: Contemplative Ecology and the Renewal of the Earth
Burton-Christie proposes to employ the discipline of Christian spirituality to assess and interpret the implicit spiritual vision expressed in the literature of contemporary ecological writing. Burton-Christie maintains that the Christian contemplative traditions offer a useful framework for helping us understand and articulate the emerging sense of an ecological spirituality. The foundation of this "contemplative ecology" is the experience of mourning or tears, an awakening to the reality of loss and the possibility of renewal. Burton-Christie argues that an incarnational, sacramental vision of the natural world will be crucial if we are to develop and sustain a commitment to ecological renewal.

Margot E. Fassler
Yale University Divinity School
Church and Cosmos: Hildegard's Scivias and Related Chants, Drama, and Illuminations
Fassler plans to focus her work on an analysis of Hildegard of Bingen's treatise *Scivias*, the only illuminated theological treatise that also includes texts for chants and drama, with music surviving for both. Fassler approaches Hildegard as a liturgical commentator, a role that has not previously been evaluated in the scholarship, in order to study the arts she engages within the framework of liturgical understanding and her view of cosmology and ecclesiology. Fassler intends to ground Hildegard's work in practice and further explain her role as a teacher and community leader who cared deeply about worship and the role of music within it.

Carole R. Fontaine
Andover Newton Theological School
The Gazelle, the Tree and the Goddess: Visual Theology in the Song of Songs, Biblical Israel and Today
Fontaine proposes to write an explicitly theological work on the *Song of Songs*, which will use the text, informed by the artistic remnants of the past, to empower the present. Using new trends in archaeology and corporeal studies, her study will "read" the iconographic traditions behind the *Song of Songs* for their theological content. Fontaine proposes a "partnership theology" that understands Diversity, Dignity, and the Other (male-female, interfaith and ecological relations). She will highlight the presence of divine female imagery, so often ignored by the tradition, and its relationship to human relationships lived in mutuality within the context of creation. Fontaine will conclude her study with an ecological reading of the trees in the *Song* for their spiritual and theological relevance to the environmental crises presently facing the church and society.

Arun Wayne Jones
Austin Presbyterian Theological Seminary
Brown and White: The Emergence of Protestantism in North India, 1800–1980
Jones's project seeks to help North Americans in the church, the academy, and the general public to know one of the important incarnations of non-Western Christianity through a historical study describing the origins and development of Methodist and Presbyterian churches in Uttar Pradesh, the most populous state in North India. The study pays careful attention to both native and missionary agency in the growth of the Indian church. The project's second goal is to explore the significance of that history for contemporary cross-cultural mission, both locally and globally, by North American Protestants, especially mainline Protestants. The project encourages engagement with faith and critical understanding in the risky, often imperfect yet nevertheless crucial cross-cultural mission of the church.

Demetrios S. Katos

Holy Cross Greek Orthodox School of Theology

Advocating the Theological Alternative: Palladius of Helenopolis and the Origenist Tradition

Katos's project examines the life, works, and thought of Palladius of Helenopolis (ca. 363–420) to demonstrate that he advocated an Origenist spirituality that could be accommodated to the emerging orthodoxy of his day. His study locates Palladius within an Origenist social network and intellectual framework, and it reveals how his works constitute a defense of Origenist ascetics and their supporters. Through this work, the obscure Palladius emerges as a writer and theologian who has influenced Christian understandings of history and spirituality for nearly 1,600 years, and whose approach to Scripture, prayer, and the problem of suffering can inspire Christians today.

Demetrios S. Katos

Elizabeth Newman

Baptist Theological Seminary at Richmond

Attending to the Wounds on Christ's Body: The Politics of Teresa's Ecclesial Vision

Newman asserts that Teresa of Avila's classic, *Interior Castle* (Las Moradas, 1577), is often read as a solitary account of the soul's journey toward God, a reading that reflects our late modern context more than it does Teresa's own. Rightly understood, *Interior Castle* ought to be read as commentary on Scripture, more specifically as an exercise in the figural reading of Scripture. Thus the rich imagery that Teresa invokes—a diamond dwelling, pilgrimage, exodus, marriage, birth and so forth—is descriptive of a providential ordering of the church across time. Teresa's figural understanding of Christ's body offers a political and economic alternative to "modern" approaches, one that does not interiorize the spiritual quest but rather describes a public, ecclesial way of life. This life, even in its apparent meagerness and brokenness, is the visible Body of Christ for the world.

Elizabeth Newman

Allen D. Verhey

Allen D. Verhey

Duke University Divinity School

"Ars Moriendi": Jesus' Death and a Christian's Dying

Verhey's project intends to retrieve both Scripture, especially its stories of Jesus' death and resurrection, and the fourteenth through eighteenth century literature of *Ars Moriendi* ("the art of dying") as resources for dealing with issues of dying and caring for the dying. It begins with brief accounts of the medicalization of death in American culture and of the responses of standard bioethics and the death awareness movement. Both responses have limits and problems, especially for faithful Christian communities. The project calls the churches to resist the medicalization of death by faithfully retrieving resources from the Christian tradition.◆

THE MISSION
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2008–09 Events

CORE Consultation B: Building Multiracial Employment Capacity at Predominantly White Theological Schools
September 26–28, 2008 • Pittsburgh, PA

Women in Leadership Seminar
October 3–5, 2008 • Pittsburgh, PA

A Roundtable Seminar for Newly Appointed Faculty
October 10–12, 2008 • Chicago, IL

Profiles of Ministry (PoM) Introductory Workshop
October 16–17, 2008 • Pittsburgh, PA

Faculty Vocation and Governance Concluding Consultation
October 17–19, 2008 • Pittsburgh, PA

CORE Consultation for Hispanics/Latino(a)s in Theological Education
October 24–26, 2008 • Pittsburgh, PA

Henry Luce III Fellows in Theology Conference
November 7–8, 2008 • Pittsburgh, PA

Entering Student, Graduating Student, and Alumni/ae Questionnaires (ESQ/GSQ/AQ) Workshop
November 13–14, 2008 • Pittsburgh, PA

Chief Financial Officers Conference (CFOS)
November 20–22, 2008 • Savannah, GA

2009–10 Henry Luce III Fellows in Theology Program
December 1, 2008, Application Deadline

Presidential Leadership Intensive Week
December 7–11, 2008 • Santa Fe, NM

Lilly Theological Research Grants Program
January 5, 2009, Application Deadline

New Presidents Seminar
January 21–23, 2009 • San Antonio, TX

Development and Institutional Advancement Program Conference (DIAP)
February 5–7, 2009 • New Orleans, LA

Profiles of Ministry (PoM) Interpretation Workshop
February 12–13, 2009 • Pittsburgh, PA

Lilly Conference on Theological Research
February 27–March 1, 2009 • Pittsburgh, PA

Entering Student, Graduating Student, and Alumni/ae Questionnaires (ESQ/GSQ/AQ) Workshop
March 12–13, 2009 • Pittsburgh, PA

Chief Academic Officers Society Seminar (CAOS)
March 19–21, 2009 • San Antonio, TX

Retreat for Senior Women Administrators
March 21–22, 2009 • San Antonio, TX

CORE Consultation C: Building Multiracial Educational Capacity at Predominantly White Theological Schools
March 27–29, 2009 • Pittsburgh, PA

Profiles of Ministry (PoM) Introductory Workshop
April 16–17, 2009 • Pittsburgh, PA

Student Personnel Administrators Network Conference (SPAN)
April 23–25, 2009 • San Diego, CA

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