COLLOQUY

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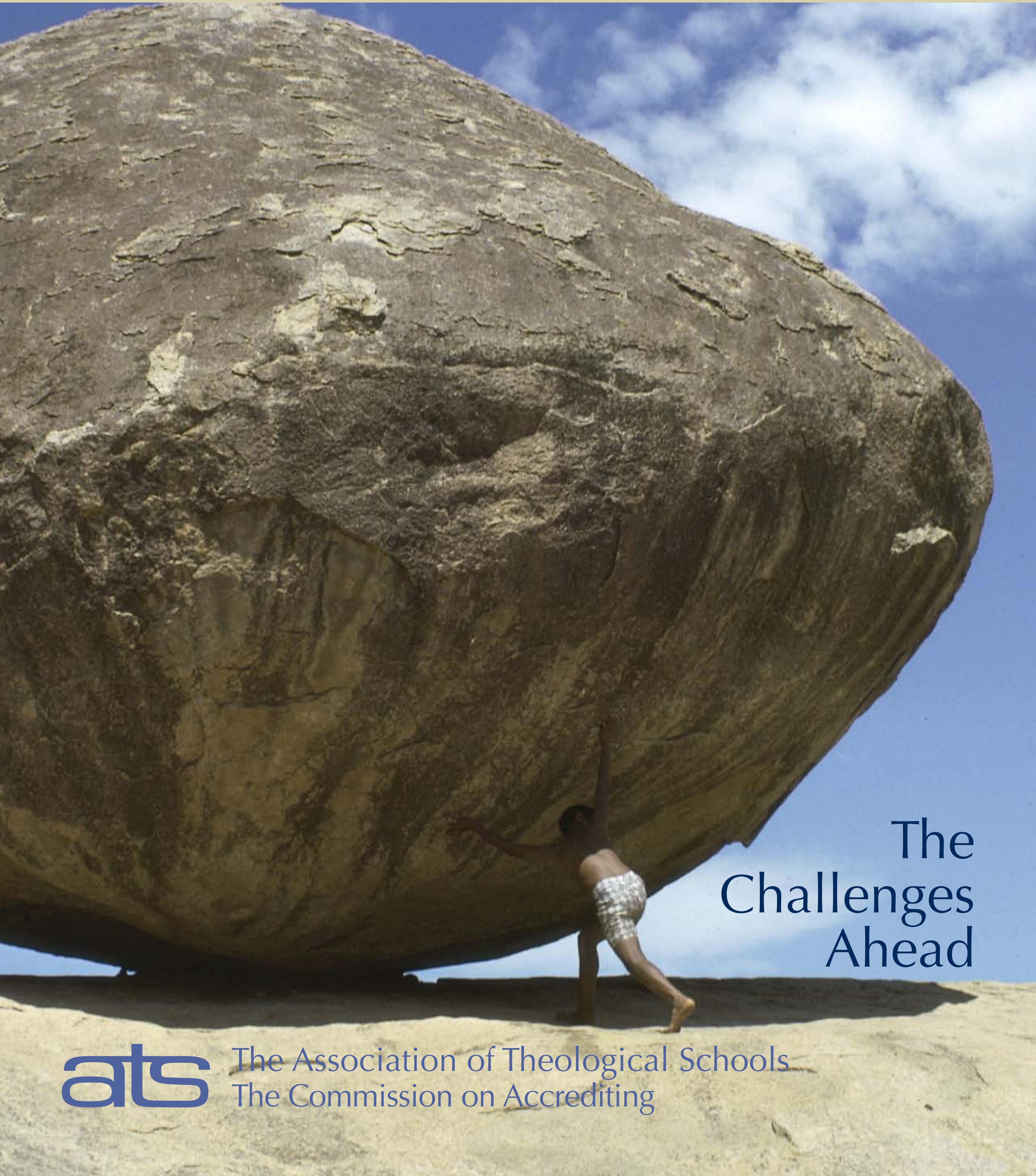

The Challenges Ahead

The Association of Theological Schools
The Commission on Accrediting

Redefining riches

Theological schools have never been the most affluent sector of higher education. Most often, economically good times make it possible for ATS schools to regain the ground they lost in economically hard times. In the 1970s and 1980s, inflation and a slow economy badgered ATS schools, and in the 1990s they began to recover as the U.S. stock market had one of the greatest decades in its history. Schools used increased endowment revenue to balance budgets and address salaries that had lost purchasing power in the previous decades. Then came the 1999–2001 drop in market value, followed by another period of growth, and then in 2008, a steep and quick decline in market value and broadly slowing economy have resulted in sudden and significant financial stress for many ATS schools. It appears that this slow economy may hang around for a while. It has already taken away the market gains of the past decade, and theological schools, once again, are placed in a position of trying to hold on while they await better economic times.

Michael Cooper-White, president of Lutheran Theological Seminary at Gettysburg, reminded me of other crises that have hit the seminary. Most notably, it was the Civil War, which was fought on the seminary campus as well as the nearby fields. The most historic building on campus was used by both Union and Confederate forces at different times because it overlooked the battlefields. The Gettysburg seminary survived the Civil War, the world wars of the twentieth century, and the Great Depression between them. The message, of course, is not that "we have been through tougher times." Each tough time brings its own pain and creates its own hardship, and there is little use in comparing them. The message is that theological schools have the capacity not only to make it through hard times but to do so with their missions intact and educational effectiveness undiminished.

Theological schools are founded to extend an educational and religious vision into the future, and they institutionalize so they don't have to reinvent their work every other week. Institutions can be awkward to manage, and they are less nimble than they should be in moments of rapid change. However, they provide stability, structure, and accrued wisdom that are essential for enduring hard economic times. ATS schools are busy this spring making changes that this economy requires: freezing salaries, rethinking budget assumptions, suspending searches, reassessing program areas, changing benefits programs, sometimes furloughing staff and faculty for limited amounts of time, or in other ways reducing compensation. A majority of ATS schools are dealing with financial stress, but the educational capacity of ATS schools seldom mirrors their financial capacity. Financially stressed schools continue to offer educationally effective programs.

The economy will recover, in time, and when it is strong again, ATS schools will try to catch up one more time. They likely will not become affluent, except in the riches of the wisdom they teach, the calling and commitment of the students they educate, and the excellence of faculty who have made the theological disciplines their life's work.

A message from the editors about cost . . .

In this time of economic stress, we are all particularly cost-conscious. We thought that our readers might be interested to know that, beginning with the Fall 2008 issue, we have reduced the per page cost of printing *Colloquy* by 22.1 percent through economies of scale. We will continue to pursue strategies to deliver information to our members as efficiently as possible, and as always, we welcome your feedback.

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THE MISSION
of The Association of Theological Schools in the United States and Canada is to promote the improvement and enhancement of theological schools to the benefit of communities of faith and the broader public.

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THE ASSOCIATION OF THEOLOGICAL SCHOOLS

DEPARTMENTS

COVER PHOTO: "Boulder Perched" Mahabalipuram, South India. © Hari D. Shourie/SuperStock.

SEMINARY SOS ...---...

Financially stressed schools and ATS tackle challenges with varied strategies . . . and a dose of optimism

With challenges befitting the plight of Sisyphus, theological schools are struggling. Even before the shenanigans of Wall Street and the weakness of world markets cut endowments by upwards of 40 percent, at least 20 percent of ATS schools were already operating in deficit mode in any given year, fighting an uphill battle against declining enrollments, devalued endowments, and rising costs. Recent news from the trenches is even more disheartening, to say the least. A few vignettes are reflective of a much broader picture. But embedded in that picture is a commitment on the part of ATS schools to the future of theological education and a resourcefulness that offers some hope for the days ahead.

Vignettes—immediate challenges and responses

- Salt Lake Theological Seminary in Salt Lake City, Utah, announced in October its plans to close at the end of the academic year. As the twenty-five-year-old school faced a steady decline in donations, board chair Charlie Huebner explained, "The leadership of the seminary and the board of trustees believe that the financial exigency facing the seminary makes closing the school the only responsible course of action to take at this time." Yet despite the layoff of all faculty and staff and the move out of its building at the end of the year, the school has faced the circumstances with grace. Faculty and staff immediately committed to continue operating the school on a volunteer basis to allow all students to finish the fall semester and seniors to finish their degree programs this academic year, with spring classes held in church buildings and other available local classroom settings. Projecting a positive attitude, Huebner said, "We will persist in trying to find ways to rescue the seminary and to resume full operations with paid staff beyond the spring 2009 semester."

- Southwestern Baptist Theological Seminary in Fort Worth, Texas, is "making difficult decisions in an effort to protect the institution from future financial crisis," advised a December 16 news release, by working toward an approximately 10 percent budget decrease. President Paige Patterson explained, "The administration is doing the best it can to find ways to cut spending that do not involve the release of existing faculty or the students employed by the school," adding that current economic trends would make this goal difficult to achieve. Among the cost-cutting measures are nonfaculty layoffs, closing of the campus childcare center, and suspension of the Oxford Study Program and most of the Traveling Scholar overseas study trips. And yet, the school is also sanguine:

  > The administration is hopeful that these changes will be temporary and that the nation's economy improves. In the meantime, Southwestern prays these circumstances lead to renewed emphasis on spiritual matters and a national revival. Since its founding in 1908, Southwestern has weathered many financial storms, including two World Wars, the Great Depression, and economic recessions. Trusting in the Lord's providence, the seminary is thankful that the current decisions are precautionary and that Southwestern will continue to provide theological training for men and women for years to come.

  Looking ahead, Patterson has added, "This old man president of thirty-three years and three different institutions did not sign on in order to have to deal with this emergency at the end of his career. But maybe in another sense, it is far better that I deal with it and that my successor, whoever he may be, not have to face it."

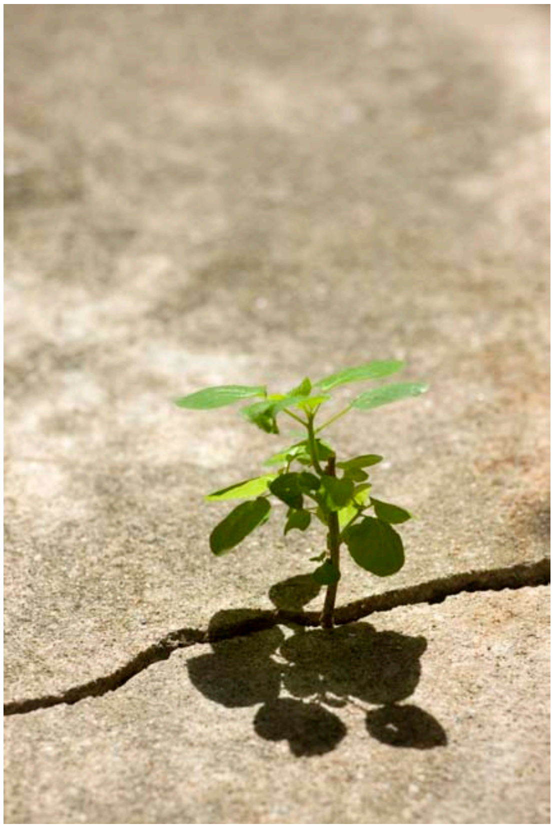
- In January, Lexington Theological Seminary in Lexington, Kentucky, declared a financial emergency, which it plans to address with faculty and staff cuts as well as a streamlined format with fewer and more flexible course offerings. Describing the impact of "a tsunami of economic disasters that we have not seen in our lifetimes," LTS President

James P. Johnson noted that the draw on the school's diminished endowment must be reduced immediately and its budget reduced from $4.1 million to approximately $2 million. Trustees said that the crisis hastens their plans to reinvent the seminary. A faculty transition team is working on a new model for theological education and a new curriculum to prepare students for the pastoral life. Included in the anticipated changes will be a commitment to online courses and offerings at remote locations.

- Later in January, McCormick Theological Seminary in Chicago, Illinois, announced an eighteen-month plan designed to address a nearly 30 percent drop in the endowment that provides more than two-thirds of the school's annual operating budget. Immediate plans include graduated salary reductions for faculty and staff as well as suspension of seminary contributions to employee retirement plans, budget reductions in programs and travel, and development of early retirement incentive programs. Two positions in development were eliminated when the decision was made to suspend an anticipated capital campaign, but no other faculty or staff reductions are planned. In October, the board of trustees voted to create a visioning task force to look at the long-term future for the seminary and its mission. "These are challenging times, but they also provide a very real opportunity for schools to focus on mission and the needs of the church they seek to serve," said President Cynthia Campbell.

- At a special meeting in mid-February, trustees of Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts, responded to the projection of a $2 million cash shortfall in each of the next three years by establishing two task groups: one for short-term urgent concerns, specifically fundraising and operational cost reductions, and the other for long-term strategic planning. "Holy Cross has not been immune to the economic challenges that face most colleges and universities," explains Nicholas C. Triantfilou, president of Hellenic College and Holy Cross Greek Orthodox School of Theology. "We believe that through transparency, hard work, dedication, and the continuing support from our faithful community, we will navigate our way through these challenging times. Significant resources have already been identified and a portion received toward meeting our goals."

- Most recently, Hartford Seminary in Hartford, Connecticut, announced its plans to "move ahead and succeed in these difficult times." In a letter to students, alumni/ae, and friends, President Heidi Hadsell set forth four basic principles guiding the seminary's efforts to balance its budget: transparency, equity across departments, compassion, and maintaining the school's long-term strength. The "painful steps" the school is taking include suspended searches for new faculty; reduced office, bookstore, and library staffing; an increase in employees' share of medical premiums; an unpaid furlough during reading week; reduced use of adjunct faculty, with accompanying increase in faculty teaching loads; reductions in marketing and promotion; reduced bookstore hours; and outsourcing of technology oversight. In the midst of it all, Hartford is still basking in the October celebration of its 175th anniversary and is confident that it will emerge from the crisis "leaner and stronger."



There is some evidence in the ATS data that difficult economic times contribute to increases in theological school enrollment, and if that is the case in the coming academic year, schools that are primarily tuition funded may experience minimal financial distress.

Of course not all schools have experienced such drastic declines. Those who rely more heavily on tuition and gifts than on endowment have been able to weather the storm by maintaining vigilant contact with their broader circle of constituents and sustaining annual contributions at high levels. Dallas Theological Seminary, for example, reported record contributions for 2008. And while Canadian schools have been influenced by a downturn that has infiltrated the economies of every developed country, they have been less affected than many U.S. schools. It is also important to remember that ATS member schools, even in these times of financial stress, continue to be the most well-resourced theological schools in the world.

Long-term implications

Four income models are present among ATS member schools: primarily tuition funded, primarily endowment funded, primarily gift funded, and some combination of the three. Regardless of the model, all schools will be affected over the next two to three years by the current financial downturn.

For the primarily tuition funded schools, the effect of the current economic crisis will be felt in enrollment. And the hard reality is that enrollment is already down, as is the average number of courses per student. Yet some evidence in the ATS historical data suggests that enrollment may increase during economically stressed times; if this crisis prompts such an increase, those schools may not suffer a great deal. The proof will be in the fall enrollment that reflects this year's admissions cycle.

At the schools heavily funded by grants from denominations, religious organizations, or individuals—and some ATS schools fund significantly more than 50 percent of their operating budgets in this way—it is too early to tell what the impact may be. If denominational income is down, then less money will be available to the schools. And a recent study by the *Wall Street Journal* pointed out that charitable donations in 2008 grew by only 1 percent even before the first bank failure. Some indicators, however, suggest that theological school donors who have given larger gifts in the past may be the most faithful donors in the current difficult times.

For the heavily endowment-dependent schools, the story may be more drawn out. Of all the sectors of higher education, theological schools are the most dependent on endowment, with a third of their collective operating budgets derived from endowment draws. For many ATS schools, the endowment provides a majority of revenue, for some as much as 70 to 80 percent. With most schools calculating the draw at a rate somewhere around 5 percent of the average value of the endowment over twelve quarters, the precipitous drop in value now will not be fully felt for three years. This "easy landing" should give schools time to make adjustments in their budgets that would phase in over several years, but

the adjustments will still be quite serious. For example, a 33 percent drop in the endowment of a school that relies on that income for 33 percent of its budget translates into an 11 percent drop in operating revenue. This situation can be exacerbated by restrictions on spending an endowment gift below its original designated value.

Defensive strategies

In the face of the challenges, theological schools and their support system—ATS and others—have been devising a full range of defensive strategies. In addition, the ATS Commission on Accrediting has suggested that it will apply the Standards of Accreditation with sensitivity to the economic reality that the schools are facing.

Nearly forty ATS school presidents gathered at the Santa Fe President's Leadership Intensive Week last December and discussed various budgetary strategies that will help them cope in the short term. Most of those strategies involve cost reductions rather than attempted revenue generation.

Budget cuts offer the most immediate relief. Many schools have already cut library acquisitions and travel budgets. Some are eliminating staff and programs, some immediately. Some will delay major capital campaigns or extend current campaigns in hopes of better times ahead. Others contemplate benefit reductions, including suspending retirement contributions or pension payments temporarily, with plans to make up the shortfall in future years when their positions have improved.

Those who can are reducing their draw on endowments to preserve them for the future. Many heavily endowment funded schools have decided to abandon their twelve-quarter draw and reduce the amount they take from endowment significantly so that it approximates 5 to 6 percent of the current reduced endowment value. Others are being forced into higher draws on their reserves. While draws on endowments in higher education normally fall in the 3 to 5 percent range, the current situation may push some draw rates to 10 or 12 percent.

For some schools, however, neither budget cuts nor increased endowment draws—or both—will be enough. For some, the answer will lie in consolidation, merger, or other forms of collaboration. Innovative partnerships will offer the opportunity not only to save costs but to enhance programs as well. Collaboration might, for example, expand the offerings of theological schools into other disciplines such as education, counseling, or social work.

It is also important to remember that ATS member schools, even in these times of financial stress, continue to be the most well-resourced theological schools in the world.

Acting slightly ahead of the curve, Episcopal Divinity School announced early last fall divestiture of seven of its campus buildings to neighbor and new partner, Lesley University. According to a fall newsletter published by EDS, the proceeds were added to its endowment. Under a condominium agreement that supports separate identities for the two schools, they now share library and student dining facilities, and Lesley assumes financial responsibility for buildings and grounds and security services for both cam-

Measure of Financial Stress

All ATS schools are experiencing declines in their overall financial flexibility. ATS and other agencies estimate a school's financial flexibility by dividing its spendable assets (unrestricted amount of endowment, savings or quasi-endowment, value of land and property) by its operating budget. If a school has $20 million in spendable assets and a $4 million budget, it would have five years of life, assuming no further income. This is a measure of financial flexibility, or how many years a school has to develop a sustainable economic model. ATS considers a school financially stressed if it has less than one year of spendable assets, hence very little capacity to make corrections to sustain its future. If a school has adequate annual income, it can exist stably with low flexibility—but it must sustain its income. ATS estimated that in 2007, forty-six of 175 freestanding theological schools had limited financial flexibility (one year or less of spendable assets), and in late fall 2008, that number had increased to sixty-eight, largely the result of loss of spendable value of endowments.

puses, yielding an estimated annual savings to EDS of $1 million. They also plan to collaborate on development of new academic opportunities for EDS students through access to Lesley's graduate programs.

Other innovative approaches to facilities management offer additional models to consider. Bangor Theological Seminary in Bangor, Maine, has chosen to lease, rather than own, its campus buildings. Central Baptist Theological Seminary moved from its residential campus to a commercial office space campus, a strategy that positions the school for easier adaptation to future needs or market forces.

And at least one school has borrowed a strategy from the business world. Iliff School of Theology in Denver, Colorado, has invested in a marketing plan that has led to a 37 percent boost in enrollment.

Lilly Endowment intervention offers immediate help

As part of the Institutional Viability and Financially Stressed Schools project newly funded by Lilly Endowment Inc., ATS will launch a two-year pilot project as early as this summer to provide immediate consultation for individual schools in particular distress using a variety of external resource persons—consultants, coaches, and specialists. The three stages in the voluntary educational intervention portion of the project will take distressed schools from audit to strategic plan:

1. Schools will conduct an audit on campus with the assistance of a consultant to assess key elements of their economic models. Key decision makers, notably the president and board, who determine an urgency warranting an intervention may apply to ATS to be included in the next steps.
2. Schools will be convened for an educational opportunity to identify possibilities for sustainable financial stability, including merger, selling property, moving to a new location, closing the school, and redirecting proceeds to fulfill the mission in another way.
3. A coach will be assigned to work with each school to assist in creating and implementing a strategic plan. The coach will introduce the school to a network of specialized consultants who could assist in particular areas of need.

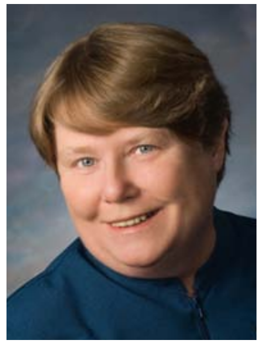
Along the way, the lessons learned will be shared with all ATS schools via electronic newsletter. The expectation is that the experience of a few will inform the many facing this crisis, which—if handled with resourcefulness—could ultimately redound to the benefit of theological education and broader communities of faith.

It's been said that "this is too good a crisis to waste." And it is. The mission of ATS schools has not been devalued. If anything, it has been refined by the need to find financially sustainable patterns that will extend the work and contribution of ATS schools into the future. In the middle of challenging times, good decisions will address the steps needed both to cope with the current crisis and to prepare schools for more effective work when the crisis is over. ATS schools will fulfill their primary mission as educators of religious leaders, and students will learn about faithfulness and service in difficult circumstances. ◆

ATS welcomes nine new members to its board of directors

Richard Mouw
Vice President

Laura Mendenhall
Secretary

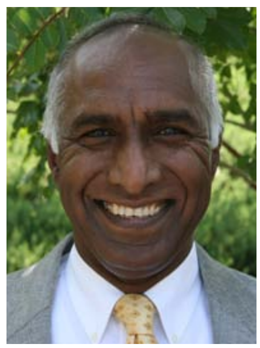


Patricia Schoelles
Class of 2010

Michael A. Battle
Class of 2012

Elaine Park
Class of 2012

Jay Phelan
Class of 2012



Junias Venugopal
Class of 2012

Dorothy Ridings
Public Member

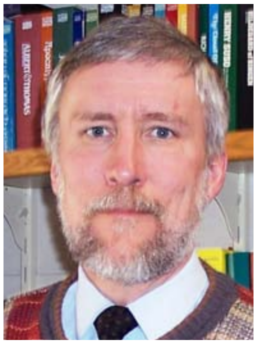
Richard Stover
Public Member

Nine new members have been elected to the ATS Board of Directors. They are **Michael A. Battle**, president, Interdenominational Theological Center, Atlanta, Georgia; **Laura Mendenhall**, president, Columbia Theological Seminary, Decatur, Georgia; **Richard Mouw**, president, Fuller Theological Seminary, Pasadena, California; **Elaine Park**, professor of religious studies, Mount Angel Seminary, Saint Benedict, Oregon; **Jay Phelan**, president, North Park Theological Seminary, Chicago, Illinois; **Dorothy Ridings**, past president, Council on Foundations, Louisville, Kentucky; **Patricia Schoelles**, president, St. Bernard's School of Theology and Ministry, Rochester, New York; **Richard Stover**, managing principal, Birchmere Capital, Wexford, Pennsylvania; and **Junias Venugopal**, dean, Columbia International University–Seminary & School of Missions, Columbia, South Carolina.◆

Three ATS member schools certified as "Best Christian Workplaces"

Bethel Seminary of Bethel University, **Lincoln Christian Seminary**, and **Phoenix Seminary** are all included in the 2009 list of certified Best Christian Workplaces in the United States. In order to be certified, employees of an organization must complete a survey covering such issues as job satisfaction, organizational commitment, Christian witness, supervisory effectiveness, work satisfaction, personal growth and development, management effectiveness, teamwork, communications, and pay and benefits.◆

Six faculty members named as 2009–10 Henry Luce III Fellows in Theology



J. Matthew Ashley

Randall Charles Bailey

S. Mark Heim

The Association of Theological Schools and The Henry Luce Foundation have named six scholars from ATS member schools as Henry Luce III Fellows in Theology for 2009–2010.

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 2009–10 Fellows constitute the sixteenth class of scholars to be appointed since the inception of the program in 1993, bringing the total number of Luce Fellows to 111. 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. The 2009–2010 Fellows, their institutions, and projects are:

J. Matthew Ashley

University of Notre Dame Department of Theology

Telling the Universe Story/ies: Christian Theology and Scientific Narratives of Origin

Ashley notes that 150 years after the publication of *On the Origin of Species,* Christian theology has not yet fully come to terms with its impact. Ashley's project proceeds on the following heuristic premises, which it will elaborate and warrant: (1) What is still lacking is a more adequate exploration of the narrative character of the science of evolution, both on the level of its day-to-day development in research laboratories and on the level of its popular presentation by authors such as Stephen Jay Gould, Ursula Goodenough, and Richard Dawkins. (2) A common contemporary theological approach that takes up evolution as a metanarrative ("the universe story") requires critical examination in the light of questions posed by liberationist and postmodern theological scholarship. (3) More promising is a piecemeal interweaving of the "petit narratives" from evolutionary science and materials from different biblical genres (not just narrative, but also prophecy, wisdom, law, etc.). (4) Such an approach does better justice to Scripture and to the multifaceted character of contemporary evolutionary scholarship. (5) It can draw profitably on parallels in patristic theology, in which Hellenistic "science" was not taken up wholesale but rather piecemeal, constructing not a new "metanarrative" but a complex mosaic of Scripture and Greek wisdom.

Randall Charles Bailey

Interdenominational Theological Center

A Biblical Model for Promoting Dialogues in Churches among Diverse Theologies

Bailey contends that theological debates often begin with appeals to Scripture to support the theological claim and that the assumption of the proponent is often that the text is unifocal on the theological point. In addition, he notes that laypeople are rarely equipped to understand the multiple and conflicting positions in Scripture on a particular subject. Bailey also maintains that eighteenth- and nineteenth-century debates over slavery, the twentieth-century debates over the empowerment of women, and the twenty-first-century debates over the rights of LGBTs have followed similar theological arguments and similar rhetoric of "Othering" and appeal to some of the same proof texts, while ignoring the revelatory work of God in the social and applied sciences, humanities, and law. Bailey's project proposes using historical, narratalogical, ideological, and post-Colonial methods to explore the Hebrew Bible source "P's" reacting against earlier theological materials in Genesis 1–Exodus 20 as a case study on how to conduct healthy theological debates. He argues that the canonization of disparate theologies in the biblical text models for today how competing theologies can be in dialogue without dehumanizing the other. Bailey proposes to guide laypeople and clergy in churches and community groups to experience the power of discontinuity in the Bible and see it as a model way to engage today's complex problems theologically.

S. Mark Heim

Andover Newton Theological School

No Handle on the Cross: Muslim and Buddhist Insights on Atonement

According to Heim, atonement and the cross are debated among Christians today (particularly in regard to God's character and issues of violence) and are points of historical tension with other religious traditions. Heim's project takes two contrasting cases, Islam and Buddhism, to argue that comparative exploration enriches the constructive theology of the cross and in turn enhances the intelligibility of that theology in pluralistic contexts. He notes that credible Christian theology increasingly takes explicit account of data from other religions, as it has learned to take account of science or history. Increasingly, ordinary Christians practice comparison: interreligious knowledge or participation informs not only their relations with those of other faiths but their appropriation of central elements of their own. According to Heim, both trends indicate the need to model how religious diversity figures in appropriation of our constitutive convictions. Systematic comparison engages the inner logic of the Buddhist and Muslim traditions and the reasons that the dynamics underlying the cross are extraneous or reconfigured there. He concludes that consistent readings of the cross in Buddhist terms (the emptiness of God and the selflessness of Christ) and Muslim terms (the power of God and the prophethood of Jesus) illuminate the separate integrity of those traditions while clarifying the distinctive character of Christian faith and witness.

Mia M. Mochizuki
Jesuit School of Theology at Santa Clara University and Graduate Theological Union
The Netherlandish Print Abroad, 1543–1639: Art, Religion, and Economics in the Early Modern World

According to Mochizuki, Netherlandish prints were the great calling card of the West during the sixteenth and seventeenth centuries. These were objects that crossed borders, stimulated the production of new objects, contradicted their origins, and propelled ideas and values far beyond Northern Europe. Mochizuki's project studies the diffusion of Netherlandish prints in the age of exploration and examines the objects produced after them, primarily by the Jesuit mission's Niccolò School, in early modern Japan. By focusing on four examples of hybrid genre—Japanese Christian devotional imagery, Japanese Jesuit devotional portraiture, Japanese map screens, and Mexican "translations" of Japanese map screens—her study will consider the impact of pictorial encounter on the visual construction of value as a way to rethink a decisive moment in the history of image production and the potential role of material culture in inculturated theology for the future.

Barbara R. Rossing
Lutheran School of Theology at Chicago
Nor Any Scorching Heat: Apocalypse, Ecology, and the Crisis of Global Warming

Rossing argues that a strong sense of an impending "end" pervades much of the apocalyptic discourse of the New Testament, but the end that these texts envision is not primarily the destruction of the earth or the created world. Rather, she claims, they envision an end to the Roman imperial order of injustice and sin—an end to the *oikoumen*. New Testament language of the "end" seems often deliberately chosen to counter Rome's own eschatological claims of eternal hegemony, underscoring the urgent advent of a new age. According to Rossing, this biblical distinction between end of empire and end of the created world can help Christians address the crisis of global warming today, as they face their own sense of an "end." What must come to an end may be the fossil-fuel consuming "empire" that endangers the planet. But, she contends, this does not mean that God plans to destroy the earth. Drawing on Revelation and other apocalyptic texts, Rossing's project seeks to articulate a compelling New Testament vision for life beyond empire. Her goal is to offer a hopeful vision for ecological sustainability that takes seriously both scientific warnings about the urgency of the crisis as well as biblical promises of God's healing for the world and protection from "any scorching heat" (Rev. 7:16, Isa. 49:10).

Grant Wacker
Duke University Divinity School
Billy Graham's America

According to Wacker, in the span of slightly more than two decades—1949 to 1971—the Protestant evangelist Billy Graham moved from leader to celebrity to icon. Yet the reasons for his success are not obvious, for he suffered many missteps along the way. Wacker's study, "Billy Graham's America," argues that Graham's unique position stemmed from his rare ability to blend cutting-edge cultural trends with traditional evangelistic strategies. Wacker will not write a conventional biography (which are plentiful). Rather, he uses six case studies from Graham's career to explore the larger historical and theological significance of the evangelist's ministry. The case studies feature gender, region, media, consensus, politics, and justice respectively. Wacker's work will inform the general reading public and, at the same time, serve as a resource for all people of faith who seek a richer understanding of the reciprocal impact of culture and Christianity in modern America.◆


Mia M. Mochizuki

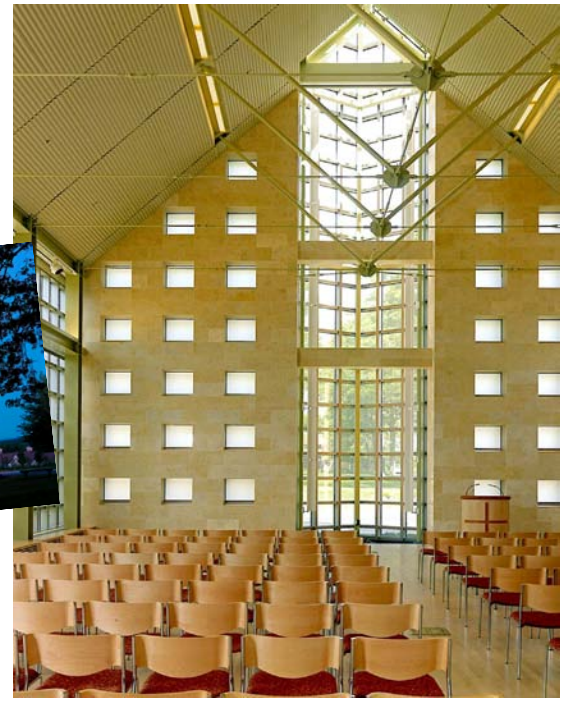

Barbara R. Rossing


Grant Wacker

Two ATS schools garner *Faith & Form* Awards

Two ATS member schools were among twenty-one religious facilities honored with 2008 Religious Art & Architecture Awards by *Faith & Form: The Interfaith Journal on Religion, Art and Architecture*.

Wilson Chapel at Andover Newton Theological School was cited with a Merit Award in the Religious Architecture/New Facilities category. The chapel, which serves as a glowing beacon at one end of the campus' core quadrangle, features a 50-foot-tall glass tower or "steeple" that is illuminated at night and adds to the flood of natural light in the chapel interior by day. A multipurpose space, the limestone-faced chapel is a contemporary interpretation of the New England meeting-house and also serves as a space for classes, lectures, and performances.



Wilson Chapel

Wilson Chapel photos by Richard Mandelkorn

The 2008 *Faith & Form* Sacred Landscape Merit Award was given to "True North/Lux Nova," a dramatic art glass installation integrated into the south face of the 40-foot triangular wind tower that provides passive ventilation for the subterranean library at Regent College, Vancouver, British Columbia. The luminous glass column features an inscription of the Lord's Prayer in Aramaic drawn from a manuscript in the library. Photovoltaic cells in the glasswork collect energy by date to light the tower by night. Its form, reminiscent of inscribed stone *stelae* erected in ancient times for wayfinding, is a "witness to humankind's constant search for direction."[1]

Regent Tower

Commenting on the quality of this year's awardees, Michael J. Crosbie, editor-in-chief of *Faith & Form* and an observer of the awards jury process, said, "Their creators were not satisfied just with meeting the status quo; they worked with [clients] to make them aware of all possibilities." As one jury member put it, "It is heart-warming that, in them, the gift of imagination still dances."[2] ◆

ENDNOTES

1. *Faith & Form: The Interfaith Journal on Religion, Art and Architecture* 41, no. 4 (2008): 21.

2. Ibid., 7.

CREDITS

Wilson Chapel: Donham & Sweeney Architects of Boston, Structural Engineers Tsiang Engineers, Mechanical Engineers Syska Hennessy Group, General Contractor Shawmut Design-Construction, Landscape Architect Copley Wolff Design Group, Geotechnical Engineers Haley & Aldrich, Accoustical Engineers Accentech, and Lighting Consultant Brett Howland.

Regent Tower: Artist Sarah Hall of Toronto and Architect Clive Grout of Vancouver, as well as Walter Fancl Architects, Cobalt Engineering, Landscape Designer Durante Kreuk, Ltd., and Glass Fabricator Glasmalerei Peters of GmbH.

Student enrollment continues to decline in ATS member schools

For the second straight year, head count enrollment reported by ATS member schools has declined. In times of economic crisis, this represents additional challenging news.

Annual Data Table 2.2-A shows the total enrollment reported from fall 2007 to fall 2008 declined by 1,758 or 2.2 percent on the heels of a 1.9 percent decrease the preceding year. Twenty schools experienced enrollment declines of 25 percent or more.

MDiv and General Theological degrees experienced the most dramatic declines, while enrollment in professional MA and advanced research degrees remained mostly flat. Advanced ministerial degree programs enrollment increased by about 1.5 percent.

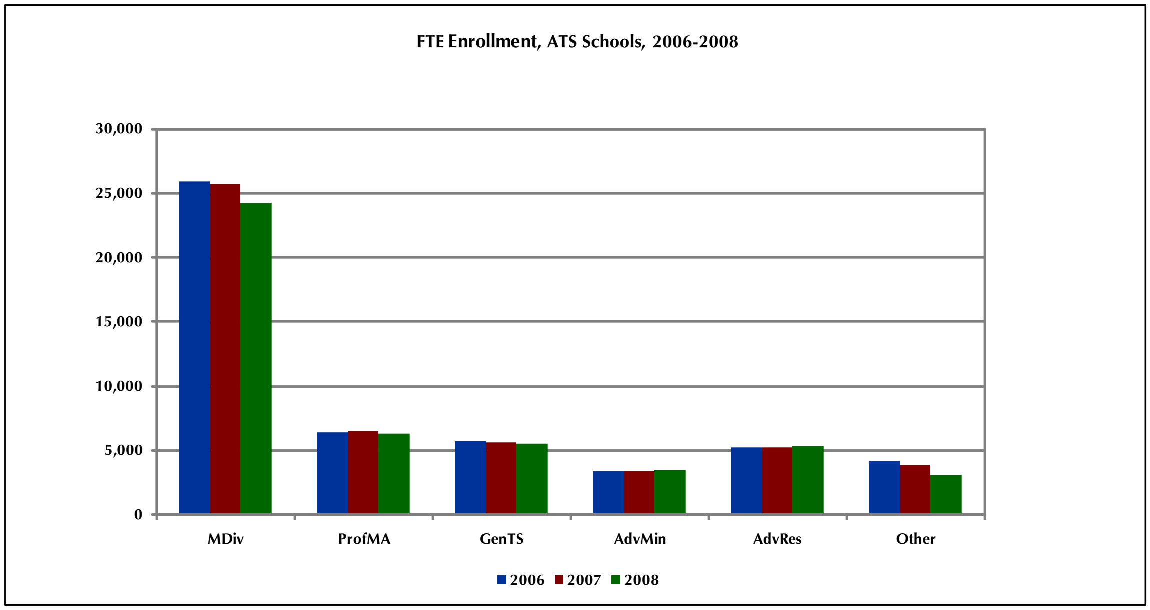
Analysis according to demographic, geographic, and ecclesial factors shed additional light on current trends:

- Gender made no difference, with male and female enrollment declining 2.2 percent each.
- The dichotomy of racial/ethnic enrollment shows declines for Asian (5.7%), Hispanic (2.4%), and Native American (2.0%) enrollment and *increases* for Black (2.4%), Visa (13.6%), and White (0.5%) enrollment.
- Students enrolled in U.S. schools declined by 2.3 percent, while students enrolled in Canadian schools declined by 1.3 percent.
- The three main ecclesial families all experienced enrollment declines: mainline, 5.5 percent; Roman Catholic/Orthodox, 2.1 percent; and evangelical, 0.3 percent.

Full-time equivalent enrollment in ATS schools also declined—and more significantly—than did head count enrollment. Generally, this means that there are fewer students in ATS schools who are taking fewer classes than the year before.

The total full-time equivalent enrollment declined by 2,321, or 4.6 percent, from fall 2007 to fall 2008. Within degree programs, the most precipitous drop was in the MDiv degree, which saw a decline of 1,442, or 5.6 percent.

More information on enrollment as well as data related to finances, development, compensation, and faculty is available in the 2008–09 Annual Data Tables found under the Resources link on the ATS website, www.ats.edu. Specific questions can be directed to Chris Meinzer, director, finance and administration, at meinzer@ats.edu.



Institutional advancement, the Foundation, and times like these

***Michael Gilligan** is president of the Henry Luce Foundation. This text is adapted from his presentation at the February 2009 DIAP conference in New Orleans, Louisiana.*

In November 2007, when I gratefully accepted the invitation to participate in the 2009 DIAP conference, the world seemed very different. Even a year ago when DIAP leaders met in San Antonio, we thought the stock market's losses since its historic highpoint (October 2007) were just a temporary adjustment: Bear Stearns was still a trusted name and sturdy enterprise then, and the economic downturn of the past six months seemed unfathomable.

At the outset, let me admit that in the current moment, I swing between two perspectives: a deep conviction in a theology of abundance, confident that we have the resources we need; and a concern for the most vulnerable among us, who are encountering real scarcity as the global economic crisis meets a global food crisis. Each of us thinks about our own context, the mighty challenges that we face at home and the communities our schools are called to serve. After a campaign season when we heard about Wall Street and Main Street, we are also aware of those who live where there are no streets—sometimes called the "bottom billion," all part of a family we share.

Economic outlook

My work at the Luce Foundation allows me to draw counsel from key leaders in the government and financial industry, and unfortunately their current perspective is bleak. In early February, we had still not reached the bottom of an economic down-spiral that is multisectoral and global. Having consumed more in the United States than we could afford, depleted our savings, and borrowed to finance our consumption, we have overly depended on rising values and other parts of the world to fuel our greed—and the party is over.

We will likely see investments begin to recover value before the end of this year, but the broader economy will recover more slowly than the financial markets. We can anticipate more layoffs, more business and banking failures, some continuation in the credit freeze; and unlike recent recessions, this one probably will be graphed as a U—with a sloping vertical on the future side—rather than as a V.

While we are witnessing dramatic losses and a profound remaking of the financial industry, it is still possible to draw benefit from earlier prosperity if we carefully manage remaining resources. For the leadership of theological schools, this time requires restructuring our conversation about risk and reward, moving beyond the heralded models of financial engineering, and right-sizing our plans to achieve sustainability. At the end of the tunnel, the light we see may shine on healthier ecosystems.

A perfect storm for schools

At the DIAP meeting a year ago, I suspect that almost everyone in the room already felt under stress—and that was before $7 trillion of market value had vaporized. The schools you serve are mostly small, often quite lean, and vulnerable in many ways.

Across higher education today, we know that endowment holdings have been devalued. Your schools' capacities for drawdown have thus been compromised even at prudent rates, and excessive drawdown is compromising. Multiyear, rolling-average formulas may allow some comfort but have to be evaluated for their impact over a longer future.

Enrollment, a major source of revenue for many ATS schools, is uncertain. In recent recessions, enrollment has usually increased, but the current downturn is so pervasive that predications based on past performance may be unreliable. Some students will remain enrolled but take fewer courses, so that headcounts could be stable, but full-time equivalency and revenue may drop.

Credit is tight for students, their families, and the schools themselves. For those who entered this period in debt, the uncertainty is greatest. Extensions of credit and new borrowing will be less likely, and rates will be less advantageous.

A critical component in graduate professional education is always the job market, and it will likely be harder this year than in any recent years for graduates to find full-time positions.

Finally, even the most reliable donors and foundations are hard hit. Many will struggle to support their most trusted institutions, but few will be able to make major discretionary gifts.

The situation among foundations

Because of our missions and because of the IRS rules for foundations, the good news is that we are all still in the game, but humbled amid the new economic realities. The impact of the financial crisis varies depending on the makeup of foundations' investment portfolios, the basis on which they determine their payout (e.g., three-year trailing averages, current year performance, etc.) and their boards' attitudes toward "excessive draw" rates in times of great need (vs. the need to safeguard a portfolio's strength for the future).

All foundations will still be required to distribute 5 percent, but new approvals and payout will be determined on a diminished base. For the Luce Foundation, the value of our assets is down by approximately one-third from October 2007, but our grantmaking will be reduced by more than 40 percent this year because our formula is based on current-year assets and prior years' commitments, not a rolling average. At many foundations, you can expect that new grantmaking will be sharply down and that the average time for a response will be longer. Although foundation dollars are going to be scarcer over the next three years, it is very important for your institutions to stay in touch—to communicate, report, and consult.

Because foundations today represent a decreased opportunity for development officers, it becomes more important than ever to focus on the leading priorities of your institution and of the specific foundation you seek to cultivate. We will have to pay greater attention to "fit" between your requests and our missions. Similarly, the schools should give greater attention to reporting about prior awards—both to explain actual revenue/expenditures and any changes in a new climate and to demonstrate accomplishment of goals as a key ingredient to renewed support.

The take-away: Ten tips I've learned

Alert to current economic conditions, the impact on foundations' strategies, and the needs of theological schools, I offer ten tips that I have garnered from many wiser colleagues:

1. **Remember who you are . . . in God's eyes.** When my friend Ellen joined the Dominican Sisters, her mother reminded her always to remember who she was. In this time, as all the time, our starting point is our theological conviction. As children of God, our value doesn't fluctuate with the S&P index. In institutional advancement, work from a sense of vocation—your own, as well as those of your colleagues, your students, and your institutions.
2. **Tell the truth—all the time—and avoid the bunker.** This is not a year for spin nor for silence. Be ready to answer three questions: What is exciting at your school today? What is your real situation in these hard times? What is your plan?
3. **Say thanks. "We couldn't have done it without you."** As a personal discipline, begin and end every day by saying thanks to co-workers, bosses, students, alumni/ae, donors, and to God.
4. **Acknowledge current reality, but keep asking friends for help.** Although times are tough and competition is steep, friends will prioritize your needs. Many institutions report actual increases in gifts from key supporters who place "family first." So make sure that you stay in touch with the family.
5. **"If not now, perhaps later?"** Generous friends who cannot assist you now will want to learn more about planned giving opportunities. Even if the annual fund is a struggle this year, cultivate relationships for the long haul.
6. **Alumni/ae are not strangers: Stay in touch.** This is a key moment for strengthening relationships. In hard times, your graduates

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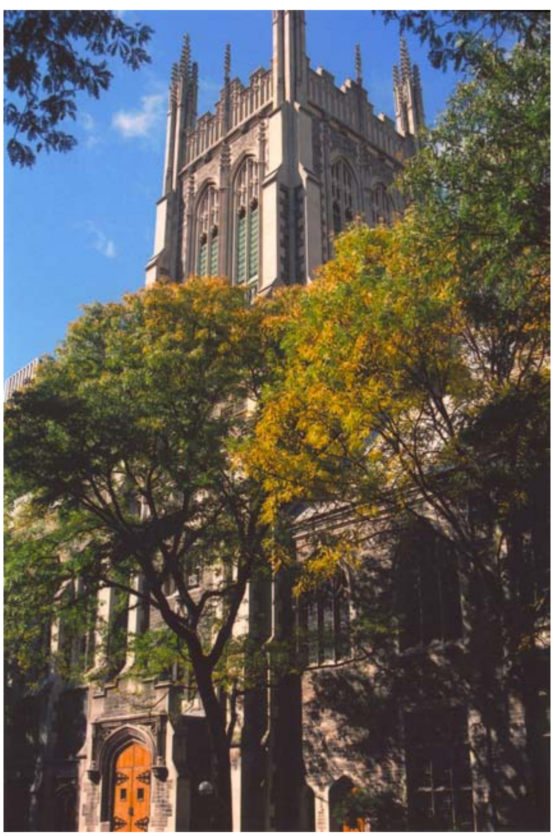
Grants awarded for innovative education and historic preservation

Landmark grants help with maintenance costs

The New York Landmarks Conservancy has authorized a matching grant through its Sacred Sites Program to fund repairs to a historic building at Union Theological Seminary in New York. The $25,000 Robert W. Wilson Sacred Sites Challenge Grant will be used to repair the corner spires on the James Memorial Tower. Union Theological Seminary reported shortly before this publication went to print that it had fulfilled its part of the matching grant.

The Conservancy, a private, nonprofit organization, offers financial and technical help to owners of landmark properties. Its Sacred Sites Program works with congregations of all denominations throughout New York State to ensure the continuing use of their buildings. Since the founding of the program, more than 600 houses of worship throughout the state have received more than $5.7 million in matching grants. The program also provides technical help, workshops for building caretakers, and publications focusing on the maintenance and preservation of older houses of worship.


James Memorial Tower at Union Theological Seminary

Similar programs exist in other regions as well. And while the resources available to these programs have been diminished by the financial crisis, some are still providing assistance. Since 1997, for example, the Historic Religious Properties Grants and Technical Assistance Awards program of the Pittsburgh History & Landmarks Foundation has given more than $600,000 to assist in maintenance and repair, provide technical assistance, and conduct energy studies for more than 100 local historic properties.

The national charge on behalf of historic religious properties has been led for the past twenty years by Partners for Sacred Places, the only national, nonsectarian, nonprofit organization dedicated to sound stewardship and active community use of America's older religious properties. Partners offers training, technical assistance and capital improvement grants through its Philadelphia and Fort Worth Regional Offices. Its Philadelphia Regional Fund—funded by more than $2 million from the public, private, and philanthropic sectors—provides matching grants of $25,000 to $100,000 that can leverage significant support from the greater community.

Kern Family Foundation awards innovation grants

In January the Kern Family Foundation Board of Directors selected five seminaries to receive $500,000 matching grants for "Leading Through Change: Innovation in Theological Schools." These five institutions are Fuller Theological Seminary (Pasadena, California), Gordon-Conwell Theological Seminary (Charlotte, North Carolina campus), Assemblies of God Theological Seminary (Springfield, Missouri), Nazarene Theological Seminary (Kansas City, Missouri), and Multnomah Biblical Seminary (Portland, Oregon).

Leading Through Change supports evangelical seminaries that envision opportunities to create new and innovative ways of educating leaders for the church. The aim of the program is to strengthen ATS-accredited evangelical theological schools through fresh thinking and new models of how theological teaching, learning, research, governing, and administration is done.

The Foundation believes that transformational presidential leadership capacity is requisite to innovation in response to forces for change in the greater environment and that new models are needed for educational systems, enrollment services, resource development, governance, and economic sustainability. Grantees are required to commit their boards and presidents to the program and to match one half of the grant award. In return, the Foundation provides expert counsel and mentors from In Trust, Inc., peer seminars on wise practices and experience, information sharing and communication, and a final summit for integrated learning and synthesizing. A resulting publication will communicate to the wider community of theological schools the innovations and new models developed through the program.

Established in 1999, The Kern Family Foundation of Waukesha, Wisconsin, invests in the future through support of programs that promote values, education, and innovation and that effect systemic change through broad-impact, long-term initiatives. Its Pastoral Ministry Program began in 2002 and is comprised of four areas of investment: the Pre-seminary Initiative, the Kern Scholars Initiative, the Postgraduate Initiative, and the Theological Education Initiative.◆

RESOURCE

Partners for Sacred Places has developed a strong expertise in fundraising for older religious properties since its founding in 1989. Partners' *Complete Guide to Capital Campaigns for Historic Churches and Synagogues*, is considered the definitive book on the subject. Partners has also gathered together the nation's largest clearinghouse of practical information on the development of capital funds for older and historic sacred places. More information about Partners programs is available at www.sacredplaces.org.

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will be eager to stay in touch with places that have formed their ministries. Beside their financial contributions, concentrate on other ways that alumni/ae can offer service (recruitment, internships, placement) and on ways that the school can serve them.

7. **Remember foundations are not donors.** Here are three distinctions: our primary loyalty is to the foundation's mission, not yours; we are required to give money; and usually the foundation will have a deliberate strategy to reach distinctive goals.
8. **Target requests to a foundation's highest priorities.** Our boards are asking program officers questions about stewardship: does this project match our stated priorities?
9. **Report honestly, annually, with an eye to the future.** Don't spend time only on new proposals. Ongoing payments and future grants both depend on a school's full disclosure and accountability about the use of earlier awards.
10. **Think about "institutional advancement" broadly.** You've been hired to advance your school's mission, but that goal is situated in the larger mission of the church, God's work in the world.

Paul O'Neill recently described liberal arts colleges as the most powerful driver of economic recovery. Theological education ought to be seen as a key ingredient in the "stimulus package" to the church's recovery—and the world's.

A moment of opportunity

We know the fear and uncertainty that the economic crisis has caused for each of us, our institutions, and our students. That is a microcosm of the global situation where we live in a postsurplus time. The stakes are high: whether you are talking about security, diplomacy, or personal relations, we can be sure that a hungry world is a dangerous world. The unequal distribution of resources leads to instability. Scarcity leads to fear, defensiveness, even terrorism. So at DIAP and everywhere, we have to ask, How do we address the world's deepest hunger?

Warren Buffett says, "It would be a shame to waste an economic crisis." If we can take advantage of the interconnectedness that technology offers and respond to the lightning rate of change, this is genuinely a moment of opportunity. Many existing structures are no longer adequate or sustainable, and many of our oldest assumptions (in this case, about money and about fundraising) are now in question. Much invention, then, is needed.

Because theological schools are working on a common set of problems, across a variety of locations and missions, this moment may allow you to present a powerful common response. The world needs your graduates and needs them to be the best prepared that they can be. Keep them focused on Gospel mandates—to "do this in remembrance of Me" and to "feed My sheep." Their call to serve the most vulnerable will benefit us all in times like these.◆

The spirit and the forms of academic administration

***Joseph C. Hough Jr.** is president emeritus of Union Theological Seminary. This article is excerpted from a presentation at the March 2009 CAOS Conference in San Antonio, Texas. The full-length text is available in the Resources area of the ATS website, www.ats.edu.*

The role of the academic dean has been characterized by Allan Tucker and Robert A. Bryan as a multifaceted role that embodies the dove, the dragon, and the diplomat.[1] But in the context of economic and political crises unprecedented in our lifetimes, and the accompanying stress in higher education—not to mention the staggering human costs—academic administrators face even more daunting challenges than ever before. These challenges must be met with a thoughtful blend of candor, collaboration, compassion, and goodwill—all elements embodied in the spirit and form of academic administration.[2]

The collapse of the world economy has exacerbated what was already a serious concern about the rising costs for all of higher education. The impact of the financial crisis on theological schools, in particular, is profound. (See "Seminary SOS" on page 2.) Its impact on current students and prospective student enrollment and the financial aid available to them is also disturbing, as outlined in a 2005 report on rising student debt—"The Gathering Storm"—by the Center for the Study of Theological Education at Auburn Seminary. Such early warnings were sounded well before the impact of the world economic collapse was on the horizon. Now even more troubling signs indicate that the rising costs of higher education and the limited availability of credit presage a rise in the amount of debt that prospective students will bring with them to theological schools and create problems for recruitment and retention. All the economic signs indicate that in the immediate future, there will be much more serious financial stress in theological schools. Even the well-governed, well-managed schools and schools with what have been adequate endowments will be affected. This means that the necessity of significant retrenchment will probably be a fact of life for most of our schools in the immediate future.

Lessons from a veteran

During my thirty-three years as a chief academic officer and a chief executive officer, I have not worked in a single theological school that escaped profound economic stress and extended periods of retrenchment. I know from experience about the understandable fear and internal discord that accompany the sense of loss that retrenchment brings even in the best of general economic times.

As a chief* academic *officer, I learned how difficult it was in times of economic stress to represent the concerns of the faculty and the students to a president who was struggling mightily with institutional survival on a daily basis. It was equally difficult at times to do a clear and balanced interpretation of the decisions of an overworked and at times inaccessible president to the faculty and students who were angry and feeling excluded from important and complex issues demanding urgent attention.

As a chief* executive *officer, I quickly learned how important it was to work with an academic officer who understood the legitimacy of stringent financial policies recommended by the president and approved by the trustees or university officers to ensure the survival of an institution. It was equally important that I remained aware of the concerns, hopes, and fears of faculty and students who were strongly invested in a compelling vision for advancing education for ministry and theological research in the context of a vibrant teaching and learning community.

In both roles, I have learned some hard lessons. In the first place, I learned that retrenchment is always experienced initially as ugly and threatening. Retrenchment in times of mild recession or even during economic prosperity is threatening enough, but when it now takes place in the context of a world financial crisis, the fear and anxiety that come with any institutional retrenchment are multiplied by a generalized uncertainty about the total economic environment. It is in this context that many ATS institutions will need to plan ahead for a future in which financial resources will no longer be available for expansion or even for the maintenance of academic programs that they now support. And the chief academic officers will have a major responsibility for helping faculty and students to understand the severity of the situation and inspiring them to work with senior administration to make the crucial decisions for institutional survival.

In the midst of this crisis, it is increasingly apparent that all of the world's political and financial leaders are perplexed and confused about strategies to counteract the global crisis. A very good friend of mine has attended most of the Davos Conferences since they were founded some thirty years ago. He recently told me that the general tenor of the presentations and discussions at the conference this year were the most pessimistic he had ever witnessed. At the end of the conference Gordon Brown, prime minister of the United Kingdom, captured the somber mood generated by the conference in a succinct statement. He said that while the obvious immediate result of the world financial crisis was the freezing of credit by major banking institutions, the most serious problem now is **not** the credit freeze. After reminding the conferees that the English word, *credit*, is derived from the Latin root, *credo*, which means belief, faith, and trust, Brown concluded that order in the markets will not be restored until somehow world political and economic leaders are able to inspire public trust in their leadership. The same is true for leadership in our schools. Establishing and maintaining trust is essential to any effective dialogue about strategies for survival and renewal.

The forms of academic administration

So what are the practices that are crucial for the creation of trust in ATS schools? These practices constitute the forms of academic administration. Of course your job description provides guidance for *what* you do, but there are two foundational practices that will inform *how* you do your work.

The practice of transparency

Perhaps most important is the practice of transparency. When I first arrived at Union Theological Seminary in New York, every scenario I could imagine yielded the same conclusion—we would have to make serious cuts—and I informed the entire community that we were facing a serious financial crisis, one that would only get worse if we did not move quickly to take some measures of retrenchment. At first, students and faculty alike were incredulous. The cognitive dissonance aroused by the information I made available to them made them angry and strongly suspicious. It became apparent that we would need some professional consultation to provide a neutral source of information on which all of us could rely. Fortunately, a former member of the board of trustees had sent a check for $200,000 to me on my first day in the office with instructions to use the money where I thought it was most needed. After consultation with the executive committee of the board, I used a large portion of that gift to hire a consulting firm specializing in institutional modeling. Over a period of time, they generated a complete set of institutional scenarios that included assumptions of modest expectations for new sources of income and some necessary attention to massive facilities problems occasioned by deferred maintenance. After some consultation with the chair of the board and the dean of the faculty, I placed multiple copies of the report on the reserve shelf in the library and informed the community that copies of the report were available for them to read.

If the practice of transparency is the basis for the beginning of trust, it is the practice of collaboration that creates and enlarges the circle of trust and enables the best of thought and imagination from all stakeholders to move toward consensus on a new future.

Some of the staff and the board were a bit skeptical, suggesting that this kind of information would only create greater anxiety and turmoil in the community. I still decided to proceed with dissemination of the report for two reasons. In the first place, it is impossible to have a rational discussion of alternative futures in any institution unless there is full disclosure of relevant information. Second, the members of any community have a moral right to hear the full truth about their situation. In all of the turmoil and then in our later progress toward renewal, I was able to rely on the fact that the dean was speaking the truth to me, and that I was speaking the truth in return. I also had confidence that the dean was representing me to faculty members with total transparency and fairness. Equally important, I trusted the dean to give me a full account of the concerns and criticisms voiced by the faculty. In short, a practice of total transparency about the relevant facts is the only foundation on which trust can emerge in any community, even those not undergoing stress. And the development of trust became the foundation for the strategic planning that finally led us to institutional renewal.

The practice of collaboration

If the practice of transparency is the basis for the beginning of trust, it is the practice of collaboration that creates and enlarges the circle of trust and enables the best of thought and imagination from all stakeholders to move toward consensus on a new future. By collaboration, I mean both private conversations and public forums. I also believe that collaboration includes the encouragement of the formation of interest groups who meet together to discuss their stake in important issues important for the future of the whole community. At Union, we talked with faculty as a group. I met with student leaders and participated in open community forums where my practices were openly criticized and questioned. There were extended conversations among trustees, and at various times, all of us or our representatives addressed one another. At times the process became rather nasty, and some of us became defensive, or even aggressive and downright crusty. But in retrospect, we could see that we were learning how to speak and hear and to discern the sense of the community. We learned some things in the process about collaboration. At every step in the practice of collaboration, it remains important for all participants in the conversations to be committed to the practice of transparency. Without that commitment, no amount of speaking and hearing will lead to effective decision making. Collaboration does not mean, however, that the outcome of conversations will be decided by majority vote. It means only that no one is excluded from the conversations. In a theological school, collaboration on matters of policy takes place in the context of organizational structure in which certain persons are primarily assigned the responsibility for making decisions in a timely manner. Collaboration is a practice that ensures that the responsible decision makers make their decisions informed by serious conversations involving trustees, faculty, students, staff, and friends of the school.

The spirit of academic administration

If these two practices constitute the necessary form of the work of the academic administrator, what then is the spirit of academic administration? By the spirit of academic administration I mean simply the attitudes and virtues—the character, if you will, that you as chief academic officers bring to your work. It is ultimately these attitudes and virtues that determine *who you are* and *how you will be in relation to others* with whom you will work at all levels.

The nature of friendship

The first component of the *spirit of academic administration* is something like the idea of friendship that Aristotle describes in the ninth book of *The Nicomachean Ethics* and subsequent comments in *The Politics*. His argument begins with the assumption that solitary human beings cannot be truly happy, nor can they live the good life, because we humans are basically political creatures whose very nature is to live in community with others. To be fully human, then, each person requires interaction with other persons, and the fundamental human interaction is discourse.

Living in community, then, involves relationships into which the possibility of friendship enters. But how is it that relationships evolve into friendships rather than something contentious, destructive, and hateful? Aristotle begins with the assumption that it is not possible for people to become friends until they have come to feel some level of goodwill for another person. This means that on the basis of casual acquaintance, one thinks of the other as at least capable of being decent and honorable or even enjoyable and pleasant. Goodwill, in turn, is the beginning of true friendship only when it is prolonged and reaches the point of commitment to conversation about things that really matter. The conversation of friendship involves opening oneself to the other and seeking to receive that same openness from them. It is based on the assumption that conversation with the other may deeply affect the content and quality of one's own thinking.

Friendship presupposes a humility that sets the tone for conversation. It also presupposes respect and affection for the other, and a willingness to engage the other in meaningful dialogue. As such, the development of friendship is the essential action in the emergence of mutual trust between two human beings. And finally it is important to remember, that for Aristotle, the highest form of friendship reaches beyond one-to-one relationships. Friendship is finally complete only when it occurs in the company of many friends who are dedicated to the development and maintenance of a common life together.

I am not naïve enough to think that friendship can be developed and maintained easily. I know from experience that it is often easily eroded by anxiety and the stress of the dean's job. You become torn between honest obligations to assist the president, to represent the interests of the faculty, and to overcome the differences between them. You do, at times, find it nearly impossible to maintain a balance or discern a strategy for reconciliation and reimagination so crucial for the future of the school. But you know in your heart that such reconciliation is your job, and that is what keeps you open to the possibility that a community of friends can be recovered when lost and then sustained in time.

The gift of compassion

The second component of the spirit of academic administration is the gift of compassion. It is much more than pity or feeling sorry for someone. In the New Testament, compassion is often used to denote the depth of feeling that Jesus had for the hungry, the sick, and the outsiders. It also is used to describe the love that God has for all of us human beings. According to New Testament scholar Raymond Brown, the Greek word that translates into English as compassion means literally "feeling this in your guts"; a related Hebrew word means "feeling it in your womb." Compassion, then, is a spiritual gift that can enable us to identify with the deepest feelings of the other and to forgive those who have wronged us or offended us.

Without the possibility of forgiving the enemy as well as the friend, as Jesus taught, disagreement and dissension will give birth to retaliation, and that pattern of relationship not only destroys goodwill, it also creates rigid opposition that will make community an impossibility. With forgiveness, however, the possibility of reconciliation is opened. And reconciliation is the fundamental basis for overcoming the past and opening a new path to the future of friendship between two persons. Forgiveness also has a clear social and political dimension. Hannah Arendt, in her book, *The Human Condition*, contends that the forgiveness of the enemy is not only important for individual relationships, it also creates the possibility of genuine democracy in the organization of community life. Peaceful and orderly change in a political system, she says, can only be possible if there is a way of moving beyond relentless enmity and partisanship to new futures of peace, hope, and promise. This is the promise of compassion. It makes possible the imagination of new futures for our communities, and it enables a leader to understand more fully the thoughts and feelings of those in his or her community.

I know from experience that this spirit of compassion can easily elude us, giving way to intractable anger and disgust. Sometimes, in my case many times, a president can be persistently asinine, and faculty likewise. At those times, under the stress of the office, compassion diminishes decidedly, and persistent anger begins to evolve into grudges. Grudges tenaciously held will tear you apart inside. They do far more damage to those who hold them than to those who are their objects. They destroy the capacity for creative leadership. And it is precisely at times of extreme stress and anger that a special gift of compassion emerges and helps to deliver us from the private psychological prison created by the tendency to hold a grudge.

Unless the spirit of friendship and compassion is developed and cultivated by leaders, the very best informed practices can be distorted and perceived by colleagues as either seduction or, even worse, deception. Put another way, without cultivating internally the spirit of academic administration, we leaders cannot inspire trust, and trust is the necessary foundation on which creative forms of academic administration must be built, especially in the times of crises that define the context of our institutions today.◆

ENDNOTES

1. Allan Tucker and Robert A. Bryan, *The Academic Dean: Dove, Dragon, and Diplomat* (New York: MacMillan Publishing Co., 1988).

2. The title of this presentation was derived from the excellent book by Daniel Day Williams, *The Spirit and the Forms of Love*, in which Williams wrestled with the history and analysis of ideas about human and divine love that have emerged in the Christian tradition.

On being equipped

At approximately 3:04 p.m. on Thursday, February 14, 2008, a former student entered a large lecture hall on the campus of Northern Illinois University in DeKalb, Illinois, and attacked those present. The gunman killed five students and injured sixteen before killing himself.

Dawn E. Jones *is a 2000 graduate of Chicago Theological Seminary and has been the director of United Campus Ministries at NIU (supported by the Chicago Diocese of the Episcopal Church and the Illinois Conference of the United Church of Christ) since January of 2007.*

God had been equipping us long before this day. Even in the midst of the initial numbness of shock and grief, of this we were immediately sure. In the days, weeks, and months to follow, we would continue to be aware of and grateful for the ways in which *God was equipping us*.

Only a month before, Lutheran Campus Ministry and United Campus Ministries had joined staffs in an interim partnership, and on the morning of February 14, The Association of Campus Religious Organizations held its first meeting of the semester. Various campus ministries diverse in theology were unified in their love and concern for the beloved NIU community. One of the main priorities of the group was to support residence halls with pastoral care. *God had been equipping us.*

It was only mid-February and the winter had already been long and cold. But this Valentine's Day was mild. The sun was shining, the skies were blue, and the snow was melting. At about 3:15 p.m. a student on our campus ministry staff reached me by cell phone to pass on rumors of a shooting on campus. With two other student leaders in our faith community, he was at our ministry building—located in the heart of the campus—instituting emergency procedures, which included locking the doors and monitoring the official NIU website for instructions.

I quickly called my colleague in ministry, Diane Dardon, who leads Lutheran Campus Ministry at NIU. Dardon was watching ambulances speed by as we talked. She immediately went to the nearby hospital and was the first cleric to arrive there. She would spend the next fourteen hours with NIU students, their families, and the staff of Kishwaukee Hospital. *God was equipping us.*

Knowing all buildings and roads on campus were locked down, I simply stood outside my house and listened to the sound of sirens wailing from every direction. First responders from throughout DeKalb County were converging on NIU. Soon after, news teams, including four news helicopters, descended upon the area. From my home a block from campus, I could see them all hovering. The sound they made was insistent, and it would be background noise for the next ten hours. (The noise is now imprinted on the community as a soul-sickening sound.)

By 5:30 p.m. most campus buildings were opened and traffic resumed. I made my way to our ministry. I had no idea what to expect, but I felt calm. I had recently retired after twenty-six years of service in the U.S. Army, and although I had never deployed to a combat zone during that time, I knew I could draw on my training for adversity with God's help. *God was equipping me.*

Within our ministry are students who serve as peer ministers. While Dardon and I are "shepherds" who work to guide, counsel, and advise these students, the peer ministers bear the privilege and responsibility of determining the direction of the ministry for their fellow students. When I arrived at our building, many of these young adults were already there, contacting and accounting for members of our community.

We began to receive calls from local clergy and churches offering assistance and quickly decided to conduct a candlelight vigil that evening. We found liturgies on the Internet used by campus ministers at Virginia Tech. We would repeatedly benefit from lessons learned in the aftermath of that tragedy. *God was equipping us.*

Announcement of our vigil was posted via Facebook and email. One hundred gathered outside our building at 10 p.m.; 400 gathered at midnight. We would go on to conduct a service every evening for the next two weeks. At each there was the comfort of Scripture, the lighting of candles in the darkness, and the singing of "Amazing Grace." *God was equipping us.*

Even in the first horrific hours after this tragedy, there was a sense being articulated by the community of NIU and the sister cities of DeKalb and Sycamore, Illinois, that we would not be defined by this senseless act of violence—*we would be defined by our response to it.* Normally our building would be open and staffed from 9 a.m. to 10 p.m. Monday–Thursday. That night we decided to keep the doors open 24/7, and volunteers made this possible for the next two weeks. *God was equipping us.*

Most people got only a few hours of sleep that first night. The number killed and injured was released the next morning. Six crosses were erected outside our building that day. They witnessed to our belief that God was grieving the loss of each of God's children and that God's love was surrounding those lost, hurt, and suffering. We were aware from the first that the crosses would be a focal point of both healing and of anger. *God was equipping us.*

The news media was ever-present—sometimes sensitive and courteous, sometimes unprofessional. We did not open the vigils held inside our sanctuary to media coverage. We gave interviews when they did not interrupt our ongoing care to those who came to us seeking comfort. The news coverage attested to our belief that *God was equipping us.*

Classes at NIU were cancelled for the week following the tragedy, but large numbers of people made pilgrimages to campus. Many, many people came through our doors, some who would join our community for the remainder of the semester, some who would come to talk, pray, and sing for an evening and not return. *God was equipping us.*

Students from our ministry provided key leadership in the successful organizing of peaceful response to a hate group that inexplicably picketed funerals of the students killed. And three weeks after the shooting, one of the crosses outside our building was vandalized. Another cross was immediately erected in its place, and the vandalized cross was lovingly moved into our sanctuary, where it has come to stand for the danger inherent in our work as missionaries proclaiming faith within a troubled campus family. *God was equipping us.*

As the entire NIU community struggled to complete the semester, the effects of our mourning were observable in both obvious and subtle ways. Along with the loss of six precious lives, we also grieved the loss of a sense of innocence and safety. Counselors told us to expect a "new normal" and to watch for ways in which grief might play out in troubling ways. Graduation day—always a bittersweet time of looking back and looking forward—was especially so for the NIU family in May 2008. *God was equipping us.*

It has been a year since that life-changing day. Each new school year will bring new challenges in processing a tragedy that impacted individual lives and the lives we share as a wider community. Our ministry will continue to strive to provide solace and comfort by witnessing to the core tenants of our Christian faith. We remain sure in our belief that the One who creates us, redeems us, and sustains us will use us as instruments of hope and healing. *God will equip us.*◆

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For more information on how to handle campus emergencies, please see the Resources box on page 23.

Student ministers erected crosses outside the meeting space for United Campus Ministries.

"Be a Seminarian for a Day" reaches potential students and donors

Tina Lockett is director of admissions and dean of students for Trinity School for Ministry in Ambridge, Pennsylvania.

Inception

During a conversation at church one Sunday last summer, Trinity's new dean/president, Justyn Terry, invited someone to visit our campus. The person responded, "Yes, I should come up some day and see what it's like to be a seminarian." And that's how our new program, Be a Seminarian for a Day, was born. Terry presented the idea to our director of development, Leslie Deily, and me, suggesting we could invite everyone and anyone to visit the campus for a day and see what daily life is like for a seminarian. This was seen as a joint project for admissions and development. For the admissions office it meant inviting potential students; for development it meant cultivating potential donors. All of these visitors need to see the same thing—who we are and what seminarians do. The idea seemed too simple and too easy for it to work, but work it did and continues to do. So much so, that we decided to have three such days each semester.

We wanted the day to be like any normal seminary day. For us that means chapel at 8:30 a.m., classes at 9:15 a.m., lunch at noon, afternoon classes at 1:30 p.m., and evening chapel at 4:15 p.m. We decided to do nothing to alter the normal course of the day.

Advertising

Doing nothing to alter the day means that the only on-campus cost for the event is lunch for each visitor. This allows us to put more money into advertising. We are a small school with a small advertising budget, so we take advantage of free services whenever possible. We use email listservs and our own website to spread the word to alumni and current students. We use denominational connections to announce the event through diocesan and other jurisdictions' websites and listservs, including all local churches. We post messages to denominationally affiliated websites and blogs and to Facebook and other social networking sites. To supplement these electronic forms of communication, we mail letters and a small brochure to all of these same groups.

Registration

Registration can be made by completing the form in the brochure or by calling or emailing the seminary. There is no fee for attending. Before the event, registrants receive a welcome letter, schedule, driving directions, parking pass, and lunch ticket. If the visitor is coming from out of town, we offer housing with a student family and transportation to and from the airport. On the morning of Be a Seminarian for a Day, the admissions and development teams are on hand at 8:00 a.m. to greet visitors and to give them a packet of information, which includes the list of classes with professors' names and course descriptions. Students are there to walk with them to chapel.

A typical Be a Seminarian for a Day

Chapel

Students normally preach and lead worship in our chapel services and continue to do so for this event. They are aware it is Be a Seminarian for a Day and, therefore, expect to see new faces when they enter the pulpit.

Class

We announce to the faculty the dates we will have visitors and ask permission for the visitors to attend their classes. Thus far, faculty have always said yes. We ask the faculty to continue with their normal lectures with nothing special prepared for visitors. We were concerned, initially, for visitors who might choose to attend, say, an upper-level Greek Exegesis; but even there, visitors enjoy the lecture and class discussion.

Lunch

At lunch we ask visitors to take seats with students, faculty, and staff in our dining area. We have strong community relationships on our campus and want visitors to see this without an admissions or development officer sitting right beside them. The students like telling their stories to visitors, sharing how and why they entered seminary and why they came to Trinity.

Informational presentation

After lunch we gather the visitors in a separate classroom for a brief presentation. This is the only part of the day that is just for the visitors. Our dean/president welcomes the visitors and speaks for a few moments. Then he introduces the director of development, the student council president and me (director of admissions) and has each say a few words. Throughout the presentation we welcome questions from the visitors.

Visitor's elective

After this thirty-minute presentation, visitors choose between attending an afternoon class, touring the campus, visiting the library or bookstore, or spending one-on-one time with the dean/president or other faculty or staff members.

Results

The success has been wonderful. And by wonderful success, we mean fifteen to twenty-five visitors at each event. Compared with the size of our student body, that is a good number of visitors—not too many to overwhelm them and not so few that they might feel isolated. For the first two events, the majority of visitors came from the local area. Very few of them were potential students, but many had read about, prayed for, and made small donations to the seminary for many years—yet they had never been to campus. These were important visitors as we know they support us substantially in their prayers and in their encouragement to seminarians who may be assigned to their churches throughout the area.

At our October 2008 board meeting, we reported the success of this program to our board members, and many of them wanted to attend as well. Now they are registering to attend and bringing visitors. Our board members visit campus for their regular meetings, but these meeting days are not normal seminary days. When board members come to Be a Seminarian for a Day, they can see us as we really are.

For follow-up we send a letter to each visitor thanking him or her for attending. If the visitor inquired about enrolling in classes or pursuing a degree, I will contact them by telephone or email. The development office as well will follow-up if a visitor asks for information on supporting the seminary or making a donation.

[W]ith each successive [Be a Seminarian for a Day] announcement, the number of out-of-town visitors has increased. Alumni are sending their parishioners. Board members are coming and bringing friends. Potential students see it announced on our website. As for us, we are simply being ourselves for a day.

By the time of this publication, we will have hosted six Be a Seminarian for a Day events. And with each successive announcement, the number of out-of-town visitors has increased. Alumni are sending their parishioners. Board members are coming and bringing friends. Potential students see it announced on our website. As for us, we are simply being ourselves for a day—worshiping in chapel, attending class, and enjoying conversation over lunch. What could be easier than to Be a Seminarian for a Day.◆

RESOURCES

MORE RECRUITING IDEAS: View YouTube videos produced by schools.

Reformed Theological Seminary, Charlotte campus
http://www.youtube.com/user/rtscharlotte

Dallas Theological Seminary
http://www.youtube.com/user/dallasseminary

St. John Vianney Seminary (not ATS member—undergraduate college)
http://www.youtube.com/watch?v=VOrrV9vBAsI

CRISIS PLANNING RESOURCES

When Disaster Strikes: How Well are Colleges Prepared for a Crisis?
http://www.simpsonscarborough.com/documents/CollegeCrisisPreparedness-WhitePaper.pdf

The Presidential Role in Disaster Planning and Response: Lessons from the Front
http://www.scup.org/asset/48682/scup-heery-lessonsfromthefront.pdf

Inside Higher Ed: Evaluating the Response
http://www.insidehighered.com/layout/set/print/news/2007/04/18/techresponse

Collecting data on the four themes from the ESQ & GSQ

Jennifer M. Snell is director of institutional assessment at Nashotah House.

Self-study committees are well-versed in the importance of the four themes that weave through the Standards of Accreditation.[1] All departments and initiatives in theological education corroborate their significance; therefore, an effective self-study must certainly address these four important themes:

1. a priority on planning and evaluation (evaluation)
2. the value of inclusion across racial/ethnic and gender lines (diversity)
3. the importance of freedom of inquiry for teaching and learning (freedom of inquiry)
4. the globalization of theological education (globalization)

A comprehensive assessment plan includes evaluation of institutional goals in the areas of these four themes, but planners need not start the system from scratch. They already have at their fingertips powerful instruments to gather quantitative information on evaluation, diversity, freedom of inquiry, and globalization that they might not have thought to consider: the ESQ and GSQ.

While the *Entering* and *Graduating Student Questionnaires* (ESQ and GSQ) collect valuable data regarding the Commission standards, they also serve to avoid reinventing the wheel for self-study committees gathering data related to the four themes. They do so by measuring students' experiences with the various institutional efforts that reflect the themes. Assessment committees charged with conducting their self-study evaluations in regard to the four themes will find much constructive content in the ESQ and GSQ report tables.

Before specifying which report tables refer to each theme, it is important to note that the first theme, evaluation, critically pervades all the ESQ and GSQ report tables. The reports provide key quantitative information necessary to the evaluation process, but the value comes through proper analysis aimed at recommending strategies for improvement. The list of questions below is appropriate for analyzing any table in the ESQ and GSQ reports. Interpretive questions such as these allow for effective use of the data at hand:

After examining the data from various perspectives, it is then possible to prepare an interpretive report from which to discuss recommendations. The report on the ESQ data can describe, for example:

- the trends that distinguish this group of students;
- the current needs, concerns, and expectations of the group; and
- the demographic sketch of the class.

The *evaluation* process is cyclical and continues when the interpretive report of the data drives planning and decision making. The data can provide evidence for what previously were

Methods for analyzing the ESQ and GSQ data

Interpretive question	Examination technique
Is this result unique to a specific subgroup or consistent across groups?	Check the results by gender and by program.
Is this result part of a wider trend or distinctive to this school?	Compare the results with the composite data from all schools.
Is this result typical or atypical for this school?	Examine the data from previous years.
How does this result compare with other questionnaire results?	Compare the ESQ with the GSQ and vice versa.
Are the results aligned with the desired outcomes for this school?	Compare the results with the mission, vision, and values statements.

The relationship of the four themes to the ESQ and GSQ report tables		
Theme	**ESQ Table**	**GSQ Table**
Evaluation	7, 8, 12, 14, 15, 16, 19, 20, 21, 22	2, 11, 12, 13, 15, 17, 18, 19
Diversity	1, 2, 3, 4, 5, 9, 10, 11, 15, 18, 20, 21, 22	1, 3, 4, 5, 6, 11, 12, 13, 15, 18, 19
Freedom of Inquiry	15, 17, 20, 21, 22	11, 12, 13, 14, 15, 16, 17, 18, 19
Globalization	15, 20, 21, 22	11, 12, 13, 15, 16, 17, 18, 19, 21, 22

impressions and suspicions. Discussing and reviewing the data result in defensible recommendations for new initiatives. After using the data to craft effective policies, it is important to continue using the data to assess the plan by asking: Does the data confirm that the steps taken to address problem areas are indeed working?

Although the four themes are pervasive throughout all of the ESQ and GSQ result tables, a few tables particularly highlight each one.

Diversity is evident not only in the result table shown in the relationship chart but also in the general organization of the questionnaire results. Many of the tables are sorted by gender, enabling other themes to be tracked according to male/female responses. The theme of diversity that appears in the Commission standards for addressing the concerns of women and minorities also appears in the options for these student questionnaires. Self-study committees evaluating these themes should not ignore the data readily available in the ESQ and GSQ.

Freedom of inquiry arises in the questionnaire items that deal with teaching and learning. This theme also pervades the GSQ items measuring the level of satisfaction with the services and resources provided by the faculty. An evaluation of the tables that relate to this theme reveals how students perceive the school to uphold the freedom of inquiry necessary for genuine scholarship.

Globalization arises in the ESQ tables that deal with reasons and influences for pursuing theological education. The data yielded by the GSQ identified in the relationship chart are especially valuable for the self-study committee evaluating how effectively the practices of the school encourage global awareness and responsiveness.

For those who want additional feedback on a school's performance in the areas of the four themes, the questionnaires offer options for expanding the data collection. A self-study committee can add questionnaire items tailored to track the students' level of satisfaction with their experience of evaluation, diversity, freedom of inquiry, and globalization.

The ESQ and GSQ do not and are not able to provide exhaustive data regarding the presence of the four themes in an institution's goals. These questionnaires are limited in what they can measure. While they do not directly demonstrate student learning, they can verify institutional effectiveness. The students' perceptions of their learning process provide valuable insights into areas for improvement. Often a student's impressions from the overall experience of study can be just as or even more enduring than the knowledge he or she retains from the study itself. The ESQ and GSQ indicate important issues worthy of discussion in order to achieve progress.

Not only do the ESQ and GSQ results provide useful data for evaluating the four themes at an institution, the inverse is also true: the four themes provide a valuable interpretive lens for evaluating the ESQ and GSQ data. It is important to look at the data from multiple perspectives, and the perspective offered by the four themes provides a profound and unifying hermeneutic that encourages a more comprehensive cross-reading of the data. This method of interpretation yields value for every department and encourages departments to work together in making progress toward exhibiting the themes and thereby meeting the standards.

Whether a self-study committee is focusing on gathering data on the four themes or is seeking more effective uses for the ESQ and GSQ results, aligning these efforts yields powerful insights. At any level of the self-study process, interpreting the data with an eye toward the four themes will inspire healthier recommendations for strategic growth and improvement.◆

ENDNOTE

1. The Commission on Accrediting, "Using the Commission Standards of Accreditation in Institutional Evaluation," sec. 5 in *Handbook of Accreditation* (Pittsburgh, PA: The Association of Theological Schools, 2005), 5.

Selected highlights of the fall *Entering Student Questionnaire*

The 2008–09 group profile from this fall's *Entering Student Questionnaire* included 5,706 responses from 140 schools. The following highlights should provide a helpful sketch of the overall findings.

Entering student characteristics:

- Students were most likely to have learned about a school from either a friend, graduate, or pastor, and their first contact with that school was via email or the Internet.
- Students enrolling in member schools most typically have an undergraduate degree in the social/behavioral sciences, humanities, or religion; however, 27.2 percent also have advanced degrees.
- More than half (54.3%) of the students entering seminary held elected or appointed leadership positions in their local church, another church body, or a religious organization.
- Students typically come from a suburban church whose membership is 100–249.
- Slightly more than one third (34.8%) of commuter students travel less than a half-hour; 16.4 percent travel as much as one hour.
- Nearly one quarter (23.3%) of students have one or two dependents; 12.1 percent have three or more dependents.

Financial support, debt, and employment among entering seminarians:

- Nearly three in five (59.1%) students consider financial aid assistance a significant consideration in choosing a school.
- Most students brought no debt with them; however, 13.2 percent had an educational debt load of $30,000 or more, and 7.6 percent had a noneducational debt load of $30,000 or more.
- Full-time students enrolled in an MDiv program intend on working more than twenty hours a week.◆

ESQ results offer recruiting hints to boost admissions

What our students tell us, quite clearly, is that the three most important recruiting tools a school has in its toolbox are its alumni/ae, the hospitality of its visitation days, and the Internet.

When it comes to recruiting and admissions, the students become the teachers. Results from the spring 2009 *Entering Student Questionnaires* (ESQ) offer some insight into what factors are most influential in prospective students' decisions to consider, and to choose, theological schools. What our students tell us, quite clearly, is that the three most important recruiting tools a school has in its toolbox are its alumni/ae, the hospitality of its visitation days, and the Internet.

The ESQ asks entering students how they learned about the school, and the overwhelming lead factors for spring 2009 were friends (15.9 percent), graduates (14.2 percent), and pastors (13.9 percent). Only the school website, listed by 11.7 percent of entering students, came close. Mailings and school publications were instrumental for only 3.5 percent and 5.3 percent of the students, respectively.

As students move to the next stage of initial contact with the school, the Internet becomes increasingly important. Email or website visits constituted the first point of contact for 44.8 percent of students. The second most frequent point of initial contact was a visit to the school, cited by 22.6 percent of entering students, and the third a phone call, cited by 16.6 percent.

The visit becomes increasingly important as students move to the decision stage. When asked to rate the importance of the school visit to their decision, 72.3 percent rated it as important or very important. The second most influential factor cited was the availability of housing, cited by 66.1 percent as important or very important to their decision.

These findings should inform recruiting and admissions strategies, particularly in times of limited resources. Alumni/ae participation in the admissions process is an important tool that can leverage small admissions staffs with additional "personpower" that is both knowledgeable and enthusiastic. Consider ways that graduates can be engaged more fully to identify and mentor prospective students. The added bonus may be a stronger alumni/ae network that can benefit development activities as well.

Attention to the website is well spent. Consider soliciting a website audit by outside individuals or consultants who examine its message, its look, and its functionality. Does it adequately portray the school's strengths? Is it compelling? Is it easy to navigate? Does it include mechanisms for gathering contact information from prospective students? How might current print materials be converted for greater impact online?

Finally, don't underestimate the influence of the school's hospitality. Providing prospective students with an insider's experience—welcoming, intellectually engaging, and spiritually inspiring—will better equip them to picture themselves as future seminarians and facilitate the leap from prospective student to enthusiastic applicant.

All the information cited—and more—is available in the ESQ Total School Profile on the Student Information page under Resources on the Association's website, www.ats.edu.◆

Birthing institutional future from life as it IS . . .

Vancouver School of Theology: A case study

Wendy Fletcher is principal and dean of Vancouver School of Theology.

It is the case, that the futures we imagine for ourselves can only ever be born from life as it IS. The contexts in which we find ourselves frame for us the realm of the possible. That is not to say that God's vision for our becoming is not much broader and deeper than any we have for ourselves. But it does imply that the only way toward the future that God might imagine for us begins with life as it IS.

Vancouver School of Theology (VST) is a multidenominational graduate school of theology located on the campus of the University of British Columbia, in the lovely setting of Vancouver, Canada. The school was born in 1971 from two prior schools, one of the Anglican Church of Canada and the other of the United Church of Canada, in affiliation with the Presbyterian Church in Canada. It is a creative, lively, and diverse intellectual, theological, and spiritual community.

However, for nearly two decades the school had a practice of significant deficit spending. In the 1990s, an innovative plan was formulated to redevelop the land on which the school stands as a vehicle for creating a future endowment for the school. Between 2001 and 2006 that development work unfolded, including the sale of land leases, the renovation of school buildings, and the construction of a new student residence. Eighty-two percent of our land was sold for ninety-nine-year leases; 18 percent of the land was kept for the ongoing operation of the school.

Land prices in the early part of this decade were high, and consequently revenue from land sales was strong. However, the escalating cost of construction and the need to resolve years of accumulating debt served to eat away much of the capital generated from the sales. In the spring of 2005, the VST Board of Governors discovered that even after all property development was complete there would be an annual operating deficit of more than $750,000. It was at that point that the board decided to move toward radical change. Coming from the office of the academic dean, I was hired as principal, with a mandate to try and find a viable future for the school: we began with life as it WAS.

I am deeply delighted to say that after three and a half years of massive change, the VST community is reflecting significant life signs, even in this challenged economic climate. After much restructuring, we now have a stable work force that is healing from the trauma resulting from the loss of colleagues, change in functions, and salary adjustments. Student enrollment is slowly growing, and annual givings are moving forward. Moreover, we have been granted full accreditation by the ATS Commission on Accrediting for the maximum allowable period, through the recommendations of an evaluation team that affirmed the health of our systems and the viability of our long-range plan. We have redesigned and strengthened our academic mission and programs, have strengthened our relations with our First Nations partners, have an expanding program of significant visiting scholars, and are developing a new centre named Iona Pacific: Inter-Religious Centre for Social Action, Research and Contemplative Practice.

How did we move to this place of spiritual and institutional renaissance despite a long history of struggle and deficit spending? There is a novel that commends itself to me on many levels titled, *River of the Brokenhearted*. In this story, a young woman has made many choices that have compromised her present and her future. She goes to the village priest and says, "Father, I have had such bad luck." He responds saying gently, "Child, do you not see—there is no such thing as luck. All things in life are designed to bring us forward. To live well, only two things are required: stop lying; treat everyone with kindness and respect."

In short, this was our strategy. We developed a leadership team committed to telling the truth about ourselves—to ourselves. We were also committed—in that bold confrontation with our own story—to treat everyone, including ourselves, with kindness and respect. Through the work of complex and honest systemic analysis, we considered ourselves as we were, and from that analysis clarified our goals, which included the survival of the school as a healthy, viable school. That goal would require us to bring a $1.5 million annual operating deficit under control within eighteen months. Only stopping the bleed that quickly could ensure sufficient reserves for the ongoing work of the school into the future. Once we knew where we hoped to end up (our imagination about ourselves), we then articulated those principles that would guide our decisions and our actions, which always looked to the future, not to the past.

Through this transition, the VST administration and board understood themselves to be exercising leadership as a communal spiritual practice. That practice was woven from the following leadership vision comprised of assumptions, virtues, and principles.

Assumptions

Four important assumptions undergirded our work.

1. VST is God's school, not ours.
2. Theological education is primarily a spiritual work, and the renovation of our community would be as well.
3. Everyone in the community has both the capacity and the responsibility to move the institutional mission forward.
4. Everyone who remained as part of the team after our restructuring would be an equally valued member of the team.

Spiritual virtues as practices

As a leadership team we articulated three key spiritual virtues that we would name as spiritual practices in our common life:

Courage

Courage in its latin root means *of the heart*, by way of the heart. We decided that we would move beyond our fear into uncharted terrain, and when afraid, we would embrace a new day anyway by following our heart for the work God had called us to, by naming our *passion*.

Integrity

We held personal and communal integrity as central to our work. This meant that we would work to align our values with our actions—the front yard of our lives with the backyard—we would present ourselves to the world just as we were and are.

Compassion

The latin origin of the word *compassion* is *with suffering*. We committed ourselves to entering into the suffering of the other and walking with rather than fixing the other and ourselves. Our goal was not to *fix* our school but rather to *heal* our school.

Seven principles for healthy communities

In our work of systemic analysis, we saw clearly patterns of poor health in our system. We intentionally chose well-being as the direction for our work together. The principles we named that animated that movement toward communal well-being were several.

Accountability

We understood that the power to move our community forward was commonly held, and we encouraged everyone to lead from their respective locations in the system; all were leaders and all were companions particular to their function in the group.

Trust

We committed to trust one anothers' efforts—even on the days when we made mistakes or disappointed others. We gave each other space to be human and lived the grace of mercy among us. In this act of trust, a radical act of faith in the gracious abundance of God as sufficient inspired us.

Hospitality

The leadership team created a culture that expressed clearly that there was room at the table for all who gathered. We understood our feast as a potluck with each one bringing a self-offering that nourished the well-being of the group—even when this meant the introduction of new and untried flavours!

Responsibility

With this commitment we imagined a life in our system beyond codependence; each team member was committed to taking care of his or her side of the street—and only his or her side of the street.

Communication

Effective communication was sought through the practice of direct talk. Triangulation was out of bounds. Even when we fell into the temptation of it, we repented and committed ourselves to speak directly, to whom and with whom the matter under consideration resided.

Limits

It was clear to us that we could not do everything. We needed to set limits. We needed to learn to say "NO." However, we practiced a philosophical perspective which held that our "no" would always reflect a prior "yes." By working together to articulate the core values and directions of our work, we could identify our "yes." From our affirmation of core mission we could then easily set limits which took us outside our missional direction—and say "no."

Living from hope

As a community of sojourners in the gospel, we committed ourselves to living from hope. For us this meant that we would hold the vision of what we might become, of what was possible for our school, while at the same time surrendering the outcome. We understood that how we would get where we were going was at least as important as where we ended up. We knew we had today—control of any tomorrow was not in our hands. In the lyrics from John Lennon's song, *Beautiful Boy*, "Life is what happens to you while you're busy making other plans."

Today, through this journey, we at VST understand this to be true: our future can only and always be born from life as it IS. In our radical commitment to living authentically in our present, we found a way forward toward what would become our tomorrow—now our yesterday. As we stand yet again and always in the present, we are in awe. Our astonishment, perhaps even our wonder, resides in our having seen that today is enough; that we are enough; that all that is required of us is that *we be us*, that we *become* us in the present as faithfully as we can. As for the future? In its confrontation with death, VST has learned the meaning of resurrection. We now know that whatever tomorrow brings, there is no place for us to fall, but into the arms of the everlasting mercy and abundance of God. None of us knows the work of tomorrow, but we can hold the work of today as ones who believe in its possibility.

In the words of the poet Goethe, in his work *The Holy Longing* we see:

And so long as you haven't experienced
    This: to die and so to grow,
You are only, a troubled guest
    On this dark earth.◆

Theological Education journal archives brought up to date

The *Theological Education* editorial board decided at its fall meeting to make available online past issues of the journal up to a two-year window from the publication date. Issues/articles two years old or older can now be accessed from the ATS website in PDF format (www.ats.edu > Resources > Publications).

Issues/articles within the past two years can be obtained only through ATLASerials® (ATLAS®) or by a subscription with ATS. Subscriptions can be ordered via the publications order form (www.ats.edu > Resources > Order Forms).◆

Registration forms convert exclusively to online

To reduce printing costs, the Association has completed its year-long conversion of registration forms to online forms exclusively. School personnel who previously received printed registration brochures can now register electronically, eliminating the guesswork by ATS staff of deciphering registrants' handwriting.

The PDF registrations require users to have Adobe Reader 8.0 or newer for the interactive features to work properly.

Hotel reservations can also be made through the ATS registration form by clicking the hotel link provided (on most forms).◆

Tertullian meets technology: Online communities and the ecology of formation

Julie Anne Lytle is associate professor of pastoral theology and educational technologies at Episcopal Divinity School.

Chartered to provide formation in theological education and ministerial identity, theological schools use a diverse array of pedagogical methods and communicative media to prepare students to advance God's mission in the world. Taken together, these activities foster total personal, intellectual, and spiritual growth; draw individuals into responsible participation in and leadership of faith communities; and empower them in ministry to transform the world.

Recognizing formation as a deeply personal, relationally engaging process, many faculty, administrators, and students cannot conceive ways in which computers can contribute to such

An ecological view reminds us that individuals and groups participate in communities of faith that reach across time and space. The challenge is differentiating between what must be done face-to-face and what could be done online.

personal or communal transformation. Consistent with responses like those as we entered the twenty-first century—when the world awaited midnight's approach with baited breath and millions feared that the last tick of 1999 would launch the Y2K bug potentially shutting down computers and computer systems around the world—computer- and Internet-mediated communications continue to elicit calamitous fears, particularly in seminaries and schools for ministerial preparation. For many, theological education and ministerial formation simply *cannot* occur online. They identify concerns ranging from lost contact with the "real" world to misrepresentation of self and an inability to present complex abstract thought in a web-based environment.

While these represent issues that must be addressed, the wholesale elimination of computer and Internet-mediated communications from theological education discards a significant resource from an educator's toolkit. Framed by an ecological understanding of formation and a decision tree that moves from "message" to "method," then "media," theological schools can (and have) developed teams that include specialists in theological content, educational pedagogy, and Internet-based distribution to determine appropriate contexts and circumstances for computer- and Internet-mediated communications. By looking at formation and the elements that contribute to it from a broader perspective, theological school faculty and administrators can more readily determine what must be done face-to-face and what could be done online.

Formation and the ecosystem of a community of faith

Formation is a dynamic process that involves the convergence of natural and intentional processes in an all-encompassing ecosystem that frames and orients who a person will become—personally, socially, culturally, ethnically, economically, politically, intellectually, spiritually, religiously, and morally. It involves interaction and engagement with people and places, texts and rituals, attitudes and values, personal and communal cultures and missions. As such, what is available, as well as what is not available, helps direct and determine the outcome—the formation—of the individual or of the community.

Within theological schools, the focus is generally on spiritual formation, and students are given ample opportunities to engage in theological reflection and spiritual direction. What is often missed are the other natural and intentionally designed ways a whole environment—an ecology of formation—fashions its members and contributes to one's theological education and ministerial identity formation.

Tertullian was one of the first to name the significance of formational processes for Christianity. He proclaimed that "Christians are made, not born" and taught that *everything* a community says and does converges to "make disciples." While there are many ways for an individual to learn about the life, death, and resurrection of Jesus Christ and to develop a Christocentric spirituality, it is impossible to *become a Christian* without being part of a faith community—an ecosystem. Fashioned within a communal space and supported by fellow members, individuals in a community of faith prayerfully struggle with challenging ideas and issues and gain a vision of life greater than themselves.

This is both an intracommunity and an extracommunity view of formation. It recognizes how activities within a community of faith are integrated with one's life experiences beyond a particular church or enculturating community's boundaries. Using an ancient framework, we recall how communities form members through *koininia*, *leiturgia*, *kerygma*, *didache,* and *diakonia*. As such, formation results when individuals and communities engage in forms of communion; participate in prayer, worship, and spiritual development; attend to, practice, and incarnate the Good News in the speech of their lives; teach, learn, reflect, and act; and reach out in love and service to others. With the gospel as source, goal, content, and process, the participation in the life of the church thus becomes both medium and message of personal and social conversion and transformation. Through this ecology of formation, individuals become Christians and spread Christ's message in the world.

Those Christians who are called to be leaders head off to a college, university, or seminary where they will be helped—formed—to fulfill that call by a breadth of opportunities for spontaneous interaction and intentional formation in addition to an academic curriculum. These opportunities may include the creation of communities of learning, shared experiences of worship, the cultivation of personal and communal spiritual practices, and opportunities for activism and advocacy. They may be affected by variables in factors like physical setting (rural, urban, suburban), ideology (conservative, progressive), denomination (Presbyterian, Episcopal, Roman Catholic, interdenominational), denominational ties (freestanding, fully owned), financial security (large endowment, constrained resources), faculty (level of degree, location of training, age, religious/spiritual affiliation, marital status, etc.), curricular focus and expertise, student population (resident/commuter, age, previous training/profession, marital status, etc.) among other things. More than the sum of its parts, formation builds not only on who the student is but also on how students interact with each other and with a school's faculty and staff as well as the media through which they participate in these relationships.

By first identifying message and method, therefore, a faculty and administration can determine how and when computers and Internet-mediated communications can best be employed.

Message, method, *then* media

Significant in this mix is how a theological school designs its curriculum and structures relationships for spontaneous and intentional interaction. One way of identifying the broad array of elements operative in a formational ecology is to consider three integrated axes: message, method, and media. For most theological schools, *message* correlates with a school's mission and delineates the educational goals and scope of outcomes a school hopes to inculcate into its program, *method* refers to pedagogical assumptions and processes, and *media* refers to the personal presentation or communicative medium chosen. This order—message, method, *then* media—is significant. Some teaching-learning offerings best occur in a lecture format whereby a teacher is the "sage-on-the-stage," providing the wisdom of a discipline to her or his pupils; other offerings benefit from a learner-centered discovery approach in which a teacher becomes a "guide-on-the-side," creating opportunities for learners to engage materials and make meaning for themselves. Some offerings will require live (synchronous) interaction and others self-directed (asynchronous) interaction. After message and method are defined, the choice of medium becomes more obvious and may include interpersonal (one-to-one), broadcast (one-to-many), or interactive (many-to-many) technologies. Each medium has characteristics that make it ideal in some communicative situations and not in others. By first identifying message and method, therefore, a faculty and administration can determine how and when computers and Internet-mediated communications can best be employed.

What must be done face-to-face vs. what could be done online

Given that a primary role of a theological school is guiding committed believers as they become leaders of the church, the campus is generally a crucible for personal transformation. A *physical place* (tangible, finite), however, is not the only location within which formation occurs; many individuals identify other *interactive spaces* (intangible, infinite, virtual) as sites of formation and transformation. An ecological view reminds us that individuals and groups participate in communities of faith that reach across time and space. The challenge is differentiating between what must be done face-to-face and what could be done online.

The World Wide Web is evolutionary media. More than simply a tool to *distribute information* to anyone, anywhere (web 1.0), the Internet is developing into a *platform for participation and interaction* (web 2.0). With continuing advances in digital media, Internet-mediated communications such as web-based conferencing, social networking, and collaborative learning are blurring the boundaries between what must be done face-to-face and what could be done online. Endeavoring to make theological education and ministerial identity formation more accessible, many theological school boards, deans, and faculty have monitored the proliferation of online courses and degree programs in other disciplines and are testing the potential of online interaction. These early adopters are documenting how, after an initial face-to-face grounding experience, many students are able to navigate the rigors of a hybrid (face-to-face and Internet-based) degree. By intentionally incorporating elements that support introverted and extroverted thinkers as well as a variety of learning styles, these innovators are creating a unique teaching-learning model that seems to better integrate the diverse gifts of all its members.

With continuing advances in digital media, Internet-mediated communications such as web-based conferencing, social networking, and collaborative learning are blurring the boundaries between what must be done face-to-face and what could be done online.

The concept in practice at Episcopal Divinity School

One example of blended learning is offered by Episcopal Divinity School (EDS), which welcomed its first hybrid learning cohort in 2007. Committing to five years for the Masters of Divinity and four years for the Master of Arts in Theological Studies, these distributive learning option students are able to maintain roots in the local communities that helped them recognize their call to Christian ministry while accessing EDS's expert faculty and resources. After their initial two-week immersion in the message and method, cohort group members reconvene each June and January to participate in formational activities that can only occur in a face-to-face environment: sharing meals and stories, ritually remembering and celebrating the community's life and work, practicing skills within reflective groups, and establishing relationships that will be sustained through a virtual umbilical cord until they can return to campus. The rest of the year they work synchronously and asynchronously online taking courses, reflecting together on issues and events in their local contexts, participating in live interactive EDS presentations and events, and integrating their experiences in their local communities with those in virtual space. To support them, EDS is creating a virtual space that offers features similar to its physical gathering places. These interactive spaces will have opportunities for predictable, directed interaction with faculty, peers, and alums as well as open spaces for participants to initiate conversation and seek counsel from one another in a virtual ecosystem.

Blended learning requires collaboration

The creation of a successful blended learning option requires collaboration—a lot of collaboration—between departments and divisions that often operate in silos, separated from one another. Although some individuals bring interdisciplinary skills as specialists in a discipline (message) along with training in educational design (method), digital media, and interactive technologies (media), most distributive learning benefits from the interaction among and between theological content specialists, reference librarians, educational technologists, web designers, and IT professionals. Ideally, theological schools will also collaborate with one another.

Hoping to collect and share wisdom from novices and seasoned practitioners, ATS has launched the Technology in Theological Education Group (online at http://www.tteg.org). The group invites those engaged in creating resources and programs to join forces by exploring the ecology of formation during their May online Technology and Theological Education conference. Faculty, educational technologists, deans, and other administrators are invited to share exemplary practices and learn from and with one another. The conference begins with an asynchronous component May 14–20 that reflects on spiritual and ministerial formation followed on May 20 (2:30–4:00 p.m. CDT) with a synchronous presentation titled "Virtual Formation? Fact or Fiction" in which Gregory W. Bourgond of Bethel Seminary will offer his reflections on whether spiritual formation can be accomplished in cyberspace. He will also facilitate live interaction after his presentation.◆

Online technology conference tackles the topic of spiritual formation in cyberspace

Gregory Bourgond

Join your peers in an ATS WebEx online conference room for the first annual Technology in Theological Education conference on May 20, at 2:30 p.m. CDT. With the theme of *Ministerial and Spiritual Formation in Cyberspace*, the free conference provides an opportunity to join educational technologists, faculty, academic administrators, librarians, and other theological educators in an engaging discussion of this emerging topic.

Keynote speaker Gregory Bourgond will address aspects of spiritual formation and whether they can be accomplished in cyberspace.

- How do we reconcile engagement of the student body with the formation process?
- Can effective ministerial/spiritual formation be done online?
- What elements facilitate the process?
- How do we know it is occurring?

Bourgond chaired the first ATS focus visit for an institution seeking accreditation for a distance learning program. In 2008 he also chaired the first ATS virtual focus visit.

For more information or to register, please go to www.ats.edu > Leadership Education > Technology in Theological Education.◆

RESOURCE

Since the fall 1999 issue of *Theological Education* dedicated to educational technology and distance education, ATS has continued to study the opportunities and implications associated with distance learning. The following selected articles in *Theological Education* over the past two years have looked at the topic from a variety of perspectives, from pedagogical techniques to residency requirements.

- Meri MacLeod, "Distance Hybrid Master of Divinity: A Course-Blended Program Developed by Western Theological Seminary" in *Theological Education* 43, no. 2 (2008).
- Jeff Groeling and Lester Ruth, "The Times, They Are A-Changin': How a Training Seminar for Online Education Changed a Seminary One Faculty Member at a Time" in *Theological Education* 42, no. 2 (2007).
- Mary Hinkle Shore, "Establishing Social Presence in Online Courses: Why and How" in *Theological Education* 42, no. 2 (2007).

Additionally, two entire issues of *Theological Education* have been devoted recently to the subject of technology and educational practices: vol. 41, no. 1, and vol. 42, no. 2. These articles are available on the ATS website, www.ats.edu.

If you are interested in continuing the conversation about distance learning, be sure to register for and attend the *Minsterial and Spiritual Formation in Cyberspace* online conference May 20. (See above article.)

A new era of reporting for exempt organizations

Preparing to file the revised Form 990

***Cordelia A. Glenn Grabiak** is of counsel with K&L Gates. Her practice focuses on the representation of tax-exempt organizations. This article is based on an article originally published in July 2008.*

In one of the most significant developments for exempt organizations in recent years, the IRS has issued a completely revised Form 990, the information return filed annually by 501(c)(3) public charities and other tax-exempt organizations. The new Form 990 requires substantial new disclosures regarding virtually every aspect of an exempt organization's operations and will serve as a key tool used by the IRS, state charity officials, and the public to evaluate exempt organizations.

Most exempt organizations will need to undertake significant work to be prepared for filing the new form. Because of the form's extensive disclosures and its availability to the public, responses to certain questions could trigger audit or enforcement action from the IRS or state attorneys general or provide people unfriendly to the organization with ammunition for negative publicity or a whistleblower suit. By identifying and resolving potential problem areas in advance, however, exempt organizations can mitigate the risk of such problems and turn the Form 990 into a positive public relations tool.

New format

The IRS had three goals in redesigning the Form 990: (1) to provide the IRS, state officials, and the public with a more transparent picture of the filing organization and its operations; (2) to promote compliance and enable the IRS to efficiently assess the organization's risk of noncompliance; and (3) to minimize the burden on filing organizations by facilitating complete and accurate reporting. The form's new structure and more comprehensive instructions are expected to play a key role in furthering those goals.

The new Form 990 consists of an **11-page core form** that must be completed by all filing organizations and **16 topic-specific schedules** that must be completed only by organizations conducting activities described in certain trigger questions. One of the most significant changes is the **increased emphasis on narrative descriptions and explanations.** In direct response to comments from the exempt organization community, the IRS has moved the expanded mission statement and program service descriptions to the front of the core form and has provided additional space throughout the form for narrative explanations, all of which will serve as the lens through which the financial and other information in the form is viewed. The increased attention on narrative descriptions and explanations means that organizations should be deliberate in drafting their responses for the Form 990.

To promote uniform reporting and help filing organizations report accurate and complete information, the **more comprehensive line-by-line instructions** feature a comprehensive glossary of key terms used in the form and more examples to illustrate definitions and new requirements or to clarify items that may be confusing. The instructions also include a sequencing list to assist organizations in determining the order in which to fill out the form and a compensation table to help organizations determine how and where to report specific items of compensation and benefits.

Areas of interest

The information required in the new Form 990 falls within several different areas of interest, many of which are summarized below.

Governance, management, and public disclosures

The IRS believes that the existence of an independent governing body and well-defined governance and management policies and practices increase the likelihood that an organization is operating in compliance with federal law. Accordingly, the new Form 990 places significant emphasis on corporate governance matters and will require each filing organization, among other things, to:

- Disclose the **number of voting governing body members that are "independent"** (i.e., do not receive material financial benefits from the organization).

- Disclose whether the **Form 990** was provided to the governing body prior to filing and describe the process, if any, by which the directors, officers, trustees, committee members, or management reviewed the Form 990.
- Disclose whether the filing organization's **conflict of interest policy** requires directors, officers, trustees, and key employees to make an annual disclosure of interests that could give rise to a conflict and describe how the organization regularly and consistently monitors and enforces compliance with the policy.
- Disclose whether the organization has a **whistleblower policy** and **document retention and destruction policy.**
- Describe the **processes used to determine compensation** of its top management official, officers, and key employees and, specifically, whether such processes include review and approval by independent persons, use of comparability data, and contemporaneous substantiation of the deliberation and decision.
- If an organization invested or participated in one or more **joint ventures** with a taxable entity or individual, disclose whether the organization has adopted a written policy or procedure requiring negotiation of terms designed to protect the organization's exempt status and has actually taken steps to safeguard such exempt status.
- Provide information on its **disclosure practices** with respect to its Form 990, Form 990-T, and Form 1023 or 1024 and disclose how (if at all) it makes its governing documents, conflict of interest policy, and financial statements available to the public.

Compensation

Consolidated and expanded compensation disclosures will increase the transparency of compensation information for all exempt organizations and provide the IRS with more information to assess the reasonableness of compensation. All filers (including noncharitable exempt organizations) now must report in the core form compensation for all current and certain former directors, officers, trustees, key employees, the five highest compensated employees, and the five highest compensated independent contractors. To reduce subjectivity, compensation is now reported for the calendar year ending with or within the organization's tax year based on Forms W-2 and 1099, although fiscal year institutions will still use the fiscal year methodology to report aggregate compensation on the statement of expenses.

In addition, if certain triggers are met, the filing organization must complete Schedule J, which requires significant new disclosures regarding the organization's compensation and expense reimbursement practices, as well as a more detailed breakdown of compensation and benefits received by certain individuals. Organizations required to complete Schedule J are likely to experience additional burdens in reporting the required information.

Fundraising

In response to concerns regarding misreporting of fundraising activities, the IRS has introduced Schedule G, which requires expanded disclosures regarding relationships with outside fundraising counsel and professional solicitors and compliance with state charitable solicitation laws. Organizations that receive more than $15,000 from gaming activities (e.g., bingo, Texas hold'em and other card games, raffles, and casino nights) also will be subject to disclosures regarding their compliance with state gaming laws. The disclosures on Schedule G are likely to be of interest to state officials responsible for enforcing charitable solicitation and gaming laws.

Organizations that receive more than $25,000 in noncash contributions or contributions of specified types of property (including items donated for auction) should take note of new reporting requirements in Schedule M, which are likely

Because of the form's extensive disclosures and its availability to the public, responses to certain questions could trigger audit or enforcement action from the IRS or state attorneys general or provide people unfriendly to the organization with ammunition for negative publicity or a whistleblower suit. By identifying and resolving potential problem areas in advance, however, exempt organizations can mitigate the risk of such problems and turn the Form 990 into a positive public relations tool.

to result in more burdensome recordkeeping practices for such organizations.

U.S. grantmaking

Reporting of U.S. grantmaking activities remains largely unchanged, although organizations that make more than $5,000 in grants to organizations or individuals in the United States must describe their procedures for monitoring the use of grant funds.

Foreign activities

The new Schedule F requires significant new disclosures regarding the activities of organizations with more than $10,000 in aggregate revenues or expenses from grantmaking, fundraising, and/or programs in foreign countries. Large organizations with operations in multiple areas of the world likely will be required to implement more extensive recordkeeping practices regarding their foreign activities (including tracking of expenditures by region) in order to comply with the new requirements, although the reporting thresholds will minimize the impact on smaller organizations that simply make limited grants outside the United States.

Interested persons and related organizations

The IRS shows continued interest in transactions involving insiders and related organizations. The new form consolidates in Schedule L the reporting of most relationships and transactions directly and indirectly involving insiders (i.e., current and former directors, officers, trustees, key employees, and other disqualified persons). The new Schedule R requires more extensive reporting with respect to (1) related organizations, their activities, ownership/control, the filing organization's share in the income and assets of and transactions with such related organizations and (2) certain unrelated partnerships through which the organization conducted significant activities. These new disclosures are likely to require organizations filing Schedule R to institute new recordkeeping practices.

Tax-exempt bonds

To address perceived noncompliance with respect to tax-exempt bonds, the IRS has introduced Schedule K, which requires substantial new disclosures regarding the investment of and expenditures from bond proceeds as well as private use of bond-financed facilities. The new reporting requirements are expected to impose significant additional reporting burdens on organizations that have borrowed through the use of tax-exempt bonds and other forms of tax-exempt debt.

Hospitals

Organizations operating hospitals must complete the new Schedule H, which requires significant data regarding charity care, community benefits, and community building activities, as well as narrative descriptions of how they assesses the health care needs of the communities that they serve, how they inform patients regarding their charity care policy and eligibility for government assistance, and how they promote the health of the communities they serve. Disclosures regarding bad debt, Medicare payments, collection practices, management companies, and joint ventures are also required. It is likely that Congress and/or the IRS will use the data compiled in Schedule H to assess the need for legislative or regulatory changes regarding the manner in which hospitals may qualify for and maintain exemption, an issue which has garnered significant attention in recent years.

Transition relief

In recognition of the significant changes brought by the new Form 990 and the modifications to recordkeeping practices that may be necessary, the IRS has provided for the following phase-in periods that will permit certain small organizations to file the simpler Form 990-EZ for tax years beginning in 2008 and 2009.

May file Form 990-EZ for:	If gross receipts are:	And if assets are:
2008 tax year (filed in 2009)	> $25,000 and < $1 million	< $2.5 million
2009 tax year (filed in 2010)	> $25,000 and < $500,000	< $1.25 million
2010 and later tax years	> $50,000 and < $200,000	< $500,000

Transition relief also exists for organizations required to complete the new schedules for hospitals (Schedule H) and tax-exempt bonds (Schedule K). For tax years beginning in 2008, filing organizations are required to provide only certain identifying information, with completion of the entire schedules required for tax years beginning in 2009.

Recommendations

To properly position themselves for the first filing of the revised Form 990, exempt organizations should start preparing now by taking the following steps:

1. Educate the governing board and management regarding the new requirements imposed by the Form 990. Develop and formalize a process for the preparation and review of the Form 990.
2. Consider a trial run using prior year data to expose areas requiring additional recordkeeping, identify potential problem areas, and determine where new or revised narrative descriptions are needed. This is particularly important for hospitals and other complex organizations that are likely to experience a substantial additional burden in preparing the new form.
3. Identify related organizations and joint ventures for which reporting will be required. Work with legal counsel to develop a written policy regarding the organization's involvement in joint ventures.
4. Identify and review financial arrangements with disqualified and other interested persons and restructure problematic arrangements, if possible. Work with legal counsel to develop a process for evaluating such arrangements to ensure that appropriate safeguards and best practices are implemented.
5. Prepare and ask your governing body to approve a conflict of interest policy, whistleblower policy, and document retention and destruction policy. If such policies are already in place, review and update them as necessary to ensure that they reflect current best practices. Also ask the board to determine the organization's position with respect to public disclosure of the organization's application for exemption, Form 990, governing documents, conflict of interest policy, and financial statements.
6. For organizations engaged in fundraising, work with legal counsel to assess compliance with state charitable solicitation and gaming laws.
7. For grantmaking organizations, ensure that adequate procedures are in place to monitor the use of grant funds.

The goal of each filing organization should be to use the new Form 990 to present as good a public profile as possible. Taking the foregoing steps will go a long way toward turning the Form 990 from a document that invites unwanted attention to one that serves as a positive public relations tool for your organization.◆

CFO conference addresses economic challenges

Even before the current economic challenges, institutions found themselves confronted with the need to find and maintain sustainable resources to meet their educational goals. Within the context of the current crisis, schools are working even harder to be good stewards. The upcoming CFO conference (Nov. 19–21 in Scottsdale, Arizona) will focus on maximizing the margin—both institutionally and personally—to help CFOs and other administrators do their work in these difficult times. Workshops will focus on technical resources as well as important strategies to navigate the current economic storm. Preconference workshops, plenaries, and workshops will concentrate on tactics for maintaining institutional viability during financially stressful times. **Registration materials coming June 2009.**◆

RESOURCES

THE NEW FORM 990: SEVEN THINGS YOU CAN DO NOW TO PREPARE

Tax-exempt organizations need to prepare for the new Form 990, which now requires substantial new disclosures regarding virtually every aspect of an exempt organization's operations. To learn more about seven things you can do now to prepare, please read the article on the K&L Gates "newsstand" at http://www.klgates.com/newsstand/Detail.aspx?publication=5131.

FAITH & LEADERSHIP VIDEO

Faith & Leadership, an offering of leadership education at Duke University Divinity School, has produced an eleven-minute video of Professor Campbell R. Harvey of the Duke University Fuqua School of Business speaking on the current economic crisis and the opportunities it offers to leadership. His advice: We need to act boldly. Harvey talks about the role leaders must assume in risk management, taking their institutions through analysis of different scenarios—including worst case scenarios—to consider fundamental structural changes that will enable them not only to survive the crisis, but to ultimately make their institutions stronger. View it on the "Multimedia" link at faithandleadership.com.

Everything I learned about the profession of theological education . . .

. . . I learned as a member of an ATS evaluation team

Stephen D. Crocco *is the James Lenox Librarian at Princeton Theological Seminary.*

I work in the same town where I did my doctoral work several decades ago. A few times a year, I have lunch with a woman who was a clerical assistant when I was a graduate student. She has long since worked her way to the top of the administrative ladder in the department of religion at Princeton University. Every time we meet, we end up talking about the "good old days" when academic life was simple—when people had time to talk, when summers were summers, and when petty cash funds made a lot of things happen. I have to agree with her. While some of this is just nostalgic reminiscing, there is no doubt that academic culture has become increasingly complex in the past few decades—and strikingly so in comparison with the early days of higher education.

In those days, colleges and seminaries were often run by a handful of professors who did double and triple duty—as professors *and* librarians *and* presidents *and* registrars *and* disciplinarians. My employer, Princeton Theological Seminary, boasts of having had only six presidents in nearly two hundred years of history. Of course, in its first one hundred years, the senior member of the faculty functioned as the president. Somewhere along the way, higher education became very complex, and theological schools did, too.

For many years, faculty responsibilities—as measured by criteria for tenure and promotion—have remained fairly constant: academic work, participation in the community, and service to the profession. The latter criterion is usually understood as participation in the wider life of the church and in the academic guilds. Being on a denominational committee or serving as a leader of a group at the American Academy of Religion fit the bill nicely. What didn't usually get much attention along this line is service to the profession of theological education.

It would probably be anachronistic to speak of a "profession" of theological education in the nineteenth and early twentieth centuries. If there was anything like a profession in those days, it was securely lodged in the profession of the ministry and the ecclesiastical judicatories that supported their theological schools. But today there is clearly a profession of theological education—complete with a society of more than two hundred institutional members in North America alone, a literature, standards, and conferences—our Association.

Leaving aside presidents, deans, and librarians, why do so few members of teaching faculties at ATS member schools spend any time thinking about the profession of theological education? They may spend their entire careers in a theological school without giving the question of professional context any thought. Why is the regular faculty readership of the ATS journal *Theological Education* apparently so low? Why don't faculty members give much attention to the standards used to assess their institutions periodically until forced to do so by a self-study process? Why are they surprised that assessment has become such a dominant feature of accreditation reviews?

The answer is pretty clear. Faculty members at theological schools are busy with students, teaching, research, and other academic responsibilities. Most are involved in the extracurricular life at their institutions—committee work, going to chapel, and advising students. And they pay attention to the outside worlds of their guilds and subject areas. So the answer may be clear, but is it satisfactory? What is lost by the fact that so few faculty members get involved in theological education at the level of the profession? What would be gained if faculty members gave some attention to the profession as a whole? To state the obvious: a lot of talented people who actually deliver theological education are not thinking about the issues, problems, and opportunities related to theological schools in a changing world.

The immediate objection to any suggestion along this line is that it would distract them from their main work. Fair enough. Are there any avenues open to faculty members that would not require a wholesale change in their personal direction or add more hours to already busy schedules? Two things come to mind. A self-study process invites faculty and administrators to work together outside of the usual contexts to present a critical and comprehensive portrait of their institution set against a set of standards developed by peer institutions. But my experience is that faculty members tend to focus on matters of faculty interest in the self-study. Moreover, this process usually gets the attention of faculty members once every ten years. What about ongoing attention to the profession as a whole?

After doing a number of ATS visits in the past decade, I have come to believe that occasional participation in site visits is the best and maybe the only opportunity to give faculty members a rich and manageable way to get to know theological education as a profession. That's why I can say that almost everything I've learned about theological education *as a profession*, I learned as a member of an ATS evaluation team. What have I learned?

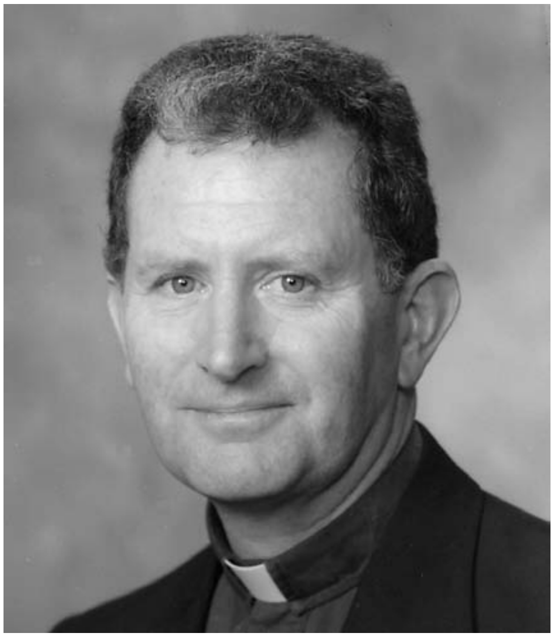
1. Participation in an ATS evaluation visit has the potential to transform an ordinary faculty member into a representative of the profession.
2. Participation in an ATS evaluation visit introduces faculty members to the resources of ATS—its people, programs, and literature.
3. Preparing for an evaluation gently pushes a team member to acquaint himself or herself with every aspect of a school's life—especially those that would not normally be on his or her radar screen. An evaluation visit develops an appreciation for the whole—something that is often lost at one's own institution.
4. Participation in an ATS evaluation visit kindles or rekindles the sense of honor it is to be a theological educator. It is humbling to be asked to be part of a team and to be treated as an honored guest by the school being evaluated.
5. Participation in an ATS evaluation visit often puts a faculty member on a team that reflects the diversity of the profession. The intense process of doing an evaluation and preparing reports shows the kinds of cooperation that are possible between individuals from very diverse institutions.
6. Regardless of resources, history, and location, theological schools are very proud of what they have been able to accomplish with what has been given to them. Being on a visit allows faculty members to share that sense of pride which may give them an occasion to take pride in their own institutions.
7. The wealth, size, and location of the institution under review have little direct bearing on the success or failure of the delivery of theological education and therefore little direct bearing on the evaluation and review process.
8. Despite commitments to meet the same standards, there is a great deal of diversity in the ways schools fulfill their missions. In that light, standards are minimal levels of attainment rather than a drive for uniformity.
9. Theological schools have a lot to learn from each other. Put more forcefully, schools often reinvent the wheel because they do not know what their peer institutions are doing. Faculty members evaluating other schools are likely to return with a long list of ideas for their own institutions.
10. After the difficulty, joy, and even exhilaration of an evaluation visit well done, there is plenty of incentive to do another visit, (though not for a while).

Deans can encourage faculty members to join ATS teams by appealing to their responsibility as members of the profession of theological education. Or they can relieve them of a major committee responsibility for the semester of the visit. Now that might get someone's attention!◆

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.

Commission on Accrediting launches standards revision



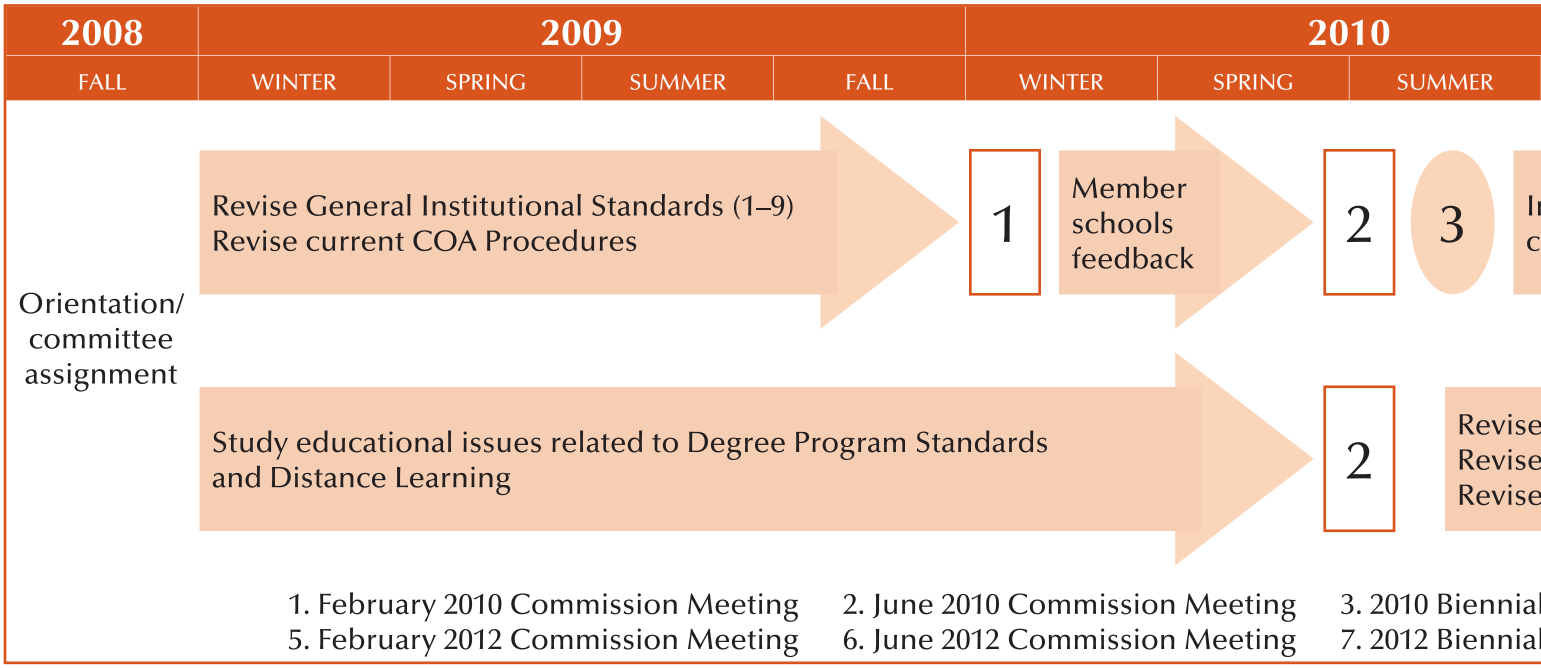
Jeremiah J. McCarthy is director, accreditation and institutional evaluation and serves as secretary to the ATS Commission on Accrediting.

Following a proposal at the 2006 Biennial Meeting of ATS and the Commission on Accrediting, the Board of Commissioners appointed a work group to explore the need and feasibility for a process to review and revise the Commission standards and procedures. In January 2008, the board reviewed the report of the work group and appointed a task force to oversee a four-year process of review and revision of the standards and procedures. The Task Force for Revision of the ATS Standards and Procedures will make its recommendations in two phases to the Board of Commissioners, who will review them and make recommendations to the member schools for action at the 2010 and 2012 Biennial Meetings.

Revisions of the 1990s

The Standards of Accreditation were comprehensively redeveloped between 1992 and 1996. The current standards were adopted in 1996, with the exception of the standard on extension and distance learning, which was intentionally left unattended until 2000, when the current standard was adopted. This effort was an attempt to redevelop the standards from a zero base, rather than to revise the existing standards. The first two years of this four-year process involved a variety of efforts to determine the characteristics of good theological schools that should be incorporated in accrediting standards, and the second two years of the process involved the writing, review, and rewriting of the standards.

The resulting 1996 standards included many features that were never part of earlier standards as well as the addition of numerous definitions that had been previously presumed but not articulated. The 1996 General Institutional Standards reflected adaptive change—they altered the scope and strategy of ATS accreditation in many ways. The Degree Program Standards, however, reflected more technical changes: language, format, and degree descriptions were regularized but not substantively changed, with the exception of more explicit expectations regarding assessment of learning and evaluation of program effectiveness.



Since 1998, the standards have been evaluated by self-study coordinators, accreditation evaluation committee chairs and visitors, and persons with expertise related to certain standards—such as deans and librarians. The standards, with a few exceptions, have been positively evaluated.

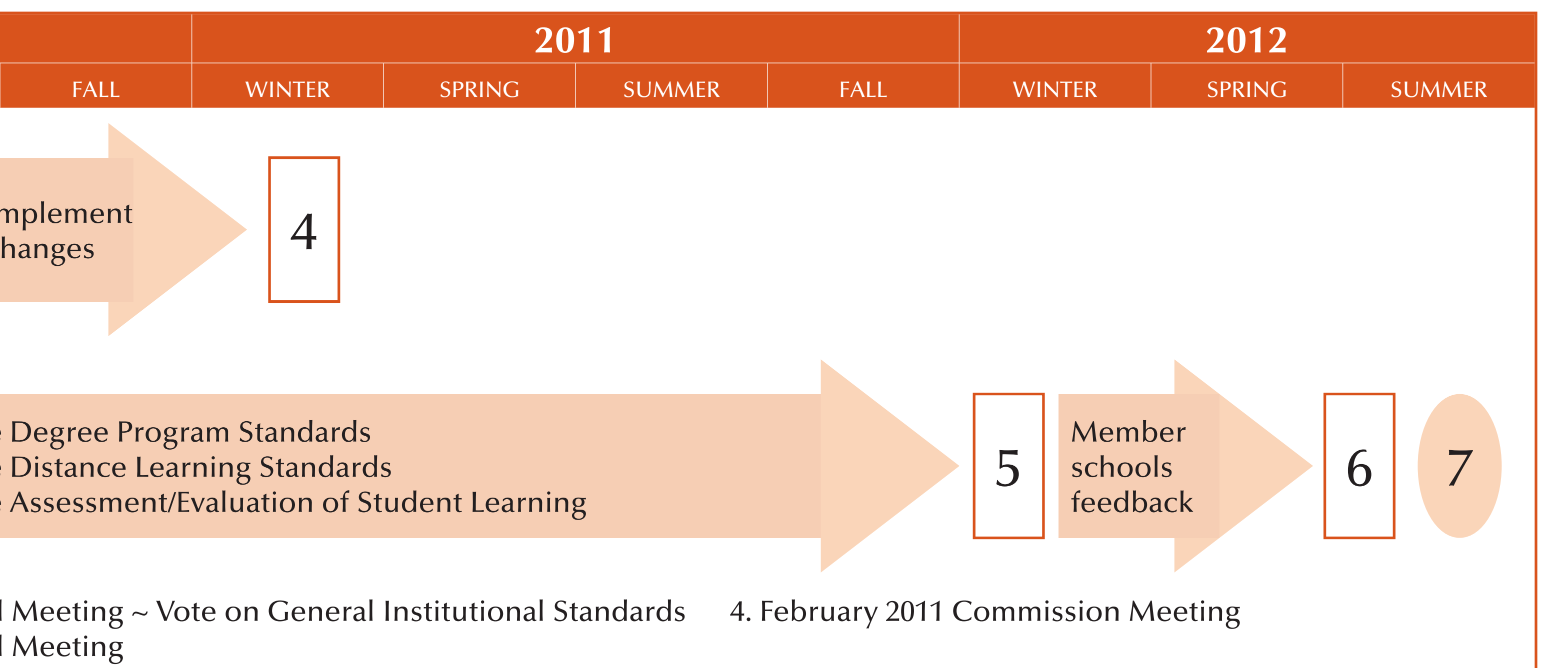
Changes in theological education since 1996

While the standards have proved durable, however, theological education has continued to change. Technology has advanced significantly, and while part of that advance was accommodated by delaying changes to the standard on distance and extension education until 2000, these advances continue to influence theological education in ways the current standards do not readily address. Changes in the church are changing the ways in which church professionals are employed, and that, along with the continuing shift of church membership to larger membership congregations, has a bearing on the kind of theological education the congregations need their pastors to have. The costs of theological education were, throughout the twentieth century, greater than schools could find resources to support, and that reality continues to our present day. Patterns of seminary enrollment have been changing and are continuing to change, as are the degree programs in which students are enrolling. The student bodies are increasingly diverse in age, race, ethnicity, denominational background, and gender. All these factors, and more, are influencing the educational programs of schools accredited by the Commission on Accrediting of ATS.

Focus on the issues

A number of issues come into focus as the review begins: the definition of “school” as place of educational program (the issue of residency and delivery systems); the growth of alternative routes to ministerial certification and implications for the three-year MDiv degree; the boundary between baccalaureate and postbaccalaureate degrees; the boundary between professional and academic degree programs; the duration of professional master’s degree programs; the design of degrees and the increasing focus on assessment of learning and evaluation of degree program effectiveness; the character and role of the theological library in increasingly diverse patterns of theological education; and issues of governance and finance. No doubt more will surface as the review progresses.

At a time of considerable change, how does the Commission develop standards that hold schools appropriately accountable but simultaneously permit the range of experimentation and innovation necessary to meet the needs for religious leadership in a changing religious milieu? Can accrediting standards be revised so that they



The task force represents a broad cross-section of member schools:

Chair: **Gary Riebe-Estrella** (Board of Commissioners), Catholic Theological Union

Richard Benson, St. John's Seminary

Richard Bliese, Luther Seminary

Lawrence Brennan, Kenrick-Glennon Seminary

Bryan Chapell, Covenant Theological Seminary

Miguel Diaz, St. John's University School of Theology–Seminary

Dennis Dirks, Talbot School of Theology of Biola University

James Echols, Lutheran School of Theology at Chicago

M. Patrick Graham, Candler School of Theology of Emory University

D. Michael Martin, Golden Gate Baptist Theological Seminary

Melody Mazuk (Board of Commissioners), Palmer Theological Seminary of Eastern University

David McAllister-Wilson, Wesley Theological Seminary

Mary Kay Oosdyke, Aquinas Institute of Theology

Andrew Peterson, Reformed Theological Seminary

M. Jean Stairs, Queen's Theological College

Kenneth Swetland, Gordon-Conwell Theological Seminary

Laceye Warner, Duke University Divinity School

Mary Young, Samuel DeWitt Proctor School of Theology of Virginia Union University

ATS staff support:

Daniel Aleshire
Sue Beckerdite
Tisa Lewis
Jeremiah McCarthy
William Miller
Lester Ruiz

reflect multiple ways of understanding good theological education? This question might be the most crucial one to be addressed in the review and revision of the current standards. While the 1996 standards introduced multiple ways to understand governance, they continued a more unitary definition of, for example, the MDiv. The professional model on which the ATS standards have been based since their origin in the 1930s is changing, and a process of review and revision will need to attend to this dynamic as well.

In addition to reviewing and revising the standards, this process will also entail a careful review of the procedures of accreditation. As an accrediting agency of specialized institutions, the Commission has developed a combination of procedures that result in closer scrutiny than other accrediting agencies use. The Commission has worked with five of the six regional agencies to provide for joint evaluation visits, but as patterns of accrediting among the U.S. regional agencies have grown increasingly disparate, it is less clear whether the Commission should or can continue joint reviews with regional agencies. Beginning with this academic year, after careful study, the Board of Commissioners is implementing several changes to its administrative procedures and staffing patterns, and this process needs to be extended to the procedures that guide the accreditation of the schools.

The review will not be limited to these issues and questions. Rather, they should be considered as a starting point. Other issues, as raised by the Board of Commissioners and member schools, as well as those that become evident to the task force during the process of its work, should also be considered. The overall goal of the process is to adjust the standards and procedures so that they honor the tradition of postbaccalaureate theological education, meet the needs of church bodies and congregations, and serve the future needs of the schools.

Getting the job done

The process will be conducted in two phases. Phase I will address Institutional Standards 1 through 9 and the procedures of the Commission, with recommended changes to be voted on by the membership at the 2010 Biennial Meeting. Phase II will address educational issues reflected in the Degree Program Standards as well as Multiple Locations and Distance Education (Standard 10), and assessment of student learning, with recommended changes to be voted on by the membership at the 2012 Biennial Meeting.[1]

The costs of the project are being generously supported by Lilly Endowment, by current dues revenue, and by funds available in the Commission on Accrediting reserve fund. Throughout the review, the task force will take advantage of ongoing conferences of presidents, deans, faculty, and other school constituents, to share developing ideas about changes and to seek reaction and counsel from member schools. This strategy will save both time and money.◆

ENDNOTE

1. It should be noted that the Commission will give special consideration to schools receiving comprehensive visits during the revision process.

Five new commissioners join the Board of Commissioners

Five new commissioners have been elected to serve six-year terms on the Board of Commissioners. Forming the class of 2014 are:

David Hogue, director of institutional advancement, Garrett-Evangelical Theological Seminary, Evanston, Illinois;

Alice Hunt, president, Chicago Theological Seminary, Chicago, Illinois;

Mark Latcovich, vice rector and academic dean, Saint Mary Seminary and Graduate School of Theology, Wickliffe, Ohio;

Robin Steinke, dean, Lutheran Theological Seminary at Gettysburg, Gettysburg, Pennsylvania; and

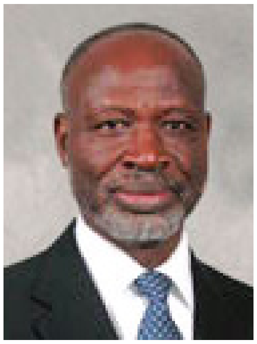
Tite Tienou, dean and senior vice president for education, Trinity Evangelical Divinity School, Deerfield, Illinois.◆


David Hogue


Alice Hunt


Mark Latcovich


Robin Steinke


Tite Tienou

Commission on Accrediting invites third-party comments

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

Atlantic School of Theology
Dominican Study Center of the Caribbean
Eastern Mennonite Seminary
Franciscan School of Theology
Heritage Theological Seminary
Houston Graduate School of Theology
Jesuit School of Theology at Berkeley
Lutheran Theological Seminary (SK)
McMaster Divinity College
Sacred Heart School of Theology
Starr King School for the Ministry
St. Tikhon's Orthodox Theological Seminary

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

RESOURCE

As secretary to the ATS Board of Commissioners, I'm pleased to announce a new online form for petitioning new degree programs.

www.ats.edu > Commission on Accrediting > Petition for New Degree Program

The form will expedite the process for review of new degree programs and, hopefully, provide you with a clear and straightforward document for submitting the information.

Two things of note:

1. Fillable fields are sized, for the most part, to hold brief descriptions and concise information.
2. You will need Adobe Reader version 8.0 or newer for the interactive buttons to work.

The accrediting staff welcomes your feedback so that we can continue to improve our service to you.

Jeremiah J. McCarthy, Secretary

Board of Commissioners February meeting report

The ATS Board of Commissioners met at the ATS office February 2-4, 2009.

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

Anderson University School of Theology, Anderson, IN
Assemblies of God Theological Seminary, Springfield, MO
Bangor Theological Seminary, Bangor, ME
Barry University Department of Theology and Philosophy, Miami Shores, FL
Blessed John XXIII National Seminary, Weston, MA
Cincinnati Bible Seminary of Cincinnati Christian University, Cincinnati, OH
Eden Theological Seminary, St. Louis, MO
Episcopal Divinity School, Cambridge, MA
Evangelical Seminary of Puerto Rico, San Juan, PR
Fuller Theological Seminary, Pasadena, CA
Garrett-Evangelical Theological Seminary, Evanston, IL
Harding University Graduate School of Religion, Memphis, TN
Iliff School of Theology, Denver, CO
John Leland Center for Theological Studies, Arlington, VA
Logsdon Seminary of Logsdon School of Theology, Abilene, TX
Mennonite Brethren Biblical Seminary, Fresno, CA
Methodist Theological School in Ohio, Delaware, OH
Payne Theological Seminary, Wilberforce, OH
St. Charles Borromeo Seminary, Wynnewood, PA
St. John's University School of Theology–Seminary, Collegeville, MN
Tyndale University College & Seminary, Toronto, ON
University of St. Thomas School of Theology, Houston, TX
Vancouver School of Theology, Vancouver, BC
Washington Baptist Theological Seminary of Washington Baptist University, Annandale, VA
Washington Theological Union, Washington, DC
Western Seminary, Portland, OR

The Board approved the following changes in membership status:

From Associate to Candidate Status:
Hazelip School of Theology, Nashville, TN
Inter-American Adventist Theological Seminary, Miami, FL

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:

Ambrose Seminary of Ambrose University College, Calgary, AB
American Baptist Seminary of the West, Berkeley, CA
Aquinas Institute of Theology, St. Louis, MO
Asbury Theological Seminary, Wilmore, KY
Ashland Theological Seminary, Ashland, OH
Assemblies of God Theological Seminary, Springfield, MO
Atlantic School of Theology, Halifax, NS
Briercrest Seminary, Caronport, SK
Calvin Theological Seminary, Grand Rapids, MI
Carey Theological College, Vancouver, BC
Carolina Evangelical Divinity School, High Point, NC
Catholic Theological Union, Chicago, IL
Christian Theological Seminary, Indianapolis, IN
Church Divinity School of the Pacific, Berkeley, CA
Church of God Theological Seminary, Cleveland, TN
Claremont School of Theology, Claremont, CA
Columbia International University–Seminary and School of Missions, Columbia, SC
Concordia Seminary, St. Louis, MO
Concordia Theological Seminary, Fort Wayne, IN
Duke University Divinity School, Durham, NC
Episcopal Theological Seminary of the Southwest, Austin, TX
Evangelical Theological Seminary, Myerstown, PA
Fuller Theological Seminary, Pasadena, CA
George Fox Evangelical Seminary, Portland, OR
Grace Theological Seminary, Winona Lake, IN
Haggard Graduate School of Theology, Azusa, CA
Harding University Graduate School of Religion, Memphis, TN
Heritage Theological Seminary, Cambridge, ON
Jesuit School of Theology at Berkeley, Berkeley, CA
John Leland Center for Theological Studies, Arlington, VA
Lutheran Theological Seminary at Philadelphia, Philadelphia, PA
McMaster Divinity College, Hamilton, ON
Nazarene Theological Seminary, Kansas City, MO
Northern Baptist Theological Seminary, Lombard, IL
Palmer Theological Seminary, Wynnewood, PA
Phillips Theological Seminary, Tulsa, OK
Providence Theological Seminary, Otterburne, MB
Reformed Theological Seminary, Jackson, MS
Regent University School of Divinity,

Virginia Beach, VA
Samuel DeWitt Proctor School of Theology, Richmond, VA
Seattle University School of Theology and Ministry, Seattle, WA
Seventh-day Adventist Theological Seminary, Berrien Springs, MI
Southeastern Baptist Theological Seminary, Wake Forest, NC
Southern Baptist Theological Seminary, Louisville, KY
Southwestern Baptist Theological Seminary, Fort Worth, TX
St. John's University School of Theology–Seminary, Collegeville, MN
St. Vladimir's Orthodox Theological Seminary, Crestwood, NY
Trinity Episcopal School for Ministry, Ambridge, PA
Trinity Evangelical Divinity School, Deerfield, IL
Trinity Lutheran Seminary, Columbus, OH
United Theological Seminary, Dayton, OH
Western Seminary, Portland, OR

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
Andover Newton Theological School, Newton Centre, MA
Baptist Missionary Association Theological Seminary, Jacksonville, TX
Boston University School of Theology, Boston, MA
Canadian Southern Baptist Seminary, Cochrane, AB
Carey Theological College, Vancouver, BC
Catholic University of America School of Theology and Religious Studies, Washington, DC
Chicago Theological Seminary, Chicago, IL
Christian Theological Seminary, Indianapolis, IN
Colgate Rochester Crozer Divinity School, Rochester, NY
Columbia International University–Seminary and School of Missions, Columbia, SC
Columbia Theological Seminary, Decatur, GA
Concordia Lutheran Seminary, Edmonton, AB
Covenant Theological Seminary, St. Louis, MO
Dominican Study Center of the Caribbean, Bayamon, PR
Drew University Theological School, Madison, NJ
Ecumenical Theological Seminary, Detroit, MI
Emmanuel School of Religion, Johnson City, TN
Episcopal Theological Seminary of the Southwest, Austin, TX
Erskine Theological Seminary, Due West, SC
Florida Center for Theological Studies, Miami, FL
Golden Gate Baptist Theological Seminary, Mill Valley, CA
Haggard Graduate School of Theology, Azusa, CA
Hood Theological Seminary, Salisbury, NC
Houston Graduate School of Theology, Houston, TX
International Theological Seminary, El Monte, CA
James and Carolyn McAfee School of Theology, Atlanta, GA
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
M. Christopher White School of Divinity, Boiling Springs, NC
McCormick Theological Seminary, Chicago, IL
Memphis Theological Seminary, Memphis, TN
Michigan Theological Seminary, Plymouth, MI
Midwestern Baptist Theological Seminary, Kansas City, MO
Montreal School of Theology, Montreal, QC
Moravian Theological Seminary, Bethlehem, PA
Multnomah Biblical Seminary, Portland, OR
New York Theological Seminary, New York, NY
Newman Theological College, Edmonton, AB
North Park Theological Seminary, Chicago, IL
Northeastern Seminary at Roberts Wesleyan College, Rochester, NY
Northern Baptist Theological Seminary, Lombard, IL
Notre Dame Seminary, New Orleans, LA
Pittsburgh Theological Seminary, Pittsburgh, PA
Providence Theological Seminary, Otterburne, MB
Reformed Theological Seminary, Jackson, MS
Saint Mary Seminary and Graduate School of Theology, Wickliffe, OH
Saint Paul School of Theology, Kansas City, MO
Southeastern Baptist Theological Seminary, Wake Forest, NC
Southern Baptist Theological Seminary, Louisville, KY
St. John's Seminary, Camarillo, CA
St. Peter's Seminary, London, ON
Trinity College Faculty of Divinity, Toronto, ON
Trinity Episcopal School for Ministry, Ambridge, PA
United Theological Seminary, Dayton, OH
University of Dubuque Theological Seminary, Dubuque, IA
Washington Theological Union, Washington, DC
Wesley Biblical Seminary, Jackson, MS
Western Theological Seminary, Holland, MI
Westminster Theological Seminary, Philadelphia, PA
Westminster Theological Seminary in California, Escondido, CA ◆

Annual Report Forms Deadline

Annual Report Forms need to be submitted by December 1.

Passports Required

U.S. citizens who will be attending the 2010 Biennial Meeting in Montreal will need a passport.

The Association of Theological Schools
IN THE UNITED STATES AND CANADA
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