Focus on multifaith education initiatives

CLAREMONT LINCOLN UNIVERSITY

Standards revisions—in and of the moment

The Task Force on the Revision of the Standards has been working on revisions to the accrediting standards for the MDiv, academic MA, and DMin degree programs. First drafts of initial proposals will be circulated to member schools late this summer in preparation for the revisions that will constitute the second draft, which will be circulated in late fall. The work of the task force is seasoned with the gifts that accrue to the diversity of schools that belong to the Commission on Accrediting. Work of this nature is, as always, influenced by the moment in which the standards are being revised.

When the member schools of the Association voted to become an accrediting agency in the 1930s, one formally stated reason was to improve theological education as a way of improving ministerial leadership in the churches. Other reasons, no doubt, were at work as well. Protestantism in North America had just emerged from a brutal conflict in the 1920s; the Great Depression had deepened and permeated the work of theological schools and churches; and other segments of higher education had abandoned modest educational forms for more sophisticated ones. The formal rhetoric, however, was about the improvement of theological schools and ministry. While ATS member schools were diverse in the 1930s, they were far more homogeneous than they are now, some seventy-five years later. In 1936, common definitions for good theological education and good ministry were easier to derive. These definitions and agreed-upon perceptions of quality provided a general goal for the initial efforts of accreditation.

As I have been reading the minutes and various working drafts for degree program standards, I have been wondering about the goals at work in this revision. The work has begun with considerable consensus that theological education needs to be done differently, but the goal toward which these changes should be oriented is less clear. The 2010 Biennial Meeting discussions identified several direction markers (summarized in the fall 2010 issue of *Colloquy*). Increasingly different kinds of students need access to different kinds of theological education, yet the current standards impede this access. Educational practices are changing, yet the current standards preclude member schools from adopting some of those practices. Learning outcomes of theological education should be weighted more heavily than the educational resources, yet the current standards still favor resources over learning outcomes. The task force has taken all of these issues seriously, and the drafts will reflect potential responses to them.

A larger question, however, lies beyond these directional markers: What is the destination, the goal of these changes? If revised standards yield more accessibility, more diversity of educational practices, and more outcomes-oriented theological education, will these changes constitute better theological education and better ministerial practices? This question does not lend itself to easy answers, and with the diversity of schools now present in the Association, it will surely attract many answers, not just one.

As a community of schools, members of the Commission on Accrediting have a responsibility to ask the big question, the there-probably-isn't-one-answer question. What is the goal toward which these changes take theological education? How do these changes serve communities of faith who need committed and capable leaders who know the long tradition and can guide the church through the demands and changes it is encountering? The future of viable communities of faith does not hang on the Commission's standards of accreditation. It would be silly to think so. It would be self-centered, however, to adopt changes that serve the schools more than the communities of faith and religious visions that the schools serve.

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FEATURE

THE ASSOCIATION OF THEOLOGICAL SCHOOLS

DEPARTMENTS

COVER PHOTO: In spring 2011, Claremont School of Theology in California joined as the Christian partner in a collaboration with the Islamic Center of Southern California (ICSC) and the Academy for Jewish Religion California to form Claremont Lincoln University, the first US school to offer clerical degrees in all three religions.

Reaching beyond ourselves:
ATS schools respond to multifaith context

ATS member schools and the Association itself are pursuing a variety of educational practices and institutional models that respond to an increasingly multifaith context in North America and beyond.

Christianity remains the dominant religious expression in North America. More than 77 percent of US and Canadian adults report belonging to various forms of Christianity. Yet even within the Christian family, the landscape is shifting, with more than 26 percent of US adults identifying as evangelical Protestant;[1] within ATS, headcount enrollment at the Association's approximately one hundred evangelical schools represents more than 61 percent of the total.

The religious landscape is becoming more diverse. About 5 percent of adults in the United States belong to faiths other than Christianity, including 1.7 percent Judaism, 0.7 percent Buddhism, 0.6 percent Islam, and 0.4 percent Hinduism. More than 16 percent are not affiliated with any particular religion; more than a third of those identify themselves nonetheless as religious.[2] While these percentages may seem small, the United States is home to more than 2,100 Buddhist centers, 1,500 Muslim centers, and 714 Hindu centers.[3] In Canada, the religious landscape includes Muslims at 2 percent and Jews, Buddhists, and Hindus at approximately 1 percent each; as in the United States, approximately 16 percent of Canadians report no religious affiliation.[4]

Intermarriage is a notable part of the scene. Among US married adults, 27 percent are in religiously mixed marriages, not including unions between individuals from different Protestant denominations. The incidence of religiously mixed marriages is higher among young people and among those who have switched their religious affiliation as adults.[6]

The landscape is dynamic. Of US adults who were brought up to be affiliated with some organized religion, 28 percent have either switched their affiliation or ceased religious involvement altogether. When Protestants who shifted to another Protestant religion are included, that number jumps to 44 percent.[5]

1. *U.S. Religious Landscape Survey* (Washington, DC: Pew Research Center, 2008), http://religions.pewforum.org. The American Religious Identification Survey (ARIS), 2008, calculates that the evangelical-identifying population is closer to 34 percent.

2. Ibid.

3. The Pluralism Project at Harvard University, http://pluralism.org/resources/statistics/distribution.php.

4. Canada: Facts and Stats, http://www.moving2canada.net/facts-and-stats/demographics.html.

5. *U.S. Religious Landscape Survey*.

6. Ibid. If marriages between spouses from different Protestant denominations are included, the number increases to 37 percent. The Pew figures combine respondents who are married and those who are living with a partner.

The 2008 U.S. Religious Landscape Survey by the Pew Forum on Religion and Public Life has quantified the increasingly multifaith landscape that characterizes religious expression in the United States, concluding that "religious affiliation in the U.S. is both very diverse and extremely fluid." Similar observations have been documented in Canada. In response, ATS member schools and the Association itself are pursuing a variety of approaches to ensure that future religious leaders are prepared to navigate that landscape successfully for the sake of their congregations, their ecclesial communities, the larger world, and their spiritual selves. The common denominator, the core of multifaith education in ATS schools, is a recognition that religious leaders in today's increasingly multifaith society can be more effective if their education incorporates some study—regardless of motivation—to establish a level of familiarity with faith traditions outside Christianity.

Why multifaith education?

In "Knowing Your Neighbor is Powerful Force for Civility," a column earlier this year in the Association of Religion Data Archives (ARDA) Ahead of the Trend series, David Briggs points out that "we have long feared what we do not know." And, he adds, according to new research, "we still do." Briggs cites *American Grace: How Religion Divides and Unites Us*, by Robert Putnam of Harvard University and David Campbell of Notre Dame University, and the wealth of survey data behind the book. Among their conclusions: "America manages to be both religiously diverse and religiously devout because it is difficult to damn those you know and love," and America's solution to the puzzle of religious pluralism is "creating a web of interlocking personal relationships among people of many different faiths."

Nurturing a diverse web of personal relationships is one way to know your neighbor. Another is through intentional multifaith education. Rabbi Justus Baird, writing for the Alban Institute, has said that "the case for multifaith education stands on three things: the news, the pews, and religious views."

- *News.* Baird points out not only that misunderstandings about religion play a prominent role in world conflict but also that world issues such as global warming, torture, and hunger can prompt cooperative problem-solving action among people of different faiths.
- *Pews.* Many contend that the United States is the world's most religiously diverse country. Baird reminds us that "the religious diversity in our neighborhoods spills over into the pews of our congregations," where spouses, partners, other family members, friends, and neighbors with diverse backgrounds challenge clergy to welcome, reach, and serve people from traditions other than their own.
- *Religious views.* Baird asserts that "multifaith education enriches one's own faith." He explains that "those who spend time learning about different religious traditions report that they come to understand their own tradition better and that they are stretched to grow spiritually."

Auburn study provides a snapshot of multifaith theological education

If the multifaith terrain is part of our shared social landscape and traversing it successfully is a key to civility, justice, and faithfulness, then how are religious leaders being trained to guide us? In a study released in 2009—*Beyond World Religions: The State of Multifaith Education in American Theological Schools*—The Center for Multifaith Education at Auburn Theological Seminary took a broad look at how seminaries across the United States approach the education of religious leaders for a religiously diverse world. The study's authors—Justus Baird and Lucinda Mosher—surveyed 150 Christian, Jewish, Muslim, Buddhist, and multireligious institutions in America that train religious leaders. Of the 150 schools, 135 are ATS members. The Auburn study offers four key findings:

1. "Contrary to common perceptions, many American seminaries are offering a surprising and impressive range of academic course offerings about other faith traditions." The 150 participating institutions collectively reported 1,210 academic courses about other faiths, with a wide range in the number of offerings. Roughly half (49%) of the schools offer five or more courses, and 29 percent offer two or fewer. Of the 1,210 multifaith courses, 14 percent offer a "world religions" survey of five or more faiths.
2. "Islam and Judaism were the most represented faith traditions among academic course offerings included in the study—at roughly equal levels." Among non-Muslim schools, 68 percent offer a course relating

to Islam, while among non-Jewish schools, 66 percent offer a course relating to Judaism.

3. "The most common frame for learning about other faiths in the classroom is through the lens of theology." While 44 percent of courses include a historical approach to the material, 87 percent include a theological approach.

4. "There are a variety of theological approaches and rationales informing the use of multifaith education in American seminaries." The study identified three main reasons why schools are pursuing it:

- "Multifaith education makes better religious leaders: Religious leaders must have a working knowledge of other faith traditions to minister effectively in the religiously diverse twenty-first century.

- "Multifaith education strengthens faith: Learning about, and from, other religious traditions helps a seminarian grow in his or her own faith tradition.

- "Multifaith education enhances proselytizing: Understanding other religious traditions improves one's ability to effectively proselytize to members of other faith communities." For those whose faith calls them to convert others, this is an important motivation.

Models of multifaith theological education among ATS member schools

As some ATS member schools engage in efforts to help graduates become more faithful and effective in the multifaith contexts in which they will likely work, several models have emerged. Those models may be defined by reference to four basic questions:

- How does the school understand its **mission** in relation to specific faith traditions?
- What is the level of commitment of **resources**, including multifaith faculty, to the initiative?
- Who are the **students**? Candidates for Christian ministry? Candidates for ministry in other faiths? Scholars of religion?
- What are the intended **outcomes**? More effective Christian witness? Ecumenical understanding? Multifaith familiarity or competency? Ministerial degrees in non-Christian faiths?

While the many nuances among programs at ATS member schools resist categorization and some schools rightly fit multiple model scenarios, a typology is nonetheless useful in surveying the range of current approaches to multifaith education, a few of which are highlighted below. These schools reach beyond the ecumenical breadth of the Christian tradition in all its variations—evangelical Protestant, mainline Protestant, Roman Catholic, and Orthodox—to examine other faiths that find expression in the North American landscape. They do so by pursuing three models of educational practice and four models of institutional context.

Three educational practice models

Christian schools that educate primarily Christian religious leaders in multifaith issues. Schools of this model share a mission to serve the Christian tradition and offer exclusively Christian ministerial degrees, but they incorporate multifaith education as a significant component of that preparation. This model may take many forms, and the depth of the multifaith commitment varies considerably, from scholarly interest and expertise in other faiths among Christian faculty members, to multifaith faculty positions and specialized courses, to course work requirements. The students in

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most of these programs are primarily Christians studying for some form of religious leadership in Christian communities of faith. They may also include those of other faiths who choose to study in a Christian context to promote greater interfaith understanding.

New York Theological Seminary offers a multifaith DMin in partnership with Auburn Theological Seminary, a professional degree for religious leaders from diverse faith backgrounds who "reach across lines of faith to carry out their ministry." Now in its sixth year, the program includes four major seminars and a demonstration project. Students to date have included the widest array of Christian denominations as well as rabbis and Muslim and Buddhist religious leaders.

Another example of this practice model is Catholic Theological Union (CTU), which offers programs for its (primarily Roman Catholic) Christian students that provide opportunities for interreligious dialogue, specifically through its programs in Catholic-Jewish Studies and Catholic-Muslim Studies. The CTU vision statement notes that the seminary welcomes students from the Jewish and Muslim communities who are "seeking to study in a Catholic context."

Fuller Theological Seminary, the largest of the ATS evangelical schools, comes at multifaith education from multiple directions, according to its new provost, C. Douglas McConnell, who had formerly served as dean of Fuller's School of Intercultural Studies.

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The school and all of its students are committed to the gospel of Jesus Christ and to sharing it through evangelism and world mission, but they

also embrace the value of understanding and working collaboratively in a pluralistic world through "convicted civility," with an eye toward justice and peace. While the faculty is entirely composed of evangelical individuals, the school enjoys working relationships with local Jewish, Muslim, and Mormon communities and is pursuing similar involvement with the Buddhist and Hindu communities.

Yet another program is looking at training faculty first. Episcopal Divinity School (EDS) recently announced a significant grant from The Henry Luce Foundation to fund a dedicated program of interfaith studies that will be used to enlarge faculty training, expand curriculum, and develop online continuing education in other faith traditions. "Our priorities for the first year," says EDS Dean Katherine H. Ragsdale, "are to hire a scholar to teach the history of Islam, and to design and coordinate a program for faculty that integrates field visits to the many interfaith resources in the Boston area."

Christian schools with multifaith academic centers. Some schools have gone a step further to establish discrete academic centers devoted to multifaith education. The oldest such center in the country—the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations at Hartford Seminary—was founded in 1893. Two statements from the seminary's statement of values capture the essence of its program: "We celebrate our Christian foundation," and "As part of our fidelity to that foundation, we affirm our historic and continuing commitment to Christian-Muslim dialogue and commit to further dialogue with Judaism and other religious traditions."

The Institute for Dialogue among Religious Traditions at Boston University School of Theology encourages Christian reflection about the challenges of religious pluralism as well as interfaith relations, cooperation, and dialogue through a variety of offerings: lectures, seminars, conferences, courses, field education, and exchange and travel programs.

A more recent entrant into this arena is Southern Baptist Theological Seminary in Louisville, Kentucky. The Billy Graham School of Missions and Evangelism had introduced a Certificate in Islamic Studies in January 2010, a

Richard Amesbury, associate professor of ethics, teaches a seminar outside at Claremont School of Theology.

five-course program designed to "equip students to better understand the Islamic religion and culture and inspire students to connect with this largely unreached people group." This spring Southern Seminary announced the establishment of a new center for the Christian understanding of Islam that, in addition to researching Islam, will host conferences concerning the Muslim faith. According to Southern Seminary President Al Mohler, "Every Christian ministry needs to have an understanding of Islam in order to be a faithful witness to the gospel of the Lord Jesus Christ and to understand the mission field that is not only out there in the world, but here in our own neighborhoods."

A few schools go beyond *offering* multifaith opportunities to *requiring* that students demonstrate familiarity or competence with the traditions of faiths other than their own. Harvard Divinity School has a long tradition of maintaining that one doesn't know one's own faith without also understanding the faith of others, and it upholds as one of its five guiding principles that "a well-educated student of religion must have a deep and broad understanding of more than a single religious tradition." While Harvard's Center for the Study of World Religions is fifty years old, the divinity school's curricular structure has for thirty years required multifaith study—three courses for MDiv candidates and two for MTS candidates—and it welcomes multifaith students. Since 2005, according to Dean of Ministerial Studies Dudley Rose, students preparing for ministerial leadership in a variety of faiths may study for the MDiv in an integrated multifaith

cohort in which they go beyond learning *about* other traditions to learning *from* them.

Christian schools with clerical training for persons of other faiths. In this educational practice model, a school that offers primarily Christian ministerial degrees not only commits to multifaith faculty, students, and curriculum—and perhaps even an academic center—but also is enriched by supplemental degrees or certificate programs for non-Christian clergy. At Hartford Seminary, in addition to requiring all master's level students to take a core course titled Dialogue in a World of Difference and offering the resources of the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations, Hartford has distinguished itself by pioneering training for Muslim religious leaders in the context of a Christian seminary. The school offers an Islamic chaplaincy program that combines a 24-credit graduate certificate in Islamic Chaplaincy with a 48-credit master of arts in Islamic Studies and Christian-Muslim Relations. It offers additional graduate certificates in Islamic Studies and Christian-Muslim relations and in Interfaith Dialogue; a program in Imam Education is in the works. These programs are supplemented by the expertise of the Hartford Institute for Religion Research in working with active faith communities. Not surprisingly, Hartford's student body is 26 percent Muslim.

Four institutional context models

Most of the ATS member schools currently engaged in multifaith educational practices are freestanding institutions. A few, however, have joined forces with other institutions to create new contexts that offer expanded multifaith opportunities. These models include consortia, some of which are separately accredited, degree-granting entities, as well as other collaborative affiliations of schools.

Freestanding schools. The freestanding school model is the most common context in which multifaith education occurs. While the model is limited by the resources available within any given school, those freestanding schools that have embraced multifaith education have done so through a variety of strategies in terms of faculty, course offerings, student body composition, and special programs, as seen in the examples of New York Theological Seminary, Catholic Theological Union, Fuller Theological Seminary, Southern Baptist Theological Seminary, Hartford Seminary, and Harvard University Divinity School.

Institutional partnerships. The model that pairs two schools representing different faiths for mutual enrichment is best represented by the cooperative venture between Andover Newton Theological School and its next-door neighbor, Hebrew College and Rabbinical School. Through curricular collaboration, Christian students can benefit from Jewish perspectives in text study, Jewish students can benefit from Christian insights in pastoral care, and both sides can benefit from exchanges around the topic of social justice. Andover Newton's Center for Interreligious and Communal Leadership Education (CIRCLE) program, featured in an article on page 24, also includes interfaith peer groups, campus events, a fellowship program, and other initiatives. The school has also enjoyed a longstanding relationship with Hartford Seminary and has explored joint consultations, certificate programs, and travel opportunities.

Multifaith consortia. Some schools develop their multifaith capabilities through cooperative ventures of three or more schools that may or may not be separately accredited to grant degrees. The earliest of these consortia emerged among ATS schools in the 1960s as efforts to increase Christian ecumenical interaction among students at predominantly denominational schools. More recently, they have expanded their scope to include other faiths as well.

Founded in 1962, the Graduate Theological Union (GTU) describes itself as "the largest and most diverse partnership of seminaries and graduate schools in the United States, pursuing interreligious collaboration in teaching, research, ministry, and service." It further characterizes itself as "an ecumenical and interreligious crossroads, building bridges among Christian denominations and other faith traditions, and dedicated to educating students for teaching, research, ministry, and service." Through a collaboration of nine Christian theological seminaries and eleven centers and affiliates, the GTU offers MA degree options through a Center for Islamic Studies, a Center for Jewish Studies, and an Institute of Buddhist

Studies. Religious traditions represented on the faculty include Protestant, Catholic, Unitarian Universalist, Greek Orthodox, Jewish, Muslim, and Buddhist.

The Boston Theological Institute (BTI) is a consortium of ten schools of theology and divinity schools in the greater Boston area: Andover Newton Theological School, Boston College Department of Theology, Boston College School of Theology and Ministry, Boston University School of Theology, Episcopal Divinity School, Gordon-Conwell Theological School, Harvard University Divinity School, Holy Cross Greek Orthodox School of Theology, St. John's Seminary, and most recently, Hebrew College and Rabbinical School. Although it does not grant degrees, the BTI was formed in 1968 to "share educational resources and pursue common goals in an opening era of Christian ecumenical exchange." Having expanded beyond that initial Christian ecumenical exchange to interfaith learning, the consortium coordinates various administrative, programmatic, and academic activities to enhance the work of the member schools. Students may cross register for courses, and the schools share libraries, a calendar, a magazine, conferences and seminars, and programs for field education and faculty development.

New institutional structures. A more recent entrant into collaborative multifaith education is Claremont School of Theology in California. In spring 2011, the 125-year-old school opened a theological university to train future pastors, imams, and rabbis under one institutional umbrella, with shared experiences in examining sacred texts and focusing on spiritual common-

Samantha Larason, an MDiv student, and Marvin Lance Wiser, a former CIRCLE fellow, (center) lead the morning prayer service in Wilson Chapel at Andover Newton Theological School before the joint Community Day program begins with Hebrew College.

alities. In the new initiative, Claremont is the Christian partner, collaborating with the Islamic Center of Southern California (ICSC) and the Academy for Jewish Religion California. With the infusion of $50 million from David and Joan Lincoln, Claremont Lincoln University will be the first US school to offer clerical degrees in all three religions. Yet, according to Claremont president Jerry Campbell, "It's important for us that the participating partners maintain their own brands. We are not blending or merging. We are only looking for understanding, respect, and the possibility of collaboration." One immediate impact of the program has been a 10 percent boost in enrollment at Claremont.

Like Hartford, Claremont is working on an imam-training program; they would be the first such accredited programs in the United States, programs that many believe to be essential in order for second-generation Muslims to embrace Islam as relevant to their life in American culture. Long-term plans over the next ten years include identifying Buddhist and Hindu partners, hiring as many as twenty-five new professors, and raising an additional $104 million for endowed chairs and facility expansion.

The level of experimentation and innovation required by these collaborative models could create some challenges in the context of the regulatory and procedural expectations of the Department of Education, some regional agencies, and even ATS. The current ATS standards incorporate some recognition of multifaith education by encouraging an awareness of the diverse cultural contexts in which graduates will practice ministry. But because the Task Force on the Revision of the Standards represents the broad theological spectrum present among member schools, the revised degree program standards will likely move toward encouraging greater multifaith engagement in degree programs.

Much is possible and much is at stake as the Association and its member schools pursue these various multifaith initiatives. Not only do these programs offer some viable business models, but they also offer a range of possible approaches to preparation for ministry in a steadily shifting religious landscape. Acknowledging and responding to that landscape is critical to the viability of our programs and the students they prepare. As Claremont's Jerry Campbell asserts, "Our concern has been how to make religion more a source of peace in the world rather than a source of conflict." ◆

Christian Hospitality and

Actively participating in the multifaith education arena, ATS in 2008 adopted "Multifaith Dimensions of Theological Education" as a new area of work. In 2010 the Association launched the Christian Hospitality and Pastoral Practices in a Multifaith Society (CHAPP) project, funded by the Henry Luce Foundation. Unlike initiatives that seek to encourage interfaith dialogue or to develop theologies of world religions, the CHAPP project seeks specifically to include pastoral practices in multifaith settings as a normative expectation for the education of Christian clergy and other pastoral leaders in ATS schools and to motivate and generate strategies for achieving this curricular change. A key question driving this initiative is, how do we extend hospitality to others without abandoning our own commitments?

Project design

The project began with a consultation in which approximately twenty schools talked about their current activities in preparing clergy for ministry in multifaith contexts. Participants represented all three ecclesial families in the ATS membership—mainline Protestant, evangelical Protestant, and Roman Catholic—with their distinctive theological perspectives. They also represented three different areas of activity: schools working in diverse urban contexts; schools with funded centers or programs to support work in this area; and schools with relevant curriculum, travel experiences, and field education.

In a second consultation, the same cohort of schools met in groups according to their ecclesial families. They also worked with a panel of ten chaplains who routinely practice in multifaith settings such as the military, correctional facilities, and healthcare institutions. The chaplains' perspective enhanced the conversation with stories that stressed the need for sensitivity in pastoral care to those from faith traditions different from our own—sensitivity to views of pain and illness, modesty, grief, personal service, worship, and the beginning and end of life.

Over the winter, writing teams from each of the ecclesial families drafted essays for discussions that included representatives of other faiths. Through this review process, Jew-

Pastoral Practices project charts new directions

ish, Muslim, and Hindu practitioners offered insights on how training of students in ATS schools could best facilitate ministry in multi-faith contexts.

The second phase of the project, begun in June 2011, includes minigrants to help schools pilot some of the project's best ideas through faculty consultations, guest presenters and facilitated conversations, course and curriculum development, video or online resources, or any number of other projects. Reports of these funded school initiatives, as well as the first phase ecclesial essays, will be published in the ATS journal, *Theological Education*.

Preliminary project learnings

Participants in the CHAPP project have underscored the following:

1. Christian identity and interfaith engagement are not competing values, and preparation in this area—through integrated course work—is necessary for graduates to be effective and faithful in the increasingly multifaith contexts in which our graduates will serve.
2. Schools need to identify and make accessible resources that already exist for multifaith education, while recognizing the need for additional investment of energy and resources.

3. Individual identity formation and clarity of conviction are necessary for fruitful and faithful interaction and engagement with people of different faith traditions in the educational process.
4. While this project focuses on pastoral practices, it must draw on the work of projects and initiatives in interfaith/interreligious dialogue and theologies of world religions, recognizing the prevalence in our culture of "hybrid" religious identity that can combine elements from a wide variety of faith traditions.
5. Challenges inherent in the project include the possibility of resistance from various constituencies as well as precision and clarification of language to ensure common understandings, distinguishing, for example between "multifaith" and "interfaith" and between "plurality" and "pluralism."

Stephen Graham, ATS director of faculty development and initiatives in theological education, is spearheading the CHAPP project. "In addition to informing revision of the degree program standards," says Graham, "it is hoped that the project will help ATS schools find resources to prepare their graduates to be more faithful and effective in today's multifaith society, doing honor to their own faiths and balancing the strength of their own convictions with listening to others." ◆

RESOURCES

Beyond World Religions: The State of Multifaith Education in American Theological Schools by The Center for Multifaith Education at Auburn Theological Seminary

U.S. Religious Landscape Survey by the Pew Research Center, http://religions.pewforum.org

American Grace: How Religion Divides and Unites Us by Robert D. Putnam and David E. Campbell (New York: Simon & Schuster, 2010)

Pluralism Project at Harvard, http://pluralism.org/resources/statistics/distribution.php

"Multifaith Continuing Education: Leading Faithfully in a Religiously Diverse World" by Justus N. Baird in *A Lifelong Call to Learn: Continuing Education for Religious Leaders*, Robert E. Reber and D. Bruce Roberts, eds. (Herndon, VA: Alban Institute, 2010).

Society of Biblical Literature awarded funds to build public website

The Society of Biblical Literature (SBL) was awarded a $300,000 grant from the National Endowment for the Humanities (NEH) to build an interactive website that invites general audiences to engage with biblical scholarship.

With a mission to foster biblical scholarship, the SBL sees this as an opportunity to speak to the continued importance of the Bible in modern culture and to communicate the value that biblical scholars bring to the study of the Bible and to the humanities.

The site will begin production immediately, with a planned launch in 2013. Once completed, the site will become a public platform for SBL members to speak directly to new audiences and to gain a stronger voice in the public square when questions arise about the Bible and its contexts.

"This is a huge opportunity for SBL to showcase the work of biblical scholars, educate and engage the public, and foster biblical scholarship," said John Kutsko, executive director of SBL. "It also goes without saying that this award comes at a time of increasing pressure on the public support of the humanities at the state and federal levels. Thus, the award commitment is all the more significant in this context, and we are all the more grateful that the NEH has made us stewards of their support of scholarship, education, and the humanities."

Founded in 1880, SBL's membership includes scholars, teachers, students, and individuals from all walks of life who share a mutual interest in the critical, academic study of the Bible.◆

The Calling goes on tour

Following on the heels of successful engagements at Duke University Divinity School, Auburn Seminary, Pittsburgh Theological Seminary, and others, ATS is excited to announce that the abridged version of the acclaimed PBS documentary, *The Calling*, is on the road for a college/seminary tour. *The Calling* originally aired as a four-hour miniseries on PBS in December 2010 and follows the entertaining and intimate journeys of four young Catholic, Protestant, Jewish, and Muslim Americans training for religious leadership.

In addition to the film, tour events include a Q&A/panel discussion with relevant faculty and/or community members and either the film's director, Danny Alpert, or one of the other subjects or filmmakers. Tour events focus on several themes:

- secular and religious notions of "calling"
- leading a life of faith in modern society
- commonalities among the faiths featured in the film
- qualities of leadership
- importance of service
- discovering and responding to a call to service or leadership

Kindling is now accepting requests for screenings from schools and organizations across the country. A kit for independent screenings—including the film, guide, and other materials—is also available. To explore participation on the tour or to purchase a screening kit, please email engage@whatsyourcalling.org or call 773-728-8489.◆

the
CALLING
four lives. four faiths. one call.
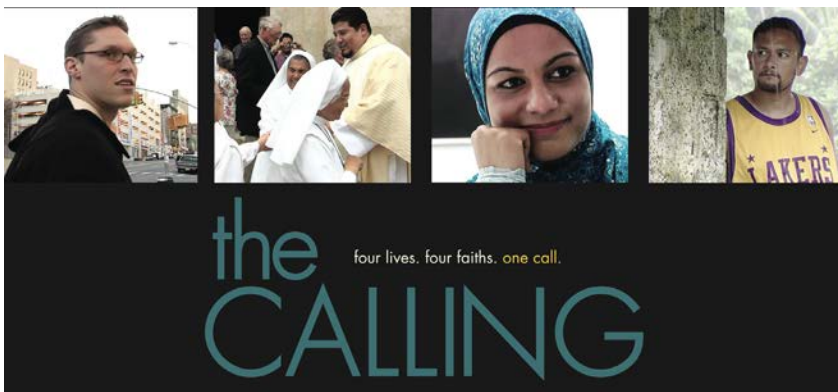
Carol Lytch leaves ATS to assume president's post at Lancaster Theological Seminary

Carol Lytch, assistant executive director at ATS since 2006, has accepted the appointment as the eleventh president of Lancaster Theological Seminary in Lancaster, Pennsylvania. She assumed her role at the seminary in mid-August.

Lytch was the unanimous choice of the Lancaster board of trustees. "Dr. Lytch is not only what we were looking for in Lancaster Seminary's next president, but absolutely personifies the optimistic commitment to the future of the Christian church that the school seeks to encourage in its students," said Lancaster Seminary Trustee Richard Kratz, who chaired the presidential search committee.

Daniel Aleshire, executive director of ATS said, "Carol is broadly experienced and deeply committed to the work of theological education in service to the church. Her years of work at ATS have given her a keen understanding of the most important work that seminaries need their presidents to do—making friends for the school, building its capacity, and securing its future. And Carol is the kind of person who will be disciplined about doing what most needs to be done. I know no one who has a more abiding personal faith or deeper commitment to the church and its witness in the world than Carol. We wish her all the best."

A cum laude graduate of Mount Holyoke College, Lytch earned her Master of Divinity degree from Princeton Theological Seminary and the PhD from Emory University within the department of ethics and society. Her dissertation focused on the faith development of church-affiliated high school youth, and that topic has continued to inform her scholarship in subsequent years.

Prior to assuming her position with ATS, Lytch was the coordinator of the Lilly Endowment's *Program for Strengthening Congregational Leadership*. She was also visiting scholar and researcher-in-residence at Louisville (KY) Presbyterian Theological Seminary. A minister of word and sacrament in the Presbyterian Church (U.S.A.), early in her career she served as co-pastor of First Presbyterian Church, Cranberry, New Jersey, with her husband, Steven.

"I feel tremendously blessed to be given the opportunity to serve the Lancaster Seminary community as president," Lytch said. "I have been aware of the seminary's good work for more than ten years since the school received grants from Lilly Endowment for innovative programs for pastoral renewal and for youth vocational exploration. I look forward to engaging United Church of Christ and other churches and the wider public to the aspirations of the seminary so that dreams are fulfilled 'beyond all that we ask or imagine.' It will be exciting to work with wonderful colleagues in making a fine institution even better."

Founded in 1825, Lancaster Theological Seminary is a richly diverse and dynamic graduate school of theology located in the historic city of Lancaster, Pennsylvania. Affiliated with the United Church of Christ, the campus is home to an engaged community of students and faculty from many Christian traditions and backgrounds. ◆

Seven faculty members named 2011–12 Henry Luce III Fellows in Theology

The Association of Theological Schools and The Henry Luce Foundation have named seven scholars from ATS member schools as Henry Luce III Fellows in Theology for 2011–12.

Selected on the basis of the strength of their proposals to conduct creative and innovative theological research, the Fellows will engage in yearlong research in various areas of theological inquiry. The 2011–12 Fellows constitute the eighteenth class of scholars to be appointed since the inception of the program in 1993, bringing the total number of Luce Fellows to 124. 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.
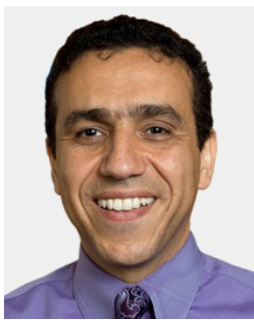
Khaled Emmanuel Anatolios
Boston College School of Theology and Ministry
Deification Through the Cross: An Eastern Christian Soteriology

Anatolios plans to write a comprehensive treatment of soteriology from an Eastern Christian perspective, under the aspects of both historical and systematic theology. Against a regnant interpretation in modern Western theology that sees Eastern soteriology as involving an underemphasis on the cross, Anatolios will demonstrate that the main historical currents of Eastern soteriology bear central reference to the salvific value of the cross. Christians are graced to participate in this liberating performance of the kenotic compassion of divine love. His work will propose an Eastern Christian soteriology that takes account of modern critiques of distortions of "atonement" theory but is nevertheless centered on the mystery of the cross as the indispensible pathway to deification. Such a soteriology can inform and be informed by contemporary reflection on the process of reconciliation in the wake of situations of great injustice and evil. Anatolios will apply the theme of "restorative justice" to Jesus's redemptive suffering (and our active compassionate solidarity with this suffering) as constitutive of the victory over sin that is inseparable from the process of deification.
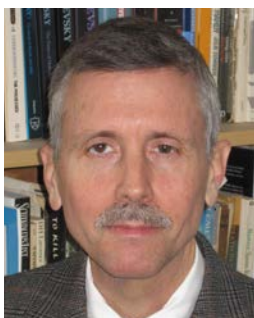
John P. Burgess
Pittsburgh Theological Seminary
Orthodoxy and National Identity in Post-Soviet Russia: Lessons from Patriarch Kirill's Program of Votserkovlenie

Burgess's project seeks to illuminate the complex ways in which the Orthodox Church is shaping post-Soviet Russian national identity. Patriarch Kirill has called for a program of "in-churching" (*votserkovlenie*) to help Russia recover its Christian moral and intellectual foundations. Burgess will assess both the possibilities and the limitations of this program in a Russia that, like the West, is increasingly secular and pluralistic. Historically, North American Protestantism and Russian Orthodoxy each shaped a civil religion that granted the nation an exceptional, divine mission to the world. Communism in Russia and growing cultural diversity in the United States brought this era of church cultural establishment to an end. Churches in both countries are now subcultures. Western theologians influenced by Barth and Bonhoeffer argue that the church must learn to sustain itself without wider cultural and state support. By contrast, the Russian Orthodox Church understands itself as the leading cultural force for national renewal. It views the Russian people as fundamentally Orthodox and asks the Russian state to support the church's program of calling people back to their historic religious identity. Burgess argues that attention to these contrasts will help North Americans better understand the dynamics of religion and culture both in Russia and in the United States.

Charles E. Hill
Reformed Theological Seminary
"Many Antichrists Have Come": Dissent and the Beginnings of the Johannine Corpus

Hill notes that the author of 1 John mentions a group who "went out from us," and quickly assures his readers that "they were not really of us . . ." (1 John 2:19). The importance of the events surrounding this schism, in the mind of the author, seems to be signified by the caustic term *antichrists*, which he applies to the party who left, and by the fact that for him their arrival on the scene had real eschatological import: ". . . so now many antichrists have come; therefore we know that it is the last hour" (1 John 2:18). Hill argues that there are clear signs that this episode has left its mark not only on the writing of 1 John but also on 2 John and on the Fourth Gospel, if not the other two members of the Johannine corpus as well. His project will examine the nature of the schism in 1 John to ask what it can tell us about the genesis of the Johannine books

and about the early development of churches, both within and outside of the Johannine legacy, into the second century.

Mark D. Jordan
Harvard University Divinity School
Incarnation, Sacrament, and Christian Character in Aquinas

Jordan plans a new approach to Thomas Aquinas's *Summa of Theology 3* as a demonstration of the dependence of Christian ethics on incarnation and sacrament. The project will answer the longstanding objection against the delayed appearance of Christ by showing that an embodied moral pedagogy shapes the *Summa* from beginning to end. Jordan will make constructive use of Thomas's argument that the sacraments extend the divine teaching of Christ's passion. According to Jordan, Thomas justifies the passion as bodily teaching for embodied souls that have become savage. This teaching continues through the sacraments, which both represent and effect new characters for those confused bodies. Jordan argues that this account of embodied divine pedagogy not only speaks to contemporary programs of Christian ethics; it also suggests more concrete ways of conceiving ethical formation within the church—that is, within a community of scriptural and sacramental enactment.
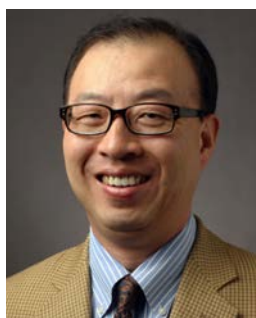
Paul Chang-Ha Lim
Vanderbilt University Divinity School
God's Problems: Revelations, Strange Providences, and the Religious "Other" in Enlightenment England

Lim argues that the God of Christianity evolved in the early English Enlightenment (c. 1660–1750). The relationship between the Enlightenment and religion, or reason and faith, he maintains, has been a contested one ever since. The modern "priests" of Enlightenment rationality often manifest themselves in the guise of New Atheism of Dawkins, Hitchens, inter alia, and Lim's project, put most broadly, seeks to unearth the historical origins of the titanic clash between traditional religion and its growing cultured despisers: its patterns of adaptation, absorption, and adversarial positioning. Yet, Lim also resists a facile dichotomy between Religion against Enlightenment, faith without reason, in that the four major rubrics under analysis will present a complex narrative of Christianity in transition: (1) the rise of critical biblical scholarship and the eclipse of typological/allegorical hermeneutic; (2) the emerging popularity of natural religion as a move away from Trinitarian theology; (3) the persistence of the accounts of supernatural/"strange" providence and miracles throughout the late-seventeenth and eighteenth centuries; and (4) the challenge of Islam in the culture of English Christianity, in the way the "cultural" and "cultic" Other has been formulated and propagated.

Sandra M. Schneiders
Jesuit School of Theology of Santa Clara University
Risen Jesus, Cosmic Christ: Biblical Spirituality in the Gospel of John

Schneiders's projected monograph will constitute an integrated biblical spirituality of the "real presence" of Jesus in contemporary believers (individually and corporately) as the motivating foundation for specifically Christian involvement in the mission of world transformation. Her project will proceed, simultaneously, on two levels. The "what" of the project will consist in a pluri-methodological interpretation of the Johannine resurrection narratives (John 20–21) to articulate a contemporary, philosophically credible theology of the bodily resurrection of Jesus that can mediate between the real historical presence of Jesus to his pre-paschal disciples and his real personal and active presence in his post-paschal disciples. The "how" will be an exercise in the academic discipline of biblical spirituality. Through her project, Schneiders maintains, the lived faith experience articulated in the Johannine text (literary biblical spirituality) will be mediated into contemporary faith experience (existential biblical spirituality) by an engagement with the biblical text through a hermeneutics of transformation (academic discipline of biblical spirituality).

Chloë F. Starr
Yale University Divinity School
Chinese Intellectual Christianity

Starr's project seeks to understand and describe the development of Chinese intellectual Christianity. She notes that the question of how God might be known in China has preoccupied some of the nation's most creative theologians. Her study attempts to determine how far the concentration on the realm of the mind in Chinese theological writings might also be read as an indication of the course of the devotional heart, and how changes in the concepts of *knowing* and *reason*, which began when the classical canon was replaced with Western learning and Japanese-derived terminology around 1900, affected contemporary and subsequent theologies. The study challenges prevailing views that Chinese theology is fundamentally empirical or experiential. Starr is currently compiling a Reader in Chinese Theology that will serve as a basis for research on the monograph. The Reader, to be completed by the beginning of the sabbatical, is an English language anthology of Chinese Christian writings (classical and modern; Protestant, Roman Catholic, and Orthodox), which also acts as comment on contested formulations of Sino-Christian theology. Starr's main project will utilize these translations in tracing the currents of Chinese theology pertaining to the intellect and its devotion, from the late Ming through to the present.♦

Twenty research projects receive Lilly Theological Research Grants

The Association and Lilly Endowment have announced the recipients of the 2010–11 Lilly Theological Research Grants.

Faculty Fellowships

Lois M. Farag, Luther Seminary
The Balance of the Heart: Desert Spirituality for Twenty-First Century Christians

Uriah Y. Kim, Hartford Seminary
The Politics of Othering in the Book of Judges

Kristin Johnston Largen, Lutheran Theological Seminary at Gettysburg
Seeking God among our Neighbors: Toward an Interfaith Systematic Theology

Haruko Nawata Ward, Columbia Theological Seminary
Christian Theology of Martyrdom and Women Martyrs in Early Modern Japan

Paulinus Ikechukwu Odozor, University of Notre Dame Department of Theology
Moral Theology: Truly African, Truly Christian

Mayra Rivera, Harvard University Divinity School
Manifold Incarnations: On Body, Flesh, and Spirit

Andrea Christina White, Candler School of Theology of Emory University
Black Women's Bodies and God Politics: A Womanist Theological Anthropology

Theological Scholars Grants

Sang-Ehil Han, Pentecostal Theological Seminary
Re-Imagining the Grammars of Salvation: Constructing A Theological Narrative of Redemption in the Korean Culture of Han

Allen G. Jorgenson, Waterloo Lutheran Seminary
Taking Place Seriously: Luther, Schleiermacher, and Indigenous Insights

Yung Suk Kim, Samuel DeWitt Proctor School of Theology
A Study of the 'I am' sayings of Jesus in John's Gospel in a Pluralistic Life Context of America Today

Kimberly Bracken Long, Columbia Theological Seminary
A Practical Theology of Christian Marriage

Peter Vethanayagamony, Lutheran School of Theology at Chicago
Home-maker or Career Women?: The Identity, Career, and Contributions of the Telugu Lutheran Bible Women

Vitor Westhelle, Lutheran School of Theology at Chicago
Eschatology and Space: The Lost Dimension in Theology Past and Present

Research Expense Grants

Paul E. Capetz, United Theological Seminary of the Twin Cities
Christology: A History

Iain William Provan, Regent College
Genesis as Philosphy

M. Jean Stairs, Queen's School of Religion
Sisters of Spirit: An Investigation in the Spirituality, Practices, and Contributions of Non-Traditional Women's Groups in The United Church of Canada

Daniel C. Timmer, Reformed Theological Seminary
The Synchronic-Diachronic Quandary in Biblical Studies: Toward Integration of Polarized Methods

Tisa Wenger, Yale University Divinity School
Religious Freedom in U.S. History, 1850–1950

Collaborative Research Grants

Alice Ogden Bellis, Howard University School of Divinity
> **Stephen Delamarter**, George Fox Evangelical Seminary
> **Jeremy Brown,** George Fox Evangelical Seminary
> *The Howard University School of Divinity André Tweed Ethiopian Manuscript Digitization, Cataloguing, and Dissemination Project*

David John Downs, Fuller Theological Seminary
> **Jennifer A. Downs**, Weill-Cornell Medical College
> *"New Creation is Everything": Christian Identity, Male Circumcision, and HIV/AIDS in Northwest Tanzania*

Karen E. Mason, Gordon-Conwell Theological Seminary
> **James D. Wines, Jr.,** McLean Hospital/Harvard Medical School
> *Clergy Engagement in Suicide Intervention and Aftercare*

Steven M. Studebaker, McMaster Divinity College
> **Lee Beach**, McMaster Divinity College
> *The Emerging Church in Canada*

Disability initiatives at theological schools promote inclusion

In the three years since the ATS membership adopted a new disability policy[1] at its 2008 Biennial Meeting, some progress has been made in incorporating issues of disability and inclusive ministry into training for clergy and faith community leadership. In particular, through its Summer Training Institute and minigrant program, the Faith Community Leadership Project[2] has set the stage for additional work in this area.

The Faith Community Leadership Project, a three-year initiative in Pennsylvania, is working to raise consciousness and promote pilot educational projects that will incorporate disability and inclusive ministry issues into theological education. The program is not only helping to build capacity in schools but also providing resources and strategies to help people with disabilities, their families, provider networks, and advocacy groups to work in partnership directly with clergy and congregations. As part of its work, the project sponsors the Summer Institute on Theology and Disability. The 2010 Summer Institute generated a wealth of resources[3] that other schools might use in curriculum development. Funded by the Pennsylvania Developmental Disabilities Council, the project is being coordinated by William Gaventa, director of community and congregational supports at the Elizabeth M. Boggs Center on Developmental Disabilities, UMDNJ-Robert Wood Johnson Medical School in New Brunswick, New Jersey.

During this final year of the three-year initiative, the Faith Community Leadership Project has awarded minigrants to five Pennsylvania seminaries for trial educational programs in inclusive ministries. The grantee schools are Biblical Theological Seminary in Hatfield, Evangelical Theological Seminary in Myerstown, Lutheran Theological Seminary at Gettysburg, Palmer Theological Seminary in Philadelphia, and Reconstructionist Rabbinical College in Philadelphia. The grants ranged from $2,750 to $5,000, and projects are to be completed by the end of 2011. Each of the schools is taking a slightly different approach in keeping with its curricular design, faith tradition, and student learning objectives. Among the projects funded are

- student participation in a one-week retreat for families affected by disabilities, with preretreat and postretreat reflection papers;
- a semester-long course incorporating individual, hands-on inclusion projects for students already working in congregations;
- development of a regional database of inclusive ministries;
- development of online education modules;
- faculty attendance at the Summer Institute and a faculty retreat to discuss incorporating disability issues across all disciplines at a school; and
- a two-day minicourse for both current students and practicing clergy to serve as a trial for meeting proposed competencies for graduates, to be videotaped for use by others.

Collectively, these projects reflect a growing appreciation for the value of inclusive ministries as well as a spirit of innovation in preparing graduates to lead them. For more information about the Faith Community Leadership Project, contact Bill Gaventa at bill.gaventa@umdnj.edu. ◆

ENDNOTES

1. http://www.ats.edu/about/Documents/10ATSPolicy Guidelines.pdf.

2. http://rwjms.umdnj.edu/boggscenter/projects/Pennsylvania_Faith.html.

3. http://rwjms.umdnj.edu/boggscenter/projects/documents/TheologyandDisabilityBrochurefinal.pdf.

Striving for unity in quality seminary education

By Phyllis Ennist and David J. Harrison

Defining and improving quality in theological education can be quite a challenge, especially given the globalization of our world and the digital age. The methods we use to shape learning and assure greater quality are maintained locally, albeit guided by standards maintained by our accreditation associations. The Association of Theological Schools (ATS), like the regional accrediting agencies, uses (or is moving closer to using) a set of accreditation standards that is outcomes-based rather than resource-based; that is, the basis of measurement concerns not the quantity of resources an institution has but its ability to demonstrate that it meets the goals that support its mission.

The adherence of all seminaries and theological schools to these common standards provides a basis for unity. In light of evolving learning theories, technologies, diverse spiritual practices, and structures of excellence, we must ask whether quantified "residency" can remain a viable measure of quality in light of the paradigm shift caused by the digital age revolution. This revolution has freed human and spiritual formation from the necessity of physical proximity to professors and classmates, but residency is still defined in terms of counting the amount of days of physical proximity on a calendar.

In light of evolving learning theories, technologies, diverse spiritual practices, and structures of excellence, we must ask whether quantified "residency" can remain a viable measure of quality in light of the paradigm shift caused by the digital age revolution.

How can outcomes-based accreditation help?

Many educational institutions and accreditation bodies have committed, or are in the process of committing, significant resources to the identification and measurement of what defines student learning outcomes (SLO). These associations invest in assessment practices because of a greater scrutiny by the public-at-large, requiring definitions from the standards for the evidence they seek to provide. In the case of accreditation bodies, the challenge is creating a centrality of definitions and standards without dictating methods.

Seminaries are expected to define how their programs will accomplish the standards, using sets of outcomes based on their own spiritual variations and formation of spiritual leaders. An issue arises, however, when residency benchmarks, as measured in terms of physical seat time, replace learning outcome benchmarks in the formation of clergy. If the end result of using formation benchmarks is to measure interrelational skills, leadership, interactions with faculty, or the adoption of the ethos of the institution, then simply measuring how long a student is physically present on campus may not be a good measure of quality. It is suggested, rather, that ATS consider committing to assessment methods that measure these relational outcomes instead of relying on a measure of seat time.

A similar, and now settled, issue is to be found in the debate of location as counting toward the residency requirement. ATS had, up until the last standards revision of 1996, counted residency as presence on the main campus only of an institution. Recognizing a paradigm shift in the physical location of formation and instruction, the ATS membership voted to modify residency requirements to include approved remote locations. As the paradigm of location is again shifting, this time to students' homes and places of ministry, ATS finds itself in need of again adjusting its residency requirements to accommodate a new learning environment.

Educational methods and learning theories

The history of education shows an evolution of educational presence, from a reliance on physi-

cal proximity in order to transmit learning, to a model that capitalizes on technology to bridge proximity gaps. Whereas oral dialogue based on the Platonic model required an intimate proximity of students and instructors engaged in meaningful dialogue with one another, the idea of proximate distance evolved into the concept of seat time by the medieval period. This model only required that students be near the instructor, but not necessarily within an intimate distance or within a range that allowed for dialogue with the instructor. In the twentieth century, larger lecture halls and audio equipment lengthened the physical distance between instructors and students. This neomedieval model has, in hundreds of institutions of higher education, given way to at least the inclusion of the distance learning model that relies upon mediated relational tools—born of the digital age—to bridge the geographic gap. Students are now able to be physically distant while intellectually close to their instructors, even while simultaneously remaining within their ministerial environments.

New learning theories and methods are also changing as new types of teaching results are projected. As in theological learning environments, new challenges arise in the development of spiritual leadership for multiple generations, cultures, and ethnicities. If spiritual leadership is going to be able to develop the skills needed for multiple people groups, seminaries are also going to need innovative techniques and methods to adapt to these changing environments. If institutions are responsible for innovative results, then they must be empowered with the ability to choose the methods. Institutions cannot be

limited by fixed residency methods and expected to see quality results that meet the ever changing needs of spiritual communities. Choosing the type of technology or the learning method first—before considering the expected results—would make the use of technology or residency the goal. Rather, technology should be chosen only if it facilitates the goal. Allow us to briefly explore the concept of educational technology.

Distance education and residency are terms that need be neither antithetical nor mutually exclusive.

Technology uses in theological education

It is common knowledge that technology has increased the capabilities and possibilities of pedagogical practices and applications, from interactive whiteboards in the classrooms to international synchronous discussions. To help the reader engage this reality, we have provided some vignettes for reflection.

- In a recent development, simulated worlds promise to immerse students within a world of learning while using technology and techniques relevant to the student. A YouTube video, "A Vision for 21st Century Learning," compares traditional education and simulation.

- In a recent video titled "Changing Education Paradigms," Ken Robinson critically reflects on the state of traditional public education and espouses ideas that can be applied to distance theological education with its ability to allow the students to excel within their own ministerial environments.

- In a recent article, Lisa Hess describes her insights into how the church-at-large can benefit from a mixture of modalities of education. Students are able to stay in their ministry locations and obtain their theological education using hybrid, online, and on-campus classroom settings. She states, "There is no place that God's presence cannot go." She posits the idea that we must train students to engage this media and use of the Internet, because it is a place where the church needs to contribute spiritual influence. Her video, "A Begrudging, Recalcitrant Academic," relays what she has been learning about using technology for leadership formation.

- In a recent World Communications Day message, Pope Benedict XVI also recognizes the positive social aspects of the Internet, encouraging that it be used for the furtherance of the gospel: "Priests are thus challenged to proclaim the gospel by employing the latest generation of audiovisual resources (images, videos, animated features, blogs, websites) which, alongside traditional means, can open up broad new vistas for dialogue, evangelization and catechesis." He makes this case further with a YouTube video: "Internet, a New Way to Speak of God." Such encouragement follows in the vein of Blessed John Paul II who stated that, "For the Church the new world of cyberspace is a summons to the great adventure of using its potential to proclaim the gospel message."

Conclusion

In the realm of religious instruction, no standard of metaconformity exists, but standards for quality and excellence do. Each institution must define and characterize its own quality and expression of piety; diversity is therefore inevitable. Some institutions do not believe that the transfer of spiritual disciplines can be passed on without student bodies in physical proximity to the bodies of their formators because of the advantages thought to be gleaned from tacit learning. Others believe this transfer can hap-

pen through standards based on quality. The need for spiritual guidance in North America is perhaps the greatest in modern times, requiring a rethinking of the efficacy of traditional techniques in our digital age in order to enable those called to the ministry to be properly formed.

It is important that we recognize the great potential of the Internet as a medium of theological communication, but through the use of this medium comes the question of how an institution defines residency. *Distance education* and *residency* are terms that need be neither antithetical nor mutually exclusive. ATS recently incorporated technology in every aspect of Standards 1 through 9 and made of it a fifth global theme, demonstrating a progression not only toward the greater acceptance of educational technology but also in the advancement of the use of educational technologies in theological teaching and learning. A further step in accepting technologically mediated residency is on the continuum of growth, not an abrogation of current trends.

It is the quality of community and formation that should be the measure—in any appropriate format—of whether community is reached.

The appeal presented in this article is for unity in accreditation, diversity of methods, and quality in implementation within the paradigmatic shifts in culture and education. This approach would continue to allow intellectual freedom of expression and promote the adoption of innovative teaching methods supported by best practices. Opening the discussion to how residency is defined and its role with learning outcomes is crucial for the advancement of the efforts of theological schools to expand ministerial formation in the twenty-first century.◆

Phyllis Ennist is director of educational technology and distance learning at United Theological Seminary in Dayton, Ohio. David J. Harrison *is the educational technologist and Blackboard administrator at Holy Apostles College and Seminary in Cromwell, Connecticut, and adjunct professor of educational technology at Webster University, School of Education, in St. Louis, Missouri.*

RESOURCES

This article incorporates links to video, discussion forums, and other resources. Please take advantage of this multimedia approach for more informational exploration. All links can be found on http://atsedtech.ning.com.

National Institute for Learning Outcomes Assessment, "Accreditation," http://www.learningoutcomesassessment.org/Accreditation1.htm.

American Council on Education, "Accountability and Higher Education Outcomes," http://www.acenet.edu/Content/NavigationMenu/OnlineResources/Accountability/index.htm.

The Association of Theological Schools, "Learning Outcomes," http://www.ats.edu/about/Projects/pages/OnlineAssessmentResourcesBasics.aspx#LearningOutcomes.

Hartford Seminary, "Fast Facts," Hartford Institute for Religion Research, http://hirr.hartsem.edu/research/fastfacts/fast_facts.html#growlose.

"A Vision for 21st Century Learning" YouTube video, http://www.youtube.com/watch?v=Mirxkzkxuf4&NR=1.

Ken Robinson, "Ken Robinson: Changing Educational Paradigms," TED: Ideas worth spreading, http://www.ted.com/talks/ken_robinson_changing_education_paradigms.html.

Lisa Hess, "A Begrudging, Recalcitrant Academic Observes What She's Learning: Distance-Learning in Leadership Formation," (unpublished manuscript, December 1, 2010), http://api.ning.com/files/olGK67s638ogN49YuvD2VHQP91x9Th-r7NOdZzGHm*yeXUaCC0jJFlnRsTV9ryCojShi-7GYYGsvThEXsmdb9sFeI98eF*z4/ABegrudgingRecalcitrantAcademicObservesLMHess201012012.pdf. Video interview, http://media.united.edu/uts/misc/interview1695736589.wmv.

Pope Benedict XVI, "The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word," *Message of His Holiness Pope Benedict XVI for the 44th World Communications Day*, http://www.vatican.va/holy_father/benedict_xvi/messages/communications/documents/hf_ben-xvi_mes_20100124_44th-world-communications-day_en.html. See also "Benedict XVI: Internet a New Way to Speak of God," YouTube video, http://www.youtube.com/watch?v=Cd6BZwSXcNo.

Pope John Paul II, "Internet: A New Forum for Proclaiming the Gospel," *Message of the Holy Father John Paul II for the 36th World Communications Day*, http://www.vatican.va/holy_father/john_paul_ii/messages/communications/documents/hf_jp-ii_mes_20020122_world-communications-day_en.html.

Tending the faculty flock: the president's relationship with teaching colleagues

By Brian K. Blount

Provide a vision

When I was fourteen—and already felt a call to the ministry—my father would often offer me pastoral counsel about how a minister fosters a positive relationship with his flock. I found his remarks helpful, even if he had never led a congregation and worked not as an administrator but as a laborer in a meat packing plant. His most frequent advice, particularly at those times when our congregation seemed to be in an uproar about something or another, was that a minister should have a strong vision about the future of the church. He was convinced that when the minister failed to provide a vision, a creative vacuum of sorts was spawned. And since churches, like nature, abhor a vacuum, he advised that all sorts of groups would try to fill the vacuum with competing visions of their own. His view was, you craft a vision together with the church; you make the vision sufficiently rigorous that people will have to work very hard to accomplish it; and you put them to work on it so they spend so much energy fighting for the vision that they have little energy left over to fight one another.

Having been a professor for fifteen years, I know that there is always a little energy left over for fighting one another, but I also have appreciated the wisdom of my father's thinking. Admittedly, I have felt discouraged at times, both when I was a pastor and since I have been a president, that the obstacles and the doubts seem to have more power to disrupt than the vision has power to lead. Whether you want to or not, you will haul your obstacles and doubts around with you, or, if you manage to jettison them for a while, you will find that they are stubbornly stalking you. They intend to disrupt and attempt to derail.

There is one way, however, in the midst of such distraction, to maintain successful drive and focus. Crafting a strategic vision and pursuing it relentlessly must be the president's first priority. Incorporating faculty into the pursuit of that vision is a vital opportunity to foster a positive working relationship with them and keep them vested in the school's future.

Mind the supporting details

Of course, it is important that, while you relentlessly pursue the communal vision, you do not lose track of the everyday supporting details. The president—with access to so many layers of information about the whole system—

has the ability to inspire, confide, and develop support by balancing attentiveness to detail with "future visioning." It does not matter if you have a great theological vision if you take days to answer faculty email; do not attend to small gatherings important to raising faculty morale; or do not take the time and effort to tie the teaching, advising, and leadership work of the faculty into the leadership goal and vision of the institution. We build momentum for the vision by working hard on the issues and for the people for whom the vision has been established in the first place.

Build positive faculty relations

Clearly, whether one is talking about strategic vision or answering the phone, building a strong faculty relationship is a core practice for presidents. How does the president build positive faculty relations?

Listen

I started my presidency by modeling the way Laura Mendenhall began her presidency at Columbia Theological Seminary. I crafted

a listening tour, soliciting the concerns and dreams of faculty, students, staff, and alumni/ae for the institution. In my first weeks on the job, I set aside at least an hour each to meet with all faculty members—one-on-one in their own offices—to talk about their assessment of my predecessor(s), what they hoped for

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the seminary and from my presidency, what they feared for the seminary, and how they hoped to play a role in the school's future. The experience was illuminating and invigorating, and it established an initial level of trust. Some faculty members were surprised that I put them and learning about them at the forefront of my agenda at such a busy time. The result was a document I titled "A Catalyst for Conversation." My intention was to say that those early conversations were the beginning, not the end, of our common work toward crafting a vision for the school. Through this document and faculty participation on the strategic planning committee, faculty vision became a part of the seminary's overall strategic vision.

Establish trust

Trust, perhaps, precedes even vision. Without trust, and the faculty buy-in that it can engender, the president cannot accomplish a workable strategic vision. One of the most powerful ways to destroy trust is to complain about or denigrate the faculty in public. It is probably not wise to ever speak negatively about faculty, even in jest and even in dealing with "faculty curmudgeons," who deserve affirmation insofar as they bear significant institutional memory and remind the faculty of significant lessons, values, and commitments from the school's past.

In *The Five Dysfunctions of a Team*, Patrick Lencioni uses a graphic pyramid to demonstrate how each dysfunction builds from the previous one, and he lists absence of trust as the first dysfunction. Built upon that, Lencioni's second dysfunction, fear of conflict, results in difficulty engaging in unfiltered and passionate exchanges of ideas, relying instead upon veiled discussions

and guarded comments. This failure of nerve to engage openly and honestly leads to the third dysfunction, lack of commitment, which is reflected in feigned agreement publicly without open and passionate discussion or buy-in to decisions. The fourth dysfunction, avoidance of accountability, erupts here. All of this leads to the fifth and climactic dysfunction, an inattention to results.

How to build trust? Lencioni recommends that presidents

* admit weaknesses and mistakes;
* ask for help;
* accept questions and input about areas of responsibility;
* give one another the benefit of the doubt before arriving at a negative conclusion;
* take risks in offering feedback and assistance;
* appreciate and tap into one another's skills and experiences;
* focus time and energy on important issues, not politics;
* offer and accept apologies without hesitation; and
* look forward to meetings and other opportunities to work together as a team.

Build a strong administration-faculty connection

Find ways to recognize and acknowledge the gifts faculty bring to their work. Such open and public recognition establishes respect for the intellect, education, sacrifice, skill, and commitment that faculty serve up as inspiration to their presidents.

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Take note of the different rhythms of the year. The faculty rhythm is very different from the administrative rhythm. Respect for the demands of grading; acknowledgement of the need to decompress at the end of a semester; and clear expectations regarding research, writing, and administrative responsibilities all help to avoid faculty frustration.

Ensure faculty input in important forums for setting institutional priorities. Extending beyond the strategic planning process, this inclusive instinct should be broad, including board meetings, evaluation structures, self-studies, budgeting, and institutional promotional materials.

Make faculty development a key issue in strategic planning. When faculty know that their well-being is a high priority for the institution, this knowledge demonstrates the high value the institution places upon faculty and their work.

See disagreements with the faculty as a whole or individual faculty members as opportunities. Not all faculty will agree with the president's policies and decisions, particularly the difficult ones, but disagreement from the faculty ranks can offer a range of options to inform the president's actions.

Practice patience. Recognizing the glacial pace at which things develop in the academic world, the president must remember that faculty are powerful players and that their support is worth waiting for.

Build a strong board-faculty relationship

Give board members and faculty members opportunities to know each other. Use all possible venues—social encounters, worship, structured conversations, faculty presentations and reports, dinners, receptions to celebrate faculty publications, and more—to foster relationships between the board and faculty.

Create opportunities for common conversation on governance to gain clarity about faculty role. Help faculty understand their role in the fiduciary, strategic, and generative dimensions of governance.

Appreciate the faculty voice in the role of strategic planning. Make certain that faculty are represented on strategic planning and assessment activities, institution-wide.

Allow for faculty representation in board meetings. Clearly, boards should have time for executive session without faculty, but faculty presence at plenary and perhaps committee-level meetings allows them to report back to their colleagues in detail how board members grapple firsthand with difficult issues.

Share as much information about board meetings as possible as quickly as possible. Faculty are rightly concerned about the various decisions made at the board level since those decisions directly impact them and their work environment. Quick conveyance about these decisions—at least within a week—is yet another way to build trust.

Build a strong relationship with the academic dean

John Carroll, my former academic dean, notes that "no other working relationship in the school is more critical to its health than that of dean and president. When they share a common vision of the mission and future of the school, when they talk with each other regularly and honestly, when their complementary strengths align with the complementary demands placed upon them, and when they model mutual respect, the basis has been established for strong administrative functioning in the whole school system."

Attend to the presidential person

It is not just what you do as president but also a matter of *who you are*, or who you present yourself to be, as president that is vitally important. Several traits are critical to cultivate.

Be open. Presidents should practice frequent, transparent communication and discussion, and follow that up with clear responses. Think of the way a politician answers questions, and then do the exact opposite.

Be accessible. The more often we presidents can find ways to help our faculty see that our struggles—both personal and professional—are shared struggles, the more likely faculty will empathize with rather than fret against the decisions presidents must make.

Be nice. Sometimes the faculty persons who can seem the most disagreeable and present the most vociferous opposition are also the persons who are most easily hurt and offended if they are pressed in the way that they themselves press the president or colleagues. Responses to such opposition should be open, but measured, and always conveyed with a goal of ultimately preserving or building a constructive relationship.

Find a way to tell the truth, even if it may hurt. Truthfulness is the ground upon which a firm and respected presidency must be built, although it sometimes puts the president in an awkward situation vis-a-vis the faculty. The president should not be seduced by the desire for short-term conversational peace if it has the potential for long-term stress, which will ultimately be more intense, involve more parties, and demand more attention. Faculty reviews should be regular and substantive, collegial but honest.

Develop a thick skin. If you're going to be able to both tell the truth and be nice no matter how people respond to the truth, you will require thick skin. And refrain from whining about it. Whining rarely draws sympathy; it tends instead to solicit even more punishing blows.

Show appreciation. Whenever you can, even when you think you can't, give praise, when it is deserved. Giving false praise isn't helpful, for even the recipient generally knows it is undeserved. Offering false praise is yet another way to destroy trust.

Presidents should practice frequent, transparent communication and discussion, and follow that up with clear responses. Think of the way a politician answers questions, and then do the exact opposite.

In all things demonstrate that you are a steward of the institution and its future. This stance may mean making unpopular decisions in the short term. In my own institution's case, protecting the budget, and therefore the school's future fiscal stability, meant that we had to make some very difficult moves following the economic downturn in fall 2008. Being clear with the faculty about the seminary's situation, being open and honest about the difficult options before us, and being clear and decisive once decisions were made, enabled us to move through the difficulty without incurring destabilizing damage.

Know when to be a colleague. Teach when you can and attend department meetings so that faculty colleagues see you as a true colleague.

Know when to use presidential authority. A president has that authority for a reason. As Barbara Wheeler writes, "It is important that the president exercise presidential authority when necessary, but only when necessary." Wield your presidential authority, but wield it wisely.♦

Brian Blount is president at Union Presbyterian Seminary in Richmond, Virginia, and served for fifteen years as a member of the faculty at Princeton Theological Seminary.

Coformation through interreligious learning

By Jennifer Peace

To add the prefix "co" to "formation" and apply it to seminary education is to assert that students are not formed in isolation but in connection to a dynamic web of relationships. Making formation an intentionally interfaith process reflects the reality that our particular beliefs exist in a larger and complex multireligious (and nonreligious) human community, a community we want to prepare our students to both encounter and engage on multiple levels—theological, ethical, and pastoral—as community organizers, educators, preachers, and citizens.

My most profound period of formation took place during the years following the birth of my first son. Born with an immature neurological system, my son was extremely difficult to comfort in his early years. I can distinctly remember the feeling that I was somehow being remade to become this new person called "mother." It was not a gentle process. It was like being cracked open. Who I had been and what was demanded of me now were so far apart that it required a complete overhaul. I resonate with both the passive and the active connotations of the word *formation*: being formed, and forming myself as a mother, felt like having the building blocks of my identity—beliefs, values, relationships, sense of self, priorities, and limits—torn down and scattered. The fundamentals of who I was remained, but they needed to be radically reconfigured, reinforced, reexamined, reclaimed, and ultimately rebuilt into a stronger, fuller version of myself.

During authentic formation periods, we are asked to step up our game, to expand the previously held limits of our own capacity, to grow, to become more.

This experience taught me that periods of formation are powerful times characterized by ambiguity, fear, tension, vulnerability, and awareness of personal limits, but they are also characterized by openness to new insights, willingness to accept help from fellow travelers, and enormous motivation to overcome obstacles in order to live into that which is being formed. During authentic formation periods, we are asked to step up our game, to expand the previously held limits of our own capacity, to grow, to become more. The people you meet in these periods can have an amplified effect on the person you become.

While perhaps less intense than the transition to motherhood, seminary education, at its best, is an authentic formation period. My work is to capitalize on the potential inherent in this process by introducing Christian and Unitarian Universalist students to their Jewish counterparts. I do this work both in my capacity as assistant professor of Interfaith Studies and under the auspices of the Center for Interreligious and Communal Leadership Education (CIRCLE). Rabbi Or Rose codirects the Center from the Hebrew College (HC) side. He and Andover Newton professor of Old Testament, Gregory Mobley, cofounded the interfaith work along with entrepreneurial students from both campuses. Our joint work is made possible by the providence of proximity, and it began shortly after Hebrew College relocated in 2001 to a new building on the hilltop

Jennifer Peace works with students in

where the Andover Newton (AN) campus has been situated for nearly 200 years.

The work relies on the insights and goodwill of community members at every level of our institutions—administration, staff, faculty, students, alumni/ae, and trustees. Cultivating relations among these various constituents is at the heart of what we do. Key programs include the following:

- *Interfaith peer groups.* Peer groups originated and have continued to thrive because of the enthusiasm of students on each campus. An outgrowth of the original student interfaith campus group, Journeys on the Hill, peer groups are composed of equal numbers of AN and HC students who commit to meeting each month throughout the year to share questions, insights, and concerns

the Interfaith Studies program.

as they attend to the demands of their own formation.
- *Joint classes.* While many relationships are forged informally outside the classroom through peer groups and campus events, joint courses remain a cornerstone of our interfaith work. Recently we organized formerly ad hoc joint offerings into a five-course sequence leading to a certificate in Interfaith Leadership. (See Gregory Mobley's article on page 27 for insights from the classroom.)
- *Joint campus events.* In addition to joint faculty meetings and an annual joint Community Day during which students, faculty,

and staff from HC and AN participate in a day of learning and action, CIRCLE sponsors a series of seasonal and thematic events organized around our respective sacred calendars.

Our job is to build settings where students can be thrown off balance safely, or sit with discomfort longer than they thought possible, or go on a journey where they might lose their way. This place of not knowing, of paradox and challenge, is a place of formation.

- *CIRCLE fellowship program.* Since 2007, thanks to a grant from the Henry Luce Foundation, we have offered stipends to a cohort of six to eight student leaders each year. CIRCLE Fellows work in interfaith pairs to lead social justice initiatives or host events that enhance our mutual community life, while going through a yearlong interfaith leadership development process.
- *New partnerships.* Connecting the conversations we are having with a broader national conversation about the role of interfaith education in seminaries, we have recently partnered with the *Journal of Interreligious Dialogue* at Auburn Seminary in cooperation with the Parliament of the World Religions to launch a new blog called *State of Formation,* a forum for emerging religious and ethical leaders.

Why do this work?

This work requires care, reverence, humility, honesty, curiosity, trust, and faith. For me as a Christian, it requires faith in the God who knit me together and formed my inward parts (Ps 139:13). It requires the kind of faith that allows me to risk my current identity on the proposition that God may have something greater in store for me. This is a risk we invite others to take too.

Knowing the challenges of the formation process and the added complexity of coformation in an interfaith setting, why do we do this work at all? In part, we do it because it is the best way we know to help students expand their capacity to work alongside others from various backgrounds as they each bring the best theological and ethical resources of their traditions to bear on complex issues plaguing our communities and our planet. It is the best way we know to train students preparing for moments when

they will be asked to sit by a bedside or pray with those who mourn, whether or not they share the same beliefs. It is also one response to a post 9/11 world in need of leaders from within religious communities who can help facilitate dialogue across differences for the sake of a more peaceful future.

Beyond multifaith skill building, this work is also consistent with the task of a seminary educator more generally; namely, to teach students in ways that help them react with grace and openness—rather than fear and resistance—to encounters that invite them to grow. Our job is to build settings where students can be thrown off balance safely, or sit with discomfort longer than they thought possible, or go on a journey where they might lose their way. This place of not knowing, of paradox and challenge, is a place of formation.

Fundamentally, I do this work because it inspires gratitude in me, and I try to navigate toward things that evoke gratitude. In a fragmented, violent world where religious ideology often fans the flames of hatred rather than fueling our passion for justice or increasing our capacity for love, this work is an act of hope. It aligns me with people who aspire to the designation, "the repairer of the breach, the restorer of streets to live in" (Is 58:12). It reminds me that, to be a Christian and to have a living faith, I must remain committed to a perpetual process of coformation.◆

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Jennifer Peace is assistant professor of Interfaith Studies at Andover Newton Theological School in Newton, Massachusetts.

Measuring the impact of research

Who are the ultimate end users for theological research? Joel Green at Fuller Theological Seminary tells of the argument—crafted by friends to raise funds for his postgraduate research—that his education was a good investment:

- PhD graduate: 1
- Number of years teaching at the seminary level: 30
- Number of new students each year: 50
- Number of congregations served in a pastor's lifetime: 5
- Average congregation size: 150
- Number of congregants potentially influenced by one PhD graduate: 1,125,000[1]

And that's not even to mention the potential influence through preparation of future faculty members.

Compare that to the statistics revealed in "The Ten Awful Truths about Book Publishing":

- In the Anglo-American world, 680,000 new books were published in 2008.
- Book sales are declining, despite the expanding number of books and products available.
- In 2004, of the 1.2 million books that are tracked, 950,000 sold 99 copies or fewer. Another 200,000 sold fewer than 1,000 copies.
- A book has less than a 1-percent chance of being stocked in an average bookstore.
- Today, most books are sold *only* to an author's or a publisher's "community."[2]

As Green assesses the researcher's leveraging power in a broadly defined community of influence, he says, "I can hope that my book sells ninety-nine copies this year, or I can influence 1.125 million congregants over the lifetime of my work."[3]

ENDNOTES

1. Joel B. Green, "Crafting Research in the Service of Theological Education," *Theological Education* 46, no. 1 (2010): 8–9.

2. Steve Piersanti, "The Ten Awful Truths about Book Publishing," http://www.scribd.com/doc/18073453/Ten-Awful-Truths-About-Book-Publishing-by-Steve-Piersanti-609-Update. Quoted in Green.

3. Green, "Crafting Research," 9.

5 basic principles of *Jewish-Christian* interfaith teaching

Having taught six joint classes along with peer instructors from Hebrew College, including Or Rose, Jonah Steinberg, and Judith Kates, I offer five principles that have emerged from these classroom experiments in our interfaith laboratory.

1 *Joint instruction by expert practitioners.* Each faith is represented by an articulate practitioner of same, not by a comparativist, no matter how learned or broad-minded.

2 *Rough equality of numbers between Jews and Gentiles.* Though we almost never have exact equity, the ratios matter to ensure that no one feels like a guest, or a host. This is a meeting of equals.

3 *A* **Havruta** *requirement. Havruta* is the traditional word in Judaism for the study partnerships that are integral

to rabbinical training and that are grounded in the intimate ferocity of the competitive and compassionate friendships between legendary pairs of early rabbis such as Hillel and Shammai. Gentile and Jewish students meet in dyads outside of class weekly. They read the assigned biblical and rabbinic texts out loud to each other and begin sharing thoughts before they have even had a moment to collect them. Jonah Steinberg of Hebrew College calls this, "practicing *not knowing* together." These covenanted study partnerships are the real foundation of the joint class, and they begin before the course begins as the instructors, through their joint preparation, constitute the initial *havruta*.

4 *Text-based and inductive classroom presentation.* Jews and Christians are Peoples of the Book, not peoples of the paradigms and theories. So we dig into Scripture, eschew overviews, and then pause to offer perspective and talk about the framing issues when they emerge or when inspiration strikes. We start every class with something we both hold in common, Tanakh/Old Testament.

The larger issues always emerge in due time. The differences between the canons, the common post-70 CE matrix from which Rabbinic Judaism and Christianity emerged: these came up in the first session of a recent course. A sketch of Christianity's family tree with its three big branches was prompted by a Jewish student's question in the second class. Instructors do need to be alert so as to seize the teachable moment. In that same class mentioned above, a course on the topic of Creation, a comment from a Jewish student about the meaning of the parable of the Prodigal Son in Luke 15 allowed the instructors to probe the group's mutual misunderstandings about supposed Jewish legalism and supposed Christian antinomianism.

5 *Shows of piety.* Despite the Gospels' polemical digs at the putative religious hypocrisy of the Pharisees, we welcome shows of piety. A Jewish teacher might begin class with a *nigun*, a wordless Hasidic sing-along; a Christian teacher with a spoken prayer or gospel chorus. We are all mutually curious not just about what the Other thinks, believes, or says but about how it *feels*.◆

Gregory Mobley is professor of Christian Bible at Andover Newton Theological School and is active in Christian-Jewish relations, especially through the partnership with Hebrew College.

Resting in the possibility of enough

By Wendy Fletcher

A wise one once said, "Be careful how you see the world: it is like that." I think for those of us serving in theological institutions today, this wisdom is a very important place to begin: how is it that we see the world, and how do we imagine the future that we are all moving toward? How is it that we think of our own work in the middle of that larger story? "Be careful how you see the world: it is like that."

What does the world look like for theological schools today? There is an ancient Chinese proverb (some say curse!) that goes like this: "May you live in interesting times." My friends, it is the case that we live in interesting times. In the last five years we have seen rapid change not only in our churches on this continent but also—and perhaps most dramatically—in our theological schools. Our schools are compressed on every side with challenges of every kind: demographic shifts; shifts in the place of religion in our culture; economic crises—the challenges are innumerable. We know that the work of theological education demands more with less at every turn, in every school. Our need to be resourceful, creative, and flexible in response to these demands has never been more immediate.

What we require of our development teams oftentimes appears nothing short of a miracle. And the astonishing thing is that over and over and over again, our development teams—bearing disproportional institutional weight—deliver. But not without a cost. Development officers in our schools are turning over at an alarming rate and burning out more quickly than virtually any other position in our schools.

Ultimately, our schools live, I believe, in anxious times. A thread of anxiety runs through the center, the text and form, of much of what we do. That thread of anxiety can rise to become a wall against which our schools and the people who serve in them stumble and fall. Positioned in the middle of that anxious story is the development team.

As schools are called upon to do more with less, the need for our development teams to fill the gap, to provide the means, to answer the call, has never been more intense. What we require of our development teams oftentimes appears nothing short of a miracle. And the astonishing thing is that over and over and over again, our development teams—bearing disproportional institutional weight—deliver. But not without a cost. Development officers in our schools are turning over at an alarming rate and burning out more quickly than virtually any other position in our schools.

I'd like to reflect on the state of our development work and pose for us the question: how is it that you courageous and visionary professionals, holding a disproportionate weight, in complicated times for important work, might think of holding yourselves and each other in ways that open space for the work you must tend to breathe more easily in and through you; how is it that our institutions might hold you more gently?

When I look at the work of our development teams, I am astonished by the courage I witness. The landscape of the development world in many ways represents both the field of opportunity and the heart of darkness for our schools. Development work lies in that part of the theological school's terrain that represents the best of human beings—generosity, a desire to give, to contribute, to make a difference. Development work, however, also draws us into conversation with the most complicated aspects of the human being.

Money in and of itself is value neutral, but in our culture money has come to represent many things: money is power; money is control. When we place money in conversation with reli-

gion, (that location where people are expressing their ultimate values and ultimate meaning), in that location the story and the relational dynamics become complicated. Money, that initially value-neutral commodity, comes to carry much more than its face value.

Money can be used and sometimes misused to express something other than naked generosity. Money can be used to manipulate outcomes and to control institutional agendas. Let me share a story of one such circumstance.

There was a woman who had a passion for theological education and for the work of one school in particular. She also had a passion for mission work in a part of the world in which that school was not engaged. For more than two decades this woman made her case repeatedly to the school as to why it should work in that part of the world about which she so passionately cared. Her words fell on polite but deaf ears. No one in leadership at the school discerned that the Spirit of God was leading the school in that direction. The school consistently declined her invitation to develop the work she proposed. Then she died. In her will she left a large bequest to the school; however, the school would receive the bequest only if it agreed to do the work that she had been asking it to do for two decades. In the end, the school's administration accepted the bequest. The implications of that decision were extensive. Accepting the bequest meant shifting the institutional agenda in a direction for which it had no broader mandate. In the end, attempting to meet the terms of the bequest cost the school far more than the value of the legacy. Money is a complicated thing.

When we enter the arena of talk about money, and especially when we put talk about money together with religion, we encounter the best and the most complicated aspects of the human being. This surely is work only for the brave . . . and the well prepared. How then can we best prepare ourselves and sustain our teams as they enter the fray of the best and the worst of us?

Two spiritual perils

As I listen to development teams talk about what wears them down, about where they find themselves in this struggle to do more with less, about how they live or die with the weight that is on their shoulders, I am struck that the language that best addresses their circumstance is the language of spiritual peril. There are two spiritual perils in particular that challenge those of us who work in the development world.
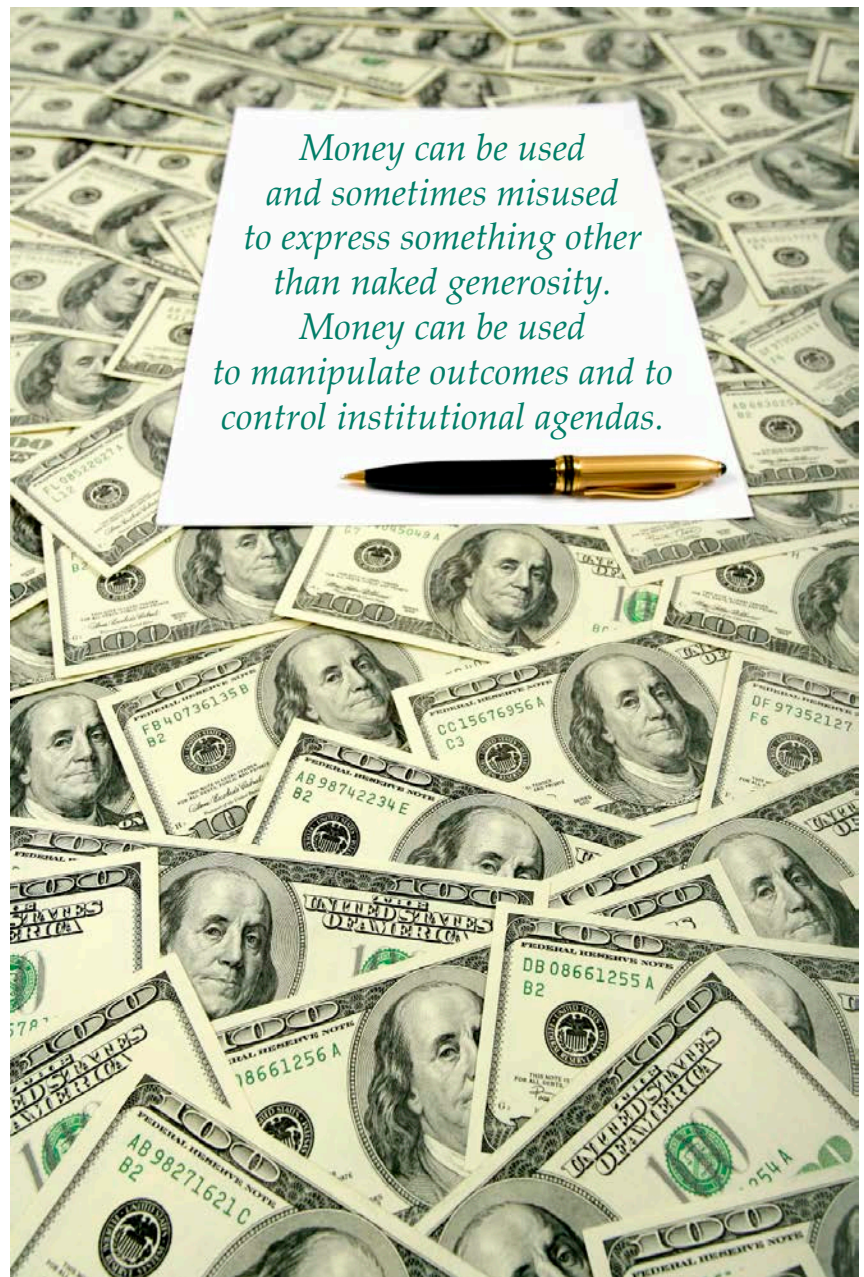

Money can be used and sometimes misused to express something other than naked generosity. Money can be used to manipulate outcomes and to control institutional agendas.

Overwhelment

The first peril I will name as "overwhelment." Time and again our colleagues in institutional development find themselves overwhelmed by the size of the challenges they face; time and again they risk sinking under the weight of expectations, as more and more is asked of them. Often the experience of being overwhelmed leads people to simply walk away. Underlying that sense of overwhelment that leads to walking away is a form of despair that settles into human beings when they are confronted with too much. Early Christian mystics talked about this kind of despair as the

most deadly pitfall for the human spirit—spiritual desolation. Writers from the Desert Fathers and Mothers, through Hildegaard of Bingen, to Dorothee Soelle of the modern age, observe that desolation is the most menacing of spiritual states, paralyzing the human being and making us unable to move forward, even though our hearts long to go.

There is a medieval miracle play titled *The Life of Any Man*. This play features one central character: Satan. Not sporting the horns, tail, and pitchfork of a Hollywood version of a satanic character, Satan in this story is an ordinary man. He repeats only one line throughout the play. As he walks from scene to scene—scenes of human disaster: the plague, war and hostility, hunger and death—he kindly utters only one line: "Ah. There is nothing to be done; nothing to be done."

This play communicates to us the spiritual danger of overwhelment. When our spirit comes to the place where we are paralyzed by too much, when we don't know where to go from here, when we don't know how to find the vision and energy to get up and go again, then the forces of darkness in this world rule.

The Christian tradition names the spiritual danger of overwhelment and the despair that lies behind it, **and** those who have travelled this journey before us also offer wisdom for its healing. The wisdom of the Christian spiritual tradition offers several possible strategies or responses for those who walk the thin edge of despair, who face the impending rupture of burnout. We will consider two. These two responses at first glance may appear contradictory, but as we consider them, we will see their complementarity: detachment and engagement.

Detach. The first wisdom practice—or strategy, if you like—is to detach. If you are overwhelmed and you are feeling the tide rushing in and you can't carry the load—detach. Does that mean walk away, opt out? No. It means the very opposite. It means detach yourself from the world as you are seeing it and see with new eyes. In the wisdom of our tradition, coming to us as first expressed by Paul and then by the Desert Fathers and Mothers of the fourth century, is the teaching that if you have your eyes focused on anything other than the life-giving heart of God, chances are that sight is not going to sustain you.

So the wisdom of our tradition says *detach*. Whatever it is that's holding us from living fully in the presence of God—worry and fear that we're not going to meet our bottom line, anxiety

Despite what it may feel like on any given [day] you are part of a much bigger team. . . . In [you are in]sured in your success. . . . all that God asks [is] up, in offering yourself to the shared projec[t . . .] cannot ask more of you than God does.

because we haven't said the right thing, disappointment over a poor speech—let it go. Just surrender it. Surrender. And look into the face of God walking toward us and coming to birth in us. When we let go of our need to achieve what we thought was our goal and instead open to the presence of God, our Source and our End, our eyes, hearts, and minds become clearer. In the presence of the Holy our spirits are renewed.

Engage. The second wisdom practice or strategy that comes from our tradition in response to the spiritual threat of overwhelment is engagement. Henri Nouwen writes that spiritual desolation ultimately comes from disconnection. We fall into desolation because in the end we feel alone. We feel that it's all up to us. We are by ourselves. Cut off. Isolated. Nouwen says, "Look for the connection."

...day, when you do the work of development, ...the end, your value and worth is not mea-...s of you is that you be faithful in showing ...t of a work you believe in. Your institution

In the end, your value and worth is not measured in your success. You don't have to succeed. You don't have to win. You don't have to be what anybody else thinks you should be. Your value is held in your infinite worth as God's beloved child. In the end, all that God asks of you is that you be faithful in showing up, in offering yourself to the shared project of a work you believe in. Your institution cannot ask more of you than God does.

Loss of self

The second spiritual peril that I would like to name for us is the risk of loss of self.

Of course, on any given day we all have to do things that we might prefer not to do. That's life. However, in development work, as we negotiate the complexity of a landscape that draws from others their best and sometimes their worst, the risk of loss of self rises. The risk increases as the pressure to produce results increases. We may find ourselves tending relationships with people whose world views oppose our own, or leaving parts of ourselves at home to do the work we have been asked to do, or compromising our own best-knowing for the sake of another's agenda and all this for the sake of our schools and the development work that we have covenanted to undertake. But the wisdom of the Christian tradition teaches that we cannot live outside of our own best-knowing for too long—at least not without losing ourselves and our direction.

We face spiritual peril when we start to lose ourselves in our work. None of us can live very long out of alignment with ourselves. We are called to authenticity, to integrity, to an honest accounting of the values that reside deeply in each of us. If our two yards—our front yard and our back yard—are out of alignment for too long, we start to die inside.

God has given us everything we need to be the people we are, to do the work we are called to do. If we are in a situation that calls us away from our authentic selves, pulls us away from the persons that we understand ourselves to be in God, then we know that we have a problem. The invitation, the wisdom of our tradition calls us back to ourselves, calls us to discern the handprint of God on creation, as it is uniquely expressed in us and through us. Our tradition calls us to become the self God created us to be. It is in our work that we spend much of the time that has been given us to walk this earth. We are called to spend it authentically.

Nouwen is clear that ultimately it is God in whom we rest, in whom we find the connection for which we long. However, Nouwen also stresses that we are fundamentally interconnected with the world. We are fundamentally a part of creation and thereby inseparably linked to other creatures, most notably those creatures whom God has given us to share our days. Nouwen invites us to see that God has sent us companions and partners.

Despite what it may feel like on any given day, when you do the work of development, you are part of a much bigger team. You are not alone. The fate of your school does not rest in your hands. The project of your school's mission is shared by many hands, and, in the end, the school you tend is God's, not yours. The story of its ultimate becoming rests not with you but with God.

My grandmother says, "For you, Wendy . . . [a tiny scone] to share." . . . Everybody is just watching and waiting . . . And I think in a panic, "There's not going to be enough." My grandmother sees my panic and says, "Trust, Wendy! There will be enough." And so I start dividing the remaining half, and it divides and divides, and there is enough. Like the loaves and the fishes—there is enough. . . . It might not be enough for what we thought we were trying to do or where we hoped to go, but the promise of the gospel, in the abundance of God for us, is that there is enough.

Reading dreams

My genetic material predisposes me to be an avid reader of dreams. Half of my gene pool comes from a tiny island off the coast of a somewhat larger island known as Newfoundland. This part of the Canadian cultural landscape is relatively isolated. This island, with its limited food source, has been peopled for centuries by a company of dreamers, descendants of Irish Celts. Another part of my gene pool comes from the First Nations or Native American world: all peoples predisposed to listen to dreams and follow their meaning.

Dreams as teacher

There are two dreams that I would like to share with you as we struggle to make sense of how best to hold our work in this complicated and interesting generation.

The first dream is from the summer of 2010. In the summer of 2010 it was clear that my school needed to make further changes to ensure its long-term sustainability. These changes would come on the heels of several years of other changes all aimed at ensuring that same goal. For the life of me, I could not imagine how we would make further change. I was terrified about it all. I fell asleep one evening while

working away at another draft of a reorganization plan for my institution. As I slept, I dreamt. There I was transported back to my grandmother's kitchen in her tiny house in outport Newfoundland.

If you have ever been to outport Newfoundland, you know that people there are very poor. The houses are small, but the tables are big. And the teapot is always on, because we are always expecting company. In my dream, I am seated at a large table between my grandparents and my daughter, Rachel. All of our friends and relatives gradually make their way to the table. In reality, my grandmother's table would be full, but in my dream, all that is on the table are two things: a little pot of clotted cream and a plate in front of me with one small scone. My grandmother says, "For you, Wendy . . . to share." And I think, "Oh well, it must be for just Rachel and me." It is small after all. I divide the tiny scone in half and give half to Rachel and keep half for myself. Everybody is just watching and waiting. My grandmother says politely, "No, Wendy, it's for you to share." And I think in a panic, "There's not going to be enough." My grandmother sees my panic and says, "Trust, Wendy! There will be enough." And so I start dividing the remaining half, and it divides and divides, and there is enough. Like the loaves and the fishes—there is enough.

"Be careful how you see the world. It is like that." Is there enough? There is enough. It might not be enough for what we thought we were trying to do or where we hoped to go, but the promise of the gospel, in the abundance of God for us, is that there is enough. And we begin there. We are enough for the work we are called to do; there is enough for the work that needs to be done.

The second dream takes us back to 2005. In 2005 I was struggling to make a decision as to whether I would accept the job as principal of VST or move on to another work. I did not want the job. I saw that my institution was heading into a crisis situation. I knew that the work was going to be brutal, and what would be required of me was not going to be anything that I had previously felt called to. I did not want to do what would have to be done. And yet, when your community asks you to do a work, you have to think on that and ask yourself, whose voice do I hear in this request? Whose voice shall I follow?

In the second dream, I'm standing on the edge of a cliff. (My school, VST, stands very near a cliff on the edge of the Pacific Ocean. We are

up so high that our neighbourhood boasts one of the most vital natural habitats for bald eagles in the world. Everyday, through our windows I watch them soar). In the dream I am standing on a cliff that drops away into an abyss, the bottom of which is not visible. I am not standing on the ledge alone. Lined all along the ledge with me are others: other faculty, other staff, our First Nations partners, some of them living and others already passed.

We have to turn back. To go forward would be to jump into the abyss. So I turn back, but behind me is a raging fire. Everything has been consumed. I'm terrified. We cannot go back. Everyone is looking to me. What will we do? There is only one thing we can do: we have to move forward. We jump. Together we jump. And in this dream we do not disappear into the abyss. Rather, we rise. We rise as a flock of splendid bald eagles soaring high.

You and I are never summoned to do work in which we are alone. If God has called us to a work, God holds us in our work. And if we trust, and risk, and jump, and open—God will be there. In the end, there is no place to fall except into the arms of Everlasting Mercy.

God is enough.

You and I are never summoned to do work in which we are alone. If God has called us to a work, God holds us in our work. And if we trust, and risk, and jump, and open—God will be there. In the end, there is no place to fall except into the arms of Everlasting Mercy.

God is there, waiting to gather us up and lift us, as on the wings of eagles. We are enough for this work. There is enough for the work God is calling us to do. God is enough. In trust may we begin.◆

Wendy Fletcher is principal and dean of Vancouver School of Theology in Vancouver, British Columbia. This article was adapted from her presentation at the 2011 DIAP conference.

The future face of church leadership: a snapshot of today's MDiv students

Gender

Male Female

Ethnicity

White Black Asian Hispanic Native American

Age

Under 30 30–40 40–50 Over 50
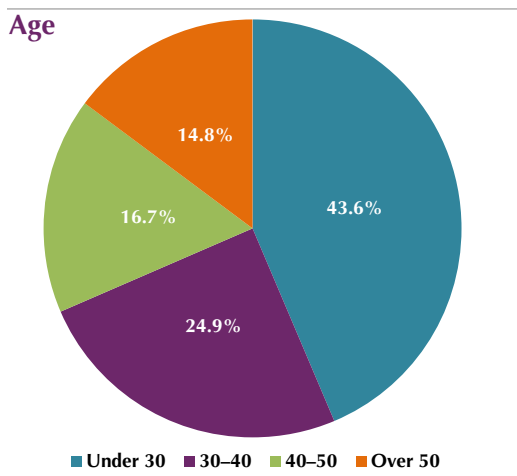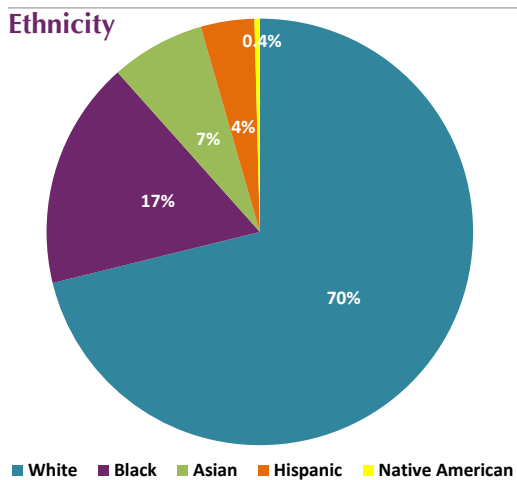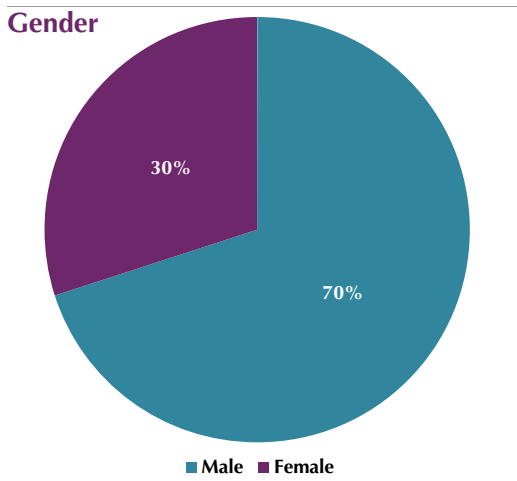
In fall 2010, 8,409 new MDiv candidates matriculated at the Association's 261 member schools as part of a total MDiv student cohort of 32,780, down from 34,935 in 2006. This MDiv cohort represents 43 percent of the total head count enrollment of 75,898.[1] These students represent the future religious leaders of North America, who will execute their leadership in an increasingly broad array of professional positions—both religious and secular—than ever before. Their demographics are illustrated in the pie charts to the left.[2]

The professional intentions of the collective MDiv cohort are reflected in the nearly 3,000 MDiv responses to the spring 2010 Graduating Student Questionnaire (GSQ). While only half of MDiv graduates anticipate employment in traditional parish or congregational settings—including full- and part-time parish ministry, church administration, church planting, youth ministry, church music, and Christian education—another 29 percent plan to use their degrees in a variety of ways that extend the impact of their religious leadership beyond the traditional church—through such avenues as chaplaincy, teaching, missions, and social work—while 3 percent plan further graduate study. The remaining 18 percent remain undecided.[3]

Whatever they are called to do, the current cohort of MDiv students at member schools will pursue those callings in a world of shifting demographics and increasing religious diversity. Moreover, MDiv students, in general, are attending school increasingly on a part-time basis.

Faith traditions

In reviewing their school choices, more than 90 percent of MDiv students are at Protestant and Inter/Nondenominational schools; 8 percent are at Roman Catholic schools (Annual Data Tables

TABLE 1. The top ten faith traditions represented by MDiv stude

Denomination/Affiliation	# of students a
Southern Baptist Convention	5,041 students a
United Methodist Church	3,146 students a
Other	3,046 students a
Roman Catholic	2,612 students a
Baptist	1,736 students a
Presbyterian (USA)	1,587 students a
Evangelical Lutheran Church in America	1,272 students a
Presbyterian Church in America	872 students at 4
Episcopal Church	719 students at 8
African Methodist Episcopal	580 students at 7

2.4-A and 2.6-A). This does not necessarily repre-sent the faith affiliations of the students themselves. On that subject, Annual Data Table 2.16 reflects the top ten faith traditions represented by MDiv students at ATS member schools today as shown below (of the 32,601 reporting church/denominational affiliations).

Among all MDiv students at member schools who report affiliations, 2,285—or 7 percent—identify as Nondenominational, reflecting a continued trend toward the postdenominational world in which these students will live and work.

To be sure, these students do not represent the demographic or religious make-up of the general North American population. This makes it all the more critical that theological schools prepare students for service in an increasingly multicultural and religiously plural society. Programs like those profiled in this issue of *Colloquy* are addressing the issue of preparing students to minister in a multifaith society.◆

ENDNOTES

1. It should be noted that 2010 MDiv enrollment at ATS member schools is flat, down by just 49 students, or 0.1 percent from 2009 levels, despite overall enrollment increases attributable to the addition of eleven new member schools with approximately 1,000 students among them.

2. Data for gender and ethnicity taken from ATS/COA Annual Report Form table 2.13-A. Data for age taken from table 2.14-A.

3. Table 20: Position Expected after Graduation for MDiv Students, GSQ, 2009–2010.

ents at ATS member schools (2010 ADT 2.16)

nd schools	% of MDiv Headcount
t 74 schools	15.5%
t 111 schools	9.7%
t 155 schools	9.3%
t 80 schools	8.0%
t 106 schools	5.0%
t 111 schools	4.9%
t 67 schools	3.9%
48 schools	2.7%
33 schools	2.2%
78 schools	1.8%

Who are today's new students?

Highlights from the Entering Student Questionnaire

Last year's entering theological school students represent 17,408 individual stories, each one different. In the aggregate, however, they present some significant characteristics. Beyond the demographic data that schools provide annually through the Annual Report Form, ATS collects data on new students using its Entering Student Questionnaire (ESQ). In 2010, 157 schools elected to use the ESQ, gathering responses from 6,707 new students in all programs and revealing much about their demographics, backgrounds, and expectations:

◆ Students came to seminary with a broad range of undergraduate degrees, the most typical being social/behavioral sciences, humanities, and technical studies (Table 7).
◆ Students were more likely to come to theological programs with advanced degrees than was true in the past, with 27.6 percent entering with such degrees (Table 8).
◆ 22.3 percent of students had one or two dependents, and 12.9 percent had three or more (Table 5).
◆ Most students brought no debt with them, but 14.5 percent had an educational debt load of $30,000 or more, and 7.5 percent brought noneducational debt of $30,000 or more (Table 10).
◆ 60.8 percent of students ranked financial aid assistance as "significant" or higher (Table 11).
◆ 25 percent of full-time students planned to work more than twenty hours per week this year (Table 12).
◆ 33.4 percent of commuting students travel less than a half hour to school, and 15.8 percent travel between a half hour and a full hour (Table 12).
◆ 54 percent of students had been elected or appointed to a leadership position in the local church or in another church body or religious organization prior to coming to theological school (Table 14).
◆ Students were more likely to come from a suburban church of 100–249 members.
◆ 58.7 percent of MDiv students began to consider seminary before or during college; 26.3 percent first considered it after work experience (Table 16).
◆ From a list of fourteen choices, students indicated that they were most likely to have learned about their school of choice from a friend, graduate, or pastor (Table 18).
◆ The most important reasons for attending a particular school included quality of the faculty, academic reputation of the school, and comfort with the school's doctrinal positions. (Table 20).
◆ Students most likely experienced their first contact with their schools of choice by email or otherwise through the Internet (Table 19).
◆ More than 30 percent of entering students had parents with a high school education or less (Table 6).

New enrollment figures reflect continued, but slowing, decline

An initial look at the 2010 annual data tables might suggest that the enrollment declines of the past four years have finally given way to a boost in student head count across the Association. Total enrollment in the Association's 261 member schools reached 75,898 last year, up from 75,431 in 2009.

For the past three years, overall head count enrollment at all ATS member schools in the United States and Canada has declined each year: down 1.4 percent from 2006 to 2007, down 3.3 percent from 2007 to 2008, and down 1.7 percent from 2008 to 2009. In 2010, the aggregate head count was up for the first since 2006, by 0.6 percent, from 75,431 to 75,898. This increase, however, is attributable to the influx of eleven new schools with approximately 1,000 new students. Looking instead at a constant set of 245 schools that have been members of the Association for at least five years, the enrollment figures reflect continued decline, although it has slowed to a rate of 0.8 percent between 2009 and 2010; the decline was 1.6 percent from 2008 to 2009 and 3.6 percent from 2007 to 2008.

Other enrollment highlights

The MDiv continues to occupy the largest number of students; MDiv candidates compose 42 percent of the new students this year (3,500 out of 8,300) and 43 percent of the total head count (32,780 out of 75,898). Women continue to represent 34 percent of the total head count enrollment, and the racial/ethnic composition of the collective student population (reporting ethnicity) remains relatively steady: 64 percent white, 13 percent black, 7 percent Asian, 5 percent Hispanic, and 0.4 percent Native American; nearly 10 percent of those reporting ethnicity designate themselves as Visa students.

The enrollment statistics available in the annual data tables may also be sorted and analyzed by reference to student age and ecclesial family. Watch for more data-related stories in upcoming issues of *Colloquy* and ATS News in Brief. For specific queries and assistance in interpreting the data, please contact Eliza Smith Brown at brown@ats.edu.◆

Table 2.8-A Head Count Enrollment at Constant Set of Schools Compared with Total Head Count Enrollment- All Member Schools

Year	Same Set Enrollment			Total Enrollment			Same Set Enrollment as % of Total Enrollment
	N	Head Count	% Chng	N	Head Count	% Chng	
2006	245	79,974		253	80,388		99.5
2007	245	79,011	-1.2	251	79,293	-1.4	99.6
2008	245	76,197	-3.6	251	76,702	-3.3	99.3
2009	245	74,946	-1.6	250	75,431	-1.7	99.4
2010	245	74,326	-0.8	261	75,898	0.6	97.9

Financial aid for seminarians

By Michelle J. Walker

In 2010, all schools were required to switch to the US Department of Education Direct Loan system for all student loans. For many schools, this was a large undertaking, consuming much of the time of financial aid offices as they prepared to change systems, notified students of the change, and learned all about the new lending rules and requirements. For many schools, however, the transition has been relatively easy, although not without its bumps.

Of course, the goal of every seminary's financial aid office is to help students avoid incurring debt while in school, but doing so has become increasingly difficult as both institutional and external sources of scholarship funds have become more scarce. With the dip in many schools' endowment funds, institutional aid has been curtailed, along with the funds needed to run the financial office. Financial aid officers try to spend time helping students discover and apply for external funds.

But even as financial aid officers encourage students to search for scholarships and grant aid, the debt load for students continues to increase. Some denominations, such as the Presbyterian Church (U.S.A.) and the United Church of Christ, offer debt relief programs, but as the debt rises, comparable rises in the amount of relief available fails to keep pace. Since releasing its landmark study on student debt (*The Gathering Storm*), Auburn Theological Seminary has produced a video and financial planning worksheets to help students and their advisors understand the implications of heavy debt loads. The financial aid community is looking forward to working with Auburn as it updates this study that promises to share best practices schools have found to help students manage their debt.

A particularly exciting development on the loan repayment horizon is Public Service Loan Forgiveness. Under this program students who work at 501(c)(3) organizations may qualify for forgiveness of a portion of their debt. There is a debate going on now regarding the eligibility of students who go directly into ministry. Seminary financial aid officers are working with several organizations to bring this issue to the attention of the Department of Education and to make students who do not seek ordination aware of this benefit.

Finally, as with most offices on seminary campuses, financial aid officers find themselves doing more with less. The federal government keeps changing the rules, and schools must update and change their practices to remain in compliance. There is so much information to learn and to disseminate. But we wouldn't be doing it if we didn't love it! ◆

Michelle J. Walker is director of enrollment management and financial aid for Union Presbyterian Seminary in Richmond, Virginia.

Auburn resources for student financial planning

Auburn Theological Seminary has produced a thirty-minute video in which five recent seminary graduates describe some of the financial challenges they faced, and two experienced seminary administrators offer advice on how to manage finances while in school, http://www.auburnseminary.org/Resources-for-Student-Financial-Planning?videosid.

The video, along with accompanying resources (http://www.auburn seminary.org/sites/default/files/Financial%20Aid%20Officers4.pdf), including financial planning worksheets (http://www.auburnseminary .org/sites/default/files/Financial%20Planning%20Worksheets .xls), can be used to help students plan for how they will pay for their theological education.

Scholarship databases

The GTU scholarship database lists more than 600 different scholarships, grants, fellowships, and loan opportunities, http://www .seedwiki.com/?wiki=gtu_scholarships&page.

The FTE Fund Finder provides information about financial resources beyond those offered by FTE and by individual theological institutions, http://www.thefund.org/fundfinder.

Changes in faculty work

By Stephen R. Graham

It comes as no surprise to anyone reading this magazine that over the past two decades the work of faculty in theological schools has changed. The most noted and most obvious changes have to do with advances in technology that impact communication, educational methods and formats, and scholarly research. But the changes are more numerous and sweeping than just technological developments. Theological schools are institutions of higher education, and the world of higher education has changed dramatically in recent years. Many of the cues for change in theological schools have come from the larger world of higher education. For instance, the move toward ever-greater specialization in doctoral work has affected both chemists and theologians, scholars of literature as well as those who study and teach pastoral care. And then there is committee work. Ever a bane of faculty members, administrative work, including serving on committees, directing degree programs, and a wide variety of other tasks, has been increasing across higher education.

FIGURE 1. Faculty openness to online teaching

1= Online technologies have no place in theological education
5 = Fully online MDivs should be offered
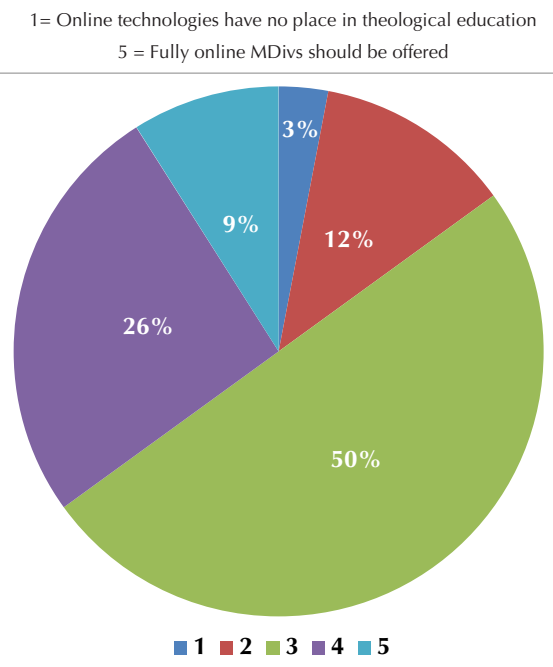
Adding to the pressure have been significant changes in the other shaping force for theological schools: the church they exist to serve. For many, their denominations no longer are able to provide the supply of students, financial support, and place of service for graduates that the schools once could assume. For others, constituents increasingly demand shorter, less expensive, more accessible forms of education—while students frequently come to their graduate theological study with less traditional academic preparation and less ecclesial experience upon which to draw.

Changes in higher education and the church inevitably challenge theological schools. As Daniel Aleshire puts it in his study of theological schools, *Earthen Vessels*, "Theological schools are hybrid institutions. They are intimately and irrevocably related both to the work of the church and to the patterns and practices of higher education." Significantly, "This is an era of unrest in both partners."

The challenges and changes affect all aspects and constituencies of schools but, perhaps, most thoroughly the faculty. Speaking about the higher education community in general in their magisterial study, *The American Faculty*, Jack H. Schuster and Martin J. Finkelstein declare "We take as our point of departure a bold and unqualified assertion: American higher education and the academic profession that serve it are on the edge of an unprecedented restructuring that is changing the face—indeed, even the very meaning—of higher learning."

Member schools of ATS must take these challenges seriously and prepare for changes that will impact faculty work for decades to come. To that end, ATS has conducted a survey of member school faculties followed by a focused consultation to discuss changes in their work.

The survey

This past winter ATS surveyed faculty members who have been involved in ATS projects or grant programs over the past few years. A total of 370 faculty members received the survey and 192

submitted responses. Both the survey and the consultation that followed revealed important assumptions and attitudes among faculty members in theological schools.

When asked to identify changes in their work, faculty respondents named two changes as most significant: the growth in administrative responsibilities and the impact of educational technology. *Administrative* was a term used generally to identify work on committees, program oversight, work related to accreditation, and responsibilities not directly related to the more normal work of teaching and research. Educational technology included developments in online teaching and increased use of electronic technology in class, research, and communication. When asked how important online technologies *should* be in theological education, 2010 respondents (shown in Figure 1) suggested a slightly greater openness to online teaching and learning than did responses to a similar question in 2003 to which faculty participants were described as "negative to cautiously optimistic" about the potential of distance education.

It is interesting and perhaps revealing that very few respondents named changes in the church as having an important direct impact on their work.

When asked to evaluate the effectiveness of their doctoral training for their current work as faculty members in theological schools, responses revealed significant gaps. Figure 2 demonstrates the comparison between PhD training and current work responsibilities for the respondents. While it could be argued that it is not the responsibility nor the expertise of doctoral programs to prepare their students in all of these areas and that students develop them in other contexts, the need for faculty development in a number of areas is clear.
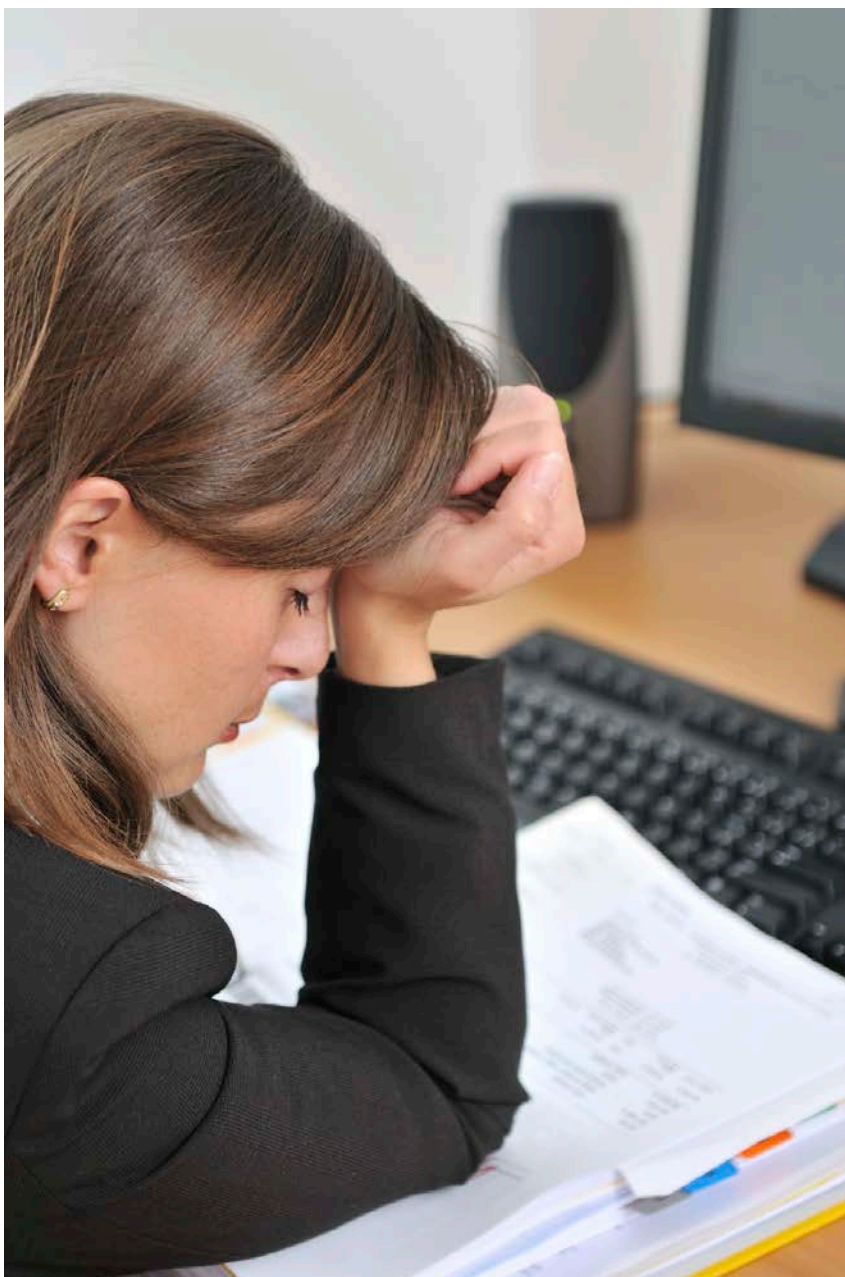
FIGURE 2. Comparison of PhD training and current work responsibilities
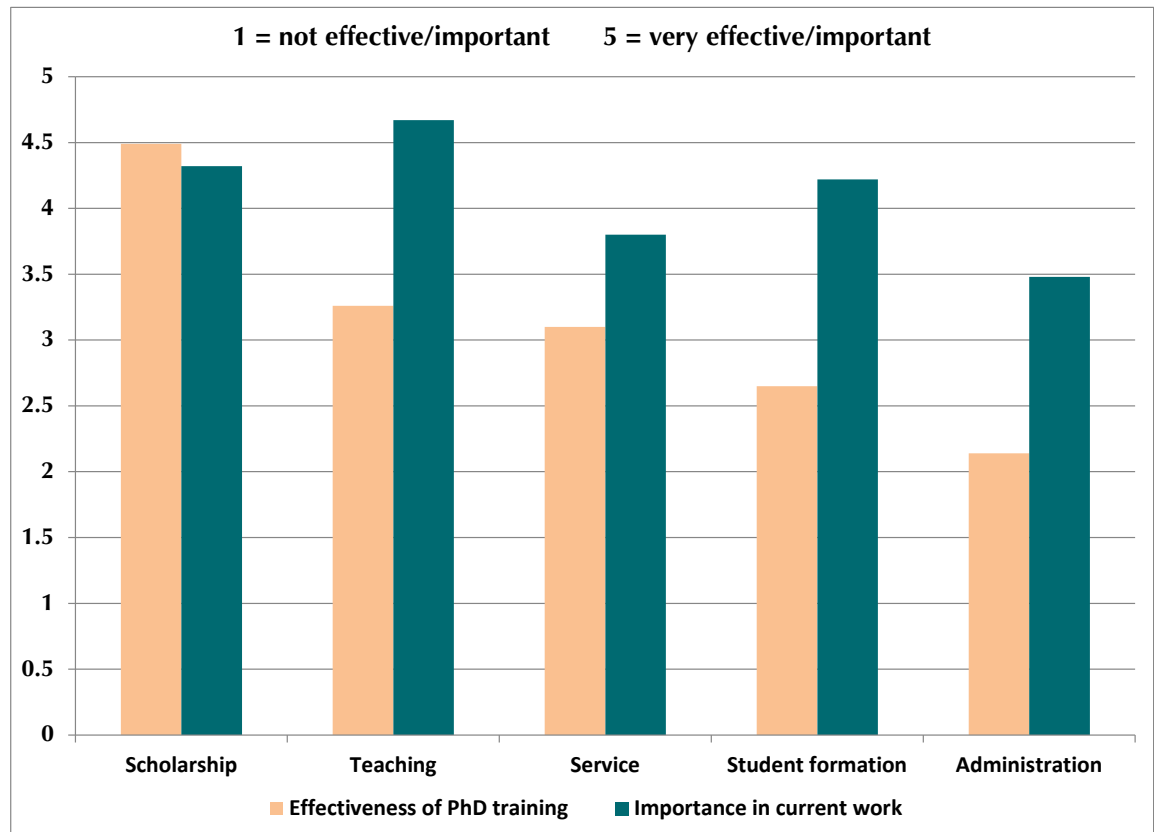
Not surprisingly, the most effective area of doctoral training was "scholarship." It is the only category that was deemed to be a bit less crucial to faculty work compared to the effectiveness of training. In contrast, faculty expressed a notable lack of effectiveness in training for what they viewed as the crucial work of teaching, service, student formation, and administration.

Respondents were also asked to prioritize five areas of their work. Some resisted, arguing that the survey forced them to make choices between areas that they wanted to rank equally. Nevertheless, overall patterns emerged. Not surprisingly, students were named as the highest priority. Somewhat lower and nearly equal were serving the school's mission and the church. The respondents' academic guild was substantially lower in fourth place, and service to the public beyond church and guild came in a distant fifth. (See Table 1 on page 41.)

An interesting exercise would be for schools to compare this list of priorities with the policies and practices of their respective schools as well as the requirements for promotion and tenure. Participants in the consultation spoke of work

Participants in the consultation spoke of work that is "off the grid," that is, work that is essential (they hope!) for the school's mission but that doesn't fit neatly—or at all—into the grid of work that is recognized and rewarded. Participants also voiced the concern that, for a variety of reasons, off-the-grid work may fall most heavily on female, racial/ethnic, and junior faculty.

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of reasons, off-the-grid work may fall most heavily on female, racial/ethnic, and junior faculty.

The challenge of learning the work actually required of theological school faculty members that is not addressed by their formal training was one issue. Simply finding a job was another. According to ATS data, the number of new hires within member schools declined dramatically between fall 2008 and fall 2010, in large part due to the economic downturn. In 2008 there were 420 persons in that category. In 2009 the number declined to 339, and by the fall of 2010, the number of new hires had fallen to 226. While this number will likely increase modestly in coming years as schools experience some financial recovery, higher education experts suggest that smaller faculties and leaner institutions are the "new normal." The impact on theological schools is acute since, in their efforts to sustain the prevailing financial and educational models, most schools were small and lean before the downturn.

The consultation

In March 2011, ATS hosted a focused consultation of thirty-six faculty members to discuss changes in their work. For a day prior to the larger gathering, nineteen female faculty members discussed how recent changes impacted their work and the challenges and opportunities that the changes brought to them. Nominated by their deans, participants were selected to represent the wide spectrum of ecclesial families and the types of schools within the Association, as well as on the basis of what they could bring to the consultation from their experience and expertise. Panels of participants offered reflections and prompted larger conversations about the change of focus from faculty teaching to student learning, the impact of developments in educational technology, changes in faculty culture, and how changes in the church have affected faculty work.

From faculty teaching to student learning

One of the most perplexing issues for faculty in theological schools is the growing emphasis on outcomes assessment of student learning. The shift has been described as a move from a focus on the quality of faculty teaching to a measurement of what students have learned. How do we know that we are effective? There is an immediate application of the concept of stewardship and the duty to be responsible and faithful to fulfill the missions theological schools have set for themselves. Schools have always done assessment of student learning, but recent

TABLE 1. Faculty Work Survey: Priority

1 = Most Important	5 = Least Important
	Average
Students	1.87
School Mission	2.65
Church	2.74
Academic Guild	3.23
Public	4.48

requirements ask for measurement, documentation, and clarification.

Faculty at the consultation wrestled with issues of time and work load associated with assessment as well as philosophical issues such as concerns about "over assessment," the rigidity of rubrics vs. the flexibility sometimes needed in classes, the possibility of "drowning in a sea of data," and the difficulty of assessing areas such as character and spiritual formation.

In the midst of these serious and important questions, however, participants noted the excellent work in assessment being done in many places; the benefits of including collaborators, such as recent graduates and others in ministry; and greater clarity of mission that have come from this work. In addition, participants called for attention to

- *theological* reflection on assessment;
- work on assessment of student formation;
- assessment as "outcome guided vs. outcome driven;"
- work on assessment of learning that utilizes educational technology;
- "staging" of assessment with markers along the way, so it all doesn't have to happen at the end; and
- developing a "culture of assessment."

Assessment of student learning outcomes is here to stay, and faculty will play a crucial role in shaping it to be effective and also to fit the distinctive character of theological education.

The impact of educational technology

Like assessment of student learning, changes driven by educational technology will be part of the fabric of theological education for the foreseeable future, with workload issues at the forefront of faculty concern. There is no escaping the fact that advances in educational technology, while including aspects of time

and labor savings, also require time, work, and institutional resources to learn and utilize them effectively. There is great benefit from wrestling with the pedagogical issues involved, but there is no getting around the fact that it is a *lot* of work. Schools need to develop ways to support and compensate faculty for this work.

According to those at the consultation, the most important payoff for that expenditure of resources is greater access, particularly access by students who would not otherwise benefit from formal theological education.

Nearer the heart of the mission of theological schools, though, they named the key question of assuring and assessing student formation (in all its facets) when face-to-face time is reduced or eliminated. How are students formed and how do schools assess student learning and formation when significant portions of their work is done away from the campus? New models and ways of thinking are needed.

Participants also made the following recommendations for schools:

- Avoid placing the burden of being the "tech person" on a faculty member who is leading the way in utilizing educational technology (at least don't do it without appropriate compensation).
- Recognize, on the other hand, that knowledge of educational technology is a very valuable and career-enhancing skill.
- Recognize for coming generations, as one panelist put it, that social media serve as the "amniotic fluid" in which they have been shaped.
- Attend to intellectual property, security, and boundary issues related to online teaching.
- Be alert both to possibilities *and* limits of technologies.
- Develop ways for faculties to discuss issues of access and exclusion. Who gains access? What persons or groups are excluded?

As educational technologies develop and are incorporated into theological education, it is crucial that faculty members become engaged in the discussions and provide leadership toward utilizing those technologies with effectiveness and faithfulness to the missions of schools and the needs of the church.

Changes in faculty culture

Especially in response to recent financial challenges in higher education, forces of change are at work that call into question long-accepted assumptions about education and faculty culture. As schools have eliminated staff positions

and otherwise cut benefits, programs, and budgets, aspects of faculty life and work have come under question. Tenure, sabbatical leave, moderate teaching loads, and traditional academic calendars, just to name a few items, have faced scrutiny. At the same time, especially in small theological schools, faculty members have taken on duties that had been handled by staff that the institutions can no longer afford to employ.

One change currently sweeping higher education that does not appear to be having an impact on theological schools, at least for now, is a rapid decline in tenured and tenure-track faculty and a corresponding growth in "contract" full-time faculty, adjuncts, and part-time faculty. Somewhat remarkably, the percentage of full-time faculty who were tenured or on a tenure-track faculty in ATS schools has remained constant at about 65 percent for the past twenty years. This is in sharp contrast to large declines in that percentage across higher education and rapid growth in the number of part-time faculty as well as categories of full-time faculty who are not tenured or on the tenure track.

While theological schools have avoided this trend in higher education, financial and other pressures might force the issue for theological schools. It is important to consider the possible impact of schools moving away from tenure or other traditional assumptions of faculty life and work.

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A related question that emerged in the consultation was the changing definition of *the faculty*. Many spoke of larger, more diverse groups around the faculty table. For example, some institutions have begun hiring and including in the faculty persons who also serve in administrative capacities, such as deans of students, financial officers, and program directors. Participants raised questions about the implications of this trend for academic policies and processes that have been guided in the past by those who

might be considered more *traditional* faculty. Whatever the structure and practice in particular schools, and important element, especially in times of stress, is trust.

Participants made the following notes:

- Faculty members need to become knowledgeable and engaged in discussions of institutional finance. This doesn't mean that they need to become financial experts, but it *does* mean that there needs to be greater understanding of financial issues by faculty and engagement with addressing challenges.
- Many participants named *trust* as vital to institutional health and stressed the need to find ways to bridge the chasm between faculty and administration as well as the gap between faculties and boards. Trust is crucial in negotiating the troubled waters of economic uncertainty, and that trust is both essential and fragile.

Changes in the church and faculty work

A key insight from the consultation's discussion of how changes in the church have impacted faculty work was to name the prevalence among both faculty and students in theological schools of a "conflicted ecclesial narrative." That is, while the stated missions of schools and those serving within the schools agree that they are to serve and lead the church, there is not agreement about what the church has been, is, or is becoming. Among faculty there are competing visions of what the church has been, is, and should be. Among students there is a broad spectrum of ecclesial involvement and understanding, from those who are ecclesiastically "insular"—that is, completely embedded within a denomination or tradition and blind to the broader church—to those who are so ecclesiastically eclectic as to have no clear ecclesial identity at all. The students are motivated by mission and by issues of social justice, but they are not clear about how those motivations fit within the church.

One panelist argued that "hybridity" is a key for the future of theological education. Schools need to develop courses that combine work in class with online resources, as well as courses that provide education at ministry sites utilizing forms of contextual learning.

A Roman Catholic panelist noted the shift for many Catholic schools to provide education for laity, including the rapidly growing body of lay ecclesial ministers who now outnumber candidates for the priesthood. This emerging student body—neither full time nor residen-

tial—creates a new and challenging context for formation.

Participants recommended the following:

- Theological schools should work to nurture their connections with the church.
- The schools must work hard to prepare students to be able to serve effectively both where they have come from and where they are going.
- ATS should seek to promote engagement of schools with churches and Christian life.
- ATS should recognize and attend to the differences between the situations in the United States and Canada.
- Those in theological schools must be more hopeful, more realistic, more collaborative, more savvy about organizational life, and more creative.

As the church changes, the faculties of theological schools will need to be attuned both to the needs of the changing church and to effective ways to serve that church and its people.

Looking to the future with hope

Among the crucial and important insights in Jack Schuster's keynote address at the consultation was his observation that despite the unprecedented challenges faced by institutions of higher education in recent years and looking to the future, there is reason for hope.

[W]hile the stated missions of schools and those serving within the schools agree that they are to serve and lead the church, there is not agreement about what the church has been, is, or is becoming. Among faculty there are competing visions of what the church has been, is, and should be.

Higher education is remarkably durable and has survived remarkable challenges in the past. Schuster charged the faculty to be clear about what they finally value in the work they do and the way the work is done. Now more than ever, faculty need to learn to make the case for higher education to a variety of audiences and to become engaged with the issues and challenges of its present and future. Faculty leadership in the processes of change is crucial.◆

Stephen R. Graham is director, faculty development and initiatives in theological education for The Association of Theological Schools.

Opportunities for faculty development

A Roundtable Seminar for Newly Appointed Faculty

October 21–23, 2011 • Pittsburgh, PA

By nomination of academic dean. Designed for faculty who have completed their first year in an ATS school, this event will address the unique vocation—both individual and corporate—of theological educators. Two academic deans will reflect on what they have learned from working with faculty, and four faculty members will share their experiences of surviving and thriving as theological educators.

ATS Faculty Presentation and Reception at the American Academy of Relgion/Society of Biblical Literature Meeting

November 2011 • San Francisco, CA

Faculty from ATS member schools are invited to a reception following a presentation by Glen H. Stassen, Fuller Theological Seminary, about living into the vocation of a theological educator.

Mid-Career Faculty Conference

March 23–25, 2012 • Pittsburgh, PA

By nomination of academic dean. Faculty in the middle stage of their careers will gather to discuss issues of common concern and to explore next steps as they experience life after tenure and emerge into leadership positions in their institutions.

Inflation hits theological education

A decade of data shows rising expenditures vs. falling enrollments

By Chris Meinzer

Each fall, member schools provide significant amounts of data to the Association regarding enrollment, faculty composition and compensation, and institutional finances and development. The process of analyzing the mountains of 2010 data is ongoing, and a look at the financial data, combined with that from the past decade, offers some useful insights into emerging patterns of spending in these economically challenging times.

Spending patterns

In the ten-year period from 2001 to 2010, ATS member schools spent slightly more than $14.8 billion educating students. During the decade, the membership averaged nearly $1.5 billion annually in expenditures, with nearly $1.2 billion at the beginning of the decade, and slightly more than $1.7 billion in the two most recent years, representing average annual increases of 3.9 percent throughout the ten-year period. Expenditures between FY 2009 and FY 2010 were essentially flat, with the majority of the increase in reported expenditures coming from the addition of eleven new member

Inflation in the last decade within theological education was slightly ahead of its higher education peer group.

schools. At the same time, according to the Commonfund Institute,[1] the Higher Education Price Index (HEPI) for private master's level institutions averaged an annual increase of 3.4 percent during the decade, with the highest increase of 6.5 percent in FY 2006 and the lowest increase of

TABLE 1. Spending in ATS member schools in FY 2010

	(In millions)	% of Total Expenses
Instruction	$544	32%
Institutional support	$385	22%
Scholarship	$200	12%
Plant operations	$182	11%
Student services and admission	$105	6%
Academic support	$92	5%
Library	$75	4%
Auxiliary	$141	8%
Total	**$1,724**	**100%**

Source: ATS/COA database

0.1 percent in FY 2010. Thus, inflation in the last decade within theological education was slightly ahead of its higher education peer group.

Of $1.724 billion spent in FY 2010, 32 percent was spent on direct instruction of students. Twenty-two percent was needed to provide institutional infrastructure, including executive direction, legal and fiscal operations, development and fundraising, and other general administrative services. Scholarships for students represented about 12 percent. Another 11 percent was incurred to operate facilities and grounds of campuses. Student services, admissions, academic support, and library expenditures totaled 15 percent of total expenditures. Finally, member schools expended about 8 percent of their budgets on auxiliary services, which include student housing, food services, and other ancillary services. (See Table 1 above.)

The last two fiscal years have been difficult from a financial perspective for theological schools. The economic challenges created by the stock market fluctuations have impacted endowment earnings and ongoing development activities. In the face of these challenges, slightly more

than one-half of ATS schools decreased their spending from FY 2009 to FY 2010. For some, a strategic choice was made to continue programmatic objectives and not decrease spending. For others, hard decisions were made and cost reductions were sought. These decisions were difficult, as much of the budget of theological schools is composed of fixed costs in terms of human and physical resources, so reducing expenditures can be a complicated task.

Another interesting observation emerges when reviewing spending patterns in the last decade. The relative spending pattern by category of expenditures in Table 1 was fairly consistent through the ten-year period of 2001–2010. In FY 2010, however, member schools increased scholarship expenditures from what had been about 10 percent through the decade to 12 percent. During the depth of the current economic challenges, ATS schools spent an additional $18 million in scholarship funds over what would have been spent if prior patterns had continued. For many schools, this increase in scholarship expenditures was intentional and designed to draw more students even as resources were limited.

Expenditures per FTE student

The increase in expenditures over the last decade has occurred at the same time that enrollment patterns in the industry decreased. Full-time equivalent (FTE) enrollment in all member schools in fall 2001 was slightly less than 48,500 students, reached a peak of 51,800 in fall 2004, and retreated to slightly more than 47,400 in fall 2010. Consequently, through the decade, as expenditures were increasing on average by 3.9 percent annually, the actual cost per FTE student increased by 4.2 percent.

Some interesting trends appear when ATS schools are stratified by their ecclesial peer groups. (See Table 2 below.) Even as their head count enrollment has continued a steady climb, evangelical institutions have shown a very small increase in FTE enrollment during the decade.

During the depth of the current economic challenges, ATS schools spent an additional $18 million in scholarship funds over what would have been spent if prior patterns had continued. For many schools, this increase in scholarship expenditures was intentional and designed to draw more students even as resources were limited.

The cost of training those students, however, has been rising at a rate of 4.5 percent annually. Evangelical institutions as a whole are now spending about the same amount per year as mainline institutions. Therefore, larger student bodies are the main factor that has kept the cost per FTE student down relative to other ecclesial families. As the rate of enrollment increases slows and the number of FTE enrollments flattens, evangelical institutions will begin to feel more financial pressure resulting from the rising expenditures of a maturing organization.

Mainline institutions have had enrollments that were flat across the decade in terms of both head count and FTE. Nonetheless, their cost per FTE student has grown only at about 2.7 percent annually over the same ten years. One major factor has kept the annual growth in the cost per FTE student below that of the HEPI noted above: unlike the other ecclesial groups, mainline institutions as a whole reduced their expenditures between FY 2009 and FY 2010, and by a notable margin. Mainline schools reported $738 million in FY 2010 expenditures versus $764 million in FY 2009, a reduction of 3.4 percent. As many of these institutions are dependent upon endowment earnings to fund their operations, significant and necessary adjustments to expenditures were made to compensate for losses in the stock market over the last two years. Between FY 2001 and FY 2009, the annual increases in cost per FTE student for mainline institutions were tracking with the HEPI, and the reduction in expenditures between FY 2009 and FY 2010 dropped it below this measure.

Table 2. FTE enrollment and expenditures by ecclesial group, 2001 and 2010

	FTE Enrollment		Total Expenditures		Exp/FTE	
	2001	**2010**	**2001**	**2010**	**2001**	**2010**
Evangelical	25,955	26,221	$459,000,000	$729,300,000	$17,700	$27,800
Mainline	16,370	15,910	$598,000,000	$738,000,000	$36,600	$46,400
Roman Catholic/Orthodox	6,132	5,306	$166,000,000	$256,700,000	$27,000	$48,400

Source: ATS/COA database

Institutions from the Roman Catholic and Orthodox traditions share similar funding patterns with one another, so they are combined for analysis. This group of schools has had declining enrollments through the decade. In fall 2001, these schools reported an FTE enrollment of about 6,100 students. For fall 2010, these same schools are now reporting 5,300 FTE students. With this declining population, however, expenditures have risen from $166 million to $257 million, an annual increase of 6.8 percent during the decade. Thus, Roman Catholic and Orthodox institutions, as a group, have experienced inflation at twice that of the HEPI reported by the Commonfund Institute.

Reflections

As has been reported over the last several years, enrollment at ATS member schools has been flat or declining in terms of both head count and full-time equivalent. At this same time, expenditures in theological education have been growing at a rate that is in excess of its higher education peer group. The combination of these two realities has put continuous pressure on theological schools to manage expenditures, find additional revenues, and balance both. A review of the stratified ecclesial groups in Table 2 shows that there are conspicuous differences in enrollment and spending patterns that make it necessary to consider a school's setting rather than just industry-wide comparisons. A member school may benefit further by refining its assessment and doing peer analytics through use of the Institutional Peer Profile Report or other specific inquiry.

It would not be prudent for any organization to make long-term decisions based upon short-term developments. Decision making within institutions needs to be much more strategic and designed based upon an understanding of a school's strengths, weaknesses, opportunities, and threats, as well as a scan of the environment in which it operates. With that said, a review of both enrollments and finances over the last decade provides evidence that some patterns have emerged and been sustained. Theological schools need to recognize and be attentive to these industry developments. As schools complete one fiscal year and head into another, decision makers need to be realistic about enrollment and expenditures expectations given the patterns of the last decade, especially in more recent years.♦

ENDNOTE

1. http://www.commonfund.org/CommonfundInstitute/ HEPI/HEPI%20by%20Insitutional%20Segments/2010%20 HEPI%20-%20Type%20of%20Institution%20Summary.pdf

Chris Meinzer is director, finance and administration for The Association of Theological Schools.

CFO Conference   November 17–19, 2011

Preconference Workshops

CapinCrouse CPE: Accounting, Auditing, and Tax (4 hours CPE)
David C. Moja, Partner, National Director of Not-for-Profit Tax Services
Nicholas J. Wallace, Partner, National Director of Higher Education Services

New Seminary CFOs
Chris A. Meinzer, Director, Finance and Administration, ATS
June R. Stowe, Vice president for Finance and Administration, Wesley Theological Seminary

Workshop Topics

- Educational models
- The future of accreditation
- Embracing change and growing from it
- Seminary campus of the future
- IT decision making in the next decade
- Students and future services

San Antonio, Texas

Speakers

Daniel O. Aleshire, ATS
"What are Big Issues Facing Seminaries Now and in the Future?"

Chris A. Meinzer, ATS
"Report on the Financially Stressed Schools Project"

William C. Miller, ATS
"Moving Parts: Changes to COA Standards and Future Implications for Seminaries"

Standards revision progressing through second phase

Informed by the open forum regarding key educational issues on the final day of the 2010 Biennial Meeting in Montreal (see "*Sensus Fidelium*: ATS membership speaks out on degree program standards" in the fall 2010 issue of *Colloquy*,), the Task Force on Revision of the Standards and Procedures launched immediately into a two-year process to rewrite the standards that identify expectations and requirements for degrees offered by member schools. Led by Gary Riebe-Estrella and Melody Mazuk as cochairs, the nineteen-member task force is halfway through the process.

The issues of location, residency, duration, and admission requirements that forum participants named as immediate concerns continue to drive the process, along with broader concerns that include formation, assessment, and distance learning. These issues thread through the themes that resonate clearly with the membership:

- The world in and for which the standards were written has changed dramatically.
- Access to theological education is the dominant concern of constituents.
- Formation is a key concern and issue, regardless of what happens to the residency requirements.
- The relationship between the church and local communities (both ecclesial and secular) and the theological school is not effectively utilized and must be more central, for both the accountability and the success of the degree programs.
- The degree program standards—and any revisions of these standards—need to be framed by outcomes.
- Clearer definitions are needed for certain standards.

The work for the 2012 biennium

Issues exploration

At the first meeting of the second phase of the standards revision, on September 29, 2010, four subcommittees were formed to address the issues of concern to the membership. They were given the mandate to explore, clarify, and bring recommendations to the next meeting of the task force as to how best to understand and possibly address the four most pressing of those issues:

- access
- assessment
- globalization
- residency and formation

Task Force Members

Richard Benson, St. John's Seminary

Richard Bliese, Luther Seminary

Lawrence Brennan, the Diocese of Colorado Springs

Bryan Chapell, Covenant Theological Seminary

Dennis Dirks, Talbot School of Theology

Patrick Graham, Candler School of Theology of Emory University

Michael Martin, Golden Gate Baptist Theological Seminary

Melody Mazuk, Palmer Theological Seminary

David McAllister-Wilson, Wesley Theological Seminary

Jeremiah McCarthy, the National Catholic Education Association

Elsie Miranda, Barry University Department of Theology and Philosophy

Mary Kay Oosdyke, Aquinas College

Andrew Peterson, Reformed Theological Seminary

Gary Riebe-Estrella, Catholic Theological Union

Jean Stairs, Queen's School of Religion

Kenneth Swetland, Gordon-Conwell Theological Seminary

Laceye Warner, Duke University Divinity School

Edward Wimberly, Interdenominational Theological Center

Mary Young, Samuel DeWitt Proctor School of Theology

Note: Elsie Miranda and Edward Wimberly were appointed to the task force to replace Miguel Diaz and James Echols who resigned from the task force.

TASK FORCE TIMELINE

2011	JAN	**Subcommittees** work on representative degree program standards (MDiv, academic MA, and DMin)
	FEB	
	MAR	
	APR	
	MAY	**Task force** reviews subcommittee work and develops degree program standards proposal for MDiv, academic MA, and DMin
	JUN	**Board of Commissioners** reviews proposal and makes recommendations
	JUL	**Commission staff** prepares degree program standards proposal based on board action
	AUG	
	SEP	**Membership** reviews initial standards proposal for MDiv, academic MA, and DMin **Task force** develops proposal for professional MA, advanced research, and other advanced professional degrees
	OCT	
	NOV	**Commission staff** reviews and consolidates responses from schools for MDiv, academic MA, and DMin
	DEC	**Task force** reviews proposal and makes revisions **Commission staff** consolidates proposal for MDiv, academic MA, and DMin
2012	JAN	**Membership** reviews revised proposal for MDiv, academic MA, and DMin **Membership** reviews initial proposal for professional MA, advanced research, and other advanced professional degrees
	FEB	
	MAR	**Commission staff** consolidates responses from schools for professional MA, advanced research, and other advanced professional degrees
	APR	**Task force** finalizes degree program standards proposal for recommendation to the board
	MAY	
	JUN	**Biennial Meeting**

Standards template

The second meeting of the task force was held on December 16, 2010, in Chicago, Illinois. The meeting was designed to review the work of the subcommittees previously organized, specify more fully the working schedule of the task force, and focus the work of the task force on the actual revision of the degree program standards.

At this meeting, the task force agreed on a standardized template for the degree program standards, identified three representative degree programs for revision—the MDiv, the academic MA, and the professional doctorate (DMin)—and organized three subcommittees to work on these degree program standards. The template consists of the following:

I. Purpose, goals, learning outcomes and evaluation of the degree

II. Program content
III. Educational resources and learning strategies
IV. Admission requirements and access

The degree program standards will then be vetted and revised in two waves. The first wave of degree standards—incorporating the MDiv, academic MA, and DMin—will serve as templates for the second wave: the MDiv will serve as the model for the professional MA, the academic MA will serve as the model for advanced research degrees, and the DMin will serve as the model for other advanced professional degrees. Commission staff will be responsible for the preparation of each version of the degree program standards proposal subject to review by the task force and Board of Commissioners.◆

Board of Commissioners February meeting report

The ATS Board of Commissioners met at the ATS office February 7–8, 2011.

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

Acadia Divinity College, Wolfville, NS
Baptist Missionary Association Theological Seminary, Jacksonville, TX
Canadian Southern Baptist Seminary, Cochrane, AB
Carolina Graduate School of Divinity, Greensboro, NC
Central Baptist Theological Seminary, Shawnee, KS
Columbia International University–Seminary & School of Missions, Columbia, SC
Concordia Lutheran Theological Seminary, St Catharines, ON
Ecumenical Theological Seminary, Detroit, MI
Hazelip School of Theology, Nashville, TN
Mars Hill Graduate School, Seattle, WA
Mennonite Brethren Biblical Seminary, Fresno, CA
Moody Theological Seminary and Graduate School, Chicago, IL
Nazarene Theological Seminary, Kansas City, MO
Payne Theological Seminary, Wilberforce, OH
Pittsburgh Theological Seminary, Pittsburgh, PA
Redeemer Theological Seminary, Dallas, TX
Reformed Theological Seminary, Jackson, MS
Shepherd University School of Theology, Los Angeles, CA
SS. Cyril & Methodius Seminary, Orchard Lake, MI
St. John's Seminary, Camarillo, CA
St. John's Seminary, Brighton, MA
Wesley Theological Seminary, Washington, DC

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

Abilene Christian University, Abilene, TX
Ambrose Seminary of Ambrose University College, Calgary, AB
Asbury Theological Seminary, Wilmore, KY
Ashland Theological Seminary, Ashland, OH
Assemblies of God Theological Seminary, Springfield, MO
Bangor Theological Seminary, Bangor, ME
Briercrest College and Seminary, Caronport, SK
Canadian Southern Baptist Seminary, Cochrane, AB
Carolina Graduate School of Divinity, Greensboro, NC
Chicago Theological Seminary, Chicago, IL
Cincinnati Bible Seminary, Cincinnati, OH
Columbia International University–Seminary & School of Missions, Columbia, SC
Columbia Theological Seminary, Decatur, GA
Dallas Theological Seminary, Dallas, TX

Emmanuel Christian Seminary, Johnson City, TN
Episcopal Divinity School, Cambridge, MA
Garrett-Evangelical Theological Seminary, Evanston, IL
Golden Gate Baptist Theological Seminary, Mill Valley, CA
Gordon-Conwell Theological Seminary, South Hamilton, MA
Grace Theological Seminary, Winona Lake, IN
Heritage Theological Seminary, Cambridge, ON
Houston Graduate School of Theology, Houston, TX
Jesuit School of Theology of Santa Clara University, Berkeley, CA
Lexington Theological Seminary, Lexington, KY
Lutheran Theological Seminary, Saskatoon, SK
Memphis Theological Seminary, Memphis, TN
Midwestern Baptist Theological Seminary, Kansas City, MO
Moravian Theological Seminary, Bethlehem, PA
Nashotah House, Nashotah, WI
New Orleans Baptist Theological Seminary, New Orleans, LA
New York Theological Seminary, New York, NY
Notre Dame Seminary, New Orleans, LA
Oral Roberts University College of Theology and Ministry, Tulsa, OK
Pacific School of Religion, Berkeley, CA
Palmer Theological Seminary, Wynnewood, PA
Pentecostal Theological Seminary, Cleveland, TN
Seventh-day Adventist Theological Seminary, Berrien Springs, MI
Southeastern Baptist Theological Seminary, Wake Forest, NC
Southwestern Baptist Theological Seminary, Fort Worth, TX
Trinity College Faculty of Divinity, Toronto, ON
Trinity Evangelical Divinity School, Deerfield, IL
United Theological Seminary, Dayton, OH
University of Dubuque Theological Seminary, Dubuque, IA
Washington Baptist Theological Seminary of Washington Baptist University, Annandale, VA

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

Abilene Christian University, Abilene, TX
Aquinas Institute of Theology, St. Louis, MO
Baptist Theological Seminary at Richmond, Richmond, VA
Barry University Department of Theology and Philosophy, Miami Shores, FL
Catholic University of America School of Theology and Religious Studies, Washington, DC
Columbia International University–Seminary & School of Missions, Columbia, SC
Covenant Theological Seminary, St. Louis, MO
Evangelical Seminary of Puerto Rico, San Juan, PR
International Theological Seminary, El Monte, CA
Memphis Theological Seminary, Memphis, TN
New York Theological Seminary, New York, NY
Pacific School of Religion, Berkeley, CA
Pittsburgh Theological Seminary, Pittsburgh, PA
Providence Theological Seminary, Otterburne, MB
Saint Meinrad School of Theology, St. Meinrad, IN

San Francisco Theological Seminary, San Anselmo, CA
Seventh-day Adventist Theological Seminary, Berrien Springs, MI
Starr King School for the Ministry, Berkeley, CA
Trinity Evangelical Divinity School, Deerfield, IL
Western Seminary, Portland, OR
Winebrenner Theological Seminary, Findlay, OH

Commission on Accrediting invites third-party comments

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

Beeson Divinity School of Samford University
Bethel Seminary of Bethel University
Boston University School of Theology
Catholic Theological Union
Emmanuel College of Victoria University
Evangelical Theological Seminary
Holy Cross Greek Orthodox School of Theology
Knox College
Loyola Marymount University Department of Theological Studies
Pontifical College Josephinum
Reformed Theological Seminary
Regis College
Saint Paul School of Theology
St. Augustine's Seminary of Toronto
Toronto School of Theology
University of St. Michael's College
Westminster Theological Seminary
Wycliffe College

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, as soon as possible. ◆

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.

ATS did not publish a spring 2011 (vol. 19, no. 2) *Colloquy*.

ATS Events

COA Self-Study Workshop
September 15–16, 2011 • Pittsburgh, PA

CORE Consultation: Preparing for 2040: Enhancing Capacity to Educate and Minister in a Multiracial World
October 7–9, 2011 • Pittsburgh, PA

Profiles of Ministry (POM) Introductory Workshop
October 13–14, 2011 • Pittsburgh, PA
April 12–13, 2012 • Pittsburgh, PA

A Roundtable Seminar for Newly Appointed Faculty
October 21–23, 2011 • Pittsburgh, PA

Women in Leadership: Emerging Leadership Development Conference
October 21–23, 2011 • Pittsburgh, PA

Entering Student, Graduating Student, and Alumni/ae Questionnaires (ESQ/GSQ/AQ) Workshop
November 10–11, 2011 • Pittsburgh, PA

Chief Financial Officers Society (CFOS)
November 17–19, 2011 • San Antonio, TX

Women in Leadership Consultation for Female Presidents
December 3–4, 2011 • Santa Fe, NM

Presidential Leadership Intensive Week
December 4–8, 2011 • Santa Fe, NM