

## **TOWARD FORMING VITAL LEADERSHIP FOR THE EPISCOPAL CHURCH**

*A discussion paper prepared by the Council of Seminary Deans  
for its joint meeting with the House of Bishops  
March 29-30, 2011*

### Introduction: Issues and Common Values

The fact that theological education is in a period of rapid change is a well-known truism. Expectations from ecclesiastical judicatories of denominational seminaries have shifted dramatically; the debt load incurred by students in traditional seminary programs has deterred many from attending; the availability of on-line educational resources is challenging the model of residential education; the proliferation of institutions and diocesan schools offering “Anglican studies” programs has diffused the pool of students; and the cost of maintaining traditional programs has itself forced many schools to retract and retool.

These realities have each had an impact on the eleven accredited seminaries of the Episcopal Church. Indeed, a widely held assumption is that by and large, the seminaries are in crisis—both financially and in terms of missional identity—with the result that the age of full-time, residential seminary education has been significantly reduced. While it is certainly true that the seminaries of the Episcopal Church have faced and continue to face significant challenges, this discussion paper seeks to highlight the contrary fact that across the board, the seminaries of the Episcopal Church are responding to changing circumstances in creative and innovative ways that resist the perception that the seminaries are not a vital, significant and even necessary resource for securing the Church’s future through trained, skilled, committed lay and ordained leadership.

Moreover, not only have individual institutions made significant adaptations to changed circumstances—the seminaries as a group have found common purpose and shared values that speak of their renewed importance to the church as a whole. Included with this paper, therefore, are brief portraits of each of the seminaries that cumulatively tell a story of collective energy and focus. Running through these portraits are several unifying threads, which represent values that are embraced by each of the institutions:

- A recognition that the seminaries exist to serve the church, both by training its future leadership and by serving as a theological resource for enlivening and deepening the church’s self-understanding of its life in Christ and mission in the Spirit

- A commitment to the formation of spiritual and intellectual depth in Christian leaders that can come about only through community, however that community may be constituted
- A celebration of the diversity of theological perspectives represented by the various schools, and a shared affirmation of the individual importance of these traditions to the church's full catholic, evangelical, and prophetic identity
- A validation of the importance of thoughtful, learned clergy who can bear witness to the Anglican ethos of reasoned understanding of our relationship to God and God's world, based on our awareness of human beings as the *imago dei*
- An affirmation of the centrality of effective preaching and teaching of the Word in Christian leadership, which is cultivated only by serious, deliberate, and prolonged study in conversation with mentors and colleagues in the faith
- A growing concern and commitment to theological education for the laity, as well as increasing commitment to the use of new technologies in delivering resources to a broader audience

### A Theological Framework

Several important theological considerations lie behind these commonly held values. First, while it is necessarily true that in the current day there will be a variety of patterns of education and training for ministry, nevertheless the long-term vitality of the church depends upon the core of its leadership being deeply grounded theologically. In the early church, for instance, many of the classic texts on church leadership emphasized that the chief function of Christian leadership is to guide the baptized in the progress of their spiritual lives, focusing unequivocally on the centrality of the ministry of the word.\* The broad learning that such spiritual guidance presumes is not something that can be casually or quickly created, but comes into being only over time through communal study, prayer and experience.

Second, the writers of the early church (just like more contemporary authors) were uniform in citing the importance of personal character as critical to successful leadership. As used here, character is not merely a capacity for doing good or for fulfilling certain ritual and administrative functions. Rather, character is the living out of a deep insight into human nature and its relationship to God in such a way that it becomes visibly embodied in the community. Again, such depth of understanding is achieved only through a process of deliberate formation—one that begins in formal education, but which appropriately extends into a lifelong commitment to growth and learning.

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\* Think, for example, of Gregory Nazianzus' *Oration 2: On the Priesthood*; Gregory the Great's *Regula pastoralis*; or Augustine's *De doctrina Christiana*, *Confessions*, and *City of God*. See Christopher Beeley, "Theology and Pastoral Leadership," *Anglican Theological Review* 91/1 (Winter, 2009), special issue on the subject, "Toward a Theology of Leadership."

If both of these previous points are true, then within the Christian community there is an appropriate designated leadership role for those who have been perceived to have the capacity and willingness to undertake such responsibility. Ordination is one of the means by which the church so designates individuals for this responsibility, focusing particularly upon the ministry of word and sacrament as the *sine qua non* of a theologically grounded leadership as the faithful are taught and nourished by the riches of God's grace. Ordination, in other words, is recognition of a certain leadership role in the church: one does not become a leader by being ordained, but one is ordained because one has become a spiritual and community leader. The church will always, then, have a vested interest in providing for the fullest possible preparation and formation of such leadership, for the more deeply grounded is a community's leadership, the more vital will be the community be as well. Of course, not every leader will be able to pursue the maximum preparation, nor will every community be able to support such leadership. But the more widely a truly pastorally skilled and spiritually informed leadership is diffused in the church, the more likely there is to be a ministry of authentic conviction and reasoned faith.

### Adaptation and Reform

Such a vision challenges us all. No seminary would argue that it has found the ideal pattern for forming such leaders, nor would any diocese argue that it has found the most effective way of choosing and recruiting such leaders to be formed. We are in an era when dioceses and seminaries alike need to find the most creative and effective ways in which to collaborate toward a commonly shared goal—leadership recruitment and formation for the church—mindful of the significant alternatives that are now an important part of the mix.

In such a context, it is remarkable to read the attached seminary portraits and to realize how many new initiatives are already underway to address the church's contemporary needs. Some seminaries have created on-line and distributive learning options. Programs in Hispanic ministry have come into being, and there are new models of seminary education that expand or recast the traditional three-year Master of Divinity. Students can specialize in school and college chaplaincy, or be immersed in global Anglicanism, or focus on Christian evangelism, or return to seminary mid-career for further work in congregational development.

Indeed, one of the most important learnings to come out of the seminary deans' intensive conversations together over the last several years is a conviction that not every seminary can be all things to all people. Rather, the seminaries have come to recognize in one another certain specializations that are unique to each school, native to the respective schools' own particular strengths, location and resources. This ability of the seminaries to adapt flexible educational programs and delivery methods to provide a range of "products" uniquely applicable to the Episcopal Church is a significant development. Yet taken as a whole, these initiatives are still a tremendously underutilized resource in the church—a major reality to which attention needs to be directed.

The recent creation of a Theological Education Committee in the House of Bishops is a sign that should be welcomed by all of a new awareness of the convergence of interests and mission between dioceses and seminaries. There are of course many critical issues yet to be addressed: What constitutes a bona fide formation for leadership in the Anglican tradition? How can seminaries and seminarians be adequately funded? What is the best use of the varieties of theological education that are now available? How can dioceses and seminaries enter into closer partnership in choosing, educating, and supporting the church's leadership? How can seminary trained clergy and lay leaders be most effectively deployed for building up the whole leadership of the church? The timely opening of honest discussion of these and other issues as initiated by both the deans and bishops is surely a hopeful and promising sign.

**APPENDICES**

Portraits of the eleven seminaries of The Episcopal Church,  
prepared by the deans of each school

(Presented in alphabetical order)

Berkeley Divinity School at Yale: *Joseph Britton*

Church Divinity School of the Pacific: *Mark Richardson*

Episcopal Divinity School: *Katherine Ragsdale*

The General Theological Seminary: *Peter Lee*

Nashotah House: *Robert Munday*

The School of Theology, The University of the South: *William Stafford*

Seabury-Western and Bexley Hall Seminaries: *Robert Bottoms*

*and Robert Reber*

Seminary of the Southwest: *Douglas Travis*

Trinity School for Ministry: *Justyn Terry*

Virginia Theological Seminary: *Ian Markham*

## Berkeley Divinity School at Yale

Berkeley Divinity School seeks to provide both the breadth of an ecumenical, university divinity school and the focused preparation for ministry of a denominational seminary. Its students graduate both with a degree from Yale Divinity School, and a diploma or certificate in Anglican Studies from Berkeley. In essence, YDS/BDS students do the equivalent of an ecumenical M.Div. and an Anglican Studies year, but in just three years.

A community *Rule of Life* describes the complex pattern of relationships and expectations of students who are simultaneously part of an Episcopal seminary, an ecumenical divinity school, and a major research university. Daily chapel attendance, for example, is expected, both in Berkeley's St. Luke's Chapel and Yale's Marquand Chapel.

By virtue of its affiliation with Yale Divinity School forty years ago, BDS is committed to the normative model of three-year residential study. Like other professional schools at Yale, it understands itself to be training individuals for leadership positions within their respective fields. The Anglican Studies program thus incorporates a colloquium on leadership formation as part of the required curriculum. Institutionally, Berkeley's unique affiliation with Yale makes available to Episcopal students the full range of resources of the university (especially including the Institute of Sacred Music, but also joint degrees with the schools of management, nursing, law, and environmental studies), the libraries, gymnasias, museums and theaters, a multi-disciplinary faculty, and health services.

Historically, BDS has never had a strongly partisan identity, but has tried to embrace the full spectrum of Anglican worship, theology and spirituality. Both students and faculty represent a great diversity of perspective, and the student body is drawn from dioceses all across the church. BDS maintains an independent Board of Trustees, though its day to day operations are thoroughly integrated into the university system. BDS is accredited by the Association of Theological Schools, based on its university affiliation.

Numerically, BDS represents about one fifth of the total Yale Divinity School enrollment, and about one-third of the M.Div. program. The majority are preparing for ordained ministry; some however go on to further academic study (Yale has historically been a significant source of future seminary faculty); while others enroll in various joint-degree programs to prepare for such careers as social work. A number pursue school and college chaplaincy. Our placement rate of graduates in full-time work is close to 100%.

Of the 39 full-time faculty at Yale Divinity School, 13 are Episcopalian, spread evenly over the various theological disciplines. BDS directly supports three faculty positions (including its dean), as well as other adjunct and lecturer positions.

The Annand Program in Spiritual Formation provides individual spiritual direction and annual class retreats for each student. Juniors experience a Benedictine monastic retreat; middlers do the Ignatian exercises, and seniors go on pilgrimage to Canterbury.

On average, students with financial need receive 83% of tuition in financial aid. Together with YDS, Berkeley has a longer-term goal of raising that figure to 100%.

Important initiatives

- An “Educational Leadership and Ministry” program now formally prepares students for service as school and college chaplains, as well as leaders in educational institutions. This master’s-degree level program is intended to support the over 1,000 Episcopal schools and colleges, and also leads to a certificate at graduation.
- A joint-degree program between Yale Divinity School and the School of Forestry and Environmental Studies allows students to focus on issues of religion and environmental stewardship. BDS will support a senior faculty position as an anchor.
- As part of an emphasis on urban ministry in the context of New Haven, Connecticut, Berkeley has launched St. Hilda’s House, a young adult residential service program in collaboration with Christ Church, New Haven open to prospective and current seminarians.
- A global emphasis includes relationships with overseas institutions such as Westcott House, Cambridge, England; St. Nicholas Seminary, Cape Coast, Ghana; Al-Azhar University, Cairo, Egypt; Bishop Gwynne Theological College, Juba, Sudan; the Universities of Tübingen, Heidelberg, and Freiburg, Germany; Chung Chi College, Hong Kong; Trinity Theological College, Singapore; and the dioceses of El Salvador and Mt. Kilimanjaro.
- In collaboration with the other seminaries, a student initiative is working to establish chapters of an Episcopal Evangelism Network at each school, focusing on church growth, church planting, and evangelism.

Statistics

	<b>BDS</b>	<b>YDS (with BDS)</b>
Full-time Faculty:	3 (including Dean)	39 (13 Episcopalians)
Student numbers:		
MDiv	68	225
MAR	5	150
STM	2	13
Non-degree	0	16
Total	75	404
Percentage students of color:	8%	16%
Financial Aid for 2010/11:	\$.72 million	\$4 million
Total Endowment:	\$27.8 million	\$267.8 million
Budget	\$2.3 million	\$25.6 million

### General Summary

Like a number of other divinity schools, YDS/BDS has a more youthful student body than a few years ago, with 65% under the age of 30. By virtue of its affiliation with Yale, BDS is required to run balanced budgets, and the draw rate on the endowment is set by the university (currently about 5%). YDS and BDS are just completing a joint capital campaign of \$38 million (\$8 million of which is for BDS). YDS receives more than twice as many applicants as it can accept, allowing it the opportunity of a positive selectivity.

## Church Divinity School of the Pacific

The traditional three-year residential MDiv continues to be the backbone of CDSP's overall program, with students in non-MDiv programs largely sharing the courses, worship program and other structures and offerings fundamental to the MDiv. Responding to the needs of the church and current economic challenges, CDSP is also developing programs to enable distance learning. Even as we craft these combinations of on-site immersions and distance learning, we remain resolute in our belief that preparation for ministry must be grounded in community.

As a founding member of the ecumenical and interfaith Graduate Theological Union, CDSP has the advantage of offering a strong witness to the Anglican tradition while enjoying the educational, cultural and formational benefits of a very diverse environment. Our students grow in their understanding of their own faith tradition through immersion in our own worship and historical study as well as through frequent and intense interaction with students from a multitude of other traditions. We are unabashedly Christian and Anglican, operating in an environment of respect and openness to what we can learn and how we can cooperate with people of other beliefs and commitments. This includes other Christian communions as well as students at Jewish, Islamic, and Buddhist centers of study.

CDSP's position on the Pacific Rim and in Alta California encourages particular emphasis on the church in Asia and Latin America, leading us to develop partnerships with seminaries and dioceses in Hong Kong, the Philippines, Costa Rica, and Honduras. We require MDiv students an immersion in a culture or environment foreign to their experience. We also have a long-standing yearlong exchange program with Ripon College, Cuddesdon.

Worship remains central to the life of the CDSP community with a daily rhythm of morning prayers, Eucharist, evening prayers and compline. Our advanced work in liturgical studies and music remains a strength of the professional and academic programs, supplemented by similar offerings at the GTU.

CDSP offers the MDiv, Master of Theological Studies, Doctor of Ministry, and the joint DMin in Congregational Development with Seabury. We also offer a Certificates of Anglican Studies and a Certificate of Theological Studies.

Through the Graduate Theological Union, CDSP is also able to cooperate in offering a Master of Arts and Doctor of Philosophy in a broad range of disciplines. These programs especially also connect our students and faculty with faculty and programs at the University of California in Berkeley.

### Important Initiatives

- March 2010, CDSP's Board of Trustees established and charged a Task Force to analyze CDSP's resources and to recommend structural change to ensure its viability and bolster its strengths. The Task Force will offer a top to bottom analysis of all aspects of the school—program, finance, real property—and in light of the findings, make recommendations toward maximizing programmatic strength and financial efficiency and viability. A likely result will be a common curriculum for three or four of the member schools of the GTU, and consolidation of faculty among the same schools under a different business model.

- Our joint DMin with Seabury in Congregational Development is in its second year, and so we would consider it still to be an “initiative”. In the summer of 2011 we are launching a new HyCAS (Hybrid Certificate of Anglican Studies) program. This program combines summer immersions with semester-long on line courses, primarily to serve students who have already received an MDiv, (or many credits toward the MDiv) and are preparing to be ordained in the Episcopal Church. We also expect to use this program to address the needs of dioceses emphasizing total or shared ministry structures. Students taking the semester-long courses by distance will participate asynchronously in regular, on-site courses taught by CDSP faculty members. We are also launching CDSP's participation in TEEM: Theological Education for Emerging Ministries, a program already underway in the Evangelical Lutheran Church in America. Students choosing to prepare through this program will participate in the same Anglican immersion summer courses as the HyCAS students, while they work with mentors for most of the rest of the year.

### Statistics

#### Faculty:

10 ½ including Dean and President and one faculty on sabbatical 2010-2011  
5 courses being taught by adjuncts  
Spring semester = 1.25 FTE adjuncts.  
Fall: 2 courses = .5 adjuncts.  
5 adjunct courses taught in January.  
January FTEs are irregular.

#### Students:

MDiv-45; Anglican Studies-3; MA-8; MTS-1; DMin-10  
Joint DMin w/Seabury-13 total in program; CDSP as school of record-3  
Unclassified-8

Percentage students of color-9%, or 7 students (Domestic);  
in addition, 7 international students

Financial Aid allocated for 2010/11: \$462,000

Total Endowment: \$21.6 million as of 12/31/10

Operating budget \$4.7 million

## Episcopal Divinity School

Formed from the 1974 merger of Philadelphia Divinity School, 1857, and Episcopal Theological Seminary, 1867, Episcopal Divinity School's mission "is to educate lay and ordained leaders for Christ's Church and for the world, who serve and advance God's mission of justice, compassion, and reconciliation. A seminary for the Episcopal Church, USA, EDS is grounded in the Anglican tradition and committed to growing in relationship with other Christian and faith traditions. EDS is an academic community of biblical, historical, and theological inquiry that respects students as responsible learners with valuable experience, supports spiritual and ministerial formation, and provides tools for the lifelong work of social and personal transformation.

The School's commitment to God's transforming mission challenges us to become an anti-racist and multi-cultural community, embodying diversity and seeking constructive change. These commitments lead to educational programs enlivened by theologies of liberation, especially the any voices of feminist, congregational, ecumenical, and global studies. In our educational life we value critical intellectual engagement, prophetic spirituality, and social action. Sustained by contemplation, worship, and prayer, EDS forms leaders of hope, courage, and vision to witness to the Gospel of Jesus Christ."

EDS offers several degrees: M.Div., MATS, D.Min., and a Certificate in Anglican Studies. We offer all of these degrees through both traditional programs for residential and commuter students and through our Distributive Learning Program.

### Important Initiatives

- Approximately 50% of EDS' current students are enrolled in our DL program. This hybrid program was designed to address the need for affordable, flexible educational options without sacrificing our commitment to quality academic preparation and deep ministerial formation. DL students take two-week intensive courses in Jan and June and, during the regular Spring and Fall terms, take courses on-line. On-line courses may be hybrid themselves with on-campus and distance students "in class" together through classroom and home-computer cameras or in exclusively distance courses which still take place in real time with students hearing lectures and participating in discussion on camera as well as through bulletin-board-style continued discussions. DL students, like traditional students, participate in cohort colloquies throughout their enrollment. In the case of DL cohorts these colloquies meet regularly on line as well as in person during Summer and Winter intensives. We feared that the DL option would result in less depth of community and the formation that comes from community life. We have been surprised and pleased to discover the depth of community and formation that take place within the DL cohorts.

EDS has leveraged our DL technology to assist in developing and disseminating training modules for use by dioceses engaging in local training for ordained and lay ministries through *EDS:Connects*. We are in the process of expanding this technology to create an enhanced Continuing Education program which will include courses designed exclusively for web-based use as well as courses and events to be held on campus but web-cast broadly.

- While the majority of our students continue to come from the Episcopal or Anglican traditions, EDS has been increasing its reach into other denominational and faith communities. This presents challenges and opportunities. These are, perhaps, most clearly seen in the area of common worship. Our 12 weekly worship services provide opportunities for students to become deeply steeped in the BCP traditions while still providing opportunities for students of other traditions to feel, at least occasionally, at home and allowing all our students to experience others' traditions and, thereby, become more deeply and subtly fluent in their own – while at the same time getting hands-on experience in ecumenical and inter-faith worship. We offer two Eucharistic Celebrations weekly, at least one of which is Anglican. Morning and Evening worship each week-day are, more often than not, from the BCP but also allow opportunity for use of EOW, other traditions' liturgies, or experimental worship designed and facilitated by the students.

### Statistics

Faculty: 14 (2 primarily administrative. In active search for one more) and 8 adjuncts, supplemented by the faculty of the BTI. (EDS is a member of the Boston Theological Institute – a consortium of 9 area schools of theology.)

Students: 93 (M.Div. –61, MATS –13, D.Min.—10, Cert.—9). Male 1/3, Female 2/3.

Racial/Ethnic minorities – 14% (including 4 international students).

Episcopal/Anglican – 55% (51). Other denominations – Baptist, Evangelical Covenant Church, MCC, Orthodox, Pentecostal, PCUSA, RCC, S. Baptist, UUA, UCC, UMC.

Over 50% of the Sept. 2010 entering class are under 40 years old.

Endowment: \$70MM+

Budget (FY11, operating): \$6.1MM

Scholarships and Grants (FY11): \$793K

## The General Theological Seminary

Founded in 1817, the General Theological Seminary seeks “to educate and form leaders for the church in a changing world.” The Community brings together M.Div. students preparing for ordination, students in full- or part-time master’s and doctoral programs, and those preparing for various certificates. Its historic close in the Chelsea neighborhood of Manhattan provides a base for involvement in the culture of New York City.

At the heart of the General experience is worship. Frequent celebrations of the Holy Eucharist, the daily offices, including frequent evensong, unite the Community and declare its loyalty to Anglican traditions.

General participates in a seven-institution consortium that exposes students to liberal and charismatic protestant traditions, Jewish and Roman Catholic theological scholarship and through a wide-ranging field education experience to a variety of Anglican emphases.

Through its Center for Christian Spirituality, the Center emphasizes opportunities for clergy and laity for training in spiritual direction and the spiritual guidance of children. The Desmond Tutu Center is a resource for the Seminary and other groups who gather to reflect on peace and justice issues.

### Important Initiatives

- The General Seminary is in the process of building a new library that will house a major part of one of the most significant Anglican libraries in the world.

- With the economic crisis of the first decade of the 21<sup>st</sup> Century, General has seen a serious decline in its available assets, requiring the adoption of a Plan to eliminate debt and achieve a balanced budget. The Plan, adopted unanimously by the Board of Trustees in the fall of 2010, means selling three buildings, renovating the historic campus, and reducing expenditures. A major goal of the Plan is to eliminate or significantly reduce debt of \$41 million.

- Amidst financial stress, the General Seminary is committed to its historic mission and seeks to adapt to new circumstances while remaining faithful to the Gospel of Jesus Christ.

### Statistics

The Seminary has 10 full-time faculty, plus a president, an interim dean, a chaplain and a director for the Center for Christian Spirituality. There are also 17 adjunct teachers.

The current enrollment is 139 with 115 FTE's, including seven African-Americans, four Hispanics, and three Asian-Americans.

The total financial aid budget is approximately \$460,000, and a total operating budget of \$5.3 million, which we hope to reduce to \$4 million in 2011-2012. The current endowment is valued at approximately \$13 million, down from \$40 million in 2000.

## Nashotah House Theological Seminary

Founded in 1842 as a mission on what was then the American frontier, Nashotah House is a seminary of the Episcopal Church whose mission is the preparation of men and women for ministries in the Catholic Tradition in Anglicanism, including the formation of priests for parish ministry, the continuing education of the clergy, and the education and training of persons for other forms of ministry, both lay and ordained. We take seriously the call to mission that brought Nashotah House into existence and are attentive to the “frontiers” of mission and ministry today. In addition to offering each student the opportunity of a cross-cultural internship for credit, many students engage in domestic and international mission projects, sponsored by Nashotah House’s Bishop Jackson Kemper Mission Society.

Nashotah House offers the following degree programs aimed at training clergy and lay leaders:

- Doctor of Ministry (D.Min.) (Courses are offered in January and July)
- Master of Sacred Theology (S.T.M.) (Courses are offered in January and July)
- Master of Divinity (M.Div.) (96 credit hours, three years in residence)
- Master of Theological Studies (M.T.S.) (60 credit hours, either residential or distance ed.)
- Master of Arts in Ministry (M.A. in Ministry) (48 credit hours, distance education)

All degree programs are accredited by the Association of Theological Schools in the United States and Canada (ATS).

The main program of the seminary is the Master of Divinity degree, a 96-credit hour, three-year residential degree program. All but 12 credit hours of the MDiv degree are in required courses, concentrating on the seven canonical areas as the foundational building blocks of a classical theological education. We require at least one biblical language (Greek or Hebrew) for the Master of Theological Studies degree and both biblical languages for the Master of Divinity degree, together with the study of biblical hermeneutics, in the conviction that graduates of these programs should be sound expositors of the Holy Scriptures.

The Doctor of Ministry program consists of tracks in Biblical Exposition, Liturgics, Christian Spirituality, and Congregational Development. The Master of Sacred Theology (STM) degree is an advanced master’s degree (beyond the MDiv) aimed at providing additional preparation prior to PhD studies at another institution. Tracks in the STM program include Anglican theology (including Ethics and Moral Theology), Church History, Liturgics, and Christian Spirituality.

Life at Nashotah House centers on formation in community. We celebrate the Eucharist and worship through Morning and Evening Prayer each day of the year. Students participate in a number of volunteer prayer groups and devotional societies. Our life follows a Benedictine balance of prayer, study, and work.

At Nashotah House we are committed to:

- the Anglican heritage of daily prayer and corporate worship in the Catholic Tradition,
- academic discipline in the spirit of classical theological study,
- preparation for practical ministry,
- active attention to contemporary social concerns in light of the Gospel
- support for every student and family member in the personal challenges of vocational preparation,
- continuing education for former students and others who engage in Christian ministry,
- cultivation of a community which embraces all members in God's love.

We make these commitments in the conviction that ministers so formed will be able to:

- proclaim the Gospel with intelligence and clarity,
- foster the growth of the Church and its mission in the world, and
- nurture God's people in the saving graces of Jesus Christ.

### Important Initiatives

- Believing that formation in community is essential, even in distance education programs, our innovative hybrid distance education programs combine one intensive residential week on campus at Nashotah House with the convenience of online study for 12 weeks of every distance education course. Currently we offer distance education courses leading to the 48 credit hour Master of Arts in Ministry degree, a 30 credit hour Certificate in Anglican Studies, and a 60 credit hour Master of Theological Studies degree.

- Nashotah House is currently constructing a significant addition to the James Lloyd Breck Refectory which will provide a spacious hall capable of holding large meetings, conferences and worship services, along with five additional classrooms, to accommodate the school's growing Doctor of Ministry and distance education programs. The addition will be completed in May 2011. We are also conducting a feasibility study for a capital campaign aimed at increasing our endowment for scholarship aid to students and making improvements to other campus buildings.

Statistics

Number of students: 141. This enrollment is divided as follows:

MDiv – 38; MTS – 11; MA in Ministry – 43; STM – 11; DMin – 32; Diploma in Anglican Studies – 6.

Percentage of students under 40: 88% Under 30: 35%

Percentage students of color: 10%, including 4 international students

Male: 66% Female: 34%

Number of full-time faculty: 11. Adjunct faculty: 6. (Roughly 40% of Doctor of Ministry and Master of Sacred Theology courses are taught by distinguished visiting faculty from other institutions. 33% of distance education courses are taught by adjunct faculty.)

Number of full-time staff: 18

Budget for 2010/2011: \$3.5 million

Financial aid allocated for 2010/2011: \$460,000

Endowment: \$12 million, up from \$5.5 million in 2004. (This does not include the assets of the Nashotah House Foundation, which is a separate corporation.)

## Seabury-Western and Bexley Hall Seminaries

Both of our institutions have been through periods of reinvention. Both have emerged as sturdy, viable institutions (with no debt) focused on meeting the needs of the church in ways unimaginable to us a few years ago. Both schools have recognized we can become even stronger through a strategic partnership. Our aim in this venture is not to combine our resources in an attempt to create a single seminary of the kind we were in the past. Rather we seek to respond to the myriad of forces shaping our economy and our way of life. We want to make high quality theological education readily available to Christians in all orders of ministry. We seek to serve mid-career clergy, lay professionals, candidates for Holy Orders, and those just beginning to explore their particular spirituality or call to service.

Together our schools provide a full continuum of theological education:

- Bexley's three year residential MDiv in partnership with Trinity Lutheran Seminary
- Seabury's DMin in Congregational Development in partnership with the Church Divinity School of the Pacific
- Seabury's DMin in Preaching in partnership with the Association of Chicago Theological Schools
- Seabury's diplomas and certificates in Anglican Studies and Congregational Development
- The Partnership for Lifelong Learning, a joint venture presenting programs in Columbus, Chicago, Indianapolis, and other key Midwestern cities

Our alliance is new, but Bexley and Seabury have been walking a common path for many years. We are both located in Province V of the Episcopal Church with strong ties throughout the Midwest, and we share spiritual and missional affinities borne of our common pioneer heritage and a historic commitment to the liturgical and theological diversity of the Anglican Communion.

In October 2010 both boards approved our new partnership model and we are now pursuing these areas for collaboration:

- Joint advancement/development/fundraising
- Unified communications/marketing/recruitment
- Unified financial services office
- Possible models of common governance including one President for the two institutions
- The Partnership for Lifelong Learning
- Collaborative ways to strengthen our MDiv and DMin programs

The consensus is clear: Together Bexley and Seabury are poised to meet the future with innovative, rigorous theological education for clergy and lay people, delivered through a sustainable business model with a sound balance sheet.

### Important Initiatives

- Bexley Hall and Seabury both offer for credit and not for credit online courses taught across Province V and Minnesota. These courses are offered through diocesan formation schools and parishes.

- Seabury-Western and the Kellogg School of Management at Northwestern University have developed a partnership where the faculty of the Kellogg school teaches a week long course in the DMin in Congregational Development. Focused on non profit management the course is open to lay and clergy whether in the DMin program or not. Courses include Team Building, Personal Leadership, Conflict Resolution and Branding Your Congregation. This partnership is an attempt for the seminary to be in dialogue with a business school faculty in the hopes of developing new models for congregational vitality.

- Together we have developed new job descriptions for faculty hires. The new faculty positions are by contract as opposed to tenure tract and for a specified number of years. The new faculty need not be in full time residence on either campus because they may teach online or in week long intensives. Faculty load is inclusive of traditional course work, work done for diocesan schools and/or work with parishes.

### Statistics (Seabury and Bexley Hall)

Enrollment	MDiv	12 FTE
	Anglican Studies	80 headcount
	DMin Students	27
Endowment	\$20 million (will grow to \$28 million over the next two years when Northwestern completes the purchase of Seabury's property)	
Faculty	8 including the Dean and President	
Budget	\$2.76 million	

## The School of Theology at the University of the South

Sewanee is committed to face-to-face theological education and formation for ministry. The heart of the Church's life is communion with God in Christ lived out in a missionary community. Residential community is the most authentic context in which to prepare leaders. Worship, intense study, daily life and ministry are *shared* as whole people.

Worship is an integral part of the formation process. Daily communal prayer in the Chapel of the Apostles is shaped by *The Book of Common Prayer*; individual prayer is fostered by spiritual directors.

Study is communal. The M.Div. program is highly structured, focusing on the basic theological and pastoral disciplines in classes students take in common. The structure ensures comprehensive engagement with the tradition, but it also builds in constant personal interaction. The School has an outstanding and widely published faculty devoted to the church's mission. The faculty articulates differing perspectives on a shared faith and mission. That said, its founding theologian, William Porcher DuBose, still tends to be the *genius loci*. Incarnational theology and life in community go together.

The pastoral experience options in the field are abundant and geographically diverse—urban and rural, small and large. There is a strong emphasis on theologically grounded pastoral leadership, with extensive field education, contextual education, multi-cultural training, and resonant courses in pastoral care.

The School of Theology is a friendly, inclusive, and close-knit community that works through its differences face to face. It enjoys the shared resources, classes, social, cultural, and recreational offerings of the whole University. The extraordinary natural beauty of Sewanee's 13,000 acres is unique among Episcopal seminaries.

The School of Theology offers generous financial aid to supplement students' own resources and the financial support of the churches that send them. This year the School allocated \$1.6 million for outright grants, meeting 80% of students' demonstrated financial need (including living costs) after parish and diocesan contributions were considered. For a large majority of students, that eliminates borrowing money for seminary.

### Important Initiatives

- A new part of the University's Strategic Plan commits the University to rapid growth in environmental studies and sustainability, a movement in which The School of Theology is an active and enthusiastic player.
- The Advanced Degrees Program is designed to increase professional knowledge in the practice of ministry. Three-week-long summer classes allow development of the

relationship between practice of ministry and studies in Scripture, history, and theology. It too provides learning in community with a cycle of daily prayer and worship in the Anglican tradition, but in a pattern compatible with employment. Expanding the educational pattern of that program—study in the spring, three weeks of intensive communal residence in summer, study and writing through the early fall—is under consideration to see if other needs of the church can be met in that way. An intensive Anglican Studies program is under development.

- The School of Theology has long been committed to fostering excellence in preaching. It has a full-time, tenure-track faculty member in Homiletics and a growing relationship with the Episcopal Preaching Foundation. Students preach in chapel services many times each week. The D.Min. program now has a new track in preaching.

- Latino/Hispanic studies at Sewanee expanded again this year and offers four three-credit-hour courses and regular chapel worship in Spanish. The School will continue to build awareness of the need to communicate both verbally and spiritually with our country's growing Latino/Hispanic community. The community is living out its commitment to social justice and to eradicate its old exclusions. The Committee for a New Day works to transform internal culture while the School offers major leadership programs in Gamaliel community organizing, Kaleidoscope cross-cultural ministry, Hispanic/Latino ministry, an intensive form of anti-racism training, and civil rights pilgrimages here and in South Africa.

- Sewanee's commitment to face-to-face theological education, and to the ministry of the baptized, is particularly clear in Education for Ministry, a Sewanee program that has been the most effective educational program for adults in the Episcopal Church. Small mentored groups around the world meet weekly to reflect theologically on the Christian tradition in relation to daily lives and ministries in the world. EfM has more than 7,500 current students. It is implementing a new, comprehensive strategic plan for strengthening and renewal of the program under the direction of new, skilled leadership.

### Statistics

- Faculty: 15
- Student members: M.Div.: 63; M.A.: 8; S.T.M.: 2; D.A.S.: 1; Summer Advanced Degrees Program: 65 (D.Min., D.Min. in Preaching, S.T.M., S.T.M. in Anglican Studies)
- Ethnic Diversity: 6 (8%)
- Financial Aid for 2010: \$1.6 million
- Total Endowment: \$272.5 million (total University)
- Budget: Seminary: \$2,554,062; Programs Center: \$3,027,

## Seminary of the Southwest

Three documents hang prominently in Rather House, the administration building at Seminary of the Southwest: The Nicene Creed, The Apostles Creed, and our Conversation Covenant. Taken together these three documents describe the essence of what we attempt at Southwest. Ours is a creedal seminary, one in which – as our academic freedom policy puts it – we acknowledge the enduring authority of the historic creeds. And ours is a seminary at whose heart lies the pursuit and nurture of Christian friendship. Indeed, we consider that our primary responsibility to form mature Christian leaders is possible only as we honor our friendship in Christ.

Taken together these factors place us in what we consider “the deep center of the church.” We hasten to add that by the “deep center” we do not mean a point equidistant between two poles marked by cowardice, a lack of resolution, and an inability to make a stand. Rather to our minds to be in the deep center is to be spiritually mature and clearly grounded in God. In this center Christian friendship is easily sustained.

Regarding our unique charisms, we are a community dedicated primarily to the task of formation *in community*. Few of our classes are restricted to a particular program, so scholars are being trained directly alongside ordinands, counselors alongside chaplains. The presence of each immeasurably enriches the experience of others. Also, the seminary's curriculum has historically emphasized the mission of the church and the proclamation of the gospel in diverse cultures.

In addition, our formation is very incarnational, in that our M.Div. students do two years of field education in a single parish, and they also enjoy two off campus experiences.

### Important Initiatives

- While the traditional M.Div. remains at the heart of our program, our Center for Christian Ministry and Vocation (CCMV) offers laypeople the opportunity to more fully develop their own ministries either by taking classes to aid discernment, or by pursuing training as a counselor, chaplain, or spiritual director. The CCMV is rapidly growing.

- Located as we are in the Southwest, we are seeking to expand our already strong program in Hispanic Church Studies. This curricular specialization seeks to prepare and equip students for ministry in Hispanic communities. It also helps students integrate ministry among Hispanics within their general parish ministry.

- This last fall for the first time in many years (and perhaps in the history of the school) we initiated officially sponsored morning and evening prayer in addition to the daily Eucharist. The effect has been noteworthy. Indeed, not only is attendance at the daily Eucharist higher this year than last – attendance at morning prayer is higher than

attendance at the Eucharist! Our new chapel pattern means we stop often to pray, making it not only a part of the rhythm of life here, but a kind of breathing. What’s more, our chapel pattern is sustained by the constant use of students in every role that their order permits - including preaching upwards of three times (not only once) during their time here. This participation begins on the first day of orientation and continues throughout their time of enrollment.

- Finally we should underscore that we are committed to students graduating from Southwest being as close to debt free as possible.

Statistics

Number of faculty.....	34
Full Time: .....	13
Part Time/Adjunct: .....	21

Fall 2010 enrollment.....	123 (96 FTE; 63 Daytime; 60 CCMV)
Master of Divinity: .....	43
Master Arts in Religion: .....	13
Diploma in Anglican Studies:.....	3
Diploma in Theological Studies: .....	1
Special Students:.....	7
Master Arts in Pastoral Ministries: .....	2
Master Arts in Counseling:.....	27
Master of Arts in Counseling and Pastoral Care: .....	17
Master of Arts in Spiritual Formation: .....	7
Diploma in Spiritual Formation:.....	3

Diversity statistics (Fall 2010)

White, non-Hispanic .....	85%
Black, non-Hispanic .....	3%
Hispanic: .....	4%
Two or more races: .....	3%
Unknown: .....	1%
Non-resident alien: .....	2%
Female: .....	63%
Male: .....	37%

Total Financial Aid .....	\$807,822
Total Operating Budget .....	\$4,576,664
Total Endowment .....	\$21,953,976

## Trinity School for Ministry

Trinity's particular contribution to raising up leaders for The Episcopal Church might be best expressed by our vision statement, adopted in October 2010: "Trinity School for Ministry is an evangelical seminary in the Anglican tradition. In this fractured world, we desire to be a global center for Christian formation, producing outstanding leaders who can plant, renew and grow churches that make disciples of Jesus Christ."

This reflects a continued commitment to our purpose of 'forming Christian leaders for mission' for the Episcopal and Anglican Church, and our eight values of: evangelical and Anglican identity; welcoming evangelical, charismatic and catholic streams; serving the Church; excellent teaching and scholarship; deep formation in community; being a school of discipleship; lifelong learning; and trusting God's provision.

We remain committed to residential formation through the daily offices and weekly communion, and through classes, meals and social activities shared by faculty, staff and students. To this end we have increased financial aid so that full-tuition scholarships are available to residential students on a needs basis. We have also recently revised our curriculum to meet the needs of the church today, offering specialization in church planting, catechesis and global mission. This reflects the faculty's commitment to mission-minded pastoral ministry and to integrating faith and practice. We have also recently introduced the STM degree. Our summer and winter intensive classes have been redesigned to attract more lay leaders, and we now offer major conferences each June. We require mission experience of all our MDiv students, which is often overseas, and we have partnerships with Uganda Christian University and Alexandria School of Theology, Egypt.

### Important Initiatives

The next steps for us in our strategic plan are mainly around fund-raising and planning for continued growth.

- For fund-raising: we are hoping to appoint a new Major Gifts Officer, to start a Board of Visitors, and to begin an endowment campaign so we can maintain full-tuition scholarships for the long-term.

- If God continues to bless us with growth, we would limit our residential student body to 150 in order to maintain a strong community life, and start new extension sites.

- We are also looking to build new accommodations for single students.

## Statistics

Number of students: 247

- MDiv – 67; MA in Religion – 39; MA in Mission – 14; STM – 7; DMin – 73;  
Diplomas in Anglican Studies or Christian Ministry – 20; others (undecided etc)  
- 27

- Instruction is offered in residential semester classes, in one-week intensives and on-line

- The MDiv requires at least two semesters of residence at Trinity and we encourage more.

Percentage of students under 30: 48%

Percentage students of color: 10%, including 5 international students

Ratio of men to women students: 66:34

Number of full-time faculty: 14 (some of whom carry major administrative commitments)

Number of full-time staff: 18

Budget for 2010/2011: \$3.6 million

Financial aid allocated for 2010/2011: \$760,000

Endowment: \$15 million

## General summary

These are exciting times to be at Trinity School for Ministry. The students are very able, highly committed to Christ and the Church and altogether inspiring; the faculty enjoys the teaching and the opportunity to serve together in this place; the staff is doing a great job in enabling the smooth running of the school; and the board is providing the wisdom that we need in these complex times. We have more demand for graduating Episcopal students than we can supply and we would love to have more Episcopal students here. It is always a joy to welcome Bishops to the campus and there is a standing invitation to anyone who wishes to visit and see for themselves what God is doing here.

## Virginia Theological Seminary

We remain committed to the traditional three year residential MDiv as an appropriate vehicle for formation to the priesthood. “Class, Chapel, Lunch” is the mantra of this place: we study together, worship together, and eat together. In so doing, we believe that a person is shaped by the community into providing the presence of Christ to a congregation and to the world.

We are a creedal seminary. All Faculty stress the centrality of the Incarnation and the Trinity as the primary prism through which we interpret the reality of God. We embrace the spectrum of the Episcopal Church. There is an active Rosary Society (the Anglo-Catholics), a Clay Vessels Society (the Lambeth 1:10 conservatives), Environmental Concerns, Missionary Society (which allocates grants around the world), and a thriving GLBT group.

We encourage a cross-cultural immersion (normally overseas). The international dimension of Anglicanism is important. We fully fund at least eight international students; and we have key partner relationships with seminaries in Jerusalem and Tanzania.

We strive to provide debt-free theological education (our scholarship provision should reduce the need for students to take out loans). Our Faculty of 23 seek to serve the Church in imaginative ways. Much of their academic writing is applied and practical and aimed at lay people and future leaders of congregations.

Although the traditional MDiv remains central, the Board and Faculty are looking at alternatives. We have three MA tracks (Theological Studies, Christian Formation, Interdisciplinary Studies in Religion, Biblical Interpretation) which include hybrid delivery modes (i.e. some opportunities to study in an intensive and distance way). The Anglican Studies year (open to those who already have an MDiv from another Seminary) is increasingly popular.

‘Congregational leadership’ is our emphasis. We were born in a congregation; we continue to attract professors who have extensive parish experience; and we seek to demonstrate in our teaching the congregational application of this or that issue. Field Education is an important part of our program. And we now offer an additional three years of mentor support for our graduates of our MDiv and Anglican Studies programs.

### Important Initiatives

- Three plus three. As noted above, we are now investing in the mentoring of our graduates in their ministry setting. There is now significant data that demonstrates that the initial years in ministry are crucial (one fifth of MDiv graduates drop out of ministry within the first five years). The combination of a mentor and an imaginative curriculum

(looking at congregational vitality and church growth) based around reunions back on the campus seek to provide the basis for strong congregational leadership.

- Flexible MA delivery. As noted above, we are now providing the opportunity to get an MA from VTS through a mixture of residence and distance.

### Statistics

Faculty: 23 (including the Dean and President)

Student numbers: MDiv-99; Anglican Studies-11; MA-20; MA in Christian Formation-15; DMin-74

Percentage students of color: 17%-21 students (Domestic); in addition 9 international students

Financial Aid allocated for 2010/11: 2.01 million

Total Endowment: \$127 million plus \$168 million in the Lettie Pate Evans Whitehead Endowment.

Budget 12.5 million

### General Summary

Virginia Theological Seminary is fortunate in many ways. With a draw rate of 4.4% and a student body with 60% under 30 years old, there are plenty of signs of health and hopefulness. Given we are endowment dependent institution, the dramatic fall in the endowment in 2008 did lead to significant restructuring. In addition, the tragic chapel fire will require a major capital campaign.