

The Board for Theological Education

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MEMBERSHIP

The Rev. Carol Anderson (resigned 6/90)
 The Rt. Rev. Craig Anderson*
 Mrs. Barbara Borsch
 Dr. Richard Couper
 The Rev. Zabron A. Davis III* +
 The Rt. Rev. Robert W. Estill
 The Rev. Helen Havens*, *Chair*
 Mrs. Essie Johnson
 Mrs. Barbara Klemme*
 Prof. Waring McCrady*
 Mrs. Diana MacVeagh*
 The Rev. Robin P. Martin (appointed 12/90)
 The Rt. Rev. James Moodey*
 The Rev. Dr. Margaret J. Neill* +
 The Very Rev. William Petersen (appointed 1/89)
 The Very Rev. William Pregnall (resigned 12/88)
 The Rt. Rev. Douglas Theuner
 The Rev. Warner R. Traynham*
 The Rev. Preston T. Kelsey II, *Executive Director*

* Term expires at 1991 General Convention

+ Appointed as a seminarian

Representatives of the Board at General Convention

The Rt. Rev. James Moodey, House of Bishops, is authorized by the Board to receive non-substantive amendments to the report.

The Rev. Warner Traynham (Los Angeles), House of Deputies, is authorized by the Board to receive non-substantive amendments to the report.

Introduction

In addition to several activities that will be described in greater detail in this report, the Board for Theological Education (BTE) has been active during this triennium in the following areas:

1. The BTE continues through its program budget to support the Fund for Theological Education. This ecumenical foundation actively seeks and financially supports black and Hispanic Americans for the ordained ministry of our Church as well as other denominations. Through the support of the national Church it is able to obtain additional funding from private and corporate sources. This year five students have been receiving grants from the foundation.

2. Seminarians with Lay Vocations continues to be a concern. The BTE, in conjunction with the Council for the Development of Ministry (CDM), supports a steering committee with representatives from each seminary and a biennial conference. The theme of the 1990 conference was "Stepping into a New Dacade: the Challenge and the Hope." Dr. Mary Donovan was the featured speaker, with workshops lead by Ms. Pamela Chin-nis, Dr. Leslie Fairchild, Ms. Joan Irving, and Canon Robert Tharp. The conference was attended by 31 participants from 10 seminaries.

3. The continued growth of theological education at the diocesan level has seen the BTE offering support to two networks of people with responsibilities in this area. Educators and Trainers for Ministry is a network of people developing programs of theological education at the diocesan level for both lay and ordained persons. It is supported by a grant to engage a speaker at its annual meetings. Sindicators is a network of people working in ministry development. It meets annually to discuss and develop programs seeking to meet the many needs and opportunities of rural and urban ministries. The BTE encourages closer relationships between these networks and the accredited seminaries as they engage in their common tasks of theological education.

4. The BTE has worked this triennium with the Presiding Bishop's Select Committee of Bishops and Deans. The focus of the work has been twofold: (a) seminary evaluations and (b) the General Ordination Examination (GOE). The committee presented to the 1989 meeting of the House of Bishops a proposal to have but one evaluation to be done in March of the middler year on a standard form developed by the committee. A three-year trial use was begun in 1990. It is hoped that clearer information on a postulant's progress toward ordination will be the result. The committee arranged for a joint meeting of the 11 seminary deans with the House during its September 1990 meeting. The focus of the discussion held in small groups centered on the nature of the GOE and its place in the ordination process. Work continues on both matters.

5. Since 1984, the BTE has conducted a survey to learn where persons being ordained to the priesthood received their theological education. With the cooperation of the bishops of the domestic dioceses, the 1984 and 1989 surveys produced the following information:

THEOLOGICAL EDUCATION

	<i>1984</i>		<i>1989</i>	
Three years in an Episcopal seminary	218	70%	261	75%
Three years in an accredited non- Episcopal seminary	31	10%	20	6%
Two or three years in an accredited non- Episcopal seminary plus one year in an accredited Episcopal seminary	18	6%	29	8%
A Diocesan school or program	17	5%	12	4%
A Diocesan school or program plus one year at an Episcopal seminary	7	2%	6	2%
Read for Orders	11	4%	4	1%
Other	10	3%	15	4%
Total	312	100%	347	100%

6. The BTE continues to be active in the work of the CDM. During this triennium Mrs. Diana MacVeagh served on behalf of the BTE. Several members of the CDM served on the committee working on the study of the recruitment and screening process (A183a). The recommendations of this committee can be found later in this report. The Executive Director assisted the Rev. John Docker, Field Officer of the CDM, in the work with provincial meetings of commissions on ministry.

Update on Resolution A125

Parochial reports continue to provide information on the response to the 1982 General Convention resolution A125 calling for parishes to give 1 percent of their net disposable budgeted income (NDBI) to one or more of the eleven accredited seminaries. Beginning with the 1986 parochial reports, congregations were called upon to list their 1 percent giving. Preliminary figures for 1989, the most recent year for which figures are available, reveal congregations gave \$2,996,736 to Episcopal seminaries or .36 percent and \$418,045 or .05 percent to other theological institutions for a total of .41 percent. This represents a decrease of \$83,171 in giving to the accredited Episcopal seminaries from 1988 or -.04 percent. Other theological institutions showed an increase of \$7,469, but their total as a percentage of NDBI remained the same at .05 percent.

A study conducted by the seminaries revealed that in those dioceses where the bishop took an active role in supporting the 1 percent resolution the participation by parishes was significantly higher. The third resolution of the BTE Committee on the Stewardship and Coordination for Resources for Theological Education, whose work came in response to A125, speaks to this discovery by asking each bishop to make 1 percent for theological education a high priority of diocesan encouragement, education, and stewardship.

The BTE would like to salute the following dioceses for the leadership they have demonstrated in 1 percent participation in 1989: the Diocese of Hawaii, .86 percent; the Diocese of Nevada, .84 percent; the Diocese of Northwest Texas, .83%; the Diocese of North Carolina, .79 percent; the Diocese of Mississippi, .78 percent; and the Diocese of Fond du Lac, .71 percent.

The seminaries, their boards, deans, faculty, and students join the BTE in expressing their great gratitude for this financial support of theological education in the accredited seminaries.

Resolution A070a - "Seminary Christian Education Projects"

This resolution called for "the Education for Mission and Ministry Unit (EFMM), the Board for Theological Education and each seminary [to] collaborate with diocesan, congregational, and other educators in a process of exploring new ways to deepen the vision of congregational life in all of its educational contexts." Three creative seminary-based projects were called for, with the financial support of such projects to be shared by the seminary and the EFMM unit. The goal was to make seminary graduates "effective educational leaders."

A grant of \$5,000 was made to the Episcopal Divinity School (EDS) for a project directed by Dr. George Hunter called "Parish Ministry in the Contemporary World." The focus of this year-long seminar was to link students at EDS in partnership with local congregations in preparing people for leadership and educational ministries in the Episcopal Church. Ten students participated in the program. The seminar consisted of a series of seminars offered by the faculty in conjunction with an intensive field work program involving local congregations.

The seminar was for the students their primary endeavor for the academic year 1989-90. While the seminar proved to be fruitful for the ten students involved, the heavy commitment of time proved to be a cause for concern for prospective students. Because of this the seminar is under review at this time.

A grant of \$3,000 was made to the Episcopal Seminary of the Southwest (ETSS) for a project under the direction of Dr. Charles Cook of ETSS and Ms. Nancy Mann, Regional Religious Education Coordinator of Province VII.

The project consisted of a weekend of workshops held in San Antonio, Texas, in early spring of 1990. It was attended by the 11 seniors at ETSS and Christian educators from the dioceses of Province VII. The goal was to offer seminary students a concentrated experience in the theory and practice of designing, implementing, and evaluating a Christian education program for a parish or mission of any size.

The evaluation stated that the event was "highly successful." Plans are now underway to hold another event in the spring of 1991, which will be open to all students at ETSS.

A grant of \$3,000 from the EFMM budget was made to Seabury-Western Theological Seminary for a project entitled "Ministry Enablement." The program was directed by Ms. Flower Ross, Professor of Christian Ministries. It was offered during the spring quarter of 1990 and consisted of weekly presentations relating to Christian education by members of the EFMM unit. The program is under review at this time.

It is expected that further projects developed by the seminaries working with local dioceses will be offered during the coming academic year, 1991-92.

Resolutions A181,182a - "Stewardship and Coordination of Resources for Theological Education"

Committee membership: Mrs. Barbara Klemme, *chair*, the Rt. Rev. Douglas Theuner, the Very Rev. William Petersen, the Rev. Dr. Frank Sugeno, the Rev. Wallace A. Frey, the Rev. Dr. Margaret Neill, Prof. Waring McCrady, Dr. Richard Couper. Dr. Dabney Park, Jr., *consultant*.

Funding for this project was provided by the Arthur Vining Davis Foundations, the Lilly Endowment, and the Trinity Grants Board of Trinity Parish, New York City, as well as from the 1989-91 program budgets of the BTE. A background paper, "The Care of Learning," is available from the BTE office at the Episcopal Church Center.

The Episcopal Church, in attempting to serve God with all its heart, soul, and mind, has always assumed the importance of the highest standards in the preparation of its leadership. One would expect such standards to produce a finely balanced system of educational institutions.

Yet if one looks honestly at the state of our Church, it becomes clear that the existing "system" of Episcopal seminaries shows little rhyme or reason. What we have is a historic but arbitrary number of centers for theological education. Were we to set about creating a new system, some locations, physical plants, and endowments would surely be different. History does not give us the luxury of redoing the past. There is a reality already in existence, and it is with this reality that the General Convention and the Board for Theological Education are called to work. For some years, even decades, deputies to the General Convention, bishops, commissions on ministry and many persons concerned for the whole life of the Episcopal Church have asked, "Are there too many seminaries?" The most common answer given is "Yes."

One might think the solution would be evident and clear: close some, combine others, and develop a tighter and more efficient system so that money is saved, faculty are better utilized and students are well taught.

We must face the facts of our history. All theological seminaries have, as central to their mission, "service to the Church," yet except for the General Theological Seminary, they are independent of the General Convention. Some were founded by lay persons, others by bishops, and still others by various groups of people with particular interests.

In the structure of the Episcopal Church, there is no agency with the authority to merge, close, or otherwise tell any seminary how to run its life. Those decisions are made by boards of trustees, deans and faculties and the graduates of each school.

The history of Episcopal seminary mergers indicates that they do not always solve the problems that brought them about. However, the issues of mergers should remain open.

The recent endeavors of the BTE and the resolutions proposed to this General Convention cast our opportunities and concerns in a new way. How does our Church assist these eleven separate institutions to work more effectively together in the life of the Episcopal Church? Among the questions arising are:

- How do we make the best use of the resources we have?
- How can the Church and the seminaries cooperate in meeting the challenges of the future?
- How can mergers and closings be explored with maximum effectiveness to strengthen the educational dynamic of the Church?
- How can we more effectively use the gifts of current technology in theological education?
- How can the Episcopal Church work with its seminaries on the issues of becoming a more inclusive Church? What implications does this have for theological education?
- How do we strengthen, appreciate and work with the faculties of our schools?
- How do we make the resources of our seminaries available for lay theological education and continuing theological education at the diocesan level?
- How does one mission in and of Christ get carried out with a variety of expressions in a variety of centers?

The resolutions proposed move the Church forward, challenge us to look at some uncomfortable terrain, and state clearly that things cannot remain the same.

It is the hope of the BTE and all concerned with theological education that in addressing the resolutions we will also address the need for creative thinking and the develop-

ment of new structures to work with and within the inherited system of theological education. What awaits us in the future and what we inherit from the past can make old things new for the strengthening of this branch of the Church of Jesus Christ.

Resolution #A224

1 *Resolved*, The House of _____ concurring, **That this General Convention direct**
2 **the BTE to convene representatives of the (1) Ministry and (2) Theology Committees**
3 **of the House of Bishops, (3) the Council of Seminary Deans, (4) the Council of Seminary**
4 **Trustee Chairs, (5) the Faculty of the Episcopal Seminaries, and (6) the Church at large**
5 **with the goal of establishing a Council of Episcopal Seminaries within this triennium**
6 **to give expression to a covenanted relationship between the several Episcopal seminaries**
7 **and the dioceses, parishes, and institutions of the Episcopal Church; this Council will**
8 **address the following issues and others it may identify:**

- 9 • the seminaries' relationship to the Church's mission with particular attention to
- 10 the vision of the role of theological education in that mission;
- 11 • issues of utilization and diversity, as well as merger, closure and the number of
- 12 seminaries;
- 13 • the design and development of special programs;
- 14 • lay theological education;
- 15 • present and future faculty development;
- 16 • ecumenical collaborations;
- 17 • common administrative services and reporting for
- 18 accounting
- 19 financial management,
- 20 scholarship forms, and
- 21 data base.

Resolution #A225

1 *Resolved*, The House of _____ concurring, **That this General Convention direct**
2 **the BTE to work with the seminaries, dioceses, and other interested parties in the Church**
3 **to explore and develop viable alternative programs and locations for ordained and lay**
4 **theological education. Recognizing complex changes in the culture to which the Church**
5 **is called to minister, particularly substantial demographic shifts, we are called to discover**
6 **effective means for the education of an increasingly diverse, dispersed and mobile**
7 **population. To that end specific strategies and pilot programs should be developed**
8 **by the seminaries, utilizing current educational theories and technologies which are**
9 **sensitive to cultural diversity.**

Resolution #A226

1 *Resolved*, The House of _____ concurring, **That this General Convention reaffirm**
2 **the commitment of this Church to theological education through the contribution of 1% of N.D.B.I. of each parish and ask each bishop to make 1% for theological**
3 **education a high priority of diocesan encouragement, education, and stewardship, so**
4 **that by the 1994 General Convention all parishes of the Church are participating.**

Resolution A183 - "Study of Screening and Recruitment Process"

Committee membership: Mrs. Barbara Borsch, chair, the Rt. Rev. Craig Anderson, the Rt. Rev. Don Wimberly (House of Bishops Committee on Ministry), the Rev. Warner Traynham, the Rev. Zabron Davis, the Rev. Randolph Dales (CDM), the Rev. William Edwards (CDM), Mrs. Essie Johnson, Mrs. Diana MacVeagh, and Dr. Carol Hampton (CDM). Dr. Loren Mead, Research Director. Dr. Charles Winters, consultant and writer.

The Recruitment and Selection Committee of the Board for Theological Education was established in response to Resolution A183 of the 1988 General Convention to "study the process for recruitment and screening for the ordained ministry of the Episcopal Church and to make recommendations to the 1991 General Convention." This project was underwritten by a grant from the Lilly Endowment. A background paper for this report is available from the BTE office at the Episcopal Church Center.

In establishing this committee and giving it this charge, the General Convention has identified ordained leadership as a key factor in the Church's ability to address new circumstances emerging from the vast changes occurring in the modern world. No doubt the quality of clerical leadership in the Church is important now and at all times. But if we are to seek better leadership in those whom we select for ordination, we must be aware of the circumstances into which we are calling them and the conditions under which they are being called.

In the past, in spite of the canonical mandate to assist the bishop "in recruiting and selecting persons for Holy Orders" [Canon III.2.2(b)], diocesan Commissions on Ministry have primarily been given the task of screening people who have offered themselves for ordination. The committee is convinced that the emphasis must be changed. Instead of refining a system to screen out people who do not fit criteria that are often vague and unarticulated, we need a process that will actively recruit for leadership positions, both ordained and lay, people who are able to function creatively and imaginatively in the highly ambiguous conditions of today's world. Within this process, we need to provide for a period of discernment, following which Commissions will continue in the support and oversight of the postulant's vocational development.

To that end, the committee offers the following resolutions, which the rest of this paper will substantiate:

Resolution #A227

1 *Resolved*, The House of _____ concurring, **That Canon III.2, be amended to**
2 **read as follows:**

3 **Canon 2**

4 **Of Commissions on Ministry**

5 **Sec. 1. In each Diocese there shall be a Commission on Ministry (the "Commission")**
6 **consisting of Clergy and Lay Persons. The number of members, terms of office, and**
7 **manner of selection to the Commission shall be determined by the Canons of each**
8 **Diocese.**

9 **Sec. 2. The Commission shall assist the Bishop with regard to the implementation of**
10 **Canon III.1:**

11 (a). **In determining present and future needs for ministry in the Diocese.**

12 (b). **In recruiting and selecting persons as Postulants for Holy Orders and in guiding**
13 **and examining Postulants, Candidates, and Deacons in training for Priesthood in**
14 **accordance with the procedures outlined in Sec.3 below. These procedures shall be in-**

15 *terpreted as supplementing but not replacing the procedures prescribed in Canon*
16 *III.4.2(a),(b).*

17 *(c). In providing for the guidance and pastoral care of Postulants and Candidates*
18 *for Holy Orders.*

19 *(e)(d). In providing for the guidance and pastoral care of Clergy and Lay Persons*
20 *who are in stipendiary and non-stipendiary positions accountable to the Bishop.*

21 *(d)(e). In promoting the continuing education of the Clergy and Lay Professionals*
22 *employed by the Church.*

23 *(e)(f). In supporting the development, training, utilization, and affirmation of the*
24 *ministry of the Laity in the world pursuant to Canon III.1.*

25 *Sec. 3. The Bishop and Commission shall actively solicit from the clergy and laity*
26 *of parishes, college and university campus ministry centers, and other communities*
27 *of faith, nominations of persons whose demonstrated qualities of Christian com-*
28 *mitment, leadership and vision, and responsiveness to the needs, concerns and hopes*
29 *of the world mark them as desirable candidates for positions of leadership in the*
30 *Church. The Commission shall invite such nominees to engage in a process of discern-*
31 *ment appropriate to the cultural background of the nominees by which to ascertain*
32 *the type of leadership, lay or ordained, to which they may be called . When this*
33 *discernment process has been completed, the Commission shall commend to the*
34 *agencies with their procedures as established under (d) and (f) above, those whose*
35 *vocation is to lay ministry, and shall present to the Bishop those whom it wishes*
36 *to support as Postulants for ordination to the diaconate or priesthood, and who*
37 *have indicated their willingness to be nominated.*

38 **Sec. 3 4.** *The Commission may adopt rules for its work, subject to the approval*
39 *of the Bishop; Provided, they are not inconsistent with the Constitution and Canons*
40 *of this Church or of the Diocese. These rules may include provisions for commit-*
41 *tees of the Commission to act on its behalf; however, ultimate responsibility shall*
42 *remain with the Commission as a whole to report to the Bishop concerning an ap-*
43 *licant's fitness and readiness for admission as a Postulant ~~or Candidate, for~~*
44 *ordination to the Diaconate and, if requested by the Bishop, to the Priesthood.*
45 *and be it further*

46 *Resolved, That Canon III.5.1(c)(iii) be amended to read as follows:*

47 *(iii). A report from the Commission as to the Postulant's readiness to be received as*
48 *a Candidate progress in preparation for ordination for to Holy Orders.*

Resolution #A228

1 *Resolved, The House of _____ concurring, That dioceses be urged to provide*
2 *their Commissions on Ministry with continuing training in awareness of the impor-*
3 *tant cultural differences among ethnic communities in the Church from whom pros-*
4 *pective postulants may come, with the objective of removing stereotypical biases from*
5 *the screening process,*

6 *And further, that similar training and consulting resources be provided to Commis-*
7 *sions on Ministry concerning ways to avoid perpetuating sexist stereotyping.*

Resolution #A229

- 1 *Resolved*, The House of _____ concurring, **That dioceses develop explicit**
- 2 **strategies for deploying women clergy and ethnic clergy in congregations throughout**
- 3 **the diocese.**

Recruiting versus Screening

Although Canon III.2.2(a) charges Commissions on Ministry with the task of “recruiting and selecting persons for Holy Orders,” custom and the lack of viable recruitment models have generally pushed the COMs into the posture of screening applicants who have presented themselves. This reactive stance has fostered at least two unfortunate consequences: first, many potentially valuable leaders, particularly among younger people and in ethnic communities, have almost certainly been lost to the Church because they have not had the possibility of a call to ordination raised to them, and second, when a person experiences a sense of vocation to church leadership, ordination usually seems to be the only suitable mode of actualizing the call. In these circumstances the “ordination pool” is narrowed for lack of active recruiting, and those whose vocation to ordination is not ratified by the Commission’s discernment feel themselves devalued and rejected.

Proposed Resolution #A227 addresses these issues in three ways. First, it calls for active recruiting by those best qualified, the communities of faith within which people are living their Christian lives. Notice that while certain obvious communities of faith are named as examples, no limiting definitions are imposed. Second, the resolution specifically names lay and ordained as distinctive ministries to be discerned. Finally, rather than accepting some and seeming to reject others, all the persons recruited are referred to an appropriate agency of the Church for support and guidance.

Lay Ministry versus Ordained Ministry

“Lay ministry,” “ministry of the laity,” “shared ministry,” “mutual ministry,” “total ministry,” and probably other expressions are loosely used terms lacking commonly agreed upon definitions. Amid all the usages, however, two arenas of Christian activity are commonly defined: that which takes place within the “gathered Church” and that which takes place elsewhere. To speak of these two arenas as “Church” and “World” respectively is misleading in that the Church is part of the world and the world is properly the concern of the Church. Nonetheless, there are certain activities that normally are carried out under the aegis of the organized ecclesial authority. In this sense, “Church” and “World” may be taken as distinguishable, though interrelated, arenas of ministry.

Laity, as described in the “Outline of Faith,” are called to ministry in both these realms. In the world the laity are called to carry out the Church’s mission of restoring “all people to unity with God and each other in Christ.” Vocation to this ministry is extended in baptism, and while much training and support is needed, no further authorization for it is necessary.

Lay ministry also consists of “taking [one’s] place in the life, worship, and governance of the Church.” Within this arena of Christian activity distinctive leadership roles emerge. These roles are related to but are not the same as the roles for ordained leadership.

Discerning the ministry or ministries to which Christian people are called, therefore, consists of distinguishing between (a) a newly awakened or heightened sense of the universal baptismal ministry in the world, (b) a calling to some lay leadership role within the Church’s life, and (c) a calling to one or more of the Orders of ordained ministry.

Proposed Resolution #227 addresses this issue by specifically naming the discernment of lay or ordained ministry and of referral to (renumbered) Sec. 2(d) for “Clergy and Lay Persons who are in stipendiary and non-stipendiary positions accountable to the Bishop” and (renumbered) Sec. 2(f) supporting the “ministry of the Laity in the world.” While COMs have no canonical authority to “provide guidance and pastoral care to ‘Clergy and Lay Persons who are in stipendiary and non-stipendiary positions’ ” not accountable to the Bishop, presumably they could refer persons whose churchly lay ministry centers in local communities of faith to the appropriate authorities within those communities.

Screening versus Pastoral Care and Guidance

The research commissioned by this committee revealed two markedly different patterns of relationships between COMs and their seminarians on the one hand, and between seminary faculties and COMs on the other. When COMs were placed in the role of screening agency all the way through recommendation to ordination, seminarians, feeling themselves under such constant scrutiny, often were fearful of being open about their personal and spiritual development. Similarly, seminary faculties were reluctant to reveal their own observations of students undergoing painful but quite normal developmental problems for fear of diocesan overreaction.

The results were often unpleasant to the COMs, whose intentions were pastoral and supportive, to faculties who sometimes experienced distrust and an adversarial stance developing between themselves and the diocese, and to seminary students who needed support and guidance during trying times.

When, on the contrary, a diocese concentrated most of its discernment procedures on the process leading up to postulancy and then, barring obviously disqualifying behavior or personality characteristics that might later emerge, provided the seminarian with pastoral care and guidance, the relationship among COMs, seminarians, and seminary faculties tended to be open and healthy. In these circumstances evaluation procedures were conducted with greater critical accuracy, communication between faculties and COMs was more frank, and the oversight of seminarians’ vocational development was more knowledgeably conducted.

Proposed Resolution #A227 addresses this issue by calling for a shift in Commissions on Ministry’s responsibility after the initial process leading to postulancy for those whose vocation is so discerned. Once the COM has recommended a person to the bishop for admission as a Postulant, the major responsibility of the COM becomes the guidance and pastoral care of Postulants and Candidates (Proposed Canon III.2.4, and Canon III.5.1(c)(iii)).

It should be noted that the “pastoral care and guidance” with which the Commission is charged does not rule out honest and even painful confrontation when this is indicated. The difference, however, is that such confrontation is being done by a body that has been removed from the role of judge and been placed in a role that is more conducive to the oversight of vocational development.

“Internal” versus “External Call”

In apparent contrast to the tone taken in Proposed Resolution #A227’s advocacy of active recruitment, Canon III.4, “Of Postulants for Holy Orders,” seems to leave the initiative with any individual who is “desiring to be admitted as a Postulant for Holy Orders.” Proposed Resolution #A227 states that its rewording of Canon III.2 “shall be

interpreted as supplementing but not replacing" Canon III.4's procedures, and, looked at closely, the dilemma disappears: Canon III.4's procedures either antedate the COM's discernment process when the individual takes the initiative, or constitute a part of it when the COM initiates recruitment.

Yet the contrast seems to remain. Accounting for it by positing an "internal" call motivating those who initiate the process and an "external" call for those recruited is both helpful and misleading. It is misleading in that "internal" and "external" are not exclusive opposites, but two dimensions of the one vocation. God calls us through the Church, whether it is to baptism itself or some further role within the Church's life.

It can be a helpful distinction, however, in that it names the two dimensions. Because of the essentially communal nature of Christianity, it is not enough for a person to lay claim to an internal, untested sense of divine calling. Even baptism, a rite of entrance that the Church has intentionally made as open as possible, contains a public testing as a normal precondition before it may be administered. Yet, an interior response to a personal sense of calling is essential. In the case of infant baptism, the expectation is that the child will be raised in the faith so that a later affirmation of the calling can be made.

As a person matures in the Christian life, the internal awareness of God's call can be heightened at many points and in response to many different occasions. Some of these occasions may be subtle and accumulative in their effect so that one is aware only of the interior sense of vocation, the "external" dimension of God's actions remaining at subliminal levels. Proposed Resolution #A227 intends to draw the Church's attention to its responsibility for providing explicit occasions for such an awareness, as well as to reaffirm the Church's obligation to validate or refuse to validate a person's perception that the call is to a particular role.

Stereotypes

Proposed Resolution #A228 addresses the problem involved in COM's dealing appropriately with aspirants for ordination who are women or members of the many different ethnic groups making up the population. Sexist stereotypes run so deeply within our culture that well-meaning persons can unwittingly employ them. Furthermore, the term "minorities" embraces so many different cultural characteristics that it is difficult for anyone to be aware of the subtle barriers to communication and mutual understanding. Questions and comments that seem perfectly appropriate within the dominant white culture may be experienced as so inappropriate and invasive to a member of a different culture as to make that person unable to respond. In the cases of both women and minority aspirants, unconscious typifications contribute to stereotyping which can prevent appropriate and fair discernment procedures. Training and/or consultant services may help overcome this problem.

Stereotyping arises not only in the discernment process but also in deployment practices. Probably no diocesan policy could ever overcome racial and ethnic prejudice or opposition to women in Holy Orders, but specific deployment strategies can help women clergy obtain calls proportionate to their abilities and help minority clergy find service throughout the Church instead of confining them to "predominantly minority" congregations. Proposed Resolution #A229 has this intent.

Title III Seminary Report

The narratives that follow were supplied by the seminaries in response to the questions listed below. The text appears as submitted by seminary officials.

THE BLUE BOOK

- I. What are some of the distinct features of _____?
- II. What were your major accomplishments these past three years?
- III. What are your major plans for the next three years?

Berkeley Divinity School at Yale

I. Some of the distinctive features of Berkeley Divinity School at Yale are corollaries of its intimate association with Yale University and Yale Divinity School. Interdisciplinary studies in related fields such as law, medicine, social work, education, environmental studies, School of Management, etc., make it possible to pursue special agendas in education and preparation for both lay and ordained ministry. Berkeley's separate responsibility for Anglican formation provides special options in personal training and spiritual and ecclesiastical integration.

II. We have added to the liturgical teaching staff. There are now three full-time professors of liturgics, offering the largest number of courses available in any Episcopal seminary. We have also begun an intensive program in spiritual growth, with five leaders offering a diverse program in the life of prayer and meditation.

III. We will be starting with a new dean July 1, 1991. Hopefully, we will also be establishing and funding a Center for Spiritual Growth and Personal Formation, which will expand the options recently begun in this area.

Bexley Hall

I. As an accredited seminary of the Episcopal Church founded in 1824, Bexley Hall demonstrates full ecumenicity and exemplary stewardship of resources in faculty, budget, and curriculum through Colgate Rochester/Bexley Hall/Crozer Theological Seminary and a covenant relationship with St. Bernard's Institute (Roman Catholic). Dedicated to the theological education of men and women for ordained and lay ministries within the Episcopal Church, we feature a program of formation in Anglican identity through canonically mandated courses, Daily Office and Eucharist, annual retreats, Lenten spirituality, missionary outreach discipline, and quiet days. The seminary maintains moderate tuition and fees while providing a superlative financial aid program. Other features: twice-yearly distinguished Rossiter Lecturers on subjects of Anglican spirituality; among the ten largest theological libraries in North America; an extensive Black Church presence and studies program; Clinical Pastoral Education opportunity within the Strong Medical Center at the University of Rochester; and parochial or special ministry Field Education experiences in accessible urban, suburban, or rural settings.

II. During the last triennium several new appointments to the faculty were made in Systematic Theology, Church History, Christian Education, and Black Church Studies. Enrollment goals set for this triennium (viz., Anglican as 25% of Divinity School population) were met. The effort to add seminarians from dioceses new to Bexley Hall from the Episcopal Church and Provinces of the Anglican Communion continued at a rate of three to four per year. The M.A. in Pastoral Music program, in cooperation with the Eastman School of Music in the University of Rochester, has continued to develop in terms of enrollment and excellence. Redesign and expansion of the Doctor of Ministry program was achieved with excellent results.

III. We plan: to conclude a process of new faculty appointments while attempting to achieve a goal of gender and race balance in each area of the theological curriculum;

to reform the curriculum (now underway), aiming at a theological education and formation directly centered on the Church's life and mission; to establish an expanded Anglican Studies program through Bexley Hall in the Divinity School; to initiate a major library building expansion and redesign.

Church Divinity School of the Pacific

I. CDSP is the only accredited Episcopal Seminary west of the Rocky Mountains offering M.T.S. and M.Div. degrees. Though fully autonomous, it is a founding member of the Graduate Theological Union, a consortium of nine Protestant and Catholic Seminaries with a central library of 350,000 volumes. The GTU offers Ph.D., Th.D., and M.A. degrees, and currently 23 students affiliated with CDSP are enrolled in these advanced degree programs, providing our Church with an important source of future teachers. We have an excellent young faculty with a strong tradition of Anglican scholarship. There is a diverse student body from the United States and abroad which has the opportunity of field education in the multicultural environment of the San Francisco Bay area.

II. There is a new President and Dean, Charles A. Perry, who was Provost of the Washington National Cathedral for the past 12 years. A major new program of Ministry Development has begun with the appointment of the Rev. Dr. John L. Kater, Jr. This will support and enhance programs of continuing education of laity and clergy in Province VIII as well as providing a variety of ministry education opportunities for M.Div. students. A capital campaign has resulted in renovation of married student housing and funding of a faculty chair while helping to increase the Annual Fund. Faculty are offering important services to the larger Church on national church boards and through recent publications. The "Business of God" luncheons in eight major cities in the West have attracted national attention with thousands of business and church leaders hearing serious theological issues discussed by lay and clergy church leaders.

III. In the next academic year we expect to have new faculty in Homiletics and Theology and Ethics. The Ministry Development program should be fully in place, helping CDSP to better support aspirations of the Church in the West for new models of ministry and for enhanced lay ministry. A more secure financial base should be achieved. There will be vigorous efforts in coordination with dioceses of the Province to recruit the most able student body, with concentration on attracting more younger students. Located in the most rapidly changing area of the U.S.A., we hope to find better ways to relate our biblical and liturgical tradition to an increasingly secular and pluralistic society.

Episcopal Divinity School

I. Among theological schools, the Episcopal Divinity School is richly endowed as a seminary and a center of theological education for the Church. Our campus and location in Cambridge are superb. We are the only theological school in the world, of which we have knowledge, that shares campus, classrooms, chapel, refectory and a jointly owned theological library (one of the ten largest) with a Roman Catholic seminary. We continue to be the one seminary with women professors in each of the traditional areas of theological study. Our student body, diverse and increasingly international in its composition, has cross-registration privileges in the eight other schools of the Boston Theological Institute, as well as Harvard University, Brandeis University and Hebrew College. In 1988 the Association of Theological Schools' evaluators acknowledged the Episcopal Divinity School's "leadership role in curriculum development and im-

plementation of innovative methods of teaching in theological education in the United States.’’

II. Continued development of the School’s three central program emphases: Parish Ministry in the Contemporary World; Anglicanism, Globalism and Ecumenism; and Feminist Liberation Theology. Established a faculty composition plan: at least 50% women and one-third African-American and other people of color. Initiated with the Diocese of Massachusetts an annual summer conference to promote Christian education and other educational ministries of parishes in New England and beyond.

III. The challenge of the ’90s will be to increase the endowment by \$12,500,000, primarily to engage and support a distinguished faculty and expand the amount of financial aid available to students.

Episcopal Theological Seminary of the Southwest

I. Our primary focus is training for effective parish ministry in a distinctive setting; that is, a community that gathers and scatters. Our special program of Anglican Studies is individually designed for each student. We are the only seminary with a certified Clinical Pastoral Education Center. Pastoral care is high priority. Our Hispanic Studies program serves all students who will minister in a cross-cultural setting. The Center for Hispanic Ministry of Province VII is located on our campus. Our ground-breaking program in Middler Field Education is in its third year. We continue to offer courses in Parish Administration, and January term courses in Christian Spirituality. We also offer a Master of Arts in Religion and an evening Lay School of Theology.

II. We have just concluded a successful 5.25 million dollar capital campaign. Fifty percent is for endowment and fifty percent for a new campus center. The Lutheran Seminary Program in the Southwest on our campus has grown to 32 students and four faculty. We have provided the primary leadership for a three-year, all-seminary Panama Project. We have developed off-campus programs in such diverse places as Georgia and England.

III. We will construct a new campus center (auditorium and dining room) and renovate existing facilities. We will fill a new appointment in Christian Ethics and Moral Theology. We will send faculty to programs in Africa and Central America, and we hope to continue to increase resources for student financial aid.

General Theological Seminary

- I. • Oldest seminary of the Church
- Tradition of academic excellence in preparing persons for ministry with strong emphasis in Anglican Studies
- Outstanding library, a resource for the whole Church
- Location in New York City
- Visiting faculty from throughout the Anglican Communion
- Center for Christian Spirituality
- Center for Jewish-Christian Study and Relations
- Home for Instituto Pastoral Hispano
- Strong relations with Union Theological Seminary, Jewish Theological Seminary and New York Theological Seminary
- II. • New faculty appointments in Liturgy and Homiletics
- Major fund-raising effort underway for building, renovation and endowment

- Strategic Planning Process began
 - Doctoral program expanded
 - Anglican Studies program revised and strengthened
- III.
- Continued renovation of landmarked campus
 - Implement strategic plan
 - Intensify recruitment efforts especially among minorities
 - Expand program for laity
 - Commemoration of our 175th anniversary

Nashotah House

I. Nashotah House is located 30 minutes west of Milwaukee near the town of Delafield. This choice location offers an ideal setting for quiet theological reflection but never isolated from the needs and cares of a large metropolitan area. Students receive a balanced formation by a tested core curriculum and daily worship. They have ample opportunity to participate in field education in a variety of parochial and institutional settings. Many high quality Clinical Pastoral Education sites are within an easy commute from the campus. The public schools are excellent, and the campus provides an ideal place for a family to live. Employment opportunity abounds for a student spouse. This will be a happy home for three years.

II. Over the last three years major accomplishments include the occupancy of 18 new town houses for married students which are both beautiful and rent-subsidized. Our financial support is the highest on record, enabling us to provide additional student financial aid and to contain student costs. The administrative structure has been thoroughly revised, and strategic long-range planning is becoming a reality.

III. Over the next three years we will expend considerable effort to revitalize the continuing education program of Nashotah House. Revitalization of the S.T.M. (Master of Sacred Theology) program, continuing education and education by extension for both ordained and lay people are under way. These programs will enable greater utilization of our outstanding educational and physical resources.

The School of Theology of the University of the South

I. The School of Theology is committed to quality education with a heavy emphasis on the classical theological disciplines as well as Homiletics and Liturgics. The School of Theology was created and is maintained for the sake of the Church. Our scholarship is for the service of the Church.

The primary focus of the School of Theology is the preparation for ministry in the Church. The Master of Divinity program is designed to educate a critically informed priest for ministry in a changing world. At the same time, the School of Theology is committed to integrating the various areas of theological study within a basic core curriculum.

The School of Theology has two advanced degrees programs: the Doctor of Ministry and the Master of Sacred Theology.

The School of Theology has two extension programs. Education for Ministry (EFM) is a lay theological education program which focuses on theological reflection as the foundation of Christian ministry. Disciples of Christ in Community (DOCC) is designed to help the laity be the Church.

THE BLUE BOOK

II. A major accomplishment of the last three years is the complete revision of the Master of Divinity curriculum. The guiding norm of this new curriculum is the orderly progress of learning. The Senior Seminar that completes the students' seminary education is designed to integrate the field education experience with the learning of the previous years.

Another accomplishment is the continuing high quality of the School's lecture series. The DuBose Lecturer in 1989 was Prof. Stephen W. Sykes, Regius Professor of Divinity in the University of Cambridge, England, and now Bishop of Ely. He addressed the theme "Being in Communion: A Reflection on the Ecumenical Task of the Anglican Communion." The DuBose Lecturer in 1990 was the Rev. Prof. John E. Booty, Emeritus Professor of Anglican Studies in the School of Theology. He lectured on "The Sixteenth Century Informs the Decade of Evangelism."

The major accomplishment of the last three years is a continuation of what the School of Theology has endeavored to do since its founding—to train persons for ministry in the Episcopal Church. Year after year, the School of Theology faculty, staff, and students work, study, serve, and worship.

III. Major plans for the next three years will be developed by the new dean. On August 20, 1990, the Very Rev. Dr. Robert E. Giannini resigned as the eleventh dean of the School of Theology. Once a new dean is in place, more concrete plans for the future will be developed.

One major task for the new dean will be to develop and promote alumni/ae relations. The School of Theology has about 1200 alums, but there has been no systematic work with them.

Another issue the new dean must address is participation in the University of the South's capital campaign. This will be a major campaign that will support the School of Theology.

Seabury-Western Theological Seminary

I. Seabury-Western's primary mission is to serve the Episcopal Church by the preparation for ordained ministries of men and women who are anchored in spiritual discipline and corporate worship and who respect the varieties of liturgical expression and the diversity of persons and cultures in our communion. Seabury-Western has a special commitment to cooperate with the national Church's Episcopal Council for Indian Ministries in addressing issues of theological education for Native Americans.

The Chicago Area provides students with opportunities for ministry in settings from urban to rural, large parish to small mission. The courses and libraries of twelve seminaries are also open to our students. Adjacent Northwestern University provides educational resources and recreational facilities.

II. In the last three years Seabury-Western strengthened its M.Div. enrollment. It is now accredited to offer the degrees of Doctor of Ministry in Preaching and Doctor of Ministry with Concentration in Anglican Ministries. The former is offered in cooperation with five seminaries of the Chicago Association of Theological Schools, and the latter is offered for persons whose theological formation and practice of ministry has been in other traditions. Through Garrett-Evangelical Theological Seminary a D.Min. in Stewardship is offered.

There are two new Master of Theological Studies programs: a concentration in Music and Liturgy is offered in cooperation with the Northwestern University School of Music

and Garrett-Evangelical; a concentration in Christian Ministries permits more focused studies in a particular area of interest.

The Seminary has entered into a trial venture with the Ecumenical Theological Center which will enable students to take part of their M.Div. program in Detroit, Michigan, with participation of Seabury-Western faculty.

Seabury-Western has joined in the Chicago-based Seminary Consortium for Urban Pastoral Education. Intensive programs and individual courses enable students to gain an understanding of urban dynamics and the role of the Church in the city.

The faculty has completed a review of the curriculum and instituted modifications, including a January term, to integrate ministry studies into theological study and priestly formation.

III. Our major plans for the next three years are: to assess the manner in which we use our resources in the light of an examination of the emerging leadership needs of the Church; to discern whether any new initiatives in leadership formation are appropriate and possible; and to seek resources to enhance faculty compensation and development and to increase student aid.

Trinity Episcopal School for Ministry

I. Established in the Anglican Evangelical tradition, Trinity is firmly rooted in the mainstream of the Anglican Communion. It was born of the renewal movements which began touching the Church in the 1960s and 1970s, to be a school grounded in the authority of the Bible, the power and leading of the Holy Spirit, and obedience to the Gospel mandate "to know Christ and to make him known."

Trinity's institutional lifestyle emphasizes ministry, community, and openness to God's leading. In our courses and mission, we are self-consciously a "school for Ministry," lay and ordained. The spartan campus in an economically depressed urban area and intentionally simple lifestyle keep the world's needs constantly before the community. Students and faculty covenant to worship and pray together in chapel every class day. A close pastoral relation is maintained between faculty advisors and students. To ensure openness to God's leading through his people, Trinity depends upon gifts for the operating budget, including salaries. Trinity functions as a center for Episcopal ministries and Evangelical scholarship, fellowship, and cooperation.

II. In the last three years, Trinity has expanded our offerings to serve the needs for training for ministry. The Stanway Institute for World Mission and Evangelism was founded to train people for missions, encourage the Church in the Decade of Evangelism, and enable returning missionaries to reflect upon and share their experiences. A companion relationship was begun with St. Philip's Theological Seminary in Tanzania.

A four-year program combining Trinity's M.Div. and nearby Geneva College's M.A. in counseling was created. Programs were created for lay ministers: a one-year Diploma in Basic Christian Studies, giving a comprehensive introduction to the faith; a non-academic one-year Diploma in Lay Ministries; and a one-year Diploma in Anglican Studies. Under the Diploma in Basic Christian Studies, students may concentrate in either missions and evangelism, or youth ministry.

In response to growth both in students and opportunities to minister in the Church, Trinity began the "Growing for Mission in Christ" capital campaign to expand the scholarship endowment, provide seed money for the Stanway Institute and Trinity Extension Education Ministries, and build needed facilities, including a commons hall now under construction.

III. The next three years will be a time of expansion and consolidation. A growing student body is anticipated as well as the inauguration of the new programs and mission ventures.

A third associate dean, the Dean for External Ministries, has been added to offer our ministries to the Church. He will also be working toward the goal of having half of Trinity's budget given to external ministries.

Virginia Theological Seminary

I. Among the distinctive features of Virginia Seminary are the following: a continuing commitment to education for ministry in an ecumenical context through participation in the Washington Theological Consortium, and in a global context through its emphasis on a program for international students; an extensive program of continuing education for both clergy and laity; a strong field education program drawing on the resources of the Washington metropolitan area; a Lay School of Theology providing evening courses for laity; a Center for the Ministry of Teaching dedicated to assisting parishes in strengthening their Christian Education programs.

II. In the past three years Virginia Seminary has established a new two-year degree program, a Master of Arts in Christian Education, another indication of its desire to improve the quality of Christian Education in the Episcopal Church. The Seminary has also established a new summer program for chaplains and teachers of religion in Church-related schools. In the same area, work has begun on a new Episcopal Children's Curriculum, a curriculum that will eventually provide materials for a number of age groups in Episcopal Sunday Schools. Last year a new building was completed on campus to house the Seminary's Day Care Center, and plans are well underway for a new classroom building that will also house a new auditorium. This year a new student exchange program has begun between Virginia Seminary and three English theological colleges, and approval has been given to a plan to bring non-white South African students to the Seminary and to send VTS students to a South African seminary. In the area of academic programs, the Seminary offers a new Diploma in Anglican Studies for those with theological degrees from seminaries of other traditions. Finally, four new faculty appointments have been made: the Rev. Judith McDaniel (Homiletics), the Rev. William Shepherd (Homiletics), Dr. Amelia Gearey (Christian Education), and Ms. Mitzi Jarrett (Librarian).

III. The major needs or plans for the next three years primarily involve projects mentioned above. These include the continuation of the work on the Episcopal Children's Curriculum, a multi-year project; the funding and building of the new Classroom and Auditorium Building, which will be a major addition to the campus; and further development of the new Master of Arts in Christian Education degree program. In addition, consideration is being given to the development of an International Institute for Anglican Studies.

1990 SEMINARY ENROLLMENTS BY DEGREE AND GENDER

MDIV = Master of Divinity, HC = Headcount, MTS = Master of Theological Studies
 MA = Master of Arts, STM = Doctor of Theology or Master of Systematic Theology
 DMIN = Doctor of Ministry

INSTITUTION	MDIVHC	MTSMAHC	STMHC	DMINHC	MALEHC	FEMALEHC
Berkeley Divinity School at Yale	103	19	4		70	68
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	34	3		1	17	25
Church Divinity School of the Pacific	83	13	19	0	56	69
Episcopal Divinity School	46	16	0	36	35	93
Episcopal Theological Seminary of the Southwest	44	7	0	0	28	38
General Theological Seminary	84	11	10	0	63	52
Nashotah House	44	1	0	0	45	4
School of Theology, University of the South	60	4	13	66	118	41
Seabury-Western Theological Seminary	62	4			48	30
Trinity Episcopal School for Ministry	37	17	0	0	74	38
Virginia Theological Seminary	151	14		27	133	78
	748	109	46	130	687	536

1989-90 SEMINARY ENROLLMENTS
 Candidates and Ages

INSTITUTION	Number of Postulants/ Candidates	Under	25-34	35-44	45-54	55-64	65 And Over
Berkeley Divinity School at Yale	38	0	21	7	8	2	0
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	25	0	4	12	8	1	0
Church Divinity School of the Pacific	69	0	16	31	19	2	1
Episcopal Divinity School	11	1	2	5	2	1	0
Episcopal Theological Seminary of the Southwest	47	1	13	21	10	2	0
General Theological Seminary	78	4	32	29	10	3	0
Nashotah House	44	0	19	17	7	1	0
School of Theology, University of the South	54	0	11	29	13	1	0
Seabury-Western Theological Seminary	65	1	27	26	9	2	0
Trinity Episcopal School for Ministry	31	1	15	11	2	2	0
Virginia Theological Seminary	135	0	49	54	28	4	0
	597	8	209	242	116	21	1

1990 Seminary Minority Enrollments
HC = Headcount

INSTITUTION	BLACKHC	ASIANHC	HISPANHC	NATAMHC	OTHMHC
Berkeley Divinity School at Yale	5				
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	2	0	0	0	
Church Divinity School of the Pacific	2	1	1	0	1
Episcopal Divinity School	4	3	3	0	0
Episcopal Theological Seminary of the Southwest	1	1	1	1	3
General Theological Seminary	10	1	1	0	0
Nashotah House	2	3	1	1	0
School of Theology, University of the South	3	3	0	0	3
Seabury-Western Theological Seminary	2			5	
Trinity Episcopal School for Ministry	4	1	0	0	
Virginia Theological Seminary	6		1		
	41	12	8	7	7

1990 Seminary Tuitions and Fees, Single and Married Student Expense
Cost to Seminary Per Student, and Total Financial Aid Per Student

INSTITUTION	Tuition and Fees	Single Student Expenses	Married Student Expenses	Cost to Seminary Per Student	Total Financial Aid
Berkeley Divinity School at Yale	\$9,560.00	\$ 3,675.00	\$12,850.00	\$28,649.00	\$601,857.00
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	\$4,980.00	\$11,217.00	\$18,600.00	\$20,550.00	\$ 5,387.00
Church Divinity School of the Pacific	\$5,660.00	\$ 8,604.00	\$ 8,604.00	\$17,404.00	\$504,562.00
Episcopal Divinity School	\$7,400.00	\$15,110.00	\$20,815.00	\$30,500.00	\$17,000.00
Episcopal Theological Seminary of the Southwest	\$5,900.00	\$14,000.00	\$30,000.00	\$32,924.00	\$ 12,021.00
General Theological Seminary	\$7,249.00	\$18,466.00	\$31,623.00	\$36,140.00	\$ 10,808.00
Nashotah House	\$5,250.00	\$12,335.00	\$24,360.00	\$33,007.00	\$ 6,855.00
School of Theology, University of the South	\$7,289.00	\$18,290.00	\$28,565.00	\$20,524.00	\$ 13,370.00
Seabury-Western Theological Seminary	\$6,614.00	\$16,323.00	\$22,236.00	\$18,310.00	\$ 11,549.00
Trinity Episcopal School for Ministry	\$3,000.00	\$12,550.00	\$21,080.00	\$17,872.00	\$ 1,422.00
Virginia Theological Seminary	\$4,460.00	\$11,665.00	\$27,956.00	\$22,798.00	\$ 10,635.00

1990 Seminarian Financial Aid

INSTITUTION	Internal Scholarships	External Scholarships	Loans	College		Diocese	Parish
				Work-Study	Parish		
Berkeley Divinity School at Yale	\$387,956.00	\$ 92,060.00	\$453,450.00	\$19,891.00			
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	\$302,688.00	\$ 52,146.00	\$304,866.00	\$25,558.00	\$ 14,912.00	\$ 15,300.00	
Church Divinity School of the Pacific	\$237,985.00	\$ 31,800.00	\$105,600.00	\$39,177.00			
Episcopal Divinity School	\$256,200.00	\$ 32,300.00	\$225,881.00	\$ 0.00			
Episcopal Theological Seminary of the Southwest	\$350,850.00	\$ 83,372.00	\$ 0.00	\$68,230.00	\$ 83,800.00	\$ 57,212.00	
General Theological Seminary	\$277,685.00	\$130,350.00	\$240,700.00	\$74,822.00	\$ 94,800.00	\$ 35,550.00	
Nashotah House	\$ 57,650.00	\$ 61,476.00	\$105,100.00	\$43,932.00	\$ 34,500.00	\$ 12,600.00	
School of Theology, University of the South	\$546,356.00	\$ 39,875.00	\$ 38,200.00	\$64,149.00	\$ 77,080.00	\$ 70,860.00	
Seabury-Western Theological Seminary	\$292,617.00	\$ 89,008.00	\$106,722.00		\$124,462.00	\$ 45,470.00	
Trinity Episcopal School for Ministry	\$ 63,202.00	\$ 6,900.00	\$ 0.00	\$ 0.00	\$ 2,768.00	\$ 1,954.00	
Virginia Theological Seminary	\$390,174.00	\$ 65,916.00	\$ 45,561.00	\$ 0.00	\$174,880.00	\$144,560.00	

1990 Seminary Salary Range, Faculty and Administration

INSTITUTION	Faculty Head Count	Faculty Compensation		Admin Head Count	Admin Compensation		Admin Highest Compensation
		Lowest	Highest		Lowest	Highest	
Berkeley Divinity School at Yale	10	\$31,800.00	\$72,000.00	8	\$23,420.00	\$ 73,602.00	
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	26	\$33,300.00	\$61,500.00	14	\$37,700.00	\$ 75,000.00	
Church Divinity School of the Pacific	10	\$32,430.00	\$45,812.00	20	\$16,500.00	\$ 53,840.00	
Episcopal Divinity School	17	\$25,057.00	\$59,874.00	31	\$17,847.00	\$ 81,577.00	
Episcopal Theological Seminary of the Southwest	13	\$34,300.00	\$40,000.00	20	\$10,000.00	\$ 52,900.00	
General Theological Seminary	21	\$34,000.00	\$61,000.00	45	\$17,300.00	\$100,000.00	
Nashotah House	10	\$29,960.00	\$47,080.00	8	\$15,080.00	\$ 66,105.00	
School of Theology, University of the South	16	\$28,400.00	\$59,400.00	14	\$ 9,682.00	\$ 61,400.00	
Seabury-Western Theological Seminary	12	\$25,890.00	\$65,850.00	17	\$ 7,000.00	\$ 97,100.00	
Trinity Episcopal School for Ministry	14	\$30,500.00	\$41,500.00	31	\$12,500.00	\$ 50,000.00	
Virginia Theological Seminary	47	\$38,626.00	\$66,428.00	60	\$15,750.00	\$ 83,740.00	

The Conant Fund

Conant grants from the John Shubael and Mary McLaren Conant Fund are awarded annually to faculty members of the accredited Episcopal seminaries for the purpose of strengthening scholarship and teaching within the seminaries of the Church. In 1989 the BTE voted to raise the maximum amount of each award from \$5000 to \$7500 in recognition of the impact of inflation over the previous ten years.

Acting on the recommendations of its Screening Committee (William Stafford of Virginia Theological Seminary, Chairman 1988; Waring McCrady of the BTE, Chairman 1989; Richard Couper of the BTE, Chairman 1990; Lloyd Lewis of Virginia [1989-90], Randall Zachman of Bexley Hall; and Charles Henery of Nashotah House), awards were granted in 1988 totalling \$27,251 to 9 individuals from 5 seminaries. In 1989 awards totalling \$69,195 were granted to 13 individuals from 7 seminaries. In 1990 \$90,019 was granted to 18 persons from 8 seminaries.

Respectfully submitted;

The Rev. Helen Havens, *Chair*,
and members of the Board for
Theological Education

FINANCIAL REPORTS, 1989-91

Program Budget

	<i>1989 (Actual)</i>
<i>Program Support</i>	
Conference	\$ 1,913.66
Travel	12,469.95
Reference material	632.67
<i>Program</i>	
Strategic planning	24,020.45
Development of continuing education of clergy	5,672.83
Promotion and support of lay theological education	6,170.69
Support of theological education with dioceses	4,270.94
Trustee development	1,375.00
<i>Ecumenical</i>	
BTE-Fund for Theological Education	<u>5,000.00</u>
<i>Total</i>	<u>\$61,526.20</u>

THEOLOGICAL EDUCATION

	<i>1990 (Actual)</i>	<i>1991 (Budget)</i>
<i>Program support</i>		
Conference	\$ 3,352.78	\$ 4,000
Travel	12,652.26	13,000
Reference material	441.30	700
<i>Program</i>		
Strategic planning	22,324.46	23,500
Development of continuing education of clergy	1,653.82	5,000
Promotion and support of lay theological education	6,991.34	7,500
Support of theological education with dioceses	5,500.00	6,500
Support of A070a	0.00	2,000
<i>Ecumenical</i>		
BTE-Fund for Theological Education	5,000.00	5,000
<i>Total</i>	\$57,915.96	\$65,200
<i>Assessment Budget</i>		
	<i>Amount</i>	<i>Balance</i>
	<i>Budgeted</i>	
1989	\$21,850.00	\$4,037.79
1990	25,392.00	4,928.82
1991	27,184.00	

Goals and Objectives, 1992-94

The board has adopted the goals and objectives listed below for the upcoming triennium. These build on the work initiated during the previous three years: strategic planning for theological education, coordinating theological education with the seminaries and diocesan schools and training programs, the recruiting and screening process, and refining the computer-based data bank for the Title III seminary reports.

As a national theological education resource, the BTE seeks to strengthen and coordinate efforts of dioceses, commissions on ministry, seminaries, diocesan schools, training programs, and others to provide and sustain ministry for the mission of Christ's Church (cf. Canon III.29.2) by:

1. Establishing forums to include representatives of the accredited seminaries, the provinces of the Church, bishops, and other appropriate persons, looking to the resolution of issues in strategic planning for theological education to meet the ordained ministry needs of the Church in the next decade;
2. Initiating programs in collaboration with representatives of the accredited seminaries and diocesan schools and training programs to find ways to coordinate and strengthen theological education for the baptized;
3. Collaborating with the CDM, the Church Deployment Office, and the ethnic desks of the Presiding Bishop's staff for the more effective recruitment, selection, and deployment of persons for leadership in the Church;

4. Identifying programs of continuing theological education for clergy, laity, and the newly ordained, and to distribute this information to the dioceses through the bishops for their use.

Functions of the BTE

Pursuant to its canonical charges under Canon III.29.2, the board directs its Executive Director to see that the following functions are carried out, with status reports to be made regularly to the board and other appropriate bodies of the Church:

1. Gathering statistical and analytical reports on theological seminaries and other training institutions that accurately reflect current resources and progress on stated goals, as well as clergy supply and availability, in order to enable the BTE to report to the General Convention;
2. Monitoring, implementing, and evaluating the Church's financial support for theological education;
3. Providing appropriate resources to seminaries, diocesan institutions, trustee boards, and the Council of Seminary Deans to promote development and cooperation;
4. Collaborating with the Education for Mission and Ministry unit of the Presiding Bishops's staff, the General Board of Examining Chaplains, and other appropriate national ecumenical agencies and providing reports on joint ventures in theological education to the General Convention.

1992 Objective

To organize the BTE into appropriate committees and initiate actions and responses to the 1992-94 goals as established by mandates of the 1991 General Convention and functions assigned to the Board in Canon III.29.2:

Budget for 1992

2 full board meetings (16 members)	\$25,878
1 executive committee meeting (3 members)	<u>2,875</u>
<i>Total</i>	\$28,753

1993 Objective

To continue studies, projects, and works in support of goals, with mid-triennium evaluation.

Budget for 1993

2 full board meetings (inflation 5%)	\$27,172
1 executive committee meeting	<u>3,019</u>
<i>Total</i>	\$30,191

1994 Objective

To complete projects and studies on major issues, and to prepare reports and resolutions for the 1994 General Convention.

Budget for 1994

2 full board meetings (inflation 5%)	\$28,530
1 executive committee meeting	<u>3,170</u>
<i>Total</i>	\$31,700

1992-94 Budget Requests

To meet meeting expenses during the coming triennium, the board presents this resolution:

Resolution #A230

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention to meet expenses of the Board for Theological Education the sum of \$90,644 for the triennium of 1992-94.**