

The Board for Theological Education

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MEMBERSHIP

- The Rt. Rev. Frank Allan
- The Rev. Sharon L. Ciccarelli*+
- Mrs. Barbara Borsch*
- Dr. Harold H. Brown
- Dr. Richard Couper*
- The Rev. Don Curran*+
- The Rev. Dr. Edward de Bary
- The Rt. Rev. Robert W. Estill*, *Chair*
- Dr. Harley Henry
- Ms. Essie L. Johnson*
- The Rev. Robin P. Martin* (appointed 12/90)
- The Very Rev. William Petersen*
- Dr. Warren C. Ramshaw
- The Rev. Kathleen Sams Russell
- The Rt. Rev. Chester Talton (resigned 3/92)
- The Rt. Rev. Douglas Theuner*
- The Rev. Preston T. Kelsey II, *Executive Director*

* Term expires at 1994 General Convention

+ Appointed as a seminarian

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Representatives of the Board at General Convention:

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

Dr. Harold H. Brown, House of Deputies, is authorized by the Board to receive non-substantive amendments to the report.

SUMMARY OF THE BOARD'S WORK

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 six Episcopal students have been receiving scholarships for ministry and four other Episcopal students have been awarded doctoral scholarships.

2. Support has continued for Seminarians with Lay Vocations. Eight seminarians from five schools were assisted by BTE grants to their respective seminaries. The last two conferences have been held with the National Network of Lay Professionals. The theme of the January 1994 Conference was "A New Vision—A New Day." Mr. David Booth Beers, the Presiding Bishop's Chancellor, gave the keynote address. Biblical reflections were led by Dr. Don Compier of CDSP.

3. In fulfilling its canonical duty "to promote continuing cooperation between and among the Theological Seminaries of the Church" (Canon III.30.2[c]), the BTE has supported with two grants the establishment of the Anglican Association of Biblical Scholars under the direction of the Rev. Dr. Michael H. Floyd, professor of Old Testament at the Episcopal Theological Seminary of the Southwest.

4. The BTE continues to work with the Presiding Bishop's Select Committee of Bishops and Deans chaired by the Rt. Rev. Frank Cerveny. A proposed change in the canons to establish one major evaluation during the middler year of postulants applying for candidacy will be presented to the General Convention. It is to be found in the Council for the Development of Ministry (CDM) report. Further discussion continues on the timing and place of the General Ordination Examination (GOE) in the ordination process.

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 (96 dioceses reporting) and 1992 (99 reporting) surveys produced the following information:

	1984		1992	
Three years in an Episcopal seminary	218	70%	243	72%
Three years in an accredited non-Episcopal seminary	31	10%	20	6%

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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%	25	7%
A Diocesan school or program plus one year at an Episcopal seminary	7	2%	5	2%
Read for Orders	11	4%	8	2%
Other	<u>10</u>	<u>3%</u>	<u>18</u>	<u>4%</u>
Total	312	100%	337	100%

6. The BTE continues to be active in the work of the CDM. During this triennium Ms. Essie Johnson served on behalf of the BTE. The Executive Director assisted the Rev. John Docker, Staff Officer of the CDM, in the work with provincial meetings of Commissions on Ministry.

7. In response to Resolution A036a of the 70th General Convention, the Presiding Bishop appointed a committee to design and implement a structure for more efficient, creative and effective coordination and administration of all functions relating to ordained ministry. As a result of this review, in early 1992 a new organizational cluster was created in the Office of the Presiding Bishop under the supervision of the Rt. Rev. Harold Hopkins of the Office of Pastoral Development. The Professional Ministry Development Cluster consists of the Executive Director of the BTE; the Executive Director of the Church Deployment Office (CDO), the Rev. James Wilson; and the Staff Officer of CDM.

8. In the fall of 1993, Mrs. Mary Williams was hired to conduct a review of the Church Deployment Board (CDB), the BTE and CDM with the charge to answer the question, "Is there a better way these two Boards and Council can be structured?" In December 1993, she submitted a "Review of CDB, BTE, and CDM Structures," recommending the establishment of a Board for Professional Ministry Development to replace the two previous boards and council. The report was received by the BTE at its February 1994 meeting for review.

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. Figures for 1992, the most recent year for which figures are available, reveal congregations gave \$3,177,922 to Episcopal seminaries or .34 percent and \$412,822 or .04 percent to other theological institutions. This is a decrease of \$348,873 in giving to the accredited seminaries from 1991 or -.05 percent. The giving to other theological institutions declined \$18,793 but remained at .04 percent.

The 1991 General Convention reaffirmed its commitment to the 1 percent program and asked "each diocesan bishop to make 1% for theological education a high priority of diocesan encouragement, education, and stewardship, so that by the 1994 General Convention all congregations of the Church are participating" (A226a).

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The BTE would like to salute the following dioceses for the leadership they have demonstrated in 1 percent participation in 1992:

Diocese of Indianapolis,	.96%
Diocese of Nevada,	.91%
Diocese of the Rio Grande,	.82%
Diocese of Hawaii,	.79%
Diocese of Northwest Texas,	.77%
Diocese of Utah,	.76%
Diocese of Mississippi,	.75%
Diocese of North Carolina,	.72%
Diocese of Western Louisiana,	.72%
Diocese of Quincy,	.71%
Diocese of Vermont,	.71%

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

Resolution A224a - "Strategic Planning"

Committee Membership: Dr. Richard Couper, *chair*, The Very Rev. William Petersen, Dr. Warren Ramshaw, The Rev. Kathleen Russell.

In seeking to carry out 1991 General Convention Resolution A224a, BTE established a committee to work on the call to gather representatives named in the resolution to address the 1991 BTE report, "The Care of Learning: On the Stewardship and Coordination of Resources for Theological Education." Attention was directed to: (1) the seminaries' relationship to the Church's mission, with particular attention to the vision of the role of theological education in that mission; (2) issues of utilization and diversity; (3) the design and development of special programs; (4) lay theological education; (5) present and future faculty development; (6) ecumenical collaborations; and (7) common administrative services and reporting for accounting and financial management. These seven were then grouped into two categories: (a) the seminaries' relationship to the Church's mission, and (b) the question of utilization and diversity, particularly regarding the programs and faculty resources in our seminaries.

Early in the triennium it became evident that funding for a gathering would not be available. The committee then sought to find other ways by which to pursue the intention of the resolution.

The role and relationship of the seminaries to the Church's mission and the matter of utilization of seminary resources was an early area of exploration by the committee. Not surprisingly, the renewal of the ministry of the baptized, the reclaiming of the diaconate, and the economic struggle of congregations has had its effects on the seminaries.

This can be seen in the number of M.Div. degree earned by students at the eleven seminaries. This number has declined over the past ten years, from a high of 896 in the academic year 1984-85 to 703 in 1993-94. Yet at the same time the total number of students throughout this period has hovered around 1000, an indication of the changing programs offered by the seminaries.

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In light of these numbers members of the committee and the Executive Director engaged in conversations with chairs of Boards of Trustees and deans of the seminaries. The conversations focused on their reactions to these changes in their student bodies and on the future life of their seminaries as they saw it from their own perspectives. In certain instances anxiety was expressed about the future academic and financial viability of the seminaries in light of these declining M.Div. enrollments. At the same time they expressed concern over the nature and quality of students.

Moving to another area, if more and more theological education in the future is going to occur locally, at least two questions will need to be examined: (1) the relationship of the seminaries to these endeavors, and (2) the question of spiritual formation of candidates for ordination. Related to these two questions are fundamental apprehensions about quality, consistency, and fragmentation.

Often the BTE is asked questions about the faculties of our Episcopal seminaries. Are they active in the life of local congregations? Do faculty members participate sufficiently in the parish life of the Church to be good role models for the seminarians they are training to become future ordained leaders in the Church?

During 1992-93, a Seminary Faculty Study was conducted. The study sought to learn about the relationships of the faculty with the Church and the participation of faculty members in the life of parishes, dioceses, and national committees. Responses were received from 129 of the 155 seminary faculty members, a high rate of return for such a survey.

Here are some highlights of the Seminary Faculty Study (January 1994):

- 75% of the responding faculty are ordained and 25% are lay persons. 90% identified themselves as Episcopalians.
- Essentially, 80% of those responding are providing some non-liturgical activity in their parishes.
- 85% participate in the liturgical life of parishes.
- 63% are currently involved in the affairs of their dioceses.
- 85% say participation in the life of the Church outside of the seminary is expected.
- Of those participating in the life of the Church at the diocesan and national level, it is twice as likely that they are teaching theology.
- Faculty members who are younger and *male* are more likely to be active at the diocesan level.
- Faculty members who are younger and *female* are more likely to be active at the national Church level.
- Of the 31 lay faculty members surveyed, 15 are male and 16 female.
- Among ordained faculty members, 93% are male, 7% female.
- Lay faculty members as a group are younger than ordained faculty members.

In addition to the information gained, the survey gives the BTE and the Church an opportunity to view the seminaries as a single resource to the Church for theological education. Copies of the full report are available from the BTE Office, 815 Second Ave., New York NY 10017.

Finally, in December 1993 members of the committee and the Executive Director met with the Council of Deans at their annual meeting. In addition to reviewing the issues noted above, the deans expressed continuing apprehension about student indebtedness. Not only are students bringing former educational and personal debts, but tuitions and living expenses while at seminary are primarily carried by the students themselves with limited diocesan or parish financial support.

As a consequence of this meeting, the BTE looks forward to continuing on a regular basis future meetings with the Council of Deans.

The 1% plan continues to provide important financial support for the seminaries, \$3,177,922 in 1992, 34% of the potential. In view of a study which demonstrated the importance of the support of the bishop, there is a continuing need for bishops to keep the plan before their diocese and congregations as called for by the 1991 General Convention (A226a). The plan continues to suffer from a vulnerability to changes in rectors and, more recently, increasing demands on parish financial resources.

While the closing of seminaries immediately surfaces as a possible response to these financial pressures, it was noted that past history has not demonstrated that the resources of the closed seminary are incorporated into the ongoing enterprise of theological education in the Episcopal Church. The immediate beneficiaries, if any, appear to be local non-Episcopal seminaries.

In conclusion, the committee wishes to draw the attention of deputies and bishops at the 1994 General Convention to the following:

- A learned and capable leadership, both lay and ordained, will be more important than ever to the mission of the Church in an increasingly secular world.
- Financial support for theological education, including the 1% plan, will need to be increased for the education and training of this future leadership.
- Financial aid for students and adequate compensation for faculty are an integral part of the financial responsibility the Church has for its future leaders.
- The decline in the M.Div. enrollments at the eleven seminaries calls for the Church in partnership with these schools to develop further uses of these resources for theological education beyond the preparation of priests.
- Without the dioceses and the seminaries engaging in the exploration of new uses of the resources to be found in our eleven seminaries, the future of more than one of these institutions is problematic.

Theological education in the Episcopal Church is at a *kairos* moment. The resources for theological education which our forbears have bequeathed to us are in danger. The present moment calls for bold visions for theological education so that the mission to which the Episcopal Church is being called can be carried forward with capable, well trained and educated leadership. Nothing less than the concern and support of all Episcopalians will suffice.

Resolution A225a - "Distance Learning"

Committee Membership: the Rev. Dr. Edward de Bary, *chair*, Dr. Harold Brown, Ms. Essie Johnson, the Rev. Robin Martin, the Rt. Rev. Douglas Theuner.

The committee responded to 1991 General Convention resolution A225a, which dealt with non-residential training and education-at-a-distance programs and our seminaries. The committee identified several aspects to this resolution. These were:

- Encouraging seminaries to provide non-residential programs for lay and clergy.
- Encouraging seminaries to use technological advances (computers and television) to help disseminate their programs.
- Increase and improve non-residential offerings to minorities.
- Work with other agencies, programs and the national Church to extend theological education beyond the seminary campus.

Resolution A225a came from suggestions in "The Care of Learning" (December 31, 1990), which affirmed that theological education is "...a characteristic feature of the Church's life and mission always, everywhere, and for all" (p.16). The committee believes that theological education is a "cradle to grave" process. As the primary repository of our theological expertise, our seminaries provide the fonts from which this education originates.

This opens new possibilities as well as responsibilities for our seminaries, which are called to educate or at least support indirectly the education of professional/ordained clergy, volunteer/ordained clergy, professional lay persons, and volunteer lay persons. By "volunteer" we mean non-stipendiary or "amateur" in the classical sense of performing a function for the sake of loving and serving rather than remuneration. It also means that the distinction between "Christian Education" and "Theological Education" will no longer exist in the way it has in the past.

Non-Seminary Programs - The committee recognized that numerous programs exist outside our seminaries to prepare lay people and clergy for ministry. "The Care of Learning" states (p.22) that 94 dioceses have programs for ministry development or diocesan schools. A more recent survey done by the committee elicited responses from only 48 programs located in 45 dioceses. These programs tend to be ephemeral, as we know that some dioceses did not report all the programs operating within their geographical boundaries.

This points to a problem: There exists no central registry of structured programs which lead to ordination. If accountability is increasingly necessary, then a national registry of authorized programs should exist. Whether such a registry should extend to programs other than those which lead to ordination deserves additional discussion.

The Seminaries and Technology - The committee observes that technology is moving rapidly to expand the possibilities for at-a-distance learning at affordable costs. In September 1993 the committee arranged a meeting of representatives from our seminaries to review education-at-a-distance and the use of technology. Various aspects of technology were discussed. Specific suggestions and a consensus emerged during the three-day meeting. The Rev. Clement Lee of the national Church office, and the Rev. Dr. Frederic Burnham, Director of Trinity Institute, also participated. The meeting included an informal survey of what is currently happening with technology in our seminaries. It concluded with an agreement to continue the discussions under the acronym SCOTT (Seminary Consultation on Television and Telecommunication). The goal of the consultation is to yoke the seminaries for capitalization and purchasing of technical equipment as well as to

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cooperate in joint ventures between all or some of the seminaries. Some specifics from the initial consultation are:

Computers are used in all our seminaries but to varying degrees. Only one seminary makes them available to all faculty and has its buildings wired for intercommunication from each work station, including accessibility to Internet.

Representatives reported some resistance to computers, but most faculty and staff use them for word processing and some data gathering. Several of the seminary libraries are networked with computers, but only some are linked to Internet, the international education, business and government computer link.

Representatives agreed to work at their institutions to bring them onto Internet. The Rev. Clement Lee promised technical and consultative support.

A Video Network through the Episcopal Cathedral Teleconferencing Network has begun to expand in the Church. During a visit at Trinity Church it was suggested that a network to serve the seminaries, in order to share programs between schools as well as with other stations, is possible and affordable. A one-way communication with feedback, in a town meeting type format, is possible via telephone lines but is not truly inter-active. Virginia Theological Seminary has used this technology for a program with the Diocese of West Texas.

Teleconferencing, via telephone lines and varying degrees of sophistication in video and sound production, is possible between several locations with small groups of people. Thus the classroom can be expanded across vast distances. Seabury-Western, in a consortium with other Chicago area theological schools, is looking at this kind of technology to expand their campus to Detroit.

Interactive video via computers is becoming increasingly available at low cost and may be a wave of the future since it permits data exchanges as well as live picture and sound. Standard telephone lines and off-the-shelf equipment are used.

Educational theory and the development of educational methods in seminary education is a challenge offered in "The Care of Learning." It becomes even more important when considering the technological challenge. Assistance will be necessary to learn how to use the technology as well as how to teach in these new and different media. This will allow for the development of our ability to extend offerings over distances to various cultures, language groups, and to reach minorities who in the past were often excluded in the past.

The committee recommends: In lieu of formal resolutions to the General Convention the committee recommends to its successors during the next triennium that nurture of the consultation (SCOTT) between our seminaries be given a high priority. A subsequent meeting is now scheduled for April 15-17, 1994. We think SCOTT should be given support with funding if necessary in order that it can continue until it becomes established. SCOTT will benefit the entire Church by developing an organizing network of Episcopal seminaries and other educational opportunities linked by electronic communications and cooperative endeavors. Working together to develop programs and seek funding, learning to use new

technology and broaden and improve our theological offerings, will make our seminaries more viable as well as improve our opportunities for theological education.

Resolution A227a - "Recruitment and Screening"

Committee Membership: Mrs. Barbara Borsch, *chair*, the Rt. Rev. Frank Allan, the Rev. Sharon Ciccarelli, the Rev. Don Curran, Dr. Harley Henry, Mr. Kent Fairfield, *consultant*.

Since its founding in 1970, the Board for Theological Education has concerned itself with the selection, education and deployment of Church leaders (Canon III.30.2).

In December 1993 the BTE published "Recruiting for Leadership: Challenges and Hopes," the third in a recent series of reports which began with "Leadership and Theological Education in the Episcopal Church" (1987). Following is a brief account of the background and content of this latest report.

As a result of the 1987 report, the 1988 General Convention directed the BTE to study the Church's recruitment of leadership and make recommendations to the 1991 General Convention (A183).

The resulting research, conducted during the 1988-91 triennium, revealed general complaints about diocesan procedures in three overlapping areas: vocation, education, and deployment. In addition, the screening of candidates—having become much more prevalent than the recruitment of them—seemed biased against younger applicants and those who were from minority ethnic groups, especially troubling in view of the number of dioceses becoming increasingly multi-ethnic. The research also pointed out that non-whites, women and younger persons had fewer opportunities for parochial employment.

At the 1991 General Convention, the BTE's recommendations included recruitment practices, the training of Commissions on Ministry, and deployment strategies.

An addition to the Ministry Commission Canon (III.2.3) directed the Church to reclaim its historical responsibility for actively recruiting people to leadership positions so new candidates might be encouraged to come forward to balance and augment those who were already presenting themselves for service.

Accompanying resolutions also requested that dioceses provide training for Commissions on Ministry "in awareness of the important cultural differences among ethnic communities from which prospective postulants may come," and that they "develop explicit strategies for deploying women clergy and clergy from ethnic communities."

On this basis, in 1992-93 a committee of the BTE, supported by a grant from the Lilly Endowment, surveyed responses to the new canon on recruitment and the related resolutions. Their study, which culminated in the 1993 report on "Recruiting for Leadership," included seven on-site consultations in the dioceses of Maryland, Montana, and West Texas, where committee members and a consultant met with panels of clergy and lay leaders. Subsequently, four other dioceses contributed information and comments to the report.

Copies of the full 38-page report are available on request from the office of the BTE, 815 Second Ave., New York NY 10017.

Readers of this report should be aware that it focuses on recruitment for the ordained ministry. The investigating committee's basic assumptions were that the primary sacrament of ministry is baptism, and that the ministries of priesthood and diaconate—although not

more important than those carried out by the laity—represent unique leverage points in the leadership of the Church.

The report looks at four dilemmas underlying the issue of recruitment and at contextual issues in the larger Church system. It then describes some implications for action in recruitment followed by a discussion of the recruitment of younger persons, persons from minority groups and women.

It came as no surprise that carrying out Canon III.2.3 through deliberate recruitment of candidates for the ordained ministry will not be easy. Four of the dilemmas confronting Commissions on Ministry and other diocesan groups are expressed in the following statements explicated in the report:

"If we succeed in recruiting more aspirants, that just means we'll have to turn down even more candidates than we do now."

"Should we be looking for aspirants who are qualified to develop specific areas of the Church's mission, or faithful people with general skills, willing to serve in whatever way is eventually asked of them."

"Many people are drawn to consider their call to ordination, but many good ones are turned off by the hurdles they have to clear to get there—and even then there's no assurance of getting a job."

"Our bishop may lay out expectations for the diocese, but there's no telling what autonomous parishes will choose to do on their own."

Exploration of these dilemmas reveals that recruitment must be understood in terms of the more fundamental issues of mission and leadership. The report maintains that the search for new leaders demands that all levels of the Church consider where they want to proceed. The important questions are, "What mission(s) are we called to fulfill? Whom do we envision leading our parishes, dioceses, seminaries, and national Church?"

Mission thus points to our specific needs for leadership, which in turn guides recruitment. This deliberate process is, throughout, undergirded by our theology.

To be deliberate and proactive in the search for leadership to carry out the mission(s) of the Church runs counter to many of the selection procedures already in place. These are framed to screen out many of those seeking ordination on the grounds that the number of aspirants is far greater than the anticipated number of available paid positions in a diocese.

On the other hand, the committee found others in the Church beginning to consider approaches to recruitment and training more closely related to mission rather than finances and numbers, and contending that new questions must be asked of aspirants which go beyond qualities of faithfulness, prayerfulness, and dedication: "What part of the Church's mission are you called to carry out? Are you excited by the prospect of participating in the mission and willing to train for it?"

Such considerations lead inevitably to the perceived need to enlarge and enhance the pool of potential leaders by including more younger persons and members of under-represented ethnic groups, especially in view of the composition of the current group of seminary students.

The committee also concluded that recruitment, no matter how deliberate and dedicated, cannot guarantee employment. Problems of "deployment" are a substantial obstacle to recruiting the leadership of the future. Consultations in the three dioceses made it clear that women and persons from minority groups are aware, on the basis of their experience, that they have only limited expectations about their opportunities for leadership

in the Church of today. There can be no question that these restrictions make recruitment more difficult.

The committee found that, on the whole, participants in our study supported initiative in recruitment, finding it congruent with their faith and theology. They also saw the need for more precise criteria for leadership and for exploring the Church's particular mission in their locale.

Frequently participants pointed out the need to seek out and utilize the talents of the laity more effectively while carrying out the search for ordained leadership.

In reflecting subsequently on the dynamics and responses in the seven diocesan consultations, the committee reaffirmed the value of calling together key persons who have mutual concerns for the Church but who do not usually or regularly meet together. The various panels with whom we worked consistently demonstrated great energy and a broader than usual view of the Church and its mission as a result of the bringing together of perspectives. Each of the panels included about a dozen clergy and lay persons, and meetings and conversations lasted over a two-day period. With careful planning, the good offices of our consultant, and an atmosphere of mutual trust, the sessions were both focused and creative.

Building on the experience of these consultations, the committee noted that parochialism, while perhaps useful in sustaining local congregations, too often blinds congregants to the larger mission and the larger needs of the Church, as well as to their own roles and responsibilities in both.

It is the conviction of the committee that the search for leadership—and the necessary discussion of the mission it must carry out—should be as important in the life of the parish as it is in that of the diocese. Parishes have a crucial role to play in the development of a vision of mission and leadership because they play an all-important role in recruitment and deployment.

The committee concludes that Commissions on Ministry, in implementing new procedures for the recruitment of leadership, are well advised to stimulate discussion of the key issues at the parish level, and to take the time to hear what those at the parish level have to tell them about mission, leadership, and the recruitment of the future leaders of the Church.

Title III Seminary Report

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

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

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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. There are three full-time professors of liturgics, offering the largest number of courses available in any Episcopal seminary. We have, as well, 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, this year, a new program in professional studies, which will offer, through the course of a student's career, a number of opportunities to take special workshops in various areas concerning the practice of ministry. For students who complete a requisite number of courses, we will award a Certificate in Professional Studies.

Bexley Hall

I. Bexley Hall was the first seminary of the Episcopal Church founded (1824) outside the original thirteen United States. Today Bexley Hall features an exemplary stewardship of resources through partnership in a common faculty, curriculum, and budget in the Divinity School at Rochester, New York, and through a covenant relationship with St. Bernard's Institute (Roman Catholic), all on a single campus. Bexley Hall's enrollment and faculty/staff population represent 25% of the Divinity School as a whole. The advantage of moderate tuition charges is further enhanced by a superlative financial aid program. Essential aspects of Anglican identity in formation for ministry—such as canonically mandated courses, Daily Office and Eucharist, annual retreats and quiet days—are deepened by daily ecumenical engagement with professors and seminarians of other traditions in classroom, chapel or refectory. Signature features especially include nationally recognized programs in Black Church Studies and Women and Gender Studies. Distinguished lectureships, such as those provided by the twice-yearly Rossiter Alumni/ae Program, bring outstanding Anglican leaders and theologians to campus. CPE opportunities within the Strong Medical Center at the University of Rochester and a master's degree program with emphasis in Pastoral Music in conjunction with the outstanding Eastman School of Music are also an attraction. Finally, parochial or special ministry Field Education experiences are available in easily accessible nearby inner-city, suburban, or rural settings.

II. The work of the last triennium has been a thorough revision of the curriculum undertaken in conjunction with a preliminary reform and restructuring of the faculty that aims at a greater integration of the theological enterprise in service of the Church and as a means for integrating theological education for those being formed for ordained/lay ministry. Chief features of the new curriculum include (a) the integration of artistic, ethnic, gender, and global perspectives into all academic course work; (b) the establishment of a required introductory team-taught Junior Seminar focused on exposure to the range of the theological enterprise and the relationship of faith and reason; (c) a required Senior Colloquium centered on the integration of academic and field work experiences under the aegis of an ecclesially based spirituality; and (d) the completion of the roster of Anglican studies with the addition of a course in "The Life and Mission of Contemporary Anglican

Parishes." Also, our D.Min. program was revised, strengthened, and opened to non-residential study.

III. Major needs include (a) present and prospective faculty replacements to be made in the areas of Church History, Old Testament, Homiletics, and Theology; (b) an increase in the number of African-American Anglicans taking advantage of the Black Church Studies program; (c) a general increase in an M.Div. enrollment that has been on a plateau for several years; and (d) further development and funding of our developing pilot program in conjunction with the Standing Commission on the Church in Small Communities that envisions Bexley Hall as a special center in educating and forming clergy for ministry in smaller churches or communities.

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 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 multi-cultural environment of the San Francisco Bay area.

II. We are celebrating CDSP's Centennial year (1993-94), culminating with the participation of the Presiding Bishop. In the past three years we have added Dr. Linda Clader, a very experienced teacher and excellent preacher, as Professor of Homiletics. Professor Don Compier, a refreshing and versatile young teacher of Systematic Theology, is completing his second year. Professor John Kater has brought to fruition a major new program of Ministry Development, working closely with leaders in the Dioceses of Province VIII. A Centennial Capital Campaign has raised four million of the five million dollar goal with six months remaining. The funds are for endowment of scholarships and faculty chairs. The Business of God luncheons in eight major cities in the West have attracted national attention with thousands of business and church leaders, including Archbishop Carey.

III. The ATS/WASC Accreditation self study makes it clear that, along with most Episcopal seminaries, CDSP must face declining enrollment and shortages of resources by engaging in serious strategic planning. The process will involve CDSP's major stakeholders seeking a common vision for the future. We are collaborating with dioceses of Province VIII in a program for theological education of persons preparing for ministries in rapidly growing Hispanic congregations. We will continue vigorous efforts to recruit the most able student body with concentration in 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. Faculty of Episcopal Divinity School are known for academic rigor in all areas of theology, for pedagogies which emphasize the significance of diverse congregational and social contexts, and for their contributions to Church and scholarly publications. In this faculty of 50% women and one-third persons of color, concerns for the full inclusion of women and racial/ethnic minorities are central, not peripheral. As a community we express the School's continuing and historic commitments to peace and justice. The demanding EDS curriculum—praised in a report of the Association of Theological Schools as "a new model of theological education"—is designed to prepare mature adult learners for pastoral, prophetic and scholarly leadership. The collective learning of this School is enhanced by its diverse and increasingly international student body. The option of doing the M.A. and D.Min. degrees in Feminist Liberation Theology is another distinctive feature of the School. Students also have access, through an active cross-registration program, to over 400 courses taught within the Boston Theological Institute (BTI).

II. The finest additions to this community of faith and learning have been our new faculty members: the Rev. Charles Bennisson, Jr., and the Rev. Dr. John Hooker, both of whom are in Pastoral Theology; the Rev. Dr. Ian T. Douglas in Contemporary Society; Dr. Kwok Pui Lan in theology, and the Rev. Joan Martin in Social Ethics; additionally, the Very Rev. Dr. William Rankin teaches courses in Social Ethics and Professional Ethics. In recent years EDS has strengthened ties with Weston School of Theology, a Jesuit seminary that shares our library, classrooms and chapel. The number of student enrollments has for the past four years risen to the high 40s. We have instituted programs and retreats to enhance development of student spiritual life and ministerial formation. We have as well added educational, liturgical and musical events for the local community.

III. We have identified three major areas for future financial development: (1) increasing endowment funds particularly for faculty salaries and student financial aid; (2) seeking additional resources to enhance continuing education programs and to strengthen education for urban, suburban and rural ministries; and (3) securing funding to update computer capabilities for learning, research and planning.

Episcopal Theological Seminary of the Southwest

- I.
- Formation for parish ministry in a community that gathers and scatters.
 - The only Episcopal Seminary with shared executive leadership by Dean and Provost.
 - The Certificate of Individual Theological Studies is individually designed for each student.
 - The only Episcopal Seminary with a certified Clinical Pastoral Education center.
 - The Center of Hispanic Studies of Province VII is located on our campus.
 - A unique program in Middler Field Education in the community. Courses in Parish Administration and Christian Spirituality.

- II.
 - New Campus Center completed.
 - Initiation of a M.A.R. in Pastoral Care Degree.
 - New faculty appointment in Ethics and Moral Theology.
 - Development office established.
 - Strategic Planning process completed.
 - Lilly grant for Board development.
 - Cornerstone grant for model project on stress in marriages during seminary and the ministry.
 - Ten-Year reaccreditation completed.

- III.
 - Computerization of the library.
 - Recruitment of two new faculty members.
 - Implementation of the M.A.R. in Pastoral Care.
 - New classrooms and faculty offices.
 - Implementation of Cornerstone pilot project.
 - Continued implementation of the strategic plan report.

General Theological Seminary

- I.
 1. Residential, worship-centered beauty.
 2. Concentration on the basic elements of theological education.
 3. Cross-registration links with UTS, NYTS, Hebrew Union.
 4. New York City as a unique learning environment.
 5. Center for Christian Spirituality, Center for Jewish-Christian Studies and Relations, Instituto Pastoral Hispano.
 6. The College for Bishops.

- II.
 1. Library renovation.
 2. Administrative restructuring/cost-cutting.
 3. The hiring of two excellent new teachers (in Ethics and Modern Church History).
 4. The reversal of a downward trend in enrollment.
 5. The orderly transfer of leadership from one Dean to another over the course of an interim year.
 6. Open and honest facing of issues in human sexuality.
 7. Reconfiguration of cleaning and maintenance services.

- III.
 1. Large infusions of scholarship aid monies.
 2. Continuing renovation of dormitories.
 3. Better communication with the larger Church.

Nashotah House

- I.
 1. A catholic ethos, emphasizing a disciplined spiritual life centered in the sacraments.
 2. A comprehensive core curriculum.
 3. A magnificent contemplative setting on a four hundred acre lakefront campus.

4. Modern town house style apartments for married students.
- II.
1. Celebration of the Sesquicentennial of our founding with a series of major events.
 2. An administrative transition involving appointment of a new Dean, Business Manager, and Director of Development.
 3. Filling of four faculty vacancies.
 4. Establishment of a new pastoral referral team.
 5. Institution of a summer term offering courses leading to the S.T.M. degree.
- III.
1. Additional sources of scholarship aid.
 2. Additional married student housing.

School of Theology of the University of the South

- I.
1. An Episcopal seminary founded in the mid-19th century as part of a distinctly Episcopal university.
 2. An ongoing commitment to a dynamic understanding of a comprehensive Anglican Christianity, not tied to a single "school" of Anglicanism; having its own integrity, but welcoming a wide variety of theological viewpoints and liturgical practices, in short, a microcosm of the Episcopal Church.
 3. An attempt to balance worship, spiritual formation, academic studies, ethical awareness, and practical training, stressing the interrelationships among these experiences.
 4. The policy of keeping student indebtedness to a minimum, and in virtually no case to more than \$9,000. A lower cost of living, subsidized tuition, a work-study program, etc. help make this possible.
 5. The integrated relationship between the Seminary and the Sewanee Center, the home base of EFM (Education for Ministry), DOCC (Disciples of Christ in Community), and other programs.
- II.
1. Establishment of a strong financial condition for the School of Theology:
 - a) a balanced budget,
 - b) significantly increased designated and capital gifts,
 - c) increase in 1% revenue by more than 35%,
 - d) installation of sound accounting and reporting procedures.
 2. A 100% rate of graduating seniors (allowing for two who went into year-long CPE chaplaincies).
 3. Sustained growth, both in the Seminary (now at its maximum approved enrollment) and in our extension programs (EFM: 8,000 4-year graduates and 6,465 current students; DOCC: 687 current students).
 4. Continued faculty productivity and service: important publications for major journals and publishers; service on many national Church commissions, international ecumenical dialogues.
 5. A much enhanced relationship between the Seminary and the College and University (administratively, programmatically, in personal relationships, and in ministry activities).

6. The reorganization of *St. Luke's Journal of Theology* into the *Sewanee Theological Review*, with growing readership and acclaim.
- III.
1. A new Chapel for the School of Theology. The outstanding architect E. Fay Jones ("Thorncrown," the "Mildred Cooper Chapel,") has accepted the commission to design it.
 2. New Seminary/Sewanee Center buildings: a refectory; a new, larger student study center; larger facilities for EFM, DOCC.
 3. New housing for seminarians and refurbishing of current housing. All students live in apartments or houses, not dormitories. To accommodate a large student enrollment, we need more housing.
 4. Fifty percent more faculty slots in the Seminary, and 50% more professional staff positions in Sewanee Center. Possible expansion of the Sewanee Center mission and programs.
 5. Enhancement of our spirituality programs (both for seminarians and as continuing education).
 6. Continued growth in 1% giving, alumni/ae contributions, capital gifts, especially for financial aid (to sustain the no/low loan policy) and the facilities needs named above.

Seabury-Western Theological Seminary

I. Seabury-Western's program is centered in worship—specifically the round of daily offices and daily Eucharist. Our primary mission is to serve the Episcopal Church by the preparation of men and women for its leadership—ordained and lay—by training them to be anchored in spiritual discipline and corporate worship and to respect the varieties of liturgical expression and the diversity of persons and cultures in our community.

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 Chicago area seminaries are open to our students. Adjacent Northwestern University provides educational resources and recreational facilities.

II. Over the last three years Seabury-Western has worked to solidify its new programs: Doctor of Ministry in Preaching; Doctor of Ministry with Concentration in Anglican Ministries; and Cooperative Master of Divinity Program in Detroit, Michigan.

The newest program is the Cooperative Master of Divinity Program with the United Theological Seminary of the Twin Cities. In this program students seeking ordination in the Diocese of Minnesota who are unable to attend a three-year residential program in an Episcopal seminary complete a portion of their work at United Seminary and a portion at Seabury-Western in a special program, with consultation with the Commission on Ministry of the Diocese of Minnesota.

III. The Seminary has launched a \$3.1 million capital campaign to address needs for faculty support and student financial aid; facility improvement; and the establishment of the Seabury Institute, an initiative designed to "challenge the Church to grow in faith and numbers by carrying out research and development projects in partnership with parishes."

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Addressing issues raised by a number of upcoming faculty retirements will present significant challenges.

Trinity Episcopal School for Ministry

I. Firmly rooted in the mainstream of the Anglican Communion, Trinity was born of the renewal movements of the 1960s and 1970s. The founders wanted to create 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," and structurally open to innovation and change.

Trinity's unique 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, and a close pastoral relation is maintained between faculty 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, many of which have settled in Ambridge, and evangelical scholarship, fellowship, and cooperation.

II. In the last three years, Trinity has expanded its offerings and outreach to satisfy the diversity of needs for training for ministry. The student body has grown steadily and now (the 1993-94 academic year) has over 100 degree or diploma students and almost 70 others taking courses. A unique two-year diploma in youth studies, combining classroom study and guided field education was created, and the process begun to create a two-year master's degree in missions and evangelism.

Also created was an innovative program (the "TEEM 100" courses) granting seminary credit for courses taken by extension. The courses, giving a comprehensive introduction to the Old and New Testaments, Church history, and theology, may be used as preparation for residential study, diaconal formation, or lay education.

Trinity pursued new opportunities for experiential training in ministry. Among them, a group of students under the direction of the faculty have become lay vicars of a dying urban parish.

A "June Term" and a "January Term South" continuing education programs were added to our "January Term." The first week of June Term was dedicated to a national church planting conference.

Work was begun on a new administration building needed to support the expanding programs and allow us to expand the growing library, which Trinity is working to make a center for studies in mission, evangelism, and similar subjects.

III. In the next three years, we expect further growth in the student body and in our programs. To support them, we need to double our financial supporters, complete the administration building, and expand both the library's facilities and the collection.

Virginia Theological Seminary

- I.
 1. An outstanding faculty committed to the preparation of both clergy and lay leadership for the Church;
 2. Active participation in the Washington Theological Consortium, which provides an ecumenical context for our programs;
 3. A strong Field Education program using the many resources of the Washington metropolitan area;
 4. A widely acclaimed program of continuing education for clergy;
 5. The Center for the Ministry of Teaching, which in addition to offering a program of Christian education for our M.Div. students, offers a Master of Arts in Christian Education and assists parishes in strengthening their programs. The Center has also published the Episcopal Children's Curriculum, which is being used in 2500 parishes;
 6. A Lay School of Theology providing evening courses for those who live in the area.

- II.
 1. The completion of the Addison Academic Center and the Lettie Pate Evans Auditorium, which provide modern teaching facilities for all of our programs and are available for limited use by outside groups;
 2. The renovations of two major buildings to provide more adequate faculty and administrative offices;
 3. The adoption of a cross-cultural requirement for all M.Div. and MTS candidates;
 4. The virtual completion of the Episcopal Children's Curriculum, which provides a resource for parish programs of education;
 5. Hosting the meeting of the Inter-Anglican Theological and Doctrinal Commission, chaired by Archbishop Robin Eames;
 6. Adoption by the Board of Trustees of a plan to establish an International Research Center for the Anglican Communion;
 7. New faculty: Mitzi Jarrett, Librarian and Assistant Professor; the Rev. David R. Adams, Associate Professor of New Testament; Dr. Raymond Glover, Professor of Music and Organist for the Seminary. His duties include offering the Church help in educating musical directors for smaller parishes.
 8. Completion of the Capital Fund Campaign for an endowment to support the newly built Academic Center;
 9. ATS reaccreditation.

- III.
 1. Selection of a new Dean and President;
 2. Replacement of several faculty who will be retiring;
 3. A continuing review and possible revision in the Seminary's curriculum;
 4. Financial support for student aid in light of the growing cost of full-time theological education.

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1992-93 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	89		9		50	63
Bexley Hall	24	3		3	12	26
Church Divinity School of the Pacific	67	9	15		54	49
Episcopal Divinity School	60	27		21	34	92
Episcopal Theological Seminary of the Southwest	45	11			36	32
General Theological Seminary	63	7	14		48	41
Nashotah House	21		7		35	2
School of Theology of the University of the South	65	4	10	58	111	39
Seabury-Western Theological Seminary	68	3		10	43	53
Trinity Episcopal School for Ministry	43	18			80	42
Virginia Theological Seminary	<u>123</u>	<u>18</u>	<u>55</u>	<u>35</u>	<u>130</u>	<u>57</u>
	668	100	55	127	633	496

A classification "Other students" is included in the male/female headcount.

MDIVHC has decreased by 11% since the last Blue Book Report, based on 1990 data.
 Total enrollment has decreased by 7.7% in the same period.

**1992-93 SEMINARY ENROLLMENTS
 Candidates and Ages**

INSTITUTION	NUMBER OF POSTULATES/ CANDIDATES	UNDER					65 AND OVER
		25	25-34	35-44	45-54	55-64	
Berkeley Divinity School at Yale	40		22	15	3		
Bexley Hall	9		2	4	2	1	
Church Divinity School of the Pacific	54	2	17	25	9	1	
Episcopal Divinity School	27		8	6	11	2	
Episcopal Theological Seminary of the Southwest	45		9	15	17	4	
General Theological Seminary	60	2	20	25	9	3	1
Nashotah House	30	3	12	9	5	1	
School of Theology of the University of the South	59	1	14	30	10	4	
Seabury-Western Theological Seminary	63	2	21	21	18		1
Trinity Episcopal School for Ministry	41	1	16	17	7		
Virginia Theological Seminary	<u>122</u>	<u>3</u>	<u>43</u>	<u>37</u>	<u>30</u>	<u>9</u>	<u>1</u>
	550	14	184	204	121	25	2

The number of postulates/candidates has decreased by 7.9% between 1989-90 and 1992-93.
 The candidates under 25 years of age have increased 75% in the same period.

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1992-93 U.S. SEMINARY MINORITY ENROLLMENTS
HC = Headcount

INSTITUTION	BLACKHC	ASIANHC	HISPANHC	NATAMHC
Berkeley Divinity School at Yale	1			
Bexley Hall	1			
Church Divinity School of the Pacific	6		3	
Episcopal Divinity School	6	5	2	
Episcopal Theological Seminary of the Southwest	1		4	1
General Theological Seminary	2	1		
Nashotah House	1			
School of Theology of the University of the South	3	3	2	
Seabury-Western Theological Seminary	2		2	3
Trinity Episcopal School for Ministry	3			1
Virginia Theological Seminary	7	1		
	33	10	13	5

**1992-93 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	\$9,980	\$18,930	\$23,930	\$28,383	\$5,476
Bexley Hall	\$6,332	\$15,469	\$20,182	\$37,000	\$4,323
Church Divinity School of the Pacific	\$6,800	\$17,625	\$23,711	\$19,818	\$8,956
Episcopal Divinity School	\$8,860	\$17,845	\$22,632	\$32,848	\$12,275
Episcopal Theological Seminary of the Southwest	\$7,500	\$14,535	\$31,212	\$34,388	\$10,955
General Theological Seminary	\$9,059	\$19,064	\$23,864	\$45,000	\$18,358
Nashotah House	\$7,750	\$18,500	\$29,650	\$35,605	\$10,384
School of Theology of the University of the South	\$8,532	\$24,882	\$35,082	\$28,049	\$17,649
Seabury-Western Theological Seminary	\$7,710	\$18,120	\$29,280	\$22,110	\$9,112
Trinity Episcopal School for Ministry	\$4,115	\$18,000	\$22,250	\$17,500	\$4,838
Virginia Theological Seminary	\$5,525	\$15,300	\$36,000	\$28,283	\$11,954

The cost to seminaries per student has increased by 18%, 1990 to 1992.

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1992-93 SEMINARY FINANCIAL AID

INSTITUTION	INTERNAL SCHOLAR-SHIPS	EXTERNAL SCHOLAR-SHIPS	LOANS	COLLEGE WORK-STUDY	DIOCESE	PARISH
Berkeley Divinity School at Yale	\$260,597	\$14,750	\$456,000	\$24,983	\$17,325	
Bexley Hall	\$313,515	\$119,903	\$326,275			
Church Divinity School of the Pacific	\$275,250	\$49,350	\$213,113	\$32,750	\$61,700	\$22,370
Episcopal Divinity School	\$365,027	\$37,820	\$338,545		\$52,807	\$16,130
Episcopal Theological Seminary of the Southwest	\$333,615	\$70,510		\$51,538	\$89,700	\$51,159
General Theological Seminary	\$343,000	\$111,212	\$254,655	\$75,000	\$101,274	\$74,746
Nashotah House	\$79,500	\$25,356	\$81,379	\$42,299	\$7,525	\$17,411
School of Theology of the University of the South	\$804,914	\$44,140	\$113,595	\$68,127	\$126,675	\$77,900
Seabury-Western Theological Seminary	\$288,142	\$54,250	\$192,457		\$112,758	\$53,957
Trinity Episcopal School for Ministry	\$50,180	\$29,550	\$62,553		\$56,200	\$72,475
Virginia Theological Seminary	\$911,300	\$144,833	\$4,000		\$192,958	\$147,630

1992-93 SEMINARY SALARY RANGE, FACULTY AND ADMINISTRATION

INSTITUTION	FACULTY HEAD COUNT	FACULTY LOWEST COMPEN-SATION	FACULTY HIGHEST COMPEN-SATION	ADMIN HEAD COUNT	ADMIN LOWEST COMPEN-SATION	ADMIN HIGHEST COMPEN-SATION
Berkeley Divinity School at Yale	11	\$45,000	\$74,700	7	\$8,600	\$46,000
Bexley Hall	7	\$33,615	\$60,690	1	\$21,579	
Church Divinity School of the Pacific	9	\$40,601	\$62,737	20	\$18,400	\$53,820
Episcopal Divinity School	23	\$28,000	\$41,959	30	\$16,120	\$70,000
Episcopal Theological Seminary of the Southwest	15	\$49,980	\$62,475	21	\$25,612	\$29,880
General Theological Seminary	18	\$46,019	\$81,339	50	\$17,350	\$122,139
Nashotah House	7	\$26,700	\$61,000	24	\$6,322	\$76,939
School of Theology of the University of the South	14	\$32,500	\$59,800	11	\$12,310	\$77,300
Seabury-Western Theological Seminary	18	\$900	\$77,016	25	\$7,063	\$107,729
Trinity Episcopal School for Ministry	9	\$40,000	\$52,500	22	\$12,000	\$39,500
Virginia Theological Seminary	37	\$47,773	\$75,319	57	\$24,500	\$113,361

Faculty count in the seminaries has decreased by 14.3%, 1990 to 1992.

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. The maximum amount of each award is \$7,500.

Acting on the recommendations of its Screening Committee (Richard Couper of the BTE, Chairman, Robert Hughes of the School of Theology of the University of the South, William Stafford of Virginia Theological Seminary, and Robert Wright of the General Theological Seminary), awards were granted in 1992 totaling \$41,950 to 9 individuals from 5 seminaries. In 1993 awards totaling \$71,811 to 11 individuals from 6 seminaries. In 1994, \$61,525 was granted to 11 individuals from 9 seminaries.

Respectfully submitted;

The Rt. Rev. Robert W. Estill, *Chair*,
and members of the Board for
Theological Education

FINANCIAL REPORTS, 1992-94

Program Budget

	<i>1992 (Actual)</i>
Program Support	
Conference	\$ 1,312
Travel	13,384
Reference material	566
Program	
Strategic Planning	11,504
Development of continuing education of clergy	0
Promotion and support of lay theological education	6,348
Support of theological education with dioceses	4,473
Seminary Christian education with dioceses (A070a)	750
Ecumenical	
BTE-Fund for Theological Education	<u>5,000</u>
Total	\$43,607

	<i>1993(Actual)</i>	<i>1994(Budget)</i>
Program support		
Conference	\$ 2,421	\$ 2,500
Travel	13,464	13,500
Reference material	615	665

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Program

Strategic Planning	5,263	7,000
Development of continuing education of clergy	6,141	9,875
Promotion and support of lay theological education	2,033	4,688
Support of theological education with dioceses	2,620	4,063
Seminary Christian education with dioceses (A070a)	1,250	1,250

Ecumenical

BTE-Fund for Theo. Education	<u>5,000</u>	<u>4,298</u>
Total	\$38,807	\$47,839

Assessment Budget

	Amount	
	Budgeted	Balance
1992 2 two-day meetings per year	\$20,145	\$ 2,928
1993 2 two-day meetings per year	22,643	7,672
1994 2 two-day meetings per year	24,152	

SPECIAL RESOLUTION

In view of the ongoing need for financial support for the theological education of those who will be the future leaders of the Episcopal Church and the important role that the congregations carry in providing such support, the following resolution is presented:

Resolution #A135

- 1 *Resolved*, the House of _____ concurring, **That this General Convention reaffirm the**
2 **commitment of this Church to theological education through the contribution of 1%**
3 **of N.D.B.I. and asks each congregation to make 1% for theological education a high**
4 **priority of their stewardship so that by the 1997 General Convention all congregations**
5 **of the Church are participating.**

GOALS AND OBJECTIVES, 1995-97

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.30).

To this end, the objectives of the BTE this triennium are to:

1. Work with the seminaries, the House of Bishops Committee on Ministry, the Congregational Development Cluster, and the Professional Ministry Development Cluster for training and education of the future leadership for the Church both lay and ordained.
2. Develop the Seminary Consultation on Television and Telecommunication and support efforts to enable distance learning.

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3. Assist the Provinces and Dioceses in the use of the report "Recruiting for Leadership: Challenges and Hopes."
4. Study the place of continuing education in the ongoing development of spiritual, intellectual, and professional skills for the ordained and lay leadership of the church, leading to a report and recommendations for the 1997 General Convention.
5. Gather statistical and analytical information on seminaries and other training programs for leadership that accurately reflect current resources and progress on stated goals for reports to the General Convention as well as other bodies.
6. Monitor, evaluate and implement the Church's financial support for theological education.
7. Provide appropriate resources to seminaries, diocesan training programs, trustee boards, and the Council of Seminary Deans to promote development and cooperation.

PROPOSED BUDGET FOR THE TRIENNIUM

<i>Income</i>	1995	1996	1997
Appropriated by Convention	\$29,900	\$30,600	\$31,200
<i>Expenses</i>			
Meetings	\$29,900	\$30,600	\$31,200
2 two day meetings per year			
15 of 16 members attending			

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A136

- 1 *Resolved*, the House of _____ concurring, **That there be appropriated from the**
- 2 **Assessment Budget of General Convention, the sum of \$91,700 for the triennium for**
- 3 **the expenses of The Board for Theological Education.**