

THE BOARD FOR THEOLOGICAL EDUCATION

MEMBERSHIP

The Rt. Rev. Frank Allan (Atlanta) 1997, *Chair*
Dr. Harold H. Brown (Maine) 1997
The Rev. Dr. Edward de Bary (Mississippi) 1997
The Rev. Deborah Dunn (Los Angeles) 2000
Dr. Linda L. Gaither (New Jersey) 2000
Dr. Harley Henry (Minnesota) 1997
The Rt. Rev. David C. Jones (Virginia) 2000
The Very Rev. Durstan McDonald (Texas) 2000
Dr. Warren C. Ramshaw (Central New York) 1997, *Vice Chair*
The Rt. Rev. Creighton Robertson (South Dakota) 2000
The Rev. Kathleen Sams Russell (Maryland) 1997
The Rt. Rev. Robert Shahan (Arizona) 1997
Dr. Salme Harju Steinberg (Chicago) 2000
Ms. Helena Valentine resigned.
The Rev. David Wolf (Virginia) *Seminarian* 2000
The Rev. Max Wolf (Rhode Island) *Seminarian* 2000
The Rev. Preston T. Kelsey, II, *Executive Director* resigned.
The Rev. John T. Docker, *Administrator*
Ms. Molly Shaw, *Assistant*

Board representatives at General Convention

Bishop Frank Allan and Deputy Harold H. Brown are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE BOARD'S WORK

Introduction

The Board for Theological Education (BTE) is part of the Professional Ministry Development Cluster (PMD) in the Presiding Bishop's Office. In addition to the activities that will be described in greater detail in this report, the Board has been active during this triennium in the following areas:

- The BTE explored and worked on pilot projects for distance learning in theological education, for continuing education of clergy and laity, and for persons seeking ordination who do not have access to one of our Episcopal seminaries. Particular attention was paid to the use of electronic communications technologies.
- Support has continued for seminarians with lay vocations by offering scholarship assistance to attend the conference of the National Network of Lay Professionals.
- The BTE continues to be active in the work of the Council for the Development of Ministry (CDM). During this triennium Dr. Harold H. Brown represented the BTE on CDM. The Executive Director reported on the work of the Board at provincial meetings of Commissions

THEOLOGICAL EDUCATION

- on Ministry (COMs) sponsored by the CDM and members of the Board attended COM meetings in late 1996 and 1997.
- The BTE sponsored conferences with the Province VIII COM network and the Coalition of Dioceses for Intercultural Ministry Development to focus on the perspectives, principles, and difficulties of training persons for ordination other than through the traditional, residential, three-year seminary track. At the 1995 Conferences, fourteen dioceses brought case studies of their alternative training programs and five presented their models for discussion. The 1996 COM meeting continued the dialogue and raised the question, "How effective have the traditional and alternative theological institutions been in reaching and sustaining leadership for the varieties of ministries in the province?" The dialogue increased both awareness and creativity among the participating dioceses and seminaries about alternative theological education for ethnic and indigenous groups.
 - The BTE continues to support the Fund for Theological Education with a \$5,000 annual grant. This fund, now administered by the Association of Theological Schools, provides scholarship aid to seminarians.
 - The BTE now has a "page" on the Word Wide Web: <http://www.bte.nwu.edu> which gives information on each of the Episcopal Seminaries and is updated regularly.
 - The Staff and Officers of the BTE, CDM, and the Board for Church Deployment met yearly during the triennium to discuss common areas of interest and concern in order to avoid duplication of efforts, and to further collaboration between the three bodies.

Following the election of the Rev. Canon Richard S.O. Chang as Bishop of Hawaii, the Presiding Bishop asked the Rev. Preston T. Kelsey, II to become his, and the Chief Operating Officer's, Assistant. The Chair appointed a committee to search for a new Executive Director of the BTE. The Committee, after consultation with the Chief Operating Officer, and with the approval of the Chair, recommended that the Presiding Bishop appoint the Rev. John T. Docker, D.Min., Coordinator of the Professional Ministry Development Cluster, and Staff Officer for the CDM, as Administrator of the Board until the end of the triennium. Ms. Molly A. Shaw, M.P.A., will continue as Assistant with additional responsibilities. At its October meeting, the Board expressed its gratitude to the Rev. Preston T. Kelsey, II, for his ministry as Executive Director of the BTE over the past twelve and a half years.

The One Percent Report

The church community has a clear financial obligation to support theological education and ministries training. Resolution A125 of the 1982 General Convention called for congregations to contribute one percent of their Net Disposable Budgeted Income (NDBI) to one or more of the eleven accredited Episcopal seminaries. This support is vital to the protection of the unique educational resources which sustain the richness of the Anglican tradition in the education and training of future teachers and scholars and lay and ordained ministers.

In view of the BTE's statement on the present crisis in Episcopal theological education, the Board urges parish leaders, clergy and bishops to reaffirm their collective commitment to the seminaries. Although there has been some generous support in the past, the most recent figures reveal a decline in contributions to only 0.29% of the total NDBI in 1995 when parishes and dioceses contributed \$3,044,767 to support the eleven seminaries, and \$412,025 to other theological

institutions. It is imperative that the church community strive to increase significantly its response to the one percent resolution.

Resolution A199 One Percent of Net Disposable Budgeted Income for Theological Education

- 1 *Resolved*, the House of _____ concurring, That this General Convention reaffirm the
2 commitment of this church to theological education through the contribution of one percent of Net
3 Disposable Budgeted Income of each congregation and ask each congregation to make one percent
4 for theological education a high priority of their stewardship, so that by the 73rd General
5 Convention all congregations of the Church are participating.

The BTE is pleased to salute the following dioceses for their strong stewardship in generously supporting theological education. In 1995 the top ten supporting dioceses were:

Central Pennsylvania	.84%	North Carolina	.65%
Northwest Texas	.78%	Springfield	.57%
Eau Claire	.72%	Quincy	.54%
Nevada	.72%	Central Gulf Coast	.53%
Mississippi	.72%	Rio Grande	.51%

The Episcopal seminaries, their boards, faculty, and students join the BTE in expressing gratitude to all parishes and dioceses for their continued financial support.

Theological Education Sunday

Prior to the passage of the one-percent resolution, for many years students and faculty from the seminaries visited parishes annually on Theological Education Sunday, preaching and sharing in fellowship with congregations. These yearly encounters created and sustained understanding and support for the recruitment, training, and deployment of the clergy, as well as creating bonds of loyalty between seminaries and parishes.

When the one-percent resolution was adopted in 1982, the BTE envisioned that Theological Education Sunday would continue as an essential part of the relationship between congregations and seminaries. Unfortunately this appointed day has been discontinued, thus weakening our collective sense of commitment to the support of the seminaries. The BTE asks the General Convention to direct the Presiding Bishop to reinstate a designated Theological Education Sunday, particularly in view of the need to reaffirm support of the one-percent obligation.

Resolution A200 Theological Education Sunday

- 1 *Resolved*, the House of _____ concurring, That this General Convention requests the
2 Presiding Bishop to designate one Sunday each year as Theological Education Sunday, to be
3 observed at that time or some other appropriate day by all congregations as an occasion for
4 describing and explaining the work of the Episcopal Seminaries and other programs for
5 theological education.

Theology and Electronic Technology

The BTE pursued its work, begun during the previous triennium, by encouraging the continuation of Seminary Consultation on Theology and Technology (SCOTT) which provides information to

THEOLOGICAL EDUCATION

the various seminaries about what is available and possible. The seminaries are making progress in developing their use of computers and other electronic technology for administrative and educational purposes; however, much more needs to be done to provide equipment and training in the use of that equipment if seminaries are to maintain their excellence in the electronic age. The opportunity presented by technology will require a concerted effort to develop cooperation between seminaries.

The Board recommends that the seminary deans continue to pursue the objectives of SCOTT by seeking funds from the BTE and other appropriate national church bodies or from other granting agencies.

Theological Education Statement

For the last ten years, the BTE, under the provisions of the Title III Canons, has been monitoring seminary enrollments, age, gender, and ethnic data, student costs and seminary expenditures, together with other seminary data. Yearly reports of the Board's findings have been circulated widely in the church. Increasingly, the information gathered has moved the Board to feel anxious about the welfare and future of the seminaries. Consequently, in this triennium, it has prepared a statement of its findings and conclusions, to bring the attention of the whole church to the present and future status of theological education in the Episcopal Church. As the single agency of the church with detailed knowledge of the eleven seminaries and their situations, the BTE has a commitment to these seminaries and an obligation to the church to express the Board's concerns for the future of theological education in the Episcopal Church. The preparation of this statement is one of the principal undertakings of the BTE in this triennium and the Board commends it to serious consideration by the entire church.

Statement on Theological Education in the Episcopal Church

The Board for Theological Education oversees the relationship between the Episcopal church and the institutions and programs which provide theological education for both lay and ordained people in the service of the church's mission. In our view, that relationship is altering rapidly and radically as both the Church and institutions of theological higher education are being transformed by cultural and economic forces.

At the same time, the Episcopal Church needs to act swiftly and decisively to meet its needs for theological education in the next century. By the year 2015, the church must find successors for 5,000 (60%) of today's active clergy. What the church is turning toward in meeting this challenge is uncertain, but it has seemed to be turning away from its established seminaries.

The established seminaries are today at risk because of their history, geography, and the absence of a consistent relationship with the church at large and its dioceses. In the present situation the seminaries are attempting to meet the church's need for theological education in terms of their own differing orientations and situations, while responding to "market forces" and emerging opportunities for the development of new programs. But a shortage of students and resources keeps them very vulnerable in this struggle to remain viable.

In our view, the overall church community is largely uninformed about the established system of theological education and the changes taking place in it.

A). The system of theological education for Episcopal clergy and laity in the United States consists of several different, but seldom adjoining paths:

- Eleven established, self-funded Episcopal seminaries form the backbone of the system.
- There is also a wide range of independent diocesan programs.
- The church also uses various non-Episcopal seminaries and programs that attract Episcopal students.

These various programs blend traditional graduate, professional, applied, and formative education.

B). At present, the church's seminaries and other resources for theological education are dispersed haphazardly in ways that no longer make geographic or economic sense. The scattered nature of these resources makes them less effective, less economically viable, and sometimes, inaccessible to prospective students, especially minorities.

C). The eleven Episcopal seminaries are small and many are growing smaller. Taken together, they contain only 155 full-time faculty who serve 1100 students, 600 of whom are in the ordination track creating a very low 7 to 1 student-faculty ratio, almost unmatched in higher education. As separate institutions, they are continually challenged to serve the mission of the church within the limitations imposed by their small size and high fixed costs.

D). The high and rising cost per student of theological education prompts serious stewardship questions for the boards of trustees of our seminaries. While income from endowment and parish contributions subsidize a large part of the present cost, declining enrollments, higher operating costs, and debt reduction impose a severe strain on available resources and cause most of our seminaries to operate at a deficit. This strain is increased by declining support of the One Percent Program. In 1993 financial support from congregations came to 37% of the amount a fully supported One Percent Program would have realized. In 1994, it was only 31%.

E). Most candidates for theological education leading to ordination are first selected by their diocese. Dioceses are sending candidates to seminary who vary widely in preparation, experience, and aptitude for the theological education they seek. Furthermore, over the last twenty-five years, the average age of students entering seminary has risen from 27 to 40. The consequences of this last development have yet to be understood fully by the church or by the seminaries.

F). Institutions of higher education, including seminaries, face fundamental changes in the next two decades. Economic factors increasingly influence the available choices for bishops, dioceses, students, and seminaries. These decisions shape the community life of seminaries. We can no longer assume the traditional pattern of a

THEOLOGICAL EDUCATION

three year residential theological education in an established seminary as the context for ministry formation for everyone.

Many acknowledge that Episcopal theological education has reached a crisis. This crisis and the manifold changes precipitating it need not, in themselves, discourage us in meeting the challenge of educating the church for the opening decades of the next century.

However, in its role in meeting that challenge the existing system of theological education depends heavily on the disconnected actions of the various dioceses and their commissions on ministry. The cumulative consequences for the seminaries and other programs of theological education of the many decisions made at the diocesan level are seldom evident to those who make them the bishops and the commissions on ministry. In the absence of any church-wide coordination and monitoring of these decisions, the system falls victim to the "survival of the fittest" in the educational marketplace. In addition, there is little public awareness or communication about these developments and their consequences. The seminaries themselves cannot individually or collectively amend the situation.

Educational institutions, though rooted in the past, must look to the future to fulfill their mission. At the same time among the eleven seminaries there has been little cooperation or dialogue beyond expressions of concern about the present situation.

In the long run, without a stable institutional and scholarly basis for providing the theological core of the education of clergy and scholars, how can the church maintain quality theological education? If some of the existing Episcopal seminaries fail, how can the richness and diversity central to the Anglican tradition be sustained and nurtured? Or can the church's needs for theological education be assigned to non-Episcopal theology schools or to unaccredited local programs?

The Board for Theological Education urges the church to recognize the present perilous state of theological education and to act to redress it. In particular, it strongly recommends that the church communicate these issues clearly and realistically to all its agencies and providers of theological education as well as commissions on ministry, seminaries, diocesan programs and to individual clergy and lay persons.

The statement has been shared with the bishops of the church and the seminary deans. It has served as an agenda for discussions among both groups. In addition, the BTE has been in conversation with various Commissions on Ministry (COMs), with seminary boards of trustees, with seminary faculty, and with diocesan officers.

Continuing Education of Clergy

Continuing education for clergy is a concern for the whole church. The church signifies its importance through the sacraments and its canons. It is there in the Ordinal. At the examination in the ordination to the priesthood, the bishop asks the ordinand,

Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?

To which the ordinand makes this vow,

I will.

It is there in the Canons. Canon III.31 establishes a Board for Theological Education of the General Convention. One of its duties is “To promote the continuing education of the Clergy” [Canon III.31.2.(f)].

The Canons have also established in every diocese of the church a Commission on Ministry [COM]. One of the duties of COMs is “promoting the continuing education of the Clergy and Lay Professionals employed by the Church [Canon III.2.2.(d)].

Like other professionals - doctors, lawyers, academicians - clergy acknowledge that their graduate education programs, however complete and comprehensive, cannot sustain them for the entirety of their professional lives. Periods of continuing education in short courses or special studies renew and revive earlier learning and introduce new topics, skills, and points of view not known or available previously. Wide varieties of continuing education programs have been offered in the past and are being offered currently. However, the proportion of clergy availing themselves of such opportunities appears to be low according to informal reports from diocesan sources.

Resolution A201 Continuing Education of Clergy

1 *Resolved*, the House of _____ concurring, That a new Canon 15 be added to Title III as
2 follows (subsequent Canons to be renumbered):

3 **CANON 15**

4 *Continuing Education for Clergy*

5 *Sec. 1. Clergy employed by this Church shall participate on a regular basis in programs of*
6 *continuing education, involving a minimum of 36 hours of continuing education annually, and*
7 *parishes shall recognize both the obligation and opportunity of clergy to do so.*

8 *Sec.2. Such programs must be approved by the Ecclesiastical Authority.*

9 *Sec.3. Arrangements for time and tuition costs of continuing education are a responsibility*
10 *shared, in appropriate proportions, by the diocese, parish and the clergy member, as determined*
11 *by the Ecclesiastical Authority.*

12 *Sec.4. Evidence of successful participation in continuing education shall be kept by the member*
13 *of the clergy, and recorded by the Ecclesiastical Authority. Evidence of successful completion of*
14 *continuing education programs is normally required to establish eligibility to be called to a cure*
15 *or appointment to positions in the Church.*

THEOLOGICAL EDUCATION

Explanation

This legislation serves three purposes:

- (a) to encourage clergy to continue their training through their professional lives for their own benefit and that of their congregations;
- (b) to establish a standard of expectation for dioceses and parishes to stimulate and support opportunities for post-seminary education of the clergy; and
- (c) to provide a means of funding clergy participation in these programs and a responsibility for maintaining records of successful completion of 36 hours of continuing education.

This legislation proposes an annual standard for continuing education, and states the benefits of participating in these programs when clergy are considered for new positions or situations in the church.

Conant Fund

Grants from the fund established by John Schubael and Mary McLaren Conant are for the improvement of theological education and are awarded to support research, writing, and course development undertaken by a faculty member at one of the recognized Episcopal seminaries in the United States. This triennium, acting on the recommendations of its screening committee composed of a representative of the Board and three representatives of the seminaries, the BTE awarded a total of \$212,519 in grants to thirty-seven faculty. The maximum amount of each award this triennium has been \$8,500. Successful applications were submitted from ten of the eleven seminaries, and seven of the seminary faculties received between three and six grants each during the triennium.

At the April, 1995 meeting the BTE appointed a subcommittee to consider changes in the types of grants and the application process. As a result, at its October, 1996 meeting the Board approved new guidelines and procedures and established two types of grants:

- incentive grants of \$4,000 (one month) or \$8,000 (two months) to free a faculty member for writing, research, and/or innovative course development; and
- travel and subsistence grants of up to \$8,000 to enable a faculty member to visit libraries, research centers, other seminaries, or other locations where materials and/or persons needful for the project are located.

The subcommittee also recommended that the BTE consider making some of the additional income in the Conant Trust Fund available to support projects involving collaboration between seminaries and their faculty. Current value of the fund is approximately \$1.7 million with available funds of approximately \$138,000.

The screening committee for Conant Grants during this triennium was composed of the Rev. Deborah Dunn representing the BTE, and the following seminary representatives: the Rev. Dr. Charles Henery (Nashotah House), the Rev. Dr. Lloyd Patterson (Episcopal Divinity School), and the Rev. Dr. Frederick Schriver (General Seminary).

Response to Structure Report

The proposed changes in the Canons made by the Standing Commission on Structure of the Church affect the BTE in significant ways which have been discussed at length by the Board. Specifically, the proposal intends to combine the functions of the BTE with those of the CDM and

the Board for Church Deployment (BCD) into a single unit, to be called the Standing Commission on Ministry, with a membership of 24 members: twelve clergy and twelve lay persons. The BTE serves both as an advocate for the seminaries to the church and a link between and among the seminaries themselves. No other agency in the church has this function.

The BTE expresses concerns with the proposed Standing Commission on Ministry in the following areas:

- (1) *Expert Knowledge*: The variety of policy matters and decisions to be made by a smaller number of persons in the proposed combined arrangement implies that members of the new Standing Commission on Ministry will have to be made up of persons familiar with the several areas of the Commission's work. Such persons will need to be, in one way or another, experts on the range of matters the Commission will address.
- (2) *Loss of Representation*: If the new Standing Commission requires prior expert knowledge of the range of areas as they are now considered by the present three groups, and as well requires a radically reduced membership, the variety of persons, especially lay persons, who previously represented dioceses, provinces, or special interests will probably not be able to be included. An especial loss to the BTE in this joint merger will be the representation by two seminarians, each appointed for a three year term, and the place on the Board currently reserved for a dean of one of the Episcopal seminaries. These persons bring the BTE a special knowledge of theological teaching and learning in our seminaries.
- (3) *Lay Ministry*: One of the present obligations of the BTE is "...to assist in programs of Lay theological education" [Canon III.31.2.(f)]. However, the tasks undertaken by the BTE in recent years have focused almost entirely on the training of those preparing for the ordained ministry. Little or no systematic attention has been given to lay theological education. With a dramatically smaller membership on the proposed Standing Commission to address the three complex areas of ministry of the BTE, CDM, and BCD, it seems even less likely that lay theological education will be considered or implemented by the proposed Commission.

On balance the BTE supports the main directions of the structure commission and endorses the intention to combine the boards which now, separately address the issues of ministry. We recommend that the name of the proposed group be changed to the Standing Commission for Ministry Development and that provision be made for Provinces and other forms of representation in its membership.

Title III Seminary Report

Canon III.31.2.(d). requires the BTE "to compile and present to each regular meeting of the General Convention both a complete statistical report of educational and financial data, and a statement of mission and goals, and progress in fulfilling them, for each of the several accredited Seminaries, and as far as possible, for other institutions for the training of persons for Holy Orders." 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?

THEOLOGICAL EDUCATION

Berkeley Divinity School at Yale

I. Twenty-five years ago, the Berkeley Divinity School and the Yale Divinity School agreed to affiliate. The affiliation makes available to Episcopal students at the Yale Divinity School the rich academic resources of a major research university and the distinctive priestly formation characteristic of the Anglican tradition that the Berkeley Divinity School provides. In order to further this priestly formation, Berkeley has developed the Annand Program in Spiritual Formation which offers courses designed to introduce students to the various forms of Christian prayer and the various disciplines which give shape to the Christian life. The program also makes spiritual directors available to all students who wish to find them. Furthermore, Berkeley has developed a program of professional studies that concentrate on the particular skills necessary for congregational development and management.

II. The past three years have been a period of rapid development. Berkeley has managed to increase its endowment by one-third and has therefore managed to cut its deficit substantially. The past three years have also seen an enormous strengthening of our Board of Trustees. We have now a Board actively involved in the governance of the school - one whose knowledge of the challenges facing our seminaries is extensive. We have also strengthened our program in priestly formation by instituting a three-year program that complements the academic program of the Yale Divinity School by focusing on vocational discernment, spiritual formation, and professional skill. Through all these programs, we seek in various ways to develop capacities for leadership.

III. The next three years will see major developments in the history of Berkeley. Yale University plans to rebuild its Divinity School plant. As plans now stand, Berkeley will sell its present building and lease a space that is being designed with it in mind in the new facility. The Berkeley portion of the rebuilt plant will include a chapel, offices, classrooms, and meeting room. We also will call two new professors--one in Liturgics and one in Anglican Theology and History. In addition, our goal is to increase our endowment by \$10 million.

Bexley Hall

I. The distinctiveness of Bexley Hall resides in its ecumenical setting at the Colgate-Rochester Divinity School. Students study and worship each day alongside a mix of students from traditional liberal Protestant churches, from African-American churches, and from the Roman Catholic Church. Besides the ecumenical identity, the Divinity School has chosen especially to emphasize justice ministries and a structured conversation between classical theology of the European/American tradition and the liberation theologies of the black church and feminism.

II. Anglican identity is strong in such a setting through our emphasis on the daily recitation of the Divine Office and our general emphasis on spiritual direction. The increased focus on the Eucharist and personal prayer as the center for doing theology marks Bexley's attempt to reappropriate the best of the Catholic tradition within Anglicanism while remaining true to the prophetic nature of our identity.

III. Currently, the Board of Trustees is overseeing a self-study to determine how Bexley may best meet the future needs of its constituency, both lay and ordained. The hope is that we shall retrieve our original "frontier" spirit so as to position ourselves best for the church of the next century.

Church Divinity School of the Pacific

I. The Church Divinity School of the Pacific is increasingly aware of its location as the Episcopal Church's only seminary in the West and on the Pacific Rim. As a new century approaches, CDSP continues to seek creative avenues to theological education that affirm the diversity of the region and its churches, collaborate with dioceses and other church agencies in working towards excellence in ministry development and spiritual formation, and deepen our ties with other faith communities through the Graduate Theological Union, a consortium of nine seminaries of which CDSP is a part.

II. Since the last General Convention, CDSP has elected and installed a new President and Dean. Donn F. Morgan is the first layperson to head an Episcopal seminary. Arthur G. Holder succeeded him as Dean of Academic Affairs. It has also inaugurated the Center for Anglican Learning and Life to make the resources of the seminary more widely available to the church at large through a number of new initiatives, including on-line continuing education programs. A new D.Min. degree program, offered in conjunction with the Pacific School of Religion, was begun in 1995.

III. In the next three years, CDSP plans to continue exploring ways to broaden its programming. We are working with Province VIII to encourage younger persons to consider theological education as an option. A new Director of Field Education will join the faculty next year. Finally, the Board of Trustees will be considering significant capital improvements, including adding parking facilities and alterations to its residence hall and guest house.

Episcopal Divinity School

I. With the support of an outstanding and diverse faculty, staff and student body, Episcopal Divinity School provides an intellectually rigorous climate. Access to the courses and libraries of Boston Theological Institute schools and Harvard University exposes our students to the best in theological education. Our competency-based curriculum - for which we received commendation from the Association of Theological Schools - allows students to plan their own course of study with close consultation and approval from faculty. Three program *foci*: of congregational studies; feminist liberation theologies; and Anglican, global and ecumenical studies prepare students well for lay and ordained ministry. We take our commitments to equality, anti-racism, justice, and community-building seriously.

II. We completed automation of our library catalog and improved communications and computer technology throughout the school. The growth of our Congregational Studies program increased our ability to prepare and support people in ordained and lay ministries. In 1995 we held a major visioning conference of trustees, faculty, students, staff, and friends of EDS to clarify our values and mission. This is currently guiding our strategic planning as we prepare for a new millennium.

THEOLOGICAL EDUCATION

III. We will soon fill the Otis Charles Chair in Applied Theology with a distinguished scholar/practitioner. We are working to become a more diverse, multicultural, anti-racist institution. The Doctor of Ministry program is reconfigured to align with the School's *foci* and be more flexible and accessible. We are updating our communication links with the off-campus world. We will soon undertake a major gifts campaign.

Episcopal Theological Seminary of the Southwest

I. The mission of the Seminary of the Southwest is to educate leaders for the church who can make disciples among all nations, that is, to invite and enable others to live into the baptismal covenant, to proclaim the good news of Jesus Christ in word and example, to persevere in resisting evil, to seek justice and peace, and to honor the dignity of every person.

This mission statement was adopted by the Board of Trustees in May, 1996, and represents a shift from maintenance to mission. Building on our strength in ministry to the gathered community, our focus is now on the baptismal covenant and mission to the disaffiliated and the unchurched. We continue our dual emphasis on Hispanic ministry and the incorporation of a cross-cultural dimension throughout the required curriculum.

II. We have initiated a new program in lay theological education, the Master of Arts in Pastoral Ministry. There are three tracks in this program: lay ministry, spiritual formation, and pastoral counseling. Classes are held on Tuesday evenings and alternate weekends to meet the needs of people who are working.

III. In the summer of 1998 we will initiate certificate programs for lay persons in several areas, including Christian education and lay ministry. In the next three years we will continue to expand our ecumenical degree program in lay ministry, the M.A.P.M. We will hard-wire our campus for educational technologies and initiate off-campus programs in theological education. We will also initiate a major capital campaign to support these initiatives and to increase our scholarship funds.

General Theological Seminary

I. Programs of educational formation at the General Theological Seminary are distinctive in that they are:

- a) grounded in a Benedictine residential community life comprised of study, worship, service, and hospitality;
- b) centered in a rigorous academic orientation that is influenced by the presence of the only Th.D. program among the Episcopal seminaries;
- c) influenced by General's unique Center for Christian Spirituality, the College for Bishops, and the Center for Jewish-Christian Studies and Relations; and
- d) occur within the context of New York City with its rich cultural, artistic, ecclesial, political, and interfaith resources.

II. General's accomplishments over the past three years include an increased M.Div. enrollment resulting from a new overall institutional momentum as well as the successful beginning of the

revision of the M.Div. curriculum, a strengthened Th.D. program, the establishment of the College for Bishops, a new partnership with the School of Theology of the University of the South in the collaboration between the Parish Development Institute and the Church Development Institute, and the upgrade of General's facilities to support strengthened programs.

III. Over the next three years, General will implement a board-approved strategic plan which will be grounded in a reaffirmation of the seminary's historic commitment to the formation of priests and scholars within its New York City Chelsea location. Additionally, the plan will provide for the strengthening and expansion of other programs in a coherent way around this core. These plans include a continued upgrade of our M.Div. and Th.D. programs, the expansion of the College for Bishops, the addition of appropriate new degree programs and non-degree offerings for all orders of ministry, stronger communication and marketing efforts of all programs, continued emphasis on fund-raising and development and the continual upgrade of the seminary's facilities to support its programs.

Nashotah House

I. The Nashotah House campus provides a quiet, retreat-like atmosphere, conducive to focused prayer and intense study, and is also an ideal location for families with children. Nashotah's married student housing is modern and attractive and the local schools are excellent. The primary mission of the House is the formation of priests for parish ministry. Believing that the focus of formation must be a continually deepening relationship with God, we expect our students to attend daily Morning and Evening Prayer and Holy Eucharist. A comprehensive and rigorous core curriculum provides a rounded preparation in all of the disciplines of theology. Integrated into the curriculum are practical and experiential courses, for the development of particular ministry skills.

II. A review of the Master of Divinity curriculum brought changes in two areas. In the pastoral theology curriculum new courses in Christian education and congregational ministry have been added. In response to the challenges of a rapidly changing social environment, the course work in ethics and moral theology has been expanded and a new course in apologetic theology has been added to the curriculum. The first summer School of Evangelization was offered in 1995, with an intensive one week experience. Expanded to two weeks in 1996, the School is open to clergy and laity. The Trustees established a new faculty chair, the Michael and Joan Ramsey Chair of Theology, and a new faculty appointment was made in ascetical and historical Theology. An ordained Pastor in the Evangelical Lutheran Church in America has been appointed as head Librarian.

III. In the coming year, a new faculty appointment will be made in Parish Ministry. With the library nearing capacity, plans will proceed for funding and construction of additional space. Expansion of the School of Evangelization and continuing development of the summer Master of Sacred Theology program are ongoing projects. With the cost of education continuing to escalate, the financial pressures on seminary students are a major concern. The next academic year (1997-1998) will be the third year in which tuition has remained stable.

THEOLOGICAL EDUCATION

The Protestant Episcopal Theological Seminary in Virginia

I. Virginia Seminary continues to be the largest of the eleven accredited Episcopal seminaries in the United States. Founded in 1823 to educate men for the ordained ministry, VTS now offers three master's degree programs to men and women who are preparing for positions of ordained and lay leadership in the church, as well as a D.Min. degree for those who have been in the practice of ministry at least five years. During the past triennium, students have come to VTS from all of the nine provinces of the Episcopal Church and from sixteen countries around the world. Approximately ten overseas students enroll each year.

II. In addition to the four degree programs offered, Virginia Seminary seeks to serve the church in a number of other ways. The Center for the Ministry of Teaching, a resource center for Christian education, offers workshops for Christian educators and publishes a newspaper several times a year. The Episcopal Children's Curriculum developed and written by the Center is used in nearly one-third of the Episcopal Churches in the US. In 1996 a new curriculum was completed for youth. The Center for Continuing Education with its two full-time faculty members, offers a variety of continuing education opportunities for clergy and laity.

Since the election of the Very Rev. Martha Horne as Dean and President in 1994, eight new faculty members have been appointed: the Rt. Rev. Mark Dyer, the Rev. Margaret McNaughton-Ayers, the Rev. Jacques Hadler, the Rev. John Yieh, the Rev. George Kroupa, Dr. Ellen Davis, Dr. Stephen Cook, and the Rev. Robert Burch.

III. Plans for the next years at VTS include the development of an Anglican Center as a resource for the greater Anglican Communion, a review and revision of current curricula, and a strategic planning process designed to help identify the needs of the church and to establish institutional priorities for a new century.

School of Theology of the University of the South

I. An Episcopal seminary founded in the mid-19th century as part of a distinctly Episcopal university, Sewanee espouses a commitment to a comprehensive Anglican Christianity, not tied to a single "school" of Anglicanism, but welcoming a wide variety of theological viewpoints and liturgical practices. The School of Theology consists of the Seminary and the Programs Center, the home base of Education for Ministry [EFM], Disciples of Christ in Community [DOCC] and other new programs (listed below).

II. The School of Theology has had a budget surplus every year, a successful capital campaign, and significantly increased 1 percent revenue. This financial strength has helped keep student indebtedness to a minimum. We have continued a virtually 100 percent rate of deployment for graduates. We have sustained our growth, both in the seminary (now at full enrollment) and in our extension programs (EFM: 11,225 4-year graduates and 7,124 current students; DOCC: 555 current students). We have added a new professor of Spiritual Theology and began a program in Spirituality. We created a new Field Education program and began the Church Development Institute and the Center for Ministry in Small Churches. We organized for the first time an

effective team for church communications and development. *The Sewanee Theological Review* continues to grow in influence.

III. We are building the new Chapel of the Apostles for the School of Theology, designed by E. Fay Jones ("Thornecrown," etc.). We are planning for a new Seminary/Programs Center building: a refectory; larger student study center; larger facilities for EFM, DOCC, and Continuing Education programs. We are planning new housing for seminarians and refurbishing current housing. We are continuing to enhance our spiritual programs (both for seminarians and as continuing education) and develop the Center for Spiritual Formation. We will begin the "Galilee Moments," programs of spiritual nurture for clergy in Spring 1997. We are working on much stronger relations with School of Theology alumni/ae and a new quarterly newsletter. We will begin publishing a series of Anglican Studies and Texts.

Seabury-Western Theological Seminary

I. Seabury-Western, as a community of learners, is distinct in several respects. Most obvious among these features is our physical location on the campus of Northwestern University in the midst of the largest theological consortium in America. Less obvious is our devotion to the radical center of the Episcopal Church. We are a learning community marked by our commitment to being a place which unselfconsciously celebrates our Anglican heritage, focuses on fostering formation for ministry, and emphasizes congregational development. This formation process is grounded in the round of daily worship and enriched by the wide range of traditions brought by our students and faculty.

II. There have been two dramatic accomplishments over the past three years: the first leading to the second. The first was a total re-thinking of our mission as an Episcopal Seminary. We asked ourselves what were the most pressing needs that the Episcopal Church faced and how we could be of most service in meeting them. The answer we believe is that the life of the Episcopal Church needs to be re-invigorated in order that the great tradition which is ours can be made accessible to more people. In turn, we came to the conviction that we could most effectively serve our church by being a seminary that combines excellence in the traditional disciplines of academic and spiritual formation for ministry, with a deep dedication to the church's need for mission, evangelism, and congregational development. This commitment led to the second major accomplishment of the past years: the foundation of the Seabury Institute and the inauguration of a program of Advanced Congregational Studies. This new degree program is grounded in our determination to be widely and deeply rooted in the actual life of congregations and in their need to respond to the ever-changing challenges which God's Holy Spirit puts before us.

III. Our major challenges over the next three years will be managing the rapid growth of the Seabury Institute and integrating more deeply the things we have learned about congregational development into our M.Div. programs. We anticipate the creation of a number of off-site campuses utilizing a combination of technology, local leadership, and seminary-based leadership to build a link between the resources that parishes have to share with each other and the seminary, and that the seminary has to share with the larger church.

THEOLOGICAL EDUCATION

Trinity Episcopal School for Ministry

I. Since 1976, Trinity has served to meet the needs for education and training of the renewal movements of the 1960s and 1970s. The school stands in the worldwide tradition of Anglican Evangelicalism and charismatic renewal, emphasizing personal conversion, biblical authority, and missionary outreach. Its stated purpose is forming Christian leaders for mission. Located in the former mill town of Ambridge, PA, Trinity's institutional lifestyle emphasizes simplicity and openness to the needs of the community. Faculty and students work together in study, fellowship, and worship. Trinity students serve in many dioceses and, increasingly, all over the world. The school has offered the M.Div. since 1980, and the Master of Arts in Religion (academic track) since 1987. It also offers diplomas for lay students and a Diploma in Anglican Studies (residential or extension) for clergy who are joining the Episcopal Church.

II. In 1994, the school opened a new Administration Building, complementing the Commons Hall (1991). For the first time the School has a compact and attractive campus, focused on the Cross of Witness to Christ. In 1995, Trinity began to award the degree of Master of Arts in Mission and Evangelism. This degree has three tracks: global mission, evangelism and renewal, and youth ministry. Students in the M.A.M.E. degree do intensive field education in addition to academic requirements. In 1996, Trinity was granted 10-year accreditation, a major achievement after only twenty years of existence. The library now has approximately 65,000 volumes. In collaboration with South American Missionary Society, Trinity has developed a comprehensive website (episcopalians.org). In recent years, the school has been offering a variety of credit and non-credit courses both on campus and in various dioceses of the church. In Fall, 1996, a group of Trinity students studied with a faculty member in Israel for the Fall semester.

III. In the next few years, Trinity will be expanding its extension course offerings, both in numbers of courses and locations. It will be listening to bishops and COMs about the need for local training of lay and ordained ministers. Trinity is working to identify new talent for the ministry of the church [recruiting]. Finally, the School is assessing the feasibility and desirability of a Doctor of Ministry degree, to serve those who are already out in ministry but seeking deepening in their ministry skills.

Statistical Information on the Eleven Accredited Seminaries

Title III requires the BTE to provide the General Convention with a range of statistical information about the eleven accredited seminaries of the church. Tables and charts in the appendices to this report present that data. A summary of significant conclusions based on this data follows:

1. Enrollments in Episcopal Seminaries

For current enrollments in the 11 Episcopal seminaries (Fall Term 1996) see Appendix A.

2. Changes in Enrollments 1985 to 1996

- A. Enrollments in the M.Div. program (the ordination track) have fallen 24% between 1986 and 1996.
- B. There has been a decline of 18% in the size of the senior class in the seminaries between 1992 and 1997. Based on current figures for Juniors and Middlers, and the fact that

seminaries have little control over recruitment, there is as yet no evidence to indicate that this decline is being reversed.

- C. In the fall 1996, for the first time, the enrollment of females in the M.Div. programs in the eleven seminaries is greater than the enrollment of males. Since 1992 the male population in these programs has declined nearly four times as fast as the female population. Male population has declined 27%. Female population has declined 7%.

3. *Effects on Ordinations*

- A. When comparing ordinations in the year 1985 with the ordinations in 1995, the number of ordinations has declined 38%.
- B. In 1995 nearly 80% of the M.Div. graduates received their education in part or in whole in one of the eleven accredited Episcopal seminaries, a figure which has remained constant over the past several years. Other ordinands have received their training in non-Episcopal seminaries, in diocesan programs or in other educational arrangements.
- C. The Board is unsure from these findings if the church's traditional educational resources are able to provide a sufficient number of persons for the ordained ministry to fill the needs in the coming two decades.

See Appendices B-E.

4. *Recruitment of Persons of Color*

- A. Resolution D135a directed the BTE, CDM, ethnic desk officers and other related committees "to monitor the recruitment and retention of persons of color who are students, faculty, and members of the boards of trustees of seminaries and survey the dynamics preventing significant increase in numbers."
- B. Of the 167 faculty members at the eleven Episcopal seminaries, 149 (89%) are Caucasian, 10 (6%) are African American, 3 (2%) are Asian American, 5 (3%) are Latino American, and none are Native American.
- C. Of the 460 Trustees of the seminaries, 422 (92%) are Caucasian, 29 (6%) are African American, 3 (1%) are Asian American, 4 (1%) are Latino American, and 2 (less than 1%) are Native American.

See Appendices F & G.

THEOLOGICAL EDUCATION

FINANCIAL REPORT FOR THE 1995-97 TRIENNium

Income is from the Consolidated Budget of the Episcopal Church. These figures do not include salaries and other personnel costs which are reported elsewhere in the Consolidated Budget.

	1995 <i>Actual</i>	1996 <i>Projected</i>	1997 <i>Budget</i>
<i>Expenses</i>			
Ecumenical Education	\$6,638	\$5,000	\$5,000
Continuing Education with Clergy	3,025	6,637	10,000
Lay Theological Education	4,800	2,475	5,000
Theological Education with Dioceses	6,010	428	5,500
Strategic Planning	2,441	0	5,000
	-----	-----	-----
<i>Total</i>	\$22,914	\$14,540	\$30,500
Meetings	\$18,627	\$14,540	\$19,000

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

The BTE was established by the General Convention in 1967 to focus and coordinate the church's efforts for the theological education of its future leaders. The BTE continues "to study the needs and trends of theological education within the jurisdiction of this Church, and to make recommendations to the Boards of Trustees of the several Seminaries, the Executive Council, the House of Bishops, and the General Convention, with regard thereto" [Canon III.31.2(a)].

In addition to its canonical responsibilities the Board plans the following objectives for the next triennium:

1. Develop an understanding of the educational needs of the church in light of mission strategy for the next decade, especially addressing:
 - a. the implications of the Lutheran-Episcopal Concordat;
 - b. lay theological education;
 - c. continuing education of clergy;
 - d. deployment needs;
 - e. diocesan recruitment policies for postulants;
 - f. the promotion of the 1% program; and
 - g. new technology for communications.
2. Continue to collect and perfect the presentation of Title III data, especially by assessing the current practice of self reporting by seminaries.
3. Explore creative ways in which the Conant Fund may be used to stimulate collaboration between and among faculty members from two or more of the accredited Episcopal Seminaries.
4. Explore the implications of the 1996 BTE statement on theological education in the Episcopal Church in the light of the financial, physical, and human resources of the seminaries.
5. Examine and revise, if indicated, the seminary report form required by Canon III.5.1.(c).(ii).

THEOLOGICAL EDUCATION

BUDGET APPROPRIATION

	<i>1998</i>	<i>1999</i>	<i>2000</i>
<i>Expenses</i>			
Ecumenical Education	\$5,000	\$5,500	\$6,000
Continuing Education with Clergy	10,000	10,500	11,000
Lay Theological Education	5,000	5,500	6,000
Theological Education with dioceses	5,500	6,000	6,500
Strategic Planning	5,000	5,500	6,000
	-----	-----	-----
<i>Total</i>	\$30,500	\$33,500	\$35,500
 Meetings	 \$21,000	 \$22,000	 \$23,000

Resolution A202 Board for Theological Education Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Budget of
2 General Convention Committees and Commissions, the sum of \$66,000 for the triennium for the
3 meeting expenses and \$99,500 for program expenses of the Board for Theological Education.

APPENDIX A

SEMINARY MDIV ENROLLMENT DATA - 1994-95 ACADEMIC YEAR

	BEXLEY		BERKELEY		COSP		EDS		ETSS		GENERAL		NASHOTAH		SEAWANEE		SEABURY		TRINITY		VTS		TOTAL		GRAND TOTAL		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F			
SENIOR																											
Full Time	0	1	13	9	5	10	8	3	10	15	6	0	18	7	3	9	6	0	20	11	94	76	170				
Part Time	1	2	0	2	2	5	1	7	1	0	0	0	0	0	0	1	1	0	1	0	7	17	24				
MIDDLER																											
Full Time	1	0	23	18	7	13	8	11	16	7	16	8	3	1	20	8	8	8	1	27	13	145	89	234			
Part Time	1	2	0	2	0	2	3	0	1	0	0	0	1	0	0	0	1	0	1	0	3	13	16				
Interns	0	0	2	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	2	0	7	1	8				
SENIOR																											
Full Time	4	2	21	23	13	9	4	11	4	7	5	10	9	0	12	7	8	18	14	5	31	16	125	108	233		
Part Time	1	1	0	4	1	2	0	7	1	1	0	0	0	0	0	0	0	0	0	0	0	0	3	15	18		
TOTAL M.DIV.	8	8	59	58	29	41	20	50	30	19	31	34	18	2	50	23	19	37	39	7	81	40	384	319	703		
SEMINARY MDIV ENROLLMENT DATA - 1995-96 ACADEMIC YEAR																											
SENIOR																											
Full Time	1	1	8	3	6	10	5	14	9	5	9	8	13	1	7	4	4	9	3	0	13	11	78	66	144		
Part Time	0	2	1	2	0	1	1	3	0	0	0	0	0	0	0	0	0	2	0	0	0	0	2	10	12		
MIDDLER																											
Full Time	1	3	14	5	6	15	4	14	10	3	10	16	6	0	18	8	5	13	9	1	23	12	106	90	196		
Part Time	1	3	0	2	0	3	1	2	0	0	0	0	0	1	0	0	1	2	2	1	0	0	5	14	19		
Interns	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	1		
SENIOR																											
Full Time	1	1	13	12	7	13	9	7	12	11	15	12	3	1	21	9	9	8	15	0	30	12	135	86	221		
Part Time	0	2	1	4	1	1	2	10	0	0	0	0	0	0	0	0	0	1	0	0	0	4	18	22			
TOTAL M.DIV.	4	12	37	28	20	43	22	50	31	19	34	36	22	3	46	21	19	35	29	2	66	36	330	285	615		
SEMINARY MDIV ENROLLMENT DATA - 1996-97 ACADEMIC YEAR																											
SENIOR																											
Full Time	2	0	4	7	5	17	3	10	7	7	13	14	8	0	14	8	4	5	1	1	10	12	71	81	152		
Part Time	0	2	0	0	2	5	2	2	0	0	0	0	0	0	1	1	0	2	1	0	0	1	6	13	19		
MIDDLER																											
Full Time	1	1	6	4	4	11	7	12	10	4	11	9	10	1	7	4	6	11	8	1	16	12	86	70	156		
Part Time	0	4	0	2	0	2	1	3	3	2	0	0	0	0	0	0	1	1	1	0	0	0	6	15	21		
Interns	0	0	2	1	0	2	0	0	0	0	0	1	0	0	0	0	0	1	0	0	2	0	4	5	9		
SENIOR																											
Full Time	1	0	9	9	6	14	4	7	7	2	10	18	7	0	19	8	4	13	10	2	21	12	98	85	183		
Part Time	1	4	0	0	1	4	0	10	0	0	0	0	0	0	0	0	0	1	0	0	0	0	2	19	21		
TOTAL M.DIV.	5	11	21	23	18	55	17	44	27	15	34	42	25	1	41	21	15	34	21	5	49	37	273	268	561		

APPENDIX B

1995-96 ENROLLMENTS BY DEGREE AND GENDER

MDIV = Master of Divinity, HC Headcount, Masters' = Any Masters' Program

STM = Master of Systematic Theology, THD = Doctor of Theology, DMIN = Doctor of Ministry

INSTITUTION	MDIV HC	MASTERS' HC	STM/THD HC	DMIN HC	MALE HC	FEMALE HC
Berkeley	60	16	4		43	38
Bexley	15	5	0	2	9	19
C.D.S.P.	63	12	18	4	45	65
E.D.S.	72	25	0	25	39	87
E.T.S.S.	50	0	0	0	35	28
General	75	8	29	0	54	62
Nashotah	26	1	3	0	28	3
Sewanee	71	1	12	60	112	42
Seabury	53	1	0	0	23	39
Trinity	32	28	0	0	69	39
Virginia	101	30	0	42	126	57
	618	127	66	133	583	479

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

MDIVHC has decreased by 7.5% since the last Blue Book Report, based on 1992-93 data.

Total enrollment has decreased by 5.9% in the same period.

APPENDIX C

1995-96 SEMINARY ENROLLMENTS

CANDIDATES AND AGES

INSTITUTION	NUMBER OF POSTULANTS/ CANDIDATES	UNDER					65 AND OVER
		25	25-34	35-44	45-54	55-64	
Berkeley	32	1	16	8	7	0	0
Bexley	4	0	0	4	0	0	0
C.D.S.P.	92	3	22	27	28	12	0
E.D.S.	31	1	7	10	10	3	0
E.T.S.S.	47	0	18	10	17	2	0
General	67	3	27	19	17	1	0
Nashotah	24	2	7	7	8	0	0
Sewanee	71	0	17	23	25	6	0
Seabury	36	2	12	7	13	2	0
Trinity	23	0	7	9	7	0	0
Virginia	100	5	43	26	22	4	0
	527	17	176	150	154	30	0
		3.2%	33.3%	28.5%	29.2%	5.7%	

The number of postulants/candidates has decreased by 4.2% between 1992-93 and 1995-96

THEOLOGICAL EDUCATION

APPENDIX D

1995-96 SEMINARY TUITIONS AND FEES, SINGLE AND MARRIED STUDENT EXPENSE, AND COST TO SEMINARY PER STUDENT

INSTITUTION	TUITION AND FEES	SINGLE STUDENT EXPENSES	MARRIED STUDENT EXPENSES	COST TO SEMINARY PER STUDENT
Berkeley	\$11,400	\$23,450	\$30,000	\$33,597
Bexley	\$7,342	\$17,525	\$31,172	\$38,056
C.D.S.P.	\$7,978	\$20,822	\$28,322	\$23,277
E.D.S.	\$10,158	\$19,855	\$39,642	\$38,180
E.T.S.S.	\$9,525	\$20,000	\$40,000	\$30,000
General	\$9,295	\$20,741	\$27,435	\$54,118
Nashotah	\$9,000	\$21,200	\$33,000	\$43,572
Sewanee	\$9,035	\$23,385	N/A	\$40,485
Seabury	\$9,300	\$22,327	\$32,387	\$35,211
Trinity	\$4,800	\$17,500	\$25,700	\$20,000
Virginia	\$5,985	\$17,000	\$39,000	\$44,452

APPENDIX E

1995-96 SEMINARY FINANCIAL AID

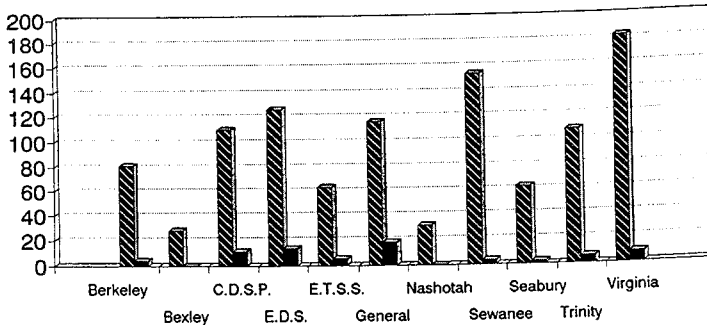
INSTITUTION	INTERNAL SOURCES OF SUPPORT	EXTERNAL SCHOLARSHIP	INSTITUTIONAL COLLEGE WORK STUDY PROGRAM	DIOCESE	PARISH
	\$	\$	\$	\$	\$
Berkeley	375,310	18,600	8,820	4,000	17,625
Bexley	249,270	81,162			
C.D.S.P.	297,006	19,282	21,751	35,700	12,000
E.D.S.	429,829	16,000	83,597	27,658	12,150
E.T.S.S.	334,902	13,500	50,234	25,000	0
General	569,530	118,773	56,648	293,573	132,909
Nashotah	171,852	105,981	40,593	60,840	12,000
Sewanee	795,251	59,725	63,615	142,810	85,150
Seabury	92,319	73,975	37,730	92,432	27,425
Trinity	43,826	27,280	0	41,174	105,845
Virginia	597,525	66,297	N/A	117,015	112,712

APPENDIX F
1995-96 SEMINARY MINORITY ENROLLMENTS
 HC = HEADCOUNT

INSTITUTION	AFRICAN	ASIAN	LATINO/A	NATIVE
	AMERICAN	AMERICAN		AMERICAN
	HC	HC	HC	HC
Berkeley	3	1	0	0
Bexley	0	0	0	0
C.D.S.P.	5	2	3	1
E.D.S.	5	3	4	1
E.T.S.S.	2	1	2	0
General	11	3	4	0
Nashotah	0	0	0	0
Sewanee	1	1	1	0
Seabury	2	0	0	0
Trinity	3	0	2	0
Virginia	7	1	0	0
	39	12	16	2

Total minority enrollments for the 11 seminaries = 69 (which is 6.5% of total headcount enrollment)

APPENDIX G
1995-96 SEMINARY DEGREE PROGRAMS
TOTAL HEADCOUNT AND MINORITY HEADCOUNT



B.T.E. Title III Database

