

SIM Welcomes Tom Moore as New Executive Director

The Society for the Increase of the Ministry announces the appointment of Thomas Moore, III as its new Executive Director. Mr. Moore comes to SIM after working most recently with the Friends of Canterbury Cathedral in the United States (FOCCUS); the Church Pension Group (CPG); and the Episcopal Church Center at 815 Second Avenue, New York.

In Washington, DC, Mr. Moore served as Executive Director of the Friends of Canterbury Cathedral in the United States to establish FOCCUS as a fully functioning, independent, not-for-profit organization — raising its own funds, producing its own publications, initiating a web site presence, sponsoring a pilgrimage to Canterbury and organizing fund-raising events in parishes around the country. For the Church Pension Group, Moore worked for three years as senior advisor to CEO Alan Blanchard until his retirement. While at CPG, Mr. Moore was called by Presiding Bishop Frank Griswold to serve as the Episcopal Church's Interim Treasurer and CFO for the summer of the 2003 General Convention in Minneapolis. Additional not-for-profit executive experience came at Massachusetts General Hospital in Boston, where Mr. Moore served six years as Senior Project Director.

Tom Moore is a graduate of the University of Virginia and holds an MBA from Emory University. In his early career, he attained his CPA and held various positions in financial management with corporations and financial services companies in Tennessee and the Northeast. He moved to the not-for-profit world in 1988 with his appointment at Massachusetts General Hospital. He is married to the Rev. Helen M. Moore, a priest of the Episcopal Church. Helen has served parishes in Massachusetts, Illinois, Ohio, Connecticut and Virginia. In addition to their five grown children, Tom and Helen have seven grandchildren.

Moore assumed his duties with the Society on April 14th and succeeds the Rev. Canon John L.C. Mitman who has led the Society since 2001. Mitman will continue with SIM in a reduced role as Chief Development Officer.

TERI DAILY

A Seminarian Profile

I was very recently ordained to the transitional diaconate in the Diocese of Arkansas. Looking back over my life to this point, it is clear to me that my ordination is the result of many events, congregations, individuals, and circumstances. Brought up in a Baptist church in a small town in eastern North Carolina, I always had an image of God that was at once both loving and powerful. I never doubted that God was present to me in a very personal way and, yet, held tightly to the importance of the church community in my own life.



Teri Daily is a Senior at the Episcopal Seminary of the Southwest, from the Diocese of Arkansas

Almost twenty years ago, shortly after arriving at Yale to attend medical school, I was invited by a nursing student to a Bible study at the Law School. That Bible study group was to be the source for huge blessings in my life; it was there that I received an invitation to the Episcopal Church at Yale (ECY). I instantly fell in love with the liturgy in the *Book of Common Prayer*. The Episcopal tradition also gave me a new language for my theology, which was in a state of rapid growth and constantly being redefined; it gave me the language of the Sacraments. I owe another life-changing experience to the Law School Bible Study; it was there that I met my future husband Dave Daily, a then ordained Baptist minister and student at Yale Divinity School.

continued on page 5



Dear Sisters and Brothers in Christ,

Like so many of you, my voice has many times willfully, loudly, and firmly participated in the congregational response in ordination and consecration services, “We will”, when asked if we would uphold our priests in their ministries. During my years at the Church Pension Fund our work was motivated by the charge, “Freeing our ministers to minister.” What a humbling thought it is to be called to more fully live out those pledges and dictums as the first lay leader of The Society for the Increase of the Ministry in its rich history of over 150 years.

Upholding and freeing our priests in their ministries is what attracted me to the call of SIM’s mission, particularly in the 21st century when “[furnishing] the means for the education of candidates for holy orders in the Protestant Episcopal Church of the United States” (SIM’s founding purpose set forth in 1857) has been challenged with the growing problem of seminary debt—a problem not just for seminarians themselves but for our church and its future as well. As a lay person with experience in both corporate and not-for-profit organizations, enabling future leadership to grow and thrive was tantamount to an entity’s ongoing success. To enable success in the Episcopal Church, we are called to “estimate the cost, to see whether [we] have enough to complete” our mission (Luke 14:28). For the sake of our future, we need to make attracting the “best and brightest” leaders more user friendly, better upheld by freeing our clergy from burdensome levels of seminary debt.

When inquiring about SIM during the search process, I was told by a prominent Episcopalian that SIM has lived out its call well and has done so without much, if any, baggage—a magnificent attribute for any Episcopal organization with a long history. As a small organization with a grand mission, SIM will continue to build upon the highly productive and commendable work of the Reverend Canon John Mitman as well as look to partner with larger Episcopal organizations in win/win relationships for the future of our beloved church. The mission of enabling our church leaders to enter their mission field as unencumbered as possible is in the interest of all who love our church.

I have been blessed to work with a number of Episcopalian leaders that have mentored me in many fruitful ways. I look forward to working with John for his final chapter at SIM. His knowledge of the greater church and the multitude of relationships he maintains are invaluable to SIM and will be to me.

To accomplish SIM’s goal of no seminarian entering the priesthood without increased education debt from their seminary years is a holy and audacious goal. You are invited to join your Episcopal sisters and brothers to meet the challenges of SIM’s worthy mission with your willful, loud and firm response of “We will.”

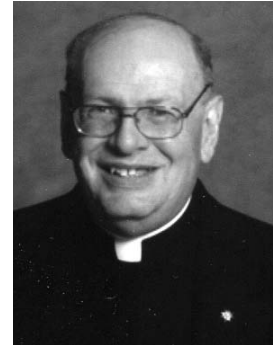
Faithfully yours,

A handwritten signature in black ink, appearing to read "Tom Moore III". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

Thomas Moore III

ON THE ROAD AGAIN

WITH THE SCHOLARSHIP DIRECTOR



The “spring” visits to the seminaries are always fraught with the vagaries of winter travel, the stress of seniors taking General Ordination Examinations and final exams and graduation. In many cases the uncertainty of placement is also an issue. While there seems no dearth of candidates for ordination the number of places to be filled is decreasing and bishops can no longer guarantee that there will be positions available when a seminarian graduates. This is particularly the case with smaller dioceses where bishops are more and more forced to release ordinands who have to go out into the “job market” to seek employment.

Looking for a position is particularly difficult for students who are graduating, preparing for ordination, and who are also under pressure because they must move from the seminary and may not have any idea where they will be going. Coupled with a spouse who must change employment, children who may be graduating or, at the least undergoing a change in schools and parting from friends and classmates the difficulties can seem almost insurmountable. Fortunately the grace of God seems to carry most of them through such scenarios, but for many the expenses of a move are an additional burden that they just don't need right now.

Many of us, when we send in our check to the Society think of our contribution in the terms of tuition payments, book purchases, new ordinands purchasing clerical clothing or vestments; few of us, I suspect, ever think of moving expenses as being an important part of the support offered by the Society—but for many that is exactly the case. It seems strange, but many of our seniors have to provide for their own moving expenses particularly if they have

no parish or even if they have an assignment but the parish may not be in a position to cover all, or even some, of these expenses.

In a sense, then, SIM is helping many of these seminarians to make the transition from seminary to parish, and thus exercising a ministry beyond what any of us may have anticipated when we made our contribution.

The seniors are not the only seminarians who are undergoing some difficulties. It is a truism that the middler year is the most difficult in a seminarian's life. Courses seem to be piled on and difficult subjects seem to abound. The blush of the junior first year rose is gone and the senior anticipation of graduation and ordination has not yet arrived so the middler trudges on course after course. In some ways the middlers deserve more of our prayers than anyone in seminary. Each year we publish the list of seminarians which we support and they are prayed for daily, by name, by Canon Mitman and me. Would you consider joining us in these intercessions? The power of prayer is manifested in many of our lives and in many ways. I know that our seminarians would feel great support if they knew that the entire membership of the Society was harnessed on their behalf. Please won't you add this ministry of grace to your daily devotions?

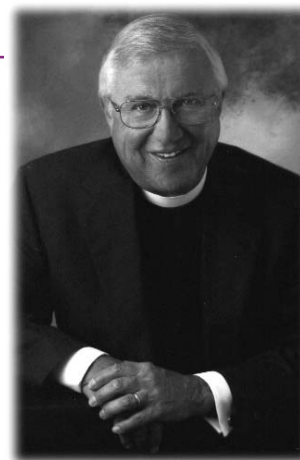
A handwritten signature in cursive script that reads "Robert G. Carroon".

The Rev. Canon Robert G. Carroon
Director of Scholarship Programs

“The Society for the Increase of the Ministry has been a Godsend for my work at Bexley Hall Seminary. I will not soon forget the assistance I have received, and plan that in addition to my own family's gifts to the Society, I will encourage others in the parishes I serve to support the Society and the ministries it supports.”

—D.K. Bexley Hall

From the Chief Development Officer



Dear Friends in Christ,

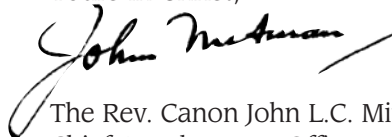
The big news around our office is the appointment of Tom Moore as our new Executive Director. We welcome Tom and his wife Helen to Hartford and to the ministry of the Society. Tom is a seasoned, knowledgeable, able man with wide experience in the Episcopal Church, one who will lead the Society into a new and exciting phase of growth in ministry to seminarians in need. Welcome Tom!

Just to be clear, I am not retiring but, rather, beginning to cut back a bit. I will continue in my new role as Chief Development Officer of SIM on a full-time basis until November of this year when I will reduce my schedule to half-time. I expect that I will continue my ministry, traveling about the countryside preaching, teaching and calling on our many faithful and generous donors, but without the administrative responsibilities of the Society.

My reason for cutting back is primarily the stress of modern travel and I must acknowledge that I am growing older. We all know from experience and the national press that air travel is not what it once was. Since August, I have preached in fourteen states and spoken in several others. That's a lot of planes, trains, driving and meals of Chicken Caesar Salads. It's just time to reduce the travel and spend more time with my wife, Ruth, to travel a bit for fun, to catch up on the garden and to spend some more time sailing. How's that for an agenda in semi-retirement?

I close this missive with yet another hearty "Thank You!" to all of our donors and friends. When we closed our fiscal year on August 31st, we were delighted to learn that, thanks to your generosity, the Annual Fund of the Society was up 85.9% over the previous year! With a commitment to sound management of our endowment and your splendid gifts, we have 25% more money to give away in scholarship grants for the coming academic year. Your graciousness and generosity are making a difference in the lives of our seminarians and we thank you so very, very much.

Yours in Christ,



The Rev. Canon John L.C. Mitman,
Chief Development Officer

I want you and those others that work hard for the SIM program to know how much my scholarship meant to me. I cried when I got my scholarship letter because I felt like our church actually cared about me and the financial burden of seminary. As a single person, the funding of seminary has been a constant stress for me. The SIM Scholarship is a wonderful needed blessing!

— D.A. School of Theology, University of the South, Sewanee



General Theological Seminary, New York City:
Front row: Licia Affer, Jennifer Lanier-Brown, Karen Davis, Stephanie Allen, Sr. Deborah Magdalene; Back row: James Erwin, Bridget Coffey, Jared Weber-Johnson, Steven Paulikas, Derek Darves-Bornoz

“I write to thank SIM for the generous grant towards the expenses of my seminary education. The money I am receiving from SIM is making the difference this year.”

— M.D. Trinity Episcopal School for Ministry

The Crocker Scholarship

We are pleased to announce the establishment of a new Named Scholarship, **The Rev. John Crocker, Sr. Scholarship**. A very generous gift for the **Crocker Scholarship** was given by an anonymous donor in honor of the Rev. John Crocker, Sr. who served as Headmaster of the Groton School from 1940 until 1965. During his tenure, Crocker was known for his courageous viewpoints. In September 1951, three years before the Supreme Court's *Brown v. Board of Education* decision outlawing segregation in public schools, Groton School accepted its first African-American student. In April 1965 he and his wife, accompanied by 75 Groton School students, marched with the Rev. Dr. Martin Luther King, Jr. during a civil rights demonstration in Boston. After 25 years as headmaster at Groton School, he retired in June 1965. Prior to Groton, Crocker served as Chaplain at Princeton University.

TERI DAILY *continued from page 1*

A pediatric residency, two children, and a couple of years in practice later, I slowly began to give voice to a feeling I had had for some time — that, perhaps, medicine did not fully answer my own sense of call. I began to explore the concept of a “call”, asking friends and colleagues in various professions and stages of life about their perceptions of their own calls. Could it be that only those who were to be ordained felt a real sense of “call” in their vocations? Or was it that I was in fact feeling a call but was finding that it led down a different path than that on which I was then traveling? Although continuing in my career as a pediatrician, these conversations served as seeds that grew over the next several years.

Several more years later and despite fulfilling relationships with office and hospital staff, as well as a sense of ministry in my daily practice of medicine, I still felt that God was calling me to ordained ministry. Over time, I came to understand that this call to ordained ministry was not in opposition to or discontinuous from my call to medicine. I believe that our call to participate in Christ’s work of reconciliation in the world is in fact a call to participate in the ministry of healing — spiritual, social, and physical. I also believe that our wholeness depends upon the work Christ has done to reconcile

us not only to God but also to one another, making community a required element of healing in its most complete form. Nowhere is this acted out more fully than in the sacramental life of the Church. As a pediatrician I had always felt privileged to be included in the sacred moments of people’s lives—births, deaths, the celebration of a child’s first steps, and the times of grief when a parent realizes that many of their own dreams for their child will go unfulfilled due to that child’s special needs. But to mark such moments outside of the framework of the Church and the Sacraments was not a full expression of my own call to the ministry of healing.

After three challenging and nurturing years in seminary and poised on the edge of a new ministry at St. Peter’s in Conway, Arkansas, I now find myself at another transitional moment. Even with all the excitement (and occasional anxiety-ridden moments) of looking toward the future, I have a deep sense of peace — that God is continuing to work and create in my life, that I am held in God’s hands, and that the final word on my life is held by God. It is this assurance that gives me the freedom to pursue God’s will for my life, realizing that discernment is a never-ending process but one that is always permeated by God’s grace and faithfulness.



**Church Divinity School of the Pacific,
Berkeley, CA:**
Melissa Langdell, Heather Payton



**Duke Divinity School,
Diocese of North Dakota:**
Jordan Hylden



**Episcopal Divinity School,
Cambridge, MA:**
Miranda Hassett

“Thank you so much for the pastoral and financial support you provide on behalf of SIM. And thank you for your continued prayers – what a blessing, to know that we're all being prayed for, daily.” — K.W. Seabury-Western

When Does a Gift Annuity Make Sense for You?

A Charitable Gift Annuity is a planned giving instrument in which the donor makes a gift (the minimum is \$5,000) to the Society. The gift is then invested by SIM and the donor receives a guaranteed income for life at a fixed rate. A portion of the gift is deductible from income taxes while some of the income would also be tax exempt. Upon the death of the donor, the gift would be placed in the Endowment Fund of the Society to fund scholarships unto perpetuity.

A gift annuity may make sense for you when:

- Interest rates on CD's slip below five percent, and you still need dependable income.
- Dividend yields fall while living expenses rise.
- Stock market craziness makes you anxious about your nest egg.
- You need a tax deduction now and increased retirement income in the future.
- You wish to qualify for a Legacy Society, but don't want to see a lawyer.
- You are approaching retirement and want to re-allocate your investment portfolio toward more fixed income.

- You've celebrated another birthday and so now rate a higher annuity payout.
- You want to make a gift of income but not principal to a loved one, now or in the future.

If any of these fact-sets apply to you, you may want to consider the purchase of a charitable gift annuity. A gift annuity pays you a fixed lifetime income and provides you with an income tax deduction while eventually benefiting the Society.

A gift annuity is both a gift and an annuity—the gift is for SIM, the annuity is for you.

For a free brochure, contact Canon John Mitman at any of the addresses below.

The Society for the Increase of the Ministry
924 Farmington Avenue, Suite 100
West Hartford, CT 06107

Voice: 860.233.1732

Cell: 860.402.0419

Fax: 860.233.2644

Adapted from the Rev. Richard L. Schaper, CFP, the Diocese of California

SOCIETY GRANTS 2007-2008 GRANT YEAR

Traditional Scholarship Program

(Full-time postulants and candidates attending Episcopal Seminaries)

Amount granted	\$192,400
Minimum Individual Grant	\$ 1,800
Maximum Individual Grant	\$ 4,300
Total Number of Grants	68
Average Grant	\$ 2,829

The Alternative Scholarship Program

(The Alternative Program supports postulants who, for whatever reason, and with the approval of their diocese, are attending accredited, alternative educational programs of study.)

Number of Grants (to date)	3
Amount Granted	\$8,000

Dioceses whose postulants have received Alternative Program Grants:

Atlanta, North Dakota, Connecticut

Overall Statistics, Traditional and Alternative Programs

36 women

Average Age	37.7
Under age 30	11
Youngest woman	26
Oldest woman	55
Single women	25
Married women	11
Women with dependent children	9

35 Men

Average Age	33.1
Under age 30	13
Youngest man	24
Oldest man	52
Single men	11
Married men	24
Men with dependent children	16

Overall age of men and women = 35.5 years

71 students

43 Dioceses represented

Combined total of grants \$200,400

"Thank you so much for the grant from SIM. It was a huge blessing as I complete my studies. Your financial support is a great help in keeping me from adding to my student debt, and helps to keep me focused on my coursework."

— S. B. Trinity Episcopal School for Ministry



*Seabury-Western Seminary, Evanston, IL:
Above, Lauren McDonald, Kristofer Lindh-Payne
Below, Kristin White*



New email address:

As of February 1, 2008, the email address for the Society for the Increase of the Ministry changed to: **contactandinfo@simministry.org**. While this is a nuisance, we appreciate your making note of it and changing your own records to reflect this. Please know that this change will save SIM a significant sum of money over time, making more money available for scholarship grants for the seminarians we support.

Our new Executive Director, Thomas Moore, has a new email: **t.moore@simministry.org**

John Mitman's email remains the same: **jmitman@snet.net**

THE CHANGING SEMINARY SCENE

John L.C. Mitman, April 2008

Many of our readers will have read recently in the press of the changes at some of our seminaries. Seabury-Western Theological Seminary in Evanston, Illinois has announced that they will no longer offer the Master of Divinity or other degrees and are assisting their students in transitioning to other seminaries to complete their academic programs. Bexley Hall has announced that they have suspended operations at their campus in Rochester, New York, while the Episcopal Divinity School has announced that they are selling many of their buildings at their Cambridge, Massachusetts campus to Leslie University.

I think it first must be said that two of these events are not as earth shaking as they might first appear, but the underlying issues are very important, indeed.

Most certainly, the news from Seabury is both sad and troubling. Seabury has long been vulnerable due largely to their relatively small endowment. This means that they have been the most tuition-dependent of all of our seminaries and it proved quite impossible to raise tuition sufficiently to balance the budget. Their options were limited in that they did not own the very valuable land on which the seminary was built; it is the property of Northwestern University. This means that they would never have the option of selling their real estate to Northwestern or another buyer and moving elsewhere. Additionally, in recent years, their enrollment has seen some dramatic fluctuations. While I am not an *alumnus* of Seabury, I have spent a lot of time there through the years and it has been both a very important place and an important community in my own formation. I cannot imagine how their graduates must grieve these most difficult decisions made by the Dean and Board in recent months.

The news from Bexley Hall is old news. The decision was made some time ago that operations in Rochester would be phased out and that Bexley would concentrate their ministry in Columbus, Ohio. The theological education consortium which took them to Rochester originally has long ceased to be viable. While small in numbers, Bexley is alive and well on the campus of the Trinity Lutheran Theological Seminary in Columbus. In their association with Trinity, they escape the financial demands of maintaining a comprehensive physical plant. Because they share faculty with Trinity, the great expense of calling together a credentialed and engaging faculty to teach all the required disciplines is obviated. Besides which, the challenges of administering a bifurcated seminary campus are legion!

With enrollments down significantly and with enrollments of residential students decreasing even more dramatically, the news from EDS is more a case of selling off extra capacity and providing for greater flexibility in educational programming. The finances are very attractive in that the sale of seven buildings to Leslie University will increase the school's \$38 million endowment by \$33.5 million, for a total of \$71.5 million. Coupled with the fact that under this agreement EDS is no longer responsible for the upkeep of a number of older and financially demanding buildings, economic freedom brings an exciting measure of both educational flexibility and opportunity for creativity. Still, there will be those who will mourn the loss of ETS/EDS as they have known it, nestled so attractively in the heart of Cambridge.

To be sure, just about everyone both in the Episcopal Church and out of it proclaims that we have too many seminaries. Two issues: I have yet to find a graduate of any of our seminaries who would wish to see her or his seminary close for the good of the Episcopal Church as a whole. Second, our seminaries are all entrepreneurial in origin. That is to say, each was created to fill a particular perceived need. Only General Seminary, our oldest, was birthed officially by the whole Episcopal Church. General takes its name, in fact, from the *General* Convention of 1817 which created it. All the rest of our seminaries were created to meet a perceived need and will close when the need for what they may offer is insufficient and/or when they are no longer economically viable. There is simply no mechanism in our Constitutions or Canons which would enable the duly constituted authorities of the Episcopal Church to close any of our seminaries, even General Seminary.

Thinking historically for a moment, we may forget that there is a fairly long list of Episcopal seminaries which were founded and later closed. Seabury Seminary was founded by James Lloyd Breck in Faribault, Minnesota in 1858 while Western was founded in Chicago in 1883. The two merged to form Seabury-Western in 1933. The Philadelphia *Divinity* School was founded in 1858 and merged with what was then the Episcopal *Theological* School in 1974 creating the Episcopal *Divinity* School. The Berkeley *Divinity* School was founded in Middletown, Connecticut in 1854, moved to New Haven in 1928 and affiliated with Yale *Divinity* School in 1971 and thus became the Berkeley *Divinity* School at Yale. Though never listed among the 'official' seminaries of ECUSA, the Episcopal *Theological* Seminary in

Kentucky was established in Lexington in 1834 and continued in operation for 156 years, until 1990. In the meantime, two of our seminaries are of quite recent origin. The Episcopal Theological Seminary of the Southwest in Austin, Texas celebrated its 50th anniversary in 2001 while Trinity Episcopal School for Ministry in Ambridge, Pennsylvania began offering classes as late as 1976.

Given all of the above as background, three related issues remain.

The first is the fact that enrollments at our official seminaries continue to decrease. The number of students in Master of Divinity Degree programs at our Episcopal seminaries has decreased 25% over the last three academic years. But we must be careful when we talk about enrollments as there are so many different kinds of students currently enrolled in our seminaries. There are now many different degrees, diplomas and certificates given by our institutions. In addition to the Master of Divinity (MDiv), there is the Master of Arts in Religion (MAR), the Doctor of Ministry (DMin), a Master of Arts in Theological Studies (MARTS), both a PhD and a ThD in Anglican Studies, a Master of Arts in Christian Education and a Master of Arts in Theological Education for Youth as well as a plethora of both diplomas and certificates. A quick review of the web sites of our seminaries yields a list of over twenty-five such academic credentials. To further complicate our assessment of the numbers involved, there are residential students, commuter students and 'distance learners' (web-based education) in which students are resident on campus for a week or two each year or for a month or two at some point in the course of their degree or certificate program. Hence determining how many students we have in our schools and sorting through such a catalogue of offerings is difficult and often perplexing.

But it is the Master of Divinity Degree students who are of particular importance to SIM as this degree is the one usually associated with ordination to the priesthood and service as a priest in parish ministry. Our own survey shows that it is this category of students which has decreased by 25% in three years. Because of the Society's commitment to parish ministry, these are the students supported by grants from the Society.

The second issue is funding. It remains that the Episcopal Church is the only major denomination in America without a central funding source for either seminaries or seminarians. Not even General Seminary receives financial support from the budgets voted by General Convention. Costs continue to increase dramatically forcing seminaries to close or

reconstitute themselves while many persons who would have attended one of our residential seminaries seek less costly alternatives. These alternatives may be both less financially threatening and less disruptive to the lives of our seminarians and their families. Increasingly students attend seminaries of other denominations which may be closer to their homes. There are sizable numbers of Episcopal seminarians attending institutions such as Drew, Princeton, Harvard, Union, Duke, Candler, Eden and Claremont, among others — with the full blessing of their bishops and Commissions on Ministry. These students may or may not take one year at one of our Episcopal seminaries for what is sometimes called "the Anglican dip". This option of theological education closer to home is particularly attractive to older students with families, particularly in cases where a spouse may be significantly gainfully employed. Financial pressure in the decision making process for seminarians and their sponsoring bishops cannot be underestimated. Because less than half of the men and women ordained to the transitional diaconate in the Episcopal Church are now educated and trained in our 'official' seminaries, SIM determined to commit some of its financial resources to provide scholarship grants to students such as these. These scholarships have been granted for over ten years.

Just to recount the figures reported in the autumn issue of *The Call*: Of the 42% of the class of 2008 reporting having debt, we estimate that they will graduate with an average *minimum* indebtedness of \$62,000. By their own figures reported to us, their debt payments and debt service will come to about \$12,000 per year against a median income of \$45,500 (26%). Can we wonder that fiscally responsible seminarians would seek more economical paths to education, training and formation? But are we being seduced into doing theological education "on the cheap" rather than providing the very best education, training and formation possible?

Formation points us to the third related issue. By formation we mean that portion of the educational experience which both includes and is beyond the academic work and beyond the specific training demanded by the priestly vocation. It is that day-to-day immersion in the spirituality, the ways, the traditions, the practice and the liturgy of the Episcopal/Anglican tradition which is often found lacking when students attend seminaries of other denominations. It's the conversation/disputes/humor over coffee in the common room week-by-week. It's facing the same people in chapel, the classroom and the refectory each day, perhaps especially those with whom you may disagree most strongly. It's the process of learning not just to get

THE CHANGING SEMINARY SCENE *continued from page 9*

along, but learning to love our fellows, our future colleagues in ministry, in and through our learning and laughter, our agreements and disagreements — the very thing that is so lacking in many parts of the Anglican Communion today. Not inconsequentially, one root issue of our current stress in Anglicanism is the fact that many of the most outspoken African bishops received their primary education, training and formation in seminaries of other denominations.

This formation issue is not a simple one. It is estimated that half or more of the students enrolled in our 'residential' seminaries are not residential in any traditional sense, but commuters. That is, students frequently miss out to one degree or another on the intense community formation which I believe to be so important. But to complicate matters further, for instance, there is the quite impressive Anglican program at the Duke Divinity School. Duke has its own Director of Episcopal/Anglican Studies, with 42 Episcopal students, 36 of whom are enrolled in the Master of Divinity program. With eight Episcopal faculty on board, Duke has a larger enrollment of Episcopal students than some of our 'official' and 'residential' seminaries. Who would find fault with the quality of the academic program, the quality of the library or the faculty at Duke? But where does such a program as Duke's fit in our understandings of "Episcopal Seminaries"?

Having worshipped in the chapels, visited with the students, broken bread with and sat in the common rooms of each of our seminaries, I can say that the variety of intensity of community life is as wide as the differences between our many parishes and our many dioceses.

We must also flag one other growing phenomenon: the increased numbers of students who are educated, trained and formed in part-time diocesan-based

programs across ECUSA. In such cases, faculty are drawn largely from the ranks of diocesan clergy whose qualifications may or may not impress our readers. Such programs are common in the Midwest and the Western United States. Often, again, the engine driving the machine is economics. In ages past, such programs were associated with the training of Canon VIII and, later, Canon IX Priests. Recent General Conventions have done away with such distinctions in the Ordination Canons. As we now say, "all priests are priests".

A penultimate closing comment: nowhere have I mentioned the place of "Total Common Ministry" in the evolution of our understanding and patterns of theological education. It is an important matter, but one for another time.

To close, we might well recall that theological education in the Episcopal Church began with men 'reading for orders', that is, reading books and writing papers under the tutelage of one or more priests or bishops. In 1817, arising out of great concern for the poor quality of preparation given our ordinands in the post-Revolutionary period, General Seminary was founded to provide a residential, even quasi-monastic educational curriculum and faculty for the specific purpose of improving the quality of learning and practice among our ordained leaders. But there has never been a time when we did not have persons preparing for ordination in a wide variety of ways, with some programs far more strenuous, demanding and effective than others. What is different in 2008 is that, from 1817 up to very recent times, the standard by which most of these options were judged has been the full-time, residential, seminary-based, three-year Master of Divinity program. That standard measure no longer prevails. The results will be with us for generations to come.

R.I.P.

Donald S. White, 1924 - 2008

Former member of the Board of the Society, Donald ("Don") S. White died on April 2nd following a long battle with Parkinson's Disease. Don was a charming, able, kind, bright and faithful man who served the Society and the Episcopal Church in many productive ways until his retirement in 2001. He was an engineer who was also a poet and a pastoral sort who was a wiz with numbers. Our thanks to Don and his wife, Lee. Don will be missed.

"I hope you will, on behalf of SIM, accept my thanks and deepest gratitude for the generous grant. As you know too well, seminary can be quite a financial burden and our ministry truly meets a need. Thank you again so very much."

— E.G. Nashotah House



School of Theology at the University of the South, Sewanee, TN: Joel Turmo, Robert Courtney, Beverly Ann Patterson, Michael Caldwell



Bexley Hall: Columbus, OH: David Kendall-Sperry, Debra Bennett, Antoinette Azar



Nashotah House, Nashotah, WI: Sue Waldron, Ed Gleason, Peter Floyd, Joel Prather, Townsend Waddill, Micah Snell



Episcopal Seminary of the Southwest, Austin, TX: Lance Peeler, Douglas Lasiter, Teri Daily, Keith Turbeville, Kevin Dellaria



Berkeley Divinity School, New Haven, CT: Diana Carroll, Aris Rivera, Catherine Rheinhard, Lindsay Lunnum, David Dill, Johanna Baker

Virginia Theological Seminary, Alexandria, VA



Holly Davis, Giulianna Cappelletti, Gates Elliott



Robin Gulick, Annie Cumberland



Brett Backus, Troy Mendez



*Robert Wetherington and Betsy Baumgarten
Married April 19, 2008*



924 Farmington Avenue, #100, West Hartford, CT 06107
860-233-1732 • Fax 860-233-2644
contactandinfo@simministry.org • www.simministry.org

SIM ✦ ***Supporting Episcopal Seminarians In Need for Over 150 Years***