

SUMMER 2023 **in Trust.**



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# HARD CONVERSATIONS AND CHALLENGING DECISIONS

*Engaging your stakeholders in planning for the future*

Leaders need **confidential space** to work through hard discussions and the **what-ifs and Plan Bs**. In response to leaders who have requested resources and space to **explore potential closure**, the In Trust Center for Theological Schools has created a **confidential webinar to help leaders think through this what-if**. Presenters in this safe space will focus on how seminary leaders can have **honest conversations** with key stakeholders, preserve the mission and legacy, and consider institutional realities as well as community care.

*Watch the pre-recorded webinar “Finishing Well” on demand, no registration required, at: <https://intrust.org/Resources/Webinars>*

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**in Trust.**

# THE AGENDA

Volume 34 Number 4



## 16 Pathways

What if a group of schools came together to create an independent entity to manage common administrative functions and deliver cost efficiencies? Thanks to Lilly Endowment Inc.’s Pathways for Tomorrow Initiative, one such project is now underway, with ambitious goals.

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Executive churn in the past five years has been unprecedented, fueled by the complexity of the work and accelerated by the pandemic. ATS’s Frank Yamada offers a candid assessment of burnout at the top, and some ideas for creative adaptation and learning.

## 26 Philanthropy

Fundraising is a spiritual act, and a reflection of God’s abundance, says consultant Carla Maxwell Ray. Creating “generosity champions” among board members and other supporters is a sign of obedience, and a Godly act that extends beyond mere donations.

**A process of discovery is now underway to consider uniting stand-alone schools with shared administrative services.**

ILLUSTRATION BY AMY GRIMES

**On the Cover:** *Based in Barcelona, Miguel Porlan is an internationally recognized illustrator. His work has appeared in The New York Times, The New Yorker, Le Monde, the Guardian, and many other publications. This is his first contribution to In Trust.*

# THE AGENDA

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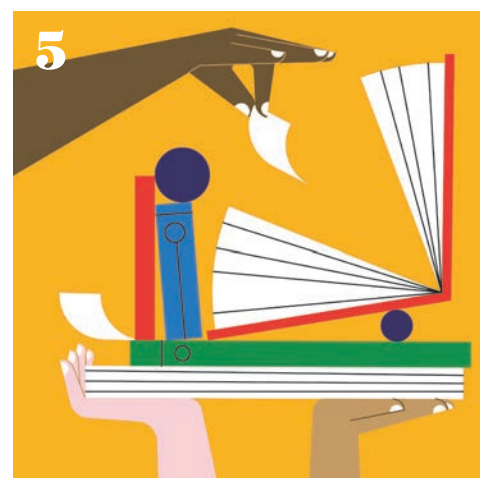
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TOP: FRANCESCO CICCOLELLA, BOTTOM: ROCIO EGIO

PORTRAIT BY DAN WILLIAMS



## STEPPING OUT OF THE BOX

*The limitations of categories*

**P**EOPLE LIKE CATEGORIES. THEY ARE A USEFUL shorthand for defining and organizing complexity. In theological education, we use them to group and distinguish our schools and churches, to classify faith traditions and denominations, and to identify institutional sizes and types. But categories also can be reductive. Do they still fit? Or do we need to break out of the boxes that may be limiting us?

For decades, the distinctions about our schools have been essentially binary: Free-standing or embedded. The connotations, however, can be misleading, suggesting that all free-standing schools are in decline, for example, or that all embedment leads to sustainability. Neither is completely true.

This categorization suggests that each is monolithic. It limits thinking, misrepresents reality, and diminishes the expanding variations of partnerships and lived expressions of institutional collaborations.

Well over half (57%) of ATS-accredited schools are free-standing. Many of these schools will remain in-

dependent, and some will continue to experience robust growth. Some have and will continue to seek out creative partnerships with collaborators that also seek to remain independent. In the past few years, for example, several leaders have been exploring potential partnerships to consolidate administrative structures and costs by pooling some administrative services. The CHANGE Initiative (see story, p. 24), funded by a Lilly Endowment Pathways for Tomorrow Phase 3 grant, is developing one promising arrangement.

The remaining ATS schools are embedded, each with their own unique relationships with their institutional partners. The In Trust Center has been tracking these complex relationships through governance structures and the value propositions of the seminaries. I'm grateful to Colleen Derr, former President of Wesley Seminary at Indiana Wesleyan University, for sharing a template of embedded seminary governance structures that can aid and support advisory board members and other stakeholders in their understanding of the great diversity among embedded institutions. And to MaryKate Morse, former Executive Dean at Portland Seminary at George Fox University, who generously shared her recent articulation of the value of the embedded seminary to university leadership. Curious how it was received? See story, page 11.

Let's advocate for free-standing schools and for partnerships not limited to embedment. Above all, let's advocate for mutually beneficial ways of mission fulfillment by normalizing thinking outside of the box.

Amy L. Kardash, President

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Open your eyes/Dream but don't guess/Your biggest surprise/comes after Yes.

— Muriel Rukeyser, "Yes," published posthumously in *Houdini* (2002)

IN "FIVE PRACTICES FOR Stewarding Seminaries Well," (Spring 2023), Steven G.W. Moore emphasizes that the fundamental principle of high functioning boards is "stewardship of mission." I particularly appreciated Moore's focus on friend-raising and fundraising for the institution. Those who serve on the board of a seminary have a responsibility to introduce people to the school and help them to find a way to connect with the mission and ministry. I affirmed Moore's suggestion of reading *The Spirituality of Fundraising* by Henri Nouwen. Upon the arrival of a new vice president of institutional advancement to our school, each member of the board was given this book; we engaged in a conversation about its themes and the need to develop an identity as a fundraiser as an extension of our commitment to the mission of the school. I would encourage those who have not read it to do so, and if you have read it, read it again. If board members are not friend-raisers and fundraisers for the mission of our institutions, we miss the opportunities to further shepherd the good work of our schools and maximize the potential impact of the schools we serve.

Rev. Dr. Michael Ford  
Board Chair  
Colgate Rochester Crozer  
Divinity School

THE ARTICLE "THOU SHALT Raise Money Well" (Spring 2023) reminded me of why I fell in love with fundraising and why I consider it a ministry. As Dr. M. Thomas Ridington stated, fundraising is about genuine relationships, with donors and our institutions. Our priority is to accompany people on their spiritual journeys. By doing so, the financial support will come naturally. Dr. Ridington states the great temptation of fundraising, which is believing we are in control. Our true joy as fundraisers is knowing that God is using us to do His work with others, a privilege we shouldn't take for granted. I am humbled by the deep and meaningful interactions with donors. Many share things that they don't feel comfortable sharing with their own families. In return I have received even more than I could give to donors; their faithfulness and generosity has helped me in my faith journey. God is good!

Claudia Garcia  
Vice President for Institutional Advancement  
Oblate School of Theology

IN HIS ARTICLE, "FIVE PRACTICES for Stewarding Seminaries Well," Dr. Steven Moore identifies aspects of board governance that are foundational to effective oversight of schools. Any parsing of the complex role of board governance will align with Dr. Moore's five practices, especially those focused on mission and leadership. The emphasis at an embedded school may be shared with the enveloping institution, but an embedded board has the same responsibility for the mission, especially through resource allocation and care of faculty and staff. A visible, sustaining investment is evidence that a board member views the role as more than an honor. These behaviors can be aggregated as "advocacy," whereby the investment by some board members (e.g., clergy) through perspective and connections is a contribution that is co-equal with monetary gifts.

Dennis Smid, Ph.D.  
Retired Chair, Board of Regents  
Saint John's University School of Theology and Seminary



In Trust magazine welcomes your letters! Please email them to editors@intrust.org.

FINE POINTS

OUR MISSION  
In Trust is the premier destination for ideas, ideals, and insights that advance and support the mission vitality of theological schools in the United States and Canada. Espousing no single theological or denominational viewpoint, In Trust publishes articles relevant to the work of board members, administrators, faculty, and other stakeholders in theological education.

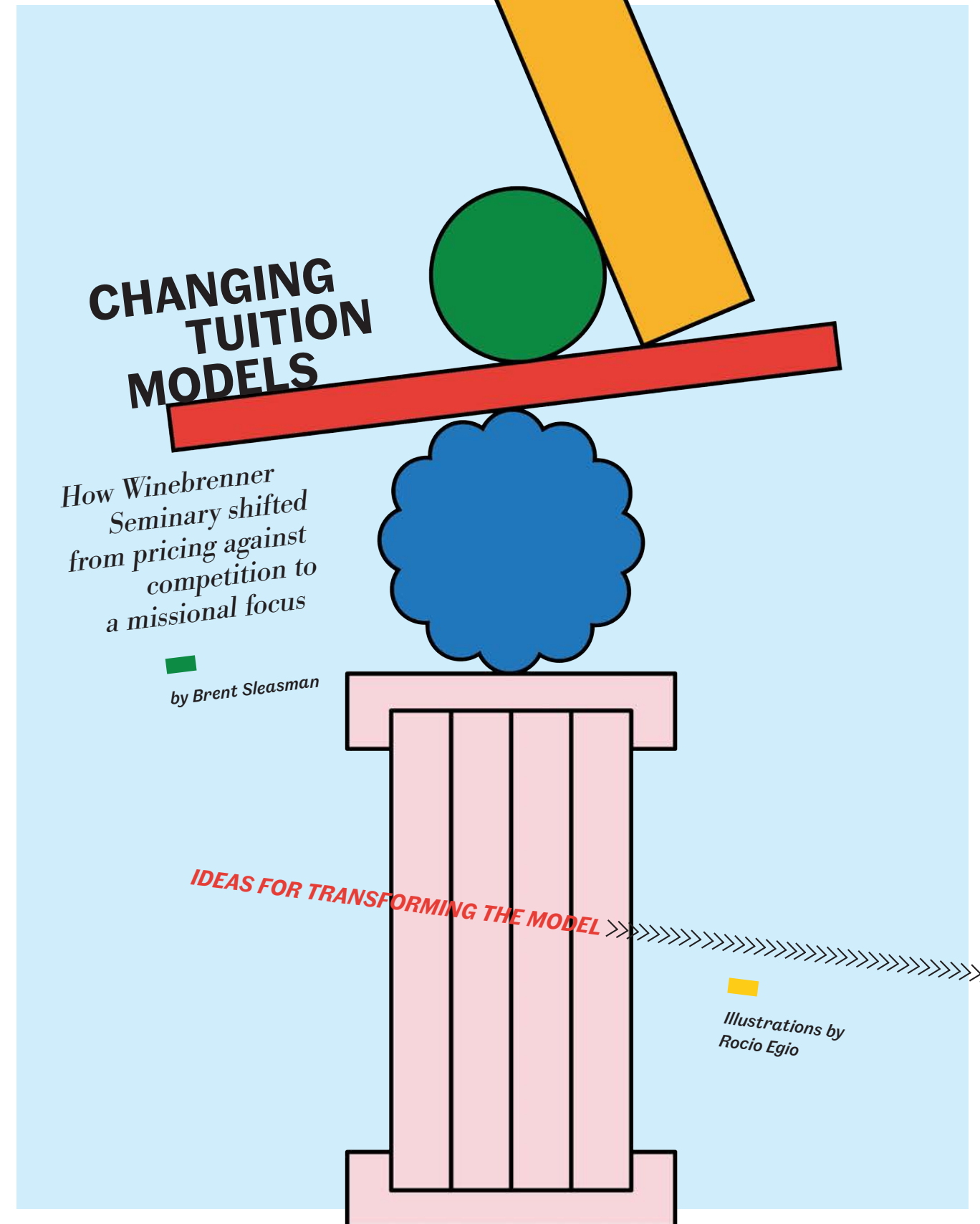


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CHANGING TUITION MODELS

How Winebrenner Seminary shifted from pricing against competition to a missional focus

by Brent Sleasman

IDEAS FOR TRANSFORMING THE MODEL

Illustrations by Rocio Egio

**A**LL DECISIONS AND initiatives at Winebrenner Theological Seminary emerge from our mission and strategic priorities, and that includes tuition pricing. Our journey to a flexible strategy that would meet changing student needs while also fulfilling God’s kingdom purposes has been several years in the making, and still unfolding.

One of the common refrains you’ll hear in response to tuition pricing is related to some form of comparison to the “market,” which typically means how one school’s tuition compares to another’s. While the market approach can be designed to serve students well, it also can lead to a complete disconnect between the price a school is charging its students and the actual costs involved in educating that same student.

In February 2021, Winebrenner shifted to a model in which students are charged a flat \$300 month for tuition. This price permits students to enroll in any courses that are offered, and for which they are qualified. There have been three distinct phases in how Winebrenner approached tuition pricing, with “subscription” tuition the culmination of a multi-year journey.

### A competitive model

Prior to 2018, Winebrenner’s tuition was based entirely on benchmarking peer schools and the tuition that was posted on their websites. For example, in an analysis of 10 peers the decision would be to set tuition no higher than a certain number on the list (e.g., no higher than fourth). From a competitive standpoint, we could then say we weren’t the most expensive among our peers. However, as the downsides became more obvious (the comparisons might not take into ac-



count fees not published on websites, for example) we intentionally moved away from this approach. It also was clear that peer comparisons reinforce a competitive mindset that works against the idea that we are in unity to fulfill God’s kingdom purposes through theological education.

### Clarity, alignment – and a leap ahead

Our mission-driven decision to shift our tuition pricing model began by designating a goal for tuition revenue in our budget, and dividing that number by the number of students we had established as our goal for the upcoming term.

That enabled us to establish a “sticker price” for tuition that was a step closer to a the actual costs for a Winebrenner education, and provided more clarity for current and prospective students. Our Board of Trustees affirmed this strategy in May 2018.

A little over two years later, we began experimenting with a recurring payment plan. Through the Economic Challeng-

es Facing Future Ministers (ECFFM) initiative funded by Lilly Endowment, Inc. and administered by the Association of Theological Schools (ATS), Winebrenner was able to clarify and prioritize intentionality about lowering the costs of education for students and lessening their dependence upon student loans.

Simultaneous with this growing understanding about student educational costs, I also was immersed in researching what it means to prioritize platforms over pipelines when it comes to collaborative relationships.

Winebrenner Theological Seminary exists to equip leaders for service in God’s kingdom. Our platforms, then, involve collaborative relationships, contextual education, and the creation of communities of learners in our ongoing efforts to fulfill our mission. These were emerging as mission priorities that would shape how we invite students to join our community.

Then, the full impact of COVID-19 hit. As soon as we became aware of

the funds provided by the federal government through the Coronavirus Aid, Relief, and Economic Security (CARES) Act, we prioritized students and determined we would test subscription-based tuition pricing in the 2020-21 academic year. We were aware of other seminaries using this pricing model and had held previous internal discussions about what it could look like, which allowed us to accelerate our plans as soon as the CARES funds were received.

### The cost of tuition

Subscription-based tuition pricing obviously reflects our institutional mission. It does not – and should not – preclude consideration of economic assumptions and implications. One question that quickly emerges when a school determines that a subscription pricing model may work in their specific context is “how much should we charge for our monthly tuition?”

All mission decisions are built upon certain financial assumptions, and subscription-driven tuition is no different. It reflects how the cost of education is priced and valued and, as one of our main revenue sources, has a major impact upon our overall operations. By shifting to a “mission-based” tuition model, I am suggesting that it allows us to maximize mission fulfillment.

Pushing this point further, just because something is mission-based doesn’t mean it lacks economic underpinnings. Jeff Jarvis, author of *What Would Google Do?*, writing about the strategies of web-based networks such as eBay, Craigslist, Facebook, Amazon, and Google, states: “They charge as little as they can bear [which is] how they maximize growth and value for everyone

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FROM OUR EARS TO YOURS

## PODCAST PICKS

Podcasts to relax and help you sleep

### CHRISTIAN MEDITATION PODCAST

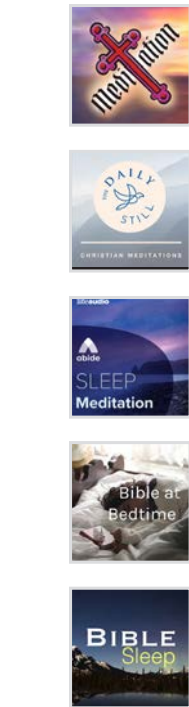
To help us pause and ponder

Many episodes are based on Lectio Divina, a slow and gentle style of guided reading of Scripture, making this podcast relaxing and uplifting. The host also occasionally uses a free-form style with less instruction and suggestions. Be prepared for prayerful silence, warm encouragement, and a host with the exact calming demeanor that you will want as you relax. [bit.ly/christ\\_med](http://bit.ly/christ_med)

### THE DAILY STILL PODCAST

Helping us be still a few minutes at a time

This podcast offers 200+ episodes clocking in at an average of 10 minutes. Brief devotional-style and calming meditations led by retreat leader Cindy Helton are centered on making space for listening to God and learning to be still. This podcast is deeply encouraging and reassuring in tone and topic. You’ll love it. [bit.ly/dailystill](http://bit.ly/dailystill)



unfailing love of Christ during times of anxiety. [bit.ly/abidesleep](http://bit.ly/abidesleep)

### BIBLE AT BEDTIME

Drift off to Scripture

It’s true. We’ve tried it, and it works. You can lay in bed and have a warm, slow voice read Bible passages to help you fall asleep to relaxing background music. This one is a bit of a stroll through the Bible, moving from book to book. [apple.co/3COvKNK](http://apple.co/3COvKNK)

### BIBLE SLEEP

Snooze into dreamland listening to books of the Bible, a chapter a night

If you have warm memories of your father reading the Bible to you at night, this is the podcast for you. Host Ken Matey – who is indeed a father of three (and a Ph.D. candidate in theology) can make even the plagues of Egypt sound relaxing. He also welcomes prayer requests, just as any good dad would. [bit.ly/biblesleep](http://bit.ly/biblesleep)

### ABIDE BIBLE SLEEP MEDITATION

Like a good friend reading you a nightly devotion

Nightly “sleep stories” from Abide, narrated by a variety of readers. Episodes range from 30 to 45 minutes on average. “Make yourself cozy in bed. Allow your head and neck to relax completely into your soft pillows. Let your eyes softly close....” begins one recent sleep story, before a reflection about the

Please send your podcast recommendations to [editors@intrust.org](mailto:editors@intrust.org).

(continued from page 7)

in the networks.” In one company he found that they “extract the minimum value from the network so it will grow to maximum size and value – enabling its members to charge more – while keeping costs and margins low.” In short, when a monthly payment plan is combined with a strategy of collaboration, the lowest possible price allows for maximum growth of a collaborative network.

**Important questions**

During the 2020-21 academic and fiscal years, Winebrenner tested a \$300 monthly payment plan that allowed us to gather data-points that informed conversations in real time.

Based upon our experiences, here are some items to consider when contem-



plating how a recurring payment model can work in another context.

**Your “industry:”** Are there other organizations who are using the subscription model? If so, how much are they

charging? In the case of Winebrenner Seminary, there are only a few seminaries working with a subscription model, with a range of \$300 to \$750 a month. The large difference in pricing is directly tied to the unique missions and strategies of each school.

**Mission and strategy:** Are there unique points of mission or strategy that a subscription model complements? Are there specific goals you want to achieve? A recurrent payment model works well in Winebrenner’s context with a strategic emphasis on collaboration. While there is no competition within God’s kingdom, there are market forces that assist in decision-making within theological education. Remaining flexible is critical. For example, our “per credit” tuition is

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**HELLO?  
CHATBOT?  
IS ANYONE  
REALLY  
THERE?**

*Yes, AI raises real questions in theological higher education. What do you think?*

**Y**OU WOULD NOT BE SURPRISED TO LEARN that as artificial intelligence has swept the world it has certainly shaken many people who prize complex thinking and cogent expression. There’s understandable reason for the concern. Quite simply, AI is quite remarkable and can summarize complex information in remarkably literate ways within minutes or even seconds.

While much of the news around artificial intelligence has been about people cheating – having the engine write an essay for them, say – we’ve also heard positive stories, such as professors and administrators using the engine to quickly summarize large amounts of information, saving them hours of work and capably covering the ground.

Though discussion about whether and how to handle it is still emerging, here’s a little taste of what it can do. We asked ChatGPT to explain to a child the issues facing theological education. (Why a child? To see how it can simplify the issues.) In less than a minute we received 216 words that lacked depth and nuance but nonetheless hit on some key points:

*Sure, I can try to explain it in a way that a child can understand!*

*So, theological education is like school for people who want to learn about God and religion. Just like how you learn math, science, and history in school, people who want to become pastors, priests, or religious leaders go to learn about their faith to teach other people.*

*Where do you stand? Send a letter (tell us if you used a chatbot to write it).*

*But there are some problems with theological education right now. One problem is that some schools only teach one way of thinking about God and religion, and they don’t always listen to other ideas. This makes it hard for students to learn about different beliefs and viewpoints.*

*Another problem is that some schools can be very expensive, which means that not everyone can afford to go to them. This can make it hard for people from different backgrounds to become religious leaders.*

*Finally, some people think that theological education doesn’t always prepare students for the real world. They think that students learn a lot of theory and ideas, but they don’t always learn how to apply those ideas in practical ways that can help people in their communities. So those are some of the problems facing theological education right now. Do you have any other questions about it?*

Yes, we do, but first, we want to know what you think. Do you use AI? How are you using it? Do you have policies on how students can use it? Let us know at editors@intrust.org. And be sure to listen to Episode 46 of the In Trust Center’s podcast for more.

**PRESENT MOMENT**



**FIDUCIARY**

*The imperative of rigorous questions*

**Catholic Theological Union** (CTU) opened in 1968 as a bold initiative of three Catholic religious communities to create a new model

for seminary education based on inclusivity at all levels. It now comprises 23 religious orders, attracting students from Catholic and

other Abrahamic traditions from around the world: men in formation for priesthood, religious and lay women and men, collaborating and studying together.

I am enormously proud of our board. We have evolved from passively receiving reports into a group that takes as a primary responsibility its duty to question rigorously those in leadership positions with a view to informing and formulating strategic decisions.

The precipitating factor was the recognition that CTU’s finances had not been made as clear to the board as would ideally have been the case. The board took

prompt action to replace leadership and to improve our financial condition, selling underutilized real estate and retiring outstanding loans. It is now routine to evaluate where we are as a school and board and to envision where we need to change.

The most important thing for a trustee is not to be shy about asking questions. It is our duty. If anything does not appear to be what it should be or could be, or if anything does not seem to make sense, we must pursue it.

**Tom Brown** is the board chair for Catholic Theological Union.

PORTRAIT BY ELLEN MARELLO

ILLUSTRATION BY TIMO LENZEN

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currently \$525 – as we’ve explored possible monthly price points we want to preserve the ability to say “enroll in our monthly payment plan and you will save even if you take only one course.”

**Current and future possibilities:**

How this is conceived from its inception makes a difference. For example, headcount could be different than subscribers if a curricular approach is created that allows students to subscribe to services, but not be actively enrolled in courses.

**Timelines:** How long will you remain at this price point? What factors will be considered if you think you might change the monthly subscription fee? It’s likely that you’ll find the amount you charge per month may, itself, become an aspect of your “branding,” so be careful to resist frequent changes. Attempting to change an identity too frequently can create uncertainty for stakeholders.

**Considerations**

I find I am now having three types of conversations each week, resulting from Winebrenner’s dual commitments to low-cost pricing and platform thinking.

The first is with Church congregations that are starting leadership institutes or gathering a cohort of students.

I’m also speaking frequently with other seminaries interested in partnering.

And finally, undergraduate schools seeking to serve their own students with graduate education options.

It is important to remember that a recurring subscription payment model rests at the convergence of Winebrenner’s unique mission and strategy; while we have benefitted from learning from others who have chosen a similar path, we have arrived at our own unique components to accomplish our mission.

These conversations, and our positive experiences at Winebrenner, indicate

that our path has the potential to open new vistas for others.

Please receive these as starting points for conversation. A change like this does create some risk for staff. As Tien Tzuo highlights in *Subscribed*, the process of transitioning to a subscription model likely will lower revenue while increasing users. A well-planned approach will balance out in the end.

Finally, in God’s economy (which often runs counter to a capitalist, market economy) we all can flourish. There exist enormous financial resources for our discrete missions.

My belief is that a subscription model is one way that seminaries can structure themselves by taking appropriate risk to enhance the work of God’s kingdom. ♦

*Brent Sleasman, Ph.D., is the president of Winebrenner Theological Seminary in Findlay, Ohio.*

FUTURE PROMISE



SAFEKEEPING

*Building a culture that listens and trusts*

When a new member joins our board, we ask them to prepare a five-minute slide show about their lives and

interests for their first meeting; we call it “What makes You, you?” The relationship between the board chair

and the board begins by knowing each new member as a person before working together as board members. We also allot time at each meeting for board members to share stories and testimonies about how God works in their lives.

Trust, empathy, and vulnerability are three essential principles I strive to build within our board, and I hope to extend them to the seminary students who will need those skills as they venture out to work and serve in our changing world.

As chair, I see my role extending beyond board governance and strategies. There is always a people element – a culture that pro-

motes synergy and collaboration that is essential to the health of the institution. Applying these principles successfully binds the board, administration, and faculty closer together.

The work continues to evolve. The team dynamics change every year with new members joining the board. I notice that new members are trying to figure things out at their first meeting. At their second meeting, they start to ask questions. They feel safe. And when I see that, I know we are heading down the right path.

*Tim Wu is chairman of the board for Logos Evangelical Seminary.*



SHIFTING PERSPECTIVES

*A former embedded school leader shares advice on sustaining relevance*

BY MATT HUFMAN

A

FTER A THEOLOGICAL school embeds in a college or university, it’s still important for the school to remind its host about

its distinctiveness and the importance of theological education. Rev. Dr. MaryKate Morse served at Portland Seminary before it was embedded in nearby George Fox University in 2017. This summer, she transitioned out as the

PORTRAIT BY ELLEN MARELLO

ILLUSTRATIONS BY IRENA GAJIC

executive dean, and in Episode 47 of the Good Governance podcast, she discusses with *In Trust's* Matt Huffman her efforts to keep the importance of the seminary forefront in the minds of the university's leadership. This is an edited version of the conversation that outlines some of her thoughts.

### How would you say theological education is distinctive?

Our mission is different from other kinds of graduate programs. It is trying to prepare Christ-like people for God's purposes in the world. It's not trying to prepare someone for a profession or for the academy. Even though the academic guild is part of it, it's not guild oriented. It's about forming, preparing, and training people for the world to be the best representatives and ambassadors of Christ that they can possibly be. I don't think you can do that very well just on

your own. I really believe you need to be held accountable to be stretched and to be in community with other people. You need to have really great guides to think deeply about biblical and theological ideas and social ideas.

### How do you tell that to someone, such as a university administrator, who hasn't experienced that?

Well, it's an ongoing conversation. I make the argument and then give it time, and it comes back up. One of the things that I found that works really well is to bring them into my environment somehow. Invite them to be a part of it. We have a hybrid model of theological education. So when we have our intensives, I try really hard to get one of the vice presidents or the president to come and share something that they know and

sit side by side with students to see what I do or what others do in a seminary education environment.

And every time it just shifts something in them. They have a better imagination for its distinctiveness. Because these are people that also are really committed to God and the church, it sort of awakens them to the importance of the mission and the scope of it in the university. So I have better access. So one way is to try to bring

them into what I'm doing as much as possible and treat them really well. Give them a great experience.

And the other thing I try to do is to really care about what they care about. So no matter what other part of the university they're in, if they're having a concern, I try to demonstrate to them that if that is your concern, it is my concern and I will do my part.

### What do you say about aspects like spiritual formation?

It's not just showing up in a classroom and hearing a lesson on systematic theology. There's this complete wraparound of academic and professional informational goals that are for the outcome of that student. And also to contextualize and to be able to live well in the complex social world in which we find ourselves. That's another whole element that has to be brought in, and which I think is part of their formation.

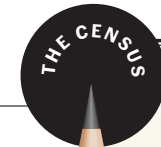
That formation is not just about my individual sense of well-being, but my ability to relate well in a diverse community and have meaningful conversations together around what God's calling us to. And it doesn't just happen in a classroom with a lecture. You have to be very, very intentional about it and to figure out ways to deliver on this for your students.

I got really interested in this when I first started out, and we were a free-standing seminary. I had been there

*The full conversation, along with a document she created to outline an embedded seminary's importance, can be found at [intrust.org/podcast](http://intrust.org/podcast).*



INFOGRAPHIC BY MS.JONESNYC



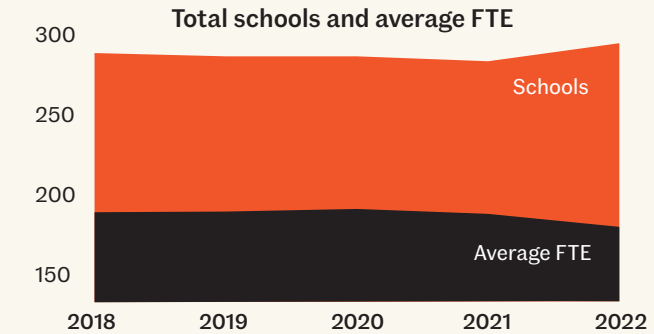
## PENCILED OUT

ATS data provides a look at the enrollment trends of accredited schools over the past several years. While the number of schools is up, the average enrollment and FTE has declined.

### Full-time equivalent enrollment at ATS schools

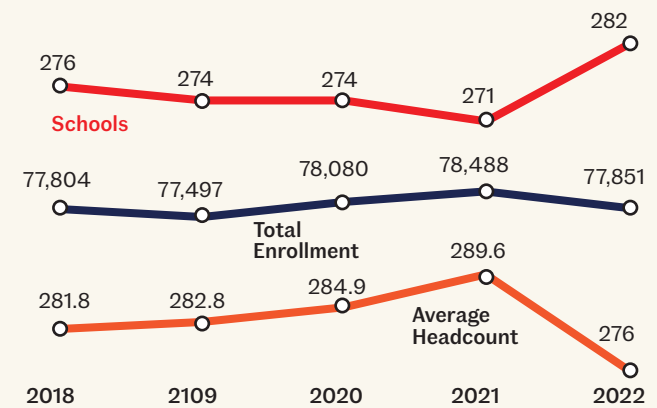
A sampling of degree programs, including D.Min. and professional doctorate programs. Does not include all programs.

	Total FTE				
	MDiv	MAAs	DMin/prof	PhD/Thd	Enroll.
2018	21,851	15,864	4,096	4,036	49,181
2019	21,935	15,484	4,544	4,116	48,913
2020	21,995	15,841	4,708	3,939	49,358
2021	20,187	15,631	5,011	4,017	47,995
2022	19,360	16,187	5,107	4,113	47,736



### Headcount at ATS schools

Total headcount has gone down as has the average headcount.



**282** Total schools  
 Independent 161 (57%)  
 Embedded 121 (43%)

Source: ATS Data Tables 2022-23



**C**ONTINUING EDUCATION has long been a staple for many theological schools, providing a door for potential students and a connection point for alumni. Helen Blier, Ph.D., has spent her life working in Christian theological higher education, and, as the president of the Association of Leaders in Lifelong Learning for Ministry, she believes that a healthy continuing education program can bolster a school. In Episode 44 of the “Good Governance” podcast, Blier talked with *In Trust’s* Matt Huffman. This is an edited version of the conversation in which she provides some key points that she thinks boards should consider about lifelong learning. Listen to all of her ideas at [intrust.org/podcast](http://intrust.org/podcast).

**It’s missional.** Boards should embrace lifelong learning as a crucial part of the educational mission of a school. Despite all the innovative efforts that schools have engaged to try to boost interest in these programs, there hasn’t really been an appreciable increase in people who are interested in degree programs. But those of us who do this work for a living know that theological education continues to be a really valuable resource. With the significance and the depth of some of the social and cultural issues that we’re experiencing today, I really think theological education is one of the im-



GOVERNANCE MATTERS

## WHY LIFELONG LEARNING MATTERS

*For boards, a continuing education program can help shape a school’s future*

By Matt Huffman

portant tools in our toolbox that we need to bring to bear on building communities with resilience that can then go out and deal with these problems. I’d want boards to embrace this idea that lifelong learning is one of the very important

and valid ways that a school can continue to live out its educational mission and leverage its considerable resources – whether they are intellectual, social, theological, or financial – for the benefit of larger communities.

ILLUSTRATION BY FRANCESCO CICCOLELLA

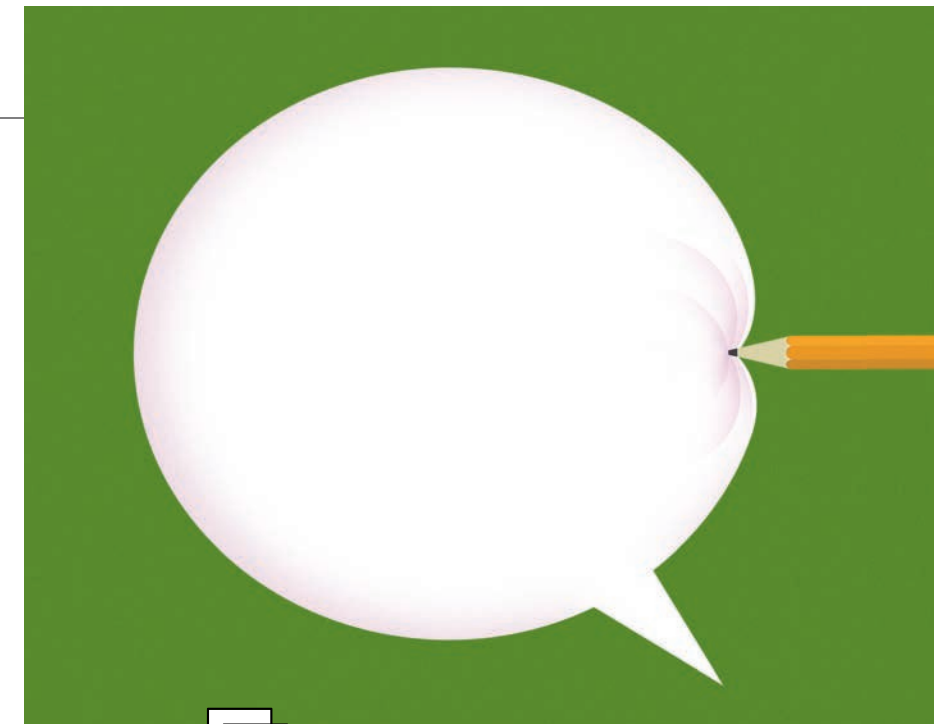
ILLUSTRATION BY EDMON DE HARO

**It reaches new audiences.**

I think when you expand the reach of your educational mission beyond traditional degree program students, you’re inviting people into your community and availing them of your resources. By that practice, you’re making the case for the importance of theological education. We can no longer assume that people will buy into this as being a good and valuable thing. But providing opportunities for average laypeople, businesspeople, or folks who might be financial or other kinds of supporters of your institution to come to know the really great stuff that goes on in theological education, that’s a wonderful way for you to sell them the importance of theological schools. This expands the possible ambassadors that you might have for your school.

**It’s cutting edge.** I cannot tell you how many people I’ve talked to who say that their boards or their administrations have expected them to be the cash cow that’s going to save the school. We don’t expect the degree programs to be cash cows. Lifelong learning can’t be either, especially if you’re trying to get pastors primarily to participate. They don’t have the resources. We need to discover a financial model for supporting these programs that works, and finally embrace the work that’s done in these offices as a creative advantage. Then find a way to fold that insight back into strategic planning and decision-making. If you want to know what people didn’t get in seminary that they need now that they’re out in the field, talk to your lifelong learning leaders. They are the ones who are communicating with these people. Their curricula are sometimes driven by filling in the gaps or providing the just-in-time learning that these pastors and ministry professionals need.

So, find a way to fold that wisdom back into decision-making and back into strategic planning as you re-envision what the future of your school should be. ♦



**REMARK(ABLE)**

*“The chair sets the tone. Chairs should ensure that the board is hearing diverse perspectives on hot-button issues, and the chair should listen with care to dissenters. Ideally, the board meeting is a safe place for members to share insights and ask questions openly. Some board members may feel uneasy with dissent, equating it with ‘not being a team player.’ But the chair’s attitude toward the dissenter sets the tone. The chair has a special duty to keep the conversation unemotional and respectful.”*

*Advice for the board chair: Avoid the Stockholm syndrome, In Trust Magazine*



**FOR CONSIDERATION:**

How does your board culture ensure that all voices are heard and balanced?

# TIDES OF CHANGE

AN AMBITIOUS LILLY ENDOWMENT “PATHWAYS FOR TOMORROW” PROJECT IS EXPLORING A COLLECTIVE APPROACH TO THE FINANCIAL CHALLENGES FACING STAND-ALONE SCHOOLS, NOT BY EXPANDING ADMINISTRATIVE SERVICES, BUT RATHER BY CONSOLIDATING THEM. CALL IT ADDITION BY SUBTRACTION.

BY MARK L. KELLY ILLUSTRATIONS BY AMY GRIMES

JEFF WILLIAMS IS THOUGHTFUL, INCISIVE, AND DRIVEN, A NEW JERSEY NATIVE who earned a bachelor’s degree and two masters degrees in religious studies before completing his Ph.D. in the History of Christianity from Claremont Graduate University in 2005. While at Claremont, he discovered an affinity for academic administration, influenced by the then-dean of the School of Theology who suggested he apply for an open position as director of financial aid and assistant to the dean. The work, Williams says, “introduced me to a range of issues in theological education and gave me a sense that academic administration might be a calling.”





ILLUSTRATIONS ADAPTED FROM BOOKS PUBLISHED BY WHITE LION PUBLISHING; ON THE OPENER, WILD PLACES; ON THIS PAGE, ARTISTIC PLACES

Williams continued in administrative work at Brite Divinity School as Associate Dean for 17 years, where he also became a tenured faculty member.

“The balance was never easy, but in many ways I had the best of both worlds,” he says. At both Claremont and Brite, he began to see from the inside the gradual, and troubling, signs of a sector undergoing fundamental challenges, ranging from student recruitment and new demands for modes of academic content delivery to threats to the viability of the financial model. The COVID-19 pandemic magnified the issues.

Specifically, he began to perceive “some of the challenges related to scale that so many seminaries face. I was a financial aid director, but the size of the

school didn’t really require a full-time position in Financial Aid. Jack (Fitzmier, formerly the dean at Claremont) was a creative enough leader to include additional duties into my position. The hybrid nature of my position left me with an awareness of the challenges seminaries face in providing necessary services in cost-effective ways.”

Finding creative responses to serve students is what he calls his “passion project,” a journey now spanning seven years to help theological schools more effectively achieve their missions in an era of significant financial, educational, and organizational disruption. In 2022, Williams accepted a position as director of a new initiative at Annabaptist Mennonite Biblical Seminary (AMBS)

in Elkhart, Ind., where he is leading the administration of a \$5 million Lilly Endowment, Inc., Pathways for Tomorrow grant. The goal is to develop a multi-institutional collaboration driven by his informed insight that many of the financial challenges facing theological education today may be overcome by bundling administrative services for multiple schools.

“I think there’s a strong understanding that schools might gather together in some way to share or to receive services,” Williams says, “and to benefit not only financially, which is a very important motive and need for leaders, but also to benefit in terms of the quality and range of services they can provide to their students.”

#### CLIMATE CHANGE

Along the way, Williams has found support in kindred spirits. Before Ron Ringenberg retired from his role as Vice President for Administration and Chief Financial Officer at AMBS in late 2021 (after serving in different capacities for over two decades), he also had been considering the possibilities of shared administrative services, Williams says. The two first met in late 2019, introduced by Chris Meinzer, Senior Director and Chief Operating Officer of the Association of Theological Schools (ATS). Williams had presented on the topic at the ATS Financial Officers meeting that year, and suggested that a few schools might collaborate to obtain a grant to research and design a shared services provider. Meinzer knew of Ringenberg’s interest in the topic and made the connection.

“At that point, Ron, Michele Smith (formerly the Vice President for Business and Finance at Brite Divinity School and now interim Vice President for Financial Service and CFO at Southwestern Baptist Theological Seminary) and I began exploring grant opportunities,” Williams says.

“We drafted a proposal that we shared with Chris Coble (Vice President for Religion at the Lilly Endowment, Inc.) in late 2020. Chris later shared the Endowment’s plans to launch the Pathways Initiative, which seemed to Ron, Michele and me like an ideal program to support our plans.”

Williams also has an ally in David W. Boshart, Ph.D., who became AMBS’s fourth president in 2020, and who brought Williams to AMBS in 2022. A congregational pastor for more than 25 years, Boshart served as Executive Conference Minister for the Central Plains Mennonite Conference of Mennonite Church USA for nearly a decade before answering the call to lead AMBS.

“There’s a strong understanding that schools might gather together in some way to share or to receive services and to benefit not only financially, but also in terms of the quality and range of services they can provide.”

Boshart is part of a wave of leadership transitions in theological education that since 2017 has shuffled the chief executive and academic officers ranks at 214 of the 280 member schools, according to data from the Association of Theological Schools (see *Under Pressure*, p. 22).

“More than 400 seminary leaders have transitioned out in just a few years,” Boshart said in a recent In Trust Center podcast. “And it’s happened at a really fast pace, especially through the pandemic years. It’s really clear that the whole ecology of theological education is changing, and we don’t know exactly where it’s going to land.

“Stand-alone seminaries in particular are in a vulnerable place,” he says. “If ‘publish or perish’ once was the axiom in higher education, today it’s more akin to ‘collaborate or perish.’

“I think the conversation’s been going between two options,” Boshart continued.

“Either you embed or merge with another institution, or you go it alone. And when you’re limited to two options, either one does not necessarily bring the robust future that you really need. The decisions (for stand-alone schools) tend to be about survival rather than mission, so we end up making very pragmatic decisions about how to keep the doors open, rather than thinking about how to free capacity and the institution to really think and focus on mission.”

Another trend impacting the sector is that nearly half of ATS schools in North America (43 percent) are now embedded in larger institutions, up from 35 percent a decade ago, according to ATS data. While the financial advantages are many, and the “halo” effect can bring greater awareness, prestige, financial resources, and attendant recruitment advantages, there also are hindrances: loss of autonomy, administrative control that is subsumed

into the larger entity, board governance that is diffused and focused on the collective institution, diluted fundraising, and mission drift.

“The notion that stand-alone schools might gather together in some way to share services or to receive services is an important motive for leaders, and I don’t think we’re alone in thinking that,” Boshart says. “It’s a benefit not only financially, but also in terms of higher quality and greater range of services that they can offer their various constituents.”

The Lilly Endowment Pathways grant proposal developed by the AMBS is supporting the creation of CHANGE (Configuring Higher Education Administration for Next Generation Excellence), a project to create a non-profit entity intended to “strengthen and sustain the capacity of freestanding theological schools to prepare and support pastoral leaders for Christian churches,” according to the grant application. Annabaptist Mennonite is now collaborating with five partner institutions to determine the feasibility of creating an independent non-profit organization to operate administrative services for member schools. The goal is to scale up the depth and breadth of services available and reduce costs to the schools.

#### CHANGE IN THE MAKING

As with many ambitious visions, the realization is complicated, akin to building a bridge as it’s being crossed. Williams acknowledges that in addition to operational expertise, creativity, and technological innovation, it will require time, patience and sensitivity, agility and compromise, the capacity to address fear, doubt, frustration, unforeseen roadblocks, and potential obstruction – and doing it all with the presumption of good will in the interest of achieving a broader goal.

Much of Williams’ work in the first phase since receiving the Pathways grant has been dedicated to campus discovery visits, developing a cadre of collaborating partners (other institutional representatives with an interest in shared

services), research into existing shared service models in higher education, and feasibility studies.

“This is a multi-phase endeavor and we’re about halfway into the first of those phases, a research phase where we’ve invited our collaborating partners to help us learn what are the most pressing needs and desires,” Williams says.

“We’ve been listening and learning with presidents and vice presidents, board members in some cases, and also staff members. And we’re about to launch some focus groups with faculty and staff and students, who often are the beneficiaries of services.

“We particularly want to hear from them about what constitutes excellence in these services,” he continued. “And we’re also going to conduct cross-institutional focus groups to avoid specific institutional bias, something to help us understand the values held in common by the people and schools that will receive these services.”

The services that are now being considered in an initial implementation phase are those for which some level of standardization and automation might be implemented across diverse institutions, such as human resources, payroll, payments (accounts receivable and accounts payable), IT services, and Title IX.

The collaborating partners represent seminaries with head count enrollments ranging from 51 to 177 (full-time equivalent enrollment between 31 and 103 students). These smaller seminaries, Williams says, are recognizing that they often cannot provide the needed expertise to effectively deliver services, and are seeking ways to adjust their business models.

“Some of the most interesting campus conversations emerged when I asked people ‘tell me about what you do,’” Williams says. “The diversity of

work is astounding. We have some incredibly talented people in theological education and the range of their responsibilities is extraordinary. You can sometimes find directors who are doing the work of administrative assistants, and I would say to them ‘What would you do if you didn’t have to do all that paperwork?’ And their eyes would just light up. They’d talk about working more directly with students, and with faculty on course design, for example, but they know they just don’t have the bandwidth.”

In their “no-stone-unturned” approach to the planning, both Williams and Boshart are sensitive to a significant concern among current staff employees who might perceive shared services as an institutional cost-savings measure that will eliminate their positions. It’s a thorny issue with significant implications and there are no clear-cut solutions.

“We don’t fire people because we

can save money,” President Boshart asserts. “It’s really important to me as President of the seminary to be saying, ‘No, it’s not about cutting your job. It’s about allocating important capacities we have, and building greater capacity to focus on our mission.’”

Williams likewise acknowledges the tension in mission-driven organizations between fostering a workplace characterized by both professional

and pastoral care for the individual, and the pragmatic demands of sustaining mission in a challenging business and cultural environment.

There are no easy answers, he concedes, noting that seminaries already are compelled to make frequent and difficult business decisions in order to sustain their operations and, by extension, advance their discrete missions.

#### STRUCTURE AND GOVERNANCE

Those issues and others will be part of the conversations Williams will continue to have with the collaborating partners in the coming months, with ideas and proposals coming forward and being vetted by the planning and research group. He expects the process of conversations with stakeholders to be iterative over time, with ideas tested and modified through the end of 2023.

Currently, Williams and his team envision the creation of an entirely new non-profit organization to manage and lead a suite of services available to participating schools. Those services might be offered cafeteria-style, giving institutions a menu of services.

“We have been talking about a goal of reducing costs by 40 or 50 percent for some of these services,” Williams says. “We would achieve this goal by ‘scaling up’ the work of the service provider, achieving a critical mass that can create an economy of scale. You see this effect in larger universities with large student enrollments, and the efficiency they are able to generate.”

Weighing the opportunities and challenges of creating an independent entity to provide services is an evolving project, he says, particularly since in these early stages both the type and scope of services and the number of participating schools are unknown. The organization would probably be governed by a board, Williams says, but its role, size, composition, and fiduciary responsibilities are still undetermined.

“We know we can’t reasonably have 50 partners in the consortium, each with a representative on the board,” he says. “And we do not necessarily need a philanthropic board; that’s not our model.

“What we need is something a little bit more like a corporate board. We need expertise, and not all of the boards of our collaborating institutions will necessarily be able to provide members with that expertise. It’s a challenge. We do envision a board composed of at least some members from supported organizations.”

In the meantime, the collaborators



(none of which have an obligation to participate beyond the research and planning phase) have a long list of pragmatic issues to consider in establishing a cross-institution organization, including how to manage confidential and proprietary institutional data, compliance issues with Title IX and other federal and state regulations, government-sponsored financial aid, and the extent to which the organization might be able and willing to provide additional resources to the participating schools – all in the context of a sector beset by rapid change.

#### AN ABUNDANCE OF OPPORTUNITIES

Among the interesting challenges the CHANGE planning group has discovered so far is that some of the services with the greatest appeal may not provide significant savings, Williams says.

“Many ATS schools are in desper-

ate need of assistance in areas where they are unable to devote sufficient human and/or financial resources. In most cases, these areas have legal and compliance implications that demand far more resources than small schools can provide. So, we are looking carefully at cost-effectiveness in these areas, as well.”

The collaborators held a meeting in June to consider benchmarks, and receive a presentation about structure and governance from an attorney with experience in board composition and best practices, Williams says. (Results were not available at the time of publication.)

For now, success centers on delivering research findings that respond to the collaborators’ concerns and needs. “In the longer term, the two most important qualitative goals are that the constituents at the schools we partner with believe that the services we ultimately offer are high quality and effective, and that the resources that the initiative frees up are

devoted to enhancing the missions of our partner schools.”

Williams knows that significant work remains. “The sheer volume of opportunities, and the nuances of implementing solutions at scale across a diversity of schools with disparate needs, is a continuing challenge. I’d be less than truthful if I didn’t say there have been times when I felt intimidated by the scope of what we are trying to accomplish. We have an ambitious plan, and the Lilly Endowment has entrusted us with significant resources that I want to steward well.

“At the same time, one of the wonderful things about starting with research centered on listening is that what you learn directs the path forward. It gives me a lot more confidence and optimism that we’re on the right track.” ♦

*Mark L. Kelly is a writer and Consulting Editor for In Trust magazine.*



A February 2023 report in *Colloquy Online*, a publication of the Association of Theological Schools (ATS), examined high turnover rates among seminary leaders in the past five years. Its author, Frank M. Yamada, Executive Director of ATS since 2017 after serving six years as president of McCormick Theological Seminary in Chicago, spoke recently with In Trust Center Vice President for Communication and *In Trust* Publisher Matt Huffman on the Center's *Good Governance* podcast about burnout, the need for focus and adaptability, renewed ownership of mission – and what governing boards can do to help.

Yamada had combed the data and found that between 2017 and 2022 ATS member schools experienced 406 transitions among CEOs (presidents and executive deans at embedded schools) and CAOs (academic deans and associate deans who oversee the academic mission of a school). Those numbers set a highwater mark in ATS's 105-year history, with 76 percent of schools reporting at least one change in leadership. Yamada also observed that the

pace of change was quickening: "Prior to the pandemic, schools had announced, on average, about 55 new leaders per year. Schools are reporting 107 CEO or CAO transitions per year since the pandemic — an unbelievable pace of change for ATS member schools."

In addition, ATS reported in 2021 that the tenure of these executive and academic leaders is now just under six years for a president and around five years for a chief academic officer. The following are highlights from the podcast conversation.

# UNDER PRESSURE

**COVID-19 ACCELERATED A TROUBLING FIVE-YEAR TREND OF EXECUTIVE TURNOVER NOT SEEN SINCE THE ASSOCIATION OF THEOLOGICAL SCHOOLS BEGAN KEEPING RECORDS OVER A CENTURY AGO. THE TURMOIL HAS INSPIRED ABUNDANT CREATIVITY, BUT WILL THAT BE ENOUGH?**

By Matt Huffman Illustrations by Miguel Porlan



**You've been a president and an accreditor, and now, as head of ATS, you have a broad perspective on the leadership situation at theological schools. What was your first thought when you saw these numbers?**

There really wasn't any other word that came to my mind but *unprecedented*. Even before the pandemic, we were on track to see a record number of changes in these top two positions at ATS member schools. COVID-19, as it did in many ways, accelerated those changes. We saw the number of changes double in a single year.

Every year, ATS publishes an article in *Colloquy Online* about changes among the CEOs and CAOs at member schools. Some two decades ago, when I started reading *Colloquy*, an average year would include 12 to 24 changes per year, and the articles included short biographies and photos of the presidents and the deans. When I started at ATS in 2017, I noticed these articles had grown so long that we could no longer include bios. Then, in the summer 2021 issue, there were 100 new CEOs and CAOs at 84 schools. The following year, 2022, there were 83 new CEOs and CAOs at 74 schools — so things slowed down, but not by much. For the last few years, this annual article was basically just pages of names and titles and headshots of new CEOs and CAOs. That prompted us to investigate these transitions further, and that's what led to the article.

The kinds of changes we saw during COVID-19 created a lot of churn at schools, especially in executive leadership. It brought a lot of uncertainty and, at the same time, intense creativity for schools. We see this in the Pathways for Tomorrow Initiative through the Lilly Endowment, for example.

Schools are doing remarkable things in the middle of changes imposed by external forces. Leading an institution that's undergoing both that intense creativity and these massive changes can be extremely stressful, and I think that that's where we're seeing the tenure of these positions diminishing. It's driving some executives to consider returning to the faculty or to retirement or to another form of employment, because these past

several years have been a really taxing time for them.

**Your article points out that the Great Resignation could really be called the "Great Discernment." When you talk with leaders in the field, do you hear them talking more about discerning their calling? Because the reality is, when you become president or dean, it may not be what you expect.**

Once the pandemic hit, every employed individual was thinking about things such as "Is this really the kind of work I want to do? Is this really where I want to live?" It was a time of massive discernment. Higher education was one of the industries most affected by the Great Resignation. That makes sense, because all the changes that the pandemic brought to higher ed, and education in general, created a lot of stress for the people who saw education as their primary vocation.

Theological schools in particular are locations and communities of discernment, and not just for students. These are places where faculty and administrators are living out their vocations on a daily basis. So we saw a lot of people, a lot of presidents and deans, rethinking what they were doing, how they were spending their time, how much they wanted to have responsibility for the organization they served. We have yet to see if the data bear out these anecdotes, or if these stories followed certain patterns. That's for further investigation. But certainly, this has been a time of significant discernment.

**Are we asking too much of presidents and deans and other executive leaders right now?**

There is a lot on an executive's plate that was not there in previous years. Schools were changing dramatically before 2020, and everything just got accelerated or exacerbated by the pandemic. The big change during COVID-19, of course, was that 100 percent of ATS schools were online or doing some form of distance education during the pandemic. Most schools are continuing that. But there are also cultural changes going on in our society — stresses on the donor base,

on enrollment, on finances. One thing we began to hear from executives and academic teams is that they needed more change management and change leadership skills and competencies rather than the skills to move an institution through its existing mission.

Based on my perspective, it's best for leaders to not try to do all of it. Executives seem more effective when they shift their focus to helping manage an institution through change. There is always going to be too much for leaders to do in a theological school. But focusing on that classic type of Peter Drucker question, "What is the work of the executive? What is the work of the academic dean?" within the current context and changes will make for a more manageable portfolio. You can at least begin to understand where your emphasis should be at this moment, and then perhaps as you project out for goals in the five-to-seven-year range. I do think that focusing on what's essential can help with this feeling of being asked to do too much.

**From your perspective, how can today's boards better serve their presidents?**

My first answer would be for the board to ask itself that same type of Drucker question, "What is the work of the board?" and to have that conversation in conjunction with an executive. That answer will be different depending on whether a school has an advisory board or a governing board, but it is critical to building strategy.

Other questions can help a board focus. How does a board understand its fiduciary responsibilities? What priorities does our school need to address? How can we position ourselves to be effective for the sake of the school's mission and for the sake of the work that God's trying to do? Those questions don't change in stressful or unprecedented times.

Another way boards can serve their president is to assess what particular skill set or relationship or resource the board needs. Some boards don't have much of a say about who gets to join them, but they can identify types of members who will help the board make better strategic decisions. Maybe that's a business leader who's an expert in change management,



**I CAN'T EMPHASIZE ENOUGH THE HIGH RATE OF BURNOUT...**

to attend to the dynamics affecting the staff, faculty, and students. Or maybe it's an expert in digital technologies, if that's part of the school's strategic priorities. Or maybe it's a member of an underserved constituency that the school is seeking to serve.

Finally, I can't emphasize enough the high rate of burnout executives are feeling. The one thing that we hear from them right now is that they need collegial support from boards. I'm not talking about a rubber stamp, where a board just agrees with whatever the president says. Nor am I talking about a board being overly involved in a president's health and self-care. While conversations between an executive and a board

chair, for instance, must be about the school and the executive's performance, they can also attend to the humanity of that executive. We noticed this at ATS during COVID-19, just needing to spend more time with our team and with individuals on our team. It can be as simple as opening a meeting by just letting people talk.

**What would you tell someone going into leadership today? What kind of skills will they need?**

The skills for leadership are not exactly the same as the ones you've developed in your current role. Academics, for instance, are trained to be disciplinary experts. Their focus is research excel-

lence. Those skills will slow you down in a leadership role. Being a leader still requires good critical thinking skills in order to evaluate things and make decisions. But you have to re-orient your skills to serve the role.

Leaders today need two key skills. The first is adaptability. You need to be able to view a situation, see what is required of you to change, and see what's required of your work and those who work for you to change from an organizational level.

The second skill is learning, and the need to cultivate a posture of learning within your organization. Schools need consistent and ongoing learning, assessment learning — what those in business would call pilots.

With a pilot, you're not trying to seek perfection. You're looking for a minimally viable product to test your assumptions about a particular way of doing things. You engage the intended audience and ask: What is the value of this? What are people trying to do with this? Then you use that learning to develop and enhance the product or process.

Both adaptation and learning are under the larger umbrella of creativity. That's what's required: to creatively engage this moment to produce things that may be completely new, or may be new adaptations of something very old and yet still valuable.

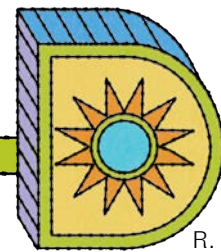
**Finally, what advice would you have for someone thinking about going into a leadership position?**

Take deeper ownership of the school's mission. Anybody at any place in the organization can do this, whether you are aspiring to be a leader or not. Take seriously how to be a better steward of the mission of your school. That's a mindset shift from, for instance, if you're a member of the faculty and you ask "How am I going to teach this next course?" Or in finance, "How are we going to make our budget." Or if you're a development office asking "How are we going to improve our next capital campaign?" In all these positions, you can begin to ask those deeper questions of how to invest in the school's mission so that it can be stewarded for future generations. ♦

# THE JOY OF FUNDRAISING

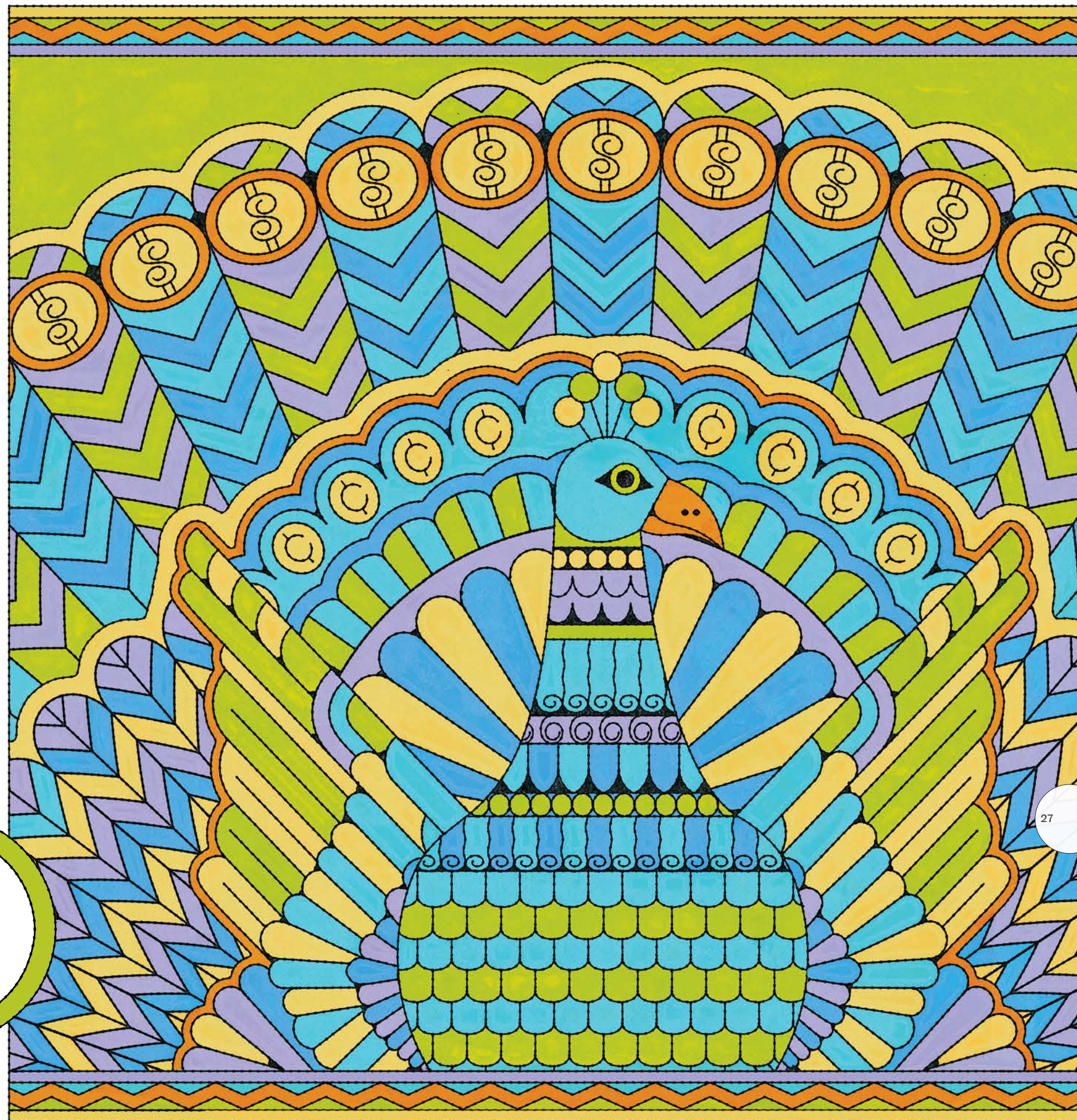
*An expert fundraiser  
extols the spirituality of  
'generosity champions'  
on behalf of  
theological schools.*

*By Matt Huffman  
Illustrations by Nolan Pelletier*



R. CARLA MAXWELL RAY HAS BEEN PART

of raising more than \$1 billion for a variety of colleges, universities, churches, institutions, and non-profit organizations. A senior generosity strategist at Generis, she helps groups define and create fundraising campaigns. She describes generosity as a spiritual discipline, and her book, *Five Pillars of a First Class Life*, is a guide to financial freedom based on biblical principles. She spoke with In Trust's Matt Huffman for an episode of the Center's *Good Governance* podcast.



*I had a mother who was a generosity champion, generosity. She sought out every opportunity when she would hand a fist full of money to*

*one of those people that just pour out to give, and I would look at her face someone, and joy exuded from her...*

**HOW DID YOU COME TO FUNDRAISING AND TO SEE THIS AS A FORM OF A SPIRITUAL ACT?**

I came to fundraising naturally.

First, I had a dad who was an excellent steward of resources dedicated to the kingdom of God. And then I had a mother who was a generosity champion, one of those people that just pour out generosity. She sought out every opportunity to give, and I would look at her face when she would hand a fist full of money to someone, such as a single mom of eight children, and joy exuded from her eyes and her spirit. I wanted to experience that same feeling in my own life and work.

So through my mom's example and my father's, I really wanted to share that with the world. Just experiencing that kind of joy felt so refreshing, and I felt that my purpose in life was being fulfilled as I helped and shepherded others to fulfill their purpose in life. Fundraising is just something that I leaned into as a ministry, and as a calling. It certainly has been something that feeds my soul and gives me energy every day.

**WHAT DOES IT MEAN TO BE A GENEROSITY CHAMPION?**

God talks about giving and money and possessions in his Word some 2,300 times. Money can be used as a tool to elevate vision and mission. So one of the things that I underline when I talk about generosity champions is how generosity is connected to discipleship and doing God's word. God's generosity is a way to show God's love, but it's also an obedience issue. So sometimes it's not as much about directly impacting someone's life, but it is about being obedient and really not knowing the outcome. When we reach a point of true generosity, it really means that we're walking in a different path. When you have God's spirit, being generous is something that you must embrace and must do. It comes naturally to a few, but most of us have to work on that journey.

**IN THE CHURCH, PEOPLE OFTEN EQUATE MONEY WITH EVIL. AT BEST, TALKING ABOUT MONEY IS UNCOMFORTABLE. HOW DO YOU APPROACH THIS DISCOMFORT IN THE DISCUSSION ABOUT FUNDRAISING?**

Everyone has their own personal experience with money. Some of us grew up very poor. Others grew up where money was used as a tool to advance an agenda or selfish ambitions. So our experiences are broad, and most people are uncomfortable talking about money. One reason why we may be uncomfortable is because we think it's ours. So, after people go through a conversion to Chris-

tianity, there's what I call the generosity conversion. It's like a second conversion. We realize that money is a tool to accomplish God's will.

One of my colleagues at Generis, Mark Dillon, in his book *Giving and Getting in the Kingdom*, says vision without fundraising is visionary. Fundraising without vision is mercenary. But vision combined with fundraising is missionary. And that's what we as churches, seminaries, and Christian organizations are called to do. We are called to pursue a mission that God has placed in our hearts and to invite others to join us in that mission. And though the conversation may be uncomfortable, God doesn't say we have to be comfortable. What he does say is that we have to trust him.

**IF YOU'RE TALKING TO A SEMINARY BOARD OR LEADERS, MANY OF WHOM MAY HAVE COME UP THROUGH THE PASTORAL RANKS OR THE MINISTRY RANKS, WHAT DO YOU SEE THEM GETTING WRONG ABOUT FUNDRAISING?**

The first is avoiding talking about money. Just study God's word. In 1 Chronicles 28 and 29, King David was challenged to build the temple, not for his own edification, because he really wouldn't be around to enjoy it, but for the future, for the growth of God's kingdom. It's been my observation that in some instances fundraisers in the secular world use God's model better than the seminaries do in giving campaigns.

I just enjoy coming next to the leaders of seminaries and churches and escorting them through this generosity journey. We as leaders in the church are charged with being shepherds of generosity. Many of us just don't know how to do it because we're dependent on our own knowledge and wealth to help get us through. We must be champions of generosity.

We invite those partners – donors and contributors – to help us fulfill God's word, through the seminary itself and through the pastors that we are preparing to go forth and lead.

**IN CHRONICLES, DAVID IS PUTTING RESOURCES ASIDE FOR HIS SON, SOLOMON, TO BUILD THE TEMPLE. HE'S PASSING ON A LEGACY.**

Absolutely. The legacy of planned giving is that it is not only important to raise money for today's needs to get out of debt or to expand or to offer scholarships, but also for tomorrow. So God shows us the biblical example throughout his Bible, throughout his word of how he uses money to edify his kingdom and to grow.





**WHAT DO YOU SEE THAT THEOLOGICAL LEADERS MAY BE MISSING ABOUT FUNDRAISING THAT MAY MAKE THEM EITHER UNCOMFORTABLE IN DOING IT OR INEFFICIENT?**

I was sitting at a table with Christian leaders, pastors and others, and they said, “Carla, we want to help people be more generous in God’s kingdom, but they really don’t how to handle their money.” Maybe they’re in debt. And if they aren’t in debt, maybe they’re living paycheck to paycheck. And then we look at those who do have, and they’re living a life that doesn’t edify God, even though they show up in church and feel good about giving because they’re giving more than that dedicated member that’s really making a sacrifice to give.

God says two things about that: first it’s equal sacrifice, not equal giving. That’s a message that we have to get across. God honors the sacrifice. He wants us to be abundant in our giving. Secondly, he wants us to know Him and His Word. He wants us to be able to have finances that are healthy. There’s a promise, and this is one of my favorite scriptures, it’s 2 Corinthians 9:11-12. It says that because of your generosity, your lives will be enriched in all ways, and you’ll be given more and on every occasion you’ll be able to be even more generous.

**ARE THERE OTHER THINGS THAT YOU THINK THAT PEOPLE ARE MISSING IN THIS GENEROSITY CONVERSATION?**

Generosity is really about sharing. Acts 2 talks about having all things in common and making sure the kingdom of God is well-resourced, that there’s no one in need. Some of us have the spirit of greed or the spirit of pride, and we are really not being prayerful and thoughtful about where we should invest our money. That selfishness is just hoarding and not trusting God to grow what He promises will grow.

When I was around 9 or 10 my twin sister and I would play a game called “wagon train.” You would go out into the desert in your wagon. I got crackers and water for me and my cousin. My sister and my other cousin, they had sandwiches and cookies and soda and everything. And I was so angry with my twin. I said, “You’re taking all of mom and dad’s food. You shouldn’t mess with their food wagon train.” The next morning, my cousins and my twin were teasing me, and my mother tapped me on



This is an edited version of the conversation. To listen to the full episode visit [www.intrust.org/podcast](http://www.intrust.org/podcast)

the shoulder and she said, “Carla, there is abundance in this house; we share everything that we have.”

**SO, THIS IS A QUESTION ABOUT VISION AND WHERE YOU PLACE YOUR TRUST?**

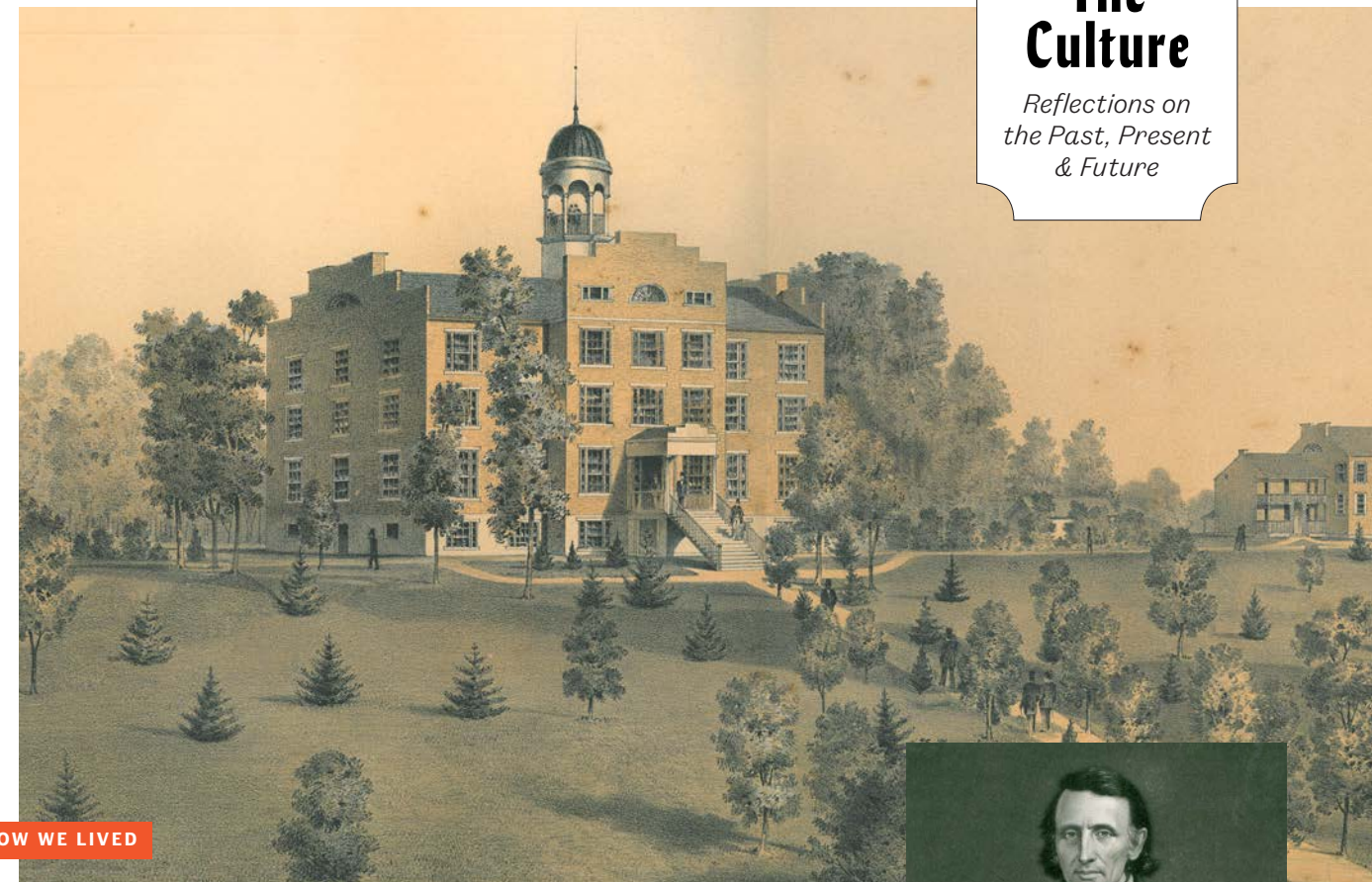
Absolutely. We have to trust God. And it is amazing how God moves people’s hearts. I’ll go into a seminary and conduct donor analytics. Then I pray and ask God to move someone to give at the top of the gift chart – whatever needs to be funded. When prayer with practical skills and evaluation come together, it is powerful what God will do and how he moves people. But someone needs to ask.

**WHAT ABOUT THE DIFFICULTY PEOPLE HAVE WITH ASKING?**

I have spoken with many presidents, heads of seminaries, heads of organizations and pastors that are really uncomfortable about asking for money because they feel that there is something biblically off about asking. God says, “Ask and it will be given unto you.” So we must surround ourselves with individuals that have the capacity to invest, respect them for making a choice, and then seek their partnership as we move forward. Some boards see the president as the one who raises money. What do you tell them?

The board is correct that the president is the chief officer to go and seek funding. However, the board is key to that process and board members must own the fundraising goals. Number

one, they must give generously and sacrificially to support the mission. And though it is wonderful to have named buildings and named scholarships and programs, unrestricted giving is so important and the board needs to lead the way in giving those unrestricted gifts. So first, they must be generous themselves. Number two, although the vice president or director of advancement and the president must help navigate the board towards the fundraising process, the board must own it. They must open the doors, sit at the solicitation table. They must identify individuals, families, foundations, and even corporations that align with the mission. The board has that responsibility and must do it. God gives us examples throughout that we as leaders in his kingdom have a responsibility to not only talk about money, but to seek money to fund vision. ♦



HOW WE LIVED

“ALTOGETHER FITTING AND PROPER”

A seminary and a stronghold, c. 1863

By Heather Grennan Gary

**S**EMINARY BOARDS deal with all kinds of crises, but the board of directors of Gettysburg Theological Seminary in the early 1860s responded to a series of emergencies of truly epic proportions.

Even before the Civil War battle would engulf its very campus, Gettysburg board members faced unusual challenges. In 1861, students at the seminary and nearby Gettysburg College, located a few miles north of the Mason-Dixon line, formed a military company in response to (false) rumors of approaching enemy forces. The following year,

“commencement week was so full of patriotic meetings ... that it was difficult to maintain a quorum at the sessions of the Seminary Directors,” wrote A. R. Wentz in his 1927 *History of the Gettysburg Theological Seminary*.

In June 1863, when President Abraham Lincoln and Pennsylvania Governor Andrew Gregg Curtin issued a call for Union volunteers, four seminarians and nearly 60 Gettysburg College students answered. They formed a new company, electing seminarian Frederick Klinefelter as captain and others as non-commissioned officers. (The college students included Samuel D. Schmucker, son of the seminary president; the son of

later became professors at the seminary.)

The company reported to Harrisburg, and the seminary board acknowledged this development at its meeting: “The Board has heard with proud satisfaction of the heroic conduct of those students of the Theological Seminary who rushed so promptly to the defense of their country during the late rebel invasion; and their course is hereby approved...”

Seminary President Samuel Simon Schmucker was a vocal abolitionist who had written and spoken against slavery for decades. As such, Wentz explained, “the citizens of the ‘Confederate States’ held him partly responsible for the



Seminarians, faculty, and seminary leaders (including President Samuel Simon Schmucker) shouldered patriotic and pastoral obligations as Confederate forces occupied a strategic battle position at the Gettysburg Seminary.

seminary professor Charles Philip Krauth; and Edmund Wolf and Thomas Billheimer, who

PHOTOS COURTESY OF WENTZ LIBRARY, UNITED LUTHERAN SEMINARY

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## THE SEMINARY BOARD SENT AN APPEAL TO RENOVATE AND REFURBISH THE CAMPUS. DONATIONS POURED IN.

nearly 60 Gettysburg College students answered. They formed a new company, electing seminarian Frederick Klinefelter as captain and others as non-commissioned officers. (The college students included Samuel D. Schmucker, son of the seminary president; the son of seminary professor Charles Philip Krauth; and Edmund Wolf and Thomas Billheimer, who later became professors at the seminary.)

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Seminary President Samuel Simon Schmucker was a vocal abolitionist who had written and spoken against slavery for decades. As such, Wentz explained, “the citizens of the ‘Confederate States’ held him partly responsible for the War...when Lee’s army moved into western Maryland

and headed towards Pennsylvania, some of the soldiers declared their purpose to arrest Dr. Schmucker.” The Lutheran pastor in nearby Frederick, Maryland,

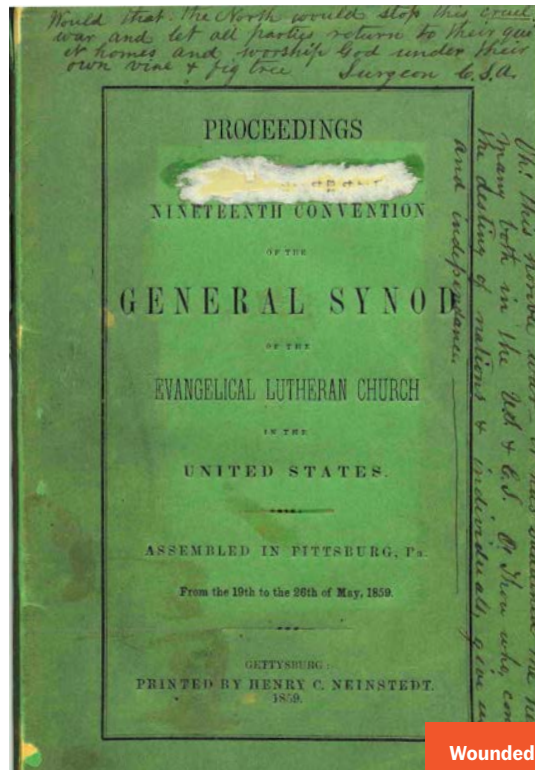
George Diehl, was a Gettysburg Seminary graduate and board member; when he learned of the threat, he quickly notified Schmucker and urged him to flee. Schmucker did so, leaving his students and family before Confederate forces got to town.

Around the same time, those students who had just joined the Union Army were ordered to return to Gettysburg. They likely were not expecting to take up arms so close to where they had been studying theology. The seminary, however, had been built atop a hill, and the cupola of the main building provided a commanding view of the surroundings. Union General John Buford arrived on campus on June 30 and immediately climbed to the cupola, where he saw thousands of Confederate soldiers advancing from the west.

THE BATTLE OF GETTYSBURG began on the morning of July 1, 1863, with Union forces holding the seminary campus until late that afternoon. Then, outnumbered by Confederate forces, they started to retreat. “It swept through the Seminary Campus, demolishing fences and sheds and garden crops and almost everything that was perishable,” Wentz wrote. General Robert E. Lee moved in, and for the next two days the Confederate army occupied the seminary buildings and grounds. Lee’s aides used the same cupola vantage point that the Union had used a day earlier.

THE DEADLIEST BATTLE fought in the United States was over in three days. The seminary buildings sustained major damage from cannonballs and smaller shells, and floors were stained with blood. Schmucker’s house (which included the seminary’s archives) was ransacked – likely by soldiers looking for Schmucker himself – but other campus buildings were not. Students found many of their personal belongings untouched.

The Gettysburg seminary community miraculously survived with no loss of life. The only injury Wentz reported was that of A. M. Whetstone, a student “wound-



Wounded Confederate troops were treated in the seminary, which had been re-purposed as a hospital. One soldier, writing on the cover of the 1859 General Synod minutes, penned a prayer for an end to the war.

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BOOKS

## SHIMMERING SUMMER *Healing the healers; soulful fundraising*

PARENTS, PUBLIC SERVANTS, FAITH LEADERS, and helpers of all kinds need to recognize and heal what’s within themselves in order to recognize and heal what’s within those they serve. That’s the thesis of *Soul of the Helper: Seven Stages of Seeing the Sacred Within Yourself So You Can See It In Others* (Templeton Press, 2022). It’s also the basis for Namaste Theory, a theory Holly Oxhandler, Ph.D., developed during her research on mental health care providers. (The Sanskrit word will be familiar to yoga practitioners as “the Sacred in me sees the Sacred in you.”)

Oxhandler, an associate professor and associate dean at Baylor University’s Diana R. Garland School of Social Work, widens her focus in this book to address “helpers”—an audience that potentially includes everyone. To avoid burnout and to provide better care to others, helpers must attend to their own spiritual and mental health. This book offers a framework of seven stages that helps helpers do just that.

By treating oneself with compassion and understanding, Oxhandler contends, helpers can overcome the feeling that they’ll never do enough; self-compassion and understanding can ground and sustain one’s outward efforts. Reflection questions and well-told stories from the author’s own life, as well as wisdom from spiritual guides such as Henri Nouwen, Sue Monk Kidd, Richard Rohr, Brené Brown, and Mr. Rogers, combine to underscore that, just like those they serve, helpers are worthy, they are loved, and they are, inherently, enough.

Have you found an engrossing movie or an absorbing book? Write to us at [editors@intrust.org](mailto:editors@intrust.org).

VETERAN FUNDRAISER BRAD LAYLAND REMEMBERS his first fundraising attempt, when he needed to raise \$5,000 to join the student staff of Young Life at the University of Florida. After two weeks, he’d brought in just \$100. “I was convinced that fundraising wasn’t for me, and I wasn’t good at it,” he writes in the introduction. But serendipitously, a YL staffer was going to a training for a fundraising program called Taking Donors Seriously (TDS) and invited Layland along. That training changed his mindset and career path.

*Turning Donors into Partners: Principles of Fundraising You’ll Actually Enjoy* (InterVarsity Press, 2023) sets out principles he learned at that training and provides a wealth of insight drawn from three decades of fundraising and consulting. Layland introduces readers to the TDS framework, which he champions to development professionals through his work as Chief Executive Officer of the FOCUS Group.

Throughout the book, Layland emphasizes fundraising’s relational aspect. Turning donors into partners requires approaching them as individuals. What kind of interaction will work for each donor? How do you schedule your outreach efforts? What level of ask can you make?

Practical and full of clear advice (including some from Layland’s experience of fundraising by running marathons), *Turning Partners into Donors* is worthwhile for anyone connected to a nonprofit organization, whether or not they are officially tasked with raising money.



The Shabbat forms a foundation for an exploration of contemporary remembrance and observation.

FILMS

## THE IMPORTANCE OF OBJECTS AT REST

Training the lens on the resurgence of an ancient tradition spanning faiths and cultures

**S**ABBATH provides a sweeping history of the ancient spiritual practice, from the biblical creation story to Exodus and onward through early Christianity, Puritanism, and nineteenth- and twentieth-century United States. At the same time, it highlights people and institutions observing Sabbath today. The film captures the diversity of Sabbath experiences and makes the case that the weekly day of rest is vital to the wellbeing of human

communities and individuals and creation as a whole. One piece of advice before screening *SABBATH*: Give it your full attention. The featured scholars, pastors, rabbis, farmers, monks, students and other practitioners from the Jewish, Christian and Islamic traditions provide deep insight into the practice through their reflections and actions. (Theological schools are well represented in the two-hour film, including faculty from Duke Divinity School, Vir-

**SABBATH**  
Directed by Martin Doblmeier  
120 MINUTES

ginia Theological Seminary, and Princeton Theological Seminary.) Martin Doblmeier and his team crisscross the country to highlight Sabbath practitioners in California, Massachusetts, Mississippi, New York, Indiana and beyond. They address issues such as health, ecology, food, immigration, the labor movement, COVID-19, technology use and much more. It is a breath-taking enterprise. Much like Sabbath itself, the film eventually slows

down, to great effect. Once the work of explaining has been (mostly) done, viewers are treated to the gorgeous landscapes of Abundance Farm in Massachusetts and Camp Ramah Darom, a Jewish camp in Georgia. It's hard not to appreciate the radical equality demonstrated at Abundance, and the shared joy of the campers. While the expertise and eloquence of the many interviewees give this film its heft, one young camper offers the essential call to action: "I feel like a huge part of Shabbat is taking time to appreciate our world." Viewer, take note.

View *SABBATH* at [bit.ly/Sabbathfilm](https://bit.ly/Sabbathfilm). Public television stations began airing the new Martin Doblmeier documentary film on June 1, 2023. Check local listings for broadcast days and times.

AWARDS

## WE ARE HONORED!

*In Trust* wins best in class for second straight year

By Matt Hufman

**I**N TRUST MAGAZINE WON THE best-in-class award, the highest possible, in the Associated Church Press' annual Best of the Church Press Awards. It is the second consecutive year the magazine has captured the award.

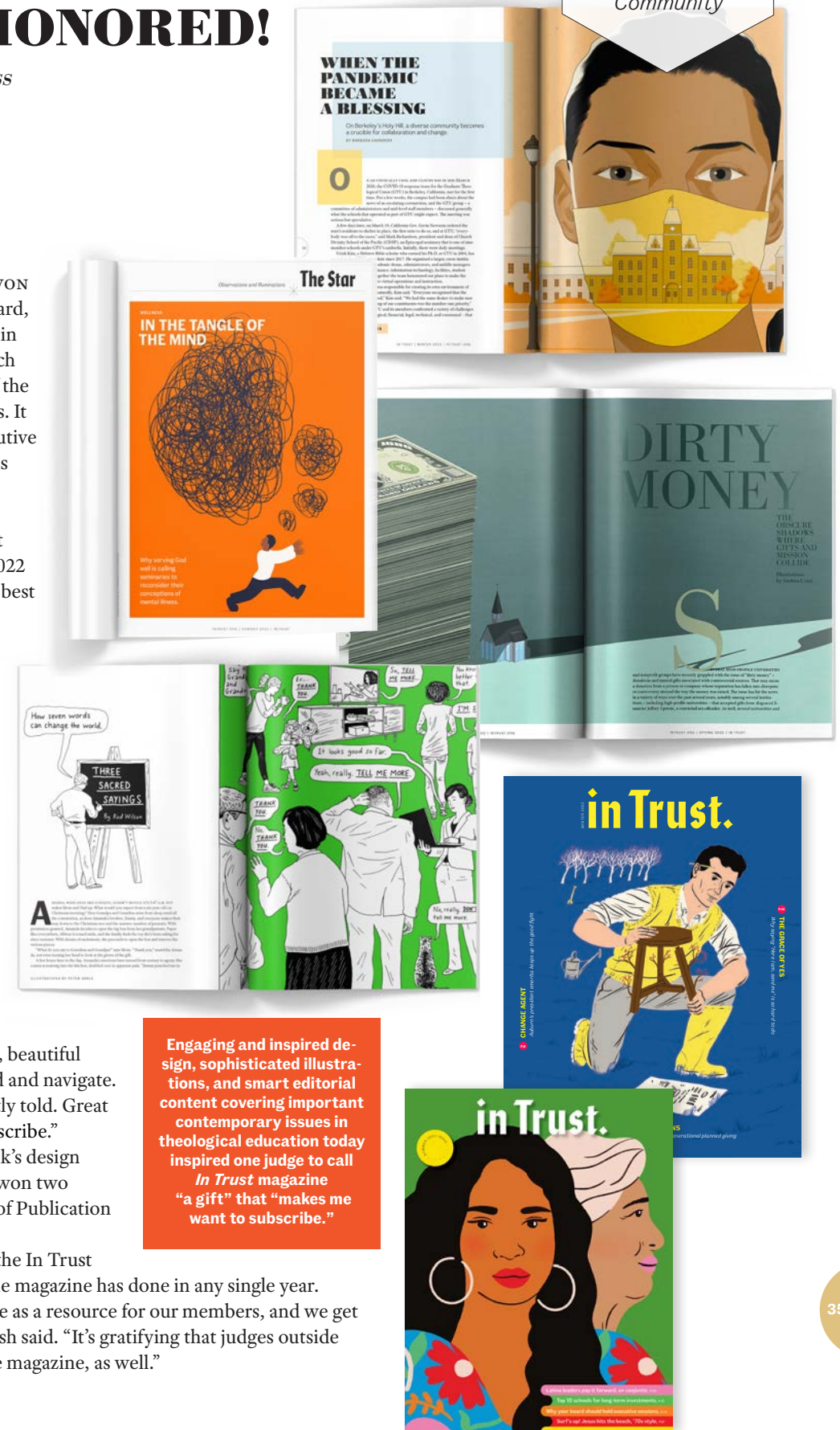
The magazine also received an Award of Excellence for best magazine cover for its winter 2022 issue; won Awards of Merit for best interview (Matt Hufman) and best design (Carla Frank); and captured honorable mentions for cover design of a single issue and design of a story.

The magazine was redeveloped in 2020, which brought new designs, sections, and features. Last year, for the first time in the magazine's history, it earned the best-in-class award for denominational or other special interest magazine in the Press' contest.

This year, the judges wrote: "Clearly deserving the top honors. This publication is a gift. Stunning, clean covers, beautiful layout throughout. Easy to read and navigate. Relevant, timely articles expertly told. Great writing. Makes me want to subscribe."

Creative director Carla Frank's design work for *In Trust* also recently won two awards in the national Society of Publication Designers' annual contest.

Amy Kardash, president of the In Trust Center, noted this is the best the magazine has done in any single year. "We want the magazine to serve as a resource for our members, and we get good feedback about it," Kardash said. "It's gratifying that judges outside of our field have recognized the magazine, as well."



Engaging and inspired design, sophisticated illustrations, and smart editorial content covering important contemporary issues in theological education today inspired one judge to call *In Trust* magazine "a gift" that "makes me want to subscribe."

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**DAVID S. DOCKERY**  
**O.S. HAWKINS**  
*Southwestern Baptist Theological Seminary*

**B**Y UNANIMOUS ELECTION, THE BOARD OF Trustees of Southwestern Baptist Theological Seminary in April appointed David S. Dockery, Ph.D., to be the institution's tenth president, and O.S. Hawkins to a new role as chancellor. Both had served as the interim leadership team since September 2022, following the resignation of President Adam Greenway in September; Greenway had served since 2020.

Dockery had been a Distinguished Professor of Theology at Southwestern with four decades of experience in Christian higher education, including serving for nearly 20 years as president of Union University. His service also includes various leadership roles at Southern Baptist Theological Seminary, Trinity Evangelical Divinity School, and with the International Alliance of Christian Education.

Hawkins served with distinction for 25 years as president of GuideStone Financial Resources, and also has served as pastor of the First Baptist Church in Dallas, Texas, and the First Baptist Church of Fort Lauderdale, Florida. A much sought-after speaker, Hawkins also is the author of nearly 40 books.

Both Dockery and Hawkins are graduates of Southwestern and both are the recipients of distinguished alumni recognition from the seminary.

**EDWARD STETZER**  
*Talbot School of Theology*

**E**DWARD STETZER, Ph.D., WAS NAMED IN February as the dean of the Talbot School of Theology at Biola University in La Mirada, Calif., effective July 2.

An author, pastor, radio host, and editor-in-chief, Stetzer comes to the Talbot School after a long tenure on the faculty at Wheaton College, where he served as professor, dean of the School of Mission, Ministry, and Leadership, and executive director of the Wheaton College

Billy Graham Center. His leadership at Wheaton has resulted in enrollment growth at the school's ministry program, the launch of eight institutes, securing millions in grant funding, and expanded outreach to churches and local communities.

Over his professional career Stetzer has planted churches, served as a lead pastor, and trained pastors and church planters on six continents. He also served as editor-in-chief of *Outreach Magazine*, hosted a national radio show, "Ed Stetzer Live," on 150 radio outlets, and has written

hundreds of articles and a dozen books.

He holds a Doctor of Philosophy from the Southern Baptist Theological Seminary and a Doctor of Ministry from Samford University's Beeson Divinity School, in addition to a Master of Divinity from Southern Baptist Theological Seminary and a Master of Arts from Liberty University's Divinity School.

**JACQUELINE E. LAPSLEY**  
*Union Presbyterian Seminary*

**A** DISTINGUISHED OLD Testament scholar and a trailblazing leader in theological education has been named the eighth president of Union

Presbyterian Seminary by the Board of Trustees. Jacqueline E. Lapsley, Ph.D., is the first woman named to serve as president of Union Presbyterian since its founding in 1812; she began her duties July 1.

Lapsley served since 2018 as the Dean and Vice President for Academic Affairs at Princeton Theological Seminary, also the first woman to serve in the position. Prior to that she had been a member of the Princeton faculty for 20 years. A noted Old Testament scholar, she is the author or co-editor of numerous publications, including *A Women's Bible Commentary*.

She earned her Ph.D. from Emory University after completing an M.A. from The University of North Carolina at Chapel Hill and the M.Div. from Princeton Theological Seminary. Her A.B. was awarded by Smith College.

She succeeds Brian K. Blount, who retired after 16 years as president.

## NEW CHAIRS

*New board chairs since Jan. 1, 2023*

**Thomas Miller**  
Azusa Pacific Seminary

**Jeremie LeBlanc**, ATLA

**Scott Lyons**  
Concordia Lutheran Seminary

**Matthew Gerlach**  
Saint Meinrad Seminary and School of Theology

**Jay Kuo**, GETS Theological Seminary

**John Franklin White**  
Payne Theological Seminary



David S. Dockery



O.S. Hawkins



Edward Stetzer



Jacqueline E. Lapsley



Karen Walker Freeburg



Lee Hayward Butler, Jr.

**KAREN WALKER FREEBURG**

*Northern Seminary*

**T**HE BOARD OF TRUSTEES OF NORTHERN Seminary in April announced the appointment of the Rev. Dr. Karen Walker Freeburg as acting president, effective through Oct. 14 or until the selection of an interim president.

Freeburg, the President of the American Baptist Churches of Michigan, had previously served Northern as its interim president during the most recent presidential search. She also served in other positions since 1994, including Vice President and Chief Academic Officer from 2004-14, while also continuing to serve as an adjunct member of the faculty and Thesis Supervisor to D.Min. students and as a mentor to Northern female graduates serving in pastoral ministry.

She succeeds Rev. Dr. John C. Bowling, retired President of Olivet Nazarene University, who was called to serve as acting president following the March resignation of seminary President William Shiel, who served seven years in the role.

Freeburg earned both Masters and Doctor of

Divinity degrees from Northern; she completed her bachelors degree studies at the University of Puget Sound in Tacoma, Wash.

**LEE HAYWARD BUTLER, JR.**

*Iliff School of Theology*

**T**HE ILIFF SCHOOL OF THEOLOGY BOARD of Trustees has appointed the Rev. Dr.

Lee Hayward Butler, Jr. as the seminary's 17th president, effective July 1, 2023. Dr. Butler, a lifelong Baptist, comes to Iliff from Phillips Theological Seminary in Tulsa, Okla., where he served as the Vice President of Academic Affairs and Academic Dean, and the William Tabbernee Professor of the History of Religions and Africana Pastoral Theology since July 1, 2020.

Prior to joining Phillips, he served as the Dean of the Faculty at Chicago Theological Seminary in Chicago, Ill.

Butler earned his Ph.D. in Psychology and Religion and Master of Philosophy from Drew University. He also holds a Master of Theology in Pastoral Theology from Princeton Theological

Seminary, a Master of Divinity with a concentration in Pastoral Care and Counseling from Eastern Baptist Theological Seminary (now Palmer Theological Seminary), and a B.A. in Religion from Bucknell University.

He was the first African American tenured full professor and the first person of color to hold the office of VPAA and Academic Dean and to serve as Acting President at Phillips.

**TAMMY DUNAHOO**

*Portland Seminary*

**A**N ORDAINED MINISTER WITH MORE than 40 years of ministry and church and denominational leadership experience began duties as Executive Dean of Portland Seminary on June 1.

Tammy Dunahoo, D.Min., a Portland Seminary alumna, succeeds MaryKate Morse, Ph.D., who will remain at the seminary as a professor in its Doctor of Ministry in Leadership and Spiritual Formation program.

Dunahoo previously held leadership roles

in the International Church of the Foursquare Gospel, a Los Angeles-based denomination she's worked for in various capacities the past 20 years, most recently as director of leader health and development since 2021. She previously served as the organization's vice president of U.S. operations and general supervisor from 2009-21

Dunahoo also held the position of vice president of Foursquare's Women in Ministry Leadership program, director of Foursquare Women International, and district supervisor of the Arkansas District of Foursquare Churches.

She brings over 40 years of ministry experience to her new role, serving as both a pastor and as a church planter, and was an adjunct professor for Life Pacific University. She served on the board of trustees of LPU from 2009 to 2023, and as the chairperson of its Academic Committee from 2020 to 2023.

Dunahoo holds a bachelor's degree from The King's University in California, a master's degree in ministry leadership, and a doctorate in leadership with global perspectives. ♦



Tammy Dunahoo

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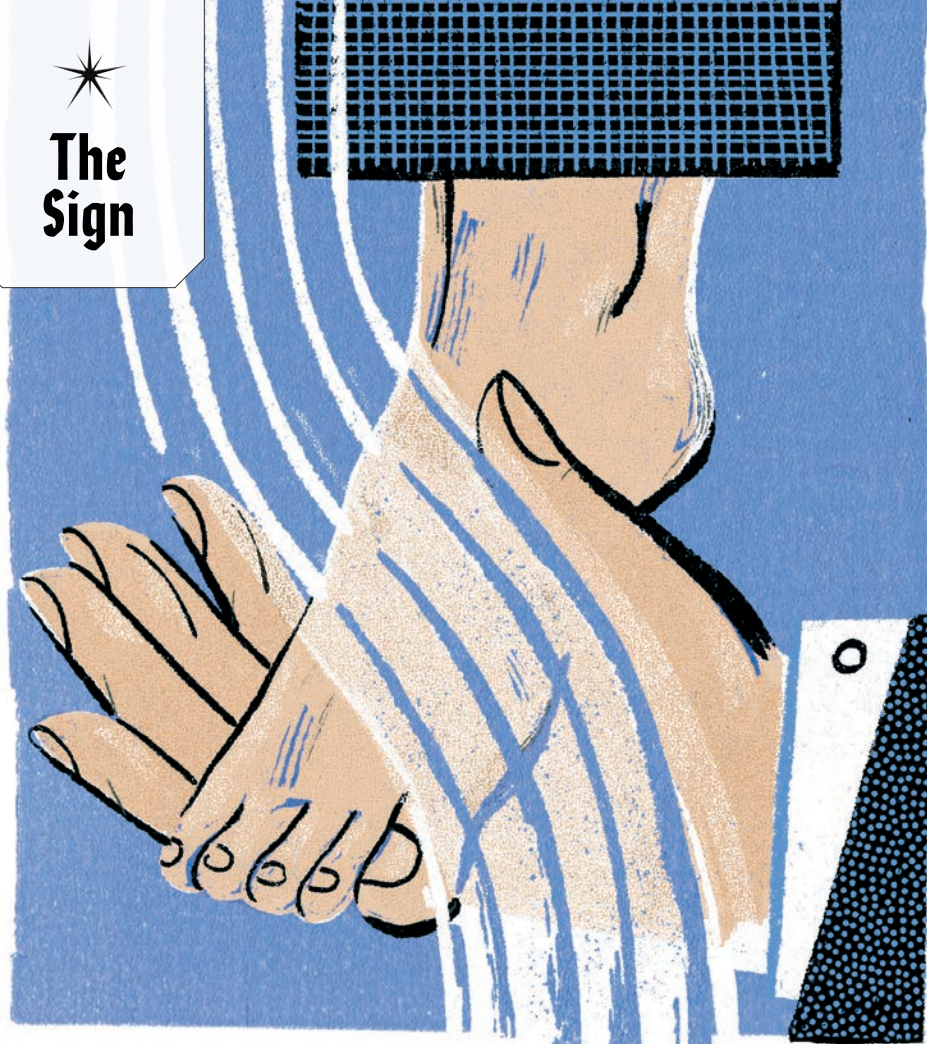
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- Claremont School of Theology, CA
- Colgate Rochester Crozer Divinity School, NY
- Columbia Biblical Seminary, SC
- Columbia Theological Seminary, GA
- Concordia Lutheran Seminary, AB
- Concordia Seminary, St. Louis, MO
- Concordia Theological Seminary, IN
- Cornerstone Theological Seminary, MI
- Covenant Theological Seminary, MO
- Cummins Memorial Theological Seminary, SC
- Dallas Theological Seminary, TX
- Denver Seminary, CO
- Drew University Theological School, NJ
- Duke University Divinity School, NC
- Earlham School of Religion, IN
- Eastern Mennonite University, VA
- Ecumenical Theological Seminary, MI
- Eden Theological Seminary, MO
- Emmanuel Christian Seminary at Milligan, TN
- Emmanuel College of Victoria University, ON
- Evangelical Seminary of Puerto Rico (PR)
- Franciscan School of Theology, CA
- Fresno Pacific Biblical Seminary at Fresno Pacific University, CA
- Fuller Theological Seminary, CA
- Garrett-Evangelical Theological Seminary, IL
- Gateway Seminary, CA
- General Theological Seminary, NY
- George W. Truett Theological Seminary of Baylor Univ., TX
- GETS Theological Seminary, CA
- Gordon-Conwell Theological Seminary, MA
- Grace Mission University, CA
- Grace School of Theology, TX
- Grace Theological Seminary, IN
- Graduate School of Theology at University of Redlands, CA
- Grand Canyon University College of Theology, AZ
- Harding School of Theology, TN
- Hartford Seminary, CT
- Harvard Divinity School, MA
- Heritage Theological Seminary, ON
- Holy Apostles College and Seminary, CT
- Hood Theological Seminary, NC
- Houston Graduate School of Theology, TX
- Huron University College, ON
- Iliff School of Theology, CO
- Immaculate Conception Seminary of Seaton Hall University, NJ
- Inter-American Adventist Theological Seminary (IATS), FL
- Interdenominational Theological Center, GA
- International Theological Seminary, CA
- James and Carolyn McAfee School of Theology of Mercer University, GA
- Jesuit School of Theology of Santa Clara University, CA
- John Leland Center for Theological Studies, VA
- Johnson C. Smith Theological Seminary, GA
- Kairos University, SD
- Knox College, ON
- Knox Theological Seminary, FL
- Lancaster Theological Seminary, PA
- Lexington Theological Seminary, KY
- Logos Evangelical Seminary, CA
- Louisville Presbyterian Theological Seminary, KY
- Loyola Marymount University, Department of Theological Studies, CA
- Loyola University Chicago Institute of Pastoral Studies, IL
- Lutheran School of Theology at Chicago, IL
- Lutheran Theological Seminary, Saskatoon, SK
- Lutheran Theological Southern Seminary at Lenoir-Rhyne University, SC
- Luther Seminary, MN
- McCormick Theological Seminary, IL
- McMaster Divinity College, ON
- Meadville Lombard Theological School, IL
- Memphis Theological Seminary
- Mennonite Brethren Biblical Seminary, BC
- Methodist Theological School in Ohio, OH
- Midwestern Baptist Theological Seminary, MO
- Missio Seminary, PA
- Montreal School of Theology, QC
- Moravian Theological Seminary, PA
- Mount Angel Seminary, OR
- Multnomah Biblical Seminary, OR
- NAIITS: An Indigenous Learning Community, PE
- Nashotah House, WI
- Nazarene Theological Seminary, MO
- New Brunswick Theological
- Seminary, NJ
- Newman Theological College, AB
- North Park Theological Seminary at North Park University, IL
- Northeastern Seminary at Roberts Wesleyan College, NY
- Northern Seminary, IL
- Northwest Baptist Seminary, BC
- Northwest Nazarene University Graduate School of Theology, ID
- Northpoint Bible College, MA
- Oakwood University School of Religion, AL
- Oblate School of Theology, TX
- Pacific School of Religion, CA
- Palm Beach Atlantic University School of Ministry, FL
- Palmer Theological Seminary at Eastern University, PA
- Payne Theological Seminary, OH
- Pentecostal Theological Seminary, TN
- Perkins School of Theology at Southern Methodist U., TX
- Phillips Theological Seminary, OK
- Phoenix Seminary, AZ
- Pittsburgh Theological Seminary, PA
- Pontifical College Josephinum, OH
- Pope St. John XXIII National Seminary, MA
- Portland Seminary of George Fox University, OR
- Presbyterian College, QC
- Presbyterian Theological Seminary in America, CA
- Princeton Theological Seminary, NJ
- Providence University College and
- Theological Seminary, MB
- Puritan Reformed Theological Seminary, MI
- Queen's College, NL
- Reformed Episcopal Seminary, PA
- Reformed Theological Seminary, MS
- Regent College, BC
- Robert E. Webber Institute for Worship Studies, FL
- Sacred Heart Seminary and School of Theology, WI
- Saint Charles Borromeo Seminary, PA
- Saint John's Seminary, MA
- Saint John's University School of Theology and Seminary, MN
- Saint Mary Seminary and Graduate School of Theology, OH
- Saint Meinrad Seminary and School of Theology, IN
- Saint Paul School of Theology, KS
- Saint Paul Seminary School of Divinity, MN
- Saint Vincent Seminary, PA
- Seattle Pacific Seminary of Seattle Pacific University, WA
- Seattle School of Theology & Psychology, WA
- Seminary of the Southwest, TX
- Seventh-day Adventist Theological Seminary at Andrews University, MI
- Shaw University Divinity School, NC
- Southeastern Baptist Theological Seminary, NC
- Southwestern Baptist Theological Seminary, TX
- St. Andrew's College, SK
- St. Andrew's Hall, BC
- St. Augustine's Seminary of Toronto, ON
- St. Bernard's School of Theology and Ministry, NY
- St. John's Seminary, CA
- St. John Vianney Theological Seminary, CO
- St. Joseph's Seminary, NY
- St. Mary's Seminary and University, MD
- St. Peter's Seminary, ON
- St. Stephen's College - University of Alberta, AB
- St. Tikhon's Orthodox Theological Seminary, PA
- St. Vincent de Paul Regional Seminary, FL
- St. Vladimir's Orthodox Theological Seminary, NY
- Starr King School for Ministry, CA
- Talbot School of Theology of Biola University, CA
- The King's Seminary at The King's University, TX
- Theological College, DC
- Toronto School of Theology, ON
- Trinity Bible College and Graduate School, ND
- Trinity College Faculty of Divinity, ON
- Trinity Evangelical Divinity School, Trinity International University, IL
- Trinity Lutheran Seminary at Capital University, OH
- Trinity School for Ministry, PA
- Tyndale University, ON
- Union Presbyterian Seminary, VA
- Union Theological Seminary in the City of New York, NY
- United Lutheran Seminary, PA
- United Theological Seminary, OH
- United Theological Seminary of the Twin Cities, MN
- University of Duquesne Theological Seminary, IA
- University of Notre Dame Department of Theology, IN
- University of Saint Mary of the Lake, Mundelein Seminary, IL
- Urshan Graduate School of Theology, MO
- Vancouver School of Theology, BC
- Vanderbilt University Divinity School, TN
- Virginia Theological Seminary, VA
- Wake Forest University School of Divinity, NC
- Wartburg Theological Seminary, IA
- Wesley Biblical Seminary, MS
- Wesley Seminary at Indiana Wesleyan University, IN
- Wesley Theological Seminary, DC
- Western Seminary, OR
- Western Theological Seminary, MI
- Westminster Seminary California Winebrenner Theological Seminary, OH
- Wycliffe College, ON
- of Universities and Colleges, DC
- Association of Theological Schools, PA
- Assumption Seminary, TX
- Auburn Theological Seminary, NY
- Calvin Institute of Christian Worship, MI
- Committee on Theological Education of the Presbyterian Church (U.S.A.), IN
- Council for Christian Colleges and Universities, DC
- Digital Theological Library, CA
- Disciples Seminary Foundation, CA
- The FOCUS group, FL
- Hispanic Theological Initiative, NJ
- Jesse C. Fletcher Seminary, TX
- Lake Institute on Faith & Giving, IN
- Louisville Institute, KY
- Network for Vocation in Undergraduate Education (NetVUE), MI
- Pacific Theological Seminary, CA
- Summit Pacific College - School of Graduate Studies, BC
- Taylor College and Seminary, AB
- Unification Theological Seminary, NY
- Unitarian Universalist Ministerial Credentialing Office, MA
- United Methodist Church Division of Ordained Ministry, TN
- Wabash Center for Teaching and Learning in Theology and Religion, IN
- Washington Theological Consortium, DC

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HUMILITY

## A LESSON IN BRONZE

*From the circus to a statue,  
Matt Huffman reflects on leadership*

**I** ONCE SERVED AS THE METROPOLITAN EDITOR OF A daily newspaper, which meant I was responsible for filling several pages every day with local and national news. I oversaw a few dozen reporters and editors, from downtown to Washington, D.C.

In addition to the constant pressure, my time and attention were never mine. They were consumed by the paper's editor, my staff, and the daily slate of meetings and urgencies required from someone in my position. Despite the fancy title, and the appearance of power, I was really just a circus ringmaster.

My job was to line up the acts, get them in position, point them to the spotlight, and then disappear into the darkness.

Michael Kinsley, who pioneered *Slate*, wrote about the transition from being a nationally known journalist to becoming a manager at Microsoft, which published the digital magazine. In a 1998 essay in *Time* magazine, he wrote: "The biggest strain of being a manager ... is that you must think constantly about others. You needn't necessarily think well of them or think kindly about them. It's not that stressful. But you must think something about others all the time."

The higher you go, the more feet you have to wash.

That means you have to think more of other people more often. The more you do that, the more feet you'll wash. That can be a hard, daily lesson when your real calling as a leader is to help other people shine, no matter if they reciprocate.

But that's a leader's call. I was reminded of that when, some years later, I arrived at the denominational seminary to study for a Master of Divinity degree. Inside, by the front door, was a life-sized statue called "Divine Servant." It depicts Jesus, bare-chested, washing a disciple's feet, doing the work of a servant. The lesson played out in bronze.

But a professor reminded me of another lesson still. Jesus' face is obscured by his hair. If you want to see the face of the divine servant, you've got to get on your knees. That's a good place to start for a leader. ♦

### A GOOD PLACE TO START

*If you want to see the face of the divine servant, you've got to get on your knees.*

*Matt Huffman is the publisher of In Trust, and Vice President for Communication for the In Trust Center.*

That's a difficult lesson in any profession where the focus is on the skilled performer – not the leader – and where leadership is overlooked, whether that's in journalism, professional sports, medicine, or, yes, higher education and even ministry.

After I became credentialed as a minister, I attended a denominational meeting for new ministers. One of the leaders offered a lesson in leadership:



IN TRUST CENTER WEBINAR

# STAKEHOLDER MANAGEMENT PLANNING

*1p.m. ET, September 13, 2023*



**Dr. Josh Peskin,**  
Principal and founder of Millwork Strategies

In any institution, some people – a board chair, big donor, or faculty member – have an outsized impact on the outcomes of what we are working to do. It's important to consider these types of people in a different way than we would larger audiences in order to ensure the success of the overall program, initiative, or on-going strategy we are working to implement. **Dr. Josh Peskin** will walk through the elements of a "Stakeholder Management Plan," which is a tool that can help you track the status of these relationships and develop strategies to proactively enhance these key relationships and ultimately help you and your organization be even more successful.

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*Learn how to maximize the relationship between leaders and boards.*

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*How to ask for the money you need for your institution from your donors.*

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IN TRUST CENTER WEBINAR



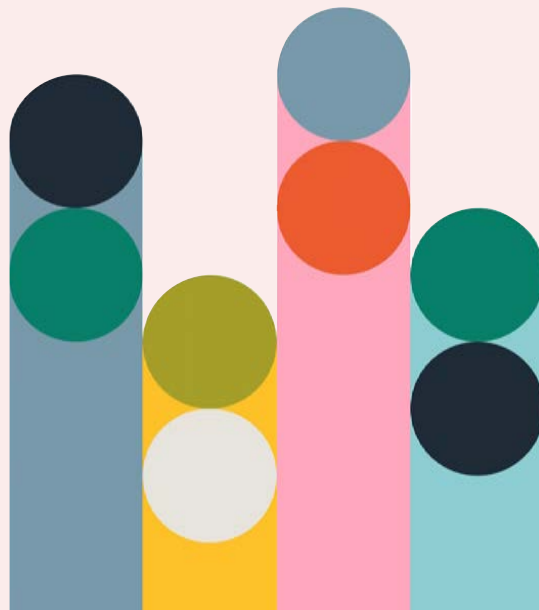
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