



**2014-15** Our  
**Presbyterian**  
**Seminaries**



**...for generations to come...**  
seminaries and churches together



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Dear Friends,

The Committee on Theological Education is honored to produce this updated resource on behalf of and in partnership with our Presbyterian seminaries. Ours is a ministry collaboration that, at its best, serves the church. "Seminaries and churches together . . . for generations to come" is more than a logo and slogan; it is our hope and prayer as we outline, on behalf of the PC(USA), the more expansive view of theological education toward which we believe the triune God is calling us. It is a view of theological education, church leadership, and vocational discernment that takes into account the people and places, the minds and the hearts of Presbyterians in and related to seminaries in a variety of ways. Each of our seminaries is a unique gift offered to the church for you and all. In this revised volume, enjoy getting to know them for the first time, or again, as they are "Reformed and are always being reformed." Please visit our website, [www.pcusa.org/seminaries](http://www.pcusa.org/seminaries), and the websites of the individual seminaries for additional information. Those also interested in receiving news about the denomination's seminaries may subscribe to our eNewsletter by visiting [www.presbyterianmission.org/ministries/seminaries/newsletters/](http://www.presbyterianmission.org/ministries/seminaries/newsletters/).

Sincerely,

A handwritten signature in black ink that reads "Kathy Wolf Reed".

Kathy Wolf Reed, *chairperson, Committee on Theological Education (2012-2014)*

For centuries, we Presbyterians have prided ourselves on an educated clergy. To continue this tradition of excellence, we have entrusted ten Presbyterian Church (U.S.A.) seminaries, and two theological institutions related to the denomination by covenant agreement, with providing the educational foundation church leaders need to be able to preach, teach, pray, and lead. With the help of congregations nationwide, our Presbyterian seminaries are “equipping the saints for the work of ministry” (Ephesians 4:12).

# Together, our seminaries...



- Offer coursework leading to the Master of Divinity, or MDiv degree, and other master’s degrees to prepare women and men to be pastors, educators, chaplains, therapists, spiritual directors, musicians, and other church professionals
- Offer doctorate-level programs leading to the PhD, Doctor of Ministry, and other doctoral degrees
- Prepare men and women for a global, multicultural ministry context, whether they serve in a rural, urban, suburban, small-town, or international setting
- Assist presbyteries in educating commissioned ruling elders to serve congregations that do not have the resources but need regular pastoral leadership
- Provide continuing education for clergy and lay leaders
- Serve as centers of research, theological discourse, and reflection for the benefit of the church at large
- Work with congregations, presbyteries, and other educational institutions as consultants and advisors on issues and concerns of the church
- Facilitate the discernment process by reaching out to youth and others who may be called to ministry



# Together, our churches...

- Nurture the baptismal vocation of the children of God in their care
- Identify the gifts of some of those who are called to ministry of the Word and Sacrament
- Staff presbytery Committees on Ministry and Committees on Preparation for Ministry to assist inquirers and candidates
- Empower ministry candidates at Presbyterian seminaries through generous gifts to the Theological Education Fund (TEF), a project of the Committee on Theological Education (COTE)
- Mentor pastoral interns and residents and first call pastors as they continue to grow and mature
- Encourage pastors and church leaders to stay engaged as lifelong learners
- Elect ruling elders and teaching elders to serve on the COTE, a liaison between the PC(USA) and theological schools
- Embrace the ministry given to them utilizing the best of what theological education has to offer
- Welcome seminary faculty and staff into the life of congregations for the short and the long term



# Funding Theological Education

## How is theological education funded in the Presbyterian Church (U.S.A.)?

Our seminaries operate on tuition, contributions, grants, endowments, and an annual contribution from the PC(USA)'s Theological Education Fund (TEF).

The TEF is a fund composed of monies contributed by Presbyterian congregations on an annual basis. It is the only source of denomination-wide funding for PC(USA) seminaries. Each congregation is asked to make a contribution of one percent of its local operating budget to the TEF each year.

The monies our seminaries raise are not enough to cover expenses and to offer scholarships. Perhaps more important, our schools should be able to count on denomination-wide support to do the work we Presbyterians are asking of them—educating leaders who can preach, teach, and pray in the Reformed tradition. A one percent-per-year gift to the TEF is considered a congregation's proportionate share of educating church leaders.

Though one percent is the goal, your session can designate less. Some churches begin with a modest contribution and increase their giving each year until they reach the full one percent. Of course, churches can, and in many cases do, choose to give more than one percent. Feel free to give as much as you can.

The Committee on Theological Education (COTE)—with 13 members elected by the General Assembly plus a representative from each seminary—makes the allocations each year according to a formula developed by the COTE. The formula provides each school with a fair share of the funds, based on such factors as number of degrees granted and number of Presbyterian students.

All of our seminaries, except Auburn, receive funding through the TEF. The TEF is intended to support theological institutions offering degree programs that prepare women and men for professional ministry. Auburn's focus is research and non-degree educational programs.

To enable your congregation to make a contribution to the TEF, simply include the TEF in your congregation and session's annual budget planning process. Your session will then prepare a check and accompanying paperwork, both clearly marked "Theological Education Fund, account #TE999999," and will submit them through the regular channel that your church uses when sending funds for General Assembly causes.

For more information about the TEF and other ways to support theological education, visit our website, [www.pcusa.org/seminaries](http://www.pcusa.org/seminaries).



# Austin Inspiring Discerning Leaders

For the glory of God and to proclaim the gospel of Jesus Christ, Austin Presbyterian Theological Seminary is a seminary in the Presbyterian-Reformed tradition whose mission is to educate and equip individuals for the ordained Christian ministry and other forms of Christian service and leadership; to employ its resources in the service of the church; to promote and engage in critical theological thought and research; and to be a winsome and exemplary community of God's people.

## WHY THEOLOGICAL EDUCATION MATTERS

**Seminaries function as bearers of meaning, vessels of memory, and sources of hope. It is from the seminary that we often capture—in the fertile labors and witness of our faculty and in the faces of our students and our alums—such a powerful glimpse of the future of the church.**

-Theodore J. Wardlaw, president



## Why Theological Education? A Student's Perspective

Student Kristi Click observes, “the theological education I have received through Austin Seminary has provided me the skills and knowledge necessary to help equip the church for concern and service to the life of the human community. In seeing the Spirit’s work in this way, I am more alert to God’s wider work in the world, and I am empowered to encourage others to join with all people in struggles for peace, justice, and freedom.

Theological education exists to equip the church to participate in God’s mission in this world. My theological education has equipped me to share the good news of the gospel and serve the world in ministries of compassion, justice, and peace.”

## Discerning, Calling, and Vocation

Prior to coming to seminary, Middler Kathy Lee worked in New Orleans as a Young Adult Volunteer (YAV) program coordinator after Hurricane Katrina. As coordinator it was up to Lee to recruit volunteers and to help provide the structure for their year of service, vocational discernment, and spiritual formation.



**The TEF:**  
**The TEF allows us to provide scholarships for students to help alleviate the financial burden of seminary education. This is critical in freeing students to discern calling without being tied down by the burden of debt.**

“It really was a year of full-time service and intentional living—well, really, intentional everything!” shared Lee, in describing her work. It was everything she had wanted to do—and how she thought people should live— in service, prayer, and not trying to go it alone.

The deeper she journeyed with the YAVs, the more she realized that she wasn’t equipped to walk with them fully during the difficult times. She, too, needed to grapple with the question, “Where is God when things are difficult?”

“The life of a pastor is to be with people in the most pivotal and critical moments in their lives. This is a huge blessing.”

“The church shows you how you can celebrate when life is bleak—and when life is full of richness,” shared Lee. It was there, in the midst of helping other young adults discern their vocation, that Lee encountered her own—a calling to serve the church through a ministry of presence.

**AYAVA House**

AYAVA House at Austin Presbyterian Theological Seminary is an intentional community for young adults (ages 21–29) that offers vocational discernment, service to the community, theological reflection, engagement in spiritual practices, and simple living. Participants live together, housed on the Austin Seminary campus, for 12 months.

Many young adults who participate in year-long service learning experiences (such as PC(USA) Young Adult



191 students  
 16 faculty

Volunteers, AmeriCorp, Peace Corp, and CityYear) choose to enter the professional ministry, work for nonprofit agencies, or go into other service-oriented professions.

Austin Seminary recognizes the value of preparing these individuals by providing them with tools of discernment and theological reflection, as well as helping them to establish networks of colleagues in ministry and service that will nurture them for a lifetime.

Through the AYAVA House program, Austin Seminary offers its resources in theological education to a broader audience, sharing the experience of the seminary community with those who may never formally enter a seminary degree program but who will be leaders in their faith traditions and communities.



# Columbia Inspiring Imaginative Leaders

Columbia Theological Seminary exists to educate and nurture faithful, imaginative, and effective leaders for the sake of the church and the world.

## WHY THEOLOGICAL EDUCATION MATTERS

**Theological education matters because the church matters—and the church matters because it is one of the primary instruments for accomplishing Christ's ongoing work in the world.**

—Steve Hayner, president



## Getting Outside the “Container”

“Seminaries can be very contained,” reflected student Betsy Lyles, in her final year at Columbia. Students tend to go to seminary with a certain purpose, they know the degree they are pursuing, and at least they think that they know the type of ministry they want to engage in upon finishing their studies.

That was not the case for Lyles, who, when she entered, thought that she was just “checking it out” and wasn’t all that sure she would pursue a degree. But once she was in she was hooked, so to speak—and mainly because of a program called Community Engagement Fellows (CEF).

CEF seeks to make the connections between theological education and community service—while the students are actually in the midst of their studies.

“It doesn’t always seem necessary, in seminary, to find colleagues outside of the ‘seminary bubble’—but that is a fallacy,” shared Lyles.

Through her work with CEF, she has had the opportunity to work with others who are going into completely different areas of work, those who belong to other denominations, and even those with whom she does not agree on many issues.





**The TEF:**  
**When you donate to seminaries you help the students. They are then able to come out of seminary with less debt, so then they can get on their feet faster, and can follow their call without worrying, ‘Will I make enough money to pay back loans?’**  
 -Katherine Blankenship, student

“I appreciate being able to have these conversations with such a wide diversity of those with whom I find myself working side by side,” said Lyles. They are conversations that are shaping her theological formation and for which she is thankful.

**Extending Ministry**

Katherine Blankenship, senior and soon-to-be director of mission immersion at Raleigh Youth Mission, shares, “I see Columbia as part of the church—we are an extension of the church. By supporting your seminaries, you are supporting your church. I’d love to see us shift from using the language of “supporting seminaries” to really understanding that when we support our seminaries we are supporting our church.

My seminary education has given me the tools—whether it is within a parish context or as I will be serving outside the congregation—to help foster conversations of where people see themselves and their own ministry and how they might leave a legacy.”

**Extending Learning**

Through the Center for Lifelong Learning, Columbia is able to extend the reach of its teaching, training, and equipping to professionals and lay people through nondegree courses and events.



350 students  
 26 faculty

Because many of these events are made available using technology, those who otherwise would be excluded from such events, due to the time and money needed to travel, are able to benefit from them.

“Certainly the challenge is not about doing the same old thing in different ways; it’s about doing new things in different ways,” said Israel Galindo, associate dean for lifelong learning. “The benefit of using appropriate technology in education is not only increasing the reach, but also the depth of learning.”

“Done well, the online learning environment makes group learning much deeper and richer,” said Galindo. “But it’s not about the technology—it’s about the learning.”



# Dubuque Inspiring Servant Leaders

The purpose of the University of Dubuque Theological Seminary, an ecumenical seminary of the Presbyterian Church (U.S.A.), is to serve the one God—Father, Son, and Holy Spirit—and advance the ministry and mission of the church of Jesus Christ by preparing women and men for faithful, compassionate, and effective pastoral and lay ministry in congregations, with special attention to rural and Native American constituencies, research and publication in the theological disciplines, and active participation in the church.

## WHY THEOLOGICAL EDUCATION MATTERS

**As Christians, we are all called to not only be fed but to also serve and feed others in the ways God calls us. It is in the openness, the discernment, and the accepting of this call that we begin our journey of fulfilling God's individual and collective mission.**

—Jeffrey F. Bullock, president



## Refugee Serving Refugees

Student Gilo Agwa had a somewhat less traditional path to theological education at UDTS. He arrived in 2011 from Ethiopia seeking asylum due to increasing persecution in his home country.

“I was working with the church in Ethiopia before I came to the US, but my background was in leadership. I wanted to continue my theological education.”

His work during the time at UDTS has centered on ministering to other refugees, particularly those from Ethiopia and South Sudan who are Amharic-speaking.

“There are a lot of immigrants—some who have been here many years and some who have recently arrived. It can be hard, this new life—especially between the older and younger generations.”

As one way of addressing this need for communication and understanding across generations, Agwa created a series of trainings for the Amharic community.

“The objective was to build the relationships between the youth and the families and also to be thankful for this country for welcoming refugees. Most of us had been in very challenging situations, often in refugee camps in Africa.”



**The TEF:**  
**The funds from the TEF allow us to provide scholarships to our students so that they can be fed—and feed others.**

His is a pastor's heart toward the Amharic people who find themselves across many denominations.

For Pastor Agwa, the trainings are one step toward helping his people navigate the challenges of their new environments as he continues to listen to how God is calling him and his community.

**From Closed Doors to Doors Open Wide**

Edwin Lacy was serving as associate pastor in Bristol, VA, when he heard that the mountain church was going to have to close its doors. Abingdon Presbytery was thinking of selling the building.

"I've been drawn to that church over the years," said Lacy, who had planned to work there after his graduation from the University of Dubuque Theological Seminary in 2000. "I never could get it out of my mind."

After graduation, the musician-turned-pastor was offered a chance to minister at the church, but the arrangement fell through at the last minute.

In 2012, it looked like he might have another chance.

He began dreaming about creating an experimental worshiping community that would offer bluegrass music, expressions of Appalachian culture, and a home to the "nonchurched" in the community. His hope was to tie



161 students

14 faculty

the congregation into the 1001 New Worshiping Communities initiative.

"You have to understand, [fewer] than 300 people live there," he said. "There's one stoplight and a general store."

This May, Wild Goose began worshiping on Tuesday nights to avoid competing with established congregations in the area.

Every week, they sit by the fire in rocking chairs and sing bluegrass music, complete with banjos and fiddles. Communion is served in mason jars and is shared in a circle. Suppers and square dancing have become part of their shared life.

The church that almost had to close its doors has found a way to open them wide.



# Louisville Inspiring Evolving Leaders

Louisville Presbyterian Theological Seminary is called by God through the church to educate men and women to participate in the redemptive ministry of Jesus Christ in the world.

## WHY THEOLOGICAL EDUCATION MATTERS

**There have been few moments in Christianity's history when more was at stake than at this moment.**

**There have been few moments in Christianity's history when we have needed a thinking faith, a theologically reflective faith, a generous and critical, imaginative, and deeply engaged faith more than we do today.**

**We live at a moment—an axial moment for Protestant Christianity—when the arguments for an educated ministry can no longer be taken for granted. We must argue persuasively today for an educated ministry if we care about the quality of preaching and worship of God, the quality of pastoral care and counseling, the quality of Christian teaching and nurture, the quality of mission and service and evangelism.**

—Michael Jenkins, president



## Evolving Church

Started by Louisville Seminary Alum Ryan Althaus, team Sweaty Sheep is a group of active, community-minded churchgoers and non-churchgoers doing outreach.

“We are an evolving church,” explains Althaus. “Some churches want to make you fit into their box—but we want to make ‘church’ a part of your life’s passion, like running or biking. We have folks who go to a particular church, and they use this as an active way to make a difference, to practice their faith by helping. Then we have people who say THIS is their church.

Through running, biking, Bible studies, devotions, and service groups, we build relationships that allow us to share the truth and love of Jesus Christ.”

## Evolving World

Louisville Seminary provides transformative theological education for the practice of



**The TEF:**  
**It is and will continue to be our goal to graduate students with minimal seminary debt so that they may answer God's call wherever that might be.**



ministry in a diverse world.

“Today the world’s problems have become extraordinarily complex, and in the face of that complexity the church is crying for courageous leaders who think deeply; who draw the best from our faith traditions but also from secular knowledge; who foster curiosity and intellectual openness in others; and who have capacity, skill, and desire to proclaim the gospel through word and deed,” shared Susan R. Garrett, PhD, dean and professor of New Testament.

“Theological education is tailor-made for women and men who yearn to devote their intelligence, creativity, leadership, and labor to mending a broken world. . . at its very best, education of men and women for ministry is a transformational process. Students’ worldviews—and, indeed, their very characters—are unmade and remade as they grow in knowledge, wisdom and discernment of God’s will for their lives and for the body of Christ. The most effective theological education is, therefore,



198 students  
 16 faculty

personal, intensive and existentially provocative.”

Engaging faith to engage the world, Louisville Seminary is committed to listening generously, bridging difference, and telling the good news.

“Presbyterians have a big vision of God’s grace, beauty and sovereignty,” said Amy Plantinga Pauw, the Henry P. Mobley Jr. Professor of Doctrinal Theology. “God is bigger than any one of us can grasp. That means Presbyterians need a big vision of the church, as a body with many members, members that work together and need each other. We have to resist our idolatrous tendency to cut God down to a manageable size—to place our particular interests, our particular histories, our particular hopes and fears in the center of God’s line of vision. God’s ultimate intentions embrace the whole creation. When we can hold on to that big theological vision, then what Reformed theologian Eberhard Busch calls ‘the lively richness and spiritual energy’ of Presbyterianism can flourish.”





**WHY THEOLOGICAL EDUCATION MATTERS**

**We are in the midst of a new Reformation. We have an opportunity to rethink theological education for the priesthood of all believers, merging ancient wisdom with cutting-edge technology.**

**Change is nothing new for the people of God. The LORD called Abraham and Sarah to leave their home to venture off to a land that would only be revealed later. Exile forever changed the way that Israel understood itself and its relationship to the temple and land. The first Christians were witnessing to the risen Lord in Judea when the Holy Spirit descended on the Gentiles, forever disrupting the nature of our faith and the church's mission. Change is and should be a part of our DNA.**

**At McCormick we are not just changing, but we are leading change. Change is in the air, and we are teaching, training, and serving for what is next in the church and society.**

—Frank Yamada, president



**Transforming with the Community**

While a student at McCormick, William Emmanuel Hall, known for his passion for the community, founded CommuniGize, a unique not-for-profit organization comprised of professionals within the fields of education, social services, finance, and healthcare who, in addition to sharing their knowledge and wisdom, provide training, mentoring, coaching, and grooming for a variety of students on the elementary, junior high, high school, and college levels.

We are a community of learning and teaching, challenged by the Holy Spirit and grounded in God's transforming love for the world in Jesus Christ.

We are called to nurture the gifts of women and men for faithful Christian ministry and leadership through rigorous academic study, practical experience, and spiritual formation.

A seminary of the Presbyterian Church (U.S.A.) since 1829 and a progressive leader within the Reformed tradition, we are committed to institutional life, scholarship, and ministry that are ecumenical, urban, and cross-cultural.



**The TEF:**  
**The TEF allows us to provide our students with a quality education and not pass along the full burden of the cost to them. This allows them to be free to lead where they are called.**

In 2011, CommuniGize launched the Acts of Love campaign as a means to develop the community leadership skills of young people in communities across the world.

“CommuniGize is centered on developing solutions for marginalized youth that face problems in communities across the world,” says Hall, who was honored by Ebony magazine as one of its “Power 100 Community Crusaders” in 2013.

CommuniGize serves marginalized youth ages 5–19 in the areas of community leadership, entrepreneurship, and nutrition. Through partnerships with schools, churches, and social service agencies, CommuniGize caters to the holistic needs of youth to give them the courage to develop themselves and creativity to improve the condition of their communities.

**Transforming with the Church**

The newly created Center for Faith and Service will focus on developing innovative programs for congregations and serve as a platform for creating and coordinating joint activities among seminaries and divinity schools.

McCormick has long been known for its commitment to be a prophetic voice and its commitment to engage in the world. This new Center continues that emphasis.

Rev. Wayne Meisel, who currently serves as the director of faith and service at the Cousins Foundation in Atlanta



207 students  
 17 faculty

will become the first director of the Center. Meisel is a nationally recognized leader in the community service and service learning fields.

Meisel states, “We want the church to be present in the lives of young adults and for the gospel to be an affirming, instructive, and sustaining force for them. We believe that the church offers a platform to change the world, and we seek new leaders to do just that.” Meisel adds, “We also believe seminaries and divinity schools can play an important role in identifying, recruiting, and training those leaders. I am tremendously excited to be doing this work with McCormick and grateful to President Yamada and the McCormick community.”



# Pittsburgh Inspiring Connectional Leaders

On a dynamic and challenging global stage, Pittsburgh Theological Seminary plays its part in God's redemption of the world through Jesus Christ by preparing leaders who proclaim with great joy God's message of good news in both word and deed!

## WHY THEOLOGICAL EDUCATION MATTERS

**Theological education is the key to effective local and global mission in the 21st century. Since the front line of ministry is not the church building but wherever lay people live and work, trying to figure out how to follow Jesus, ministers and educators are pastor-theologians and wisdom leaders who are equipping the saints for 'their ministry,' a spiritual involvement in the world that involves both evangelism and social justice.**

**Because of that, lay leaders want to learn about the Bible, theology, ethics, and pastoral care for their participation in the Kingdom of God.**

—William J. Carl III, president



## Connecting Faith and Public Service

Often, in a seminary environment it can be easy to lose the connection between personal faith and public service. One of the aspects of the Metro-Urban Institute is to help bridge that gap—and, in so doing, connect our seminary population to the city in which we live.

It is Pittsburgh's goal to be a center for convening theological conversations and collaboration between the many faith-based nonprofits doing amazing work in our city—often isolated from one another.

“When we look at the life of Jesus, I don't think Jesus stayed in the 'ivory tower' for longer than a day,” argues Kimberly R. Merrell, director of the Metro-UrbanInstitute. “He was engaged with the populace. This is something that we believe should be part of the lives of every Christian— part of our calling as Christians.





**The TEF:**

**Because of the TEF, we are able to connect students with opportunities for education, formation, and ministry discernment so they may listen to and follow God’s calling as it leads them into the world.**

Theology irrelevant of culture and the world around us is irrelevant theology. We are seeking to be a missional organization, equipping and connecting the seminary with the world around us—for the common good.”

**Connecting—Learning and Doing**

“The seminary realized that students were already coming to PTS wanting to be trained in church planting. We wanted to formalize this and have a way to actually get a certificate acknowledging it,” explained Chris Brown, co-pastor of the Upper Room Presbyterian Church and newly appointed church planting initiative coordinator.

“Chris brings passion, experience, and vision to the position,” said the Rev. Dr. Johannes Swart, associate professor of world mission and evangelism. “It is a highly practical program: an MDiv that allows students to emphasize in new church development and new worshipping communities.”

“As alum of PTS who planted a church, it excites me to step into the role of helping other students who feel called to plant churches,” explained Brown. “I feel that we at PTS have a lot of potential to bless the future of the Presbyterian Church.”

The Church Planting Initiative recognizes that theological education historically has focused on preparing students to



246 students

25 faculty

lead already established churches. However, today’s seminary graduates face a world that also needs entrepreneurial, mission-minded pastors who are equipped to take the gospel to people in a wide variety of nontraditional settings.

“As a number of our more recent, church-planter graduates have discovered, nontraditional congregations are important for the future of the church because they provide laboratories in which to explore the effectiveness of new models. Supporting church planters with resources and the permission to try ‘new things’ brings life and energy to the broader church,” said Thomas Pappalardo, vice president for advancement.



# Princeton Inspiring Engaging Leaders

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

## WHY THEOLOGICAL EDUCATION MATTERS

**We all know theological education must evolve in light of the dizzying rate of change in North American society and the array of challenges facing the church domestically and globally.**

**We need to form leaders who are deeply rooted in the scriptures and the tradition of the Christian faith but at the same time are equipped to serve the church and the world in bold new ways.**

**Those of us entrusted with the sacred task of producing the next generation of leaders for the church of Jesus Christ must find a way to integrate innovative ideas with faithful Christian ministry. We are called to keep a firm grasp on the strengths of our educational tradition while actively seeking to enrich and expand that tradition with exciting new models, ideas, and practices.**

-M. Craig Barnes, president



## Engaging in Entrepreneurial Ministry

“So often young adults who want to change the world think that the only way to do that is to work with an organization like Tom’s Shoes—it never dawns on them that a way to do that might be the church,” explained Kenda Dean, professor of youth, church, and culture.

So Dean decided to do something about that: she’s created a class at Princeton Seminary focusing on social entrepreneurship.

“The class is designed to help seminary students who have harebrained ideas for ministry to have permission to work them up,” said Dean. “Ministry is looking different—I see this as an opportunity rather than something to lament. It means churches and seminaries need to learn to be



**THE TEF:**

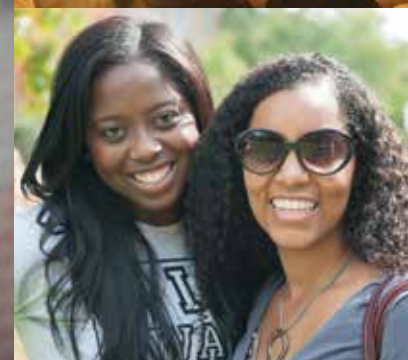
**It's about partnership.**

**An essential part of the education of every one of the master of divinity/master of arts students at Princeton Seminary is the experience of field education, where the learning of the classroom is integrated with the actual practice of ministry in the church.**

**It is to support the placement of students in churches, schools, prisons, hospitals, and social service agencies, and to support the training of pastors to be supervisors, that the funds generously contributed by PC(USA) congregations to COTE are used.**

**Through supervised acts of ministry in those congregations, students reflect theologically on the practice of ministry, become more self-aware, and learn valuable leadership skills.**

**Princeton Seminary is grateful to COTE for supporting the partnership of churches and the seminary in the teaching students hands-on the practice of ministry.**



more creative. I don't want the church to be the last one on the bandwagon of [those] trying to change the world. We should be leading that!"

**Engaging with the Suffering of the World**

"I attended seminary in response to the call God put on my life to serve the church. Specifically, I wanted to be a part of the Holy Spirit's work of bringing life to parts of the church that had grown cold," said Bethany Hoang.

Before she began her studies at Princeton Seminary, Bethany thought she would immediately pursue a PhD after graduation with the hope of becoming a seminary professor. However, her plans changed during her junior year. She stumbled—almost literally—onto the issue of human trafficking.

One day after lunch she noticed an exhibit table. Curious, she walked over to a poster that caught her eye. It was a photo of a young girl with tears streaming down her cheek. "The poster said two things that I will never forget—"Slavery



502 students

46 faculty

is alive. Rape for profit must be stopped.' Truthfully, I did not know that slavery still existed in our world today, and I certainly hadn't heard of a mass industry that could be called 'rape for profit.' These realities, completely new to me, took my breath away," she said.

Today, slavery and human trafficking are much more widely recognized as critical issues for the body of Christ to address. But in 2002, most people still hadn't heard the term "human trafficking," nor was there much recognition that human trafficking is, in actuality, modern slavery.

Today Bethany serves as director of the IJM Institute in Washington, DC, where she leads the ongoing development and application of IJM's biblical justice theology. "I help convene and equip Christian leaders from around the world to engage with the biblical call to seek justice on behalf of those who suffer from abuse and oppression."



# San Francisco Inspiring Impactful Leaders

## WHY THEOLOGICAL EDUCATION MATTERS

**Grasped by the power of the gospel, people are moved to make a difference in the world, especially for those who are hungry and poor, and to bring others along with them in that endeavor. And this is why we need seminaries; to cultivate, nurture, and equip religious leaders for the world and church of the future. As the name implies, seminaries are the seeding grounds for the transformation and renewal of the church in the world. They are laboratories for incubating religious leaders who have been called by God to encourage and challenge communities to live out the good news of Jesus Christ. And at San Francisco Theological Seminary, we are committed to forward-looking, effective, relevant, and responsive ministry that is vital for the church of the 21st century.**

-James L. McDonald, president



## Making a Difference—With Victims of Trauma and Abuse

Joanne Martindale is hardly a new recruit to ministry. Her work as a VA chaplain, an Army Reserve chaplain, a CPE supervisor, and expert in female sexual trauma—especially as it relates to wartime—have given her a vast wealth of practical ministry experience and training.

“I have had all this practical experience but hadn’t taken the time to do the reading and the theory since graduating with my MDiv more than two decades ago,” said Martindale. It was that desire that led her to the DMin program at SFTS. “I’m taking a class on addictions right now, which is really helpful since I’m also leading a group of meth addicts in the psych ward. Every class I take has immediate application.”

In addition to gaining some more book knowledge, she wanted to

San Francisco Theological Seminary prepares leaders for the church of Jesus Christ sent by the Holy Spirit in God’s mission to the world. We are scholars and servants of the church devoted to biblical interpretation and theological education in the Reformed tradition within an ecumenical context. We are committed to the education of students in spiritual formation, critical theological reflection, and the skills and arts of ministry, to serve in congregations, the wider church, the classroom, and the public sphere.



**THE TEF:**

**San Francisco Theological Seminary has used the Theological Education Fund to provide essential support to faculty and students. This includes student scholarships, curriculum program revisions, expanded online course offerings, and new certificate programs. This support has been essential in our ability to continue to live out our mission and ministry.**

connect with a community of other ministry practitioners in the area.

“Being part of the DMin program puts me in a classroom with 15 other people who are experts—interesting folks in the community doing some great work. It also allows me to be a mentor to MDiv students and pass along some of what I’ve learned in the ministry to them.”

Among “the strangers” “I am a Brazilian from Sao Paolo,” explains Jorge William Abdala, DMin student at SFTS. “I came here over 10 years ago and started an outreach among Brazilians in the area.”

There are approximately 30,000 Brazilians living in the San Francisco Bay area.

Two years ago, because he speaks Spanish in addition to his native Portuguese, he had the opportunity to start a ministry among the Spanish-speaking population here. Now Abdala pastors both the Brazilian congregation in Portuguese and a Spanish-speaking congregation each week.

“The experience of being a stranger worshiping God in this land deserves special training and attention,” said Abdala. “That is why I am involved in the DMin program at SFTS.



155 students  
20 faculty

My desire is to translate that experience to help pastors and leaders to be involved in ministry using their gifts for the extension of Christ’s kingdom.”

**Making a Difference**

SFTS is launching its new Center for Innovation in Ministry, which will provide a place where scholars and practitioners can come together to explore and share new models of ministry for the 21st century.

The seminary is offering a new Certificate in Trauma & Spiritual Care, which prepares lay leaders and pastors to address the spiritual needs of trauma victims.

SFTS has partnered with Unconference (UNCO) to host events on campus that build new worshiping communities and provide an open-source space for the exchange of ideas relevant to today’s church.





# J.C. Smith Inspiring Trailblazing Leaders

The mission of Johnson C. Smith Theological Seminary is to prepare a diverse body of leaders for service in the Presbyterian Church (U.S.A.), churches within the Reformed theological family in North, Central, and South America, and in the Reformed and Presbyterian churches of Africa.

## WHY THEOLOGICAL EDUCATION MATTERS

**Pastors who are trained and educated in the Reformed tradition are, I am convinced, far more likely to lead their own congregations to develop a Reformed accent, to care deeply for creation and for justice. They are far more likely to have a broader, deeper understanding of the biblical concept of shalom, in which no member of the community is left out of God's blessings.**

**We need pastors who lead congregations to integrate their faith with all of life, not separate the sacred from the profane as though one has no impact upon the other.**

-Paul Roberts, president

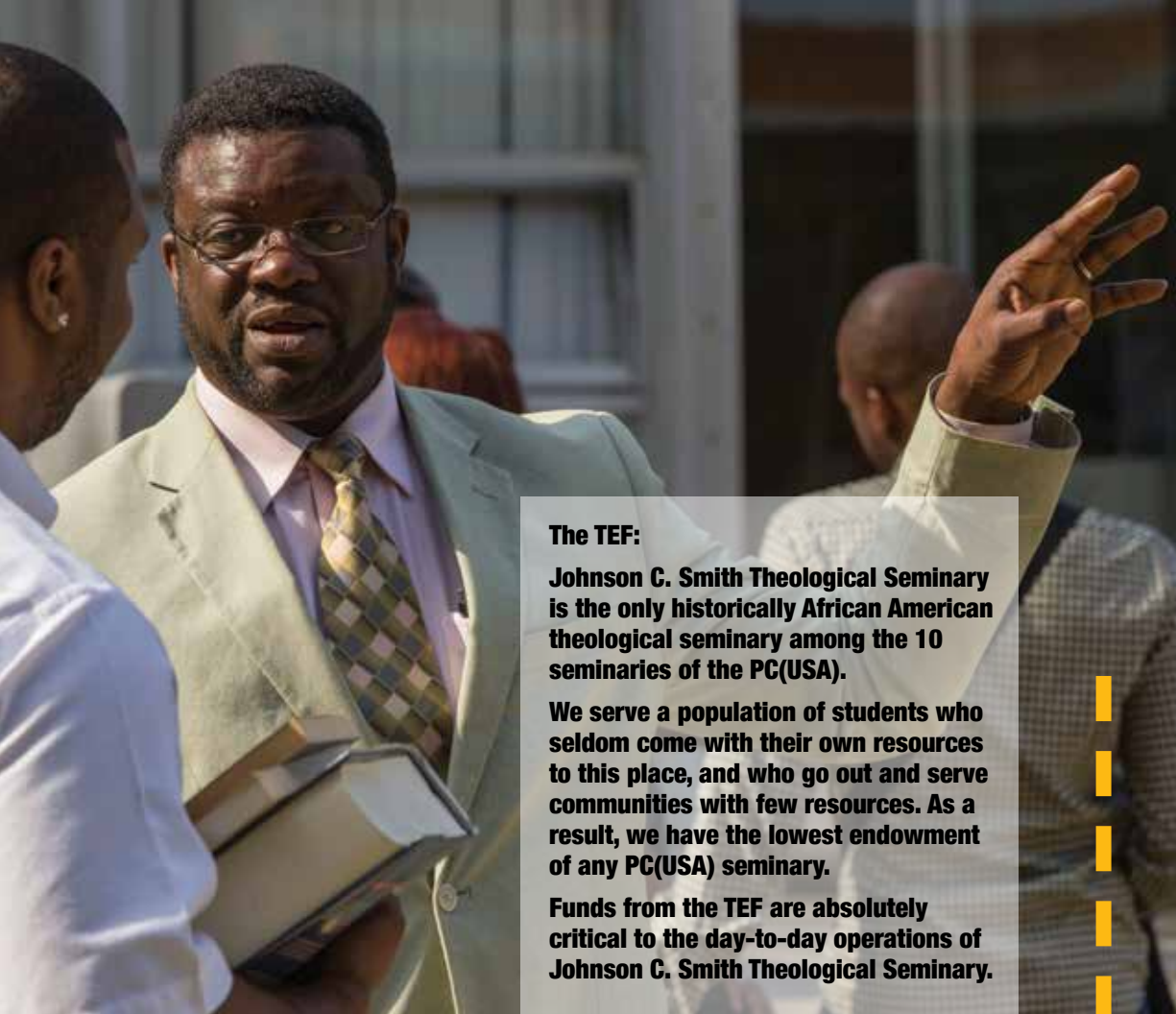


## Leadership—"deep and wide"

Alumnus Billy Michael Honor observes, "in a world that often values leadership that is concerned with corporate production and managerial success, theological schools play the countercultural role of shaping leaders who are concerned with spiritual formation and community and people development.

Theological education also helps to produce leaders who are deep and wide. Better than any other place, quality theological schools know how to take already spiritually gifted persons and expose them to knowledge and intellectual resources that deepens their faith and expands their view God, self, and the world.

Perhaps most important, theological education is important because we need leaders who don't just love God with their heart and soul but love God with their minds as well. Seminaries help produce leaders who have this



**The TEF:**

**Johnson C. Smith Theological Seminary is the only historically African American theological seminary among the 10 seminaries of the PC(USA).**

**We serve a population of students who seldom come with their own resources to this place, and who go out and serve communities with few resources. As a result, we have the lowest endowment of any PC(USA) seminary.**

**Funds from the TEF are absolutely critical to the day-to-day operations of Johnson C. Smith Theological Seminary.**



love. And given the issues that we face in culture and society, the church desperately needs leaders and people of faith who have the ability to think critically and compassionately about the world and the God who loves it.”

**Leading the Way**

A group of concerned seminarians led by the students of Johnson C. Smith Theological Seminary, along with the seminary staff and key faculty members of the Interdenominational Theological Center (ITC), began to envision how JCSTS might respond at a local level to the AIDS pandemic, given a pressing reality: the section of Atlanta in which the seminary is located has the fourth highest incidence of HIV infection in the state of Georgia.

A further review of available resources and curricula revealed that while the General Assembly approved the language of creating AIDS competent churches, no faith institution (from any denomination or ecumenical council) offered any training or continuing education programs to foster such a vision.



577 students

19 faculty

The student/staff/faculty collaboration concluded that Johnson C. Smith Theological Seminary was uniquely positioned to create and administer this certification program for creating AIDS-competent churches.

The goal is to work with church leaders to formulate and articulate biblical, theological, pastoral, and moral/ethical foundations that are consistent with each church’s mission and/or vision statement.

As Johnson C. Smith Theological Seminary continues this ground-breaking work at the pivotal intersection of HIV-AIDS service delivery and the faith community, it asks that you continue to support this effort through your prayers, your comments, your criticisms, your feedback, and most of all through the expression of your love for the persons living with HIV and AIDS whom the institution is committed to serving.



# Union Inspiring Gifted Leaders

Union Presbyterian Seminary equips Christian leaders for ministry in the world—a sacred vocation that requires deep learning, commitment to service, and an ability to read culture and circumstance in the light of the rich resources of scripture and theological tradition.

## WHY THEOLOGICAL EDUCATION MATTERS

**Theological education matters because the church matters.**

**The presence, voice, mission, and ministry of the church have been instrumental in developing relationship between individuals, believing communities, and Christ. In that process of building relationship with Christ, the church has helped shape a more Christ-like context for the broader community in which we live.**

**One of the most important events of social changes in the United States across the last century was the civil rights movement, a transformation of individuals and community that had its roots, its focus, and its mission in the mission and ministry of the church. Given the tremendous importance of the church in the life of individuals and community, the church needs and deserves the most prepared leadership it can muster.**

**God calls men and women to lead the church. God prepares the church with the resources to teach those men and women so that they can lead the church in ways that reflect Christ's own ministry.**

**Given the complex challenges of the time in which the church now finds itself, the church needs strong, gifted, and prepared teachers who will be able to use their academic and practical resources to nurture leaders who can meet these challenges in productively transforming ways.**

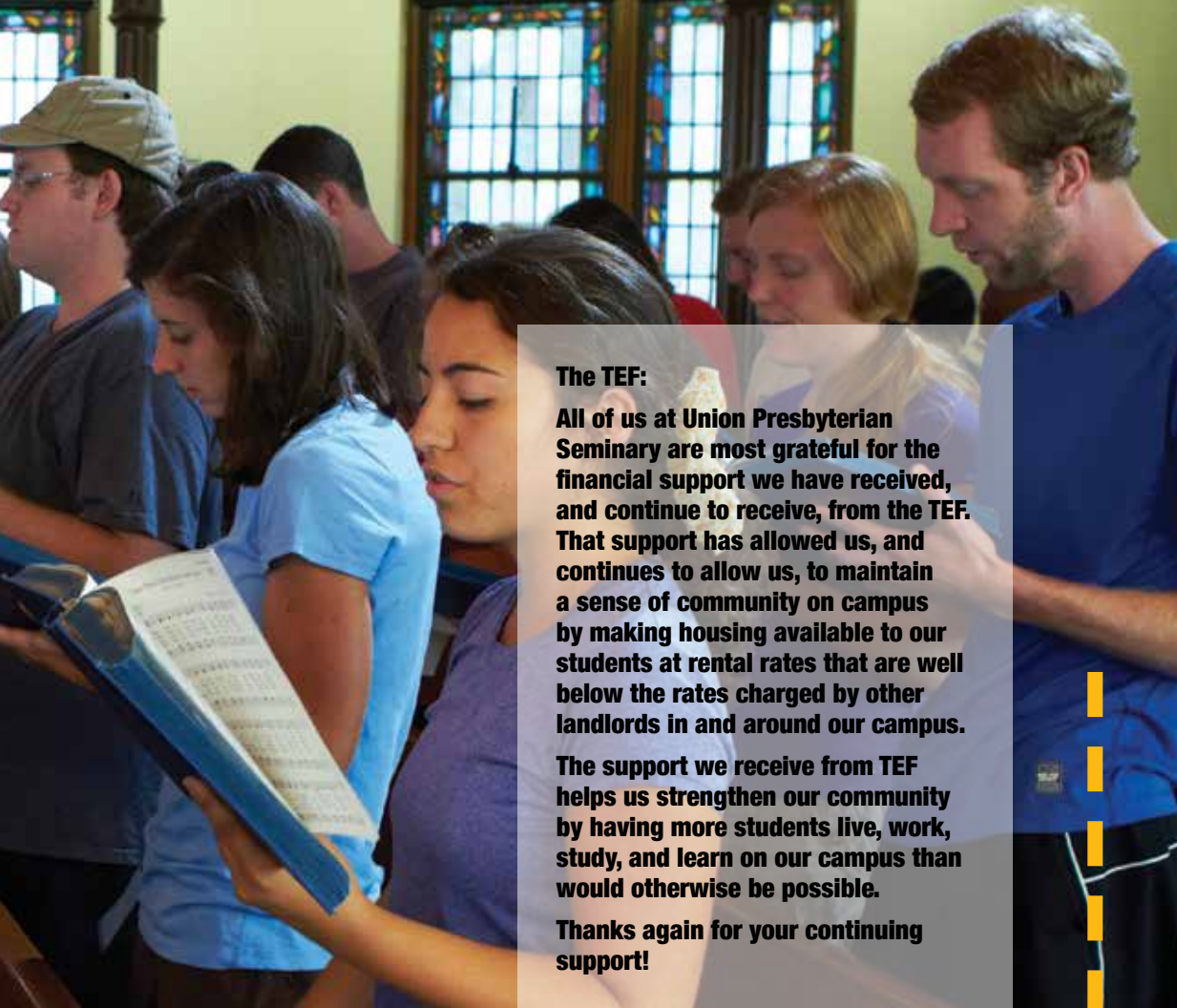
—Brian K. Blount, president



## Why Theological Education? A Student's Perspective

Student Emily Rhodes observes, “I think it is really important that we have regular service integrated in our seminary experience because for me, service ministry is ministry. That is part of what we need to learn while we are in seminary—not just books and classes, but also how to be servant leaders in our communities.”





**The TEF:**

**All of us at Union Presbyterian Seminary are most grateful for the financial support we have received, and continue to receive, from the TEF. That support has allowed us, and continues to allow us, to maintain a sense of community on campus by making housing available to our students at rental rates that are well below the rates charged by other landlords in and around our campus.**

**The support we receive from TEF helps us strengthen our community by having more students live, work, study, and learn on our campus than would otherwise be possible.**

**Thanks again for your continuing support!**



**Learning Leadership in Diverse Contexts**

“During my time at Union, one of the ways I’ve grown is in my passion for and an appreciation of diverse relationships,” explained Allysen Schaaf, Union student.

A few years ago she went on a travel seminar to Ghana. That trip sparked her interest and widened her outlook of the church as a whole. Union has been receiving exchange students for at least 30 years from Ghana, and sending students there. Through those connections and the PC(USA) mission co-worker, Schaaf was able to go back the next summer for two months by herself.

“That return trip transformed everything. How I see myself. How I want to practice my ministry. How I view relationships with people overseas and in our communities,” said Schaaf. “It transformed my outlook of service. It really re-opened me up to being open to the spontaneous life of the spirit. Life in Ghana works a bit differently than here.”

She was often asked to pray and to preach and never thought she was adequately prepared to do so. “I had to trust that God would be at work and that it wasn’t about me,” she said. “A few years ago, I never would have been able to take those



206 students  
25 faculty

courageous steps to go there and do whatever they asked.” For Schaaf, this time was a powerful part of her seminary experience—something she will carry with her into the future in her ministry as a pastor.

**Training Leaders**

The Leadership Institute at Union is offering a growing number of diverse leadership development opportunities to enhance the ministries of individuals and congregations.

One new initiative provides hybrid Christian Educator certification courses for professional educators, pastors, and volunteers. Courses are offered twice each year, with 18 hours of at-home online education and 12 hours of on-campus time.

These courses make certification courses, and certification itself, more accessible and affordable to church leaders.





# Auburn Inspiring Innovative Leaders

Auburn equips bold and resilient leaders of faith and moral courage to build congregations and communities, bridge divides, pursue justice, and heal the world. A seminary with multifaith commitments that honors its Christian roots, Auburn educates through innovative pedagogies and methodologies, public platforms, and applied research.

## WHY THEOLOGICAL EDUCATION MATTERS

**Leaders matter, now more than ever. We are in a rapidly changing world in which long-standing expectations and practices of how to ‘do’ and ‘be’ church are no longer working. We need leaders with the capacity to use tradition as a resource for innovation, who know how to lead change faithfully and effectively in congregational and public life, and who can navigate, engage, and help heal our complex, conflicted, media-saturated, multifaith world.**

**Developing such leaders poses new challenges to theological education as it seeks to shape and form future leaders for the present and future of the church.**

-Katharine R. Henderson, president



## Leading Multifaith Movements

Isaac Luria is a leader in the multifaith movement for justice and a pioneer in using digital tools to make social change. As the brains behind the Groundswell digital platform, he helped grow the online faith-based social action network to a community of 100,000 people committed to faith-based social change in just 18 months.

Groundswell echoes and amplifies that call for justice welling up among the secular, the seeking, and people of faith and provides avenues for people of all faiths and walks of life to take strategic social action around shared moral imperatives.

## Leading Justice in the Media

Macky Alston works to equip faith leaders to stand for justice in the media. Alston founded Auburn Media in 2002, and for 10 years, he served as its director, innovating a range of programs related to media and religion and training over 4,000 faith leaders on a wide



range of justice issues, including many of the most influential religious leaders of our day. Auburn Media provides media expertise to religious leaders and religious expertise to the media. Recognizing that so many turn to mainstream media and the Internet for information, education, and inspiration, Auburn Media equips religious leaders to communicate effectively through media channels and helps media makers and journalists connect with and cover the voices and stories they most need to hear.

### Leading on the Edge

J. C. Austin works with faith leaders to develop the resilience, creativity, and insight they need to thrive on the challenges of religious leadership in 21st-century America. He oversees Auburn’s leadership coaching programs, which includes a groundbreaking training program for those who want to become coaches of church leaders. He conceived and is leading the development of Auburn’s Entrepreneurial Ministry Fellows program, and he teaches and consults widely on the issue of money and giving in the church. Auburn Seminary has been educating and equipping church leaders hardy enough to thrive in life and ministry on the frontiers of America for almost 200 years. While once the frontiers were geographic, today they are cultural, technological, economic, and religious.



### Leading New Ways of Being Church

This year, Auburn is establishing an Entrepreneurial Ministry Fellows program. A select, ecumenical group of outstanding recent seminary graduates will receive intensive training in gathering and cultivating new faith communities and innovating new ways of being church. Following their training, entrepreneurial ministry fellows will be matched with “sponsoring judicatories” (presbyteries, dioceses, conferences) that will help support their work and will partner with Auburn in providing ongoing support through coaching, a peer group, and financial stipends to provide resources for student debt repayment and major medical coverage.



Auburn provides Presbyterian students enrolled at Union Theological Seminary in New York City with targeted academic planning for those pursuing ordination, workshops on topics current in the PC(USA), seminary courses in Presbyterian polity and Reformed worship, support in relating to Committees on Preparation for Ministry, and assistance in field placement in New York City-area congregations.



# Puerto Rico Inspiring Incarnational Leaders

La misión del Seminario Evangélico de Puerto Rico es contribuir a la formación integral de hombres y mujeres para servir en el ministerio cristiano y participar en la misión del pueblo de Dios en Puerto Rico y las Américas.

The mission of the Seminario Evangélico de Puerto Rico is to contribute to the integral formation of women and men for service in the Christian ministry and to participate in the mission of the city of God in Puerto Rico and the Americas.

## WHY THEOLOGICAL EDUCATION MATTERS

**We have a great future challenge when it comes to theological education. We have experienced profound and radical changes that are influencing the way of living the Christian faith—structural poverty, environmental awareness, cultural diversity, and religious pluralism. The challenge for us in these times is to remember that what it means to be ‘Christian’ is to be living in the world—not set apart from it.**

**Our theology and our theological education must have an incarnational element to them. But we also must be not just of the individual, but also of the culture in which we exist. Latin American theology has an important approach—to look at reality as it is, and not complain about it, but do something to transform that reality in line with the mission of God in the world.**

**We are invited to live the mission and the passion of God in the world—this is the reason for theological education, and why we train leaders for the church.**

—Sergio Ojeda, president



## Living the Questions

“When God called me I began to search for information as to where to study,” said Eileen Lisette, currently a student at SEPR. “I’ve always thought, if you want to do well you have to start well. God does not call the qualified; God qualifies the ones he called.”

She spoke with several friends and one of them said, “The Evangelical Seminary of Puerto Rico is the best.” So she went there. But that did not put an end to the questions.

“When I started, I asked myself many questions: Why me? What can I do? I have never taken even a single Bible study in my life.” Other questions she asked herself were: “Can I do what God wants me to do? Will I be a good pastor that meets the expectations of God?”



“As contemporary theologians, we continue preaching the gospel, directing all our efforts toward equality, toward the fight for justice for those who suffer today domination, marginalization, and humiliation,” she continued. Even in the midst of the questions.

It is through being willing to live them out, through recognizing our limitations and strengths, and diligently working together, that we become a people who are healed and set free.

### The Incarnational Question

At the SEPR, field education is an essential component of the formation provided by theological education, working in conjunction with the presbyteries and congregations. It is an incarnational formation.

“We are sent to work in different places, different contexts, to really try out what it is we are learning,” remembers Marissa Galvan, a graduate of SEPR.

“One of my internships was in a dying church with five people, another in a city church, another in a rural church—this gives you a perspective of how this message is lived out in the different communities and different contexts.”

“One church where I worked was in the middle of a community of people who had ‘squatted’ in that particular



204 students

7 faculty

place when they were left homeless by a hurricane. It was an amazing place because it was a combination of those who were really poor Puerto Ricans, as well as some people from the Dominican Republic who were likely there without papers. We worked with the children of the community—it was an amazing experience.”

“How do you adapt the message of the gospel to a situation that is so different from a seminary classroom?” she asked herself.

“The question becomes, ‘How can I preach a message that can empower these people to deal with the situation they find themselves in?’ It is, of course, the incarnational question.”



## Seminary

## Students/Faculty

### Austin Presbyterian Theological Seminary

Austin, Texas  
www.austinseminary.edu

Students: 191  
Faculty: 16

### Columbia Theological Seminary

Decatur, Georgia  
www.ctsnet.edu

Students: 350  
Faculty: 26

### University of Dubuque Theological Seminary

Dubuque, Iowa  
www.udts.dbq.edu

Students: 161  
Faculty: 14

### Louisville Presbyterian Theological Seminary

Louisville, Kentucky  
www.lpts.edu

Students: 198  
Faculty: 16

### McCormick Theological Seminary

Chicago, Illinois  
www.mccormick.edu

Students: 207  
Faculty: 17

### Pittsburgh Theological Seminary

Pittsburgh, Pennsylvania  
www.pts.edu

Students: 246  
Faculty: 25

### Princeton Theological Seminary

Princeton, New Jersey  
www.ptsem.edu

Students: 502  
Faculty: 46

### San Francisco Theological Seminary

San Anselmo, California  
www.sfts.edu

Students: 155  
Faculty: 20

### Johnson C. Smith Theological Seminary

Atlanta, Georgia  
www.smithseminary.org

Seminarians are educated through resources of the Interdenominational Theological Center, of which Johnson C. Smith Theological Seminary is the PC(USA) constituent. ITC enrollment is 577. ITC provides 19 full-time faculty positions.

### Union Presbyterian Seminary

Richmond, Virginia/Charlotte, North Carolina  
www.upsem.edu

Students: 206  
Faculty: 25

### Auburn Theological

New York, New York  
www.auburnseminary.org

Auburn provides Presbyterian students enrolled at Union Theological Seminary in New York City with targeted academic planning for those pursuing ordination, workshops on topics current in the PC(USA), seminary courses in Presbyterian polity and Reformed worship, support in relating to Committees on Preparation for Ministry, and assistance in field placement in New York City-area congregations.

### Seminario Evangelico de Puerto Rico

San Juan, Puerto Rico  
www.se-pr.edu

Students: 204  
Faculty: 7

## Degrees Offered

Master of Divinity  
Master of Arts (Theological Studies)

Master of Arts in Ministry Practice  
Doctor of Ministry

Master of Divinity  
Master of Arts in Practical Theology  
Master of Arts (Theological Studies)  
Master of Theology

Doctor of Ministry  
Doctor of Educational Ministry  
Doctor of Theology in Pastoral  
Counseling

Master of Divinity: Residential and Distance Education  
Master of Arts in Missional Christianity: Residential and Distance Education  
Doctor of Ministry

Master of Divinity  
Master of Arts in Marriage and Family Therapy  
Master of Arts (Religion)  
Doctor of Ministry

Master of Divinity  
Master of Theology  
Master of Arts in Ministry

Doctor of Ministry  
Master of Theological Studies

Master of Divinity  
Master of Divinity with emphasis in  
Church Planting Master of Arts

Doctor of Ministry  
Master of Sacred Theology

Master of Divinity  
Master of Arts  
Master of Arts (Theological Studies)  
Master of Theology  
Doctor of Philosophy

Master of Divinity  
Doctor of Ministry with emphases in  
Multidisciplinary Studies, Pastoral  
Care and Counseling, Pastor as  
Spiritual Leader, Urban

Master of Arts in Theological Studies

Master of Divinity  
Master of Arts in Christian Education  
Master of Arts in Church Music

Doctor of Ministry  
Doctor of Theology in Pastoral Care  
and Counseling

Master of Divinity  
Master of Arts in Christian Education

Master of Theology  
Doctor of Philosophy

Certificate for Presbyterian students graduating from Union Theological  
Seminary, New York Certificates of Completion awarded for certain programs  
Continuing education units available

Master of Divinity  
Master of Arts (Religion)  
Doctor of Ministry in Pastoral Care for Families

## Joint Degrees Offered

Master of Divinity/Master of Science in Social  
Work with the University of Texas at Austin

Dual degree: Master of Divinity/Master of Arts  
in Practical Theology

MDiv/MA Marriage and Family Therapy; MDiv/  
Social Work, MDiv/Law, MDiv/Education, and MDiv/  
University; MA in Spirituality/MA in Marriage and  
Family Therapy; MA (Religion)/MA in Marriage and  
Family Therapy

Master of Divinity/Master of Social Work with the  
University of Chicago and with Loyola University;  
Ecumenical Doctor of Ministry with Catholic  
Theological Union and Lutheran School of Theology  
at Chicago; ACTS Doctor of Ministry in Preaching

Joint professional degrees in Social Work, Law and  
Public Policy in conjunction with local universities

Dual degree: Master of Divinity/Master of Arts in  
Education or Youth Ministry Master of Divinity/Master  
of Social Work degree with Rutgers University

Master of Arts with the Graduate Theological Union;  
Master of Arts/Master of Divinity with the Graduate  
Theological Union; Doctor of Philosophy (Graduate  
Theological Union students may affiliate with SFTS);  
Doctor of Theology (Graduate Theological Union  
students may affiliate with SFTS)

Dual degree: Master of Divinity/Master of Christian  
Education Dual degree: Master of Divinity/Master  
of Church Music

Dual degree: Master of Divinity/Master of Arts in  
Christian Education

Doctor of Ministry in Multifaith Education, granted  
by New York Theological Seminary



# The Committee on Theological Education

The Committee on Theological Education (COTE) has General Assembly-mandated responsibility for developing and maintaining a comprehensive, denomination-wide plan for theological education.

COTE seeks to identify, develop and propose strategies for a systemic approach to theological education within the PC(USA).

COTE serves as an advocate for theological education, seeking to support your seminaries (both financially and in other ways) and to strengthen them for their mission to the whole church. It is the body through which the seminaries report and are accountable to the denomination. COTE also serves as a two-way communication link between the denomination and its graduate theological institutions.

## 2014-2016 ELECTED MEMBERS

### **Alan Bancroft ('18)**

Interschool & Mission Cooperation Subcommittee  
Institutional Support Subcommittee  
Nashville, TN

### **Vilmarie Cintrón-Olivieri ('16)**

Interschool & Mission Cooperation Subcommittee (Chair)  
Executive Committee Committee  
Institutional Support Subcommittee  
Miami, Florida

### **Mindy Douglas ('16)**

Vice-Chair of COTE  
Nominating Committee (Chair)  
Implementation & Interpretation Subcommittee  
Executive Committee Committee  
Institutional Support Subcommittee  
Chapel Hill, NC

### **Garnett E. Foster ('16)**

Implementation & Interpretation Subcommittee  
Institutional Support Subcommittee  
Chicago, Illinois

### **José R. Irizarry ('16)**

Implementation & Interpretation Subcommittee  
Institutional Support Subcommittee  
San Juan, Puerto Rico



**Matthew Miles ('18)**

Interschool & Mission Cooperation  
Subcommittee  
Institutional Support Subcommittee  
Fort Davis, Texas

**Nancy Ramsay ('15)**

Presbyterian Mission Agency Board  
Liaison  
Implementation & Interpretation  
Subcommittee  
Institutional Support Subcommittee  
Fort Worth, Texas

**Kathryn Wolf Reed ('16)**

Theological & Church Concerns  
Subcommittee  
Institutional Support Subcommittee  
Tuscaloosa, Alabama

**Marianne O. Rhebergen ('16)**

Presbyterian Mission Agency Board  
Liaison  
Theological & Church Concerns  
Subcommittee  
Institutional Support Subcommittee  
Syracuse, NY

**Max Sherman ('16)**

Theological & Church Concerns  
Subcommittee (Chair)  
Executive Committee  
Institutional Support Subcommittee  
Austin, Texas

**Mary Elva Smith ('18)**

Interschool & Mission Cooperation  
Subcommittee  
Nominating Committee  
Institutional Support Subcommittee  
(Chair)  
Louisville, Kentucky

**Sandra Tracy**

Institutional Support Subcommittee  
Implementation & Interpretation  
Subcommittee Subcommittee  
Bloomington, Indiana

**Tom M. Trinidad**

Institutional Support Subcommittee  
Theological & Church Concerns  
Subcommittee  
Colorado Springs, Colorado

**INSTITUTIONAL MEMBERS****M. Craig Barnes**

Theological & Church Concerns  
Subcommittee  
President, Princeton Theological  
Seminary  
Princeton, New Jersey

**Brian K. Blount**

Interschool & Mission Cooperation  
Subcommittee  
President, Union Presbyterian  
Seminary  
Richmond, Virginia & Charlotte,  
North Carolina

**Jeffrey F. Bullock**

Chair of COTE  
Implementation & Interpretation  
Subcommittee  
Nominating Committee &  
Executive Committee Cmte. (Chair)  
President, University of Dubuque  
Dubuque, Iowa

**William J. Carl, III**

Implementation & Interpretation  
Subcommittee  
President, Pittsburgh Theological  
Seminary  
Pittsburgh, Pennsylvania

**Stephen A. Hayner**

Interschool & Mission Cooperation  
Subcommittee  
President, Columbia Theological  
Seminary  
Decatur, Georgia

**Michael Jinkins**

Interschool & Mission Cooperation  
Subcommittee  
President, Louisville Presbyterian  
Theological Seminary  
Louisville, Kentucky

**James L. McDonald**

Implementation & Interpretation  
Subcommittee  
President, San Francisco Theological  
Seminary  
San Anselmo, California

**Paul T. Roberts**

Implementation & Interpretation  
Subcommittee  
Executive Committee Committee  
President /Dean, Johnson C. Smith

Theological Seminary  
Atlanta, GA 30314

**Theodore J. Wardlaw**

Theological & Church Concerns  
Subcommittee  
President, Austin Presbyterian  
Theological Seminary  
Austin, Texas

**Frank M. Yamada**

Implementation & Interpretation  
Subcommittee  
Executive Committee  
President, McCormick Theological  
Seminary  
5460 S. University Ave.  
Chicago, Illinois

**COVENANT MEMBERS****Sergio Ojeda Cárcamo**

Interschool & Mission Cooperation  
Subcommittee  
Presidente, Seminario Evangélico de  
Puerto Rico  
San Juan, Puerto Rico

**Katharine Rhodes Henderson**

Theological & Church Concerns  
Subcommittee  
President, Auburn Theological  
Seminary  
New York, New York

**CORRESPONDING MEMBERS****Gary S. Eller**

Implementation & Interpretation  
Subcommittee  
President, Omaha Presbyterian  
Seminary Foundation  
Omaha, Nebraska

**Chris Murphy**

Theological & Church Concerns  
Subcommittee  
Director, Presbyterian Ministries,  
Fuller Theological Seminary  
Pasadena, California

**Alvin Padilla**

Interschool & Mission Cooperation  
Subcommittee  
Director Hispanic Ministries,  
Gordon-Conwell Theological  
Seminary  
South Hamilton, Massachusetts



## **FUNCTIONS OF THE COMMITTEE ON THEOLOGICAL EDUCATION**

1. To develop and maintain a comprehensive overview of theological education from the perspective of the whole church.
2. To identify, develop, and propose strategies for a systemic approach to theological education within the denomination.
3. To serve as an advocate before the whole church for theological education and to interpret the mission of the denomination's seminaries to the whole church.
4. To provide a way for the church's needs to be addressed to the denomination's seminaries.
5. To review the effectiveness and stewardship of the seminaries on behalf of the church.
6. To encourage and enhance cooperation among the theological seminaries of the denomination.
7. To relate the governing bodies and agencies of the PC(USA), particularly those which have responsibilities for theology and worship, for education, for candidacy, and for leadership development for pastors and church members.
8. To maintain appropriate relationships with those responsible for theological education in other branches of the church catholic.
9. To receive and act upon requests and recommendations from the church.
10. To receive and review reports from the theological seminaries appropriate to the work of the committee;
11. To identify the issues, needs, and opportunities of the seminaries, individually and corporately, and, where appropriate, address these as requests and recommendations to the church;
12. To authorize use of Theological Education Fund monies, prepare an appropriate formula for disbursements to the theological seminaries of the PC(USA), and to advocate for financial support of the seminaries.
13. To maintain relations with educational and ecumenical associations which share common concerns with the committee.
14. To serve as an agency of the denomination for relating to theological seminaries other than those of the PC(USA).
15. To recommend to the General Assembly those theological seminaries which shall qualify as members of the Committee on Theological Education.



# The Theological Education Fund and the Theological Education Fund Seminary Support Network

The Theological Education Fund (TEF) was established by the General Assembly in 1986 as a way to support all of the Presbyterian seminaries. The TEF replaced the previous funding plans in the two former denominations. In the PC(USA), mission dollars that flow from congregations to presbyteries, synods, and the General Assembly no longer are used to support seminaries. In other words, the TEF is the only source of denomination-wide funding for the schools.

Each congregation is asked to make a contribution of one percent of its local operating budget (all monies expended for current operations of congregations as reported in the GA Minutes, Statistical Report, Part II, line 25) to the TEF each year. This gift to the TEF is considered a congregation's proportionate share of educating church leaders.

The Committee on Theological Education (COTE)—with 13 members elected by the General Assembly plus a representative from each seminary—makes the allocations each year according to a formula developed by the committee. The formula provides each school with a fair share of the funds, based on such factors as number of degrees granted and number of Presbyterian students.

It was obvious after reunion that to accomplish the task of providing financial support for Presbyterian theological education, a network would be needed to build relationships between the seminaries and all the congregations.

Thus the Theological Education Fund Seminary Support Network began in 1989, and over the years it has played an important role in educating the denomination on the importance of Presbyterian theological education and the TEF. Its purpose is to interpret to pastors, sessions, and congregations the mission and work of the Presbyterian Church (U.S.A.) and the Theological Education Fund (TEF) in order to secure annual financial support for the TEF.

The network has grown significantly over the years and is now made up of two separate groups.

- **Presbytery resource persons:** A group of approximately 140 voluntary persons representing different presbyteries serve as liaisons between their presbyteries and the General Assembly's Office of Theological Education. They interpret the TEF and the theological enterprise to PC(USA) congregations.
- **Regional/synod representatives:** Made possible by a 1998 grant from the Lilly Endowment, Inc., the office of Theological Education was able to identify, recruit, train, and provide small stipends for 16 regional/synod representatives. These folks work with the presbytery resource persons as they promote TEF across the church. They help in identifying, training, supporting, and assisting the work of the resource persons with the presbyteries of their region.

The Lilly Grant ended in 2001 but COTE realizing the importance of adding the regional representatives and area facilitators to the network have continued to fund this endeavor.

Staff provides support to all of those serving in the three capacities in a number of ways, such as planning and providing current printed resources for use at meetings and informative mailings. The office of Theological Education's toll-free number is available for the use of resource persons to call with questions and concerns, to order materials, to request updated financial information, and to arrange for speakers. Staff also provides opportunities for network representatives to meet annually for three-day gatherings that always include visits to one of the seminaries.

The Theological Education Funding Network is by far the most effective interpretive tool available for the promotion of the TEF and for helping churches across the denomination understand the importance of the Presbyterian theological education enterprise. Each participant in the network has a profound appreciation of the seminaries and the work they do. Their enthusiasm and ability to do the work asked of them are greatly appreciated by staff and the seminaries.

## **SYNOD OF ALASKA-NORTHWEST**

### **REGIONAL REPRESENTATIVE**

James “Ted” Schuldt, Interim Pastor,  
Cascade View Presbyterian Church,  
Everett, WA

### **PRESBYTERY VOLUNTEERS**

#### **Central Washington**

Jim Deal

#### **Island Northwest**

Joshua Mikelson

#### **North Puget Sound**

James “Ted” Schuldt

#### **Olympia**

Aaron Stewart

#### **Seattle**

Ray Moore

## **SYNOD OF THE COVENANT**

### **REGIONAL REPRESENTATIVE**

Doris Campbell, Ruling Elder,  
Milan, MI

### **PRESBYTERY VOLUNTEERS**

#### **Cincinnati**

K Nicholas Yoda

#### **Detroit**

Neil Cowling

#### **Eastminster**

Frances Fisher

#### **Lake Huron**

Karen Blatt

#### **Lake Michigan**

Fran Lane-Lawrence

#### **Mackinac**

J Elliot P. Morrison

#### **Muskingum Valley**

Larry Lalama

#### **Western Reserve**

Quincy Worthington

## **SYNOD OF LAKES & PRAIRIES**

### **REGIONAL REPRESENTATIVE**

Matthew Sauer, Pastor, First  
Presbyterian Church, Manitowoc, WI

### **PRESBYTERY VOLUNTEERS**

#### **Dakota**

Ronn Moccasin

#### **East Iowa**

Kristin Hutson

#### **Homestead**

Kara James

Bill Wehrbein

Patirck Marshall

Rebecca Barnes

Sally Wilhelm

#### **North Central Iowa**

Gordon Moen

#### **Northern Waters**

Tim Rupert

#### **Prospect Hill**

Cynthia Ripperger

## **Winnnebago**

Matthew Sauer

## **SYNOD OF LINCOLN TRAILS**

### **REGIONAL REPRESENTATIVE**

Linda Jo Peters, Teaching Elder  
(Honorably Retired), Terre Haute, IN

### **PRESBYTERY VOLUNTEERS**

#### **Ohio Valley**

Linda Jo Peters

#### **Whitewater Valley**

Rex Espiritu

## **SYNOD OF LIVING WATERS**

### **REGIONAL REPRESENTATIVE**

Vacant

### **PRESBYTERY VOLUNTEERS**

#### **East Tennessee**

C. K. “Bud” Little

#### **Holston**

Daniel Clark

#### **Mid-South**

Anne H. K. Apple

#### **North Alabama**

Thomas E. Lovell

#### **Sheppards & Lapsley**

Debra Feagin

#### **St. Andrew**

Thomas Bryson

#### **South Alabama**

Samford Turner

#### **Western Kentucky**

Marisue Coy

## **SYNOD OF MID-AMERICA**

### **REGIONAL REPRESENTATIVE**

William “Bill” Gannaway, Pastor  
Emeritus, Westminster Presbyterian  
Church, Topeka, KS

### **PRESBYTERY VOLUNTEERS**

#### **Giddings-Lovejoy**

Jay Summerville

#### **Heartland**

Maryann Farnsworth

John Calvin

Rick Uffmann

#### **Northern Kansas**

Bill Gannaway

#### **Southern Kansas**

Laura Frazey

## **SYNOD OF MID-ATLANTIC**

### **REGIONAL REPRESENTATIVE**

Catreli Hunter, Ruling Elder,  
Cleveland, NC

### **PRESBYTERY VOLUNTEERS**

#### **Abingdon**

John Markel

#### **Baltimore**

Brandon Brewer

#### **Charlotte**

James A. Thomas, Sr.

## **Coastal Carolina**

Ann Jahnes

#### **Eastern Virginia**

Walt Hunting

#### **The James**

Willie Woodson

#### **National Capital**

Larry Golemon

#### **New Castle**

Lyle Dykstra

#### **New Hope**

Constance Button

Joe Harvard

#### **The Peaks**

Bradley Long

#### **Salem**

Paul Sink

#### **Shenandoah**

Thomas Holden, III

#### **Western North Carolina**

Becky Stanley

Bob Lowry

James (Jim) Cockerham

## **SYNOD OF THE NORTHEAST**

### **REGIONAL REPRESENTATIVE**

Elizabeth V. McDowell, Ruling Elder,  
Westerville, NY

### **PRESBYTERY VOLUNTEERS**

#### **Boston**

Chip Stapleton

#### **Eastern Korean**

Samuel D. Ki

#### **Elizabeth**

Roberta (Bobbie) Arrowsmith

#### **Genesee Valley**

Linda Brebner

Tom Gardner

#### **Geneva**

Elizabeth Newell

#### **Hudson River**

Jeffrey A. Geary

#### **Long Island**

Andy Hart

#### **Monmouth**

George Gill

#### **New Brunswick**

Bisi Shofu

#### **New York City**

David Richardson

Derrick McQueen

#### **Newark**

Kevin Yoho

#### **Newton**

June Heyer

Doris Haring

#### **Northern New England**

Cindy Kohlmann

#### **Northern New York**

Anders Pedersen

Joann White

**Palisades**

Lawrence S. Stephens, III

**Southern New England**

Shirley Dudley

**Susquehanna**

Rebecca Kindig

**Utica**

Lawrence Bartel

**West Jersey**

Ivo Meilands

**Western New York**

Nancy Murphy

**SYNOD OF THE PACIFIC****REGIONAL REPRESENTATIVE**

Michael Foster, Pastor, First Presbyterian Church, Phoenix, OR

**PRESBYTERY VOLUNTEERS****Boise**

Cheryle J. Andrew

**CASCADES****Central Region**

John Brinegar

**Northeast Region**

Ann Richards

**Southern region**

Michael Foster

**Northwest region**

Christine Dungan

**Eastern Oregon**

Mary Lou Welby

**Southwest and Beaches**

Barbara Pebbles

**Kendall**

Dennis Falasco

**Nevada**

Patrick Mecham

**Redwoods**

Delores Dewhurst

**Sacramento**

Richard Wylie

Bob Meyer

**San Francisco**

James Shum

San Joaquin

Terry Holland

**SAN JOSE****Central region**

Travis Hyatt

**Southern region**

Leona Reif

**Stockton**

David Warner

**SYNOD OF PUERTO RICO****REGIONAL/PRESBYTERY REPRESENTATIVE****FOR NORESTE, SURESTE, SAN JUAN**

Evelyn Torres- Ramirez, Lares, Puerto Rico

**SYNOD OF ROCKY MOUNTAINS****REGIONAL REPRESENTATIVE**

Susan Cornman, Ruling Elder, Arvada, CO

**PRESBYTERY VOLUNTEERS****Denver**

Laura Littman

**Glacier**

Bonnie Anderson

Chad Jones

**Western Colorado**

Mary Hammond Atkinson

**Wyoming**

Joe Norris

**Yellowstone**

Harlan (Lanny) Rounds

**SYNOD OF SOUTH ATLANTIC****REGIONAL REPRESENTATIVE**

Jeffrey Sumner, Pastor, Westminster

By the Sea Presbyterian Church,

Daytona Beach Shores, FL

**PRESBYTERY VOLUNTEERS****Central Florida**

Richard Hills

**Charleston-Atlantic**

Richard Cushman

**Cherokee**

Fritz Bogar

**Flint River**

Don J. West

**Florida**

Jean Norman

**Foothills**

Mel Davis

**New Harmony**

Preston Shealy

**Northeast Georgia**

Travis Adams

**Providence**

Sam E. McGregor

**Savannah**

Albert Cramer (Bert)

**St. Augustine**

Kathryn McLean

**Trinity**

Larry Bates

**Tropical Florida**

Randy Gill

**SYNOD OF SOUTHERN CALIFORNIA & HAWAII****REGIONAL REPRESENTATIVE**

Ann Hayman, Interim Minister, St.

Paul's Presbyterian Church,

Los Angeles, CA

**PRESBYTERY VOLUNTEERS****Los Ranchos**

Deborah Blake

**Pacific**

Ann Hayman

**San Diego**

Wayne Hoffmann

**San Fernando**

K. C. Wahe

**San Gabriel**

Donald Maddox

**SYNOD OF THE SOUTHWEST****REGIONAL REPRESENTATIVE**

Al Gephart, Pastor Emeritus, University Presbyterian Church, Tempe, AZ

**PRESBYTERY VOLUNTEERS****de Cristo**

Larry DeLong

**Sierra Blanca**

Harold Armstrong

**SYNOD OF THE SUN****REGIONAL REPRESENTATIVE**

William Galbraith, General Presbyter, Presbytery of Arkansas, Little Rock, AR

**PRESBYTERY VOLUNTEERS****Arkansas**

Dari Rowen

**Eastern Oklahoma**

Howard Ree

**Grace**

Lander Bethel

**Palo Duro**

Dana Mayfield

**Pines**

Erin Kaye

**Tres Rios**

Patty Lane

**SYNOD OF THE TRINITY****REGIONAL REPRESENTATIVE**

David Stipp-Bethune, Pastor, Llanerch Presbyterian Church, Havertown, PA

**PRESBYTERY VOLUNTEERS****Beaver Butler**

Randall Clow

**Lake Erie**

Emily Zeig

Matt Falco

**Northumberland**

Stephen L. Cureton

**Philadelphia**

Barbara Chaapel

**Pittsburgh**

Nancy Merrill

**Redstone**

Clifton Foster

**Upper Ohio Valley**

Karen Edwards

**West Virginia**

Stephen Baldwin

**When asked what the greatest commandment is, Jesus answered: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” Sometimes loving God with one’s mind is forgotten, but among Presbyterians, mind has been valued. We recognize that theology can be defined as “faith seeking understanding.” Our seminaries encourage students to become active theologians who can encourage us all to love God with our minds.**



Getting acquainted with young seminarians who also participate as representatives in the Seminary Support Network has given me new insights into my own faith journey. These young church leaders combine an understanding of church tradition and worship with new approaches that are relevant for the 21st century and its new ways of learning. Rooted and grounded in rigorous theological education, seminarians are able to incorporate multicultural approaches and innovation, grounded in the best of our tradition.

Yes, I think it is essential to support theological education, and I am delighted to assist in this [through] my work with the Seminary Support Network. Supporting our seminaries is critical to the nurture and development of church leaders who love God with mind as well as heart and soul.

-Liz McDowell, representative, Synod of the Northeast,  
Seminary Support Network



I proudly support our seminaries and the Theological Education Fund’s Seminary Support Network because they help sustain theological education for our whole church. While we presume the connection for congregations and seminaries is found in the schooling of our teaching elders, our seminaries also represent theological development and discovery that nurtures our whole church by assisting with lay leader training, offering continuing education for lay and professional leaders, and making available expert guidance for our church’s work. One of the hallmarks of our Presbyterian identity is an educated clergy, making necessary the partnership between our church and our seminaries. Congregations rely on effective, prepared leadership, requiring not only well-grounded, practiced, and studied leaders but also accompanying academies of learning and exploration astute in theology, biblical studies, pastoral care, and education. The Theological Education Fund is our denomination’s only funding source for our seminaries, and the Seminary Support Network was created to nurture relationships and congregational giving. By giving to TEF we support our churches’ ministry and its future by helping our church keep its commitment to assuring that Christ’s ministry continues among us always. Won’t you join me in supporting the work of our seminaries and TEF?

—Rev. Dr. David Stipp-Bethune, representative, Synod  
of the Trinity, Seminary Support Network



### **WHY CONGREGATIONS GIVE TO THE TEF**

Second Presbyterian Church, Albuquerque, has been blessed with many seminary-trained pastors in our 125 year history—including the first Spanish-speaking Presbyterian pastor in the denomination. We support the Theological Education Fund so that seminaries can provide the best standard of theological education possible as we have reaped the benefits of many pastors blessed with strong seminary educations.

-Robert Woodruff, pastor, Second Presbyterian Church, Albuquerque, NM

The seminaries of the church are in many ways the lifeblood of the church. The churches can exist without them, but I don't believe they can flourish without them.

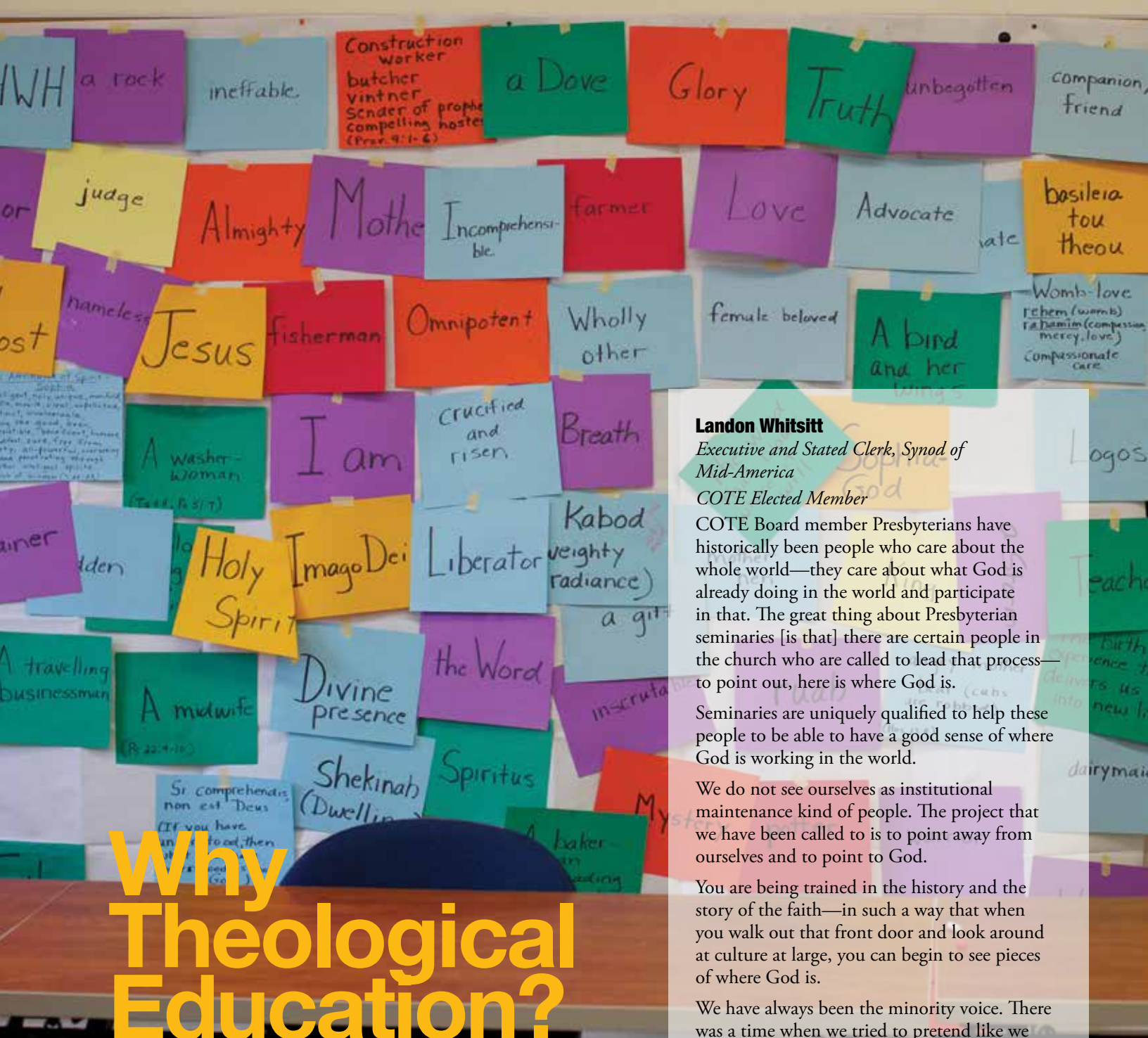
Theological education has always been important for Reformed Christians, Presbyterians in particular. But I think that it is especially critical in times of crisis or in times of decline and uncertainty. It is especially in those times, in these times, that we need good leadership for the churches that is positive, creative, thoughtful and considerate.

-Robert E Dunham, pastor, University Presbyterian Church, Chapel Hill, NC









# Why Theological Education?

## Landon Whitsitt

*Executive and Stated Clerk, Synod of Mid-America*

*COTE Elected Member*

COTE Board member Presbyterians have historically been people who care about the whole world—they care about what God is already doing in the world and participate in that. The great thing about Presbyterian seminaries [is that] there are certain people in the church who are called to lead that process—to point out, here is where God is.

Seminaries are uniquely qualified to help these people to be able to have a good sense of where God is working in the world.

We do not see ourselves as institutional maintenance kind of people. The project that we have been called to is to point away from ourselves and to point to God.

You are being trained in the history and the story of the faith—in such a way that when you walk out that front door and look around at culture at large, you can begin to see pieces of where God is.

We have always been the minority voice. There was a time when we tried to pretend like we weren't. But the honest truth is that we are always the "freaks on the fringe" who are saying, no, that is not really what it means to live in love, in hope.

I am excited about the new crops of pastors, ruling elders, deacons who are being trained in our seminaries. They have a deeper understanding that God is working in the world—and that God is using the church in a way to go out into the world.

The only way that you get better as a pastor is by practicing. The best part of my seminary education was that they put me in the field on day one, with someone who had been practicing ministry for several years.



**Paul Roberts**

*President/Dean of Johnson C. Smith Seminary  
COTE Institutional Representative*

We as Presbyterians believe in the importance and even the necessity of an educated clergy. We adhere to that belief because we think our clergy open up a perspective, a view, a worldview of faithfulness that can only come through education. The people in the pews—most of them aren't going to go to seminary, but they still need the benefit of that education. So, the pastor, the student who gets theological education, becomes a conduit by providing an educational component for the parishioner. We can't do that without our seminaries.

In providing a safe place, seminaries also provide an avenue for people to think about themselves in new ways. That is the gospel—it helps us to identify ourselves as children of God in some brand-new ways.

God says—I'm doing a brand new thing. Sometimes we are the brand-new thing. God is re-shaping us. This is an endeavor that we do—and it benefits the whole church—when we can provide opportunity for theological education. I think there is power in the story.

There is great diversity among the seminaries. If we are able to identify for prospective students what is different about our seminaries, then we equip them with some ability to choose. I think that is very significant.

**Kathy Wolf Reed**

*Associate Pastor at First Presbyterian Church, Tuscaloosa, Alabama  
Chairperson of the Committee on Theological Education*

What is coming and becoming in theological education, from my point of view, is a generation of leaders who understand that seminary is not a means to an end. As so many pilgrims before them: Moses, Abraham and Sarah, Jesus' disciples, Paul and Barnabas—they are spending less time plotting out their five-year plans and more time present in the moment that is their calling to pursue a theological education. Their openness and courage are a call to us all. As I think about

my own situation (ironically, an associate pastor at a large church) and where God might lead me next, I realize there is no ladder to be climbed, no checklist of demands I need be making, only a willingness to go where the Spirit is truly leading. Thank you, to all of the upcoming leaders of the church who model for us what it means to be faithful to Christ's call without a safety net. And thank you to all the saints of theological education upon whose shoulders we all stand.





**Katharine Henderson**

*President, Auburn Theological Seminary  
COTE Covenant Member*

The Presbyterian seminaries are some of the strongest seminaries in the country. This is a legacy that we need to support, nourish, and nurture long into the future.

Leaders of excellence, commitment, and deep faith are essential to moving the church forward and to changing the world—having the impact that we want. So the Presbyterian seminaries are the institutions that are the keepers of tradition, the keepers of the story, and the incubators of innovation—the laboratories where we get to experiment in shaping and forming the leaders who will be the change agents for the world.

I hope that seminaries have been and will always be places to get us out of our comfort zones. Just as the church is not made for itself, the seminary is not made for itself—we are made to do God’s work in the world.

One of the key ingredients and roles for a seminary is to propel us out into the world. That is what being a Christian is all about.

We are one of the Presbyterian Church’s oldest seminaries—founded in 1818 in Auburn, NY, on the frontier. The driving question for the people of the region at that time was, what does it take to make leaders hardy enough for the frontier? With that question, Auburn Seminary was born.

God, who is the ultimate stirrer of things, sometimes needs our help—our role as a religious leader is to stir things up, not to be content with the status quo.

To be entrepreneurial is to be able to go to those frontiers where the need is great, but where there may not be much to depend on, and you have to create it for yourself and for the context of ministry.

Being an educated minister today is more than knowing only the pillars of the traditional curriculum— of Bible, history, theology, and practice— but it means knowing what contextualized ministry is, knowing what it means to develop ministry in an unknown context, that it means relating to the public sphere in ever more impactful ways, being media savvy, and knowing how to use technology to preach the gospel in a new way.

Just as seminaries now have to be nimble, so do religious leaders have to be nimble. The world is increasingly complex—we are surrounded by technology that provides us with an amount of knowledge that we have never had before. That is wonderful. But it can also be very overwhelming.

I think that the boundaries between seminary and outside world and church have to become ever more permeable. Seminaries have tended to be traditional sorts of places. I think it is very important to face into the changes out there, and to be influenced by them and to adapt to them—it is an ever-changing response.

At its best, theological education is a lifelong venture for any person of faith, any leader. I hope that seminaries will do everything they can to keep the learning going with their graduates. You can’t learn everything you need to know in three years of seminary. There are many things that the world calls us to that have to be learned over time.

**Vilmarie Cintrón-Olivieri**

*COTE Elected Member*

How does the knowledge gained in seminary permeate the work that we do every day? How do we transmit the understanding and love of Jesus Christ through a complete, serious, critical, but also heartfelt and faithful way of looking at the scriptures?

We give of ourselves, of our money, of our time to things that we really do appreciate. If we say we appreciate someone or something or that we believe in a cause, then we should respond not only by using our time, but also financially.

If you love the church and reap from its benefits, but you give more to the mall every Friday, then do you really appreciate the church?

It is a matter of prioritizing what is important—and theological education is very important.

Part of why I believe so much in theological education is that it gives people the chance to talk about the important things in life, in the world, in society and to have opposing views—it is healthy to have serious, theological discourse. To have an opinion, you need to have the knowledge. Being a teacher, I think education is what sets you free.

Theological education opens the doors to getting deep into Scripture—its context, reality, and its liberating truth, which is the love of God for all of us and the sacrifice of Jesus Christ.





**Lee Hinson-Hasty**

*Coordinator for Theological Education and Seminary Relations  
PC(USA)*

Saying we can no longer afford an educated clergy is like saying hospitals can no longer afford doctors, schools can no longer afford teachers, or construction companies can no longer afford engineers. Highly skilled, educated, formed leaders in all of these fields are essential to mission of their organizations and institutions. The same is true about churches; without well-educated pastors and other leaders, the whole project begins to crumble, ministry becomes obsolete, and the church fails to accomplish its mission.

Ministry of Word and Sacrament is a demanding, multicultural, and multidimensional calling that requires a good theological education. Our church, among other things, needs leaders who are skillful exegetes of Scripture and society, adept spiritual mentors for congregations and individuals, gifted guides in ministry analysis and practice toward the justice God calls us to seek, adaptive and energetic leaders for our complex and ever-changing times, faithful and non-anxious theological translators and sense-makers in the midst of our confusing contemporary situations, authentic and passionate daily witnesses to God’s love and grace in Jesus Christ, responsible, responsive, and ecumenical community organizers for the good of the gospel, articulate and provocative proclaimers and preachers of the good news, and more!

Now is the time, more than ever, for us to work together on creative solutions including new ways of funding theological education and meeting the terms of call an educated clergy requires. The Committee on Theological Education is talking about this in some generative ways.

Seminaries and their supporters underwrite the vast majority of students’ expenses when need is proven. They do that by keeping tuition low through the responsible raising of funds and management of their endowments or other funding streams. Those endowments, by the way, are not slush funds but economic generators that power theological schools.



**Chip Hardwick**

*Director of Theology, Worship, and Education  
PC(USA)*

Before I went to seminary, a friend (“Susan”) was going through a really difficult time. We were living on different continents so letters were the best I could do to support her. I decided to send her the lyrics of a favorite Christian song, in hopes that they would cheer up Susan.

Not long after that, another friend was working to convince me to respond to the call to seminary she was sure I was hearing. She said words that were difficult to hear: “I think Susan needs to hear more than just some song lyrics. And I think God can use seminary to help you provide them.”

Those words helped convince me that I was indeed called to be a pastor, and that the kind of pastor I was called to be was one who had wrestled deeply with issues to be better able to offer support to folks like Susan. My theological education helped me to understand what she was going through more keenly; gave me knowledge of Scriptures to guide future conversations; shaped a pastoral care response; taught me how to preach with such pain in mind; and brought me closer to the One who is the source of all comfort and hope.

The information, formation, and transformation that come from a theological education at seminaries like those featured here are vital to the church’s future. After all, there’s a Susan around every corner who needs more than just some song lyrics.



A photograph of two men in conversation. The man on the left is wearing a white shirt and has a beard. The man on the right is wearing a checkered shirt and has long dreadlocks. The word "Contacts" is overlaid in large white text on the left side of the image.

# Contacts

Austin Presbyterian Theological Seminary  
100 E. 27th Street  
Austin, TX 78705  
800-241-1085  
[www.austinseminary.edu](http://www.austinseminary.edu)

Columbia Theological Seminary  
701 S. Columbia Drive  
P.O. Box 520  
Decatur, GA 30031  
877-548-2817  
[www.ctsnet.edu](http://www.ctsnet.edu)

University of Dubuque Theological Seminary  
2000 University Avenue  
Dubuque, IA 52001  
800-369-UDTS  
<http://udts.dbq.edu>

Louisville Presbyterian Theological Seminary  
1044 Alta Vista Road  
Louisville, KY 40205  
800-264-1839  
[www.lpts.edu](http://www.lpts.edu)

McCormick Theological Seminary  
5460 S. University Avenue  
Chicago, IL 60615  
800-228-4687  
[www.mccormick.edu](http://www.mccormick.edu)

Pittsburgh Theological Seminary  
616 N. Highland Avenue  
Pittsburgh, PA 15206  
800-451-4194  
[www.pts.edu](http://www.pts.edu)

Princeton Theological Seminary  
64 Mercer Street  
Princeton, NJ 08542  
609-921-8300  
[www.ptsem.edu](http://www.ptsem.edu)

San Francisco Theological Seminary  
105 Seminary Road  
San Anselmo, CA 94960  
800-447-8820  
[www.sfts.edu](http://www.sfts.edu)

Johnson C. Smith Theological Seminary  
1024 Ponce de Leon Avenue  
Atlanta, GA 30306  
(404) 998-8373  
[www.smithseminary.org](http://www.smithseminary.org)

Union Presbyterian Seminary  
Richmond Campus  
3401 Brook Road  
Richmond, VA 23227  
800-229-2990  
[www.upsem.edu](http://www.upsem.edu)

Charlotte Campus  
Sharon Presbyterian Church  
5141 Sharon Road  
Charlotte, NC 28210  
980-636-1700  
[www.upsem.edu](http://www.upsem.edu)

Auburn Theological Seminary  
3041 Broadway  
New York, NY 10027  
212-662-4315  
[www.auburnseminary.org](http://www.auburnseminary.org)

Seminario Evangélico de Puerto Rico  
776 Ponce de León Avenue  
San Juan, Puerto Rico 00925  
787-763-6700  
[www.se-pr.edu](http://www.se-pr.edu)



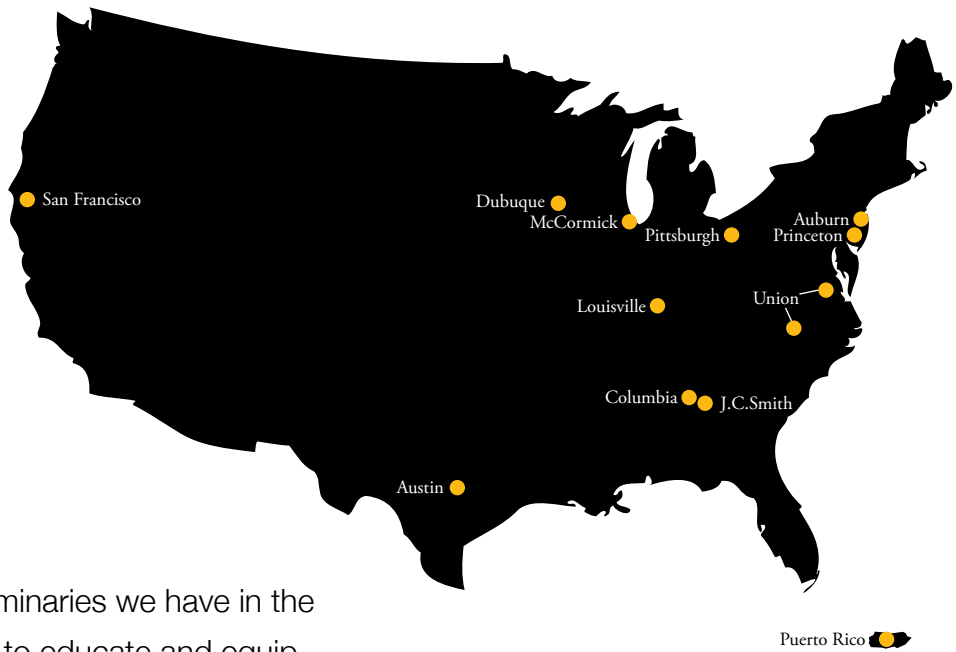
# 10+2

Ten. That’s the number of seminaries we have in the Presbyterian Church (U.S.A.) to educate and equip persons of faith for pastoral leadership . . . plus two theological institutions related to the denomination by covenant agreement.

How do our seminaries do it? They provide a solid biblical foundation, historical perspective, and understanding of Reformed theology—not to mention a Christian environment where spiritual formation can happen. In the classroom, in faculty and peer conversations, on site in local congregations, and through online coursework, tomorrow’s pastors learn how to lead worship, preach, teach, pray, and provide pastoral care.

While 85 percent of our seminary graduates go into parish ministry, those who feel called to serve the church as missionaries, Christian educators, chaplains, musicians, pastoral counselors, youth leaders, and more receive the educational foundation they need as well.

Our seminaries also provide continuing education for clergy and lay leaders. They offer coursework leading to various doctoral degrees. And they serve as centers of research and consultation, working with congregations and presbyteries on issues and concerns of the church.



Austin Presbyterian Theological Seminary  
Austin, Texas

Columbia Theological Seminary  
Decatur, Georgia

University of Dubuque Theological Seminary  
Dubuque, Iowa

Louisville Presbyterian Theological Seminary  
Louisville, Kentucky

McCormick Theological Seminary  
Chicago, Illinois

Pittsburgh Theological Seminary  
Pittsburgh, Pennsylvania

Princeton Theological Seminary  
Princeton, New Jersey

San Francisco Theological Seminary  
San Anselmo, California

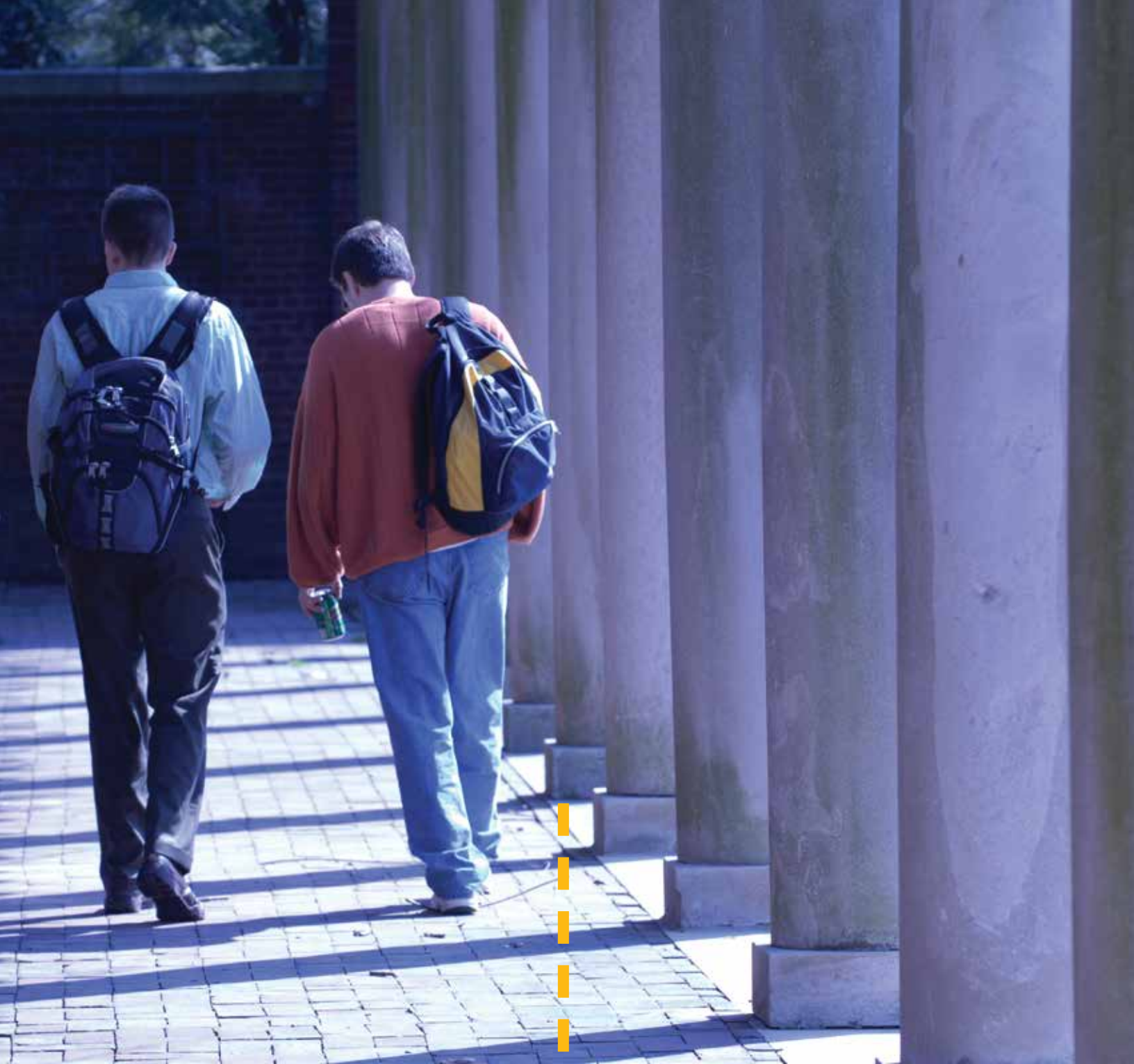
Johnson C. Smith Theological Seminary  
Atlanta, Georgia

Union Presbyterian Seminary  
Richmond, Virginia and  
Charlotte, North Carolina

Auburn Theological Seminary  
New York, New York

Seminario Evangelico de Puerto Rico  
San Juan, Puerto Rico





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