

**ITEM H.200**  
**FOR INFORMATION**

**COMMITTEE ON THEOLOGICAL EDUCATION**  
**Report to the 221st General Assembly (2014)**

**I. Overview**

A. Assigned Responsibilities

The Committee on Theological Education (COTE) has the responsibility for developing and maintaining a comprehensive plan for theological education from the perspective of the whole church. The Committee seeks to identify, develop and propose strategies for a denomination-wide approach to theological education. The Committee serves as an advocate for theological education, seeking to support the seminaries and to strengthen them for their mission in the world. The Committee on Theological Education can be seen as a two-way communication link between the denomination and its graduate theological institutions. Voting members of the Committee include 13 people elected to represent the church at large and a representative from each of the 10 seminaries related directly to the Presbyterian Church (U.S.A.). Corresponding members of the COTE include: representatives from Auburn Theological Seminary and from the Seminario Evangélico de Puerto Rico (both institutions related to the General Assembly through covenant agreements negotiated every six years), a representative of the Omaha Presbyterian Seminary Foundation and representatives of two non-Presbyterian seminaries invited by the Committee, Gordon-Conwell Theological Seminary and Fuller Theological Seminary.

B. Accomplishments

Under the leadership over the last two years of Kathy Wolf Reed, the youngest chair ever of the COTE and associate pastor for youth and campus at First Presbyterian Church in Tuscaloosa, Alabama, and Jeffrey F. Bullock, vice chair of the COTE and longest serving PC(USA) seminary president serving the University of Dubuque, Dubuque, Iowa, the COTE fulfilled its General Assembly assigned functions by working collaboratively on initiatives and projects facilitated by generative conversation time in the 220th General Assembly affirmed directions encouraged by the 219<sup>th</sup> General Assembly (2010) that “commend(ed) the recent reorientation of the agenda of the COTE toward various emerging themes,” urged it to “continue the important conversation begun in the Raising Leaders document, particularly in the areas of exploring the changing leadership needs of the Presbyterian churches” and “encouraged COTE to continue to explore opportunities to develop additional funding, particularly in support of students and reducing the indebtedness of beginning clergy.” The referrals from the 220<sup>th</sup> General Assembly (2012) also asked the COTE to begin tracking and sharing new data on persons and programs related to our PC(USA) seminaries. Therefore, in 2013 the COTE took action to seek, find, monitor, track, share, and incorporate into the Committee’s structure reliable research for equipping PC(USA) seminaries. Data collected on boards of trustees, seminary charter changes, and institutional reports are included in this report. In addition, the COTE collected data on annual enrollees and graduates of PC(USA) seminaries. The Committee processed this business by centering plenary and sub committee meets on key questions to foster generative thinking and action. The COTE prioritized most agendas, meetings and work to track, resource, and consult with the 220<sup>th</sup> General Assembly’s Special Committee on Funding Theological Institutions. Committee meetings were held on the campuses of the University of Dubuque Theological Seminary in Dubuque, Iowa (October 2012); Louisville Presbyterian Theological Seminary in Louisville, KY (March 2013); Union Presbyterian Seminary’s Charlotte, NC campus

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(September 2013); and for the first time ever at the Seminario Evangélico de Puerto Rico in San Juan, PR, where the COTE learned firsthand about the ministry, mission, and worship life of each institution. During this biennium, academic deans from four COTE related schools were sent as alternate members and welcomed as strong contributors to the conversations and business discussions. Likewise, COTE sent corresponding members to each meeting of the Presbyterian Mission Agency Board and was further represented at national meetings of Presbyterian Women, Association of Presbyterian Christian Educators, and the Presbyterian Youth Triennium.

1. *Cooperative and Collaborative Initiatives*

a. *Research for Equipping the Church and Theological Schools*

Four (4) major and other smaller research project presentations fostered generative Committee thinking. Based on solid research and data that the Committee found to be critical when consulting and resourcing church entities and theological schools these presentations included:

1. In October 2012, Anthony Ruger, senior researcher and co-director of the Center for the Study of Theological Education, presented “Past and Present of Funding Presbyterian Seminaries.”
2. In September 2013, Sharon Miller, senior researcher and co-director of the Center for the Study of Theological Education, presented “Theological School Enrollment and Pathways to Seminary.” David Esterline, Director of the Institute for Cross-Cultural Theological Education; Associate Professor of Cross-Cultural Education and Ministry, McCormick Theological Seminary presented the 2013 Global Survey on Theological Education which he co-directed and presented to the World Council of Churches.
3. In February 2014, Deborah Coe, coordinator of PC (USA) research services is scheduled to present the findings from the 2013 Presbyterian Panel survey on theological education.

b. *Theological Education Matters Video Project*

In an effort to continue to increase support for and interpret theological education broadly in the PC (USA) the committee initiated a series of videos on “Why PC (USA) Seminaries Matter.” COTE members and Presbyterian faculty and seminarians are featured in these video shorts available online on the Office of Theological Education website, a newly created PC(USA) Seminaries YouTube Channel, and on social networking websites and groups on Facebook and Twitter. Titles include Presbyterian Seminaries Prepare Transformational Leaders, The Transformational Effect of a Seminary Education, Why Support PC (USA) Seminaries, Seminaries Think Outside the Box, A Diversity of Seminaries is a Gift, Seminaries have an Impact in the World, and We’ve All Been Touched by Seminaries.

c. *Other Representative Cooperative Projects*

Through Theological Education Fund cooperative project funds, the COTE sponsored two grant requests for the work of fostering collaboration among the Academic Deans as well as the Director of Doctor of Ministry programs of PC(USA) related seminaries. Jointly offered programs were planned and launched and mutually beneficial consultations were held. The COTE consulted with and encouraged seminaries to welcome and host General Assembly Moderator Neal Presa’s Unity with Difference Summits and Liturgical-Missional Colloquia. Representatives of the Mountain Retreat Association (also known as Montreat Conference Center), Stony Point Conference Center, Presbyterian Foundation, Presbyterian Publishing Corporation, the Office of the General Assembly, and multiple Presbyterian Mission Agency ministries consulted with the committee on common

concerns, initiatives and projects. Special Committees on the Belhar Confession, Funding Theological Institutions, Preparation for Ministry and Standard Ordination Exams also consulted with the COTE on business before their respective committees.

2. *Funding for Seminaries Related to the PC(USA)*

Raising money for the Theological Education Fund (1% Plan), which is the sole source of denomination-wide support for the 10 PC(USA) seminaries and the Seminario Evangélico de Puerto Rico, was a priority for the COTE and the Office of Theological Education. The Theological Education Fund (TEF) was established by the 198th General Assembly (1986). Throughout the twenty-five (25) years of the TEF's operational life, over \$52 million has been contributed by over half of the PC(USA) congregations contributing at some time during this history. In 2012, over 1300 PC(USA) congregations and middle governing bodies made voluntary contributions to the Theological Education Fund. As a result, \$1,141,669 in TEF monies were distributed to eligible schools in 2013, according to a formula developed and monitored by the COTE Institutional Review Subcommittee on which only elected members not representing seminaries sit. In 2013, about 1200 PC(USA) congregations and middle governing bodies contributed, and approximately \$1,000,000 will be sent to support PC(USA) schools in 2014. While the number of contributing churches declined, the COTE celebrates that more than seventy congregations have given consecutively for all twenty-five 25 years of this project, totaling over \$3.7 million and in 2013 over fifty congregations contributed for the first time. The TEF helps underwrite quality theological education at PC(USA) seminaries to provide for the leadership of the wider church.

A Seminary Support Network includes more than 130 enthusiastic volunteers and representatives from presbyteries and synods who advocate on behalf of the seminaries with passion for the message "Seminaries and Churches Together—For Generations to Come." A Network conference serves as a training event for representatives with the 2013 event being held in conjunction with the August 2013 PC (USA) Big Tent Event in Louisville, KY and at Louisville Presbyterian Theological Seminary. Fifteen Network synod-level representatives continue to work on a contract basis to make possible improved regional coordination for the Seminary Support Network. Pastors, clerks of sessions, presbytery resource centers and designated contact persons in PC(USA) congregations receive interpretive materials about our seminaries and requests for support of the Theological Education Fund. Resources include a monthly emailed newsletter focusing on the mission and impact our seminaries are engaging to transform lives, newly revised view book which presents an overview of all PC(USA) seminaries, and videos posted online and distributed on DVD.

In cooperation with the Presbyterian Church (U.S.A.) Foundation, promotion of the Theological Schools Endowment Fund continues to grow at a modest pace. The Theological Schools Endowment Fund provides an opportunity for individuals to contribute monies to benefit PC(USA) seminaries through gifts and bequests. The Presbyterian Church (U.S.A.) Foundation manages this fund.

C. Presbyterian Church (U.S.A.) Theological Institutions

1. *Charter Changes*

One of the governance functions assigned to the COTE by the Report of the Special Committee on Theological Institutions approved by the 198th General Assembly (1986) is the reporting of charter changes by the individual schools to the General Assembly. Three seminaries reported changes in their charters or other constitutional documents since the 220th General Assembly (2012).

a. *Columbia Theological Seminary*

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Denominational seminaries exist to serve church congregations and the ministries of churches throughout the world. As such our responsibility is to respond to the changing contexts of our denominational, congregational, alumni/ae, donor, and accreditation constituencies through good stewardship of our spiritual, intellectual, informational, and material resources.

Governance within seminaries is complex. Traditionally the system has been characterized as a “shared” or “distributive” governance model, meaning that various aspects of governance are assigned to various constituencies. For example, the “curriculum” of a seminary is primarily determined by the faculty. It is influenced by such factors as the ordination requirements of our students’ denominations and certainly by the characteristics of the faculty who are chosen by the Board of Trustees, but it is still the domain of the faculty. Similarly, the Board of Trustees has particular vision and fiduciary oversight and responsibilities (which includes such concerns as the hiring, promotion and tenuring of faculty), and administration has managerial authority with boundaries determined by the governance structure.

The governance documents which define the vision, values, vocation, and administration of a seminary are various. Primary among these documents for Columbia as a PC(USA) seminary are the Bible, the *Book of Confessions*, the *Book of Order*, Columbia’s Articles of Incorporation, Bylaws, Board Policy Manual, faculty, staff and student handbooks, and the school catalog. Each of these builds on those that undergird it. When one document higher in the priority list changes, the other documents must maintain alignment.

While Columbia makes many changes in our policies and practices every year to better respond to our mission and to stay in alignment, we do not change our more primary documents often. For example, our Bylaws and Plan of Governance have not changed since 1994 and our Articles of Incorporation have not been revised since 1995. The denomination and our church partners continue to change, however, and this requires us to keep pace.

In 1998 the Board of Columbia Theological Seminary adopted *Vision2020: Long-range Plan 1998-2020*. This plan guided the Seminary for the next decade of its life. The original writers of *Vision 2020* foresaw that their work would need to be evaluated and updated given the ever-changing context of God’s world and the seminary’s work in that world. In 2009 the Board assigned a *Vision 2020* review team to re-examine the vision and rework it in light of changes in the world and the evolution of Columbia under the auspices of the previous vision work. The work of the new review team was heavily dependent on the original work, because that plan still powerfully expresses many of Columbia’s aspirations. But whereas the original plan laid out a rather specific timeline of goals, the “update” (completed in 2012 and entitled *Moving Toward Our Third Century: A Vision Frame*) focuses on a vision “frame” rather than a plan. This “frame” is designed to provide a context for planning—both shorter- and longer-term—which the Board anticipates will shape the future of the seminary throughout the next decade and beyond.

The Statement of Mission of Columbia Theological Seminary was adopted in 1992, reaffirmed in 1997, and utilized in the *Vision2020 Plan*. It included a first paragraph which articulated the identity of CTS as follows: “Columbia Theological Seminary is an educational institution of the Presbyterian Church (USA), and a community of theological inquiry and formation for ministry in the service of the church of Jesus Christ.” This definition of Columbia’s identity and the remainder of the rather lengthy Statement of Mission was revised and reordered as a part of the vision process. The new statement of Columbia’s mission identity, as approved by the Faculty on August 29, 2012 and by the

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Board of Trustees on October 2, 2012, reads: “Columbia Theological Seminary exists to educate and nurture faithful, imaginative, and effective leaders for the sake of the Church and the world.”

In 2012, Columbia’s Board of Trustees authorized a complete revision of the Bylaws and Plan of Governance (along with whatever corresponding changes would then need to be made in our Articles of Incorporation with the State of Georgia). What resulted was an almost complete rewriting of the Bylaws to bring them into conformity with the current ecclesial environment, our changing context, and our visionary practice. The new Bylaws were adopted by the Board of Trustees on September 30, 2013, and ratified by the Synod of South Atlantic in October 2013 and the Synod of Living Waters in January 2014. Once ratified, the Articles of Incorporation were revised to assure legal alignment.

*The new Bylaws (2013) make no changes in the definition of Columbia’s relationship to the PC(USA). Article I.1 states the purpose of the seminary: “Columbia Theological Seminary, Inc. (the ‘Seminary’) is an educational institution of the Presbyterian Church (USA) (the ‘PC (USA)’), and a community of theological inquiry, leadership development and formation for ministry in the service of the Church of Jesus Christ. The Seminary shall have all authority and power to engage in any and all activities which are necessary or incidental to such purpose, in addition to the powers conferred upon nonprofit corporations by law.”*

The principle changes in the Bylaws include:

- Changing the **membership** of the Board from a requirement of 41 trustees (30 of whom would come from and be elected by the Synods of South Atlantic and Living Waters), to a range of 36-41 trustees, three fourths of whom shall be from ordered ministries in the PC(USA). The principles of diversity and inclusiveness shall be observed in the election of Trustees.
- Changing the pattern of having one student representative on the board, to having both **faculty and student representatives** given the opportunity to attend all meetings of the Board and the executive committee as observers with voice but without vote.
- Changing the stipulation that two thirds of the **faculty** needed to be ordained officers of the PC(USA), to the stipulation that a majority of the faculty must be members of the PC(USA) and that a majority of the faculty must also serve or have served as pastors or have other significant church leadership experience.
- Providing for **electronic meetings** of the Board and its committees provided that the technology employed permits simultaneous aural communication among all participating members. Electronic voting is also made permissible when it has followed the opportunity for discussion in a meeting.
- Changing the **amendment process** from being proposed by the Board to the Synods of Atlantic South and Living Waters and thereafter being adopted or amended by a majority vote of each, to being adopted by two-thirds vote of the Board of Trustees.
- Providing for **parliamentary authority** as contained in *Robert’s Rules of Order Newly Revised*, except where these rules are inconsistent with the Bylaws and any special rules that the Board may adopt.
- Changing the **property trust** article from a statement that all property is held in trust for the use and benefit of the Synods, to a statement that upon dissolution of the Seminary and after the payment of any debts of the Seminary, the remainder of property will be assigned as determined by the Board to “such 501(c)(3) corporations or organizations related to or affiliated with the PC (USA).”

These changes will provide Columbia with greater governance flexibility and empower the seminary to serve current and future students and our constituent churches more faithfully. They do not in any

way diminish our relationship with the PC(USA), but rather strengthen our overall effectiveness as we respond to the diversification of our constituencies.

Numerous other changes to the Bylaws were made for the purpose of simplification or clarification. In some cases, where there was an overabundance of administrative detail, these administrative and/or managerial matters have been transferred to the Board Policy Manual (BPM) rather than being included in the Bylaws.

The revised Bylaws and Plan of Governance (2013) are available upon request as well as *Moving Toward Our Third Century: A Vision Frame* (revised Mission Statement included) and the Bylaws and Plan of Governance (1994).

*b. Louisville Presbyterian Theological Seminary*

The board of the Louisville Presbyterian Theological Seminary amended the bylaws April 26, 2013 to remove the temporary provisions in the addenda that were in the Bylaws adopted October, 2011 and reviewed until May 31, 2012 to allow time for some of the parts of the old Bylaws to be put in policies. The 220<sup>th</sup> General Assembly (2012) reviewed the more substantive changes made by the 2011 revised and restated Bylaws.

*c. Pittsburgh Theological Seminary*

In 2013 the board of Pittsburgh Theological Seminary approved changes to Articles, Constitution and By-Laws.

1. Articles of Incorporation and Constitution

- a. Provisions that require oversight by or reporting to PC (USA) have been altered to be consistent with the practices and the ecumenical nature of other PC (USA) seminaries. Other references to Presbyterian Church or theology remain, given the heritage at Pittsburgh Theological Seminary, although not in an exclusive manner. In some instances, use of “Christian” church, or those denominations which accept Pittsburgh Theological Seminary graduates for ordination, is substituted. Overall, the intent is to reflect the much more ecumenical faculty and student body, making Pittsburgh Theological Seminary more welcoming to other denominations.
- b. The Board of Directors section has been modified to eliminate the classes of qualifications for Directors. Also, the Seminary’s prior Articles of Incorporation with Pennsylvania stated that the Board will consist of 30-37 members. It was decided that the Articles and Constitution simply state a minimum number of Directors to avoid any limitations. The amended Articles require 12 as the minimum number. The Constitution increases this a bit to 15. (The Articles are more difficult to change so it has as low a number as the Department of Education has indicated they can accept.) Board Committees by name have been reduced to those that have actual authority to act on behalf of Pittsburgh Theological Seminary. The goal was to eliminate, as much as possible, the names of Committees in the Constitution.
- c. References to officers of the Corporation, as opposed to the officers of the Board, were eliminated as they are set forth in the By-laws. Officers of the Board are limited to the Chair and Vice Chair. All other officers are officers of the Corporation.
- d. The Article on Faculty was left largely intact, except for the denominational qualifications which have been expanded, although some clarifications were inserted.
- e. Other changes reflect a desire to reduce the detail in the Constitution, update titles, and provide flexibility.

2. By-laws

- a. As with the Constitution, provisions that require oversight by or reports to PC (USA) have been altered to be consistent with the practices and the ecumenical nature of other PC (USA) seminaries.
- b. The President and Dean may be PC (USA) or a member of a Christian denomination that recognizes Pittsburgh Theological Seminary graduates for ordination, but at least one of them needs to be PC (USA).
- c. Vice president descriptions were revised to remove the reference to ‘other responsibilities assigned by the President’ as Article V Section 4.B covers that matter.
- d. The tenure review section has been modified to clarify and ensure that Pittsburgh Theological Seminary has the flexibility to appoint full-time faculty on a non-tenure track.
- e. Other changes add flexibility (such as electronic voting), remove inconsistencies, update titles and eliminate obsolete references.

The Pittsburgh Theological Seminary Board believes these revisions to the governing documents provide Pittsburgh Theological Seminary with sufficient authority to fulfill its mission and adapt to the challenges and changes it faces while maintaining its academic integrity. The 2013 revised Articles of Incorporation, Constitution, and Bylaws are available upon request as well as previous versions of each of these documents.

2. *Reports from Individual Institutions*

The Committee on Theological Education brings to the assembly a narrative report from each of the 10 seminaries related to the PC(USA), Auburn Theological Seminary, the Seminario Evangélico de Puerto Rico and the Omaha Presbyterian Seminary Foundation.

*a. Austin Presbyterian Theological Seminary*

Since 2012, Austin Seminary has inaugurated a new degree program, the Master of Arts in Ministry Practice; has begun a new online Certificate in Ministry program; and has funded two new initiatives to help ministers and seminary students address economic challenges. We have raised more than \$26 million toward our comprehensive fundraising campaign goal, including fully endowing the College of Pastoral Leaders—our cohort-based model for sustaining pastoral leadership—and securing three distinguished faculty chairs and five student fellowships. Austin Seminary called Asante Todd to teach in the area of Christian ethics and the Reverend Blair Monie to become the third Louis H. and Katherine S. Zbinden Distinguished Professor of Pastoral Ministry and Leadership. Finally, we welcomed the publication of new books by four faculty members.

*b. Columbia Theological Seminary*

Great changes have emerged since the Vernon S. Broyles Jr. Leadership Center began full use during 2012-2013, equipped with new tools for instructional technology and certified LEED gold by USGBC. Some students received the first diplomas for our dual degree program (MDiv/MAPT). Columbia hired three Associate Deans: Dr. Kevin Park (Advanced Professional Studies), Ms. Kelly Campbell (John Bulow Campbell Library), and Dr. Israel Galindo (Center for Lifelong Learning). Dr. Pamela Cooper-White became the first theologian to receive the Fulbright Award. Communications were upgraded culminating in a new website ([www.CTSnet.edu](http://www.CTSnet.edu)). Accreditation with the Association of Theological Schools and the Southern

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Association of Colleges received a 10-year reaffirmation, including a new Quality Enhancement Plan adopted around the key statement: Educating imaginative, resilient leaders for God's changing world.

*c. University of Dubuque Theological Seminary*

The University of Dubuque Theological Seminary (UDTS) energetically pursues its mission to "Follow Jesus, Walk in the Spirit, and Join God's Mission." UDTS is the only seminary of the PC(USA) that offers two fully accredited master's degrees online. Since the last General Assembly UDTS has shortened the time required to earn the online Master of Missional Christianity to two years, launched online continuing education for clergy, and hosted two annual conferences for Commissioned Ruling Elders. The faculty has published numerous books in service to the church such as *Presbyterians and American Culture: A History* by Bradley Longfield and *Greater Attention: Liturgical Elements for Reformed Worship* by Timothy Slemmons. We are currently engaged in a visioning process to focus and strengthen our mission in the coming decade.

*d. Louisville Presbyterian Theological Seminary*

The most significant change that has occurred at Louisville Presbyterian Theological Seminary since the last General Assembly has been the transition the Seminary has made into the quiet phase of its Covenant for the Future campaign. The campaign, which will raise \$35.1 million over 10 years, seeks to, among other things, eliminate student indebtedness by offering a full-tuition scholarship for every student by fall 2015. Our goal is to liberate graduates from seminary debt so they are free to go wherever God calls them when they graduate, whether that be to a congregational ministry, service as a marriage and family therapist, or some other vocation as a servant and leader for the world.

*e. McCormick Theological Seminary*

McCormick Theological Seminary has launched a 2-year Master of Arts in Ministry degree, centers for young adults and service and innovative ministry, and will vote on a new curriculum in 2014. The Rev. Dr. Melody Knowles became the vice president of academic affairs at Virginia Seminary. Dr. Luis Rivera became the vice president of academic affairs and dean of the faculty at Garrett-Evangelical. McCormick welcomed Dr. Reggie Williams as assistant professor of ethics and will complete faculty searches this spring in Hebrew Bible and homiletics. Dr. Ted Hiebert was elected vice president of academic affairs and dean of the faculty at McCormick. The seminary also celebrates the teaching ministry of the Rev. Dr. Lib Caldwell, who announced her retirement, effective at the end of this academic year.

*f. Pittsburgh Theological Seminary*

Pittsburgh Theological Seminary is committed to educating well-prepared leaders for the global church. To that end, Pittsburgh Theological Seminary has received a grant from the Arthur Vining Davis Foundations to establish the Church Planting Initiative—an expansion of the Church Planting Emphasis within the M.Div. program. Today's seminary graduates face a world that also, and increasingly, needs entrepreneurial, mission-minded pastors who are equipped to take the gospel to people in a wide variety of non-traditional settings. Supporting church planters with resources and the permission to try "new things" brings life and energy to the broader



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Church. To ensure this revitalization, Pittsburgh Seminary is providing the educational preparation relevant to such ministry.

*g. Princeton Theological Seminary*

The academic years 2012-2013 and 2013-2014 were celebratory years at Princeton Seminary. The first seminary founded by the General Assembly of the Presbyterian Church (in 1812) marked its Bicentennial with joyful worship, theologically stimulating academic conferences and lectures, and festive celebrations. In January 2013, Dr. M. Craig Barnes became the Seminary's seventh president, a pastor and leader who brings a deep commitment to the church and the formation of pastors. The Seminary community again celebrated at his October 2013 inauguration. In gratitude to God, the Seminary opened its new library in 2013, a beautiful, light-filled building that provides both the hospitality of public and private study spaces for students, faculty, and visitors, and accessibility worldwide to its digital resources.

*h. San Francisco Theological Seminary*

San Francisco Theological Seminary (SFTS) is seeking to become part of God's new life in Christ and serve the PC (USA) and Church of Jesus Christ in the 21<sup>st</sup> century hopefully, attentively, critically, and constructively with the world. In 2013, the Board of Trustees approved a strategic plan emphasizing innovation, flexibility, increased access to programs, and a vital connection with the Church. Therefore, SFTS is diligently working, as a faculty, to revamp the M.Div. curriculum, design new certificates, move into the world of online education, in addition to teaching; designing extracurricular events that encourage the participation of the community beyond the seminary including the Iona Community, South Africa and Egypt; introducing certificate programs in Trauma and Spiritual Care, Worship Leadership and, jointly with McCormick Theological Seminary, Executive Leadership; making plans to sell some properties and build new housing; launching a \$6 million funding initiative—"Chapter 1: Designing a Mosaic for Ministry"; and introducing the Center for Innovation in Ministry, which will bring together scholars and practitioners to assess, share, and spread new models and methods of forward-looking, effective, relevant ministry essential to building a vibrant Church.

*i. Johnson C. Smith Theological Seminary*

Reformed, always being reformed. Today, Johnson C. Smith Seminary perhaps is more keenly aware of the reforming work of the Holy Spirit than in recent memory. The theological consortium to which JCSTS belongs is facing tough challenges. Consequently, JCSTS is re-examining its mission, structure, and direction. Building on the legacy of the Black Church and the Reformed Tradition, JCSTS is becoming an innovative theological institution committed to serving the current and emerging leadership needs of the Church. We believe God is at work in this time of great change and that JCSTS is uniquely positioned to contribute to God's reformation of the Church and the world. Moving forward, we expect to prepare seminary graduates to be bi-vocational. We expect to become a greater resource for lay leaders who carry ministry responsibilities in smaller congregations, and we expect to make seminary education more accessible and affordable.

*j. Union Presbyterian Seminary*

Union Presbyterian Seminary (UPSem) completed its new Charlotte campus facility and has now been holding classes there for a year. The seminary has now turned its focus to infrastructure

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needs on the Richmond campus, intending to renovate refectory and dormitory facility, Richmond Hall, while also building new family/married student housing. The school is currently completing its 2014-2019 strategic plan to initiate on July 1, 2014 and has accomplished a unified calendar that brings programming on the Richmond, Charlotte, and Extended Campuses on the same academic schedule. The seminary has also raised significant funds toward endowing its church serve scholarship which is designed to assist seminary alumni/ae receive calls from small churches. UPSem also celebrates the call of two new members of the faculty: Joshua Ralston, Instructor of Theology; Christine Luckritz Marquis, Assistant Professor of Church History.

*k. Auburn Theological Seminary*

Auburn Theological Seminary completed a strategic planning process that focuses Auburn on equipping leaders to work for justice through education, platforms for public leadership, and research. Auburn's Center for the Study of Theological Education published "Theological Student Enrollment," examining trends to help schools plan for the future, and released findings from "On Our Way," studying students' paths to seminary. Auburn's Coach Training Program prepared students to coach church leaders in developing resilience, leading change, and thriving on the challenges of ministry. Through training and other resources, Auburn Media and Groundswell, our digital media platform, advanced faith leaders in uniting people of faith and moral courage in a multi-faith movement for justice and in speaking on issues of social and moral concern that transcend partisan politics.

*l. Seminario Evangélico de Puerto Rico/ Evangelical Seminary of Puerto Rico*

The Seminario Evangélico de Puerto Rico has continued working toward its academic and financial goals which are to respond faithfully and efficaciously to the challenges that society and church impinges in the theological education of our students and to establish economical stability and balance to our institution. To pursue these goals we initiated three academic efforts: (1) a leveling program which prepares students without a bachelor degree to register and pursue a graduate degree, (2) a post-baccalaureate program for lay persons to explore their vocations and equip themselves to serve the church, and (3) specific areas of interest in Bible, Spirituality, and Pastoral Care in our M. Div. Program. We will continue working with the Apostolic Church in Los Angeles in providing theological education to their candidates. These efforts, along with other financial adjustments, helped us to end the 2012 to 2013 fiscal year with a modest surplus.

*m. Omaha Presbyterian Seminary Foundation*

Since the 220<sup>th</sup> General Assembly (2012), the Omaha Presbyterian Seminary Foundation (OPSF), under the leadership of the Rev. Dr. Gary S. Eller, President, continued to provide scholarships for inquirers and candidates attending any of our ten PC(USA) seminaries. Financial assistance now exceeds \$9 million with 762 merit scholarships, based on potential for ministry, awarded. Assistance to Commissioned Ruling Elders increased including a distance education initiative with the University of Nebraska –Omaha, providing training in church administration. OPSF contributes to a number of lifelong learning events for clergy and lay leaders across our thirteen state primary service region and holds annual lifelong learning events in Hastings and Omaha, NE and Kansas City, KS with an increased number of states being engaged through educational events and internship programs.

## **II. Recommendations**

- A. **The Committee on Theological Education recommends the 221st General Assembly (2014) approve the new trustees elected by Presbyterian Church (U.S.A.) theological institutions in 2012–2013:**
- 1. Austin Presbyterian Theological Seminary: Katherine B. Cummings, Rhashell Hunter, Lana E. Russell.**
  - 2. Columbia Theological Seminary: Jeffrey D. McEwen, Travis V. Olmert, Millie Snyder.**
  - 3. University of Dubuque Theological Seminary: Javaune Adams-Gaston, Laura Palmer Noone.**
  - 4. Louisville Presbyterian Theological Seminary: Mary Gene Boteler, Amos J. Disasa, Lyle Hanna, Kathryn Minx, Joe Nash, Patrick O’Conner, James Ramsey.**
  - 5. McCormick Theological Seminary: Jene Colvin, Robert Crawford, James Detterick, David Esterline, Edward Harris, III, Nicholas Hood, III, Melinda Scott Krei, Jacqueline Marquez, Dari Rowen, John Vest, Byron Wade, John Wilkinson.**
  - 6. Pittsburgh Theological Seminary: Robert O. Agbede, Mary Barbour, William Bevan III, Catherine Brall, Eliza Smith Brown, Michelle Keane Domeisen, Jon P. Draskovic, Kenneth R. Jennings, Stephen Lee, William G. McCoy, David A. Murdoch, John G. Shortridge, Robert J. Weingartner, Kristin Beckstrom Widrich.**
  - 7. Princeton Theological Seminary: Dale Jones, Don Lincoln, Blaire Monie, Camille Murray, James Neal, Jeffrey O’Grady, Erin Raska, Laird Stuart, Renée Sundberg, Mark Thomas, Alison Zimmerman.**
  - 8. San Francisco Theological Seminary: Enitan Adesanya, Eric Eun, Kenneth Henderson, Karen Holine, Sung Hee Lee, Aimee Moiso, Alice Morris, Samuel Roberts.**
  - 9. Johnson C. Smith Theological Seminary: Ivan Allan IV, Paul H. Grier, Henrietta Augustus Harris, George J. Hauptfuhrer III, Jesse C. Swanigan, Bret R. Williams.**
  - 10. Union Presbyterian Seminary: Jennifer Britton, Carol Anne Love Jennison, Tonya Johnson, Gay Mothershed, Agnes Norfleet, One Ho Park, Peter Ro.**
  - 11. Seminario Evangelico de Puerto Rico: Eliezer Alvarez Diaz, Hunter Farrell, Ivelisse Feliciano Arocho, Salvador Gavaldá Corchado, Carlos Gómez Menéndez, Gerardo López Vigo, Luis, Rivera Pagán, Antonio Roldán Rodriguez, Gabriel Zepeda Rolón.**

### **Rationale**

“A Plan for the Governance and Funding of the Theological Institutions of the Presbyterian Church (U.S.A.)” approved by the 198th General Assembly (1986) requires the COTE to present presidents and trustees of PC (USA)-related seminaries to the General Assembly for approval. A list of the entire board of trustees of each of the PC(USA)- related seminaries as well as biographical information about trustees to be approved will be made available by the COTE for review by the appropriate committee during the 221st General Assembly (2014). Similar information will also be made available about those currently serving on the boards of Auburn Theological Seminary and the Evangelical Seminary of Puerto Rico, which are related to the General Assembly of the Presbyterian Church (U.S.A.) through covenant agreements.

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In addition, and as required by vote of the 209th General Assembly (1997), the following information is offered in regard to racial ethnic, gender, and clergy / lay representation on the various seminary boards.

PC(USA) – related Seminaries	Total on Board	Euro-Am.	Hispanic	African-Am.	Asian	Native American	Other Ethnic	Male	Female	Clergy	Lay
Austin	34	27	2	5	0	0	0	22	12	12	22
Columbia	37	33	0	4	0	0	0	20	17	11	26
Dubuque	33	30	0	3	0	0	0	24	9	2	31
Louisville	31	27	0	4	0	0	0	20	11	13	18
McCormick	45	33	1	8	3	0	0	34	11	21	24
Pittsburgh	36	32	0	4	0	0	0	25	22	14	20
Princeton	40	34	1	3	2	0	0	23	13	21	19
SFTS	33	23	0	5	4	0	1	22	11	11	22
J.C. Smith	19	10	0	9	0	0	0	13	6	3	16
Union Presbyterian	33	26	0	5	2	0	0	17	16	15	18
<b>TOTALS</b>	<b>341</b>	<b>275</b>	<b>4</b>	<b>50</b>	<b>11</b>	<b>0</b>	<b>1</b>	<b>198</b>	<b>116</b>	<b>111</b>	<b>194</b>
<b>Covenant Schools</b>											
Auburn	23	19	0	2	2	0	0	13	10	7	16
SEPR	26	0	26	0	0	0	0	23	3	17	9
<b>Overall TOTALS</b>	<b>390</b>	<b>294</b>	<b>30</b>	<b>52</b>	<b>13</b>	<b>0</b>	<b>1</b>	<b>259</b>	<b>130</b>	<b>149</b>	<b>240</b>

**B. The Committee on Theological Education recommends the 221st General Assembly (2014) grant permission to the following theological institutions to celebrate the Sacrament of the Lord’s Supper in 2015–2016: Austin Presbyterian Theological Seminary, Columbia Theological Seminary, University of Dubuque Theological Seminary, Louisville Presbyterian Theological Seminary, McCormick Theological Seminary, Pittsburgh Theological Seminary, Princeton Theological Seminary, San Francisco Theological Seminary, Johnson C. Smith Theological Seminary in cooperation with the Interdenominational Theological Center and Union Presbyterian Seminary, Seminario Evangelio de Puerto Rico, and Auburn Theological Seminary.**

## **Rationale**

Beginning in 1989 the General Assembly became the governing body that grants permission to celebrate the Sacrament of the Lord's Supper at Presbyterian theological institutions. Each seminary is entrusted with identifying a governing group on campus to discern appropriate occasions and leaders to celebrate on each campus. The 220th General Assembly (2012) granted permission for celebrations in 2012–2013.

- C. The Committee on Theological Education recommends the 221st General Assembly (2014) recognize the Reverend Dr. Cynthia M. Campbell, president emeritus of McCormick Theological Seminary and pastor of Highland Presbyterian Church, and the Reverend Dr. Jack Bartlett Rogers, Moderator of the 213<sup>th</sup> General Assembly (2001) and professor emeritus at San Francisco Theological Seminary, for outstanding lifetime contributions to theological education in and for the Presbyterian Church (U.S.A.) with the Award for Excellence in Theological Education and docket time in plenary session to celebrate with each awardee.**

## **Rationale**

The Award for Excellence in Theological Education was established by the Committee on Theological Education in 1996 to “honor a person biennially who has made an outstanding lifetime contribution to theological education in and for the Presbyterian Church (U.S.A.).” The award is normally presented during a plenary meeting of the General Assembly. The COTE selected two nominees in October 2013 for this biennium: The Rev. Dr. Jack B. Rogers and the Rev. Dr. Cynthia M. Campbell.

1. The reverend Dr. Jack Bartlett Rogers is a consummate person of the Church. Whatever else may be said, this statement is incontrovertible. His biographical information provides the skeleton, but his impact escapes the factual telling of his life history.

Dr. Rogers was 18 years old when he discerned a call to enter the ministry. He was born in Lincoln, Neb., in 1934. Ordained in 1959, Rogers earned B.D. ('59) and Th.M. ('64) degrees from Pittsburgh Theological Seminary and a Th.D. ('63) from the Free University in Amsterdam, The Netherlands. During his doctoral studies abroad, and by the joint action of Nebraska City Presbytery and the Synod of the Dutch Reformed Church of the Netherlands, Rogers was installed as the organizing pastor of Pilgrim Fellowship of the Hervormde Kerk in Dordrecht.

Upon returning to the United States in 1963, he was hired as the Associate Professor of Religion and Philosophy at Westminster College in New Wilmington, PA. He became the college's Assistant Academic Dean in 1969. In 1971, Fuller Theological Seminary in Pasadena, Calif., called Rogers as Professor of Philosophical Theology, Associate Provost and Director of the Office of Presbyterian Ministries. From 1988-90, Rogers served briefly as the Associate for Theological Studies in the Theology and Worship Ministry Unit of the General Assembly in Louisville, KY.

In 1990, Rogers accepted a call to San Francisco Theological Seminary, to the newly created position of Vice President/Director for Southern California and Professor of Theology. He retired from SFTS as Professor Emeritus in 2000.

Throughout his career, Rogers has attended, to date, 37 General Assemblies, serving in committees, teaching Presbyterian Polity and observing. One committee that was particularly important to him was the committee that drafted the Brief Statement of Faith, begun in 1983 and finally issued in 1991.

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He founded and taught the course Presbyterian Principles and Practice, bringing numerous students from all the Presbyterian Seminaries together to study and learn polity in the laboratory of the General Assembly.

He was endorsed for Moderator by San Gabriel Presbytery shortly after his retirement from SFTS, and elected by the 213th General Assembly in 2001. The prominent issues facing the 213th Assembly included a 60-40 percent vote to send the proposed “fidelity & chastity” amendment to the presbyteries that would delete G-6.0106b to remove the ordination prohibition for people who are gay/lesbian from the Book of Order (the amendment was subsequently defeated). In addition, a statement was issued about Christology. “The Assembly was wonderfully strong and united on the basics,” Rogers recalled. “They were not so clear on the rest. Along with past Moderators Freda Gardner and Syngman Rhee, the Assembly created a task force of 20 people – who represented the broad spectrum of the church – to study the question of what the Confessions say about Christology.” This group became the Theological Task Force on the Peace, Unity and Purity of the Church, referred to as “PUP.” It was specifically asked to address issues of Christology, Biblical authority and interpretation, ordination standards and power.

“And then, September 11 happened,” said Rogers, who added this tragedy to the list of denominational items for which he served as spokesperson. “My greatest contribution to the PC(USA) during my term as Moderator was saying to the church that 90 percent of Presbyterians find our denomination a viable way to worship and serve their neighbors,” Rogers reflected. “Only 10 percent are dissident and distort our version of what is going on. I worked hard to be a moderating influence and project a message of hope.” Of his affiliation with the SFTS/Southern California program from 1990-2000, Rogers said, “It was a great privilege to work with a very diverse group of people from ethnic and language backgrounds; we taught classes in five languages! I became more sensitive to (our church’s) membership all over the country as I travelled as Moderator.”

Rogers was active in advocating for the recently adopted "modern language translation" of the Heidelberg Catechism. He is currently lending his hand to creating a new structure for ecumenical theological education in the Los Angeles area, and also currently under contract editing and updating his book on the Confessions.

A prolific writer, Rogers’ books include: *Claiming the Center: Churches and Conflicting Worldview*. Louisville: Westminster John Knox, 1995; *Confessions of a Conservative Evangelical*. Philadelphia: Westminster, 1974.; *Jesus, the Bible and Homosexuality: Explode the Myths, Heal the Church*. Louisville: Westminster John Knox, 2006; revised edition, 2009.; *Presbyterian Creeds: A Guide to the Book of Confessions*. Philadelphia: Westminster, 1985.

Rogers’ books have appeared a number of times on the list of “Ten books for Presbyterians to Read” and on the required books list of countless syllabi in Presbyterian seminaries, colleges and churches across North America. Always attentive to the issues facing the church, he intended his writings to help create and disseminate the knowledge necessary for the peace and unity of the church. His latest book, *Jesus the Bible and Homosexuality*, is no exception. Rogers began the journey to this book with an enormous personal conversion from believing homosexuality is a sin and opposing the ordination of gay and lesbian persons to coming to believe that Scripture did not support this position. The context for his conversion was a committee of the General Assembly, upon which he reluctantly agreed to serve. As he began to examine the latest scholarship on the Biblical texts undergirding the church’s official stance on homosexuality, he eventually came to the conclusion that a significant body of contemporary scholarship “[understands] these texts in their ancient context and shows that they have no relevance to 21<sup>st</sup> century Christian people of same-gender orientation,” (2009 response

to the draft report of The Special Committee to Study Issues of Civil Union and Christian Marriage). “The process was both very serious and painful,” he wrote in the book. “I wasn’t swayed by the culture or pressured by academic colleagues. I changed my mind initially by going back to the Bible and taking seriously its central message in our lives.” Whether one agrees with where Rogers eventually landed, the integrity of his person and the process he engaged in is never in question.

A self-confessed Evangelical, Rogers nonetheless sought to be a reconciler in the Church. In his statement to San Gabriel Presbytery on the occasion of his nomination as moderatorial candidate, Rogers stated: “this Assembly will confront very divisive issues. By God’s grace, I have worked and learned from people on many sides of our present divides while at Fuller and San Francisco Theological seminaries and on the General Assembly staff. I would hope to be a reconciling presence in our often tension-filled discussions. After the Assembly, the moderator will need to minister to people of many different perspectives, some triumphant and others feeling wounded. . . I am committed to helping us find our common center in Jesus Christ so that we may go forward healthy in mission and ministry.” (quoted in Alexa Smith, “Longtime seminary teacher wants to be an agent of healing,” Presbyterian News Service, January 11, 2001.)

2. The reverend Dr. Cynthia M. Campbell, pastor and head of staff at Highland Presbyterian Church in Louisville, KY was the ninth president of McCormick Theological Seminary and born in Pasadena, California, in 1948. She received a Bachelor of Arts magna cum laude from Occidental College in 1970, where she majored in philosophy and was elected to Phi Beta Kappa. She earned a Master of Divinity magna cum laude from Harvard Divinity School in 1974 and a Doctor of Philosophy in systematic theology from Southern Methodist University in 1981. In 1991, Hastings College awarded her the honorary Doctor of Divinity.

Campbell was ordained by the Presbytery of San Gabriel on June 30, 1974 and began service in Dallas, Texas, as an associate pastor at Northminster United Presbyterian Church. While pursuing her doctoral studies, she served as interim pastor at St. Paul Presbyterian Church in Fort Worth, Texas, and Madison Square United Presbyterian Church in San Antonio, Texas. In 1981, she became associate professor of theology and ministry and director of the doctor of ministry program at Austin Presbyterian Theological Seminary. In 1988, she became pastor of First Presbyterian Church in Salina, Kansas, one of the first large congregations in the denomination to call a woman as head of staff.

Within the Presbyterian Church (U.S.A.), Campbell has served on numerous task forces and committees. For the General Assembly, she chaired the Special Committee on Examination of Candidates, co-moderated the Presbyteries’ Cooperative Committee, and served on the Board of the Vocation Agency. She was a member of the Task Force on Christian Obedience in a Nuclear Age as well as the Special Committee of fifteen, which prepared the final text of the Brief Statement of Faith approved by the denomination in 1990. She was a member of the Committee on Theological Education, served on the General Assembly Council, and was the moderator of the Congregational Ministries Division. Campbell has made significant contributions to the ecumenical church as well. She represented the Presbyterian Church in the United States on the theology commission of the Consultation on Church Union (COCU) in the preparation of the final draft of the COCU consensus and chaired the General Assembly special committee on COCU.

She is author of a monograph, *Theologies Written from Feminist Perspectives*, published by the Presbyterian Church (U.S.A.). She has written articles on theology, ministry, ethics, and worship for *Presbyterian Outlook*, *Reformed World*, *Insights*, *Interpretation*, and *Reformed Liturgy and Music*.

She contributed the “Trinity” entry in the Encyclopedia of the Reformed Faith and wrote the forward to Presbyterian Polity for Church Officers.

- D. The Committee on Theological Education recommends the 221st General Assembly (2014) docket up to eight minutes in a plenary session to celebrate the centennial anniversary of the Assembly Training School which later became the Presbyterian School of Christian Education by its successor institution, Union Presbyterian Seminary.**

**Rationale**

November 4, 2014 will mark the 100<sup>th</sup> anniversary of the founding of the General Assembly’s Training School for Lay Workers (ATS) by the Presbyterian Church, U.S. In 1959, the PCUS General Assembly approved that the name be changed to the Presbyterian School of Christian Education (PSCE). On May 3, 1997, by simultaneous action by its two boards, PSCE and Union Theological Seminary became Federated partners (UTS-PSCE). This rich heritage and productive relationship continues and is known as Union Presbyterian Seminary (UPSem). The celebration would likely include a brief statement by UPSem’s president, Brian Blount, followed by a five (5) minute video created for the upcoming Centennial Celebration.

The influence of one of the few institutions in the U. S. ever chartered for the teaching of Christian Education for the preparation of persons called to serve as church educators, missionaries, pastors and leaders in the Protestant and global church cannot be understated. ATS/PSCE equipped internationally and nationally recognized leaders who have served as General Assembly Moderators, as APCE Educators of the Year and mission co-workers around the world. Generations of leaders serve in the varied ministries of recreation, camps and conference centers, childhood education, youth, family, social justice, higher education and on the campus of many colleges and universities.

At the forefront of equipping women for professional ministry, ATS/PSCE led the way for hundreds of women to live out a vocation as educators and leaders when women were not able to be ordained in the Presbyterian Church. ATS/PSCE was a driving force for the Certification of Christian Educators and was a place where professors modeled both teaching and learning in a creative environment where team teaching, liturgical exploration and community involvement were the norm.

Union Presbyterian Seminary’s current commitment to and instruction in Christian Education is built on the unique legacy of a school that has been unparalleled in its influence on creative educational models for ministry.

It is appropriate that the 221<sup>st</sup> General Assembly in plenary session be given the privilege to honor and celebrate the unique contributions of ATS/PSCE and its more than eighteen hundred (1800) living graduates who have served the church so creatively and faithfully.

- E. The Committee on Theological Education recommends that the 221st General Assembly (2014) approve M. Craig Barnes as president of Princeton Theological Seminary and that the 221<sup>st</sup> General Assembly docket time in the plenary session for him to make brief remarks.**

**Rationale**

General Assembly approval of the reverend Dr. Barnes’s appointment as president of Princeton Theological Seminary is required by “A Plan for the Governance and Funding of the Theological



Institutions of the Presbyterian Church (U.S.A.)” approved by the 198th General Assembly (1986) and by the seminary’s current bylaws.

M. Craig Barnes began as the seventh president of Princeton Theological Seminary in January 2013, and also serves as professor of pastoral ministry. Barnes earned his Master of Divinity degree from Princeton Seminary in 1981 and his Ph.D. in church history from the University of Chicago in 1992.

Before becoming president of Princeton, Barnes was a chaired professor at Pittsburgh Theological Seminary while also serving as the pastor and head of staff of Shadyside Presbyterian Church. He previously served pastorates in Madison, Wisconsin, and at the National Presbyterian Church in Washington, DC. He is a frequent lecturer and preacher at conferences, academic gatherings, and in congregations across the country. He is the author of eight books and serves as a columnist for *The Christian Century*.

His writing and academic work reflect his deep commitment to the theological formation of pastors to lead the church in changing times. Craig was raised on Long Island, New York. After graduating from The King’s College and Princeton Seminary, he received a Ph.D. in The History of Christianity from The University of Chicago under the supervision of Martin E. Marty.

Dr. Barnes writes for both the church and academy. His publications include *Body and Soul: Reclaiming the Heidelberg Catechism* (Faith Alive Publishers, 2012), *The Pastor as Minor Poet* (Wm B. Eerdmans Publishing Company, 2008), *Searching for Home* (Brazos Press, A Division of Baker Book House Company, 2003), *An Extravagant Mercy* (Servant Publications, Vine Books, 2003), *Sacred Thirst* (Zondervan Publishing House, 2001), *Hustling God* (Zondervan Publishing House, 1999), *When God Interrupts* (InterVarsity Press, 1996) and *Yearning* (InterVarsity Press, 1991)

### **III. General Assembly Referrals in Process**

- A. *2010 Referral: Item 10-10. Report, Neither Poverty Nor Riches: Compensation, Equity, and the Unity of the Church. Recommendation 2.e. Request the Committee on Theological Education (COTE) to Convene an Appropriately Structured Discussion Among the Seminaries on the Matter of Compensation Ranges and Sharing Economic Burdens During Recession Periods, Reporting a Digest of Their Findings to the 220th General Assembly (2012)—From the Advisory Committee on Social Witness Policy (Minutes, 2010, Part I, pp. 34, 35, 742–72).*

*Response:* The Committee on Theological Education has begun work and a response will be presented to the 222nd General Assembly (2016).

- B. *2012 Referral: Item 10-17 B.1-3 (1) Request the Committee on Theological Education (COTE) to revisit underlying cultural assumptions not limited to but including those related to language and socioeconomic groupings in the ordination exams, and make recommendations to the Presbyteries Cooperative Committee on Examination of Candidates (PCCEC). Such recommendations will be identified by a prior study. (2) Direct the COTE to partner with Presbyterian theological educators and PC(USA) seminary faculty and senior staff to identify funding and to participate in the Hispanic Summer Program’s “Through Hispanic Eyes.” (3) Direct the COTE to collect and compile from PC(USA) seminaries data regarding the race, ethnicity, denominational affiliation, and gender composition of faculty, board members, and students and provide a comparative annual report to each seminary president and board.*

*Response:* The Committee on Theological Education has begun work and a response will be presented to the 222nd General Assembly (2016) and after any action taken by the 221<sup>st</sup> General

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Assembly on the recommendations of the Special Committee on Preparation for Ministry and Standard Ordination Examinations.

- C. *2012 Referral: Item 16-07 3.a,d,e,f. Regarding Education and Support for Developing New Churches and Ministries in a New Day (a) Call on PC(USA) seminaries to develop courses to better prepare students for emerging cultural realities. These would include training in new church development, non-traditional worshipping communities, and transformation of congregations. Courses should also address cross-cultural experiences, community organizing, and how to engage in ministries with underrepresented populations such as communities of color and people with disabilities. (d) Call on the Committee on Theological Education (COTE) to work with PC(USA) seminaries to intention- ally recruit and increase the numbers of racial ethnic and immigrant students in the seminaries. (e.) Call on COTE to work with PC(USA) seminaries to develop plans to hire, mentor, support, and retain scholars from underrepresented communities, and to commit to prioritize finding candidates to replace retiring faculty with scholars from underrepresented communities. (f.) Call upon PC(USA) seminaries to develop resources for congregations to use to analyze their particular local mission contexts.*

*Response:* The Committee on Theological Education has begun work and a response will be presented to the 222nd General Assembly (2016) and after any action taken by the 221<sup>st</sup> General Assembly on the recommendations of the Special Committee on Preparation for Ministry and Standard Ordination Examinations.