
Initiatives *in* Religion

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The Faith of Our Children

Craig Dykstra,
Vice President for Religion

For a number of years, the Religion Division has recognized the need for a new kind of education and formation of children and youth. To begin chipping away at the challenges of meeting this need, we have funded a wide variety of projects and programs. Some of these are research projects directed at understanding the religious lives of young people in our times. Other initiatives support programs, many quite experimental in character, that provide youth and young adults with new kinds of opportunities to engage in a serious search into the wisdom and resources of their faith and to explore, as maturing Christians, opportunities to take leadership roles in church and society.

Experimental programs

In 1993, the Youth Theology Institute at Candler School of Theology began attracting rising high school seniors from across the country to Emory University for a four-week, ecumenical residential summer academy. The success of YTI served as a catalyst for the development of the "Theological Programs for High School Youth" grants program. Now 32 programs designed to give high-school-aged young people a good, strong taste of the pleasures of theological study have been launched on theological school campuses across North America and 23 more are being planned.

Through another Religion Division initiative, nearly 50 church-related colleges and universities have received grants to create \$2 million programs on their campuses that help college students draw upon the resources of religious faith as they try to figure out how they want their lives' best energies to be spent — what kind of work they are called to do, what kind of lives they are called to lead. In these "theological exploration of vocation" programs (there

are 50 more in the planning stages), many students will take advantage of new opportunities provided to explore the ministry as a possibility for themselves, and those who choose other career paths will be helped to make more deeply the faith-and-work connection.

Congregations and practices

Several projects have engaged local congregations in experiments with new ways of doing youth ministry. Almost 30 congregations in several states have been working with San Francisco Theological Seminary to develop approaches to teaching youth how to practice core spiritual disciplines of the Christian faith, including prayer, *lectio divina* and spiritual discernment. Claremont School of Theology has been developing "The Youth Discipleship Community," which involves youth and their pastors from at least a dozen congregations in the Los Angeles area.

Under the direction of Dorothy Bass, the Valparaiso Project on the Education and Formation of People in Faith is preparing a new book and an interactive Website especially designed for teenagers. The site, www.waytolive.org, and the book, *Way to Live* — both of which are being created by teenagers and adults working together — explore what Christian practices look like in the real life world of adolescents today. These new resources are due out later this year, but a preview may be seen by clicking on the youth connection on www.practicingourfaith.org. The Valparaiso Project also makes small grants to congregations that wish to use these resources to design new programs.

Our Indiana Camp Ministries Enhancement Program recognizes that church camps provide distinctive environments in which children and youth can be nurtured in the life of faith. Twenty-one Indiana church-related camps received funds last year to strengthen their programs of spiritual growth, Christian education, vocational discernment, and leadership development as well as undertake capital improvements to make their facilities more attractive, safe, and hospitable.

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Children

The religious experience of American young people

Everyone knows that the culture in which children and youth grow up has changed radically in recent decades. But how has that affected the shape of their religious experience and upbringing? A number of research projects are under way that promise to provide the best answers we have had to this question in a very long time.

Christian Smith at the University of North Carolina is undertaking the largest, most comprehensive sociological study of the religious experience of American youth ever attempted. (Check www.youthandreligion.org for the latest on the project.) Stephen Warner and Rhys Williams are leading a project based at the University of Illinois at Chicago that is analyzing the ways religious institutions of various kinds serve the needs and attract the participation of youth. This work aims to show in particular how religious participation provides young people with leverage to withstand destructive social forces. Karen-Marie Yust, who teaches at Christian Theological Seminary, is assessing the types and effectiveness of children's ministry resources in mainline Protestant churches with a view to assisting congregational leaders to select the highest quality resources. And Roland Martinson at Luther Seminary is leading an inquiry into the elements involved in the most effective congregation-based youth ministry programs in the country.

The religious experience of children and youth is powerfully shaped by the way they experience the adults with whom they live. Our faith shapes their faith — and our own (implicit or explicit) theological understanding of the child lies at the roots of our attitudes toward and behavior with them. Martha Bunge's work at Valparaiso University, which led to the publication of *The Child in Christian Thought* (published by Wm. B. Eerdmans), has opened up an unprecedented new line of inquiry. And Robert Orsi, at Harvard Divinity School, is preparing to lead an entirely new kind of investigation into the formative power of religious rituals and environments on children and youth, an effort that will have fundamental implication for pastors, teachers and parents.

The challenge and the promise

I am convinced that our ongoing commitment to efforts to support the religious formation of children and youth is well placed. The importance of such projects and programs cannot be underestimated. Some of them are

helping teens overcome their lack of biblical knowledge, others are engaging students directly in ministries in their local communities, and still others are providing opportunities for students to think theologically or to develop their gifts of leadership. Field trips to synagogues, Islamic centers and Hindu temples are components of programs that powerfully teach respect for the multiplicity of faiths in our American culture. Hands-on work in food banks and other church-sponsored ministries afford vivid lessons in compassion, justice, and mercy.

The events of September 11 have affected the priorities and perceptions of almost all of us. Certainly these events present educational and formational challenges that few of us anticipated on September 10. Whether we are ministers, teachers or leaders, parents or grandparents, there is now an even greater urgency for us to find ways to speak to our children and young people, listen to their concerns, and help each other find words and appropriate actions based on faith to deal with the trauma of these times and move forward thoughtfully and faithfully.

In many of the programs we are funding, young people are wrestling with such issues as the question of evil, the role of religion in the public square, and attitudes toward religious diversity. They are exploring how their religious convictions fit into a very big picture. But whether they are reading the Bible or Bonhoeffer, writing quietly in their journals, engaging in heated discussions about ethical issues or participating in a service project, they are both telling and showing us that the church of the future will be in good hands. As a matter of fact, I think the faith and intelligence that so many of these youth exhibit can help us, the adults, as we ask our questions and face our fears. ■

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Getting to the Theological Heart of Pastoral Ministry

"Throughout history, whenever church renewal has seriously taken place, there has been a turning to its sources, to its rootage in the Bible, to the realities of God and Jesus Christ and the substance of Christian faith. When I asked, 'how has this happened?' I came to the realization that authentic renewal has come about through the leaders."

With these words, Wallace M. Alston, Jr., Director of the Center of Theological Inquiry in Princeton, New Jersey, describes the thinking that prompted those responsible for the Pastor-Theologian Program to launch a second three-year phase. Structurally speaking, the Program began in 1998 intending to form a national network of pastors to assist congregations in reclaiming the theological heart of their ministry and mission. Five regional pastor-theologian seminars, located in the Northeast, Southeast, Southwest, Midwest, and Far West, each convened a dozen pastors and two resident theologians (biblical and doctrinal) for three two-day sessions per year. These ecumenical groups focused on three topical areas: reading the Bible in faith; theology, science and eschatology; and faith and responsibility in a global future. The topics were chosen to parallel current research projects sponsored by the Center and allowed scholars from each of the Center's projects to act as resource theologians during the regional meetings. Each June participants in all five seminars came together at Princeton to form a national ecumenical network and learn from the papers generated by the participants.

Alston explains that this effort to assist pastors to deepen their theological vocation is widely needed, especially because of "the thousands of ways ministers are pulled and tugged by their congregations and society at large." The structure and support that the program gives the participants allow them to enrich their sense and practice of their vocation

as theologians and to become particularly conscious of the temptation to look for gimmicks or quick fixes to solve problems. Overall, Alston states, "the program is striving to develop pastors who have both an enlivened and a substantive ministry — something key to the renewal of church in these times." Further, he states that the program aims to help pastors and their congregational members look theologically at what is happening in their churches and try to find ways to link that with the larger culture.

Alston stresses that the ecumenical aspect of the program is essential, noting that the second phase of the program will include Catholic pastors along with Protestants of many denominations. He states that the ecumenical benefits of the program are beyond his expectations and have been deep. "A very real bonding has taken place among these ministers as they share the commonalities of their work in congregations. True ecumenism, in my experience, is not a bureaucratic affair—it has to happen with real people working together. These pastors of varying denominations have approached this ecumenical effort thoughtfully and deeply."

Alston hopes that the program will enable pastors to reclaim their original motivations for entering the ministry in the first place and to enliven their imagination as they deepen their theological vocation. Below, five participants, each representing one of the seminar regions, reflect on the program's meaning for their own ministerial work

+ Rev. Cynthia A. Jarvis is pastor of The Presbyterian Church of Chestnut Hill near Philadelphia and formerly a professor at McCormick Seminary.

Jarvis states that "theology has always been important in what I am called to be and do" and that the program's ecumenical conversations were exciting to her because they broadened her theological understanding.

She is grateful for the opportunity to have theologians and pastors work together and feels that the subject matter of the sessions greatly benefited her teaching and preaching. Jarvis especially notes the impact of the sessions on "theology, science, and eschatology" which helped her to think about science in new ways. She knows, also, that her congregation has benefited from her experience and she says that "they were proud of me because I was taking part in the program." The program has, she says, "helped me to build up my congregation as partners in theology; some of them even were asking to read my papers." Jarvis has plans

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Theological Heart

to extend this experience on a local level by sharing the readings and beginning discussions with the local clergy association.

+ Rev. Dr. John Stapleton is theologian in residence at St. John's United Methodist Church in Aiken, South Carolina, and an adjunct faculty member at Lutheran Theological Southern Seminary.

Stapleton relates the importance of the Pastor-Theologian Program to his seminary teaching as well as to his work at St. John's, a 2000-member church. "The telling thing," he says, "is the enrichment that helps me function in the parish setting. I am enabled to tap into the resources of the academy for help in wrestling with the day-to-day issues of the parish that might, in some ways, seem to be apart from the academy."

Stapleton notes that the program "is not a continuing education experience addressing such things as administrative techniques or techniques of church growth. We are not into gimmicks. Rather, it is a group of professionally trained pastors who are theologians at work in the context of the parish church and who come together as colleagues to think and study." The program, he adds, "helps me to maintain doctrinal and theological integrity as I work with my people. With the support of colleagues, I'm not a voice in the wilderness amidst the changing things of life and in our culture."

+ Rev. Scott Hoezee is pastor of Calvin Christian Reformed Church in Grand Rapids, Michigan and was the first member of the Pastor-Theologian Program to become a pastor in residence at the Center of Theological Inquiry.

Hoezee, although he is the pastor of his church, explains that his official title is Minister of Preaching and Administration. He stresses that the preaching part of his title is key, and that the Pastor-Theologian Program enhanced his preaching in a number of ways. He cites the topics that were chosen, the literature to which the participants were exposed, and the many new ideas that provided fodder for his sermons. "In addition to the academic end of it, the impact of the resource persons from places like Harvard and Notre Dame was extremely important. I was able to sit around the table with such people whom I might never have the opportunity to meet and work with unless I went back to school. It is very important to

bridge the academy and the congregation and the program helped me to do that."

Hoezee further notes that the ecumenical perspectives of the participants in the program were valuable. "We all were covering the same topics. But when some of the participants come from a more conservative perspective and others come from a more liberal point of view, it forces you to sharpen your own thinking as you articulate your understanding of important issues." Overall, Hoezee is grateful to the program for providing him with new material for preaching, for helping him develop greater sensitivity to the wider church, and for the ecumenical contacts that he made. The members of his congregation have been highly supportive of his efforts and he reports that they make comments about various changes they see in his preaching and involvement in the parish. Although his three-year participation in the program is now ended, he plans to moderate a local study group of six pastors to carry on and share some of what he gained from the program.

+ Rev. David W. Henderson is the Rector of St. Paul's Episcopal Church in Steamboat Springs, Colorado.

Henderson speaks from thirteen years serving a mountain congregation. "There is," he admits, "an occupational hazard that affects all pastors, and that is a tendency to lose theological rigor. Many colleagues, given the demands of parish ministry, find it very difficult to continue theological reading and study. Historically, most theology came from pastors, but this is less true in the past fifty years, especially since the professionalization of clergy.

"The program affirmed for me that my primary vocation is not to be the parish administrator — although that is part of what I do. The program gave us permission to be theologians and, for me personally, it was a refocusing of my vocation. Pastors tend to become preoccupied with many things because of all the demands of parish life. The program prompted me to ask 'what are my gifts?' and 'what is my role?' It informed how I approach my ministry and how I prioritize my time. Now I spend, with greater passion, more time reading and studying, and this gets translated to the essence of my role which is apostolic. My congregation is benefiting because I am a better teacher and preacher because of the program."

Henderson notes that over the years he has participated in continuing education programs, but he terms some of them "continuing distraction." The Pastor-Theologian program, on the other hand, he terms as "the most

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A Conversation with Sandra M. Schneiders

Sandra M. Schneiders, I.H.M., a leading analyst of Roman Catholic religious life, is professor of New Testament Studies and Christian Spirituality at the Jesuit School of Theology and the Graduate Theological Union in Berkeley. Her Endowment-sponsored trilogy about the vowed life of members of women's religious congregations probes the issues of commitment and prayer, and analyzes the vows of celibacy, poverty and obedience as well as the role of women in the church, all in relation to the multiple changes that have taken place since Vatican II.



Sandra M. Schneiders

The first volume of the trilogy (entitled as a whole *Religious Life in a New Millennium*) is called *Finding the Treasure: Locating Catholic Religious Life in a New Ecclesial and Cultural Context*. It was published in 2000 by Paulist Press. The second volume, published in 2001, is entitled *Selling All: Commitment, Consecrated Celibacy, and Community in Catholic Religious Life*. The third book is in process.

Schneiders says that while the books are addressed primarily to North American women religious, they are useful also to a larger audience of persons seeking to understand the role of religious communities in their wider ecclesiological context as well as within a global religious context. Over 25,000 copies of the first volume have already been sold and the second volume is entering its second printing.

This conversation is edited.

Q While your work is in every sense of the word “scholarly,” it also is informed by the real lived experience of women religious today. From your conversations and observations, what does the current picture of women’s religious communities look like?

A I think that there is an authentic renewal going on today among women religious all over the country. A “winnowing” process took place in the years immediately following Vatican II and the women who have stayed in the religious communities are committed to the life. I think this is why the books have taken off — these women have 35 years of experiencing renewal and change and they are anxious to reflect upon and understand their life in a coherent way. I have heard many sisters who have read the books say, “This is our experience!”

As I go around the country, I am finding a contagious energy in our religious congregations. The perception that religious life is dying is incorrect — it is a completely inaccurate perception. Certainly there is an aging cohort that is very large, but there are new members entering at a gradual rate and the curve seems to be slowly going back up. Newer candidates are not anything like the typical 18-year-olds who entered religious life in the past. The new members today are women who know about life, who have established themselves in professions, and who, in their late 20s or 30s are saying “There’s more to life than this.” Some younger women are also starting to assume leadership in their communities, something that is a hopeful sign. And they are communicating and bonding with one another across communities. There is a group of women religious from across the country who are under 50 called Fertile Fields. They have a convention every two years, bringing younger religious together by the hundreds to get to know one another and discuss their common issues and interests. It is a very healthy signal.

What are the challenges of recruiting new members to religious life?

One of the biggest challenges is making this life visible and letting potential members know that it is attractive. Many communities are now openly discussing the issue of visibility and invitation and there are hundreds of websites up and running. Unlike the situation 30 years or so ago, there are many, many young Catholics who have never even met a nun. Often their opinions are shaped by inaccurate and even silly images portrayed by the media and movies. The more some of our role models, such as Sisters Theresa Kane, Joan Chittister, and Helen Prejean are heard, and their life and commitments are understood, the more

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Conversation

religious life will be seen for the inestimable value that it truly represents.

There are so many changes in religious life since the Second Vatican Council. Can you talk about how these happened and why?

First you must remember that in these books I am not proposing a theory of religious life — rather, I am describing and analyzing what religious life is, as it is actually lived, from a whole set of perspectives.

With that said, let me get to the question. One of the most important things that occurred is that religious congregations have come into contact and begun to interact with the wider culture in a new way. This has happened in the past several decades and has made all the difference. Perhaps an analog might be the way that the first women religious who came to America had to respond to a Protestant culture and live in an environment that was very different from their European experience of Catholic culture and enclosure.

Since the Council, we have hit the cultural frontier again and the walls have come down. Women religious were prepared and willing to take up the agenda of the Council — even when it meant going into the streets, the prisons, and all the other ministries that bring them into immediate contact with the culture. Justice issues, race issues, money, feminism, ecumenism — women religious confronted these issues with vigor but also with little fore-knowledge of what it would do to the traditional experience of community life.

When women religious began to engage in ministries that went way beyond our traditional work in schools and hospitals, there was need for living arrangements that differed from the traditional parish convent where twenty or so sisters would live in community. And there was need for new ways of looking at issues of poverty, materialism and consumerism. Nobody could have anticipated meeting all of these challenges so quickly. Religious communities all over the country had to ask themselves, “Here we are in this new situation. What do we need to do that is appropriate to our vowed life as well as appropriate to where we find ourselves in relation to the wider culture?”

It was this interaction between post-Vatican II ecclesiastical culture and the larger postmodern secular culture that made my books necessary, because this interaction touched the essence of our religious life.

Your books really do help a person who is not a member of a religious congregation understand what the vowed religious life is all about. To summarize here what it takes three books to say is an impossible request, but can you give it a try?

One of the first things that people need to understand about religious life is that it is organic. That is, it is a life. Being a vowed religious is not the same as belonging to a service organization or a club. We share a life — and this life is who I am, not just what I do. The religious congregation is who we are together. The vows are not a set of rules and regulations. Religious life is analogous to matrimony; it is an organic life-form which is more than sharing finances or providing common parentage or enforcing monogamy. Neither religious life nor matrimony should be compared to a pile of rocks — an aggregation of obligations. Neither one is a lineup of elements that you can just put in or take away.

Americans tend to apply cost-benefit analysis to almost everything. But cost-benefit analysis is foreign to religious life. When a woman enters a religious community, it is not like joining the Y where you pay your dues, they provide the pool, and you swim. Religious life is very different even from, say, going to Latin America for a year of service. Even those women who affiliate with our communities as associates are not “entering” religious life in the same way as vowed members do. The heart of the experience of religious life is the search for God lived in a particular way, namely, to the exclusion of all other primary life commitments such as family or profession. Although ministries, including many kinds of good works, are certainly part of the totality of religious life, they are not its primary purpose or reason for being.

Celibacy seems to be a prime factor in what makes religious life organic in the way you describe. Can you talk about this much misunderstood aspect?

Celibacy is central to the religious life, but not for negative reasons that often seem to be attributed to it by the larger society. As I just said, members of Catholic women’s congregations are seeking God, specifically through

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a particular kind of relationship with Jesus Christ. Celibacy is freely chosen, not as something negative — forgoing sexual relationship — but as something positive. It is an active, affective response to a call from God to a personal relationship.

Over the centuries, there have been many attempts to explain the call to celibacy and the call to religious life. And certainly motivations have varied. At the beginning, and for hundreds of years, the exclusive relationship with Christ was the basic way of expressing this motivation. Later the concept of celibacy as freeing the individual for ministry became more prominent. While it is true that celibacy frees an individual from the concerns of family life and that this may, for some people, facilitate ministry, this is not the central reason for the commitment to celibacy. Then also, there are people whose primary attraction to a religious community might be community living and its ability to sustain them in their growth toward God.

Since Vatican II, both utilitarian and even escapist reasons for entering religious life that might have been disguised in the past have been exposed. When we analyze such motivations, we can appreciate the fact that affective fulfillment is too important to human life to sacrifice it for efficiency. We religious women want to give our lives to Christ and just as a healthily motivated married person would say that having just one spouse is not a deprivation but an expression of love, so a healthy religious does not see celibacy as a deprivation.

You have spent much time thinking and writing about Catholic religious life vis-a-vis religious life as it is lived in other traditions such as Buddhism. What similarities and differences exist?

Probably what all the religions with a monastic tradition have in common is the basic quest for transcendence. The monastic life-form was developed to assist that quest through silence, prayer, communal living, and often, through avoidance of the material world. The extreme world-denial of some other monastic traditions is really not appropriate in the Christian experience. Extreme asceticism and avoidance of the world is not a Christian concept and does not belong to Christian religious life. Christian religious life is about much more than avoiding excess and it certainly does not involve hating the material world. In fact, Christian religious life takes the Incarnation, including the material reality of Christ, as central.

Catholicism is not essentially a monastic religion. The baptized — all baptized persons — are who the church is. A few of the baptized become members of religious communities, but that fact does not relegate those who are not members of such communities to second-class status. In the church, when all is said and done, the gospel remains the law of life for all and the Rule of a religious congregation must in no way contradict the gospel. Religious life has support from the larger church community whose life it shares, even as the particular type of relationship of members of these congregations with Jesus makes their lives distinctive.

You say that you have not attempted to lay out a theory of religious life, but rather to describe and explain it as you and others experience it. As you have done this, what lesson have you learned?

I guess I have to say that I have had the experience my readers tell me they have had — that they are seeing clearly the coherence of the religious life. I intuited that the situation is thus, but I have been happily surprised at how much hope and life and energy there is in contemporary religious life despite all the *sturm und drang*. The spark is there — in fact it is a raging fire. ■

Have you checked the Web lately?

www.resourcingchristianity.org

contains a wealth of information — overviews of projects and programs funded by the Lilly Endowment's Religion Division, essays by leading scholars, interviews with a number of grantees, and study guides to help individuals and groups go deeper into areas of interest. The site is "user friendly" with aids for finding specific topics of interest. You can even find past issues of Initiatives in Religion!

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New Light Focused on Full Range of American Congregations

When people assemble in local congregations to worship God, many things happen that are of interest to leaders and scholars of religion, sociologists of organizations, experts on welfare reform, writers on church/state relations, and numerous others.

Since 1997, Mark Chaves, associate professor of sociology at the University of Arizona, has led an unprecedented research project, the National Congregations Study (NCS). This effort was undertaken in conjunction with the General Social Survey (GSS) of the National Opinion Research Center. The organizational sample generated is, in Chaves' words, "by far the best congregational sample in existence."

According to Chaves, the GSS congregational sample is nationally representative, covers the broad spectrum of religious groups in the United States, and includes religious congregations of every size. It includes the full range of religious collective expression — from house churches to nondenominational groups meeting in hotels to established congregations with their own buildings. The project's chief purposes are (1) to increase significantly the basic information we have about a very wide range of American congregations and (2) to use that information to create generalizations about congregational life that will prove useful to pastors, religious leaders and others who care about congregational life in our society.

Key findings

The study is making substantial contributions to our understanding of a number of issues: congregations' connections to denominations and to parachurch organizations; the range of ritual and worship practices current in American congregations; the impact of demographic change on congregational membership; the extent to which congregations provide social

services for the wider community; and the varied forms of institutionalization prevalent among congregations, from those that are informal and nontraditional to those that are fully established within a denomination and a community.

One key finding of the project is that congregational size is skewed; that is, although most congregations are small, most people are in large congregations. Chaves clarifies that this skewness means that the typical congregation's situation is not at all equivalent to the congregational experience of the typical churchgoer. When one looks at numbers, he explains, the average congregation has only 75 regular members, but the average person attends a church with 400 regular participants. The same holds for resource distribution. The average congregation has an annual budget of only \$55,000, but the average person belongs to a congregation with an average budget of \$210,000 a year.

Chaves explains an interesting implication of this skewness for church leadership. Because most people belong to atypical (i.e. larger) congregations, most seminarians come from atypical congregations. Thus, Chaves believes that most seminarians are not likely to realize that the medium to large, urban or suburban congregations they grew up in are, in fact, a minority of all the congregations in this country. But it is more likely that the majority of seminarians will find positions in churches that are much smaller than their home churches. This finding provides a challenge to seminaries as they prepare future leadership. And it poses a challenge for all denominational leaders who worry about the labor supply for small and rural congregations.

Worship and religious education

Although "faith-based social services" have gained increasing notice from the press in the past several years, Chaves reports that worship and religious education, not social outreach programming, continue to be the core activities of American congregations. Although most congregations engage in some sort of social service activity, only a very small minority is intensively involved in it. Only six percent of congregations have a staff person who devotes at least one-fourth time to social services. One-third of congregations have some sort of food program, and eight percent perform service for the homeless. Findings show that a minority of congregations engage in political activities, such as encouraging members to vote or be politically active.

Other research shows that when clergy were asked where their time is spent on a weekly basis, 51 hours are spent in worship, worship preparation, teaching, counseling, and administration. On average clergy spend one

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important theological opportunity I have had since seminary.”

Because Steamboat Springs is 50 miles from the closest town, Henderson describes his attempts to define a “local” group that he will convene to continue the conversations started in the program as one that “covers the whole mountain range.”

+ Rev. Anita R. Warner has served as pastor of Advent Lutheran Church in Morgan Hill, California for seven years.

Speaking about the fact that the Pastor-Theologian Program was new when she participated in the first three-year cycle, Warner explains that “we were all learning together how to structure the conversations. It was not like a seminary class where a professor talks to the group; we all were participants in the conversations and the resident theologians contributed from their strengths in understanding the broad theological tradition.” Warner speaks highly of the theologians who shared their expertise with the pastors, and notes that it is then up to the pastor to extract from the richness of the conversations and interpret that richness for her or his congregation.

Warner believes that the program goes a long way toward the goal of theological renewal of the churches, explaining that such larger renewal is dependent to a great extent on the renewal of pastors engaged in parish ministry. Warner said she treasures both the ecumenical nature of the program and the mix of participants; moreover, she is grateful for the relationships that developed over the course of the program. She plans to be part of a San Francisco Bay area group of pastors who will try, on a local level, to keep theological conversations going. ■

hour a week working with community and/or civic organizations. Interestingly, Chaves notes, perhaps the most important place where congregations make a public impact is in the area of the arts. Congregation members spend significant time and effort in congregational singing (96 percent of congregations), instrumental music performance (83 percent of congregations), and dramatic performance (61 percent of congregations).

Different characteristics

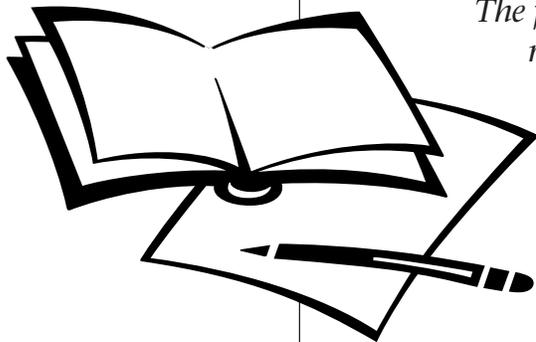
Another of the project’s key findings is that more recently founded congregations differ in two important ways from older congregations. First, newer congregations have more informal worship. They are also more likely to have contemporary music or instrumentation, as well as applause, in services. The newer congregations also are less likely to engage in activities that build bridges between the congregation and groups in the wider community, and they are less likely to engage in social services. Chaves interprets this to mean that newer churches are more inward looking than older, more established ones, and he stresses that this finding has implications for the education of seminarians.

A worrisome finding, according to Chaves, is that the vast majority of congregations experience a hand-to-mouth existence, with the median congregation holding only \$1000 in savings. The financial reserve of the congregation to which the median person belongs, while much larger, still amounts only to \$20,000 in savings or endowment. A mere five percent of congregations have endowment or savings that total twice their annual operating budget, and only 11 percent have a one-year cushion. Chaves reports that the most common issues for which congregations seek help, either from their denominations or outside consultants, are financial ones since their existence depends on the money raised year by year.

All of these findings will make their way into a book that will be published by Harvard University Press. According to Chaves, the working title is *Congregations in America*, and he intends it to reach clergy and other religious leaders who will recognize the significance and quality of the data. Such leaders are in the position to take the information, use it in policy decisions that can strengthen congregations, and inform others whose responsibility it is to interpret religious life in America. ■

A worrisome finding is that the vast majority of congregations experience a hand-to-mouth existence.

From Proposal to Publication



The following books are the result of work either wholly or partially supported through Endowment funding.

Initiative Grants

Christian Faith and Life

- Anderson, Katherine, Don Browning, and Brian Boyer, eds. *Marriage — Just a Piece of Paper?* Grand Rapids: Eerdmans, 2002
- Bethge, Eberhard. *Dietrich Bonhoeffer: A Biography*, revised edition. Minneapolis: Fortress Press, 2000
- Eberly, Don E., ed. *The Faith Factor in Fatherhood: Renewing the Sacred Vocation of Fathering*. Lanham, Maryland: Lexington Books, 1999
- Kass, Amy A. and Leon R. Kass, eds. *Wing to Wing, Oar to Oar: Readings on Courting and Marrying*. Notre Dame, Indiana: University of Notre Dame Press, 2000
- Lee, Bernard J. *The Catholic Experience of Small Christian Communities*. Mahwah, New Jersey: Paulist Press, 2000
- Mack, Dana and David Blankenhorn, eds. *The Book of Marriage: The Wisest Answers to the Toughest Questions*. Grand Rapids: Eerdmans, 2001
- Meilaender, Gilbert C., ed. *Working: Its Meaning and its Limits*. Notre Dame, Indiana: University of Notre Dame Press, 2000
- Nash, Laura L. and Scotty McLennan. *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life*. San Francisco: Jossey-Bass, 2001
- Neuhaus, Richard John, ed. *The Eternal Pity: Reflections on Dying*. Notre Dame, Indiana: University of Notre Dame Press, 2000
- Smith, David H., ed. *Caring Well: Religion, Narrative, and Health Care Ethics*. Louisville: Westminster John Knox Press, 2000
- Volf, Miroslav and Dorothy C. Bass. *Practicing Theology: Beliefs and Practices in Christian Life*. Grand Rapids: Eerdmans, 2001

- Wolfe, Alan. *Moral Freedom: The Search for Virtue in a World of Choice*. New York: W.W. Norton & Company, 2001
- Wuthnow, Robert. *Creative Spirituality: The Way of the Artist*. Berkeley: University of California Press, 2001
- Wuthnow, Robert. *Growing Up Religious: Christians and Jews and Their Journeys of Faith*. Boston: Beacon Press, 1999

Congregational Leadership

- Clark, Linda J. *How We Seek God Together: Exploring Worship Style*. Bethesda: Alban Institute, 2001
- Gaede, Beth Ann, ed. *Size Transitions in Congregations*. Bethesda: Alban Institute, 2001
- Livezey, Lowell W., ed. *Public Religion: Faith in the City and Urban Transformation*. New York: New York University Press, 2000
- Matovina, Timothy, ed. *Beyond Borders: Writings of Virgilio Elizondo and Friends*. Maryknoll, New York: Orbis Books, 2000
- Sargeant, Kimon Howland. *Seeker Churches: Promoting Traditional Religion in a Nontraditional Way*. New Brunswick, New Jersey: Rutgers University Press, 2000
- Wilkes, Paul. *Excellent Catholic Parishes: The Guide to Best Places and Practices*. Mahwah, New Jersey: Paulist Press, 2001
- Wilkes, Paul. *Excellent Protestant Congregations: The Guide to Best Places and Practices*. Louisville: Westminster John Knox Press, 2001

Education and Formation

- Bunge, Marcia. *The Child in Christian Thought*. Grand Rapids: Eerdmans, 2001
- Garland, Diana R. *Family Ministry: A Comprehensive Guide*. Downers Grove, Illinois: InterVarsity Press, 1999
- Mans, Virginia, and Mary Frohlich. *The Lay Contemplative: Testimonies, Perspectives, Resources*. Cincinnati: St. Anthony Messenger Press, 2000
- Strommen, Merton, Karen E. Jones and David Rahn. *Youth Ministry That Transforms: A Comprehensive Analysis of the Hopes, Frustrations, and Effectiveness of Today's Youth Workers*. Grand Rapids: Zondervan Publishing, 2001

Financing American Religion

- Eksridge, Larry and Mark A. Noll, eds. *More Money, More Ministry: Money and Evangelicals in Recent North American History*. Grand Rapids: Eerdmans, 2000
- Jeavons, Thomas and Rebekah Burch Basinger. *Growing Givers' Hearts: Treating Fundraising as Ministry*. San Francisco: Jossey-Bass, 2000
- Zech, Charles E. *Why Catholics Don't Give — And What Can Be Done About It*. Huntington, Indiana: Our Sunday Visitor, Inc., 2000

Religion and Higher Education

- Cherry, Conrad, Betty A. DeBerg, and Amanda Porterfield. *Religion on Campus: What Religion Really Means to Today's Undergraduates*. Chapel Hill: The University of North Carolina Press, 2001
- Gallin, Alice. *Negotiating Identity: Catholic Higher Education Since 1960*. Notre Dame, Indiana: University of Notre Dame Press, 2000
- Hughes, Richard T. *How Christian Faith Can Sustain the Life of the Mind*. Grand Rapids: Eerdmans, 2001
- Kirby, Donald J., et al. *Ambitious Dreams: The Values Program at Le Moyne College*. Kansas City, Missouri: Sheed & Ward, 1990
- Landy, Thomas M., ed. *As Leaven in the World: Catholic Perspectives on Faith, Vocation, and the Intellectual Life*. Franklin, Wisconsin: Sheed and Ward, 2001
- Schier, Tracy and Cynthia Russett, eds. *Catholic Women's Colleges in America*. Baltimore: Johns Hopkins University Press, 2002
- Shea, William M. with Daniel Van Slyke, eds. *Trying Times: Essays on Catholic Higher Education in the 20th Century*. Atlanta: Scholars Press, 1999
- Wilcox, John R. and Irene King, eds. *Enhancing Religious Identity: Best Practices from Catholic Campuses*. Washington, D.C.: Georgetown University Press, 2000

Religion in the Public Imagination

- Hoover, Stewart M. *Religion in the News: Faith and Journalism in American Public Discourse*. Thousand Oaks, California: Sage Publications, 1998
- Hoover, Stewart M., and Lynn Schofield Clark, eds. *Practicing Religion in the Age of the Media: Explorations in Media, Religion and Culture*. New York: Columbia University Press, 2002
- Morgan, David and Sally M. Promey. *The Visual Culture of American Religions*. Berkeley: University of California Press, 2001
- Sussman, Ayala and Ruth Peled, eds. *Scrolls from the Dead Sea: An Exhibition of Scrolls & Archeological Artifacts*. Field Museum, Chicago, 2000

Religious Institutions

- Youniss, James and John J. Convey, eds. *Catholic Schools at the Crossroads: Survival and Transformation*. New York: Teachers College Press, 2000

General Program Grants**American Catholicism**

- Schneiders, Sandra M. *Finding the Treasure: Locating Catholic Religious Life in a New Ecclesial and Cultural Context*. New York: Paulist Press, 2000

- Schneiders, Sandra M. *Selling All: Commitment, Consecrated Celibacy, and Community in Catholic Religious Life*. New York: Paulist Press, 2001

American Protestantism

- Blumhofer, Edith L., Russell P. Spittler and Grant A. Wacker, eds. *Pentecostal Currents in American Protestantism*. Urbana, Illinois: University of Illinois Press, 1999
- Chamberlain, Ava, ed. *The "Miscellanies" 501-832. The Works of Jonathan Edwards, Volume 18*. New Haven: Yale University Press, 2000
- Campbell, Dennis M., William B. Lawrence and Russell E. Richey, eds. *Doctrines and Discipline: United Methodism and American Culture*. Volume 3. Nashville, Tennessee: Abingdon Press, 1999

Hispanic Religious Life

- Espín, Orlando O. and Miguel H. Díaz, eds. *Latino/a Explorations in Catholic Systematic Theology: From the Heart of Our People*. Maryknoll, New York: Orbis Books, 1999

Other

- Lee, Alvin A. and Jean O'Grady. *Northrop Frye on Religion: Collected Works of Northrop Frye*. Toronto, Canada: University of Toronto, 2000
- Newman, William M. and Peter L. Halvorson. *Atlas of American Religion: The Denominational Era 1776-1990*. Walnut Creek, California: AltaMira Press, 2000

Philanthropy and Nonprofit Leadership

- Bentley, Richard, AmÉlie Weber and Cheryl Hall-Russell. *Religion, Youth, and Philanthropy: An Annotated Resource Guide*. Indianapolis: Indiana University Center on Philanthropy, 1999
- Clotfelter, Charles T. and Thomas Ehrlich, eds. *Philanthropy and the Nonprofit Sector*. Bloomington: Indiana University Press, 1999
- Putnam, Robert D. *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon & Schuster, 2000
- Roehlkepartain, Eugene C., Elanah Dalyah Naftali and Laura Musegades. *Growing up Generous: Engaging Youth in Giving and Serving*. Bethesda, Maryland: The Alban Institute, 2000
- Scott, Katherine Tyler. *Creating Caring & Capable Boards: Reclaiming the Passion for Active Trusteeship*. San Francisco: Jossey-Bass, 2000

January – December, 2001

Religion Division Grants

Initiatives Grants

Pastoral Leadership Development Initiative

◆ Auburn Theological Seminary has developed a four-part project that addresses seminary student educational indebtedness. Auburn will work with theological schools to collect information about educational debts of graduating students and measure trends based on similar 1991 data. The researchers will also examine the impact of educational debt on new pastors, study how the policies and practices of theological schools impact student debt, and work with the Association of Theological Schools to share the project's findings with theological educators and church leaders.

Barbara Wheeler, Auburn Theological Seminary, 3041 Broadway at Reinhold Niebuhr Pl., New York, NY 10027. (212)662-4315.

◆ Union Theological Seminary and Presbyterian School of Christian Education will receive partial support for a collaborative effort by Presbyterian (U.S.A.) seminaries to identify gifted college students and encourage them to consider a vocation of parish ministry. Six Advocates for Ministry will visit college campuses with a goal of identifying 1,350 Presbyterians gifted for ministry. The Advocates will encourage students to explore their gifts while local committees conduct follow-up conversations with the students and share their names with seminaries. *Douglas W. Oldenburg, Columbia Theological Seminary, 457 Windward Dr., Davidson, NC 28036. (704)892-5338.*

◆ Twenty-eight colleges and universities are recipients of grants in the second round of the invitational grants program entitled Programs for the Theological Exploration of Vocation. Twenty institutions were funded in the first round. These schools are either developing or strengthening programs that assist students to choose their future work in light of faith commitments, provide talented young people opportunities to consider Christian ministry as their life's work, and enhance the school's capacity to draw on the resources of its religious tradition in preparing a new generation of leaders for church and society. Each institution develops its own program; overall they include a rich mix of curricular and extra-curricular activities. Second-round grantees are:

- Alma College, Alma, Michigan
- Augsburg College, Minneapolis, Minnesota
- Austin College, Sherman, Texas
- Calvin College, Grand Rapids, Michigan

- College of the Holy Cross, Worcester, Massachusetts
- Concordia College, Moorhead, Minnesota
- Dillard University, New Orleans, Louisiana
- Duke University, Durham, North Carolina
- Eastern Mennonite University, Harrisonburg, Virginia
- Fairfield University, Fairfield, Connecticut
- Georgetown College, Georgetown, Kentucky
- Grinnell College, Grinnell, Iowa
- Guilford College, Greensboro, North Carolina
- Hendrix College, Conway, Arkansas
- Howard University, Washington, D.C.
- Indiana Wesleyan University, Marion, Indiana
- Luther College, Decorah, Iowa
- Marquette University, Milwaukee, Wisconsin
- Maryville College, Maryville, Tennessee
- Messiah College, Grantham, Pennsylvania
- Pepperdine University, Malibu, California
- Saint Louis University, St. Louis, Missouri
- Seattle Pacific University, Seattle, Washington
- University of St. Thomas, St. Paul, Minnesota
- University of the South, Sewanee, Tennessee
- Wake Forest University, Winston-Salem, North Carolina
- Whitworth College, Spokane, Washington
- Willamette University, Salem, Oregon

◆ Thirty congregations have received awards in the third year of the Clergy Renewal Program for Indiana Congregations. The program, open to any congregation in Indiana that is served by an ordained pastor, enables pastors, in cooperation with their congregations, to plan and implement a structured period of personal and professional renewal. The programs range from international travel to personal and family retreats in the U.S. Several in this year's class will visit the Holy Land and others will explore their denominational roots in religiously significant locations in Europe and the Middle East. Others will live in Central and South American countries immersing themselves in language, culture and missions.

Following are the congregations participating in this round of the program:

- Brookside United Methodist Church, Indianapolis
- Christ Temple Church of Fort Wayne
- Christ's Community Church, Fort Wayne
- Clinton Frame Mennonite Church, Goshen
- Crooked Creek Baptist Church, Indianapolis
- East Ninety-First Street Christian Church, Indianapolis
- Elm Grove Congregational Christian Church of Manson, Frankfort
- First Baptist Church of Fort Wayne
- First Christian Church (Disciples of Christ), Kokomo
- First Presbyterian Church of Aurora
- First Presbyterian Church of Fort Wayne

- First United Methodist Church, Cambridge City
- First United Methodist Church, Mooresville
- First United Methodist Church of Michigan City
- First Wayne Street United Methodist Church, Fort Wayne
- Grace Lutheran Church, Elkhart
- Grace United Methodist Church, Lafayette
- Hope Evangelical Covenant Church, Indianapolis
- Olivet Presbyterian Church, Evansville
- Pittsboro Christian Church (Disciples of Christ)
- Prince of Peace Church, Madison
- Saint Paul's Episcopal Church, Indianapolis
- Saint Peter's Evangelical Lutheran Church, Fort Wayne
- South Side Christian Church, South Bend
- St. Elizabeth Ann Seton Catholic Church, Fort Wayne
- St. Francis of Assisi Parish, Muncie
- St. Luke's United Methodist Church, Indianapolis
- Unitarian Universalist Church of Indianapolis
- Valparaiso Mennonite Church
- West Richmond Monthly Meeting of the Religious Society of Friends, Richmond

◆ A total of 129 congregations have been notified of funding in the National Clergy Renewal Program. Some 500 congregations from 45 states applied. The program was open to any Christian congregation in the U.S. that is served by an ordained pastor having a master of divinity degree from an accredited theological school. Like the Indiana Clergy Renewal Program, the national effort enables pastors, in cooperation with their congregations, to plan and implement a structured period of professional and personal renewal. The congregations selected for grants represent a broad spectrum of American church life. Annual budgets range from \$30,000 to \$5.6 million and Sunday worship numbers vary from 45 to 3,500. A wide variety of denominations are represented. Both men and women, and two clergy couples, are included among the pastors.

Funding will be provided for a third year of the National Clergy Renewal Program. The goal of the program is to strengthen Christian congregations by refreshing the energy and creativity of their pastoral leaders. The grants enable pastors, in cooperation with their congregations, to plan and undertake a structured period of professional and personal renewal away from the daily demands of the congregation. The program is open to ordained pastors holding a master of divinity degree from an accredited theological school and currently serving in a local congregation. *Jean M. Smith, Program Director, Religion Division, Lilly Endowment Inc.,*

P.O. Box 88068, Indianapolis, IN 46208. (317)924-5471.

◆ The Indiana Clergy Peer Study Program will expand to include additional pastors and congregations with this grant to Christian Theological Seminary. The program, to date, has supported nine peer study groups involving 72 pastors and their congregations in designing and implementing three-year study plans aimed at improving pastoral leadership skills of the participants. The groups meet for worship, study, and mutual assessment of each other's experiments in leadership. Retreats and study trips round out the program. *D. Bruce Roberts, Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, IN 46208. (317)931-2305.*

◆ This grant supports The Crossings Project at the University of Indianapolis. The program is a comprehensive set of initiatives designed to foster the theological exploration of vocation across the University and to emphasize its educational heritage and mission of preparing students for lives of service. The project will deepen the campus mentoring environment, provide faculty and staff with opportunities for vocational exploration and formation, and build partnerships with other church and community groups interested in cultivating future Christian leaders from among young people. *Michael G. Cartwright, University of Indianapolis, 1400 E. Hanna Ave., Indianapolis, IN 46227. (317)788-3368.*

◆ The Fund for Theological Education will convene and provide assistance to church-related colleges and universities that have been funded in the Endowment's Theological Exploration of Vocation grants programs. This grant to the FTE will facilitate collaboration and coordination among projects and provide opportunities for communication, mutual learning, dissemination of findings, and self-evaluation. *James L. Waits, Fund for Theological Education, Suite 250, 825 Houston Mill Road, Atlanta, GA 30329. (404)727-1450.*

◆ The Fund for Theological Education is developing a pilot program to increase capacities of congregations to identify talented young people and encourage them to explore a call to pastoral ministry. This effort responds to the fact that many clergy are approaching retirement age and the numbers of talented younger pastors are not in place to fill their ranks. FTE's pilot program will identify congregations of the Evangelical Lutheran Church in America, Presbyterian Church (U.S.A.), and United Methodist Church, along with a regional network of African-American churches. Recruit-

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Grants

ment committees will identify potential candidates for pastoral ministry who will be offered seminary scholarships. The committees will also have numerous opportunities to share information and strategies. *James L. Waits, Fund for Theological Education, Suite 250, 825 Houston Mill Rd., Atlanta, GA 30329. (404)727-1450.*

◆ The Fund for Theological Education has received a grant for a coordination program for the Transition-Into-Ministry Grants Program that supports pilot projects designed to assist new pastors in making the critical transition from seminary student to full-time pastoral leader. FTE will host periodic gatherings of grantees for mutual support and learning, assist project directors in their evaluation efforts, and facilitate the communication of key learnings to multiple audiences nationally. The goal of this coordination effort is to strengthen individual projects, foster collaboration and learning among grantees, and provide a forum for assessing and communicating the significance of the grant program to those who are responsible for the preparation and support of pastoral leaders. *James L. Waits, Fund for Theological Education, Suite 250, 825 Houston Mill Rd., Atlanta, GA 30329. (404)727-1450.*

◆ Trinity Lutheran Church in Moorhead, Minnesota is the first congregation to be awarded funding in the second round of the Transition-into-Ministry program, joining a dozen others that were funded in the first round. The program supports pilot projects that assist new pastors in making the critical transition from seminary student to full-time pastoral leader. Trinity Lutheran Church will establish a pastoral residency within the congregation. Three recent graduates of Lutheran seminaries who have demonstrated exceptional promise for leadership will be invited into a two-year residency program of carefully mentored pastoral ministry. In addition to participating in intensive, short-term rotations in various program areas of church life, the residents will also engage in guided study and reflection with the senior pastor in the areas of worship, leadership, pastoral practices and interpreting congregational cultures. The residents will also meet regularly with a lay committee to receive feedback on his or her ministry. *Ann Svennungsen, Trinity Lutheran Church, 210 S. Seventh St., Moorhead, MN 56561. (218)236-1333.*

◆ Fifty-three theological seminaries are being funded in the second round of a competitive grants program to support the creation of programs for high school youth. The programs provide a broad array of curricula and activities

aimed at stimulating in young people an excitement about theological inquiry and learning, and encouraging a new generation to consider vocations in Christian ministry. The funding includes partial support for 22 institutions that are renewing their programs and full support to implement eight new youth theology programs. Twenty-three schools are receiving grants for program planning.

Renewal grant recipients include:

- Andover Newton Theological School, Newton Centre, Massachusetts
- Calvin Theological Seminary, Grand Rapids, Michigan
- Concordia College, St. Louis, Missouri
- Covenant Theological Seminary, St. Louis, Missouri
- Duke University, Durham, North Carolina
- Eden Theological Seminary, St. Louis, Missouri
- Garrett-Evangelical Theological Seminary, Evanston, Illinois
- Huron College, London, Ontario, Canada
- Lincoln Christian College and Seminary, Lincoln, Illinois
- Luther Seminary, St. Paul, Minnesota
- The Lutheran Theological Seminary at Philadelphia, Philadelphia, Pennsylvania
- Multnomah School of the Bible, Portland, Oregon
- Newman Theological College, Edmonton, Alberta, Canada
- Pacific Lutheran Theological Seminary, Berkeley, California
- Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania
- Reformed Presbyterian Theological Seminary, Pittsburgh, Pennsylvania
- Saint John's University School of Theology, Collegeville, Minnesota
- St. Mary's Seminary and University, Baltimore, Maryland
- Saint Meinrad Archabbey, St. Meinrad, Indiana
- Trinity Lutheran Seminary, Columbus, Ohio
- Union Theological Seminary and Presbyterian School of Christian Education, Richmond, Virginia
- Wartburg Theological Seminary, Dubuque, Iowa

New programs will begin at the following:

- Concordia Theological Seminary, Fort Wayne, Indiana
- Emmanuel School of Religion, Johnson City, Tennessee
- Fuller Theological Seminary, Pasadena, California
- Gardner-Webb University, Boiling Springs, North Carolina
- Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts

- Lancaster Theological Seminary of the United Church of Christ, Lancaster, Pennsylvania
- North American Baptist Seminary, Sioux Falls, South Dakota
- Western Seminary, Portland, Oregon

The following institutions have received planning grants:

- American Baptist Seminary of the West, Berkeley, California
- Associated Mennonite Biblical Seminary, Elkhart, Indiana
- Azusa Pacific University, Azusa, California
- Baptist Theological Seminary at Richmond, Richmond, Virginia
- Bethany Theological Seminary, Richmond, Indiana
- Chicago Theological Seminary, Chicago, Illinois
- Brite Divinity School, Fort Worth, Texas
- Catholic Theological Union at Chicago, Chicago, Illinois
- Christian Theological Seminary, Indianapolis, Indiana
- Dominican School of Philosophy and Theology, Berkeley, California
- Drew University, Madison, New Jersey
- Eastern Mennonite University, Harrisonburg, Virginia
- Iliff School of Theology, Denver, Colorado
- Interdenominational Theological Center, Atlanta, Georgia
- Lutheran School of Theology at Chicago, Chicago, Illinois
- Lutheran Theological Seminary at Gettysburg, Gettysburg, Pennsylvania
- Lutheran Theological Southern Seminary, Columbia, South Carolina
- Mennonite Brethren Biblical Seminary, Fresno, California
- Pacific School of Religion, Berkeley, California
- Queen's Theological College, Kingston, Ontario, Canada
- St. Paul School of Theology, Kansas City, Missouri
- Southern Methodist University (Perkins School of Theology), Dallas, Texas
- Western Theological Seminary of the Reformed Church in America, Holland, Michigan

Congregational Leadership and Ministry Initiative

◆ Goshen College will plan an initiative that promotes interaction among pastors, organists and choir directors, and teachers of music in church-related colleges as well as composers and performers. The aim of the project is to assist pastors and church musicians to become adept at linking faith and music in a meaningful way in the context of the local church and

to enhance the quality of church music as practiced in local congregations. *Charlotte Kroeker, Goshen College, 1700 S. Main St., Goshen, IN 46526. (219)535-7501.*

Christian Faith and Life Initiative

◆ Princeton University will conduct a research project that examines changes and continuities in American Christian piety and devotional practices between the seventeenth and twentieth centuries. The project will study how American Christians have adapted their faith to modernity and created new devotional practices in that context. A working group of historians will conduct the research, engage in ongoing conversation, and produce an edited volume on the topic of Changing Christian Practices in Modern America. The project's co-directors plan to write three books and oversee development of a Website. *Leigh Schmidt, Princeton University, Fifth Floor, New South Bldg., Box 36, Princeton, NJ 08544. (609)258-5285.*

◆ Researchers at the University of North Carolina at Chapel Hill will examine the religious practices and commitments of American youth and how they influence young people's ability to negotiate the challenges of growing up today. The project will combine a national phone survey of youth and their parents, in-depth interviews with 350 young people, and follow-up interviews to track changes in practices and attitudes over time. In addition to identifying effective practices in the religious, moral, and social formation of youth, the project will describe effective programs, provide venues to stimulate national discussion about these issues, and produce a number of publications. *Christian Smith, University of North Carolina, Chapel Hill, NC 27599. (919)962-4524.*

◆ Calvin College's Institute of Christian Worship will develop three programs for the purpose of energizing and deepening the practice of Christian worship in congregations throughout North America. The effort will consist of several types of training events for congregational leaders, published and Internet resources for weekly worship planning as well as analysis and reflection on worship practices, and program grants to local communities for development of initiatives designed to foster grass-roots worship renewal. The programs will function as the energizing center of a nationwide network of people working toward theologically informed, congregation-based worship renewal. *John D. Witvliet, Calvin College, 3201 Burton St., S.E., Grand Rapids, MI 49546. (616)957-6806.*

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Grants

◆ The editorial staff of *The Works of Jonathan Edwards* at Yale Divinity School will complete production of the last several volumes of this 26-book collection. Lilly Endowment has collaborated with Pew Charitable Trusts and the Henry Luce Foundation in funding publication of Edwards's writings, seen as significantly influential in the shaping of American history and religion. Edwards (1703-58) was a Colonial preacher and is considered by many to be America's most important theologian. *Harry S. Stout, Yale University, 409 Prospect St., New Haven, CT 06510 (203)432-5307.*

Education and Formation Initiative

◆ The Talbot School of Theology will develop a Website that will provide information on influential 20th century leaders in the field of Christian education. This project is meant to assist college and seminary students and others doing foundational research in the field of Christian education. Full biographical and bibliographical material on some 100 leading Christian educators of the past 100 years will be made available. *Kevin Lawson, Talbot School of Theology, Biola University, 13800 Biola Ave., LaMirada, CA 90639. (562)903-6000.*

◆ This grant will provide partial support for the Generations of Faith Project at the Center for Ministry Development. The project is an innovative approach to religious education and faith formation in parishes, involving all generations in learning together and in connecting what happens in the congregation and in the home. The Center will develop a curriculum for congregation members of all ages and train leaders in 360 Catholic parishes across the U.S. Other activities include producing a training video, convening a national symposium, producing a book, and researching best practices of congregations using this approach. *John Roberto, Center for Ministry Development, P.O. Box 699, 175 Church St., Naugatuck, CT 06770. (203)723-1622.*

◆ Luther Seminary will engage in a three-year study of congregations that offer exemplary youth ministry programs. Quantitative survey instruments and in-depth qualitative interviews will be used to identify traits and practices that enable congregations of differing sizes, locations and denominations to retain their youth and nurture them effectively in Christian belief, practice and commitment. *Roland Martinson, Luther Seminary, 2481 Como Ave., St. Paul, MN 55108. (612)641-3456.*

Theological Teaching Initiative

◆ In 1998 Lilly Endowment supported the launching of the Lexington Seminars, a three-year program involving 15 Protestant seminaries in activities that address issues of student learning, faculty teaching, and school mission. The program involves total faculties of the participating seminaries, together with deans and presidents. This grant will support another round of the seminars for 20 additional selected Protestant theological schools. *Malcolm Warford, Lexington Theological Seminary, 631 S. Limestone, Lexington, KY 40508. (207)942-6781.*

◆ This grant supports the Carnegie Foundation for the Advancement of Teaching in a study of the professional education of American clergy. The project, part of the Foundation's initiative to study and improve the quality of graduate professional education in a variety of fields, will investigate the ways in which different types of theological schools mediate the educational tensions among academic, institutional, and pastoral concerns pressing on professional education of Protestant, Catholic and Jewish clergy today. A major report and a series of conferences and consultations will be designed to improve the quality of professional education for ministry. *William Sullivan, Carnegie Foundation for the Advancement of Teaching, 555 Middlefield Rd., Menlo Park, CA 94025. (650)566-5118.*

◆ Researchers at Auburn Theological Seminary will collect and analyze data on full-time and part-time seminary faculty in the U.S. in order to project future trends in faculty needs. New data will be added to information from an Auburn study of full-time faculty ten years ago to create a longitudinal base. The new study will also investigate some topics that have become important in the past decade including faculty role in seminary governance and faculty views about ministry. *Barbara Wheeler, Auburn Theological Seminary, 3041 Broadway at Reinhold Niebuhr Place, New York, NY 10027 (212)662-4315.*

Initiative on Religion and Higher Education

◆ This grant to Austin Presbyterian Theological Seminary supports continuation of a program that nurtures parish-based campus ministry programs and fosters connections and collaborations among congregations, colleges, universities, and the seminary. Some 70 congregations in the Southwest have launched lay-led, volunteer-driven campus ministry programs at both public and private colleges that have resulted in opening up congregations to college-age youth and reconnecting congregations and campuses. *Michael Miller, Center for*

the Church and Higher Education, Austin Presbyterian Theological Seminary, 100 E. 27th St., Austin, TX 78705. (512)472-6736.

◆ Valparaiso University has received funding for the completion of the first 15 years of the Lilly Fellows Program in Humanities and the Arts (LFP). The grant will enable its 68 member institutions to continue to participate in the Program's successful offerings. The grant will also allow development of a framework for future collaborative work among church-related colleges and universities, provide for permanent systems for discovery and publication of scholarly work related to church-related higher education, and assist the necessary research and focused conversation necessary to launch any succeeding phase of LFP that may prove warranted. *Mark R. Schwehn, Valparaiso University, Mueller Hall, Valparaiso, IN 46383. (219)464-5022.*

Religion in Indianapolis Initiative

◆ This grant will enable the Religion and Urban Culture (RUC) project at the Polis Center of Indiana University-Purdue University Indianapolis (IUPUI) to complete its work and disseminate the results. The project has researched how religious people and institutions serve as valuable civic assets and is an attempt to foster an understanding of the role and function of religion in American culture, specifically in Indianapolis. This funding will permit increased public engagement by project participants, archiving project data, development of a video series, and completion of five scholarly books and a number of articles. An intensive seminar for religious and civic leaders will ensure in-depth knowledge of the project's findings. *David Bodenhamer, The Polis Center, IUPUI, 1200 Waterway Blvd., #100, Indianapolis, IN 46202. (317)274-2455.*

◆ With this grant the Indianapolis Center for Congregations will expand its Computer Technology and Ministry Program and promote its Congregational Resource Guide (CRG). Sixty-two congregations are participants in the initial round of the Computer Technology and Ministry grants initiative that enables them to assess their technology needs and purchase equipment and software. This grant will assist up to 30 additional congregations. The CRG is a Web site that describes resources of all kinds for enhancement of congregational life. The Indianapolis Center for Congregations is a program of the Alban Institute. *John R. Wimmer, Indianapolis Center for Congregations, 303 N. Alabama St., Indianapolis, IN 46204. (317)237-7799.*

Community Ministry Initiative

◆ Researchers at the University of Houston Foundation will study the relationships between congregations and faith-based community ministry coalitions in the U.S. The project will examine variations in the ways in which interfaith community ministries are structured in terms of their relationships with congregations, and assess the impact of organizational variations on the functioning of coalitions and on that of their members. The results of the project will ultimately assist congregations and coalitions as they work to strengthen and enhance their work within communities. *Helen Rose Ebaugh, University of Houston Foundation, P.O. Box 27405, Houston, TX 77227. (713)743-3952.*

◆ This grant will enable the Seminary Consortium for Urban Pastoral Education (SCUPE) to plan for the 2003 Congress on Urban Ministry. Regional meetings throughout 2002 will help shape the agenda for the national Congress and identify best practices in urban congregations that respond to the needs of the poor in their communities. SCUPE is a consortium of theological schools seeking to improve the quality of their programs in education for urban ministry. The Congress, a biennial event since 1978, assists pastors and leaders to share information and resources. *David Frenchak, SCUPE, 200 N. Michigan Ave., Suite 502, Chicago, IL 60601. (312)726-1200.*

Initiative on Religion in the Public Imagination

◆ The Greenberg Center for the Study of Religion in Public Life at Trinity College will map the religious geography of the nation by region, resulting in an eight-volume description of the role of religion in American life. Prompting this work is the recognition that no body of literature currently exists that describes, quantitatively and qualitatively, the religious character of America on a regional basis. When complete, this work will be available to religion reporters and news managers as well as to religious leaders, teachers, and others. A portion of this grant will support the Greenberg Center's journalism magazine, *Religion in the News*. *Mark Silk, Trinity College, 300 Summit St., Hartford, CT 06106. (860)297-2352.*

◆ This grant supports the fifth season of the award-winning public television series *Religion & Ethics NewsWeekly*. The year-round series of weekly half-hour programs is the only national news program devoted to religion, ethics and spirituality in America and around the world. In addition to supporting production, the grant

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Grants

also facilitates promotion and advertising of the program, materials for discussion of the series, and expanded distribution of the show. *Robert G. Abernethy, Reuters Broadcast Center, 1333 H. St, NW, 6th Floor, Washington, DC 20005. (202)216-2380.*

◆ Academy Award winning producer-directors Alan and Susan Raymond will produce a two-hour documentary television program entitled *The Congregation*. This grant provides partial support for the program which will be created for national prime-time on PBS in 2002 and focus on the internal life and community impact of a vital mainstream Protestant congregation. Outreach and publicity for the program will be done in cooperation with staff of *Religion & Ethics NewsWeekly*. *Craig Impink, Greater Washington Educational Telecommunications Assn., 2775 S. Quincy St., Arlington, VA 22206. (703)998-2608.*

◆ The American Communications Foundation (ACF) will develop 90 to 110 new stories on religion to be broadcast on commercial radio and television over the next two years as a public service. ACF uses personal stories of ordinary people and reports of grass-roots community efforts from across the country to create thoughtful, credible programs about the constructive contributions of religion to the fabric of American life. ACF stories appear regularly on Charles Osgood's daily news program, *The Osgood File*, which is carried by 350 stations and listened to by some 12 million people. *Cynthia Perry, American Communications Foundation, 38 Miller Ave., pmb 134, Mill Valley, CA 94941. (215)383-2633.*

◆ This grant will support the fourth printing of the catalog for the Library of Congress traveling exhibition, *Religion and the Founding of the American Republic, 1607-1835*. The popular exhibit, with some 200 items, was most recently displayed at Brigham Young University during the Salt Lake City Winter Olympic Games and has been on display in venues throughout the U.S. since 1997. Items in the exhibit include manuscripts and writings of Thomas Jefferson and communion silver from the Jamestown colony. *Irene B. Chambers, Library of Congress, 101 Independence Ave. SE, Washington, DC 20540. (202)707-5205.*

Religious Institutions Initiative

◆ Shalem Institute for Spiritual Formation, an ecumenical Christian organization that provides renewal opportunities for clergy and lay leaders, will engage in strategic planning and

evaluation. This project will enable Shalem to provide further opportunities for personal renewal of pastors, maintain the creative and spiritual energy of clergy and lay leaders, and support development of new venues for its ministry. *Nancy J. Eggert, Shalem Institute for Spiritual Formation, 5430 Grosvenor Ln., Bethesda, MD 20814. (301)897-7334.*

General Programs

Black Religion

◆ Bettye Collier-Thomas will complete a comprehensive history of African-American women in the church, documenting their significant contributions to the historic black denominations and in selected mainline churches, as well as in their neighborhoods and communities. This book, to be entitled *She Hath Done What She Could*, culminates a decade of extensive research on black church women. Collier-Thomas is editor of the first history of black women preachers, *Daughters of Thunder*, which was also Endowment-funded and published in 1998 by Jossey-Bass. *Bettye Collier-Thomas, Temple University, Weiss Hall-Suite B18, Philadelphia, PA 19122. (215)204-4851.*

◆ The Kelly Miller Smith Institute will expand an already existing partnership between Vanderbilt University Divinity School and neighboring American Baptist College. The funding will allow creation of a joint venture that offers new models of lay theological education in the areas of Bible study, theology and social ministry, and supports development and dissemination of study materials on theology and ministry in the black churches. Major lay training conferences and ongoing programs in nine extension sites across the country are also included in the project. *Forrest E. Harris, Sr., Vanderbilt Divinity School, Nashville, TN 37240. (615)343-3980.*

Theological Education

◆ A project at the American Theological Library Association (ATLA) will provide preservation services to the more than 250 member theological school libraries across North America. By microfilming old and fragile books and manuscripts the project ensures that theological libraries can preserve endangered materials in efficient and cost-effective ways. *Dennis A. Norlin, American Theological Library Association, 250 S. Wacker Dr., Suite 1600, Chicago, IL 60606. (847)860-7788.*

◆ The Association of Theological Schools (ATS) will continue to support a program of theologi-

cal research fellowships for faculty members of its accredited institutions. The program, launched in 1996, enables full-time faculty in ATS schools to engage in theological research that serves the needs of the churches. This grant also supports an annual conference of faculty grant recipients, provides assistance for use of the Faculty Grants Directory, and ultimately supports the production of numerous books, essays, articles and lectures to congregations. *Daniel O. Aleshire, Association of Theological Schools, 10 Summit Park Dr., Pittsburgh, PA 15275. (412)788-6505.*

◆ Episcopal Theological Seminary of the Southwest will collaborate with the other Episcopal seminaries in the U.S. on a project that uses video presentations and study guides to engage members of some 2,250 congregations in substantive conversations about the purpose, meaning and varieties of theological education in the church and the place of seminaries in this endeavor. A Website and a national conference in 2005 will consolidate the project's learnings and share new ideas about theological education. *Donn F. Morgan, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709. (510)204-0733.*

◆ The Candler School of Theology, collaborating with the Emory University Graduate Division of Religion, will spend a year planning a new approach to doctoral (Ph.D.) education that will equip graduates to teach in practical theology departments of seminaries and divinity schools. When the plan is implemented Candler proposes an expanded doctoral program that can prepare faculty for theological schools who are well-trained with research skills and interdisciplinary capabilities in such fields as pastoral care, religious education, and homiletics. *Russell E. Richey, Candler School of Theology, Emory University, Bishop's Hall 202, 500 Kilgo Cir., Atlanta, GA 30322. (404)727-6324.*

◆ A research project at Auburn Theological Seminary will study the current financing patterns of Protestant theological schools and compare those findings to results of studies undertaken in 1971, 1981, and 1991. The results of this work will assist trustees, presidents and other theological school leaders to focus their energies on the most promising practices for financial stability. *Anthony Ruger, Auburn Theological Seminary, 3041 Broadway at Reinhold Niebuhr Place, New York, NY 10027. (212)662-4315.*

Indianapolis

◆ The Church Federation of Greater Indianapolis (CFGFI) is receiving one-time support for a major fund-raising campaign and continued partial support for its Benevolence Grants, the Family Congregational Mentoring Program, and several forums that convene groups of congregations facing common concerns and issues. *Angelique Walker-Smith, Church Federation of Greater Indianapolis, 1100 W. 42nd St., Indianapolis, IN 46208. (317)926-5371.*

◆ Start-up funding is provided for the Northside Indianapolis Christian Coffee House (NICC) to establish a coffee house as a ministry outreach for youth and as a faith-based alternative meeting place for persons of all ages. NICC emerged from the desire of youth ministers from seven Indianapolis churches to interact with and serve young people in a wholesome, faith-based setting that is conducive to spiritual formation. To be located in Glendale Shopping Center, the coffee house will offer non-alcoholic beverages, snacks and light meals. Background music will be Christian-based and products furthering NICC's mission, such as books and CDs, will be on sale. *Robert A. Greising, Northside Indianapolis Christian Coffee House, P.O. Box 88064, Indianapolis, IN 46280.*

Other

◆ Parkview Church of the Nazarene is recipient of a grant to assist rebuilding efforts after previous facilities were destroyed by an electrical fire. From 1996 through 1999 the Endowment supported rebuilding of burned African American churches in the southern U.S. through a grant made to the Congress of National Black Churches. For the last four years the Endowment has extended such grantmaking to include Indiana churches that are victims of arson or other disasters. Parkview is the fifth Indiana church to receive funding in this effort. *Gary A. Williamson, Parkview Church of the Nazarene, 1750 E. HW 46, Nashville, IN 47448. (812)988-7797.*

Lilly Endowment Inc. and its Religion Division

Lilly Endowment Inc. is an Indianapolis-based private philanthropic foundation created in 1937 by three members of the Lilly family — J.K. Lilly, Sr. and his sons J.K., Jr. and Eli — through gifts of stock in their pharmaceutical business, Eli Lilly and Company. In keeping with the wishes of the three founders, Lilly Endowment exists to support causes of education, community development, and religion.

The goals of Lilly Endowment's Religion Division are:

- ◆ to deepen and enrich the religious lives of American Christians, primarily by helping to strengthen their churches;
- ◆ to support the recruitment and education of a new generation of talented ministers and other religious leaders;
- ◆ to encourage theological reflection and religious practices that recover the wisdom of the Christian tradition for our contemporary situation;
- ◆ to support scholars and educators who seek to help the American people to better understand contemporary religion and the role it plays in our public and personal lives; and
- ◆ to strengthen the contributions that religious ideas, practices, values and institutions make to the common good of our society.

In pursuit of these aims, the Religion Division supports people and organizations that generate knowledge, communicate insights, nurture practices, and renew institutions, thus providing religious resources upon which a flourishing and humane society depends.



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