



## Religion Division

Lilly Endowment in its religion grantmaking seeks to enhance the quality and depth of the religious lives of American Christians. Attention is focused primarily on the one religious institution in which virtually every active Christian is most deeply involved – the local congregation – and on the leader of that institution – the pastor.

The Endowment's efforts are aimed, in one way or another, at helping as many congregations as possible be strong and vital, and it is convinced that the quality of pastoral leadership is critical to the health of a congregation. When congregations are led by able, caring, thoughtful, imaginative pastors, congregations tend to thrive.

The Endowment is concerned about an impending leadership crisis in American congregations: Far too few qualified young people pursue the ministry as a profession. The Endowment, therefore, is concentrating on efforts to rebuild an environment in which congregations, colleges, theological schools, denominations, and many other religious institutions and agencies can draw upon each others' energies and contribute their own gifts to the work of strengthening the ministry and religious life in the nation.

To complement these efforts, the Endowment also supports many programs to promote better public understanding of the role of religion in American life.

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*A Lilly Endowment grant will restore books and manuscripts and “bricks and mortar” of the renowned Burke Library at Union Theological Seminary in New York City. Visitors can now enter the library from this towering rotunda entrance, which features a staircase that spirals for four floors.*



## Two Theological Treasures

**T**heological education is critical to what Lilly Endowment is “about” in the field of religion. The Endowment is deeply interested in supporting the discovery, study and implementation of the most effective ways to call, train and teach a new generation of excellent ministers to lead this nation’s congregations. The theological school stands at the crux of a future pastor’s life and career.

**In recent years, two pillars** of theological education – Union Theological Seminary in New York City and the venerable Yale Divinity School – have faced challenges that have seriously threatened their educational programs.

In Union’s case, it was the dire condition of its renowned Burke Library. The Endowment awarded an \$8 million grant for its renewal – which covers

everything from completely renovating the stacks, to cleaning the books, rehabilitating the reading room, increasing access to the repository of some of the world’s greatest theological treasures, and beefing up the acquisitions budget.

In the case of the Yale Divinity School – which has produced some of the nation’s most outstanding pastors and religious leaders – it was either rebuild or

move out. In 1999 the Endowment awarded a \$6 million grant toward a comprehensive renovation of the Divinity School campus.

### Renewing Union Seminary's Burke Library

Great libraries are among the world's revered treasures, not only for their physical beauty, but also for the fund of knowledge they contain. The Burke Library at Union Theological Seminary in New York City, with holdings of more than 700,000 items, is one of a handful of the truly great theological libraries in the world. Dubbed a "national treasure" by the National Endowment for the Humanities, the depth and richness of its theological collection are vast.

Recognizing the significance of Burke Library, the Endowment awarded Union a grant of \$8 million for its renewal. After several years of hard financial times at the seminary, the library building and its holdings suffered from inadequate maintenance as moisture and mold seeped into the walls and took their toll on the books and manuscripts themselves. Further, funds for the acquisition of contemporary works were severely limited, so the collection began to lag behind.

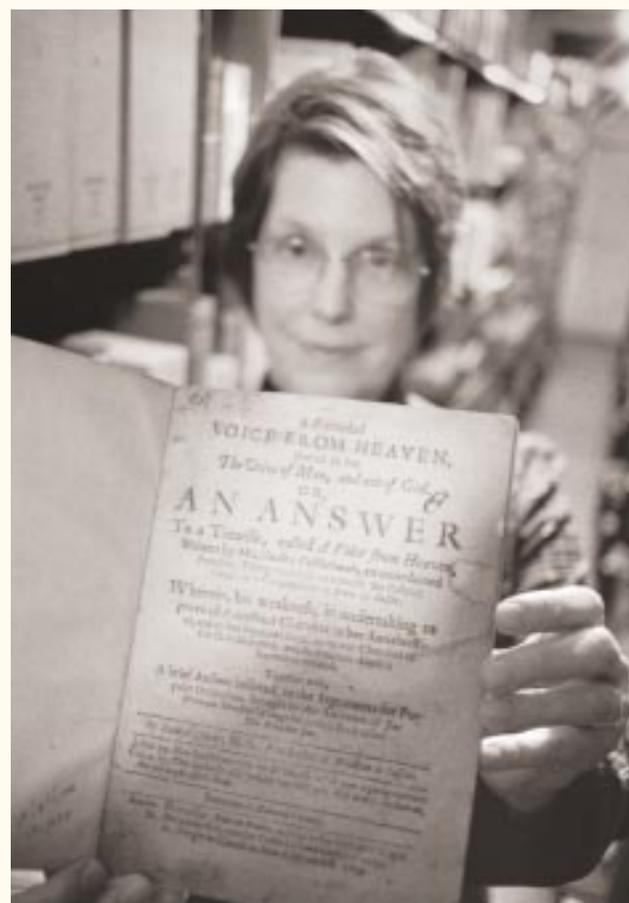
The renewal of Burke Library will preserve an irreplaceable part of the centuries-long heritage of Christianity around the world and assure access to this wealth of materials for seminarians, future church leaders, scholars, and others who care about the quality of ministry and the practice of faith in modern times.

Religious scholars agree that the Burke collection is the most important theological collection in the Western Hemisphere. It contains many treasures: manuscripts and papyrus fragments from the first century that are significant for biblical interpretation; hundreds of editions of the Bible from every century since the invention of printing; a thousand items by or about Martin Luther, including originals of his first published writing and his German

translation of the Bible; 300 original manuscripts connected with John Calvin; the journals, diaries, correspondence and other papers of 85 early missionaries to China, Africa and other parts of the world; and an original copy of one of the first (1818) African American hymnals, *The African Methodist Pocket Hymn Book* by Richard Allen. These are just the tip of the Burke iceberg.

Joseph C. Hough Jr., Union president, believes that every major renewal movement in the history of the church has emerged out of fresh examination of primary sources by a new generation of pastors and theologians. "While it is true," he says, "that congregations may well survive poor ministerial leadership for awhile, churches never have maintained their vitality over the long haul without creative and dynamic leadership from their ministers."

Seminaries create this kind of leadership only when they provide an education that is deeply engaged in the recovery and reinterpretation of the Christian tradition. Hough points to the example of Union teacher-scholar



opposite and right: *An Endowment grant is helping with the much-needed facelift of Yale Divinity School. Marquand Chapel dominates the school's quadrangle. Sara Myers, director of Union's Burke Library, displays one of 19,000 books and manuscripts in the McAlpin Collection, all printed before 1701.*



Robert Handy, who used the McAlpin Collection at Burke Library to research and write *Christian America*, a book that has had a profound impact on the reinterpretation of the role of religion in America.

“There is no single resource more important for our understanding of the shaping of American religious and political life

than the 16th- and early 17th-century British sources in the McAlpin Collection,” Hough states.

Endowment funds assure that the Burke collections will be made more accessible to students, faculty, scholars, ministers and lay users. Significant portions of the collection are currently inventoried only in card catalogue records. With this grant, Union will complete conversion of all records to electronic format so that the entire catalogue can become accessible on-line. The library will increase its acquisitions budget, and a program to attract visiting scholars to work there is being developed.

The building itself will undergo significant repair and renovation. Work needs to be done to stabilize the environment by adding temperature and humidity controls. Much effort also will go into the preservation of valuable books and documents. The work includes treating and cleaning individual pieces, as well as creating protective enclosures where binding or reformatting is inappropriate.

Because book stacks have reached capacity, the grant also will permit the library to contract for off-site storage space. A state-of-the-art security system and a fire-safety system will round out the restoration effort by assuring protection from theft and damage.

above and right: *Yasuyo Tanaka, assistant in the preservation lab at Union, delicately cleans an old volume. At Yale the much-used Common Room in Marquand Chapel will be restored.*

In sum, one of the world’s greatest collections of Christian writings will be restored, renewed and made available in new ways to future generations from across the globe.

### Rebuilding Yale Divinity School

“Books do not protest, and buildings have no voice.” These words of Union’s Hough are as pertinent to another project with national and international ramifications in the theological education world as they are to Burke Library. In keeping with the Endowment’s interest in supporting the country’s outstanding institutions of theological education, a \$6 million grant in 1999 was committed to the \$38 million rebuilding of Yale Divinity School’s historic facilities.

Yale Divinity has been in existence since 1822 and, as part of the larger university, is a direct descendent of Yale College, which opened in 1701 for the training of ministers in the Christian faith. Over the centuries the seminary has steadily expanded from its traditional Puritan base with emphasis on educating Congregational ministers to a broadened ecumenical mission involving Episcopalians, Lutherans, Roman Catholics, Evangelicals and Eastern Orthodox Christians, among others.

It is the only seminary in a secular university setting where most of the students are enrolled in the ordination-track degree program. The curriculum – grounded in the central subjects of theology, biblical studies, ethics and the history of Christianity – is taught by a superb faculty.





Yale’s facilities, however, have been failing. According to David Bartlett, associate dean for academic affairs, the need for rehabilitation became so acute that at one point the university considered tearing down the divinity school buildings entirely and relocating the seminary to a smaller new building elsewhere on the university campus.

Ultimately, university and divinity school officials agreed that the divinity school campus should be spared, but that the buildings housing classrooms, lecture halls, meeting rooms, and administrative and faculty office space had to be reconfigured and rehabilitated.

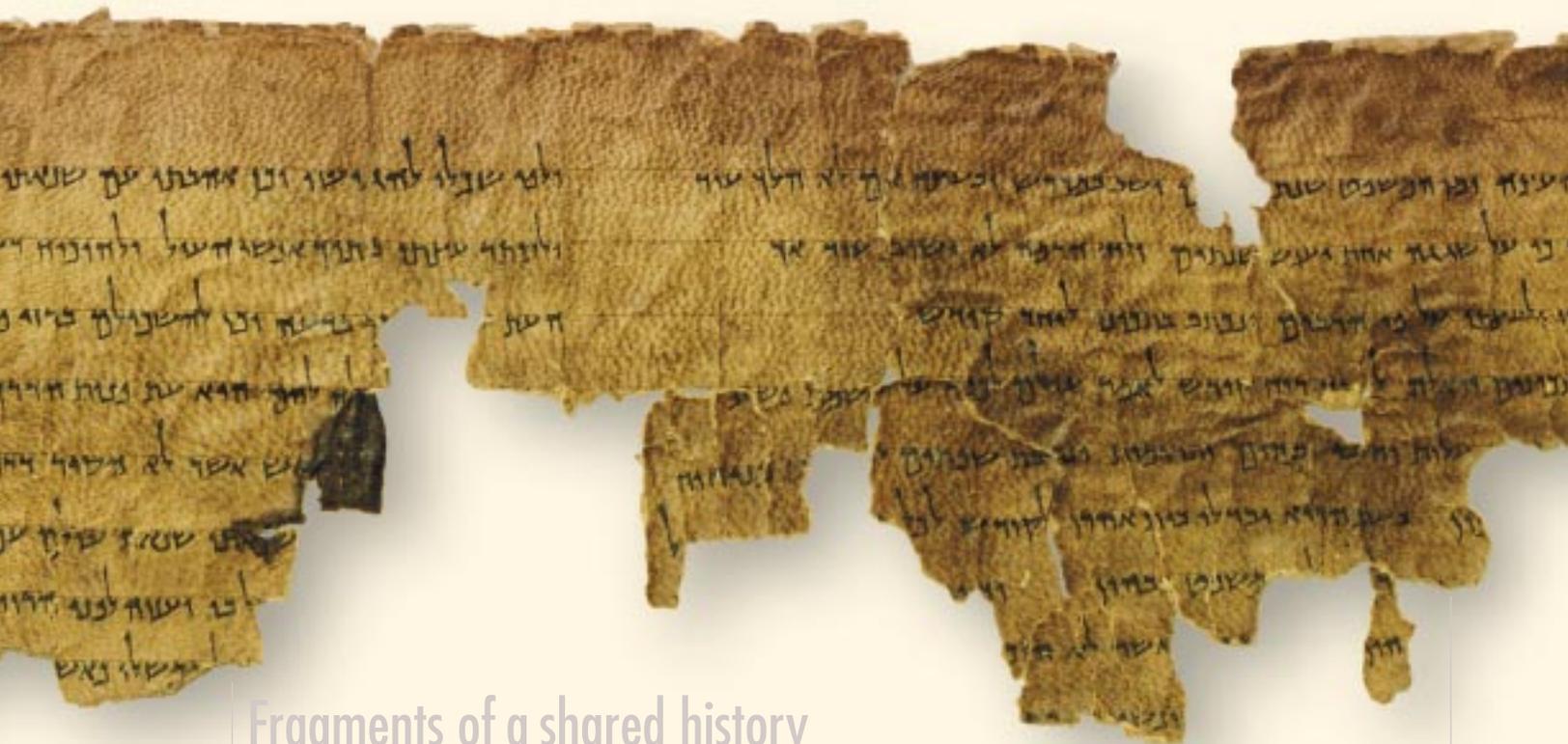
The chapel, library and Common Room will be restored and renovated; a lounge for commuting students will be added, and all exits and entrances will be redesigned for easier access. The project will also permit

Yale Divinity School to move its affiliates – Berkeley Divinity School (Episcopal Church affiliate) and the Institute of Sacred Music – into the main campus building.

The grant bolsters Yale Divinity School in its efforts to remain a leader in theological education and be more responsive to student needs. This project will more firmly connect the school to the rest of the university, as well as underscore its commitments to the wider church.

above and right: *One of Burke Library’s hundreds of Bibles serves as a frontispiece for Joseph Hough, Union president, and Sara Myers, director of the “national treasure.” At Yale Divinity School, old paint is scraped away from roof ornamentations, preparing the way for a new look.*





Fragments of a shared history

# Dead Sea Scrolls

**T**he message, painted on the side of a bus in Edinburgh, Scotland, was designed to captivate all who read it. John W. McCarter Jr., on vacation from his duties as president and chief executive officer of the Field Museum in Chicago, was easy prey. “The sign said: ‘Dead Sea Scrolls, Glasgow,’” recalls McCarter. “Of course I had to see them as soon as possible.”

**The impromptu addition to his itinerary** proved memorable not only for McCarter but also for museumgoers throughout the Midwest. The archaic fragments enthralled him, and he applauded the creative way the Glasgow museum expanded the exhibition beyond the scrolls to incorporate illuminated manuscripts and early printed Bibles “that carried the story into modern times.”

A conversation with the director of the Glasgow museum heightened his interest in bringing the scrolls to Chicago and provided him with the names of key Israeli officials who could make it happen.

“My colleagues at home were intrigued with the idea, and we immediately began talking with the Israel Antiquities Authority,” McCarter says. “A full year before the opening of our exhibition, everybody in the Chicago religious community was on notice that it was coming.”

### Bringing history to life

The scrolls posed a range of opportunities and challenges. The staff of the Field Museum knew that visitors would vary in age, interest, knowledge and faith. The exhibition needed to appeal to second-graders from the inner city, as well as university scholars and theologians.

“As a museum of anthropology and natural history, we want to tell stories,” explains McCarter. “We put objects in a context so that people can really understand them. Some visitors may have little sense of world geography. In addition to telling the story of the scrolls, we had to communicate where they originated.”

Museum staff accomplished this task with large photographs showing the remoteness of the Judean Desert and a map emphasizing its distance from Chicago. At the center of the exhibition were 15 irreplaceable scroll fragments – five of which had never been seen outside Israel. More than 60 archaeological artifacts accompanied the scrolls including storage jars, coins, baskets and stone inkwells.

These were augmented by eight manuscripts lent by the Newberry Library in Chicago and a modern Torah on loan from the Spertus Institute of Jewish Studies in Chicago. A working laboratory, placed within the galleries, allowed visitors to watch three conservators from the Israel Antiquities Authority preserve the fragile bits of history.

“We mounted a camera on the end of a microscope that the conservators used in their painstaking work,” explains McCarter. “By watching a TV screen, people could see precisely what the conservators were doing.”

### Building on common ground

A major aim of Lilly Endowment has long been to increase public awareness and to promote informed dialogue about religion. In accordance with that goal, the Endowment funded a \$300,000 grant to support the Dead Sea Scrolls exhibition.

With the support of the grant and the help of a 70-member community advisory board, the museum created

a multifaceted program of events that utilized technology to broaden the exhibition’s appeal and expand its audience. Electronic field trips reached out to almost 800,000 students who “toured” the gallery without leaving their classrooms in Indiana, Texas, California, New York and throughout the United States.

The exhibition curator, James Philips, hosted the sessions and spoke directly with students who e-mailed or called in questions. Activities geared to adults ranged from discussions of the languages of the scrolls to a class called Introduction to Archaeology that looked at ways archaeologists use artifacts to reconstruct the past.

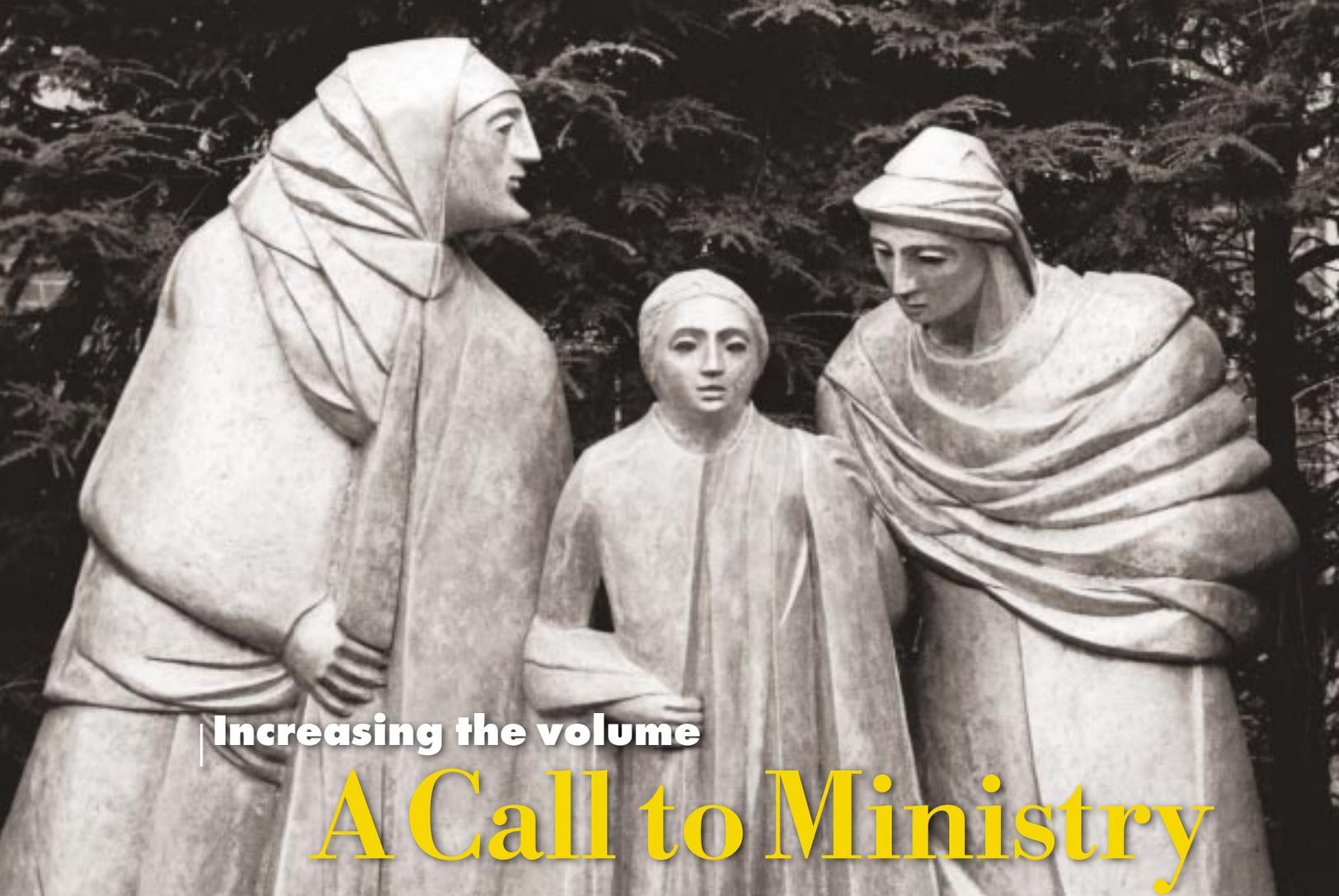
The Spertus Institute for Jewish Studies Artifact Center, one of several participants in the community-wide program, invited families to experience the wonders of discovery by hosting a “dig” for children and their parents.

Attendance, projected to reach 160,000, exceeded 297,000. Interest in the scrolls was so great that the Israel Antiquities Authority agreed to extend the exhibition’s run by a week beyond the June 11 closing date. Only the need to return the fragments to their resting place in Jerusalem prevented a longer extension.

“Our hope was for people to take away an appreciation of antiquity and the Judeo-Christian tradition that we share,” explains McCarter.



opposite and right: *For security purposes, the collection of the 2,000-year-old scroll fragments arrived in Chicago on separate planes. The Field Museum prepared for their display by acquiring special cases that ensured safe climate and lighting conditions.*



Increasing the volume

# A Call to Ministry

“I don’t think there is a religious community in the United States that hasn’t been concerned in the past 30 years about its future leadership,” says the Rev. James L. Heft, chancellor and professor of faith and culture at the University of Dayton.

“**Statistics for religious orders of men and women haven’t been positive**, but at the same time, we have witnessed an incredible increase in the number of laypersons who have sought theological education and have gone into ministry,” Heft says.

Addressing such concerns and signs of hope is the goal of a Lilly Endowment-funded initiative, Programs for the Theological Exploration of Vocation, the most recent piece of a multifaceted effort to attract bright young people into ministry. The University of Dayton is one of 20 colleges and universities to receive grants of up to \$2 million to identify and nurture a new generation of highly talented and religiously committed leaders.

The grants support schools in establishing or strengthening programs that help students understand their future work in light of their faith commitments and provide talented young people with opportunities to explore ministry, either lay or ordained, as their life’s work. It enhances schools’ capacities to draw on the resources of their mission, heritage and religious tradition in preparing a new generation of leaders for church and society.



In September the Endowment expanded the program by approving a \$50 million commitment for a second round of grants in this invitational opportunity for church-related schools.

**A shared concern**

Heft notes that although academically gifted students tend to prepare for professions more lucrative than ministry, that does

not mean a school should not offer opportunities for those students to consider a future in church leadership.

“For example, we have an engineering school, and it’s not surprising that the students with the highest SAT averages are in engineering,” he explains. “This grant helps us challenge that kind of profile. Now we can provide an integrated program and strong scholarship support to talented students who are deeply serious about leadership, ministry and their lives as Christians.”

The University of Dayton project will unfold over five years and will include three initiatives. The first part awards \$10,000 scholarships to 15 students who are strong academically and who have capacity for Christian leadership and a desire to grow in their faith. Called Chaminade Scholars in honor of the founder of the school’s religious order, these students will act as “leaven” within the larger student population, according to Heft. “This is not going to be a little support group that huddles together in some kind of hothouse. This is a group that will be nurtured for more rigorous service,” he says.

The Chaminade Scholars will participate in the second part of the program, a gathering of some 100 students invited to a series of retreats for a deeper exploration of vocation, faith and leadership. The third part of the program will support faculty

*Davidson junior Seth Davis goes one-on-one with child in local after-school program.*

opposite and left: *Holy Family holds sway in the Nazareth Courtyard at the University of Dayton, where students will be encouraged to consider their faith when choosing their vocation. John Kaykendall, professor of religion at Davidson College, wants faith “decompartmentalized.”*

members as they revisit required humanities courses – English, philosophy, history and religious studies – and look for ways to integrate the theme of vocation into the content.

Thus, the total project assumes the form of an ever-widening circle, beginning with the core of Chaminade Scholars, expanding to the larger group of 100 students and eventually touching the entire student body (6,500 undergraduates) through required curriculum.

“With this process we are trying to affect the whole culture,” says Heft. “We’ll have several points of entry for students and faculty and staff members.”

**Similar goals, unique strategies**

The goals at Macalester College in St. Paul, Minn., are similar to those at the University of Dayton, but the approaches vary significantly. This is partly because of the different role that religion plays on each campus and the different relationship that each school has with its founding church.

At the University of Dayton, some 70 percent of the enrollment belongs to the sponsoring Roman Catholic Church. At Macalester, a secular school with a Presbyterian





heritage, only 9 percent of the students identify themselves as Presbyterian; 51 percent list no religious preference.

"We are creating a new set of opportunities for persons interested in ministry, and we offer them in the same spirit that we offer other preprofessional programs," says Jeanne H. Kilde, visiting assistant professor of religious studies and co-director of the grant project. "These opportunities are not just for Presbyterians, but for all students of faith who are interested in pursuing careers within religious settings," she says.

Kilde and her colleagues see the programs as harmonious with the school's mission and in keeping with the students' interests. She describes the 1,750-member campus population as "socially conscious" and points out that

*James Heft (right), chancellor at Dayton, chats with Bernard McClellan, a student majoring in electrical engineering technology. The college's program will start with 15 Chaminade Scholars and expand over time to touch the whole campus.*

"52 percent of our students engage in some sort of community service work while they're here. They want to find ways they can integrate those kinds of values into the life choices that they are making. They are asking for guidance in doing that."

### **Constellation of programs**

The Macalester project consists of a constellation of four interrelated programs. The first develops a curriculum that will help students understand the place of religious and ethical values when choosing their vocations. The second creates a network of co-curricular opportunities to prepare interested students for ministry or other leadership roles in religious communities.

The third component promotes public discussion and debate around issues of work, religious values and ethics in a complex, secular society. The fourth involves researching a variety of topics, including how Macalester evolved from a Presbyterian college to a religiously pluralistic institution. This history, along with the other programs, will contribute to Macalester's ongoing processes of self-reflection, allowing religious voices and concerns their legitimate place at the table.

"Not everybody on campus may be ready for this conversation, but given our religiously plural society, it is an important one," Kilde says. "We will all gain if we look back in the school's history and heritage and see what is useful for today's students as they make their choices."

### **The Davidson design**

The challenge of engaging students in discussions about faith and vocation isn't unique to Macalester. At Davidson College – a school with strong current ties to the Presbyterian Church and a large number of pastors among its alumni – students tend to "compartmentalize" their professional aspirations from their religious beliefs, says John W. Kuykendall, president emeritus of Davidson and professor of religion.

"I'd like everybody in this community of talented people to think about the connection between what they believe and what they are going to do with their lives," he says. "I want students to ask, 'Why am I going into business?' 'Why am I going into medicine?' and 'What can I

do with my faith in that kind of environment?"

An important part of the Davidson program centers on the sophomore year, after students have settled into college life and are preparing to declare their major areas of study. The first event is set for autumn 2001, when the college will invite the entire sophomore class to participate in a three-day retreat before the kickoff of fall semester.

"We'll take them to a location in the mountains and involve them in a weekend discussion about faith and vocation," explains Thomas C. Shandley, vice president for student life and dean of students. "Our career services staff and our faculty advisers will take part. We hope that the students will leave the retreat with a plan and a renewed sense of purpose about how faith and vocation connect."

Other programs in the Davidson plan provide for internships, scholarships, a lecture series and new class offerings that deal with vocation, faith and morality. All aspects of the project are aimed at encouraging the 1,650 students in the campus community to prepare for a lifelong journey of reflection and meaningful service.

An ocean away, Davidson graduate Joslyn Ogden studies religion in Edinburgh, Scotland, and speaks enthusiastically about attending seminary and preparing for a career in professional ministry in the States. "I'm sure that with this new program, more students will be encouraged to think about the ministry professionally," says Ogden, one of two students who served on Davidson's grant-planning committee. "But for the most part, I simply hope that students will be drawn to an understanding that what they do professionally can't be separated from who they are as children and creatures of God."

Notes Kuykendall, "I'd like to see a critical mass of students – esteemed by their peers and the community at large as vastly gifted and talented persons – heading toward ministry."

*A campus with close ties to the Presbyterian Church, Davidson College near Charlotte, N.C., plans a program involving students, faculty, parents and staff. Activities will include retreats, internships, scholarships, a lecture series and new class offerings.*



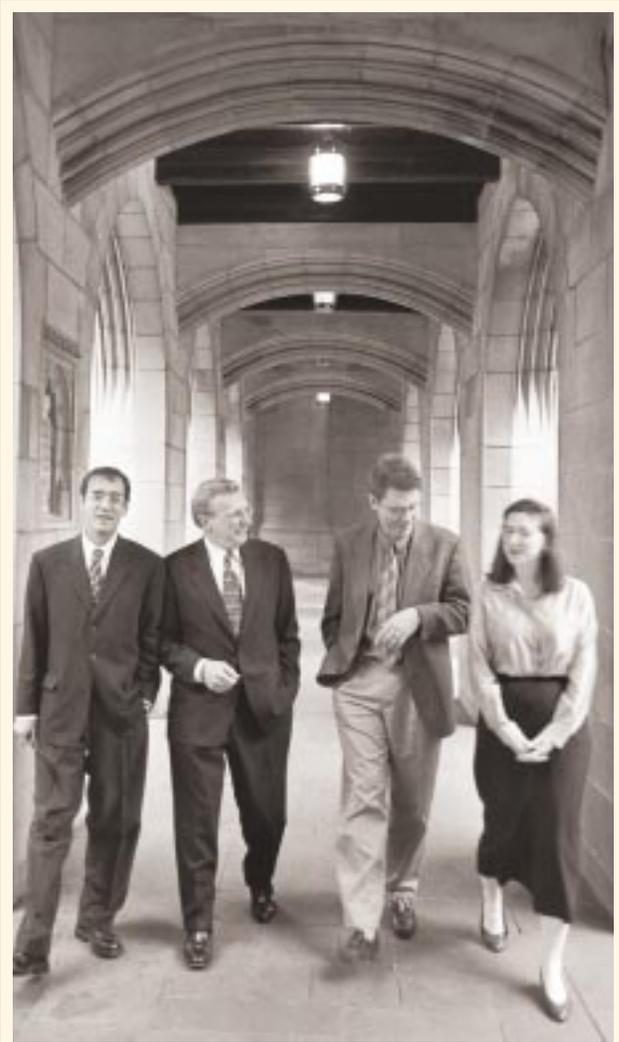
# Easing the Transition from Seminary to Congregation

**L**eading worship, visiting the ill, conducting marriages and funerals, counseling congregants, celebrating the richness of life, nurturing spirituality – plus budgets, advisory boards, personnel matters, building maintenance, fund-raising, neighborhood relations. All these challenges face new ministers who must learn well while they expand their theological knowledge and plumb their spiritual foundations.

**To help new ministers** make the sometimes daunting transition from seminary to congregation, Lilly Endowment has embarked on an \$18 million invitational program in which selected churches and judicatories are experimenting with new ways to guide recent seminary graduates into the life of the ministry.

The Endowment planned for these programs to be unusually intensive and comprehensive in character. Similar in some ways to medical residencies, these programs immerse recent seminary graduates in full-time work and introduce them to every aspect of parish ministry. In each residency program, a group of new ministers goes through the two-year program together, learning from and encouraging one another as they experience for the first time what it is like actually to be pastors and not just students.

Equally important, of course, is the involvement of the experienced pastors who lead these programs – persons with skills in mentoring, teaching and critiquing young ministers. These instructors are wise guides and helpful colleagues to the residents as they learn the duties and gain the insights needed to lead vibrant, healthy and committed congregations.



For the residents, this is their first chance to explore, day by day, the depth and breadth of parish ministry – and learn how to wear the “mantle of ministry” with strength, ability and compassion. The expectation is that they will depart with a sense of competence and confidence as they embark on a lifetime of ministry.

Among the 12 institutions that received grants in 1999 and 2000 are Fourth Presbyterian Church in Chicago and Christ Church in Alexandria, Va. Both offer thoughtful plans for the transition into ministry.

### Fourth Presbyterian Church, Chicago

For more than a century, Fourth Presbyterian Church has served the heart of Chicago as a “light in the city reflecting the inclusive love of God.” With some 4,350 members, this church on Chicago’s “Magnificent Mile” serves both as a cathedral church that provides a spiritual home and worship location for thousands of people, and as a public square that provides a location for forum presentations and concerts, as well as worship services.

Fourth Presbyterian, which received a \$747,900 grant, has created a solid, experiential launch into ministry for a select group of seminary graduates. After a careful planning process, the church committed to employing and training three residents as one way it can fulfill its leadership responsibilities within the larger church.

Three recent seminary graduates – Laurie Armstrong from Columbia Theological Seminary in Atlanta, Paulo França from Union Theological Seminary in Richmond, Va., and Steve Runholt from Princeton Theological Seminary – are finding out how the 50- to 60-hour parish work week differs from seminary life. Two more recent seminary graduates per year are scheduled to join the program after the first group of three.

### Doses of reality

The Rev. John A. Cairns oversees the program. “We started with the idea of replicating exactly the medical model and learned quickly that the porous life of a congregation forces the residents to work in several areas at a time – nothing as clear cut as doing a rotation in pediatrics followed by one in obstetrics,” he reports.

Fourth Presbyterian’s pastor, the Rev. John M. Buchanan,



explains that church tasks are not always obvious. “A lot of the work of ministry is about figuring out what to do next,” he says.

Both ministers comment on the injection of energy that the residents have brought to the congregation, noting that members are proud to be part of a teaching church that is actively forming leaders.

“The congregants bring a candid dose of reality as they mentor and interact with the residents,” Cairns says. “For example, after a resident has delivered a homily, five or six members of the congregation offer a critique. The residents soon learn to tame the academic jargon they learned in the seminary classroom when people tell them how the lesson connected or didn’t connect with their own daily lives and ways of thinking about their faith.”

Programs range from tutoring some 500 schoolchildren from nearby public housing projects to serving more than 300 older adults in a neighborhood center. The congregation extends its ministry to activities in Central America and Eastern Europe. Fourth Presbyterian, like its counter-

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opposite and above: *John Buchanan (second from left), pastor of Fourth Presbyterian Church in Chicago, chats with the church’s first group of residents. Steve Runholt, who has experience with volunteer groups in Africa and around the country, helps with the church’s outreach program at nearby Cabrini Green housing project.*



part Christ Church in Virginia, is a vital proving ground for young ministers in transition from seminary to the realities of their pastoral vocation.

“I feel that I am flourishing,” says Runholt, who grew up in Rapid City, S.D., and holds degrees from the University of South Dakota and Oxford University. After Oxford, he volunteered in Africa with Food for the Hungry and then worked in Christian community development for awhile.

### Mutual support

Runholt feels at home with the mission of a large, urban church. The Cabrini Green public housing development is just a 15-minute walk west of the church – “a different planet,” he says. He works with youngsters there and with the 500 or so children who come every week to the church from Cabrini Green and the Robert Taylor Homes, another housing project, for tutoring.

“We get to do many different things in our rotations, and with three of us, there is a lot of mutual support,” he says.

França, a native of Rio de Janeiro, received a degree in pharmacy from the Federal University and worked in the country’s health department for a few years before following the call to the ministry. “I was active with the

*Laurie Armstrong gets some collegial input from Steve Runholt (left) and Paulo França in preparing a presentation. Church residents experience every aspect of pastoring – from administration to outreach to worship.*

Presbyterian Church all the time I was growing up,” he says. “I was involved in the youth group and got to travel a lot. This residency program is a chance to explore parish ministry and be mentored by excellent pastors. I like being part of the liturgy in a big church and hearing good preaching.”

Armstrong saw a poster about the church’s program on a bulletin board at her seminary, and “it was as simple as that.” After graduating from George Mason University, she spent a few years in the marketing division of a large corporation, then decided to follow the call to ministry that had been “in and out of my life all along.”

With her Columbia seminary degree in hand, she headed north for the posting at Fourth Presbyterian. “I like the challenge,” she says. “There are constant surprises ‘on the ground.’ I wish we had learned more of the practical things in seminary, but this program is a great chance to learn about that side of ministry.”

All three say parish ministry is their goal.

### Christ Church, Alexandria, Va.

This venerable church – founded in 1750 – has seen the nation’s beginnings (George Washington attended regularly) and the war that almost broke it apart (Robert E. Lee worshipped regularly). President Franklin D. Roosevelt and Sir Winston Churchill attended services here on New Year’s Day in 1942, just three weeks after the Japanese attack on Pearl Harbor.

Americans have been coming to this church since the building was completed in 1773, but its 18th-century roots haven’t stopped it from looking ahead. At the beginning of the 21st century, the parish includes more than 3,000 communicants, and the church is actively engaged in the Endowment-funded project to continue a line of concerned and committed clergy.

Under the leadership of the Rev. Pierce Klemmt, Christ Church designed a program to help new Episcopal priests develop habits and leadership practices that should serve them throughout their ministry. The Endowment approved a grant of \$747,000 to develop the program.

Three seminary graduates will spend two years in the parish and complete rotations in four program areas: congregational, pastoral, academic and parish leadership.

The Rev. Carol Pinkham Oak, director of ministry residents since September, says the process is going well. "After rounds of interviews, we expect to select our residents by the spring," she says. "Because this program is so new, we had some explaining to do, but the students we've talked to seem excited for the opportunity."

Residents will engage in personal enrichment and continuing education, learning to read the culture of the congregation, developing strategies for effective leadership, and drawing on resources that contribute to practicing a holy life.

As part of the ministerial team, they will contribute to the church's evangelism efforts and youth ministries, participate in preaching, pastoral care, and committees that oversee finances, personnel and property.

### **Coping with ministry**

Residents also will take part in a health and wellness program and learn to cope with the demanding psychological and spiritual dimensions of ministerial leadership. Residents will learn what they can reasonably deal with alone – taking into consideration their own abilities, time constraints and professional roles – and what concerns should be referred to others.

They will be taught how to cultivate relationships with providers of medical, psychological and social services in their communities. "Vestry members, church volunteers

and the congregants fervently support this project," Klemmt reports, "as does Bishop Peter Lee of the Diocese of Virginia. Once the program is in place for a couple of years, we are eager to document its value and share that information widely as a new initiative in how pastors are trained."

The Endowment has been pleased with the response to this program. Twelve institutions have received grants from the original \$9 million allocation; another \$9 million has been allocated for this promising endeavor.



*Pierce Klemmt leads the congregation at historic Christ Church in Alexandria, Va. Carol Pinkham Oak directs the church's ministry residents program, and the first residents are scheduled to be selected by spring.*