GREEN SEMINARY INITIATIVE
INTERNAL COMPREHENSIVE AUDIT

CHRISTIAN THEOLOGICAL SEMINARY

INDIANPOLIS, INDIANA
JANUARY 31ST, 2017
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Introduction

Welcome to the first step of the Seminary Environmental Certification process - the self-audit! This audit form will help our Green Team assess what environmental activities are already underway at our school and what opportunities exist in each of the program’s five focus areas:

- Education
- Liturgy/Ritual and Worship
- Building and Grounds
- Community Life
- Public Leadership

The Process

As we have responded to each of the sections in the audit, we’ve identified the 2-3 most important priorities or opportunities for each section. This audit is designed to help us identify the steps we want to include in our Action Plan at the end of the auditing process, during spring semester 2017 (semester 2 of the program).

Overview of CTS Green Team’s work:

Our initial Green Team, which we trust will add members as needed over the course of the three year program, consists of two staff members, two faculty members and two students. We each took primary responsibility for one of the five areas, with our 6th member serving as researcher and archivist, as follow:

- **Education** – Felicity Kelcourse (faculty, fall 2016), Rob Saler (faculty, spring 2017)
- **Liturgy/Ritual and Worship** – Alex Pittaway (student, in consultation with the Worship committee at CTS)
- **Building and Grounds** – Suzanne Coyle (faculty), consulting with Dick Davis (maintenance)
- **Community Life** – Sarah Evans (administration, President’s office)
- **Public Leadership** - Cynthia Budyn (student) and Phil Graybiel (student)
- **Archivist and Editor for the Team** – David Stout (library staff)

Our team met for the first time in August, and, because all members of the team are busy, that was the only time all six of us were present together for a one hour monthly meeting as planned. We did meet monthly, twice in December to work on the audit, but not everyone could be physically present – therefore the recommendation for the future is using the Google Drive platform, in addition to utilizing in-person, e-mail, and chance encounters on campus as opposed to formal meetings.

The questions in the audit are geared towards assessing our school’s current status with regard to the **Certification Standards**. They serve to invite us into a creative process of considering how we might work towards achieving them. For this reason, it has been helpful to **have a copy of the Certification Program Standards readily available during the audit process** – and it will be helpful to **continue to review these standards** going forward (as circulated via e-mail AND available on the national Green Seminary web site).

For example, in the **Education section**, the goal is to determine which exact courses in our catalog fulfill any of the program’s requirements (see appendix). **GS recommends**: “For each course you consider, we recommend making a list which describes the course details first, including title name, professor, dates offered, and whether it is a required or elective course. Then determine which of the questions apply to that course – for instance, if it includes at least one class on environmental issues, or perhaps it is a course that is required of all students. This sort of listing or systematized approach to the questions will help you see patterns across classes, and stay consistent in the questions you ask around each class offered”.
The purpose of the auditing process is to begin building relationships and momentum towards the program’s goals. Even if we feel we know the answer to a given question, we should continue to speak with faculty and staff in our seminary community to learn from their experience. This both helps ensure that our answers are accurate, and builds support for the program within our seminary.
Education Audit

Essential to equipping religious leaders for the ecological challenges we face is the incorporation of ecological/environmental and eco-theological education across all aspects of seminary curricula. This includes a thorough understanding of the biblical, theological, socio-cultural, spiritual, ethical, and historical traditions and possibilities concerning care for the Earth and all its inhabitants, as well as the impacts of ecological degradation on the poor and marginalized.

The three sub-sections within this focus area include:
- Theology and Ecology
- Faculty Development
- Spiritual Formation

GSI understands the broad area of theology and ecology as the study of how sacred texts, theologies, ethics, religious traditions and practices intersect with human and ecological well-being, along with the concurrent study of actions necessary to understand and meet the crises facing local and global ecosystems. Religious eco-literacy includes a basic understanding of planetary and ecosystem functioning along with a critical understanding of the interrelationships between socio-cultural, economic and political systems, the natural and built environment, food and energy systems, social and environmental justice, and the impact of these interrelationships on human communities. Please keep this expansive definition of theology and ecology in mind as you complete this audit.

A.1 Theology and Ecology—Seminaries will ensure that students have a thorough understanding of both the theological and ecological importance of sustaining healthy ecosystems, and equip them to understand and act on a wide range of ecological concerns.

1. Does your seminary:
   a. Offer required or elective courses which are dedicated solely to theology, eco-justice, religion and ecology, creation care, or local, regional, and global environmental issues?
      We are up against challenges in this regard since our faculty size was diminished in 2014. Prior to that time Marti Steussy (Hebrew Bible) and Carol Johnston (Ethics) had regularly offered elective courses related to eco-justice and creation care. Wilma Bailey (Hebrew Bible) and Felicity Kelcourse (Pastoral Care and Counseling) had offered occasional electives as well. Marti and Carol are emerita but still teach from time to time. Felicity Kelcourse and Rob Saler are currently representing the Education focus at CTS and will be involved in faculty education going forward.
   b. Offer required/core courses (such as Bible, theology or ethics) which have at least one full class session dedicated to ecological concerns or environmental justice?
      CTS has not done this in the past but we now have commitments from Ron Allen (Bible Gateway) and Helene Russell (Theology Gateway) to include eco-justice concerns for at least one 1/14 of class time (in the case of intensives, as opposed to 14 week semester courses).
   c. Have any environmental courses that are required of every single student regardless of their degree program?
      Gateway courses in bible, theology and formation are currently required for all students. MDiv and dual degree students also take gateways in history and community leadership — the later gateway would be relevant, depending on the instructor (see CTS 72 hour MDiv).
   d. Require any ecologically themed courses for certain degree programs? No, not currently, but we may begin to consider the MA model developed at Yale as a possible MA option in the fall of 2017.
e. Provide the opportunity to take environmental courses at another seminary or university setting for credit, such as ecology, environmental science, or environmental policy? No, we are not doing this currently, but Butler University next door does have a Center for Urban Ecology [https://www.butler.edu/cue/projects](https://www.butler.edu/cue/projects).

f. Offer courses jointly with other university departments or schools on ecological or eco-theological themes? No, not currently.

g. Offer opportunities for field placements related to environmental issues, such as with environmental organizations, “green” congregations, and/or focused on environmental justice issues or public engagement? This is possible through the Serve Gateway (M-627) required for MDiv students.

h. Offer an eco-theological, eco-justice or eco-spirituality certification? (This can also be offered as part of a consortium of which your school is a part.) We do have this option, but not currently as a formal offering.

i. Offer any type of eco-justice specialty as a part of a degree program? Not currently.

2. In what ways do course outcomes and assessments include raising awareness of ecological concerns/care for creation? This would currently apply only for the electives and Gateway courses mentioned.

3. Which courses offer the most important opportunities in your school’s curricula to integrate environmental-related content into coursework? Currently electives that are offered at least once a year and environmental concerns that will be included in at least 1/14th of class time in Gateway courses taught by professors Russell and Allen.

4. Does your school typically offer any public events focusing on eco-theological themes such as lectures or presentations? Please describe briefly. Not typically, no.

5. Library offerings:

   a. In what ways could your library’s offerings of environmental periodicals, books, videos or other materials be improved? We will need to invite library staff to do an assessment – see list of recommended texts supplied by GS national staff and offered to CTS faculty.

   b. How does your campus library improve or promote its collection of these materials? Good question to consider – no comprehensive plan at the moment.

A.2 Faculty/Staff Development – Seminaries will facilitate faculty/staff development in the broad area of theology, ecology and sustainability.

1. Does your school encourage faculty/staff development in the area of religion and ecology, and in what ways? How could there be more support? Not currently and yes, there could be more support. Information sessions for faculty are planned for fall 2017.

2. If faculty and/or staff have published and/or spoken on environmental topics in the past three years, please provide a representative listing. Yes, Rob Saler has published articles on environmental theology. Felicity Kelcourse has spoken in support of the 30 acre pre-settlement remnant forest across from our seminary that is threatened with deforestation (Crown Hill North Woods).

3. As you consider your list here, which other faculty members could be encouraged further or invited into the Certification process? Are there any success stories within the campus that haven’t yet been shared and could be through presentations or publications? Suzanne Coyle has lead study tours to Appalachia with AMERC and has a concern for mountain top removal and coal burning energy supplied to Indiana.
4. Have faculty/staff led environmental projects/initiatives/activities in the seminary or the wider community? Please describe. Yes, AMERC study tour and students involved in protesting CHNW deforestation.

5. If there have been any environmentally-themed public lectures or sermons delivered outside of the seminary community by faculty or staff members over the last three years, please provide a listing. Yes, Carol Johnston spoke in China – we need to research this question further.

6. Are there ways in which faculty are partnering with other faculty to advance environmental initiatives, such as through integrated classes or co-teaching? Or partnering with staff for institutional transformation? Not currently – something to consider going forward.

A.3 Spiritual Formation – to enhance students’ understanding and appreciation of the breadth and depth of ecological and environmental justice based-spirituality

1. Does your seminary:
   a. Offer any courses which include eco-spiritual formation? Not currently.
   b. Offer an eco-spiritual formation program? Not currently.
   c. Incorporate local context, and related environmental concerns, into spiritual formation programs/courses? Please describe. Not formally at this time.

2. Please describe any additional actions that your community has taken outside of courses to help develop eco-spiritual formation in students. This can include but is not limited to chapel programs, student placement, certificate programs, field trips or outreach experiences, regular prayer for specific ecological concerns, or retreats, reflection or meditation days. Please list specific examples and when these actions were taken. At the present time efforts to save CHNW are ongoing. Several students have been active in supporting IndyGo (public transportation) and the efforts of Hoosier Power and Light to promote sustainable energy.

3. Does your seminary offer any courses which emphasize the spirituality of activism and public engagement, particularly as it pertains to the impacts of environmental degradation on vulnerable communities? Courses taught by Carol Johnston (see appendix).

4. Are members of the seminary community encouraged to spend time outdoors as part of their personal practice of prayer or meditation? If so, what has worked well? Some faculty and staff routinely walk for exercise or bike to work. We do have picnic tables and garden areas on campus.
In completing the Education Audit, please record the top 2-3 ideas or priorities for action which you identified:

1. Plan for faculty seminars in fall 2017 related to teaching methods and resources relevant to the above concerns.

2. Encourage networking and information sharing among faculty, instructors and students motivated to address eco-justice and creation care concerns.

3. Review library holdings and establish a shared bibliography for teaching and research.

4. Explore the possibility of a specific degree program and/or certification in eco-justice, creation care concerns as they relate to ministry and public leadership.
Liturgy, Ritual, and Worship Audit

At the heart of the life of any seminary is its chapel or liturgy/ritual/worship program. Regular integration of environmental themes and content oriented toward care for the earth into services/rituals will help students gain skills and experience in developing these liturgies, rituals, sermons, prayers, and utilizing music. It will also help seminarians learn the ways that worship and ritual can express gratitude and praise to the Creator and for the earth, lament environmental and human suffering, experience spirituality through the natural world, and offer apology or confession for harm done to the earth.

Please note that when we reference environmental or “eco” actions in this audit, we are referring to all topics related to the environment, including environmental justice, or the disproportionate impact of environmental harm (and lack of environmental goods) on impoverished communities and communities of color. We also recognize that different religious traditions use different terms, or have different meanings for similar terms.

The two sub-sections within this focus area include:
- Incorporate Environmental Themes into Liturgies, Rituals, Worship
- Worship Competence

B.1 Incorporate Environmental Themes into Liturgies, Rituals, Worship—Seminaries will equip students to develop skills and experience in liturgies, rituals, laments, and prayers centered on environmental justice and ecological issues.

1. If your seminary has hosted environmentally-focused liturgies, rituals or religious services in the past, how were they received? What could be improved? What would you like to repeat? To change?

We have hosted at least one environmentally themed liturgy. In September 2016 the service was executed quite well. We had a Pastor who is the President of Hoosier Interfaith Power and Light, Rev. Wyatt Watkins, deliver an impassioned sermon that despite all of the accumulating lack of action and worsening scientific predictions, he is theologically confident that Christians and the world at large will do the right thing. This was well received by the congregation which did a letter writing campaign immediately following the service.

We could have had better marketing as the turnout was devoted but smaller than usual. We also could have made a stronger link environmental justice and social justice.

The décor of the service worked well and strongly reflected what was at stake when we take care of nature. The communion table and pulpit were adorned with greenery and a large forest mural was behind the communion table making a theological link between our salvation and the salvation of the world.

2. As you consider your religious services, rituals or liturgies, answer the following questions. For each ritual or service, list several examples/themes and what has worked well or could be improved. Also consider ways in which you could use different parts of your campus or community for services, prayers, rituals, etc.

   a. Are environmentally themed prayers included? Yes, we have had 2-3 prayers.
   b. Are sermons/messages delivered that address environmental themes? Over the past 18 months we have had 2 environmentally focused sermons. One delivered by our President at Invocation of Fall 2015 about the Pope’s encyclical Laudato Si, which talked about Christians obligations to the environment and also the above mentioned sermon by Rev. Wyatt Watkins.
c. Are there environmentally focused hymns or pieces of music used? **We used 3 songs and hymns that are creation care focused in the eco-justice service.**

d. Are environmental themes ever emphasized in relation to particular seasons, holy days, or festivals? During lent we undertook a seed planting ritual in 2016 which focused attention on the environment and planting seeds of eco justice and spiritual growth. We have also used natural elements like sticks, branches and flowers to make a Lenten cross. Other than that our use of eco justice themes are sparse on holy days.

e. Do they ever take place outdoors? **We have had one worship service that involved outdoors which was at the Open Conference, a group of progressive evangelicals, and that involved outdoor Yoga in October of 2016.**

f. Are local or organic elements used? **Use homemade bread for our communion but we use store-bought Walmart juice for the blood of Christ. Perhaps we could find a local supplier.**

g. Does the chapel make use of imagery and sounds related to the natural world? **We have used seed planting imagery in our worship services on multiple occasions. We have used flowers to indicate the coming of spring and the resurrection of Easter on our Lenten cross.**

3. Does the seminary ever conduct an interfaith environmental service? What has worked well, and what could be improved? **We have had an eco-justice themed service but not an interfaith environmental service.**

B.2 Worship Competence – Seminaries will enable students to develop competencies in developing sermons, liturgies, rituals, prayers, music that include environmental themes/elements.

For each of these questions, please list the courses/programs and teaching methodologies used, and consider additional courses that may provide an opportunity for integrating environmental themes.

1. Does your seminary offer any courses on liturgy, ritual, and/or worship which include an integration of environmental themes or which are solely focused on those themes? **In our worship and church music class we make reference to God looking at creation and calling it very good which emphasizes the need for creation care. Out Chapel team has also asked feedback from this class on how to incorporate creation care into services. So far that feedback has been non-existent; that is something we can work on.**

2. Does your seminary offer any classes on preaching/homiletics, hermeneutics/interpretation, or worship which include:
   
a. Preaching on themes of creation care, environmental issues, or the intersection between environmental and social justice? **In passing but not in any great depth. Refer to the education section, the Eco-Justice class may focus on worship but I think it primarily focuses on broader public policy and theology.**

   b. Discussion of textual interpretation regarding creation care as broadly defined? **See answer to Question 1.**

Are there any other steps the seminary has taken which aren’t addressed in the above questions, which represent good work done or things you’d like to replicate for the future?

**In completing the Liturgy, Ritual, and Worship Audit, please record the top 2-3 ideas or priorities for action which you identified:**

1. A regular commitment in weekly services to eco justice themed liturgy
2. Visual stimuli in services to draw attention to eco justice
3. A commitment to an eco-justice service at least once a year.
Building and Grounds Audit

Greening your buildings and grounds is also a part of theological education, as every step taken teaches students about ecological practices and methods for putting green practices into action. By learning to eliminate waste, reduce consumption, and minimize the ecological footprint of existing and future buildings, students can then apply these practices to their work as religious leaders. These green buildings also serve as a model to the community in which the school is located.

The five sub-sections within this focus area include:

- Energy
- Water
- Waste
- Materials
- Grounds

C.1 Energy – to reduce greenhouse emissions and expose students to best practices in energy conservation, energy efficiency, and renewable energy.

1. In your first six months of the Certification Program, GreenFaith will offer a professional energy audit. This audit requires several people to accompany the auditor during the inspection, and also requires conversations with the President and other key stakeholders. Please list 3-4 people who can commit to this audit process; we recommend including at least one facilities person, and someone with connections to key stakeholders. If yes, please provide name, title, and contact information. This did not go well for us because we missed the notice about the auditor’s visit – only our facilities manager participated in the energy audit visit.

Dick Davis, Director of Facilities, met with the auditor.

2. Does your seminary use Portfolio Manager to monitor its energy use? No. If not, is energy usage measured in any capacity? The Facilities Manager reviews the usage annually according to NACUBO and APPA. Please briefly explain.

3. As it relates to energy conservation:
   a. Does your seminary have an energy conservation plan in place to reduce its carbon footprint? No. If yes, by what % and what timeframe? Please describe what themes and steps are covered in that plan.
   b. In the aforementioned energy conservation plan or elsewhere, has your seminary developed any behavior modification plans for staff and students, such as turning off lights, computers and other electrical devices? No.

4. Does your seminary use electricity produced by renewable energy such as solar or wind? No. If yes, please describe.

5. Has your seminary met LEED or other energy certification standards (with or without actually pursuing the certification officially) for its existing buildings? Does your seminary have any policies or plans in place for LEED for future construction? No. If yes, please describe.

6. Does your seminary follow any outside sustainability guidelines or recommendations, such as those set through AASHE (Association for the Advancement of Sustainability in Higher Education)? No. If yes, please describe.
7. Does your seminary use ENERGY STAR certified computers or appliances? **Yes.**

8. Are there ways in which students are made aware of energy conservation practices, such as through signs or other means? **Classrooms have signs that indicate the need to turn off lights.**

### C.2 Water – to decrease water use by at least 10% while taking steps to protect water quality and expose students to best practices around water conservation/quality.

1. Has a water use audit been conducted for all of your seminary’s facilities and grounds? **No. If yes, when was it done and by whom?** **What opportunities for conservation did it show?**

2. Does your seminary have a water conservation plan in place to decrease water use and protect water quality? **No.**
   - Water usage—an outside firm does watering, and unfortunately waters when and where it’s not needed. **We currently have no local control of watering. If yes, by what % and in what timeframe? What aspects of water quality are addressed?**

3. Has your seminary implemented any of the following steps outdoors? Describe briefly, including any relevant data. For each – what is working well, and what needs improvement?
   a. A storm drainage plan? **No. Discussion is underway about possible plans for the library.**
   b. Native and drought tolerant landscaping, including grass management practices which conserve water **No.**
   c. Rain gardens **No.**
   d. Rain barrels **No.**
   e. Regulation of watering with sensors, timers or SMART meters **Rain sensors are used on irrigation systems.**
   f. Other garden areas which reduce runoff **No.**
   g. Porous pavement **Area outside of Café has porous pavement.**
   h. Buffer/filtration systems that have been put in place for water bodies on the property **No.**
   i. The use of Calcium Chloride or another non-salt de-icer **Yes.**

4. Has your seminary implemented any of the following steps indoors? Describe briefly, including any relevant data. For each – what is working well, and what needs improvement?
   a. Water saving devises on sinks and showers, such as aerators or other low-flow technologies **No.**
   b. Greywater reuse **No.**
   c. Low-flow toilets and/or waterless urinals **Apartments have low-flow.**
   d. Proper disposal of hazardous materials, including paint, fluorescent lighting, medicines, etc. **Yes.**
   e. Water saving appliances, specifically ones that are Water Sense Certified **No.**

5. Does your seminary monitor its water usage through Portfolio Manager or another tool? **Director of Facilities reviews water usage annually.** If yes, is there a protocol in place should there be a spike in water usage (e.g. to check for leaks)?

6. Have the school’s ground crew and faculty been trained in water conservation practices? **No.** **If yes, please describe.**

7. Are there ways in which students are made aware of water conservation practices, such as through signs or other means? **No. Please describe.**
C.3 Waste – to exhibit best practices in waste management and reduce solid waste generation by 25%.

1. Has your seminary conducted a waste audit? No.
   If yes, when was it conducted and were the results used for any action or educational outreach?

2. Does your seminary have a plan in place to reduce waste generation? No. Both from everyday practices and special events/projects (such as remodeling/building, or major events like graduation)? If yes, by what % and in what timeframe? Recycling containers are available but not widely used.

3. Has your seminary participated in any of the following waste management practices? If yes, please describe the successes or challenges experienced.
   b. Eliminated, or taken steps to reduce, the use/sale of disposable paper, plastic or Styrofoam cups, plates, and eating utensils on campus? The Café participates in this reduction.
   c. Eliminated the use/sale of disposable water or drink bottles on campus? No.
   d. Reduced the number of drinks served in plastic bottles or aluminum cans? No, though community members do refill water bottles from available water fountains.
   e. Campus-wide recycling? Yes, but much room for improvement.
   g. Battery and e-waste recycling programs? Limited.

4. Are there other ways waste can be reduced on campus which are not addressed above? We are reviewing such avenues.

5. Are there ways in which students are made aware of waste conservation practices, such as through signs or other means? No.

C.4 Materials – to lessen the environmental impact of resource use by using environmentally friendly materials.

1. Does the school use recycled paper and paper products? Some offices do.
   If yes, what % post-consumer waste?

2. Has your seminary implemented any of the following measures for paper reduction? If yes, please describe the success or challenges experienced.
   a. Double-sided printing and copying Yes.
   b. Re-use of paper printed on one side only Yes.
   c. Paperless assignment submissions Yes.
   d. Paperless meetings Yes.
   e. Print limits for students No.

3. Does your seminary use or have a policy around recycled or environmentally preferable building, flooring, and furnishing materials in repairs, renovations and new building projects? We do not have a formal plan. However, the Director of Facilities reviews purchases products made of sustainable materials. If yes, please describe the success or challenges experienced.
4. Has your seminary replaced conventional cleaning supplies with EcoLogo, Design for the Environment or Green Seal Certified cleaners? **Limited. If yes, please describe. What percentage of your inventory is environmentally friendly?**

**C.5 Grounds** – to minimize environmental impact, provide spiritual inspiration, and raise environmental awareness.

1. Does your seminary have a plan for environmental/eco management of your grounds? **No. If yes, please briefly describe.**

2. Does your seminary have an Integrated Pest Management or organic landscaping and pest policy for building and grounds? **No.**
   
   *If yes, how is this policy maintained over time – for instance, is there a designated point person?*

3. Does your seminary have a community garden? **No.**
   
   *Have you connected with a food bank around any excess garden produce?*

4. Does your seminary:
   
   a. Encourage students, faculty and staff to utilize green or outdoor spaces for spiritual experience, relaxation and reflection? **No.** This may include regular outings, hikes or course activities that encourage this activity. *If yes, please describe how. We do have outdoor picnic tables and some garden areas on our grounds – there is ample open space between buildings and there is currently a wooded area across the street from the seminary.*
   
   b. Have an outdoor chapel or reflection place for use by students, faculty, and staff? **No. If yes, please briefly describe.**

5. Has your seminary implemented any initiatives to encourage a more natural state on campus grounds, such as creating habitat areas, putting a conservation easement in place, planting trees, or something similar? **No. If yes, what has worked well and where are improvements needed?**

6. Are there ways in which students are made aware of these grounds practices, such as through signs or other means? **No.**

*In completing the Building and Grounds Audit, please record the top 2-3 ideas or priorities for action which you identified:*

1. Focus on more efficient lighting.

2. Work on temperature set points/schedules to reduce energy usage.

3. Reduction of kitchen water usage.

4. Explore the possibility of saving compostable waste for pick-up by a local company.

5. Supply each seminary room with a recycling container and encourage voluntary recycling from each room to a central pick-up location daily (this would need to be a community effort, not the work of the buildings and grounds staff.)
Community Life Audit

Many of the aspects of earth care are reflected in how we live in community. Our communal and personal lifestyles have a significant impact on all of earth’s creatures, human and non-human. Efforts to encourage the adoption of green practices within our communal lives on campus can model greening efforts which can be carried over into further ministries beyond seminary.

The two sub-sections within this focus area include:
- Food Services
- Community Ethos

D.1 Food Services – Seminaries will provide food which is sourced and prepared in an environmentally healthy and humane manner.

1. Does the food service provider at your seminary take any of the following steps? For each question, try to determine the percentage and/or frequency of these offerings.
   a. Offer full vegetarian food choices at all meals? This means meals other than just a salad bar. If yes, please describe. Yes
   b. Offer full vegan food choices at all meals?
   c. Offer organic foods?
   d. Locally sourced foods?
   e. Provide Fair Trade and organic coffee and tea or other products?
   f. Use dairy and meat products from animals which have been humanely treated?
   g. Use dairy and meat products that are hormone free and/or organic?
   h. Offer plant-based alternatives to dairy or protein products?
   i. Cage-free, organic eggs?

2. Has your seminary taken any of the following steps around food waste? Please describe briefly.
   a. Composting – not currently but interested in doing so.
   b. Cloth napkins in lieu of paper
   c. Durable cups, plates and silverware Yes

3. Has your seminary taken any measures to reduce the amount of meat served over the last three years, and/or promote meatless meals? If yes, please describe. Meatless meals are always available.

4. Does your seminary grow any of its own food? No

D.2 Community Ethos – Seminaries will develop and sustain a culture of respect for creation.

1. Does your seminary take any of the following communications steps to raise awareness of your environmental work and/or ethic? Please briefly describe, and consider where improvements could be made.
   a. A communications or outreach plan to promote the seminary’s environmental efforts
   b. Articles in a newsletter or on the website/Facebook page that are focused on environmental themes and/or sacred texts or religious teachings on the issue
   c. Inclusion of the seminary’s commitment to the environment (including actions that have been implemented), in student and faculty orientation
2. Is there an active ecologically focused committee or group on campus? If so, is it made up of a broad range of participants—faculty, staff, admin and students, or is it a student group? – **Mainly the current Green Team**

3. Do students, and/or staff faculty sign an eco-pledge? **No, not currently, something to consider.** If yes, please describe. Does the school offer training and education to empower students and faculty to fulfill pledge commitments?

4. Does your seminary promote alternative transportation through any of the following means? **What has worked well and where can improvements be made?**
   a. Bicycle racks - **Yes**
   b. Plug in options for electric vehicles – **Available through Blue Indy cars on Butler Campus**
   c. Carpooling
   d. The use of public transportation
   e. Energy efficient vehicles in its fleet, or a plan for utilizing more of these vehicles

5. Does your seminary purchase carbon offsets for official school-related travel by staff, students or faculty? **If yes, please describe.**

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In completing the Community Life Audit, please record the top 2-3 ideas or priorities for action which you identified:

1. **Drinking Water:**
   - People carry their own drinking water and there are also water fountains available. However, this is Indianapolis municipal water from questionable sources. We can consider potential installation of filtration systems for drinking water, possibly replacing staff and faculty bottled water and improving the purity of the drinking water available to students, staff, faculty and guests.

2. **Community; food service**
   - Set up compost station (need to determine labor, cost for containers, applicable regulations)
     - Note: KHEPRW – does compost for Duos - Cynthia will research – Also Earth Mama Compost (www.earthmamacompost.com)
   - Biodegradable supplies as possible

3. **Community ethos ideas**
   - Communication plan–restart with new communications director
   - Sarah is still keeping names for a distribution list
   - Starting in spring announce GSI to new students
   - Blue Indy nearby
   - Recycling – reusing books and recycling books through the library (already happening)
   - Composting – requires sorting and education – change companies?
   - Establish a list of how to recycle and where
   - Education for recycling
   - Explore & learn from local initiatives (Per Sarah at 29th and MLK, farmer from Green field has given $150,000 of food away. Flanner house – *The good food revolution* – connect with these?)
   - Connect with Butler eco lab...?
Public Leadership Audit

Changing the systems that foster the degradation of the earth and rectifying the injustices that result from it require involvement from all levels of any institution. The Certification Program seeks to encourage public leadership in ways that foster ecological health, and to support the development of policies that affect the earth and its human and non-human members, particularly the most vulnerable.

The three sub-sections within this focus area include:
- Environmental Mission Statement
- Environmental Policies & Board/Governance Leadership
- Environmental Engagement

Please note that we believe there are many ways to articulate a public commitment, or engaging with these issues in a public manner. We encourage you to think broadly in response to your answers, and consider any of the ways you have publicized your commitment.

E.1 Environmental Mission Statement – Seminaries will embrace a commitment to environmental stewardship publicly and address ecological challenges.

1. Is a commitment to environmental stewardship present in the seminary’s mission statement? Please describe. Not currently, however, a request is being made to the Board of Trustees regarding adding an environmental stewardship addition to the mission statement.

2. Does the seminary communicate its ecological statement clearly and regularly to all staff, faculty, students and board members? If yes, please describe. N/A

3. Has the seminary, or seminary student groups, taken a public stand on any environmental issues? Please briefly describe.
   Informally, the seminary supported the Power Indy Forward coalition in 2014 to have a coal-fired power plant closed in Indianapolis; campaigns to save virgin forests adjacent to CTS; participation in Clean Power Plan.

E.2 Environmental Policies & Board/Governance Leadership – A seminary will ensure that the school’s ecological commitment is fully integrated into its culture.

1. Is the Board of Trustees or Advisory Board of your seminary:
   a. Educated on a regular basis about the seminary’s eco-theological commitment and the status of related projects? No
   b. Receive content about the seminary’s eco-theological commitment as they take part in orientation? No

2. Has your seminary/university taken any of the following fiscal steps? Where could improvements be made?
   a. Instituting an investment policy that implements established environmental, social and governance criteria across all school investments. No
   b. Seeking to invest financially in climate and sustainability solutions. No
   c. Divesting from fossil fuel investments. No
   d. Reinvesting energy savings into a renewable energy or revolving green loan fund. No
3. Has the seminary established and implemented eco-friendly policies (not just action, but policies) in any of the following areas? If so, please briefly describe.
   a. Grounds No
   b. Purchasing No
   c. Food No
   d. Energy Star and/or Water Sense-rated appliances No
   e. Other areas No

4. Are relevant expectations of ecological competency written into seminary job descriptions? No If yes, please describe.

E.3 Environmental Engagement – Seminaries will model public engagement as an expression of religious belief and practice.

1. In what ways has your seminary been involved or represented, if at all, in any public environmental campaigns? Please list examples from over the last three years.
   a. Local 2007 & 2016-2017 on-going campaign to save virgin forest adjacent to CTS campus
   b. Regional Power Indy Forward coalition in 2014 to shut down Indianapolis coal-fired power plant; Coalition re-established in 2016 for coal ash disposal and statewide efforts to move from coal to cleaner/renewable energy sources
   c. National Seminary President, faculty, key staff, and students signed a petition for the Clean Power Plan and presented the petition to Senator Donnelley
   d. Global None

2. Does your seminary ever provide or facilitate internships or field placements in organizations or congregations focused on environmental advocacy or environmental justice? No If yes, please describe and offer examples.

In completing the Public Leadership Audit, please record the top 2-3 ideas or priorities for action which you identified:

1. Adding an environmental stewardship statement to CTS’ mission statement. Identify specific practices and strategies that will become part of standard operating procedure for the seminary.

2. Communicating the ecological statement to the faculty, staff, students, and board members through email, newsletters, statement on syllabi, and as part of Green Seminary events. Ideally, CTS would include an “ecology update” as part of the monthly CTS newsletter, sharing about the most recent Green Seminary activities/events/news.

3. CTS board, faculty, staff, students to deepen relationships with environmental organizations with the intention of creating long-term strategic partnerships that help to model CTS as a leader in green initiatives and foster a spirit of sustainability and ecojustice as an integral component of ministry. Examples include organizations such as Hoosier Interfaith Power & Light whose goals include making faith buildings more energy efficient, providing solar grants, educating congregation members on how to save energy, and advocating for legislation that shuts-down coal-fired power plants and properly closes toxic coal ash pits. Examples of activities include CTS hosting letter writing and petition campaigns, holding a seat on steering committees, signing onto advocacy letters, and utilizing its network to help mobilize other faith leaders to take action on environmental-related issues and integrating environmental partnerships into student supervised ministry experiences.
Conclusion and Thoughts for Future Improvements

- This initial Internal Comprehensive Audit is to serve as the launching point for what should become a process of ongoing improvement. The national Green Seminary group recommends that we consider updating our seminary Mission Statement to include attention to Green Seminary Initiative policies, that we publicize public engagement, and that we collect course feedback as required bible and theology Gateway and elective courses seek to more intentionally include eco-justice and creation care concerns.
- Our team has found it difficult to meet in person, and group e-mails can be cumbersome (over 100 sent to the team in the fall!) so we will consider implementing the Google drive platform for submitting ongoing work for sharing and review, with the expectation that team member check in at least once a week (?) to receive and send updates on their activities.
- Consider participating in the existing Green Seminary Facebook group as a way of keeping in touch with the GS national group and other cohorts.
- Consider a field trip to our nearest cohort partner, Methodist Theological School in Ohio, 3081 Columbus Pike, Delaware, OH 43015 which has already made a significant institutional commitment to sustainability.
- Be sure to view, in real time or as archived, the 5 GSI webinars that began January 2017, especially those that relate to each focus area.
- Take pictures of our activities! This fall our group sponsored several letter writing campaigns regarding local eco-issues (coal ash disposal, Crown Hill North Woods preservation) and an eco-justice worship service, but we have no pictures of these (see CHNW fliers in the appendices and images on the Indiana Forest Alliance web site for the Crown Hill issue). In the spring we will have a blessing of the animals and other events worth preserving in a visual record.
- Make it a priority to GROW the 5 focus groups into 5 active independent but collaborating teams (this is already underway for Education with Rob Saler, Felicity Kelcourse, Helene Russell and Rob Allen committed to collaboration).
- Consider moving forward with efforts to set up campus wide recycling with recycling containers in every room and volunteer efforts to empty these at a central location (facilities is understaffed).
- Consider following up with plans to have compostable organic matter picked up for local composting.
- Consider setting up an information site for 1) recommended recycling locations for batteries, electronics, other difficult items, 2) Who to contact locally regarding current environmental concerns, 3) shopping guides and recommendations for environmentally friendly products and businesses (your consumer dollars at work!), 4) an eco annotated bibliography, 5) local action groups and what they do, with any additional information that could help our community and central Indiana become better informed to take action.
- More power to the spring 2017 teams!
Resolution Approving
Seminary Environmental Certification Program

Whereas Christian Theological Seminary recognizes that the religious community has a unique and significant calling to protect and restore creation into health and wholeness,

Whereas Christian Theological recognizes that theological schools must equip religious leaders with the tools necessary for eco-justice leadership in the congregations and communities where they will serve in meeting this call, and

Whereas Christian Theological Seminary takes seriously our obligation to prepare religious leaders to meet the ecological challenge and is committed to building awareness, action and enthusiasm for environmental stewardship across the curriculum, facility management and community life,

Be it resolved that Christian Theological Seminary commits to participating in the Green Seminary Initiative’s Seminary Environmental Certification Program, to receive the resources, training and community needed to fulfill these goals.

Be it resolved, further, that the Christian Theological Seminary Executive Committee acting on behalf of the Board of Trustees affirms the Seminary’s decision to:

- Create a Certification Green Team with representatives from faculty, staff, and student body leadership that will coordinate efforts in the areas of education, worship, buildings and grounds, community life, and public leadership
- Arrange for a comprehensive facility audit
- Pay the Green Seminary Program registration fee
- Develop and implement an Action Plan
- Submit Progress Reports every six months during the Action Plan period of the certification process
- Submit to GSI Annual Updates, subsequent to Certification, which will show a continued focus of greening efforts as a Certified Environmental Seminary.

We, the Executive Committee of the Board of Trustees of Christian Theological Seminary hereby approve and adopt this resolution.

7th day of December 2016.

Daniel Evans, Chair of the Board of Trustees

Matthew Boulton, President of Christian Theological Seminary
Chapel Worship
September 28, 2016
Eco Justice Service

<table>
<thead>
<tr>
<th>Presence</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00a 0:00 Welcome</td>
<td>Person: Alex doing general welcome, Dr Coyle doing eco justice theme introduction</td>
</tr>
<tr>
<td>11:00a 0:00 Call to Worship</td>
<td>Person: Leah Yen</td>
</tr>
</tbody>
</table>

**Welcome**

Announcing the letter writing campaign invite someone from the green team to come forward to present campaign. Also include Wyatt’s bio in bulletin.

Graduated CTS in 1986

Bio of Wyatt Watkins

- Pastor of Cumberland First Baptist Church, Indianapolis;
- Violinist with a charter member of the Indianapolis Chamber Orchestra;
- Fiddler with the Irish Airs-Indy’s longest-standing Irish-Celtic band;
- Author of four faith/inspirational (that’s the genre, not my endorsement!) books;
- Board Chair of Hoosier Interfaith Power & Light, an interfaith response to climate change;

- Bachelor of Music in Violin Performance at Indiana University
- M Div at CTS
- Married to Donna U. Watkins, a neonatal nurse practitioner at the IU Medical Center
- Four spectacular adult children comprised of teachers, biologists, med students and environmentalists

Among my passions are:

- the pursuit of a vision of societal, political, and economic structures beyond this era of wholesale extraction that are both sustainable and just.
- the pursuit of beauty through the arts that is both grounding and transforming of the human spirit and militant in its resistance against the shallow, vulgar and manipulative

Felicity Kelcourse has taught pastoral care and counseling at CTS since 1996. She is a recorded Quaker minister, a licensed mental health counselor, a Diplomate of the American Association of Pastoral Counselors and a Marriage and Family Supervisor (AAMFT). Her most recent book (2015) is Transforming Wisdom: Pastoral psychotherapy in theological perspective (co-edited with Bernie Lyon) and she will be honored with a gathering of counseling alums at 4:30 today for the second edition of Human Development and Faith (2015, Chalice Press). Felicity has an undergraduate degree from Oberlin in Human Ecology and she is grateful to be working with the CTS Green Team and the CTS community as a whole to promote respect, reverence and care for community in both human and natural systems.

**Call to Worship**

One: Loving God, your creation sings out to us. May our worship reflect the richness of our interdependence between your creation, our community and You, O God.

Many: Your creation sings out Your glory

One: God of magnificent abundance. We worship you with a spirit of abundance and yet our political cycle puts the abundance of your creation last when the earth’s resources are distributed. May you glory come down to earth when our politicians share the abundance of your creation with all of your children.

Many: Your creation sings out Your glory

One: We acknowledge that the native peoples of colonized lands lived in relationship with the land as spiritual custodians of your creation. May we tread carefully on the land they tended for so many thousands of years. May our politicians put aside left and right arguments and realize we have so much to learn from our native peoples when we see creation care as an act of worship.

Many: Your creation sings out Your glory

One: May we stand with love, may we care for creation and may we worship in the splendor of this earth.

Many: Your creation sings out Your glory
<table>
<thead>
<tr>
<th>Time</th>
<th>Duration</th>
<th>Activity</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00a</td>
<td>0:00</td>
<td><strong>Passing the Peace</strong></td>
<td>Cindy Schaffer</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Prayers &amp; Offering</strong></td>
<td></td>
</tr>
<tr>
<td>11:00a</td>
<td>0:00</td>
<td><strong>Prayer</strong></td>
<td>Mike Oles</td>
</tr>
</tbody>
</table>

**Prayer of Confession:**

One: Creator God, Mother and Father of us all. We confess that we have separated ourselves from one another, through prejudice, fear and neglect, as we have separated ourselves from the good Earth that you have provided for the well-being of each one.

Many: The Earth is the Lord’s and the fullness thereof.

One: Sustaining Power of Love whom we call God, we confess that we have polluted the earth, the waters and the skies in the name of profits for the few, creating misery for many. We have treated your creatures who cannot speak in their defense as we treat the poor among us, like worthless beings to be trodden and destroyed.

Many: the Earth is the Lord’s and the fullness thereof.

One: Redeeming Power of Healing and Grace, move among us, touch our hearts of stone. Help us to see your Face in every human face, to touch your heart in every human heart and so bind together our broken human communities that we may together heal the broken fabric of our natural world, reentering together the Eden you intended for us all, while there is yet time.

Many: The Earth is the Lord’s and the fullness thereof, now and forever more.

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<tr>
<th>Time</th>
<th>Duration</th>
<th>Activity</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>11:00a</td>
<td>0:00</td>
<td><strong>Indescribable -Chris Tomlin</strong></td>
<td><a href="https://www.youtube.com/watch?v=wdZViD4x1DE">https://www.youtube.com/watch?v=wdZViD4x1DE</a></td>
</tr>
<tr>
<td>11:00a</td>
<td>0:00</td>
<td>Scripture Reading</td>
<td></td>
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<tr>
<td>--------</td>
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<tr>
<td></td>
<td></td>
<td>Jeremiah 32:1-3a, 6-15</td>
<td></td>
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</tbody>
</table>

Jeremiah 32:1-3 New International Version (NIV)

Jeremiah Buys a Field

32 This is the word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. 2 The army of the king of Babylon was then besieging Jerusalem, and Jeremiah the prophet was confined in the courtyard of the guard in the royal palace of Judah.

3 Now Zedekiah king of Judah had imprisoned him there, saying, "Why do you prophesy as you do? You say, 'This is what the Lord says: I am about to give this city into the hands of the king of Babylon, and he will capture it.'

Jeremiah 32:6-15 New Revised Standard Version (NRSV)

6 Jeremiah said, The word of the Lord came to me: 7 Hanamel son of your uncle Shallum is going to come to you and say, "Buy my field that is at Anathoth, for the right of redemption by purchase is yours." 8 Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, "Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself." Then I knew that this was the word of the Lord.

9 And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver. 10 I signed the deed, sealed it, got witnesses, and weighed the money on scales. 11 Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy, 12 and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. 13 In their presence I charged Baruch, saying, 14 Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. 15 For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

<table>
<thead>
<tr>
<th>11:00a</th>
<th>0:00</th>
<th>Sermon - Wyatt Watkins - Believing in the Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00a</td>
<td>0:00</td>
<td>Creative God, You Spread the Earth, #697</td>
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</table>
**Communion**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00a</td>
<td>Invitation and Thanksgiving - Dr Felicity Kelcourse</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Invitation to Communion</td>
<td>We gather at this Table at the invitation of God our Creator, and Jesus Christ our Redeemer to share this meal of grace. Christ dwells within each human heart and looks on each one with love. Knowing ourselves loved and accepted as the Disciples we strive to be. Let us join in this fellowship meal to celebrate the unity that God intends for the whole world.</td>
</tr>
<tr>
<td></td>
<td>Offerary Prayer</td>
<td>As a seed falls to earth and dies to its former self, growing into the fullness God intends, so sustain our hopes for the present and future Realm of God, that we may grow into the fullness of life you intend for all. As we gather to share this bread and drink from the earth, we invite you to use our human creativity and labor to glorify your name in us and in all creation.</td>
</tr>
<tr>
<td></td>
<td>Prayer over the Bread:</td>
<td>With grateful hearts we remember the gift of your love in Jesus Christ, who was broken for our sakes, that we may be made whole. Grant that the redeeming love of God may be made known to us fresh in the breaking of this bread. So empower us with your Spirit that we are sustained to share bread with all the world, respecting the life of each person and of all Creation.</td>
</tr>
<tr>
<td></td>
<td>Prayer over the Cup:</td>
<td>We celebrate with all your people, and with all Life, O God, the gift of Jesus Christ, whose life was poured out for many that we may discover the abundant life you intend. As we partake of your cup of redemption, may we receive it from the hand of Christ who loves us as we are, and bids us share in the fellowship of Life on earth and the Life to come. Receive us. Renew us. Refresh us. Fill us with the joy of your Spirit so that we may be harbingers of peace in your world.</td>
</tr>
<tr>
<td></td>
<td>Words of Institution And the breaking of the break</td>
<td>On the night when Jesus very Disciples prepared to betray him, he took a loaf of bread, and when he had given thanks, he broke it saying “this is my body that is broken for you. Do this in remembrance of me. Likewise he took the cup, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as we eat this bread and drink this cup, we celebrate the earthly fellowship of all living that God intends.</td>
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<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Details</th>
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<tbody>
<tr>
<td>11:00a</td>
<td>Communion Prayer</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ritual - Earthenware</td>
<td>Writing on a piece of paper about what we are called to do to honor creation, and during communion we plant these pieces of paper in earthenware pots with soil.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To honor God’s Creation, I will,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To protect the least of these, I will.</td>
</tr>
<tr>
<td></td>
<td>Receiving the Bread &amp; Wine</td>
<td>Person: Lee Ivey</td>
</tr>
</tbody>
</table>

**Service/Response**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00a</td>
<td>We are Marching in the Light of God/Siyahamba</td>
<td></td>
</tr>
<tr>
<td>11:00a</td>
<td>Benediction/Challenge &amp; Blessing</td>
<td>Person: Wyatt Watkins</td>
</tr>
</tbody>
</table>
MDiv Worksheet
Master of Divinity

Requirements: The Master of Divinity degree requires 72 semester hours (SH) of required and elective courses, with a cumulative grade point average of 2.5. Students have six years in which to complete the Master of Divinity degree unless an extension for special circumstances is granted by the Academic Council.

Gateway Courses (15 hours)
To be taken in the first two years of a student’s M.Div. studies.
☐ Gateway to Theological Education and Formation
☐ Gateway to the Practice of Interpreting the Bible
☐ Gateway to the Practice of Interpreting Christian Tradition
☐ Gateway to Theological Reflection
☐ Gateway to the Practice of Entrepreneurial Leadership

The Practices (45 hours)
Three courses for each practice, selected from designated course offerings.

INSPIRE: Worship, Preaching and Interpreting the Christian Faith (9 hours)
☐ INS:XXX
☐ INS:XXX
☐ INS:XXX

LEAD: Leading and Guiding Organizational Life (9 hours)
☐ LEA:XXX
☐ LEA:XXX
☐ LEA:XXX

SERVE: Leading and Guiding Opportunities for Mission (9 hours)
☐ SER:XXX
☐ SER:XXX
☐ SER:XXX

LOVE: Caring for the Community (9 hours)
☐ LOV:XXX
☐ LOV:XXX
☐ LOV:XXX

LIVE: Living and Modeling a Life-Giving Faith (9 hours)
☐ LIV:XXX
☐ LIV:XXX
☐ LIV:XXX
Students completing Clinical Pastoral Education (CPE) may apply the 6 credit hours in one of the following ways: (a) 3 hours in the LOVE practice area and 3 hours in the LIVE practice area; (b) 3 hours in either the LOVE or LIVE practice area and 3 hours in Other Course Offerings; or (c) all six hours in Other Course Offerings.

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Other Course Offerings (9 hours)
These credit hours may be selected from among those designated under The Practices or from other course offerings.

- 1.
- 2.
- 3.

---

Supervised Ministry Internship (1 hour)
Students will serve in a one-year Supervised Ministry Internship. Ministry sites will include a range of opportunities—congregations, denominational and judicatory settings, and community agencies—and provide students with a breadth and depth of experience in the particularities of that ministry site and its context.

Those pursuing ordination should consult their ordaining body to determine if additional years of Supervised Ministry are required.

---

Cohort Learning (2 hours)
Students will participate in a cohort group every semester at CTS.

---

Total Credit Hours: 72 hours
Initial Print Resources

Bible resources:

- Ellen Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*
- David G. Horrell, Cherryl Hunt, and Christopher Southgate, *Greening Paul: Rereading the Apostle in a Time of Ecological Crisis*
- Theodore Hiebert, *The Yahwist’s Landscape: Nature and religion in Early Israel*
- Terence E. Fretheim, *God and World in the Old Testament: A Relational Theology of Creation*
- Richard Bauckham, *Living With Other Creatures: Green Exegesis and Theology*
- Any of the eco hermeneutics series by Norm Habel are also good for Bible.
- David Horrell, *The Bible and the Environment: Towards a Critical Ecological Biblical Theology*

Theology resources:

- Larry L. Rasmussen, *Earth Honoring Faith: Religious Ethics in a New Key*
- Sallie McFague, *The Body of God: An Ecological Theology*
- Rosemary Radford Ruether, *Gaia & God: An Ecofeminist Theology of Earth Healing*
- For global perspectives, Leonardo Boff, or Ivone Gebara.
- Celia Deane Drummond’s *Eco-Theology* intro text covers a range, including theology from the north, south, east and west.
- Wallace Jenkins, *Ecologies of grace: environmental ethics and Christian theology*

History:

- Stoll, *Inherit the Holy Mountain: Religion and the rise of American Environmentalism*
- Diane Glave, *Rooted in the earth: Reclaiming African-American environmental heritage*

Church leadership:

- *50 Ways to Help Save the Earth: How You and Your Church Can Make a Difference* by Rebecca Barnes

Ethics:

- Cynthia Moe Lobeda’s *Resisting Structural Evil*
- Willis Jenkins *The future of ethics: sustainability, social justice, and religious creativity*
Faculty Survey

Reference # 9942768
Status Complete
First Name * Helene
Last Name * Russell
Email Address * hrussell@cts.edu

Having read the initial statement defining the broad area of theology and ecology, have you already taught (within the last 2 years) or do you intend to teach a course that will touch on any of the following areas — select all that are applicable.

• Social and environmental justice concerns
• Theologies relating to eco-justice or creation care
• Religious traditions and practices relating to eco-justice or creation care

Add any relevant concern that has been or will be addressed that is not included above in 100 words or less. I will be including Spiritual resources from the Christian Tradition with a holistic orientation in which Earth and its creatures are taken into account as theological subjects as well as contributors to the "well-Being" of the whole.

Please identify the course or courses you have taught or will teach that will address these concerns for at least 1/14 of class time:

Course title1:
Information Gateway to Theological Interpretation
CTS course number1:
Information GateTheo
Semester taught (or planned)1:
Information Spring 2017
Instructor(s)1:
Information Dr. Helene Russell

If you're teaching more than one related course use the following:

Course title2:
Information MTS Colloquium Mysticism and Contemplation
CTS course number2:
Information X-820
Semester taught (or planned)2:
Information Spring 2018
Instructor(s)2:
Information Dr. Helene Russell, Dr. Marti Steussy

Would you be willing to serve as a resource person for faculty development: * No – Not available

Do you have any particular expertise to offer in the area of eco-spiritual formation? If so, please describe 100 words or less. I am over extended this year and next. But I am supportive of this work and will include the connection between the well-being of the land, plants, animals, and people in my yoga and spirituality courses as well.

Would you be interested in periodic updates regarding CTS Green Seminary Certification efforts? * Yes

Idea 1: a course on social activism relating to an environmental issue
Idea 2: Preserving the Old Growth Forest across the street
Idea 3: Coating the glass windows that surround the sacred lawn with something that inhibits the birds from flying into them and getting injured or perishing.

Email to send to fkelcourse@cts.edu
Faculty Survey

Reference #  9943616
Status     Complete
First Name *  Robert
Last Name *   Saler
Email Address *  rsaler@cts.edu

Having read the initial statement defining the broad area of theology and ecology, have you already taught (within the last 2 years) or do you intend to teach a course that will touch on any of the following areas – select all that are applicable. *

• Eco-justice (ex: communities without green space, clean air or water, public health concerns)
• Climate change (including impacts on the poor and vulnerable through flooding, drought, rising sea levels)
• Social and environmental justice concerns

Please identify the course or courses you have taught or will teach that will address these concerns for at least 1/14 of class time:

Course title1:
  Information   Heaven, Hell, and Salvation

CTS course number1:
  Information   T-802

Semester taught (or planned)1:
  Information   Fall 2015

Instructor(s)1:
  Information   Robert Saler

Would you be willing to serve as a resource person for faculty development: *  Yes – I would be willing to participate in faculty development sessions as a resource person (likely one per semester).

Do you have any particular expertise to offer in the area of eco-spiritual formation? If so, please describe 100 words or less. *  I have published multiple articles on ecological theology and taught two seminars at a previous institution.

Would you be interested in periodic updates regarding CTS Green Seminary Certification efforts? *  Yes

Idea 1: A commitment to saturating core courses with ecological theology

Idea 2: One major climate justice speaker per year

Idea 3: Intentionally tying conversations about ecology and race together around the Beloved Community and sustainability

Email to send to   fkelcourse@cts.edu

Last Update   2016-12-07 14:30:57
Start Time    2016-12-07 14:27:35
Finish Time   2016-12-07 14:30:57
IP           216.54.158.194
Browser   Chrome
OS      Windows
Faculty Survey

Reference #  9931540
Status  Complete
First Name *  Carol
Last Name *  Johnston
Email Address *  wildrevjohnston@live.com

Having read the initial statement defining the broad area of theology and ecology, have you already taught (within the last 2 years) or do you intend to teach a course that will touch on any of the following areas – select all that are applicable. *  
•  Food systems, locally, nationally or internationally (ex: food deserts, world hunger)
•  Energy systems, locally, nationally or internationally (ex: pollution from non-renewable energy sources,)
•  Eco-justice (ex: communities without green space, clean air or water, public health concerns)
•  Climate change (including impacts on the poor and vulnerable through flooding, drought, rising sea levels)
•  Social and environmental justice concerns
•  Sacred texts relating to eco-justice or creation care
•  Theologies relating to eco-justice or creation care
•  Religious traditions and practices relating to eco-justice or creation care
•  Study of actions necessary to understand and meet the crises facing local and global ecosystems.

Please identify the course or courses you have taught or will teach that will address these concerns for at least 1/14 of class time:
Course title:  Ecojustice: Economic and Ecological Justice for Human Well-Being on a Thriving Earth
CTS course number:
  Information  C656
Semester taught (or planned):
  Information  Winter 2016, 2015 planned for 2018
Instructor(s):
  Information  Carol Frances Johnston

Would you be willing to serve as a resource person for faculty development: *  
Yes – I would be willing to participate in faculty development sessions as a resource person (likely one per semester).
Do you have any particular expertise to offer in the area of eco-spiritual formation? If so, please describe 100 words or less. *  
I have taught on the Bible as ecological (the restoration of right relations between God and humans ALWAYS includes right relations with the creation) all over the US.

Would you be interested in periodic updates regarding CTS Green Seminary Certification efforts? *  
Yes
Idea 1:  Pick a neighborhood that needs allies and get deeply involved for the long haul.
Idea 2:  Pick a place elsewhere in the world and get deeply involved for the long haul. Kenya would be particularly appropriate since CTS already is involved in CPE training in Eldoret.
Idea 3:  Develop immersions and internships for students with ecojustice organizations that work locally, nationally, and internationally. Sierra Club and Earth Charter Indiana are two of the best.

Email to send to  fkelcourse@cts.edu
Last Update  2016-12-01 11:11:44
Start Time  2016-12-01 11:03:45
Finish Time  2016-12-01 11:11:44
Faculty Survey

Reference #     9958147
Status    Complete
First Name *    Matthias
Last Name *    Beier
Phone Number (Optional)    3179312346
Email Address *    mbeier@cts.edu

Having read the initial statement defining the broad area of theology and ecology, have you already taught (within the last 2 years) or do you intend to teach a course that will touch on any of the following areas – select all that are applicable.

• Energy systems, locally, nationally or internationally (ex: pollution from non-renewable energy sources,
• Climate change (including impacts on the poor and vulnerable through flooding, drought, rising sea levels)
• Social and environmental justice concerns
• Sacred texts relating to eco-justice or creation care
• Theologies relating to eco-justice or creation care
• Religious traditions and practices relating to eco-justice or creation care
• Study of actions necessary to understand and meet the crises facing local and global ecosystems.

Add any relevant concern that has been or will be addressed that is not included above in 100 words or less.

Christian Theological Seminary
Please identify the course or courses you have taught or will teach that will address these concerns for at least 1/14 of class time:
Course title1:
    Information    Spirituality and God Images in Counseling and Culture
CTS course number1:
    Information    COUN P641
Semester taught (or planned)1:
    Information    fall 2014 (spring 2017)
Instructor(s)1:
    Information    Dr. Matthias Beier

Would you be willing to serve as a resource person for faculty development: *    No – Not available

Do you have any particular expertise to offer in the area of eco-spiritual formation? If so, please describe 100 words or less. *    Yes, theological reflection on the ideas and beliefs in Christianity that have devalued nature, from the Hebrew and Christian Scriptures and throughout church history all the way to the instrumentalization of "nature" as a mere thing in the industrial revolution and in today’s exploitative capitalism. I have expertise in showing how God talk and God images have been used in the service of this exploitation. And how certain Biblical references and resources in theology can be points of connection for a form of theology that respects nature as alive and as deserving respect simply because it exists.

Would you be interested in periodic updates regarding CTS Green Seminary Certification efforts? *    Yes

Idea 1:    Face the truth about the responsibility Christian theology has in the devaluation of nature
Idea 2:    Show that the devaluation of nature is tied also to the patriarchal devaluation of women and of minorities
Idea 3:    Show that care of creation and care of self are not opposed but depend on each other

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Faculty Survey

Reference # 9958239
Status Complete
First Name * Mary Alice
Last Name * Mulligan
Email Address * mmulligan@cts.edu

Having read the initial statement defining the broad area of theology and ecology, have you already taught (within the last 2 years) or do you intend to teach a course that will touch on any of the following areas – select all that are applicable.

- Eco-justice (ex: communities without green space, clean air or water, public health concerns)
- Social and environmental justice concerns
- Sacred texts relating to eco-justice or creation care
- Religious traditions and practices relating to eco-justice or creation care

Add any relevant concern that has been or will be addressed that is not included above in 100 words or less.

Students in the Social Issues in the Local Parish class are allowed to choose their own topic for their final paper, a social problem in the community of their parish. In addition we read each week in a text that links spirituality and social justice. This class however has not been offered in the last year and a half and is not scheduled in the foreseeable future.

Please identify the course or courses you have taught or will teach that will address these concerns for at least 1/14 of class time:

Course title1: Social Issues in the Local Parish
CTS course number1: C540
Semester taught (or planned)1: last taught fall 2014
Instructor(s)1: Mary Alice Mulligan

Would you be willing to serve as a resource person for faculty development: * Yes – I would be willing to participate in faculty development sessions as a resource person (likely one per semester).

Do you have any particular expertise to offer in the area of eco-spiritual formation? If so, please describe 100 words or less. * No

Would you be interested in periodic updates regarding CTS Green Seminary Certification efforts? * Yes

Idea 1: Let the students form a group to decide where to spend their energy or green issues.

Email to send to fkelcourse@cts.edu
Faculty Survey

Reference #  9941954
Status  Complete
First Name *  Ronald
Last Name *  Allen
Email Address *  ron.allen@cts.edu

Having read the initial statement defining the broad area of theology and ecology, have you already taught (within the last 2 years) or do you intend to teach a course that will touch on any of the following areas – select all that are applicable.

• Social and environmental justice concerns
• Sacred texts relating to eco-justice or creation care
• Theologies relating to eco-justice or creation care

Please identify the course or courses you have taught or will teach that will address these concerns for at least 1/14 of class time:

Course title1:  Information  Gateway to the Practice of Interpreting the Bible
CTS course number1:  Information  Gate Bible
Semester taught (or planned)1:  Information  Fall 2017
Instructor(s)1:  Information  Ron Allen
If you’re teaching more than one related course use the following:
Course title2:  Information  Romans
CTS course number2:  Information  Insp: B-756 Romans
Semester taught (or planned)2:  Information  Spring 2017
Instructor(s)2:  Information  Ron Allen

Would you be willing to serve as a resource person for faculty development: *  No – Not available

Do you have any particular expertise to offer in the area of eco-spiritual formation? If so, please describe 100 words or less.
I do not have particular expertise in this area, but I have been interested in ecology (creation care), including engaging in ecologically responsible practices, for much of my adult life.

Would you be interested in periodic updates regarding CTS Green Seminary Certification efforts? *  Yes

Idea 1:  Grounding in the theology of creation in the Torah, Prophets, and Writings, especially Genesis 1-2
Idea 2:  Critical reflection on how to deal with the negative assumptions regarding the present creation implied in the apocalyptic world view (the background of most of the Gospels and Letters)
Idea 3:  Walk around selected neighborhoods looking for signs of ecological stress that can be eased

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Faculty Survey

Reference # 9971246
Status Complete
First Name * Marti
Last Name * Steussy
Email Address * msteussy@cts.edu

Having read the initial statement defining the broad area of theology and ecology, have you already taught (within the last 2 years) or do you intend to teach a course that will touch on any of the following areas – select all that are applicable.
• Social and environmental justice concerns
• Sacred texts relating to eco-justice or creation care
• Theologies relating to eco-justice or creation care
• Religious traditions and practices relating to eco-justice or creation care
• Study of actions necessary to understand and meet the crises facing local and global ecosystems.

Add any relevant concern that has been or will be addressed that is not included above in 100 words or less. Basic understanding of the impact of ecology on human communities, social systems, values and theologies (e.g. how the different experiences in Mesopotamia and Egypt give a different tone to their mythologies and religions, impact of the introduction of agriculture and new food production and storage technologies on social systems in the ANE)

Please identify the course or courses you have taught or will teach that will address these concerns for at least 1/14 of class time:

Course title1:
Information Intro to OT
CTS course number1:
Information B-501 (also has an INSPIRE number)
Semester taught (or planned)1:
Information spring 2017, spring 2018
Instructor(s)1:
Information Steussy
If you're teaching more than one related course use the following:

Course title2:
Information mysticism
CTS course number2:
Information X-820, will probably be cross-listed as T and LIVE
Semester taught (or planned)2:
Information spring 2018
Instructor(s)2:
Information Steussy, Russell
If you're teaching more than one related course use the following:

Course title3:
Information Job
CTS course number3:
Information LOVE B715 (currently taught also as X-820)
Semester taught (or planned)3:
Information Fall 2016
Instructor(s)3:
Information: Steussy
If you're teaching more than one related course use the following:

Course title:
Information: Process theology
CTS course number:
Information: T726 X820, probably also an INSPIRE number

Semester taught (or planned):
Information: not sure when next offering will be

Instructor(s):
Information: Steussy, Russell

Would you be willing to serve as a resource person for faculty development: * Yes – I would be willing to participate in faculty development sessions as a resource person (likely one per semester).
Do you have any particular expertise to offer in the area of eco-spiritual formation? If so, please describe 100 words or less. * I have a strong science background and a long history of interest in the area, as well as being closely related to two EPA biological researchers. Special interest in the spiritual/theological side.

Would you be interested in periodic updates regarding CTS Green Seminary Certification efforts? * Yes

Idea 1: better understanding of scientific method and content
Idea 2: need to be able to tolerate complexity and frustration
Idea 3: theology that can make sense of reality that nature isn't always "nice"

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