



**FACULTY VOCATION GRANTS
REQUEST FOR PROPOSALS
AY 2008 – 2009
ORTHODOX SCHOLARS INITIATIVE**

**Office of Vocation & Ministry
Hellenic College, Brookline, MA
June 12, 2008**

I. INTRODUCTION

The Office of Vocation & Ministry at Hellenic College announces the Academic Year 2008 – 2009 Request for Proposals for Faculty Vocation Grants. These grants are made possible through a grant Hellenic College received from the Lilly Endowment Inc. as part of their Programs for the Theological Exploration of Vocation initiative (www.ptev.org).

This Academic Year 2008-2009 of faculty funding broadens the scope of the Hellenic College Faculty Vocation Grants to a national focus, welcoming proposals by Orthodox Christian faculty teaching undergraduate students at colleges and universities across the United States. This enhanced focus supports the goals and vision of the Lilly Endowment for theological exploration of vocation by inviting Orthodox Christian faculty to (a) examine the relationship of their Orthodox faith to the scholarly and teaching vocation and (b) to teach and mentor students in the vocational arena.

Orthodox Christian full time faculty with a terminal degree in their chosen field (PhD, ThD) and all Hellenic College faculty may be eligible for awards up to \$4000 in grant funding. Part-time or adjunct faculty may be eligible for awards up to \$2000.

All proposals must:

- 1) Meet the grant goals and criteria, and
- 2) Contribute to or demonstrate direct impact on one or both of the following areas:
 - a) Make scholarly contribution to the Orthodox Christian theological exploration of vocation and ministry and/or the nascent topic of Orthodoxy and higher education (see Section IV below),
 - b) Demonstrate a direct impact on students through the campus Orthodox Christian Fellowship chapter, the mentoring of students regarding faith and vocation, and/or coursework (where appropriate).

Proposals that are able to address both (2a) and (2b) above are preferred, however, proposals that focus on one or the other will be considered. Interested faculty members must review the complete Request for Proposals document and be familiar with the Office

of Vocation & Ministry's vision and goals for this initiative. The OVM engages scholars from other higher education institutions for its external proposal review process and will send only those proposals for review that adhere exactly to the proposal guidelines. A proposal that is not ready to receive external review will be returned to its author(s).

Please direct questions to Dr. Ann Bezzerides, Director of the Office of Vocation and Ministry. Phone: (617) 850-1308. Email: abezzerides@hchc.edu.

II. GRANT APPLICATION DEADLINES

Interested faculty should first send a one-page letter of intent in which they describe their project and how it meets the grant objectives by **July 9, 2008**. The OVM Director and staff will review the letters of intent by July 23rd and notify those individuals whose project description appears to meet the goals and Guiding Principles of the OVM Faculty Vocation Grant (RFP Section V).

Full proposals that adhere to the Guiding Principles (RFP Section V) and Grant Criteria (RFP Section VII) must be submitted to the OVM by **August 15, 2008**.

ALL SUBMISSIONS SHOULD BE MADE ELECTRONICALLY TO DR. ANN BEZZERIDES, abezzerides@hchc.edu AND abezzerides@gmail.com.

III. BACKGROUND

LILLY ENDOWMENT

Through the initiative Programs for the Theological Exploration of Vocation, the Lilly Endowment Inc. funded 88 church-related U.S. colleges and universities to begin or enhance projects that focus on theological exploration of vocation and are consistent with the traditions and ethos of each institution. Schools were asked to establish or strengthen programs that:

1. Assist undergraduate students in examining the relationship between faith and vocational choices,
2. Provide opportunities for gifted young people to explore Christian ministry, and
3. Enhance the capacity of a school's faculty and staff to teach and mentor students effectively in these arenas.

For further information on the Lilly Endowment Theological Exploration of Vocation initiative, please see Appendix A and visit www.ptev.org.

HELLENIC COLLEGE GRANT: THE ORTHODOX CHRISTIAN THEOLOGICAL EXPLORATION OF VOCATION

At its inception in 2003, the Office of Vocation & Ministry could not sidestep an important aspect of its project: the grant asked Orthodox Christians at Hellenic College to answer a question for which there was no tradition of asking. When searching through the sources of Orthodox theology—the Scriptures, the writings of the Church fathers, the lives of the

saints, the hymnography of the liturgical services—there is little that speaks directly to a theology of vocation.¹

There are good reasons for this. Historically, Martin Luther is often credited for sparking a debate over the meaning of vocation throughout the Christian West and the beginnings of a “theology of vocation.” The Orthodox Christian East remained relatively isolated from the conversation for a number of reasons (still largely unexplored). Orthodox churches were distanced from Western Christendom by the Schism of 1054 and the conquest of Constantinople by the Ottoman Turks in 1453. The Industrial Revolution that gave rise to the capitalist economies and liberal political orders in the West did not take hold in Orthodox lands ruled by tsars and sultans, and later Soviet communists. While the increasing variety of jobs and social mobility of the West furthered the need for a theological outlook on vocation, the need of such a discussion did not materialize in the East.

This need for Orthodox wisdom on vocation is now a pressing issue. New generations of Orthodox Christians, born and raised in the West, are now asking the same vocational question asked by many in our post-industrial, diversified economy: What do I do with my life? So although Orthodox Christians do not have a tradition of a formal theology of vocation, the fact that they are currently raising questions about vocation forces theologians to generate some answers. We are thankful that the Lilly Endowment has invited us to wrestle with these issues, for it would likely have taken us a long time—perhaps even decades—to recognize they are worthy of our best attention.

What does the Orthodox theological tradition have to offer to a dialogue from which we have been more or less isolated? What wisdom can the Orthodox Church offer those seeking faith-inspired guidance in the contemporary world? The answers to our vocation questions can be discerned from Orthodox sources, despite the challenge of asking these sources to answer a question they were not directly addressing. The essays in the 2006 publication *Christ at Work: Orthodox Christian Perspectives on Vocation* (the product of an OVM-sponsored seminar during the first year of the grant) show that this theological heritage, although not directly dealing with vocation as it has been debated and defined in the West, offers important wisdom to the conversation.²

The OVM defines “vocation” as one’s unique and ongoing response to Christ’s ultimate call to love God with heart, soul, mind and strength, and the neighbor as oneself. “Vocation” in this sense is not synonymous with “career” or “profession.” Rather, “vocation” is about viewing one’s whole life in light of humanity’s ultimate calling in such a way that life is transformed and transfigured, making it salvific. A professor’s love of his/her field and pursuit of excellence in scholarship and teaching can be a vital part of his/her unique vocation: God-given interests, talents, and gifts are used for the pursuit of truth and illumination within their scholarly field and serve the important intellectual, moral and spiritual growth of students.

¹ We are not surprised that William Platcher’s collection, *Callings: Twenty Centuries of Christian Wisdom on Vocation*, devotes so little attention to the first five centuries of Christian history (an era considered by Orthodox as the “Patristic Golden Age”) and includes only one selection from an eastern Christian writer that is post sixth century (and this of a literary giant, Fyodor Dostoevsky—but not expressly a theological work).

² Ann Mitsakos Bezzerezides, ed., *Christ at Work: Orthodox Christian Theologians on Vocation* (Brookline, MA: Holy Cross Orthodox Press, 2006).

A student's own intellectual, moral and spiritual growth is seen as the constant unfolding of his or her unique vocation. College faculty play a central role in forming the educational environment and are deeply influential in shaping the aspirations, convictions and commitments of students. To probe the working understanding of the Orthodox Christian view on "vocation," please see the above mentioned collected essays *Christ at Work: Orthodox Christian Perspectives on Vocation*.

The Hellenic College Lilly Endowment grant funds the Office of Vocation & Ministry to run four chief programs:

- (A) CrossRoad, a 10-day academic, theological summer program for Orthodox high school juniors and seniors on the campus of Hellenic College/Holy Cross
- (B) Hellenic College Student Vocation Programs, which involve undergraduates in retreats, symposia, workshops, and leadership development throughout their years at the college
- (C) Hellenic College Faculty/Staff/Administration Vocation Programs, which have led to a curriculum revision, retreats, symposia, and the faculty grants program
- (D) Orthodox Christian Fellowship vocation programming

For Hellenic College, these OVM programs have offered the institution a unique opportunity to engage in serious reflection with its students, faculty and administration on its vision of the Orthodox Christian theological exploration of vocation. In so doing, it aims to promote women and men for leadership through service in Church and society, including ordination in the Orthodox Church. For more information on the OVM, please visit www.vocations.hchc.edu.

IV. VISION FOR THE ORTHODOX SCHOLARS' INITIATIVE

The OVM is now eager to broaden the conversation to Orthodox Christian faculty across the nation. This conversation is beginning through a consultation co-sponsored by the OVM and the Orthodox Theological Society in America (OTSA) June 12-13, 2008 in Chicago titled, "Being Orthodox in the Academy: Does it Matter? Should it Matter?" OTSA wishes to explore the impact, if any, of the Orthodox Christian scholar in the academy. Thus far, at least five questions frame this investigation. These questions, we believe, can begin and sustain a conversation on the vocation of the Orthodox Christian scholar:

1. Does being an Orthodox Christian matter in the academy? Does the faith commitment of an Orthodox Christian scholar have any bearing on her/his scholarly work? Does it matter to the institution in which she/he works?
2. How do "theological opinions" as well as dogmatic teachings of the Orthodox Church have an impact on her/his scholarly activity?
3. Does being an Orthodox Christian contribute to the "way of knowing" of her/his scholarly work, especially outside of religion and theology? For example, Orthodox Christianity is comfortable with mystery and paradox. The Orthodox faith is seen as a way of life, not fundamentally a set of intellectual propositions for affirmation, thereby integrating theory and practice. It describes itself as being holistic. Have these characteristics influenced the Orthodox scholar in her/his work?
4. Are Orthodox Christian scholars in religion departments, "ghettoized," in any way, i.e., are they hired to teach only ancient, medieval, or Eastern Church topics? What is

- or what could be the contribution of Orthodox theological scholarship to other theological conversations?
5. How does the Orthodox Christian scholar relate to students, especially Orthodox? Does her/his faith bond and commitment create a unique pattern of relationship and mentoring?

The OVM hopes that these Faculty Vocation Grants will build upon the work of this consultation. Moreover, the OVM hopes that through these grants, Orthodox faculty will take up the unique role of mentoring students (especially but not exclusively Orthodox Christian students) regarding faith and vocation. Ultimately, the OVM hopes that the outcomes of these grants will include (i) Orthodox scholars across the nation making scholarly and ministerial contributions to the conversation on vocation and (ii) an increase in Orthodox undergraduates pursuing Christian ministry as a viable calling.

V. FACULTY PROPOSAL GUIDING PRINCIPLES

Hellenic College Faculty. Funding preference will be given to proposals that:

1. Clearly explain the relationship between the faculty member's scholarly work and the focus of theological exploration of vocation;
2. Address the challenge of developing liberal arts courses connected in illuminating ways to the Orthodox tradition;
3. Follow the "Faculty Vocation Grant Review Criteria," including numbering the components and directly addressing criteria;
4. Demonstrate that the outcomes will have a direct impact on the courses being taught at Hellenic College.

Orthodox Faculty at Academic Institutions in the United States. Funding preference will be given to proposals that:

1. Make scholarly contribution to the Orthodox Christian theological exploration of vocation and ministry and/or the nascent topic of Orthodoxy and higher education;
2. Demonstrate a direct impact on students through the campus Orthodox Christian Fellowship chapter, the mentoring of students regarding faith and vocation, and/or coursework (where appropriate).
3. Produce publications and/or resources on the above;
4. Follow the "Faculty Vocation Grant Review Criteria," including numbering the components and directly addressing criteria.

VI. FACULTY ELIGIBILITY

1. Orthodox Christian full time faculty with a terminal degree in their chosen field (PhD, ThD) and all Hellenic College faculty may be eligible for awards up to \$4000 in grant funding. Part-time or adjunct faculty may be eligible for awards up to \$2000.
2. Faculty must teach undergraduate students at their institution.
3. For Hellenic College faculty, “First Time” proposals that meet the goals and guidelines of the vocations grant will receive preferential funding.
4. For Hellenic College faculty, grants may be awarded to previous faculty awardees if funding is available and the proposal meets the goals and guidelines of the vocation grant. However, faculty who have received over \$20,000 in grant funding from the OVM (combined Faculty Vocation Grants and Faculty Vocation Mini-Grants) from 2003 to the present **are not** eligible for a Faculty Vocation Grant for AY 2008-2009. (These Hellenic College faculty may still apply for Faculty Vocation Mini-Grants.)
5. A Faculty Vocation Grant funded previously is not automatically renewable.
6. Faculty submitting proposals for projects funded previously must demonstrate that the requested funding enhances and expands the previous project.
7. Faculty whose projects are approved must complete two evaluation reports during the course of funding.

VII. FACULTY VOCATION GRANT FORMAT AND REVIEW CRITERIA

Grant proposals must include the following components and will be assessed according to the allocated point scale:

1. **Project Title** (5 points)
 - a. Clearly identifies proposal
 - b. Conveys project goals
2. **Project Abstract** (10 points)
 - a. Provides succinct and engaging proposal description, summarizing issues, goals, and clear connection to the theological exploration of vocation in 100 words. (This description is used for public announcements for approved proposals.)
3. **Project Description**
 - a. Description of Project (20 points)
 - i. Identifies needs or questions that project will address
 - ii. Provides existing knowledge in the field of research and the methodologies to be employed
 - iii. Includes a vision or pedagogy to support the enhancement of OCF ministry, mentoring of students, or classroom teaching (where relevant)

- b. Relationship to theological exploration of vocation (10 points)
 - i. Describes clearly how the project contributes to the Orthodox Christian theological exploration of vocation in the 21st century United States
- 4. **Relationship to Personal Scholarly Vocation** (15 points)
 - a. Describes how the project enhances faculty's unique sense of vocation in his/her specific scholarly field
 - b. Describes how the project will help undergraduate students in their consideration of vocation
 - c. Describes how the project will add to one's academic discipline
- 5. **Project Outcomes** (15 points)
 - a. Explains what will be achieved or produced through the grant, for example:
 - i. Demonstrated student learning
 - ii. Scholarly publication
 - iii. Enhanced OCF campus ministry or student mentoring
 - b. Includes brief **timeline** to show how proposed activities lead to desired results
- 6. **Evaluation** (15 points)

Please note: The Office of Vocation and Ministry follows a model of evaluation called "collaborative inquiry." Please review the following article in advance of preparing the evaluation portion of the grant proposal: "Evaluation as Collaborative Inquiry" by Craig Dykstra (available at <http://www.wabashcenter.wabash.edu/grants/article2.aspx?id=1011>).

 - a. Elucidates a plan to assess how the project will reflect on what is learned
 - b. Includes how and with whom faculty will share that learning
 - c. Describes methodology to determine whether the grant was useful to faculty member's vocation
- 7. **Bibliography**
 - a. Provides a bibliography of the works cited in 3.a.ii (above) and any other important and relevant sources
- 8. **Budget**
 - a. Line Item Budget (5 points)
 - i. Provides detailed funding budget of costs numbers associated with the project and very brief descriptions of expense
 - ii. Demonstrates correlation of budget items to activities in the Project Description
 - iii. Lists additional funding that is available or may be requested from alternate sources
 - iv. Budget categories may include but are not limited to research materials, research assistant(s), travel, food for meetings/group studies/receptions, classroom equipment/materials, field trips.
 - b. Budget Narrative (5 points)
 - i. Expands on line items, explaining how the faculty member calculated dollar amounts
 - ii. Provides sufficient detail to tie the costs to the project's activities and goals already described

- iii. Ensures that
 - 1. Narrative matches the line-items exactly
 - 2. Total amount is appropriate given the overall grant outcome/achievements
 - 3. Costs are fair and reasonable

VIII. FACULTY PROPOSAL REVIEW

The Office of Vocation and Ministry will receive the faculty vocation grants and distribute for review by a proposal review committee.

The review committee includes three external reviewers (theologians, scholars, and administrators) associated with Programs for the Theological Exploration of Vocation at Boston College, Gordon College and the College of the Holy Cross, as well as the Director of the Office of Vocation & Ministry and a member of the OVM Advisory Board.

The review committee makes all decisions on proposal funding and funding levels.

The review committee reserves the right to request additional information as needed.

The review committee ranks proposals based on the review criteria and a numerical tally of each component.

Please direct questions to Dr. Ann Bezzerides, Director of the Office of Vocation and Ministry. Phone: (617) 850-1308. Email: abezzerides@hchc.edu.

APPENDIX A

MORE ON THE INTEREST OF THE LILLY ENDOWMENT INC. IN THE THEOLOGICAL EXPLORATION OF VOCATION

Why vocation?

Craig Dykstra, Vice President for the Religion Division of the Lilly Endowment, explains the Endowment's choosing the term "vocation" to guide this initiative thusly:

At the beginning of this experiment, we wondered if the term, the concept, the theme of vocation would have any resonance in our contemporary situation. We suspected that, to most people, the word "vocation," if it meant anything, meant "job"—probably the kind of job for which only a technical sort of education is required, not the full-orbed humanistic kind of education to which the liberal arts aspire. Could "vocation" come to mean more than that? Could it be heard as a word that many people (including many young people) could come to sense has something to do with the shape and arc of their whole lives, with what one dedicates oneself to in every aspect of their lives (including their work), with who one most fundamentally is and is becoming? And could vocation have to do in some profoundly intrinsic way with what liberal and professional education at their best are all about?

Dykstra's assessment is that the work that the grantees have done around vocation has created and enlarged "profoundly nourishing environments for the theological exploration of vocation." (<http://www.ptev.org/news.aspx?id=63>)

Why undergraduate students and faculty?

The Lilly Endowment's interest in undergraduate students can be found in the rationale for this funding.

The college experience is an extremely important time in the lives of most young people. Many of their most important decisions are made during this time, ranging from the choice of a career to the acceptance of a guiding faith. In college classrooms, students engage in intense intellectual discussion and debate and, in the process, develop and clarify their own intellectual and moral commitments...

[Therefore, faculty] play a central role in forming the educational environment and are deeply influential in shaping the aspirations, convictions, and commitments of students.

Faculty who serve as mentors "have a pivotal opportunity to help students explore their options and make life-defining decisions in light of their intellectual and faith commitments." (<http://www.ptev.org/history.aspx?id=48>)

Why Christian ministry?

In a conference address for the Programs for the Theological Exploration of Vocation, Craig Dykstra, Vice President for the Religion Division of the Lilly Endowment, explained one of the chief reasons the Endowment devoted funding to this initiative.

We knew when we started that, on many campuses (including church-related institutions), support, encouragement and guidance for those who are—or might be, or should be—interested in pastoral ministry or other professions of religious leadership were typically in short supply. Could the theological exploration of

vocation on college and university campuses foster robust efforts to change that situation? Could ministry come to be considered an attractive profession alongside others that are esteemed in our society, one that peers and professors would come to regard as worthy for some of their school's most talented students if it seemed to be their proper calling? (<http://www.ptev.org/news.aspx?id=63>)

For the future leadership of Christian churches, the Lilly Endowment saw the necessity for ministry to make the list of possible professions that a young, bright college graduate could enter.

For further information on the Lilly Endowment Theological Exploration of Vocation initiative, please visit www.ptev.org.

APPENDIX B

ADDITIONAL RESOURCES

Faculty are encouraged to familiarize themselves with the broader initiatives associated with the Lilly Endowment Inc. Programs for the Theological Exploration of Vocation, the overall funding objectives for the Lilly Endowment, and the programs specific to the Office of Vocation and Ministry. Faculty may also find additional grant writing resources helpful.

Program Resources

Programs for the Theological Exploration of Vocation

<http://www.ptev.org>

The Lilly Endowment

<http://www.lillyendowment.org>

Grant Writing Resources

The Association of Theological Schools-Faculty Resource Center

“Seeking Funding: A Manual for Faculty in Theological Education”

http://www.ats.edu/leadership_education/grants/Tupper-SeekingFunding.pdf

Corporation for Public Broadcasting

<http://www.cpb.org/grants/grantwriting.html>

Lone Eagle Consulting Grant Writing Tip Page

<http://lone-eagles.com/granthelp.htm>

Jargon Files from the Edna McConnell Clark Foundation

<http://www.emcf.org/pub/jargon/index.htm>

Resources and Programs of the Office of Vocation and Ministry at Hellenic College

Office of Vocation and Ministry

<http://www.vocations.hchc.edu>

CrossRoad Program

<http://www.crossroad.hchc.edu>

Christ at Work: Orthodox Christian Perspectives on Vocation, ed. Ann Mitsakos Bezzerides, Brookline, MA: Holy Cross Orthodox Press, 2006.