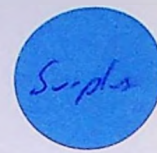


2000-2001 Catalogue

The Protestant Episcopal Theological Seminary in Virginia

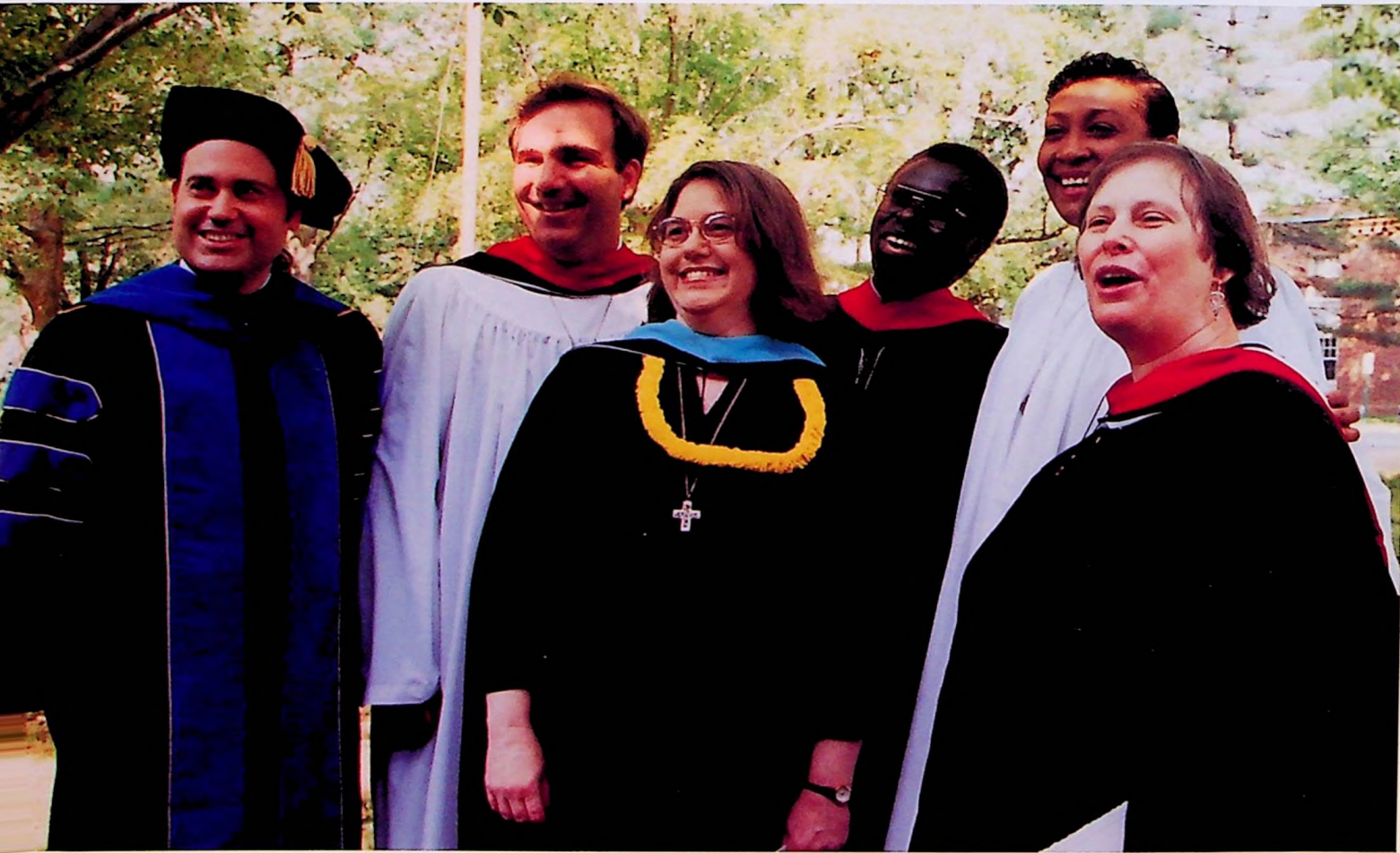
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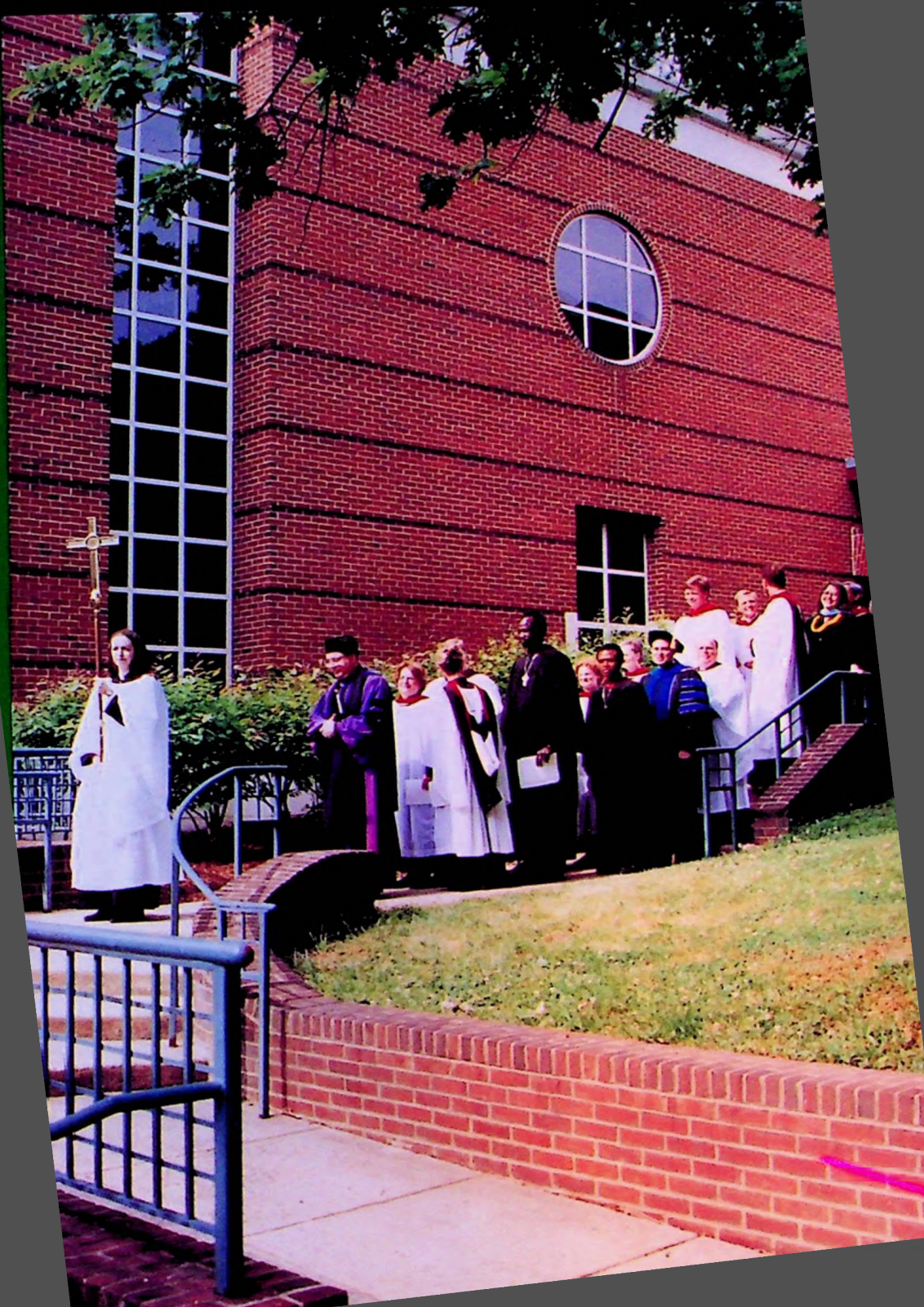


VIRGINIA
THEOLOGICAL
SEMINARY

CATALOGUE
2000-2001



Peter Antoci, Bill Oldland, Deborah Ackerly, Michael Kijn Paul, Allison St. Louis, and Georgia Fuller on Commencement Day 2000.





Alison Carmody, Kit Carlson, Marty Conner, and Deborah Fox on Commencement Day 2000.

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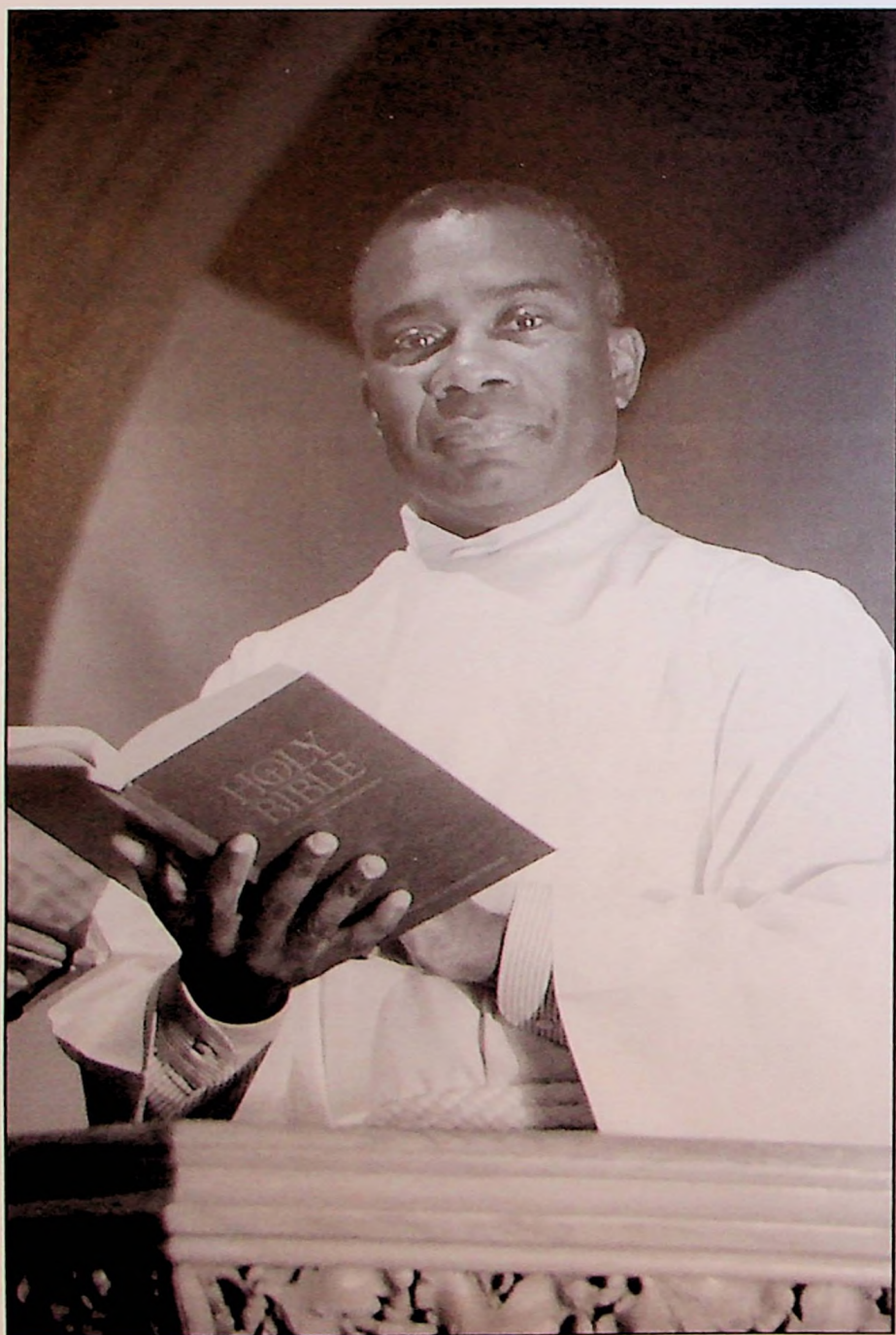
VIRGINIA THEOLOGICAL SEMINARY

2000-2001 CATALOGUE



The Very Reverend Martha J. Horne
Dean and President

Alexandra Dorr
Editor and Photographer



*Middler Elliott Waters,
Diocese of Virginia.*

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Map of Campus

Mission Statement

Virginia Theological Seminary is a seminary of the Episcopal Church accredited by the Association of Theological Schools. It seeks to further the universal mission of Christ's church by providing graduate theological education and serving as a theological resource for the Anglican Communion and the wider church.

The Seminary's primary mission is to form men and women for lay or ordained leadership and service in the ministry of the church. Out of its evangelical heritage and its missionary tradition, it emphasizes the life of prayer, worship and community, the ministries of preaching, teaching, pastoral care and social justice. It seeks to prepare its students as servants of Jesus Christ to equip the people of God for their vocation and ministry in the world. It also provides continuing theological education for clergy and laity of all denominations.

This seminary believes that theological education leading to ordination normally requires full time study and full participation in its common life and worship. It also believes that theological education is greatly enhanced when it is done within an ecumenical, international and cross-cultural context.

*Adopted by the
Board of Trustees
November 1998*



Middler Holladay Sanderson. Diocese of Spokane.

Heritage and Purpose of Virginia Seminary

In the Providence of God this seminary was founded in 1823 to educate men for the ministry of Christ's church. During its long life it has sought to fulfill this purpose, guided by a few clear principles of belief and action. In loyalty and devotion to those principles its graduates have served the church faithfully at home and have carried the Gospel to other lands. In continuity with this tradition the Seminary now seeks to prepare both men and women for leadership, either as clergy or lay persons, in the church and in the world. The Seminary envisions the education of men and women who will know how to relate the content of the faith to contemporary issues and concerns and who will be capable of and motivated for continued learning. It looks forward to the graduation of persons of strength and humility whose duty is to serve God by serving the people of God in their mission to the world.

This seminary believes that its primary allegiance is to Jesus Christ. Its first duty is to know him and to make him known. It seeks to form lives of strong faith and true piety, fashioned and enriched by personal communion with Christ and to enable men and women out of their own experience to proclaim him to others as Lord and Savior. That is the Seminary's evangelical conviction which it allows no other emphasis to hide or minimize.

The Seminary is Catholic in its

acceptance of the age-long heritage of the church in its Scriptures and creeds, in its sacraments and orders. Its rule of discipline and worship it finds in the Book of Common Prayer and to this book it bids its members be loyal as the common order of this church and as fruitful for Christian life and devotion.

The Seminary is Protestant in its adherence to the Reformation's recovery of the primacy and sufficiency of Holy Scripture and its message of justification through the grace of Jesus Christ received by faith alone. It is unwilling to conform to any tradition or to heed any ecclesiastical claim which

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displaces the primary accent upon the Gospel, and it affirms the importance of the individual Christian's personal relationship to God nourished by prayer, word and sacrament. It affirms also the address of God's Word as judgment and hope to all human communities.

The Seminary, under the guidance of the Holy Spirit, is open to new truths discovered by reason and experience and is committed to respond eagerly and faithfully to the challenges of each succeeding age.

The Seminary believes that through the Gospel of Jesus Christ, and by the enabling power of his Spirit, God called and continues to call his people into the life and mission of the Church that the world may know Christ and be served in his name. We are committed to the church as the body of which Christ is the head, which is composed of all baptized persons and in which the Gospel is communicated through the word and the sacraments, and through the common life including worship, study and service. We are committed to the church as the people of God offering up praise and thanksgiving to the Lord who gives us life, overcomes alienation, separation and death, and brings all things to the fulfillment of his purpose. In this family of God's people we are called to live and serve together in fellowship of mind and heart and in helpfulness and mutual esteem.

A Brief History — 1823 to the Present

The Seminary is located on a ridge not far from the Potomac River. The spacious tree-shaded campus of about 80 acres is a ten-to-fifteen minute drive from downtown Washington. Shirley Highway (Interstate 395) is but minutes away from the Seminary's location at Quaker Lane and Seminary Road in Alexandria.

When it was founded in 1823, the Seminary was a rural institution in the midst of Virginia farmland. Now it is surrounded by shopping centers, apartment complexes, and the stimulating life of the nation's capital.

The Virginia Theological Seminary was born of the struggle which followed the Revolutionary War. During the early days of America's independence, the Episcopal Church was suffering under a double handicap; it was suspect because of its ties with the Church of England and it was virtually immobilized by the inertia which plagued all religious bodies of that time.

Despite the bleakness of the situation, a small group of dedicated men committed themselves to the task of recruiting and training a new generation of church leaders. Francis Scott Key was one of this group which in 1818 formed "An Education Society" and five years later opened the "School of Prophets," to become the Protestant Episcopal Theological Seminary in Virginia. When the school opened in Alexandria with two instructors, fourteen students were enrolled.

Within ten years graduates of the Seminary had gone out to serve the church in almost every state between the Alleghenies and the Mississippi and in the territories and states of Missouri, Iowa, Wisconsin, Texas and California. By 1863

the same missionary spirit had led Virginia graduates to open for the Episcopal Church mission fields in China, Japan, Liberia, Greece, and Brazil.

The Seminary was never a wealthy institution and the Civil War struck a harsh blow. After the war two professors and eleven battle-weary veterans reopened the Seminary on a war-ravaged campus which had been used to house 1,700 wounded Federal troops and to bury 500 of their comrades. The graves of the soldiers have since been moved to Arlington National Cemetery.

By 1923, the year of its Centennial, the Seminary had regained the resources, the certainty of full enrollment, and the invested funds which had characterized the institution in 1860. The years between 1923 and 1946 saw steady progress, but the end of World War II marked the advent of the present era of continuing expansion and improvements.

The Bishop Payne Divinity School, a distinguished black institution, was started by the Virginia Theological Seminary in 1878. It was named for the Rt. Rev. John Payne, an alumnus of the Seminary in the class of 1836, and the first bishop of Liberia. It merged with Virginia Seminary on June 3, 1953. At the time, enrollment at the Bishop Payne Divinity School had dropped to only three students. Limited funds to rebuild and revitalize were available. However, in the belief that separate theological education was a mistake, the trustees of both seminaries elected to merge. Assets from the Bishop Payne Divinity School plus a grant from the Executive Council of the Episcopal Church were used to establish a fund "to further theological

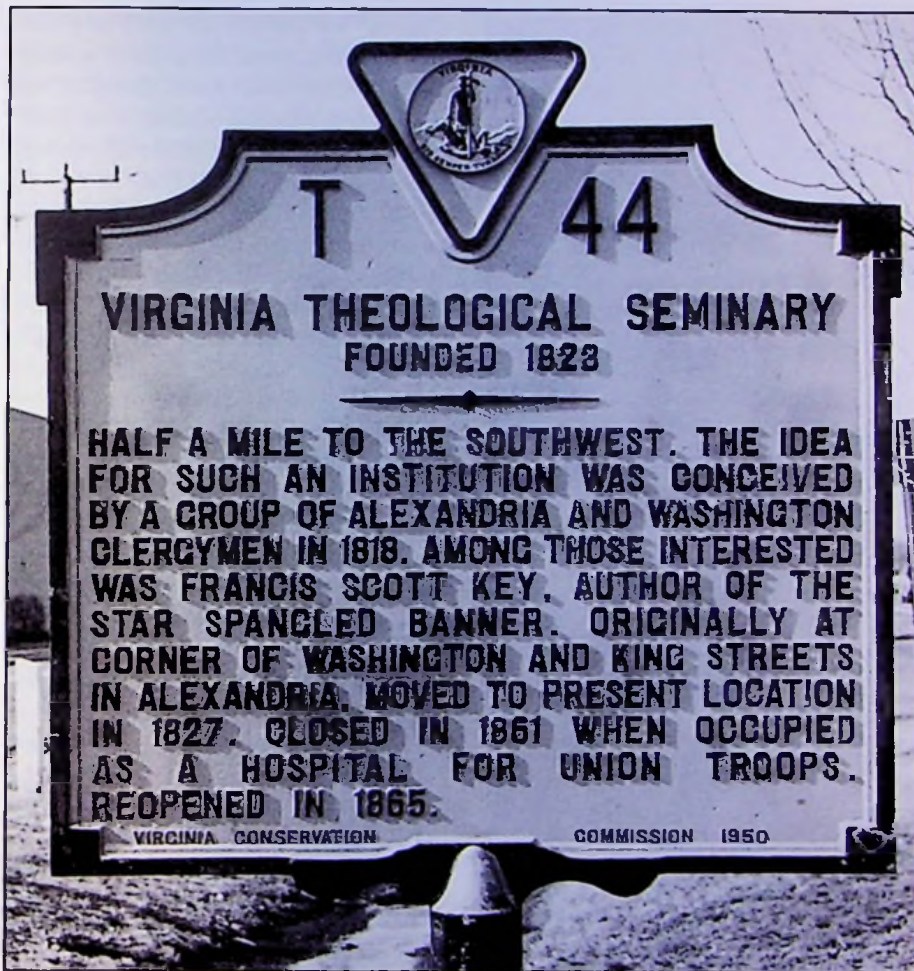
education among Negroes." Income from the fund is awarded on the basis of need to support the education of black students preparing for the ministry at Virginia Seminary.

As a continuing reminder of the service this seminary has rendered to the whole church, the trustees of the Virginia Seminary have named the Seminary library the Bishop Payne Memorial Library.

In 1969 the Seminary completed the Second Century Fund Campaign, a major capital funds and development program designed to increase the Seminary's effectiveness. The Seminary's closer ties with seminaries of other traditions through its participation in the Washington Theological Consortium have markedly strengthened the ecumenical dimension of the educational program. As it expands its role, it is seeking to remain faithful to its best missionary and pastoral traditions.

The campus itself expresses something of the traditional spirit of Virginia Seminary in the arrangement of its buildings. The chapel and fifteen other principal buildings, including a library and a new academic center, form a widely spaced quadrangle in the center of the campus. Circling these buildings in a great arc are twenty-five faculty homes, easily accessible to all students. Since its founding, the Seminary has fostered and encourages a close pastoral relationship between teacher and student.

The academic buildings, administrative offices, and chapel are grouped together on one side of the campus, across from the library, refectory, and dormitories.



Classrooms are in close proximity to each other and living facilities are conveniently located near the library.

Nine of the fifty-three campus buildings, including four faculty residences, four academic buildings, and the chapel, were built before the turn of the century, some before the Civil War. Since 1950 twenty-two new buildings have been erected, including five

dormitories, the refectory and Scott Lounge, and fifteen faculty homes. To these have been added more recently a continuing education building, a recreation building, and a day-care center for young children. In 1993, the Seminary opened the Addison Academic Center, providing classroom space and the Lettie Pate Evans Auditorium. The Center also houses the bookstore and the student lounge. More

recently, two of the Seminary's historic buildings, Aspinwall Hall and Bohlen Hall, were completely renovated, as well as three dormitories and two guesthouses, providing modern facilities for students and guests alike. The numerous additions made to the original physical plant of the Seminary blend so well it is difficult to distinguish the old from the new.

Theological Education for Today

Theological education today, as in the past, should prepare men and women in seminary to proclaim the creating and redeeming grace of God through Christ and the Spirit. World hunger, overpopulation, economic depression, ecological threat, and urban crises have awakened new interest in and regard for religious truth. Today men and women coming to seminary should be introduced in depth to the truths of the Holy Scriptures and the Christian tradition. Theological education at Virginia Seminary is designed to do precisely that.

Further, theological education today should provide a context for each man and woman studying and teaching at the Seminary to grow in self-knowledge and in the personal knowledge and love of God. The Virginia Seminary community is conscious of this need and seeks to provide a context of worship, learning, and personal growth for the spiritual journey of each of its members.

Theological education today should also be ecumenical. The time has passed when men and women in seminary can afford to be isolated from Christians in other traditions. Affiliation of this seminary with the Washington Theological Consortium, an association of Roman Catholic, Methodist, Lutheran, Episcopal, and interdenominational theological faculties in the Washington area, makes this need for an ecumenical context a reality.

Finally, theological education today should be profoundly in touch with the minds and hearts of contemporary people and the physical conditions in

which they live. The Seminary faculty is conscious that Christian ministry today is to people in a technological and increasingly urbanized culture. It is a culture in which people seek to extend ever further the control of autonomous human reason; it is a culture in which people are wary of self-delusions and ideology; it is a culture in which many are hungering for a sense of their own value and identity. In this culture basic institutions, such as the family, schools, and the churches, are given little unquestioned authority. Therefore, theological education must offer, and Virginia Seminary does offer, opportunities for field education, internships, practice of professional skills, and theological reflection on faith in action in the world.

The program of study at the Virginia Seminary is a reflection in curricular form of a particular understanding of theological education. The conception of education which informs it may be sketched by setting out some options which may be taken from that point.

The given is the subject matter of theology itself, that is, what has been thought and said about the relations of God, humankind, and world in the history of Israel and the Christian tradition. For the sake of manageability this subject matter is commonly divided into certain areas such as Bible, history, and theology in a narrower sense. Theology in the broader sense is a unitary discipline, like medicine, law, or natural science. The usual subdivisions are not the only possible ones, but for sufficient reason they have been accepted as the

"given" with which we have to work.

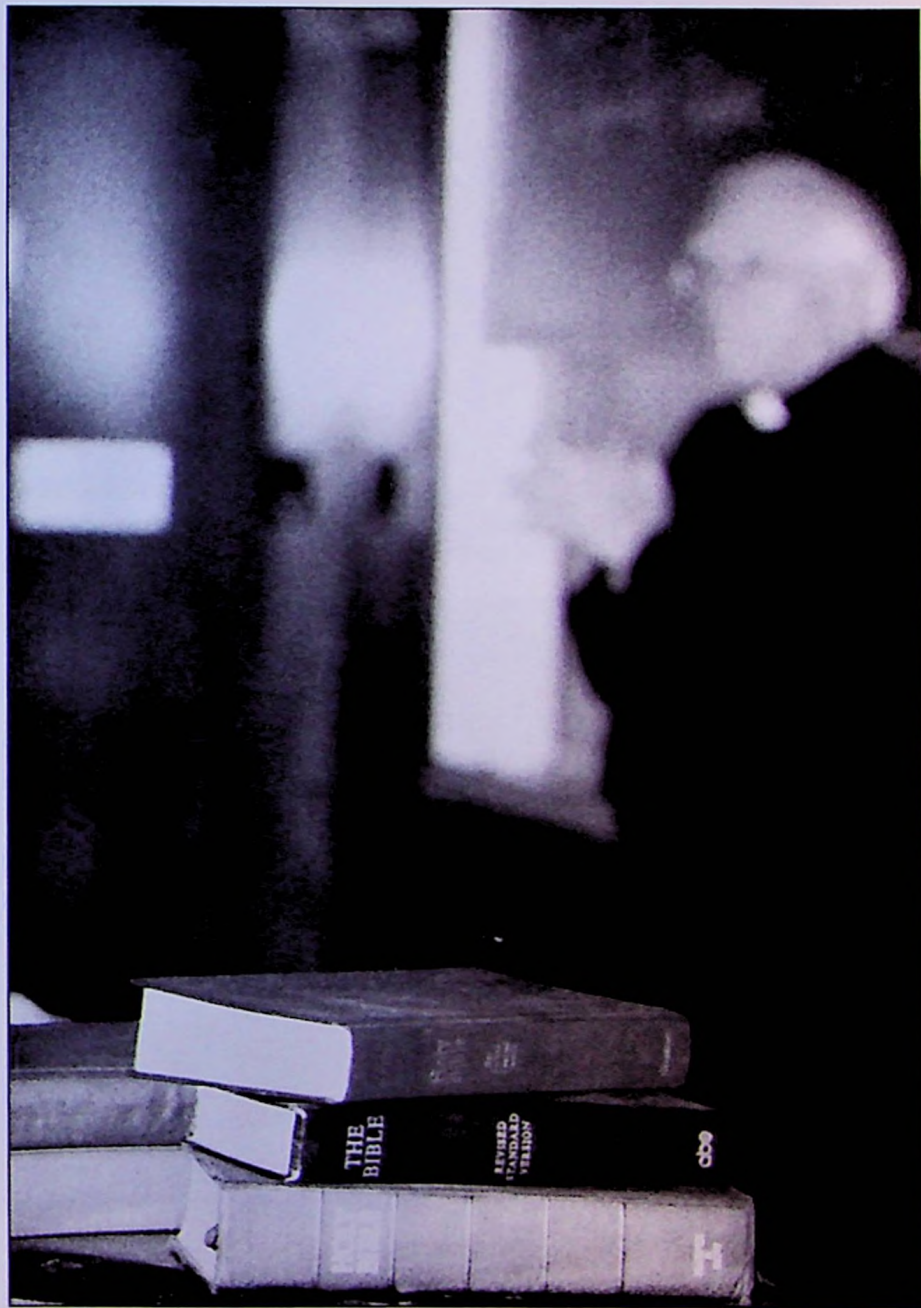
From that point theological schools have devised some combination of two alternative procedures. One is to give high priority to the content of theology as an historically-given body of tradition to be mastered. In academic work the emphasis falls upon what the Bible says, what the "facts" of church history are, what traditional Christian doctrine says, and what according to that doctrine the office of the church and its ministry is. Outside the classroom the same concern is reflected in the provision of full ordering of the student's life centered around the daily offices which the church developed in the days of a relatively unified Christendom—the structuring of the day around periods devoted to the praise of God and meditation upon his word in Scripture. A disciplined life in dormitory and refectory give expression to the same end, which is the induction of a man or woman into what is given in the Christian tradition.

The alternative procedure is to give the priority to personal appropriation not in proportion to what is given but in proportion to what the individual is capable of receiving. The emphasis in the first procedure is upon order and discipline; in this second case the emphasis is upon freedom. The traditional material is of course presented in the classroom, but with more concern for the relevant than the traditional, for commitment and testimony than for orthodoxy, for personal involvement than for the acquisition of information. Accordingly, the ordering of the

student's life is left as largely as possible to him or her. A daily service of common worship is provided, a refectory, a place to live. What use the men and women make of these, and what else they do to discipline and strengthen themselves is theirs to determine.

These alternatives reflect in some way two backgrounds, that of the monastery on the one hand and that of the family on the other. Each has its peculiar virtues. Each likewise involves a risk. The risk of the first is that students will come out fully equipped with someone else's religion which, not being their own, may break down under the stresses of modern life. The risk of the second is that students will come out with a religion of rather narrow and individualistic dimensions.

Neither of the alternatives was or is likely to be encountered in pure form in any school. But there is an ethos or point of view in any school that disposes it in one direction or another. At Virginia Seminary the emphasis has tended to fall somewhat in the direction of the second alternative, though always with significant elements of the first and more traditional ethos. Indeed, to the extent that the context of theological education as a whole has shifted in late 20th-century America, Virginia Seminary may with some justification be perceived as fitting at least as much in the first and more traditional category as in the second. Essentially, the Seminary attempts to maintain the virtues of both alternatives while minimizing the attendant risks of each. Its success in achieving this balance is doubtless imperfect,



The Rt. Rev. Mark Dyer, Professor of Theology and Director of Spiritual Formation.

requiring constant corrections in order to keep a steady course. But the effort to maintain the balance is an Anglican trait which we find to be of perennial value and a worthy goal toward which to aspire in theological education.

Virginia Seminary intends to serve and educate students who are fully prepared to enter upon professional education for the ordained ministry, though it seeks also to serve, especially through its Master in Theological Studies and Master of Arts in Christian Education programs, those who wish to deepen their faith and their commitment to Christ but are not seeking ordination. The Seminary's

strengths for this task include a faculty with a firm commitment to the classical Christian tradition and to the task of giving that tradition an authentic contemporary expression. That commitment entails, both inside of class and out, the struggle of constant challenge, questioning and testing, but always within the context of "that which we have received" rather than that which we have invented.

The Seminary assumes high levels of maturity and motivation on the part of its students and encourages them in independent work to the full extent of their abilities. At the same time, the diversity of methods employed in both

core curriculum and elective courses gives ample opportunity for learning through lectures, reading programs, and other methods of a more structured nature.

The Christian faith in its manifold forms has woven a vast and varied tapestry of life, and our aim is that the student find his or her own face in that tapestry. The expectation is that at some point each person can return a personal affirmative answer to the question posed in Hymn 172, "Were You There When They Crucified My Lord?"



*Associate Dean
William Stafford
and Dean Martha Horne.*

Virginia Seminary Life

Community

Life at Virginia Seminary is rooted in the worship of God, in the pursuit of knowledge through academic study, and in commitment to living in Christian community. The community itself is diverse in age and culture. Men and women, single, married with or without children, overseas students new to the US, long distance commuters, African Americans, Asians, South Americans, Caucasians and others are included in the constellation of Virginia Theological Seminary.

We are enriched by the gifts that each person brings into the community. Faculty, staff, students, spouses, and children all participate and belong in life at VTS. We draw on one another's strengths to help each other, thus creating a healthy atmosphere of interdependence, which builds up the communal life in Christ.

Through the experience of corporate worship and sustained caring for each other during the years at seminary, men and women are formed who will go forth into the world as concerned and compassionate servants of God.

Spouses and children are an important part of our community life. The Seminary offers programs for the education, fellowship, and enrichment of student spouses and children. Bible studies, prayer groups, parties, picnics, and sports planned by student committees add to the richness of the life of the community.

Dormitories

Three out of the five dormitories on campus were renovated during 1998-99. Each room in the new dorms has a



Students sledding on campus. Photograph by Kimberly Knight. VTS 2000.

private bath as well as the necessary furnishings. Of the two unrenovated dorms, one will be renovated next year. The other will remain as an "overflow" dorm. All rooms are wired for direct access to the VTS server and to the Internet. Each dormitory has a common room, lounge, and television area. Laundry facilities are on campus as well.

On-campus students rapidly develop friendships and begin to make trips into nearby Washington to take advantage of its many cultural resources. Some of these trips are to local churches to experience the varying forms of worship conducted in the churches of other traditions. Countless restaurants, theatres, movies, and stores are found in

the metropolitan area. The type and degree of camaraderie developed each year depends on the students. Single students may elect to live on or off campus during their entire stay at the Seminary.

Family Housing

Virginia Theological Seminary provides an off-campus housing subsidy for eligible single-parent and married students. (See Off-Campus Housing under Financial Information.) Students who wish to take advantage of subsidized housing should begin making housing arrangements immediately after acceptance.

Jobs, Schools and Daycare

Spouses of students have abundant opportunities to find employment in the metropolitan area. Depending on the area of expertise, spouses are often able to find jobs in their fields. On occasion, however, spouses accept jobs in fields other than the ones for which they have been trained. The spouses on campus have an informal

network for sharing job information which is very helpful to those entering the community. Graduating spouses often "will" their jobs to incoming spouses. Employers are very pleased to continue to hire spouses associated with the Seminary.

Affordable pre-school childcare is available at the Seminary's Butterfly House. Schools, both public and

private, are plentiful and generally quite good. In spite of the difficulties which married students encounter in bringing a family to seminary, the shared experience is well worth the trouble and the expense. Wives and husbands of married students are encouraged to participate in the life of the Seminary as much as their circumstances permit.



Students, faculty, and staff participate in a local Habitat for Humanity project.

The Metropolitan Area

Washington is not only the nation's capital but also a national and international cultural center. The Seminary is within a few miles of the Capitol, the White House, and the Smithsonian Institution, as well as many other great museums, national landmarks and parks, numerous fine theatres, and restaurants featuring the culinary arts of dozens of nations. The countryside and beaches of Virginia and Maryland offer a variety of convenient recreational facilities, including everything from amusement parks to Civil War battlefields.

Corporate Life

Life in Community at Virginia Seminary grows out of a commitment to prayer, worship, study and love for God. The Holy Spirit is always at work in our communal life as we are formed and shaped into the image of Christ who leads us deeper into the heart of God.

There are two daily events which bring the academic community together. The first is chapel. All students and faculty are expected to participate in the corporate services of worship at the Seminary chapel. In addition, each student takes responsibility for helping to conduct the worship at stated times during the academic year.

The other daily event which gathers the community is the noonday meal. At this time the faculty, staff, and students all come together to share fellowship and conversation. Often this is the most convenient time for special interest groups to meet and share ideas and plans. Lunch is served

cafeteria style, and each diner is offered a choice among entrees.

Breakfast and dinner also are served cafeteria style. Married students and faculty do not have these meals in the Seminary's refectory except on special occasions.

Whether male or female, single or married, the community spirit and close companionship at VTS make it possible for seminarians and their families to feel at home and enjoy friendship and collegiality during their years in seminary.

The Conference on Ministry

Each year a Conference on Ministry is held in February, on the weekend of Presidents' Day, for prospective students and for those persons who want to explore the possibilities for lay and ordained ministries within the Episcopal Church. The conference begins with a reception and dinner on Friday evening and ends with worship in area churches on Sunday. Conferees are normally housed on campus in the Seminary guest house and dorms, or off campus in the apartments and homes of married students. The weekend is designed to give participants an opportunity to meet students and faculty, hear presentations about the academic curriculum and community life, attend worship services in the Seminary chapel, and have their meals in the campus refectory. There is no charge for the conference. In 1989 a fund was established at the Seminary for the "Recruitment for the Ministry" in honor of the Rev. Dr. C. Leslie Glenn, a 1926 graduate. The proceeds from this fund are used to provide

support for the Conference on Ministry. The only expense for those attending is the cost of travel to and from Alexandria.

Brochures and registration materials are available in December. Please address any inquiries about the conference to the Office of Admissions and Community Life.



Abby Helm and Emma Meck, buddies at the Seminary's Butterfly House pre-school.

Spiritual Formation at Virginia Seminary

Formation for ministry, whether lay or ordained, involves the integration of knowledge and experience on many levels: intellectual, emotional, familial, and spiritual. At Virginia Seminary, we believe that formation occurs as students and faculty go about the daily rounds of prayer, worship, study, and participation in the life of the community. Chapel, classroom, and refectory: these arenas have long been known as places where formation occurs, as students and faculty seek to deepen their knowledge and understanding of the Christian life.

For many people, these traditional means of formation are supplemented and enhanced by personal disciplines. Small groups are often formed for Bible study, prayer, and personal sharing. In addition, many students seek the guidance of a spiritual director, with whom they meet periodically to reflect on their relationship with God, and to discern the working of the Holy Spirit in their lives.

Virginia Seminary has arranged for a number of men and women to come to the campus on a regular basis, to serve as spiritual directors for those students who wish to seek individual or group direction, or to participate in a contemplative prayer group. They represent a wide spectrum of the ministry of the Church: Anglicans and Roman Catholics, lay and ordained, women and men, parish clergy, non-parochial clergy, members of religious communities, lay professionals, writers, and retreat leaders. At the beginning of the academic year, an orientation session is scheduled to inform new members of the community about the opportunities

for spiritual formation, and to acquaint them with the individuals who make themselves available to serve as directors. No student is required to engage in spiritual direction, but all are urged to consider prayerfully ways in which they can deepen their relationship with God. It is our hope that students who come here

will seek out opportunities and means to reflect on God's action in their lives, and that the Seminary can respond by making available resources to help individuals in their quest.



"Quiet Day"

by Rita Nelson, VTS '99

It was as if someone had pushed the "mute button" at the Seminary on a warm, sunlit morning in October. There were the normal comings and goings from Chapel, but something was missing. It was the rustling as worshippers assembled, and the noises of greeting after the dismissal. Faculty, students, and staff alike filed out in silence, and as I watched from the crest of the hill I could only hear the faint "plip, plop" as the acorns fell from the mighty oaks in the grove.

Soon the benches in the grove and nearby meditation spots were filled. Heads were tilted back in the morning sun. Eyes were closed or dreamily gazing into the sky through the sun-filtering leaves of the trees. It looked pastoral. It sounded pastoral. It was Quiet Day.

It is tradition started years ago, no one remembers exactly when, now practiced at Virginia Seminary twice a year. It is as refreshing as a good night's sleep and as spiritually uplifting as a day spent face-to-face with the Lord. Some of us walked, nodding silently to those we passed, watching the world and seeing the work of God in a different light. Some read, gleaning new meaning from an old poem or passage, because we had the time to read and re-read and soak in the words in quiet contemplation. Some slept, as God closed our weary eyelids, knowing that this was the best kind of quiet



to refresh and renew our souls.

Lunch in the refectory was like a scene out of a silent movie, as people made their way through the food lines, slowly and ever so quietly. Eyes met across the tables in awkward moments when normally people would have politely asked if a seat was taken or if they might be excused. Today we simply nodded and gave each other crooked smiles. Many lifted their eyes to the old portraits on the walls, a grateful gaze on those who know all too well how to keep the silence.

When we broke the fast of quiet, most students felt as if they had had a refreshing vacation, or at the very least, a break from the intensity of the past four weeks. It had only lasted

six hours, but what a valuable six hours. Six hours of such close communion with God and the Holy Spirit that you could really understand the meaning of *Ruach*—the wind, the Spirit. We could sit and read Genesis and, for just a fleeting moment, see God breathe life into his creation.

The Master in Divinity

By the Rev. George Caldwell
Class of 1998

"Go to chapel. Go to class. Go to lunch." Some bright, sunny morning in the first day or two of orientation or classes, someone—the Dean, a professor, a graduating senior—will step to the lectern, smile a little apologetically at the sea of expectant faces, and deliver these time-honored requirements of Virginia Seminary's Master in Divinity program.

Like the austere, uncluttered colonial churches that dot the Virginia landscape, the stark simplicity and brevity of the formula are deceptive. Day-to-day experience for students working toward the M. Div. degree may indeed seem initially an unadorned daily round of chapel, class, and lunch, but, over time, a deeper truth becomes apparent. The program leads to an academic degree, but the academic degree is not what it's all about.

Here, instead, is the essential foundation on which to build a life in ordained ministry. Go to chapel. Go to class. Go to lunch. Faithfully pursued, the simple rules offer a means to grow in the habit of worship, the discipline of study, and the love of community. And, together, worship, study, and community shape—they "in-form"—the whole person, supporting and sustaining the work of ministry.

Chapel: the floorboards creak. The surfaces of the pews and railings are polished smooth with use. The dimensions of the place—so cramped and confining at first—grow

comforting and familiar. As each semester opens, the robed and hooded faculty processes in colorful array: cobalt blue and deep crimson and varying shades of orange and black and green. The leadership of worship changes by the week as faculty-student teams take their turn in reading, celebrating, preaching, serving, ushering, and the rest. As the days turn, the habit sets in. Days begin with prayer and praise, word and sacrament: now, and in the years to come, vital nourishment for the soul called to service in the Church.

Class: survey courses invite furious scribbling of notes. Introductions to biblical languages mean torturous memorization. Small seminars require careful preparation. Month after month the list of required reading still unread threatens to spin out of control, multiply beyond reach. Still, with study, familiar texts reveal new dimensions and offer deeper insights; unfamiliar texts are opened to view. Committing terms and definitions to memory slowly gives way to thinking theologically or ethically. Pastoral or liturgical or homiletical or simple human problems encountered in a field work assignment with a local parish are subjected to informed analysis. An essential ingredient of ministry becomes apparent: the need for a rule and discipline of study.

Lunch: this is a community gathered—in the light from the tall refectory windows, under the gaze of the somber portraits of nobody-quite-knows-who, who peer out over the long tables of students, faculty,

and staff. As classes let out, the noise level rises. Friends are located. Notes are compared on the morning's content quiz or next week's exegesis paper. Stories are told, experiences shared. Committees meet. Announcements are read. A guest speaker holds forth in the smaller dining room. An appointment is made to talk over a paper. Class business gets done. A visitor is welcomed. Chairs scoot and scrape on the floor; words of blessing are quietly spoken. This is a community gathered and there is nothing quite like it. From the vantage point of the church office, a parish is the local gathering of the community of God's faithful people.

The "Master in Divinity program," then, appears to imply a course of study. It is that, but more besides. The program—go to chapel, go to class, go to lunch—is the day-to-day embodiment, the incarnational reality, of an intention to prepare deacons and priests of the Church. Together, chapel, class, and lunch might be seen as the material presence of the communicating, shaping, sending spirit that takes aspirants to ordained ministry and makes of them true candidates for faithful and fruitful service. The habit of worship, the discipline of study, and the love of community will serve them well.

The Master in Theological Studies

By Martha Franks, MTS '97

The call of God comes in infinite forms, and VTS has for some years had a degree program for those who hear that call as one to lay ministry rather than as a direct call to the ordained priesthood. Many who study toward an MTS do not yet know God's will for them, but do know a sharp desire for theological learning within the radical formative seriousness of the Seminary community. In community with M.Div. colleagues, MTS students take the foundational courses that open the heart and mind to Scripture, to the immediacy of theology, and to the history and experience of the Church. Laity and aspiring clergy together pursue a life ruled by the love of God and absorbed by the desire for knowledge of God. The governance of the Seminary community is done by both together. Meals are eaten together. Worship, even the sometimes simple practical task of inviting and enabling worship in chapel and in the classroom, is fully shared.

With no fixed path laid out for the holders of the MTS degree, those who feel compelled to a seminary life of study and worship without an immediate plan for ordination can find a sense of breathless vulnerability and bewilderment: "Seminary is marvelous, wrenchingly moving, deeply satisfying to my soul's thirst, but where am I going?" This doubt and fear can seem to be worsened but is finally addressed by the great freedom and flexibility MTS students have to explore a wide range of electives, to choose pastoral or scholarly directions of emphasis,



Graduating in May 2000: Philip Brooks, MTS; Catherine Thompson, M.Div.; Vicky Dimmen, MTS; Hilary Smith, M.Div.

and to spend as long as seven years working part-time towards graduation. Advisor groups provide a place to raise and try to make sense of God's work in each student's life.

Widely different human stories from all over the world lead to this way of joining the Virginia Seminary community, with all sorts of hopes, notions, and dreams. Equally diverse are the directions that holders of the MTS degree take outward from graduation. There seems no pattern for whom God calls to this study, and no prediction for what God makes of us when we have left the Seminary, with all the marks and growth of our time there always upon us. But whatever brings a

person to this program, and whatever that person might carry away from it, great gifts are exchanged. Those who are to be lay ministers and those who are to be priests learn together and create one life together, each deepening commitment in witnessing the precious humanity of the other and of both together. Perhaps the particular terrifying joy given here to the MTS student—though to all in the end—is to reach for this commitment without yet understanding what shape it might finally take, to choose it for the unwary, unearned delight of it.

The Master of Arts in Christian Education and Youth Ministry

Virginia Theological Seminary offers two programs of study leading to a degree of Master of Arts in Christian Education (MACE) or Master of Arts in Christian Education/Youth Ministry (MACE/YM). These programs are offered in response to interest in improving the quality of Christian Education and Youth Ministry in Episcopal congregations and other denominations. Practical leadership rooted in sound biblical and theological education is needed for strengthening parish approaches to Christian education and Youth Ministry. The MACE and MACE/YM degrees have been carefully designed to equip persons for these specialized ministries.

In 1994 the Locke E. Bowman Scholarship Fund was established to support individuals pursuing the MACE degree. A similar scholarship is being developed to support persons in the MACE/YM program.

In 1990 a two-year program leading to a Master of Arts in Christian Education degree was instituted at Virginia Seminary. In 1997, the faculty approved a new direction for this degree program and offered the course during a summer semester in June and July. Students earn a total of 60 hours credit by combining 45 credits of on-campus work with 15 credits of extension and transfer hours completed off campus.

In 1999, Kanuga Conferences and Virginia Seminary launched a joint program to offer a degree in Youth Ministry. Students in this program

earn 18 credits at Kanuga in experiential programs and seminars and 42 hours of on-campus course work.

Students may complete the degree in a minimum of three years or a maximum of seven years. During the period of residence at VTS in the summer, students will experience intense study in Bible, Church History, Theology, Ethics, Liturgics, and Christian Education or Youth Ministry. Students will then spend a year working, applying skills gained, and reflecting on what they have learned. Members of the Seminary faculty, Kanuga staff, and qualified professors and seminar leaders will teach the courses.

Applicants for the MACE or MACE/YM program must hold a bachelor's degree from an accredited

college or university and be able to demonstrate the ability to do graduate level study. Persons who currently hold a Master of Divinity or Master of Theological Studies degree from Virginia Seminary or another accredited seminary may apply for the program and will complete the Christian Education or Youth Ministry requirements. The program is open to applicants of all denominations.

Students within commuting distance may, in consultation with the Department of Christian Education, take courses during the regular academic year. Masters of Theological Studies students may concentrate in Christian Education by taking a minimum of 15 credit hours.



Deborah Ackerly, MACE

The Doctor of Ministry

By the Right Reverend David C. Jones, VTS '68, D. Min., '91

Many surprises awaited me in Virginia Seminary's Doctor of Ministry Program. I entered the program with keen interest and genuine fear. Classroom learning had always been a challenge.

It was with great surprise, however, that I found a learning environment that allowed me to flourish. Very different from a classroom setting: I entered a community of learners where I was expected to teach as well as learn, to support colleagues in their growth as well as to grow, and to give of myself as I received from others.

Never before had so much been expected of me in a learning experience. My accountability was to classmates and two faculty mentors. Together we reviewed and appraised "cases" in four aspects of ministry: pastoral, administration, education-communication, and theology-ethics. Once presented, the "cases" were seen as community property. We studied choices of behavior, did extensive theological reflection, and shared important learnings.

The two summer sessions were intense. Much was expected of each candidate, but the energy driving the program came from the students themselves, each calling the best from the others.

The case studies helped me look at ministry from a new perspective. Theological reflection and identification of critical choices were soon integrated into ministry at

home. Supervision of seminarians and staff became opportunities for growth and learning. Staff meetings became opportunities for creative reflection and planning.

The experience of preparing for written, open book, comprehensive examinations in each of the four aspects of ministry was very



The Rev. Richard Lampert, Union City, New Jersey, celebrates receiving his Doctor of Ministry degree.

beneficial. The purpose of these exams was to allow the candidate to engage the literature in the field in each of the four aspects of ministry. This experience was, however, quickly translated into adult education offerings, newsletter articles, and sermon illustrations. My horizons were broadened by my reading, and people noticed. People

told me that I had moved to a new level as a leader.

The D. Min. Project and Thesis were highlights of the program. My project was the training and preparation of founders of a new congregation to identify and utilize their spiritual gifts. Not only was a new congregation planted, but I also developed an area of personal expertise which has brought me great joy and satisfaction.

The defense of the thesis, while dreaded, was an affirming, integrating experience. I left the meeting feeling a sense of accomplishment and pride. I was received by the examining faculty as one who had gained a certain level of expertise. The questions asked were very insightful and led to a compelling conversation.

Looking back, I see the Doctor of Ministry Program as a turning point in my ministry. Through this program, I grew to appreciate my own unique gifts and my identity as a pastor. For me and for my classmates, the degree was always secondary to what we were learning. I am also grateful for the care I experienced, the care for the person as well as the program, and for the secure environment for growth and learning. On numerous occasions I have been asked, "Was it worth the effort?" Without any hesitation, I have responded, "Yes, without a doubt." The Doctor of Ministry Program was satisfying from start to finish, the benefits immediate and long lasting.

Education in the Field

The Rev. Jacques B. Hadler, Jr. *Director, The W.A.R. Goodwin Department of Field Education*

The Department of Field Education facilitates and oversees a series of courses and programs involving the practice of ministry and reflection on both the practice and the context. Our hope is that the integration of practice with study will produce church leaders who pray and think theologically about their ministry.

Field Education

During the junior year, seminarians are encouraged to visit a variety of churches among the more than sixty parish field sites in the greater Washington area available each year. Experienced, trained supervisors, who minister out of a diversity of liturgical and theological traditions, serve in a variety of church settings: urban, suburban, rural; church-plants, multi-cultural congregations, historic churches; no staff and multi-staff. Through a process of reflecting on the visits with the director of field education and interviewing with supervisors, seminarians negotiate a field placement of twelve hours a week which begins in September of the middle year.

Other possible field sites include education, health, and prison institutions where a seminarian may take the role of chaplain. Positions in non-Episcopal church institutions may also be negotiated.

Satisfactory completion of two years of concurrent field education is the norm for M.Div. seminarians, and most seminarians experience deeper involvement and learning by remaining in the same

placement for two years. The seminarian-site contract is negotiated annually, however, and seminarians are encouraged to seek the site and supervisor which best provide experience and reflection related to their learning goals.

Learning in field education which is concurrent with academic courses is achieved at several levels. Most obvious are the practical skills of ministry — the "how to" learning. Growth in personal and professional identity is crucial — the deeper discovery of "who I am." The integration of their study of the Christian heritage and their practice of ministry occurs when the seminarian reflects theologically on events in ministry — "How is God active in all this?"

Field education colloquy is a weekly small group reflection seminar designed to facilitate learning on each of these levels with one's peers. Accounts of actual events in which the seminarian has been involved become the basis of reflective learning, as seven or eight seminarians meet with three mentors: a faculty member, a lay person, and a parish priest, in both semesters of the middle year. Colloquy is a key opportunity to learn on the integrative level. Also, in the middle and senior years, each seminarian in field education normally has the opportunity to reflect weekly with an individual supervisor and monthly with a lay committee, comprised of parish members who are committed to assisting in the formation process.

Written evaluations completed by both seminarian and supervisor at the end of

each semester become the basis of a grade (satisfactory, conditional, unsatisfactory) assigned by the director of field education.

To help defray the expenses of participation in the field education program, seminarians are offered grants from the Seminary. These grants are made possible by contributions to the field education program from participating field sites plus income from a special field education fund of the Seminary. Seminarians may not receive direct payment for services from a field site.

A manual more fully describing field education at the Seminary has been prepared for distribution to seminarians, supervisors, and lay committees.

Clinical Pastoral Education

Seminarians in the Master in Divinity program normally devote the summer following the junior year to an eleven- to twelve week program in Clinical Pastoral Education. Certified supervisors in accredited hospitals, mental health facilities, correctional institutions, and nursing homes across the nation offer clinical education facilitating pastoral formation and personal growth. Seminarians learn from their ministry through reflection, discussion, and evaluation with other students and their supervisor. Six hours of academic credit is given for satisfactory completion of CPE.

The Field Education Department facilitates applications, admission interviews, and placement of seminarians, but each center supervisor selects the group of trainees at that site.

CPE centers are located in the greater Washington area and throughout the United States. CPE programs are full-time during the five weekdays, with occasional weekend duties. Seminarians are responsible for financing the summer's training. The CPE tuition fee is paid to the Seminary on April 1 and is uniform for all seminarians (see Financial Information). Some CPE centers provide room and/or board, some offer stipends; most provide only the training.

Independent Study

The director of field education may supervise several seminarians each semester in field-related independent study, in addition to the required twelve hours. Academic credit is given.

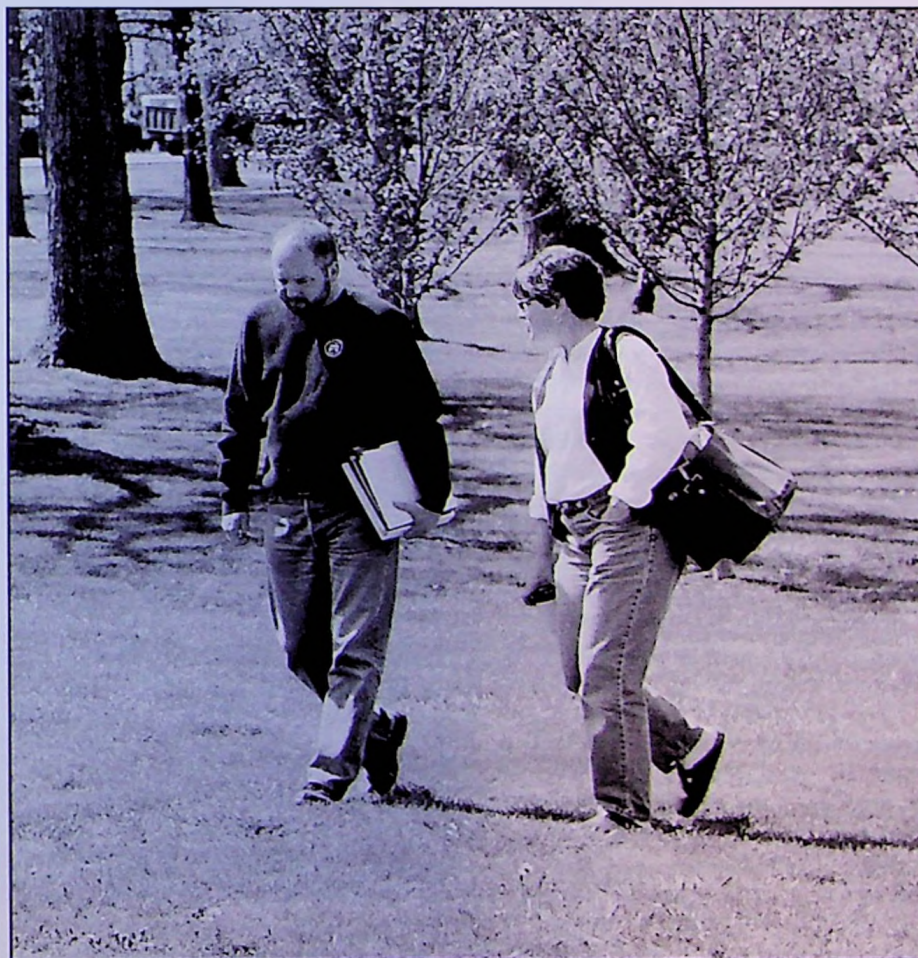
Intern Year

A faculty-approved internship of nine to fifteen months, usually following the middle year, involves full-time work under trained supervision. If the sponsor is an academic institution and the program involves regular seminars, assigned readings, and papers, some academic credit may be given.

Internships may be arranged in parishes, urban social work, cross-cultural settings, Clinical Pastoral Education, or overseas.

Students remain enrolled in the Seminary and return for their subsequent studies without further admissions procedures. Single students in local internships may live in a seminary dormitory. Financial arrangements vary greatly and specific programs should be investigated to determine the student's financial obligations and/or benefits. Internships which do not carry academic credit are

recorded on the student's transcript as "Additional Training Received" if a description of the work and written satisfactory evaluations are submitted.



Junior Ron Willis, Diocese of California, and middler Eleanor Holland, Diocese of Washington.

Crosscultural Programs

The ability to communicate with and serve people whose culture differs from one's own is an increasingly valuable skill for ministry. By "culture" is meant the system of learned human patterns of behavior, ideas, and products characteristic of a society. Thus a society has a common culture, and subgroups within a society have distinctive subcultures. Culture furnishes us means for realizing our humanity. Significant exposure to a culture other than one's own is a means to equip graduates to contribute to the ongoing mission of the church. Mission may be distinguished from, yet is intimately related to, the passing on of tradition and the renewal of our common life within the church. Participating in the mission of the church involves educating parishes about appropriate modes of global mission, including assisting in the development of indigenous leadership, contextual theologies, and interdependence in the Body of Christ. Mission includes reaching out as hosts and evangelists to new Americans, including non-Christians. Mission includes responding to the current challenge to Christian theology to consider and assess the revelatory and possible salvific value of other religions.

The Committee on International and Crosscultural Programs welcomes proposals from students for a crosscultural program to be noted on their transcript as "additional training received," over and beyond degree requirements. The following programs are recognized by the Committee and have proved of benefit to Virginia Seminary graduates in recent years:

Appalachian Ministries Resource Center (AMERC)

Virginia Seminary is one of more than thirty seminaries that are members of the Appalachian Ministries Educational Resource Center Consortium.

AMERC offers a unique approach to contextual and cross-cultural education in the Appalachian region. Located in Berea, Kentucky, AMERC has for several years sponsored January travel seminars through the region that examine the ethos and places that shape Appalachian ministry. A summer institute offers a more in-depth study of the region's economy, culture, social, and ecclesiastical context. Students learn from AMERC faculty, each other, and the community people they encounter in field trips and extended stays. Each AMERC program includes a wide variety of denominational diversity.

The reasons for attending AMERC courses are varied. Some students come with a desire to consider long-term service in Appalachia after seminary; others return to study in their home communities; still others participate in order to translate the cultural and contextual settings of Appalachia to their own future communities of service.

For further details call or write the associate dean for academic affairs. This institution will award six credit hours for the summer term and three credit hours for the winter travel seminar.

Overseas Ministries Study Center (OMSC)

This Center conducts a series of four one-week seminars in January in New

Haven, Connecticut, cosponsored by Virginia Seminary and 30 other institutions. The seminar examines critical mission issues in evangelism, theology, ethics, spirituality, and planning that challenge the traditional Western church outlook. Academic credit of 1.5 hours per one-week seminar will be awarded to participants who choose also to do selected reading and to write a brief reflection paper.

Maryknoll Institute of African Studies (MIAS)

The Maryknoll Institute aims to teach contemporary cultures and religions of East Africa systematically, in order to convert students to an African perspective on reality. It offers primary acculturation to neophyte students from the United States or Europe, updating for non-native pastoral or developmental agents already assigned to work in East Africa, and systematic introduction or updating for African ministerial students. Its program combines postgraduate academic study of African cultures and religions with field research and pastoral theological reflection. Directed by an American Roman Catholic priest, the faculty consists chiefly of African members of the faculties of African universities. Structured into three-week sessions, the courses are offered from June through August in Nairobi, Kenya. Courses are intensive, and students take only one course per session. Three hours credit is awarded per course.

Other programs discovered or designed by the student may be approved by the Committee provided they meet the following standards:

- the program must contribute

demonstrably to the student's preparation for ministry;

- the goals of the program, along with provisions for supervision and evaluation of the student's performance, must be spelled out;
- exposure to a culture other than the student's own must be assured;
- the student must meet the financial costs of the program.

Grants up to a maximum of \$2,500, to be made on the basis of financial need, may be requested from the Committee on International and Cross-Cultural Programs. Proposals should include a budget giving expenses and anticipated other sources of support.

The Panama Project

Seminarians are offered, in the summer, both classroom introduction to Latin American Christianity and field placement in parishes, rural co-ops, and community development projects in Panama. Some fluency in Spanish is desirable. This program is not for academic credit.

The Overseas Seminary Internship Program of the Episcopal Church will place seminarians in overseas seminaries for study and community involvement for a period of 6 to 12 months. Possibilities for academic credit are limited and must be explored individually with the associate dean for academic affairs. Financial assistance is available from the Mission Personnel Office, Episcopal Church Center, New York, and from the Seminary Consultation on Mission (SCOM) Grants Committee. A partial list of overseas

seminaries that have agreed to accept American seminarians includes:

Bishop Tucker Theological College,
Mukono, Uganda
Bishop Williams Seminary,
Kyoto, Japan
St. Andrew's Theological Seminary,
Manila, Philippines
Trinity Union Theological College,
Umuahia, Nigeria
The Theological College,
Pilimatalawa, Sri Lanka
United Theological College,
Bangalore, India
Centro de Estudios Teologicos,
Santo Domingo, Dominican
Republic

Study Abroad

Virginia Seminary encourages international study. The Seminary has several opportunities for student exchanges and internships each year. In recent years, these have included one-semester exchanges with theological colleges in Cambridge and Oxford and year-long internships at the American Cathedral in Paris and Canterbury Cathedral. Because circumstances change constantly, these opportunities differ from year to year. Some offer academic components which, with careful planning, can advance students in a normal course toward graduation. Others require an extension of students' time in course. In every case, consultation with the associate dean for academic affairs is necessary.

In order to allow time to secure placements, and also because of the implications for field education placements and work-learning agreements, students considering such exchanges and internships should make their desires known to the associate dean for academic affairs by the end of January preceding the academic year in which the exchange or internship would occur.



MTS student Paul Halpern and M.Div. middler Patricia Alexander, a one-year research assistant to the Archbishop of Canterbury at Lambeth, England.

Center for the Ministry of Teaching

Amelia J. Gearey, Ph.D., *Director*

The Rev. George J. Kroupa III,
Assistant Director

Established in 1984, the Center for the Ministry of Teaching (CMT) focuses on supporting and enriching Christian education programs in the Episcopal Church. The Center pursues its mission through the following:

1. Classes for students in the Seminary's degree programs, including the Master of Arts in Christian Education, first awarded in 1991, and the Master of Arts in Christian Education/Youth Ministry degree program.

2. Workshops and consultations provided to congregations both at the Center and around the nation.

3. A library of books, curriculum resources, videotapes, and other materials shared by the Seminary community and by more than 200 churches throughout the nation.

4. A program of publishing. The CMT newsletter, *Episcopal Teacher*, reaches more than 3,000 congregations throughout the United States and several other countries. This publication is issued four times a year.

In 1995 the Center completed the *Episcopal Children's Curriculum*, a nine-year curriculum for three-year-olds through Grade Six. In

1999 the *Episcopal Curriculum for Youth* was completed and is now available for both younger and older youth. Both efforts are published by Morehouse Publishing.

The Center occupies both floors of the Georgian colonial building known as Packard-Laird Hall. The first floor contains the library and a classroom area.

The downstairs area includes work space, an audio-visual library and staff and faculty offices.

The Center enjoys a national reputation as a model for diocesan resource centers. Annual events for Episcopal teachers and professional educators have attracted registrants from every section of the United States.



The Rev. George Kroupa and Dr. Amy Gearey, directors of the Center for the Ministry of Teaching, with Dorothy Linthicum, center, managing editor of the Episcopal Children's Curriculum.

The Center for Anglican Communion Studies

The history of Virginia Seminary has been one of active involvement in the mission of the Anglican Communion, and today the Center for Anglican Communion Studies serves Anglican leaders and scholars from around the world with the physical, financial, and human resources available at the Seminary. At the same time, the VTS community benefits in countless ways from the insights and experiences of those who come here.

The Center has three purposes: to coordinate and nurture scholarly engagement among Anglicans

worldwide; to house Anglican materials and host Anglican scholars; and to devote time, money, and energy towards assisting individuals and groups around the world to reflect creatively upon the historic nature and contemporary possibilities of the Anglican Christian tradition.

With these three purposes in mind, the Seminary is working towards becoming known as a place of hospitality and support for Inter-Anglican commissions and ecumenical bodies, encouraging meetings of international groups on topics such as "The Nature of

Leadership and the Gospel in the Next Millenium."

During the 1999-2000 Academic Year, the center welcomed its first Fellow in Residence, the Rev. Canon Roger Symon, Canon of Canterbury Cathedral; hosted a meeting of the Lutheran-Anglican International Commission Working Group Consultation; provided hospitality to bishops and church leaders visiting from other parts of the Anglican Communion; and provided support to international students studying at the Seminary.



The Rev. Canon Roger Symon of Canterbury Cathedral was the first Fellow in Residence at the Center for Anglican Communion Studies in the fall of 1999. He is shown here with Allison St. Louis, a senior from the Diocese of Washington.

Washington Theological Consortium

The Washington Theological Consortium is an association of theological schools in the Washington area of which this seminary is a member. The Consortium is intended to make possible greater cooperation on an ecumenical basis in theological education, and to take advantage of the resources of the Washington metropolitan area in preparing men and women for ministry.

Students at V.T.S. have found that other schools in the Consortium offer vast and enriching libraries, faculties, and student resources. In some cases the Consortium offers courses in subjects not offered at V.T.S. In other cases students cross-register primarily to gain exposure to a theological tradition different from their own.

To this end students in any member school of the Consortium are permitted to take courses for credit in any other member school at no additional cost. In addition there are opportunities for exchanges of faculty for particular courses and for participation in consortium seminars led by a faculty team representing two or more member schools.

Each year a significant number of V.T.S. students enroll in courses at other schools in the Consortium. At the same time students from other consortium schools take classes at V.T.S. All students in the M.Div. and M.T.S. programs are required to take at least one Consortium course.

This important venture in theological education is in keeping

with the recommendation of the Association of Theological Schools in the United States and Canada, and the Board for Theological Education of the Episcopal Church, which have recommended that seminaries take part in various kinds of "clusters" and other educational structures which will permit cooperation across denominational lines and among various kinds of schools.

The Rev. John Crossin, O.S.F.S., Ph.D., is the Executive Director of the Consortium.

Members of the Consortium are listed below.

The School of Religious Studies,
Catholic University of America

The Dominican House of Studies
Howard University School of Divinity
Lutheran Theological Seminary at Gettysburg
The Protestant Episcopal Theological Seminary in Virginia
Washington Theological Union:
Augustinian College
Capuchin College
Holy Name College
Holy Trinity Mission
Whitefriars Hall
Wesley Theological Seminary

Associate Members:

The College of Preachers
St. Paul's College



Lay School of Theology

The Rev. William S. Stafford,
Ph.D., *Director*

The Lay School of Theology was established in 1971 at the request of a number of parishes in the Washington area in order to provide an opportunity for serious theological education for lay people. The program is open to persons of all denominations who wish to deepen their own understanding of the Christian faith and experience.

Spouses of seminarians are encouraged to enroll in Lay School courses. Tuition is waived for these individuals.

Students in the Lay School of Theology may take courses as auditors or may enroll for credit toward the Diploma in Theological Studies. The diploma is awarded for the satisfactory completion for credit of six courses, four of which are required: Introduction to Christian Theology, Introduction to Old Testament, Introduction to New Testament, and The Worship of the Church. One of the required courses is offered every semester. Elective courses offered recently by the Lay School have included The Philosophy of Religion in the Modern World, Mystics and Witnesses to the Faith, People of the Covenant from Moses to the Monarchy, and Dante's *Divine Comedy*. *(These credits are not transferable to Virginia Seminary or to other academic institutions.)*

Classes in the Lay School of Theology are taught by members of Virginia Seminary's faculty or other qualified persons. They are held on campus on weekday evenings. Two or three courses are offered each semester. Tuition is modest, thanks to a bequest from the estate of Maxine Bishop of Alexandria, Virginia. Mrs. Bishop was a frequent

Lay School participant. The Seminary's library is available to registered students in the Lay School.

Additional information about the Lay School of Theology and registration applications may be obtained from the Registrar's office.



Victoria Logue received the Lay School Diploma in Theological Studies at Commencement 2000.

Bishop Payne Library

Mitzi Jarrett Budde, *Librarian*

The Bishop Payne Library exists to support the research needs of VTS faculty and students and to provide a foundation for the Seminary's curriculum. It is a major resource for the study of the Anglican communion and tradition, both for the Seminary community and beyond.

The particular strengths of the collection are in the areas of biblical studies, church history, theology, the Protestant reformation and denominations, the history of Anglicanism, and liturgical music. A project to collect representative source materials from all the provinces and dioceses of the international Anglican communion is underway.

The collection consists of 153,000 volumes, 6,600 microforms, 560 music compact discs, 40 software compact discs, and 2,475 audio-visuals. The library receives 980 current journals, periodicals, and newspapers, and subscribes to 90 computer databases. The archives contains 550 linear feet of manuscripts and papers relating to the history of the Seminary and the Diocese of Virginia. Six professional librarians, a half-time archivist, and three support staff assist patrons in their research, and build and maintain the library's collections.

Both the library catalog and the religion periodical indexes are computerized, providing efficient access to the library resources. The

catalog also can be searched remotely through the Internet. Directions are available at the circulation desk and on the Seminary web page at <http://www.vts.edu/BPL>. Assistance in the use of the catalog is available whenever the library is open.

The library building is well-lit and spacious and can seat 145 patrons at tables, carrels, and couches. Lockers are provided for off-campus students. The library is open 77 hours each week during the school terms. Photocopiers and a microform reader-printer are available.

A computer center for students is housed in the library. The room has three IBM-compatible personal computers, and two laser printers. There is also a laptop port in the room for students to connect their own computers to the laser printer. Available software includes: Connections to the Internet and the campus network, Microsoft Word, the Book of Common Prayer, Bible Works for Windows with biblical texts in Hebrew, Greek and English, and a number of multi-media CD-ROM products.

The reciprocal borrowing agreement of the libraries of the Washington Theological Consortium provides VTS students with access to the extensive collections of the member libraries: Catholic University, Dominican House of Studies, Howard University School of Divinity, Lutheran Theological Seminary at Gettysburg, Washington

Theological Union, and Wesley Theological Seminary. Well over million volumes in theology and related disciplines are available for borrowing by VTS students. In addition, many other collections in the metropolitan Washington area are available for in-house use: university libraries, The Kennedy Institute of Ethics library, the Library of Congress, the National Library of Medicine, and the Smithsonian Institution libraries.

The Bishop Payne Library is a symbol of the union of the Bishop Payne Divinity School with the Virginia Theological Seminary. The Divinity School, named for the Right Reverend John Payne (VTS 1836), first Bishop of Liberia, was founded in 1878 in Petersburg, Virginia, to prepare African-American persons for ministry. When the two seminaries merged in 1953, the VTS library was re-named in honor of the Bishop Payne Divinity School.

The Bishop Payne Library provides the theological resources, technological tools and professional staff to meet the information needs of faculty and students in their scholarly, spiritual, and professional pursuits.

Information Technology

Virginia Theological Seminary provides and encourages the use of computer research tools, email, and Internet technologies by faculty, students, and staff. Each student is provided with an email account.

All offices, classrooms, and dormitory rooms are directly connected to the Seminary network, affording computer users access to email and the Internet. Off-campus students are offered the capability to dial in to access their documents, exchange email, and "surf the web" for academic purposes. While the Seminary has standardized on the Windows2000 operating system and MS Office2000 suite of administrative applications, network services for

Macintosh computers (such as dial-in and printing) are also provided.

The Arthur Vining Davis Computer Classroom's 15 Pentium 200 MMX computers are connected to the Seminary's network. Color and black and white laser printers, two types of scanners, a frame-addressable VCR, writable CD-ROM, and a state-of-the-art projection system are available for students, faculty, and staff. Other resources include software useful for studying biblical languages, preparing sermons, researching the Bible, and composing music. Student assistants staff the classroom for more than 40 hours per week.

Students taking in-class or closed-book examinations may normally use computers, subject to the complete policy found in the Handbook of Academic Regulations and Policies.

A centrally-managed campus telephone system affords the ability to directly dial faculty and staff as well as leave voice mail messages as needed. Students must arrange for their own local and long-distance phone service. Guest and students in continuing education programs are afforded local phone service; long-distance service is only available with the use of a pre-paid phone card.



The Addison Academic Center houses the Seminary's widely-used Arthur Vining Davis Computer Classroom.

The Butterfly House

Mary Kate Davis, *Director*

The Butterfly House is a licensed preschool and day care center, located on the Seminary grounds, offering full-day and half-day programs to children between the ages of two and six. The center is accredited by the National Association for the Education of Young Children, an honor currently

held by only seven percent of all early childhood programs nationwide. The Butterfly House is a modern facility designed and built to accommodate up to thirty preschool children. The Center is open 8:00 a.m. to 5:00 p.m., Monday through Friday. Seminary children enrolled in the center often join their parents for lunch in the refectory. For more information about

applications and fees, applicants should address inquiries to The Director of the Butterfly House, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, Virginia 22304.



Butterfly House Director Mary Kate Davis leads her charges across the lawn in the oak grove, where the children often play.

Lectureships and Visiting Professorships

The Reinicker Lectures

By the generosity of the late George A. Reinicker of Baltimore, a lectureship was founded in October 1894 which has brought to the Seminary campus a long list of distinguished lecturers over the past century. The most recent of the Reinicker series, which are given every few years, were delivered by the Rev. Dr. Raymond Brown of Union Seminary in New York, and the Reverend Charles P. Price, the William Meade Professor *Emeritus* of Systematic Theology.

The Lester Bradner Lectures

This lectureship, created in 1933 by the four children of the Rev. Lester Bradner of North Kingstown, Rhode Island, in his memory, are given on a rotating basis at the Episcopal Divinity School of Cambridge, Massachusetts, the General Theological Seminary of New York City, and the Protestant Episcopal Theological Seminary in Virginia. The lectures are devoted to the field of Christian Education.

Dr. Maria Harris, a member of the core faculty of Auburn Theological Seminary and the Visiting Professor of Religious Education at New York University, was the most recent Bradner Lecturer at Virginia Seminary.

The Alexander Clinton Zabriskie Lectures

Alexander Clinton Zabriskie, a former dean and for thirty years a member of the faculty, died on June 24, 1956. In the following year the trustees, alumni, family and friends created a memorial to him in the form of this endowed lectureship.

Recent Zabriskie Lectures were delivered by the Most Rev. Frank Griswold, Presiding Bishop of the Episcopal Church, Dr. Stephen Carter, Yale Law Professor and author of *The Culture of Disbelief*, and peace and justice advocate the Reverend Jim Wallis, founder of the Sojourners Community in Washington, D.C., and editor of *Sojourners* magazine.



Frank Griswold

The Daniel Francis Sprigg Lectures

By the generous provisions of the Rev. William D. Morgan of Baltimore (1855-1942), this lectureship was established in honor of his wife's uncle, the Rev. Daniel Francis Sprigg (d. 1908), a graduate of the Seminary in 1846 and a long-time member of its board of trustees.

In 1997 the Sprigg Lectures were given by Dr. James A. Nash, Executive Director of the Churches' Center for

Theology and Public Policy at Wesley Theological Seminary, and by Dr. Susan Power Bratton, the Lindaman Chair of Science, Technology, and Society at Whitworth College, Spokane, Washington.

The Trotter Visiting Professorship

Friends of the Very Reverend Jesse M. Trotter, professor at Virginia Seminary from 1945 until 1977 and dean from 1956 until 1969, established a fund in his memory in 1983 to provide for a visiting professorship in fields in which Dr. Trotter had a particular interest. The Right Reverend John B. Coburn, retired Bishop of Massachusetts, was the first Trotter Visiting Professor, teaching in the Fall 1987 semester in the field of spirituality. In the Spring of 1998, the Rev. Dr. John Booty, former dean of the School of Theology at the University of the South and Historiographer of the Episcopal Church, taught "The English Reformation to 1640."

The Mollegen Forum

Friends of the Rev. Albert T. Mollegen, professor at Virginia Seminary from 1933-1934 and 1936-1974 have established a fund to help carry on his heritage of ethical and apologetic engagement with public issues in the nation's capital. The Mollegen Forum in October 1998 was offered by the Most Rev. Desmond Tutu at the Washington National Cathedral.

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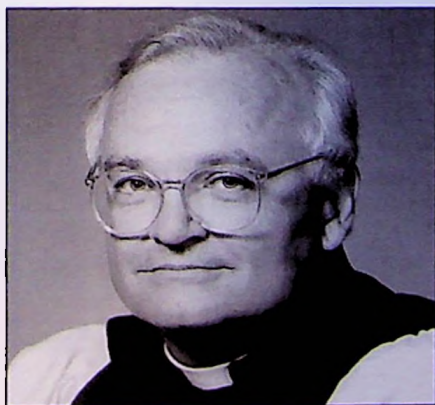


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Special Projects Officer

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Development Office Coordinator

Mrs. Donna Kennedy
*Communications and System
Administrator*

Mr. Joseph W. Pinder, Jr.
Mail Room Manager

Eliza Saunders
Senior Development Officer

Mary Windsor
Development Data Processor

Library

Mitzi Jarrett Budde
Librarian and Associate Professor

Bette Spencer
Acquisitions Librarian

Shawn McDermott
Head of Public Services

Hien Doan
Custodian

Sarah Glenn
Technical Services Assistant

Patricia Burke
Catalog Librarian/System Administrator

Michael Bramah
Head of Technical Services

Robin Sweeney
Secretary

Julia Randle
Archivist

Vance Whiteside
Periodicals Librarian

Information Technology

Vacant
Director

Mr. Robert Braxton
Technology Specialist

Butterfly House

Ms. Mary Kate Davis
Director

Ms. Karen Mitcham
Lead Teacher

Ms. Lisa Comunale
Teacher's Aide

Auxiliary Services

Brian Cunningham
*Dining Services Manager
Meriwether-Godsey*

Ralph Jackson
*Book Service Manager
Cokesbury-at-Virginia Seminary*



Technology specialist Bob Braxton, a.k.a. The Easter Bunny, stops to smell the tulips.

Alumni and Alumnae Association

The Alumni and Alumnae Association is composed of all persons who have matriculated at the Virginia Theological Seminary, and all honorary alumni and alumnae. The Association is represented by its elected Executive Committee (AAEC). The task of the AAEC, in cooperation with the dean and the board of trustees, faculty and students, is to communicate the needs, purposes, and decisions of the Seminary to its members; and, on their behalf, to represent their experience in and concerns about the Church's ministry to the Seminary, particularly through the Association's elected representatives to the Seminary's board of trustees. To that end, the AAEC seeks to support the work of the Seminary by promoting and funding appropriate programs for the nurture of its alumni and alumnae and the Seminary community.

Executive Committee 2000-2001

Term Expires 2001

The Rev. Billy J. Alford (1992)

President

3041 Hummingbird Lane
Augusta, GA 30906-3346

The Very Rev. Stephen H. Bancroft
(1972)

Cathedral Church of St. Paul
4800 Woodward Avenue
Detroit, MI 48201

The Rev. Louis C. Schueddig (1973)

Newsletter Editor

Episcopal Media Center
1727 Clifton Road, Northeast
Atlanta, GA 30329

The Rev. Dr. Frank H. Wade (1966)

St. Alban's Episcopal Church
Mount St. Alban's
Washington, DC 20016

Term Expires 2002

The Rev. James D. Anderson (1961)
9556 Chantilly Farm Lane
Chestertown, MD 21620

The Rt. Rev. J. Jon Bruno (1977)

Diocese of Los Angeles
P.O. Box 512164
Los Angeles, CA 90051

The Rev. Dr. Patricia Thomas (1979)

Christ Episcopal Church
P.O. Box 1246
New Bern, NC 28562

Ann Yarborough (1996)

Vice President

5140 N. 37th Street
Arlington, VA 22207

Term Expires 2003

The Rev. Katherine E. Babson (1993)

2800 Russell Road
Alexandria, VA 22305

The Rev. William P. Billow (1979)

St. Alban's School
Mount St. Alban
Washington, DC 20016

The Rev. Sam Portaro (1973)

Bishop Brent House
5540 South Woodlawn Avenue
Chicago, IL 60637

The Rev. Oran Warder (1988)

St. Paul's Episcopal Church
228 S. Pitt Street
Alexandria, VA 22314

Two-Year Co-opted Members

Term Expires 2001

The Rev. James P. Bartz (1999)
4009-A Idlewild
Austin, TX 78731

Term Expires 2002

The Rev. Catherine M. Thompson (2000)
3214 Pecan Ridge Drive
Rowlett, TX 75088

Representatives to the Board of Trustees

Term Expires 2001

The Rev. Michael C. Chalk (1973)
St. Mark's Episcopal Church
315 East Pecan
San Antonio, TX 78205-1819

Term Expires 2002

The Rev. Harold J. Cobb, Jr. (1990)
Grace Episcopal Church
1400 E. Brambleton Avenue
P.O. Box 1003
Norfolk, VA 23504

Term Expires 2003

The Rev. Ervin A. Brown III (1965)
Christ Episcopal Church, Box S
St. Michael's, MD 21663

Term Expires 2004

The Rev. Canon Roy D. Green (1971)
132 Center Avenue
Middletown, RI 02842

Term Expires 2005

The Rev. Stephanie Nagley (1993)
Secretary
St. Mark's Episcopal Church
118 3rd Street, SE
Washington, DC 20003

Alumni and Alumnae Association By-Laws

Membership

The Alumni and Alumnae Association of the Protestant Episcopal Theological Seminary in Virginia shall be composed of all those listed in the Seminary records as living alumni and alumnae, all honorary members elected to the Association, and the Fellows of the Center for Continuing Education.

Meeting

There shall be an annual meeting during the Fall Convocation at the Seminary. Ballots for the election of new officers shall be sent by the Executive Committee each spring.

Executive Committee

An executive committee shall be composed of twelve members, serving three year terms, with four members rotating off each year.

New members shall be elected each spring by mailed ballots from Association members. The Executive Committee shall conduct the election.

Members of the Executive Committee are expected to attend all meetings. Persons habitually absent will be replaced by the Executive Committee.

Election of Executive Committee

Before the election, nominations shall be requested from Association members by the Executive Committee.

Any nomination endorsed by the signatures of ten alumni and alumnae will be included on the ballot.

Other names may be added by the Executive Committee.

At least two names for each vacancy on the Executive Committee will be provided on the ballot.

An alumnus or alumna representative to the Seminary board of trustees shall also be elected each spring, from among current or outgoing Executive Committee members, at the same time as the ballot for the Executive Committee, by Association members. At least two nominations for each vacancy for this election shall be made by the Executive Committee.

Officers

Officers shall be elected from among Executive Committee members, by the Executive Committee, at its first meeting after the time of election of members.

Officers shall serve for one-year terms, and may be re-elected.

They shall consist of: president, vice-president, secretary, and newsletter editor.

Alumni and Alumnae trustees shall be ex-officio members of the Executive Committee.



The Rev. Billy Alford, center, is the President of the AAEC for 2000-2001. He is shown with graduating seniors Frank Logue, left, and John West. All three are from the Diocese of Georgia.

Fellowships for Graduate Studies and Sabbaticals

Several post-seminary educational opportunities are offered by or through Virginia Seminary. Brief descriptions follow. For further information call or write the offices of the Dean or the Associate Dean for Academic Affairs.

Bell/Woolfall Fellowships

The W. Cosby Bell Fellowship Fund and the Hulbert A. Woolfall Memorial Fund make available financial assistance to highly competent persons who are graduates of Virginia Seminary or members of its faculty and who are pursuing a post-seminary academic degree, normally a Ph.D. degree, with the intention of teaching one of the theological disciplines in a seminary or other center of higher education. Grants are given for one year but may be renewed for a second and third year upon evidence of satisfactory progress. Applications should be submitted to the Associate Dean for Academic Affairs by February 1 for the following academic year.

Woods Fellowships

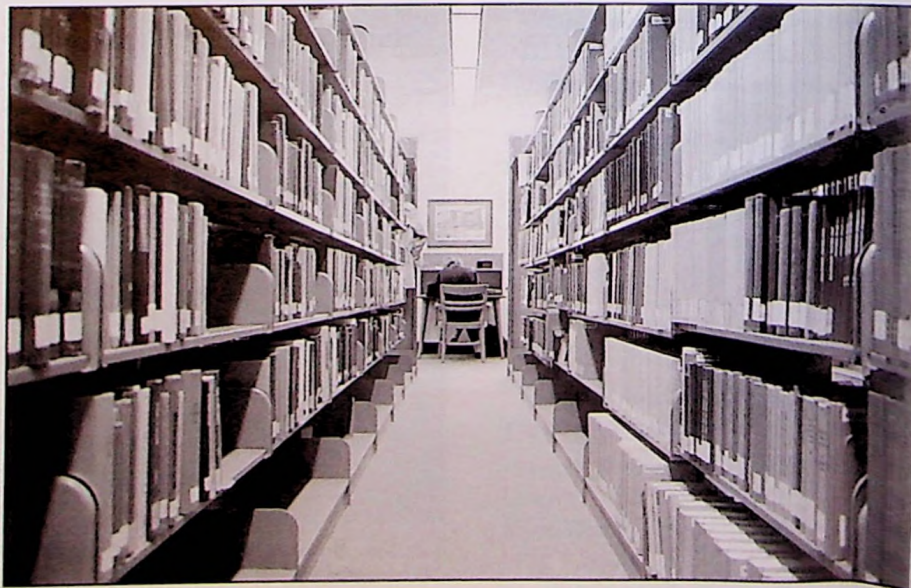
The Granville Cecil Woods, Jr. Fellowships are given for periods of up to two months for independent study and writing done in residence at Virginia Seminary. Fellowships may be awarded to persons of any Christian tradition who hold a theological degree and are engaged full-time in professional religious activities. They should be able to demonstrate previous and ongoing scholarly interest and involvement in

one of the theological disciplines. Grants will cover the cost of room and board, plus round-trip travel from home within the continental United States. Fellows will have full library privileges. Applications should be submitted to the Dean by February 1 for any time period within the following academic year.

Episcopal Church Foundation Fellowships

The Episcopal Church Foundation offers fellowships for doctoral study in one of the theological disciplines at an accredited institution of higher education. The principal purpose of the grants is to encourage work by those whose career objective is to teach at an Episcopal seminary in the United States. Applicants must be

seniors or have graduated from an accredited Episcopal seminary or be an Episcopal candidate from another accredited seminary. They must also be nominated by the Dean of their degree-granting seminary, or if a graduate of a non-Episcopal seminary, be endorsed by the Dean of an accredited Episcopal seminary. Fellowships are granted for one year but may be renewed for a second and third year upon evidence of satisfactory progress. Requests to be nominated to the Foundation should be submitted to the Dean by August 15 of the year prior to the year of anticipated matriculation.



The Bishop Payne Library.

Admission Requirements

This seminary is a theological school of the Episcopal Church with daily worship, a community life which seeks to express a Christian quality, and courses of study with requirements for academic credit. A full-time student is expected to participate regularly in all aspects of the Seminary's life not incompatible with conscience or the exigencies of life, and to respect its communal and moral ethos, both within and outside the classroom.

All Full and Part-Time Applicants

Completed seminary applications must be received in the admissions office by June 1 for the fall semester of the upcoming academic year, or by April 15 for the Summer MACE programs.

A personal interview with the admissions committee is required for all persons applying as full-time or part-time degree students as well as for full-time special students. Normally, an interview will not be scheduled until after an application has been filed and all credentials have been submitted. At this time an appointment will be arranged for the applicant by the Coordinator for Admissions and Community Life.

Visits to the Seminary by prospective students are welcome. Overnight accommodation and appointments with members of the community will be arranged for those who are considering the possibility of applying.

Full-time students in degree programs or in the ordination process are eligible to apply for financial assistance. Such assistance is given entirely on the basis of need.



A study group meets outside in front of Aspinwall Hall.

Merit Scholarships

The Howard D. King and Ruth King Mitchell Merit Scholarship Program was made possible by a generous bequest from the estates of Howard King and his sister Ruth King Mitchell, and permits the Seminary to award merit scholarships to three incoming students each year. In establishing these scholarships, the Seminary hopes to encourage young men and women to consider seminary and a vocation in the church. Three types of merit awards may be offered each year:

A one-year scholarship for recent college graduates who are exploring theological education.

A two- or three-year scholarship for those M.Div. or M.T.S. candidates who demonstrate academic excellence.

A two- or three-year scholarship for those M.Div. or M.T.S. candidates preparing for a specialized ministry in the Episcopal Church.

Three scholarships of \$6,200 each may be awarded annually. This amount will be over and above any need-based scholarship. One scholarship of each type may be offered each year. Renewal of the two- or three-year scholarships requires evidence of satisfactory academic progress. Applicants for the scholarships must have completed the admissions process by May 15.

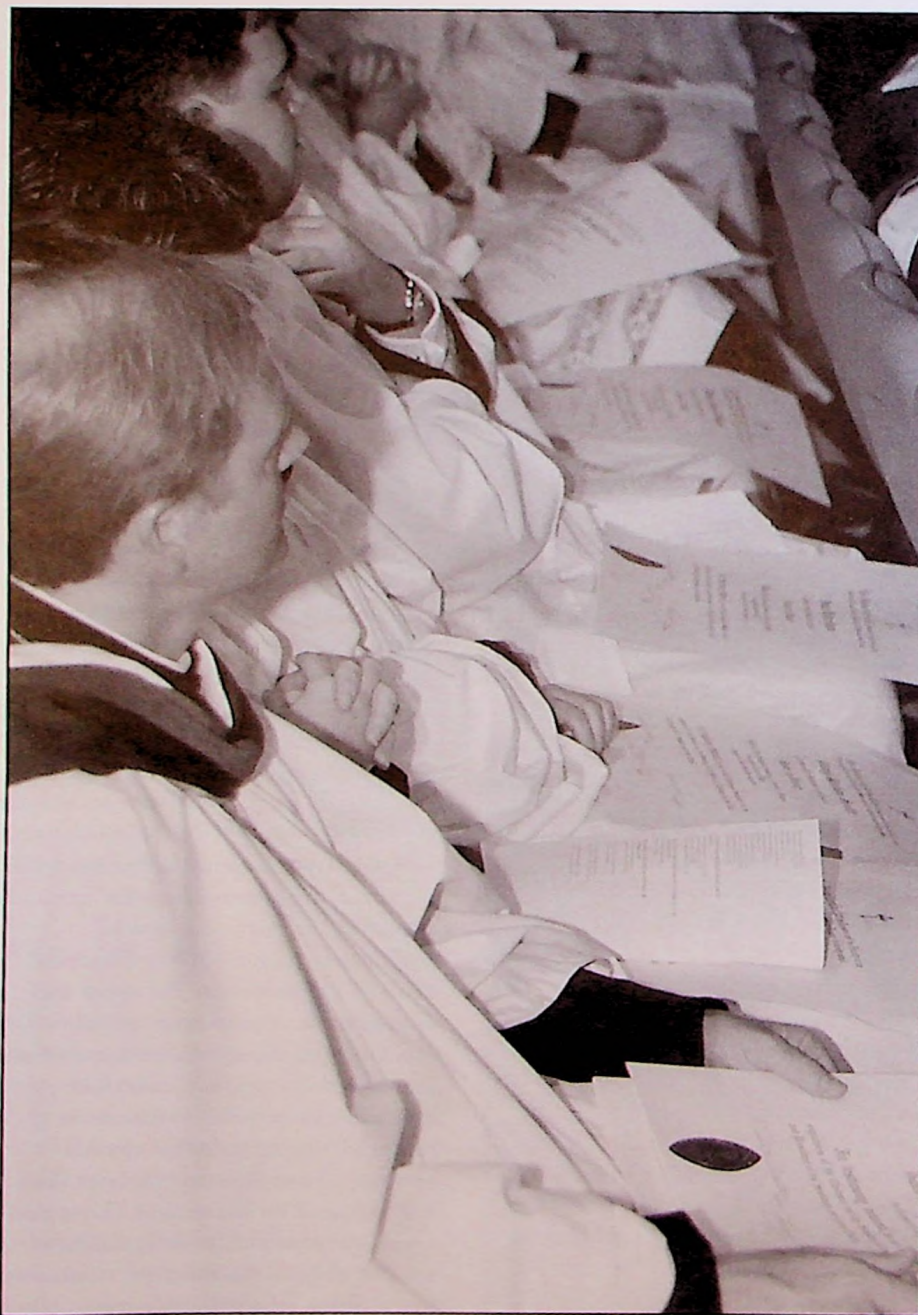
Please address inquiries about the merit scholarships to the Office of Admissions and Community Life.

Part-Time Degree Applicants

It is possible to earn the MTS and MACE degrees as part-time students. Admission to these degree programs requires the same admissions procedures as those required for full-time applicants. (See above.)

Part-Time Special Students

Persons not seeking a theological degree can be considered for admission as part-time special students to take not more than two courses per semester. To apply for admission as a part-time special student, one must be a graduate of an accredited college and otherwise qualified. A personal interview is required. Application for the fall semester must be made no later than July 15, and by November 15 for the spring semester. Part-time students are not eligible for financial assistance. For further information, please call or write the registrar, Mrs. Barnes.



Graduates at Commencement 2000.

Residency Requirements

At least two years of full-time study in residence at the Seminary are required for the three-year Master in Divinity degree. The remaining courses may be taken on a part-time basis. The M.T.S. and M.A.C.E. degrees do not require full-time study.

Master in Divinity

To apply for admission to the Master in Divinity program one must be a graduate of an accredited college and otherwise qualified.

An applicant who wishes to study for the ordained ministry who is not a college graduate must satisfy the admissions committee, through the bishop and commission on ministry of the diocese concerned, that he or she has met all the requirements of the canons and has been admitted as a postulant for holy orders. Such students who meet all of the requirements of the Master in Divinity degree will receive the Licentiate in Theology.

Although the course of study in the three-year Master in Divinity program is designed primarily to prepare men and women for the ordained ministry of the Episcopal Church, qualified applicants can be accepted who are candidates for ordination in other denominations or who wish to earn this degree in order to prepare for ministry as lay persons.

Every applicant who is a postulant for holy orders must present satisfactory credentials as to character and fitness for the

ministry, including a letter of commendation from the bishop of the diocese to study at this seminary. All applicants must present certified copies of transcripts showing the academic record for all work accomplished at the undergraduate level, at the graduate level (if such work has been undertaken), scores on the Graduate Record Examination (GRE), evidence of a satisfactory physical and psychological examination, four letters of reference, and a statement indicating adequate resources to finance three years of study.

In accordance with the canons of the Episcopal Church, all candidates for ordination in the Episcopal Church will be evaluated by the faculty with regard to academic and personal qualifications for ministry.

Master in Theological Studies

Every applicant for admission to the M.T.S. program must be a college graduate and must have achieved satisfactory scores on the Graduate Record Examination (GRE).

After submitting the results of a physical examination, a personal statement, and four letters of reference regarding qualifications for the course, the applicant is required to confer with the admissions committee and to have an interview with a consulting psychiatrist.

The Master of Arts in Christian Education and the Master of Arts in Christian Education/Youth Ministry

The requirements for admission to the MACE or MACE/YM program are the same as for the MTS program described above. Persons who complete either of these programs successfully will be able to exercise professional leadership in the areas of Christian Education or Youth Ministry in churches or other related institutions. Ideal candidates are lay persons who feel called to serve in significant roles as ministers of education.

The Post-Graduate Diploma in Anglican Studies

Persons who have received a graduate theological degree from a seminary of another tradition and who are preparing for ordination in the Episcopal Church may be admitted to this program. Written permission from the postulant's or candidate's bishop is required.

The Post-Graduate Diploma in Theology

Anglican clergy and qualified lay leaders from other nations who are approved by their bishops may apply for one academic year of supplemental theological education.

Certificate of Work Accomplished

Persons not seeking a theological degree may apply for a one-year course of full-time study (at least 24 semester hours), at the conclusion of which they may receive a Certificate of Work Accomplished. Applicants should be graduates of an accredited college and otherwise qualified to do full-time graduate study. This is a flexible program that can be designed to fit the particular needs of the student. It may be appropriate for those who desire a more flexible course of study than is possible with the Post-Graduate Diplomas in Anglican Studies or Theology.

Master in Divinity

Total hours required: 100

Junior Year

<i>Fall Semester</i>		<i>hours</i>	<i>Spring Semester</i>		<i>hours</i>
OT 1	Old Testament Interpretation	3	SP 1	Oral Interpretation of Scripture	1
NT 1	New Testament Interpretation	3	OT 2	Old Testament Interpretation	3
OT101 or			NT 2	New Testament Interpretation	3
NT101	Beginning Hebrew or Greek ¹	3	CH 2	History of the Church Since 1500 ²	3
CH 1	History of the Early and Medieval Church ²	3	LMA 2	Liturgical Music	1
LMA 1	Liturgical Music	1		Elective	3
	Elective	3		Elective	3
		16			17

One quarter of Clinical Pastoral Education (CPE 1) is required and is normally taken in the summer between the junior and middle years. Six hours of credit will be given for successful completion of this program.

Middle Year

<i>Fall Semester</i>		<i>hours</i>	<i>Spring Semester</i>		<i>hours</i>
ST 1	Introduction to Theology ²	3	ST 2	Introduction to Theology ²	3
HOM 1	Introduction to Homiletics	3	HOM 2	Advanced Homiletics	3
CE 1	Christian Ethics	3	CE 2	Christian Ethics	3
FE 1	Field Education & Colloquy	3	FE 2	Field Education & Colloquy	3
	Elective	3		Elective	3
		15			15

Several cross-cultural programs, both academic and non-academic, are available through the Seminary. The summer between the Middle and Senior years is a primary, though not the only, time when students are encouraged to take advantage of these opportunities. For a description, see pp. 21-22.

Senior Year

<i>Fall Semester</i>		<i>hours</i>	<i>Spring Semester</i>		<i>hours</i>
LMA 3	Introduction to Anglican Worship	4	FE 4	Field Education	3
FE 3	Field Education	3		Elective	3
	Elective	3		Elective	3
	Elective	3		Elective	3
	Elective	3		Elective	3
		16			15

Notes: Master in Divinity

1. *Biblical Language Requirement*

Students may fulfill the biblical language requirement in one of two ways: 1) They may take OT 101, the first semester of "Beginning Biblical Hebrew" (OT 101-102). 2) They may take NT 101, the first semester of "Beginning Biblical Greek" (NT 101-102). One of these courses is normally taken in the first semester of the junior year and may be taken either for a grade of pass/fail or for a letter grade at the option of the student. While one semester of either Hebrew or Greek will satisfy the language requirement, students generally continue in the chosen language for two semesters, at which point they are able to translate significant portions of the Bible. It is possible for students who want to take both Hebrew and Greek to do so in two years and to keep up their language skills by means of reading courses elected during the second and third years. As recognized in Note 6 paragraph (3) below, biblical languages are excellent preparation for preaching, teaching, and other forms of pastoral ministry.

2. *Optional Change in Sequence of Required Courses*

Students will normally take Church History 1-2 in the Junior year and Theology 1-2 in the Middle year. Those in the M.Div. and M.T.S. programs who wish to reverse that sequence, however, beginning with Theology in the first year, are permitted to do so.

3. *Additional Required Courses*

(a) CED 103, "Teaching in the Church", is required for the M.Div. degree. (See course description)

(b) Four quarter courses (1 1/2 hours each for a total of six semester hours) are required in Pastoral Theology. No specific courses are required but the student must take one quarter course in each of the core areas listed under that Department: Administration (PA), Care (PC), Evangelism (PEV) and General Pastoral Theology (PT).

(c) A course in Mission and World Religions. MWR 111 is designed to be the introductory course in the field, but the requirement may also be fulfilled by MWR 101, 103, or 104.

(d) The remaining 24 hours of electives may be distributed as the student chooses.

4. *Consortium Requirement*

Students are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium-sponsored seminar. Normally this should be one of the elective courses.

5. *Clinical Pastoral Education Requirement*

In addition to the 94 semester hours listed above, students are required to take one quarter of Clinical Pastoral Education. This is normally taken in the summer between the junior and middle years. Six hours credit will be given for successful completion of this program, making a total of 100 semester hours required for the M.Div. degree.

6. *Field Education Requirement*

(1) Two years of field education normally are required of all students.

(2) With faculty permission, students who enroll in the Middle-Atlantic Parish Training Program (or some other equivalent and approved summer program) may be exempted from senior field education, provided petition to the faculty is made by April 1 of the middle year. If the faculty approves the exemption, it will be contingent upon satisfactory completion of the summer program as well as middle field education.

(3) Students who take both biblical languages may, with permission, be exempted from one year of field education. (See the Handbook of Academic Regulations and Policies.)

7. *Faculty Approval of Registration*

Students shall consult with their faculty advisors each semester before registering for courses. Advisors shall sign their advisees' registration forms indicating that such consultation has taken place. The faculty may require a student in the senior year to elect courses it specifies in order to remedy deficiencies.

Master in Theological Studies

Total hours required: 60

First Year

<i>Fall Semester</i>		<i>hours</i>	<i>Spring Semester</i>		<i>hours</i>
OT 1	Old Testament Interpretation	3	OT 2	Old Testament Interpretation	3
NT 1	New Testament Interpretation	3	NT 2	New Testament Interpretation	3
OT101 or			CH 2	History of the Church Since 1500 ²	3
NT101	Beginning Hebrew or Greek ¹	3		Elective	3
CH 1	History of the Early and Medieval Church ²	3		Elective	3
ST 110	Christian Vocation	3			
		15			15

Second Year

<i>Fall Semester</i>		<i>hours</i>	<i>Spring Semester</i>		<i>hours</i>
ST 1	Introduction to Theology ²	3	ST 2	Introduction to Theology ²	3
CE 1	Christian Ethics	3	CE 2	Christian Ethics	3
MTS 301	Practicum or Elective ⁴	3	MTS 401	Independent Study Project or Elective ⁴	3
	Elective	3		Elective	3
	Elective	3		Elective	3
		15			15

Notes: Master in Theological Studies

1. See Note #1 under the M.Div. curriculum.
2. The sequence of Church History 1-2 and Theology 1-2 may be reversed. (See Note #2 under the M.Div. curriculum.)
3. M.T.S. students must also take one course in Mission and World Religions. (See Note #3c under the M.Div. curriculum.)
4. In their second year, M.T.S. students are required to do either the "Practicum" (MTS 301) or the "Independent Study Project" (MTS 401). While each is normally for three hours credit, students may expand either into a six-hour Practicum or Independent Study Project. Students may also elect to do both. Since the Practicum is designed for lay persons, international students in the M.T.S. program who are ordained are exempt from the Practicum and are therefore required to undertake an Independent Study Project (MTS 401).
5. International students in the M.T.S. program who are ordained are exempt from ST 110, "Christian Vocation." In its place they will take the "Crosscultural Colloquy" (MWR 17-18), a three-hour course that is spread over the full academic year, receiving 1.5 credits each semester.
6. The remaining 18 hours of electives may be distributed as the student chooses, thereby enabling the student to concentrate in areas of special interest or to opt for a broader exposure across the full range of theological disciplines.
7. Students are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium-sponsored seminar. Normally this should be one of the elective courses.
8. Students may take a quarter of Clinical Pastoral Education if they are accepted into that program. Credits earned in that program must be in addition to those required for the M.T.S. degree.
9. Students shall consult with their faculty advisors each semester before registering for courses. Advisors shall sign their advisees' registration forms indicating that such consultation has taken place. The Associate Dean for Academic affairs may also be consulted on matters dealing with the M.T.S. program.

Master of Arts in Christian Education Summer Program

Total credit hours required: 60

CED 103¹ Teaching in the Church 3 Week I - 8 a.m. to 4 p.m. - M-F
This foundations course will not be offered every year.

Three-Summer Program

<i>Summer Session A</i>		<i>hours</i>	
CED/OT Old Testament	4		Weeks II/III - 8 a.m. to 12 - M-F
CED 105 Theory/History of Education	3		Weeks II/III - 1:30 p.m. to 4:30 p.m. - M-F
CED/LMA Intro. to Anglican Worship	4		Weeks IV/V - 8 a.m. to 12 - M-F
CED 65 Youth Ministry	1.5		Weeks IV - 1:30 p.m. to 4:30 p.m. - M-F
CED 64 Children's Ministry	1.5		Week V - 1:30 p.m. to 4:30 p.m. - M-F
		14	
<i>Summer Session B</i>		<i>hours</i>	
CED/NT New Testament	4		Weeks II/III - 8 a.m. to 12 - M-F
CED 119 Cycle of Life and Growth of Faith	3		Weeks II/III - 1:30 p.m. to 4:30 p.m. - M-F
CED/ST Theology	4		Weeks IV/V - 8 a.m. to 12 - M-F
CED 107 Group Process	3		Weeks IV/V - 1:30 p.m. to 4:30 p.m. - M-F
		14	
<i>Summer Session C</i>		<i>hours</i>	
CED-CH Church History	4		Weeks II/III - 8 a.m. to 12 - M-F
CED 120 Curriculum Development	3		Weeks II/III - 1:30 p.m. to 4:30 p.m. - M-F
CED-CE Christian Ethics	4		Weeks IV/V - 8 a.m. to 12 - M-F
CED 63 Educational Administration	1.5		Week IV - 1:30 p.m. to 4:30 p.m. - M-F
CED 67 Adult Education	1.5		Week V - 1:30 p.m. to 4:30 p.m. - M-F
		14	
<i>Extended Learning²</i>			
CED 61E Readings in Christian Education	3		(After 1st summer of course work)
CED 201 Christian Education Field Project	3		(After 2nd summer of course work)
CED 203 Christian Education Thesis Project	3		(After 3rd summer of course work)
Electives**	6		

Notes: Master of Arts in Christian Education

1. Courses in Christian Education will be offered during the regular academic year. See Course Descriptions for courses offered.
2. Extended Learning refers to the period of time away from the VTS campus. During this time students will work on extension courses required for the degree and supervised by Christian Education faculty, or take electives.
 **Six hours (equivalent to 2 semester courses) of additional electives will be required of each student. These may be earned by taking courses at VTS during the regular academic year, or by taking courses at an accredited seminary or other educational institution near home. If possible these courses should be taken in Bible or Church History. When taken at another institution these courses will meet the consortium requirement of at least one three-hour elective taken at another school in the Washington Theological Consortium.
3. Persons holding the MDiv degree or equivalent may earn the MACE degree by completing 30 hours of credit according to a predetermined program.
4. All students applying for the Master of Arts in Christian Education Degree may complete this program on a part time basis. Students may take up to seven years to complete the requirements.

Master of Arts in Christian Education/Youth Ministry Summer Program

Total credit hours required: 60

Year One

AT KANUGA

Adults Who Work With Youth Conference (participant)

Staff for Camp Kanuga Session II

Staff for Kanuga Youth Program

Participants will return to Kanuga for Winterlight XXIV (participant) 6 hours

AT VIRGINIA SEMINARY

CED/CE - *Introduction to Christian Ethics* 4

CED 139 - *Adolescent Development* 3

CED/NT - *Introduction to New Testament* 4

CED 130 - *Vision for Youth Ministry* 3

20 hours

Year Two

AT KANUGA

Staff for JYP Conference

Christian Formation Conference (participant)

Staff for Kanuga Outdoors Program

Participants will return to Kanuga for Winterlight XXIV (Staff) 6 hours

AT VIRGINIA SEMINARY

CED/LMA - *Introduction to Anglican Worship* 4

LED 137 - *Adolescent Culture* 3

CED/CH - *Introduction to Church History* 4

CED 132 - *Strategies for Youth Ministry* 3

20 hours

Year Three

AT KANUGA

Participants will choose from a variety of options.

AT VIRGINIA SEMINARY

CED/ST - *Introduction to Theology* 4

CED 135 - *Adolescent Spirituality* 3

CED/OT - *Introduction to Old Testament* 4

CED 134 - *Building Skills for Youth Ministry* 3

20 hours

Doctor of Ministry

The Doctor of Ministry program represents a creative design for advanced professional education at Virginia Seminary. Many clergy feel the need for professional and intellectual growth. This ecumenical program provides ordained ministers and full-time church professionals who have at least five years professional experience an opportunity for graduate study without the penalty of an interruption in ongoing ministry. The program has been designed so that candidates can complete the requirements of the degree while they continue the normal activities of their ministry.

The Purpose

The focus of the D.Min. program is the practice of ministry. The immediate purpose is to instill greater theological, spiritual, and behavioral understanding of particular situations in the candidate's ministry, supported by biblical and historical perspectives. A longer range goal is to stimulate and assist candidates to continue growing intellectually, spiritually, and professionally in their active ministries. Thus, this program is not directed to academic research or teaching, but to increased excellence in ministerial practice. Candidates describe their experience as demanding, energizing, and formative — richly impacting the daily work of ministry.

Stages of the Program

1. Satisfactory completion of three summer residential terms. A three-week session is offered each summer in June and/or July. There are a number of ingredients in these sessions. There will be the use of the candidate's own situational case studies in four key areas of ministerial practice: a. nurturing spiritual and personal growth, b. teaching and proclamation, c. organizing and managing structures, d. engaging the world. In making use of the case studies, a colleague group and two faculty persons will critically assess concrete situations arising in ministry and the candidate's own practice of ministry. In addition, these summer sessions will include a lecture seminar, Bible study and worship.

2. Individualized preparation for action-reflection exams. Each candidate will prepare a self-evaluation in the light of peer critiques and faculty counsel and then outline an individual program for further preparation for action-reflection exams. This may include a reading list, summer refresher courses, conferences, laboratories, or other forms of education at Virginia Seminary or elsewhere.

3. A project thesis workshop.

4. A thesis project in some area associated with the practice of

ministry. Each candidate will have some latitude in selecting a topic as long as two dimensions are articulated in his or her report: first, some dimension of his or her work as a minister; and second, the correlation and mutual illumination between the chosen area and appropriate elements of classical theological disciplines to illuminate this dimension or area of ministry.

5. An oral defense of the thesis project.

Admission Requirements

Admission is determined by a faculty committee which takes into account a variety of factors which include the following:

1. Experience in ordained ministry or full-time church work of at least five years.

2. A place of full-time ministry: a parish or local church, a denominational or ecumenical office, an institution which one serves as chaplain. Candidates must furnish the Admissions Committee some assurance that they will continue to be engaged in some full-time ministerial service during their participation in the program.

3. A masters-level theological degree from an accredited seminary; B average at graduate level normally required.

4. The promise of growth in one's ministry as evidenced by letters from professional colleagues, both ordained and lay.

5. Ecclesiastical endorsement, as evidenced by a letter from the appropriate denominational office and from the Senior Warden/Clerk of Session, etc., which indicates agreement and support of the applicant's participation in the program.

6. Applicant's demonstration of ability to engage in doctoral level work (e.g., a reflection paper and a theological essay).

7. High motivation for professional growth.

8. Interview with Doctor of Ministry Committee, if requested by V.T.S.

For further information, call or write the acting director of the program, the Rev. Barney Hawkins.

Post-Graduate Diploma in Anglican Studies

Total hours required: 30

Requirements for Admission

Persons who have received a graduate theological degree from a seminary of another tradition, and who seek a year of study focusing on the Anglican tradition in preparation for ordination in the Episcopal Church, may be admitted to a one-year program of full-time study leading to a Post-Graduate Diploma in Anglican Studies. (Those who prefer a less structured program of study should apply for the Certificate of Work Accomplished.) Applicants for this program should be postulants or candidates for Holy Orders or have the written permission of their bishops. The application procedure and requirements are the same as for the Master in Divinity degree.

Requirements for Graduation

In order to receive the Post-Graduate Diploma in Anglican Studies, a student must be in residence as a full-time student for one academic year and successfully complete at least 30 semester hours of credit, of which 21 hours must be in required courses as specified in the following curriculum:

	<i>hours</i>
LMA 3 Introduction to Anglican Worship	4
CH 205 History of the Protestant Episcopal Church	3
CE 201 Anglican Moral Theology	3
LMA 1 and 2 Liturgical Music	2
Two Electives in Theology or Church History	6
(See below)	
Two electives in Pastoral Theology (1.5 each).....	3
Additional Electives	9
	<hr/> 30

Notes: Diploma in Anglican Studies

1. The two "Electives in Theology or Church History" listed above as requirements should be chosen from among the following courses:

- a.)CE/ST 227 Introduction to Anglican Thought
- b.)ST 208 Ecclesiology
- c.)ST 211 Sacramental Theology
- d.)CE 203 Church and American Society
- e.)CH 115 The Formation of the Church of England: the 16th and 17th Centuries
- f.)HOM 301 Preaching Grace on Special Occasions

2. An appropriate field education experience in an Episcopal Church may be required in place of an elective course. The necessity, nature and extent of such experience will be determined in consultation with the Director of Field Education and the Associate Dean for Academic Affairs, and will be based on the student's prior field education experiences in such a setting.

3. A course in preaching may be required, in place of an elective course, for those who in the judgment of the Seminary have not had sufficient training in this area.

4. A grade point average of at least 2.0 is required for the Diploma.

5. In case of schedule conflicts or the unavailability of a required course in the one year a student is in residence, appropriate substitutions may be made with the approval of the Associate Dean for Academic Affairs.

The Post-Graduate Diploma in Theology

Total hours required: 24

This program can be completed in two semesters and is designed to meet the aims of clergy and lay leaders from outside the United States who seek post-graduate theological training and who can devote only one academic year (nine months).

Prerequisites:

1. Ability to use written and spoken English, normally to be demonstrated by
 - a.) a score of 500 or higher on the Test of English as a Foreign Language (TOEFL) Examination; and
 - b.) a sample essay, sermon, or research article in English, preferably on a theological subject
2. Graduation from an institution of post-secondary education with credentials equivalent to an American baccalaureate degree.

Requirements for graduation:

1. One academic year of residency at Virginia Seminary.
2. A minimum of 24 hours credit earned (approximately 8 courses).
3. At least one course of one semester each in Old Testament, New Testament, Church History, and Theology, as well as two semesters of Cross-Cultural Colloquy (MWR 17-18).
4. A grade point average of at least 2.0.

The Certificate of Work Accomplished

Laypersons and clergy from other nations who are not candidates for a degree and who satisfactorily complete one year of special study with at least 24 semester hours of credit will be awarded a Certificate of Work Accomplished. Unlike the Post-Graduate Diploma in Theology, the Certificate of Work Accomplished is not limited to students from countries other than the United States. Please see the section on International Students.

Description of Courses

Electives numbered in the 100s are open to all classes, in the 200s are open to middlers and seniors, and in the 300s are open to seniors. In special cases permission can be given to a junior or middler to take an advanced level course. Unless otherwise indicated all courses carry three hours credit. Courses are subject to change.

Department of Old Testament Language and Literature

Dr. Davis, Dr. Cook, Mr. Yieh, Dr. Flinn, Rabbi Moline, Ms. Sullivan.

FALL SEMESTER

Required Course

OT 1 Old Testament Interpretation

An introduction to interpreting the Old Testament for our times, a period extending from modernist challenges to late modern confusions. The course aims to access avenues into the richness and complexity of the Bible's material. Exegetical approaches to the biblical texts will be tested and critiqued in the context of developing hermeneutical competence for Old Testament study as a theological discipline. In the first semester, we treat the Pentateuch and Former Prophets. Dr. Cook.

Electives

OT 101 Beginning Biblical Hebrew

A study of the elements of biblical Hebrew, with an emphasis on reading prose texts. (Note: The students who have already fulfilled the language requirement in New Testament Greek can take the first half of this course as a quarter course.) Dr. Flinn, Ms. Sullivan.

OT 108 Hosea and Micah

A close study in English of two seminal Hebrew prophets, including an introduction to the forms and poetic art of Israelite prophecy. Particular attention will be given to Hosea's and Micah's witness, propounded in Israel and Judah, respectively, to the ancient covenant faith. (Not offered 2000-01.) Dr. Cook.

OT 110 Old Testament Preaching in the Anglican Tradition

The seminar will engage in close reading of sermons by distinguished preachers, paying particular attention to the interpretation of scripture through the church's preaching from the seventeenth century to the present. The course is not a preaching practicum. (Not offered 2000-01.) Dr. Davis.

OT 41 Women and Images of the Feminine in Ancient Israel

An exploration of how Israelite theology, history, and social structure have informed the representation of women, both realistic and symbolic (e.g., "Lady Wisdom") in the Hebrew Scriptures. (1st quarter, 1.5 credit hours.) (Not offered 2000-01.) Dr. Davis.

OT 42 The Song of Songs: A Locked Garden

This seminar will treat traditional and modern interpretations (Christian and Jewish) of the Song of Songs. The focus of our investigation is the Song's theological significance, and particularly how symbolic language is essential to understanding and properly valuing both God and ourselves. (2nd quarter, 1.5 credit hours.) (Limited to 12 students.) (Not offered 2000-01.) Dr. Davis.

OT 201 Hebrew Reading and Exegesis

Reading and interpretation of the Hebrew text of a group of selected, favorite passages from Genesis, Exodus, Deuteronomy, and 1 Kings. The course includes review and reinforcement and an introduction to the syntax of biblical prose. Dr. Cook.

OT 218 Ezekiel

Interpretation, based on the English text, of Ezekiel's revelations about the awesome mysteries of the divine reality. The course includes close exegetical analysis of several extraordinary texts (including Ezekiel's visions of the fantastic wheels and the valley full of dry bones), as well as discussion of both ancient religious issues and modern theological topics raised by the study of the prophecy. (Not offered 2000-01.) Dr. Cook.

OT 219 Preaching the Prophets

This seminar will have two components: 1) close reading and exegesis of Old Testament prophetic passages with a view toward preaching, and 2) study of classic and contemporary sermons on those prophetic passages and books. The course is *not* a preaching practicum. Prerequisite: one year of Old Testament introduction. Homiletics may be taken concurrently. (Limit 18.) (Not offered 2000-01.) Dr. Davis.

SPRING SEMESTER

Required Course

OT 2 Old Testament Interpretation

A continuation of OT 1. The Psalms, Prophets, Wisdom, and Apocalyptic. Dr. Cook.

Electives

OT 102 Beginning Biblical Hebrew

A continuation of the study of the elements of biblical Hebrew. The course includes readings in selected, favorite passages from Genesis and Exodus. Dr. Davis.

OT 106 Introduction to Judaism

The course has two foci: 1) early Judaism from the Hellenistic Age to the time of the Babylonian Talmud; 2) modern Jewish faith and practice. Special attention will be given to Jewish-Christian relations from the first century to the present. Rabbi Moline.

OT 112 Hosea

Close examination in English of Hosea's oracles about the deep love of God and God's intimate relationship with his people. Study of Hosea's powerful language provides an excellent introduction to the interpretation of the Hebrew prophets and to the forms of prophecy in Israel. Study of Hosea's artistic verse, evocative images, and rich metaphors will introduce the idea of biblical poetry. Particular attention to Hosea's stress on faithfulness to the covenant will help us explore the roots of biblical faith. (Not offered 2000-01.) Dr. Cook.

OT 202 Hebrew Reading and Exegesis

Readings in biblical poetry, with an introduction to poetic analysis. Selections to be announced. Dr. Cook.

OT 205 The Psalms

An exegetical study of the English text of the psalms with an introduction to modern hermeneutical and theological approaches to psalm study. Special attention will be paid to the various contexts in which the psalms are understood: their use and re-use in Israel's worship, at Qumran, in the New Testament, and in the contemporary church. (Not offered 2000-01.) Dr. Cook.

OT-NT 212 Jerusalem Study Tour

A group study tour in the Holy Land during May under the auspices of St. George's College, Jerusalem. Using St. George's as home base, the group will visit many of the most important sites mentioned in the Bible and will also have ample time to explore the innumerable sites to be found within Jerusalem itself. (This course does not fulfill the cross-cultural requirement in the M.Div. and M.T.S. programs.) (Limited enrollment.) If interested, please get in touch with the faculty secretary, Mrs. Schwartz, by October 10.

OT 216 Mayhem, Monsters, and the Messiah: Apocalypticism

A study of the nature and origins of apocalypticism and of its current relevance in society and the church. Selected texts from both Testaments, the Pseudepigrapha, and the Dead Sea Scrolls will be engaged in English translation. (Not offered 2000-01.) Dr. Cook.

OT 221 To Work and to Watch (Gen. 2:15): Toward a Biblical Ecology

This seminar will work exegetically to explore human relationships with and responsibility toward the rest of creation. (Not offered 2000-01.) Dr. Davis.

Department of New Testament Language and Literature

Dr. Grieb, Dr. Lewis, Mr. Yieh, Dr. Fuller.

FALL SEMESTER

Required Course

NT 1 New Testament Interpretation

A study of the gospels as early Christian responses and witnesses to Jesus Christ. Attention is given to historical background and setting, literary composition, critical methods, theological concerns, and the implications of each gospel's distinctive way of telling the story of Jesus for the church's preaching, teaching, and life together. Mr. Yieh.

Electives

NT 101 Beginning Biblical Greek

Dr. Lewis.

NT 103 Greek Reading.

(See NT 220.) Dr. Lewis.

NT 205 Interpreting the Gospel of Mark

This course is an exegetical seminar on the Gospel of Mark in two sections: an English exegesis section (Monday 7:00-9:30 p.m.) and a Greek reading section (one hour weekly TBA). Mark is one of the most powerful New Testament witnesses to the cost of discipleship and continues to ask his readers important questions about what reading this gospel has to do with walking the way of the cross. Attention will be given to theological, literary, historical, socio-economic, and pastoral concerns raised by the text.

Prerequisites: The English exegesis section is open to students who have had a full year of New Testament introduction. It is also open to others at the discretion of the instructor. The Greek section is open to those who have had both a full year of New Testament introduction and a year of Biblical Greek. **Limit:** 20 students. (Not offered 2000-01.)

NT 206 Epistle to the Romans

Exegesis of selected passages in this central Pauline writing with special attention to theological issues raised by the text. There will be a special section for those who wish to translate the Greek text. (Not offered 2000-2001.) Mr. Yieh.

NT 209 The Gospel of Matthew

A study of the Gospel of Matthew from literary, historical, theological, and sociological points of view. As an advanced course, it is designed to sharpen students' exegetical skill for gospel texts and to engage them in "the history of effects" (*Wirkungsgeschichte*) of Matthew on the traditions of Christian Church. Mr. Yieh.

NT 220 First Corinthians in English

Life in the Spirit, lived in the church of God under the Cross: this statement could be used to begin to describe First Corinthians as one of the central writings of Paul. The letter will be studied in English exegetically in the context of a reconstruction of Paul's relation with the Corinthian church and of Pauline theology. There will be a special section for those who wish to translate the Greek text. Dr. Lewis

NT 221 Epistle to the Galatians

The literary shape, content, and historical context of the letter will be explored, with special attention to Paul's theological and rhetorical strategy. There will be a special section for those who wish to translate the Greek text. (Not offered 2000-2001.) Dr. Grieb.

NT 223 The Epistles to the Colossians and Ephesians

Exegetical analysis of two writings usually grouped together as "Deutero-Pauline" epistles. Hypotheses concerning authorship and situation will be considered, but the course will seek primarily to explore the distinctive visions of Christ and the church developed in these letters. The texts will be compared both to uncontested Pauline epistles and to other "Pauline" writings, such as Hebrews and I Peter. There will be a special section for those who wish to translate the Greek text. (Not offered 2000-01.)

NT 225 Church and Ministry in the New Testament

The New Testament visions of the church and ministry have shaped the life and form of early Christianity and continue to instruct and challenge Christians in every generation concerning their self-identity as the church and their purpose in the world. Exegetical studies of major witnesses in the New Testament and theological reflection upon historical and contemporary views are two key components in this seminar, which seeks to address the issues of ecclesiology, an important but often neglected subject in New Testament theology. (Not offered 2000-01.) Mr. Yieh.

NT 240 The Acts of the Apostles

This is an historical and theological study of the Acts of the Apostles as a Christian testimony to the salvation plan of God unfolded through the mission and transformation of the earliest Church. Key narratives and major speeches will be investigated within their social and cultural settings. Theological themes, especially that of the Holy Spirit and of the Church, and their relevance to Christian ministry today, will be the focus of discussion. (Not offered 2000-01.) Mr. Yieh.

SPRING SEMESTER

Required Course

NT 2 New Testament Interpretation

This second semester of the year-long introduction to the New Testament surveys Paul's letters, other New Testament epistles, the Acts of the Apostles, and Revelation. Attention will be given to historical background and setting, literary genre, the development of the early church, history of the interpretation of texts, and basic issues of New Testament theology, together

with their implications for the church's faith and life together. Dr. Lewis.

Electives

NT 102 Beginning Biblical Greek

A continuation of NT 101. Dr. Lewis.

NT 204 Epistle to the Hebrews

A detailed exegesis of this early Christian "word of exhortation" and study of its theological significance. The focus will be on christology and the use of Israel's scriptures in the text. (Not offered 2000-01.)

Mr. Yieh.

NT 207 The Gospel of John

Through a careful reading of selected passages, this course explores the Fourth Gospel's distinctive way of telling the story of Jesus. Historical, theological, literary, and homiletical issues will be considered. Mr. Yieh.

NT 210 Paul and the Church at Corinth

An exegetical investigation of I and II Corinthians, with emphasis on theological issues that arise out of a close reading of the text. Particular attention is given to Paul's interpretation of the wisdom and power of God and the suffering and ministry of the church. Problems of composition and literary form will also be considered. (Not offered 2000-01.)

NT 214 The Gospel of Luke

Selected portions of the Gospel of Luke will be studied, using modern critical methods to arrive at the original meaning of text. Attention will also be paid to the significance of this gospel for preaching and teaching in the Christian community today. The passages chosen for study will be the Lectionary texts of Year C. (Not offered in 2000-01.)

Mr. Yieh.

NT 216 The Revelation to John

An exegetical study of the Johannine apocalypse with particular emphasis on the interaction of literary structure, theological worldview, and political analysis. Mr. Yieh.

NT 226 New Testament Theology

A seminar exploring issues in and approaches to the theology of New Testament writings, uses of the New Testament in constructive theology, and theological perspectives on the New Testament as scripture. Topics to be explored include: the quest of the historical Jesus, Jesus and Judaism, unity and diversity in the canon, the nature of biblical authority, and the relationship between the Testaments. (Not offered in 2000-01.)

NT 227 The Old Testament in the New: New Testament Writers as Interpreters of Scripture

An exploration of how New Testament writers interpreted Israel's scriptures. Issues addressed will include: first-century Jewish exegesis (Philo, Qumran, rabbinic midrash); the role of scripture in shaping early christologies; continuity of the church with Israel; rhetorical effects of intertextual allusion; the normative role of New Testament hermeneutical models. Special attention given to Paul, Matthew, Luke, John, Hebrews. Mr. Yieh.

NT/CE 229 New Testament Ethics

A study of the issues in and approaches to ethics in the New Testament, the New Testament writings as evidence for the ethics of the early Christians, and in the uses of the New Testament in ethical reflection of contemporary Christian ethics. (Not offered in 2000-01.) Dr. Grieb.

NT/CE 231 Feminist New Testament Ethics

To study feminist New Testament ethics through lectures, exegesis of selected biblical (mostly NT) texts, secondary readings in feminist literary criticism, and class discussion. The format will be mostly lecture and/or exegetical demonstration. A final exegesis paper will be required, on a passage or topic to be chosen by the student in consultation with the instructor. (Prerequisite: New Testament Introduction or New Testament Interpretation.) (Limited to 15 students.) (Not offered in 2000-01.) Dr. Grieb.

NT 235 Issues in New Testament Christology

Who is Christ for us today? Bonhoeffer's question is as pertinent for us now as it was 60 years ago. But before we can answer that question, we must first ask, How did Jesus understand himself? How did his first followers understand him? How did later Christians in the New Testament period interpret him? This course will seek to evaluate recent answers to these questions. Dr. Fuller.

NT 239 The Parables of Jesus

A literary and theological study of the parables in the contexts of the historical Jesus, the Synoptic Gospels, the history of interpretation, and the teaching of the church today. Key themes for discussion will include christology, the kingdom of God, human responses, and the final judgment. (Not offered 2000-01.) Mr. Yieh.

NT 301 Issues in Pauline Theology

An advanced seminar designed to review recent critical discussion of Pauline theology with particular emphasis on the problem of the structure and coherence of Paul's thought. (Not offered 2000-01.) Dr. Grieb

Department of Church History

Dr. Prichard, Dr. Stafford, Dr. Edmondson, Dr. Trigg

FALL SEMESTER

CH 1 The History of the Early and Medieval Church

An introduction to the development of Christianity during late antiquity and the middle ages. The course will focus on several specific historical events, examining primary source documents and (in some cases) visual evidence. Out of those specific encounters we will weave a larger story: the birth of characteristic Christian institutions, doctrines, and ways of life under the Roman Empire, and the reshaping of Christianity in the new cultures and circumstances of the Latin middle ages. Dr. Stafford, Dr. Edmondson.

Electives

CH/MWR 104 Christ and Culture in History

(See description under MWR/CH 104)

CH 124 Hearing God's Word: A History of Biblical Interpretation

An introduction to the rich variety of theories and practices by which pastors and theologians in the first sixteen centuries of the Church struggled to hear and appropriate God's Word found in Scripture. We will look at theoretical works and, more importantly, at interpretive works from the patristic, medieval, and Reformation periods of the history of the Church in order to determine where and how they found the meaning they believed God to be communicating in the Bible. Authors to be read will include Origen, Basil, Augustine, Gregory the Great, Bernard, Thomas, Luther, and Calvin. Attention will be given to the manner in which these authors can inform our own preaching and teaching today. (Not offered 2000-01.) Dr. Edmondson.

CH 205 The History of the Protestant Episcopal Church

An historical study of the Episcopal Church in America with an emphasis on the way in which Episcopalians have understood and proclaimed their faith. Dr. Prichard.

CH 213 An Introduction to Early Christian Theology

This course will survey the theology of the Early Church from the first through the fifth centuries. Emphasis will be on the development of the doctrines of the Trinity and of the union of the human and divine natures in Christ. Authors read will include Ignatius of Antioch, Justin Martyr, Origen, Athanasius, Gregory of Nazianzus and Gregory of Nyssa. Dr. Trigg

SPRING SEMESTER

Required Course

CH 2 The History of the Church Since 1500

A continuation of CH 1, again focusing on specific historical events studied through primary sources. We will give emphasis to the Protestant Reformation and its consequences for Christianity in Europe; the spread of Christianity to North America; the birth of the modern era and the reshaping of Christianity in its new circumstances. Dr. Prichard, Dr. Edmondson.

Electives

CH 111 The Evangelical Tradition in the Anglican Church

This course is an examination of the continuing evangelical tradition within the Episcopal Church and the Church of England, with special emphasis upon the Great Awakening of the eighteenth century and the evangelical revivals of the nineteenth century. (Not offered in 2000-01.) Dr. Prichard.

CH 114 Classics of the Christian Journey

Readings of accounts of spiritual pilgrimage given during the course of the history of the church, including those by Origen, Anthony of Egypt, Augustine, Gregory of Nyssa, Bernard of Clairvaux, Julian of Norwich, Martin Luther, Theresa of Avila, and John Bunyan. The seminar will attempt to understand the view of Christian life offered by each one, both in its own context and as it might be appropriated now. (Limited to twelve.) Dr. Stafford

CH 115 The Formation of the Church of England: the Sixteenth and Seventeenth Centuries

The Reformation of the Church in England and subsequent struggle over its basic institutions. The course will study theological developments, including the Reformers, Hooker, the Caroline Divines, and the English Puritan tradition, especially as they relate to church life and organization. Particular attention will be given to the Books of Common Prayer, the 39 Articles, the Books of Homilies, and the development of rival pastoral theologies. Lectures and seminars. (Not offered in 2000-01.) Dr. Stafford.

CH 203 History of Christian Thought Seminar: Augustine

Augustine's understanding of the human predicament and God's salvation is studied in the context of late antiquity. Participants in the seminar will read in Augustine's writings intensively, especially the Confessions. Permission required for juniors. (Not offered 2000-2001.)

CH 204 History of Christian Thought Seminar: John Calvin

A study of Calvin's theological method within the context of religious conflict in Reformation France and Switzerland. The reading will focus primarily on Calvin's Institutes, but will also be drawn from his commentaries. Permission required for juniors. (Not offered 2000-01.) Dr. Edmondson.

CH 210 History of Christian Thought Seminar: Martin Luther

A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on scripture. Permission required for juniors. (Not offered in 2000-01.) Dr. Edmondson.

Department of Theology

Dr. Scott, Bishop Dyer, Dr. Eversley, Dr. Staudt

FALL SEMESTER

Required Course

ST 1 Introduction to Theology

The doctrines of the Creed will serve as the organizing principle of this course. It will emphasize acquiring basic knowledge of both past and present formulations of such Christian doctrines as creation, incarnation, atonement, sacraments, resurrection, and others. Dr. Eversley.

ST 110 Christian Vocation: Discerning the Work of the Church

Starting from the description of The Ministry of Lay Persons in the 1979 Book of Common Prayer, this course will offer an opportunity for lay students to reflect together on their experience and understanding of the call "to represent Christ and His church; to bear witness to Him wherever they may be." Drawing on theological writings by Martin Luther, Evelyn Underhill, Verna Dozier and other theological, literary, and autobiographical writings by lay people, we will reflect together on the history and theology of ministry, the work of the church in our time, and the many ways in which lay people are called to carry out that work in the world. Required of MTS students, this course is open to all students. Dr. Staudt.

ST 143 Introduction to Feminist Theology

In this course we will focus on a small number of significant texts by American and Third World feminist and womanist authors, seeking the insights which these authors offer into theological methodology, pedagogy, and the structure and content of Christian theology. We will incorporate a chronological, social, and geographical diversity of texts and authors, lest this thing called feminist theology seem monolithic. The success of the course will depend on students' willingness to bring their thoughts, their experiences, and their open minds, in order that, together, we can come to some understanding of these ideas which are shaping theology as it enters the 21st century. Dr. Edmondson

Electives

2nd Quarter

ST 31 Praying with the Poets

Our prayer book defines prayer as "responding to God, with or without words." In prayer we open ourselves to relationship with God, to worship and praise the wonder of Creation, to struggle with the sins and perplexities of this life, to bring in the needs of the world, to listen and to enjoy God's loving presence. In this course we

learn to "listen in" on the prayers of people who are skilled in using words and images, and to see what we can learn about prayer from the way that poets have discovered and responded to God's grace in their lives. Readings include poetry by George Herbert, John Donne, T. S. Eliot, Denise Levertov, Derek Walcott, Wendell Berry, Anne Porter, Kathleen Norris, and Lucille Clifton. (1.5 credit hours.) Dr. Staudt.

Full Semester

ST 117 The Theologian as Preacher: Edwards & Donne

As we attempt to answer the question, "How does the preacher communicate theological issues?" this course in theological method from an aesthetic perspective will focus on the poetic imagination, the religious affections, beauty and sensibility in major works, selected poetry, and sermons of Jonathan Edwards and John Donne, two preacher theologians. Dr. Eversley.

ST 206 The Person and Work of Jesus Christ

An exploration of christology and soteriology in the light of scripture, tradition, and contemporary theological thought. Bishop Dyer.

ST 207 The Doctrine of the Holy Spirit

This course will examine Christian teaching about the Third Person of the Holy Trinity. The place of the Spirit in scripture, sacraments, prayer, thought and experience will engage our attention. (Open to juniors.) (Not offered 2000-01) Dr. Eversley.

ST 208 Ecclesiology

A biblical and theological exposition of the church's faith-understanding of itself. Within the framework of the New Testament and the early church, this course will consider how the Anglican Communion defines itself through bilateral dialogue with other Christian churches. (Not offered in 2000-01.) Bishop Dyer.

ST 210 Evil and the God of Love

Characterizations of evil, responsibility for it, and divine and human responses to evil are the issues in this course. It is an attempt to answer the question "How can there not be a God of love when there is so much evil?" (Open to juniors.) Dr. Eversley.

ST 222 The Theology of Schleiermacher and Tillich

A careful reading and comparison of Friedrich Schleiermacher's Christmas Eve and Paul Tillich's The Courage

to Be with consideration of paragraphs and chapters from their systematic theologies. (Not offered 2000-01.) Dr. Eversley.

ST 237 Ecumenical Theology

This course will focus on the theology of the quest for unity among Christian churches. It will reflect on the theological portrait of visible unity found among the churches in dialogue and do a comparative study of significant bi-lateral ecumenical dialogues. (Not offered in 2000-01.) Bishop Dyer.

SPRING SEMESTER

Required Course

ST 2 Introduction to Theology

A continuation of ST 1. Dr. Scott.

Electives

ST 118 Selected Topics in 20th Century Theology

Beginning with Søren Kierkegaard and Existentialism, this course will assess some critical ideas in 20th century theology. Neo-orthodoxy, Process, Social Gospel, Hope, Liberation and Deconstruction will receive attention. Dr. Eversley.

ST/PEV 120 Evangelism and the Mainline Tradition

Much has been written about starting congregations in free church traditions. The work of organizing churches in the mainline tradition receives little attention. Grounded in the study of evangelical theology and evangelism, this course will compare the two different approaches and suggest methods of organizing new congregations and rejuvenating old ones in the mainline tradition. (This course satisfies either one elective in theology or the requirement in evangelism.) Dr. Eversley.

ST 141 Women Writers as Prophets

Through readings in the work of Charlotte Brontë, Margaret Atwood, Alice Walker, Denise Levertov, Adrienne Rich, Lucille Clifton, and others, this seminar invites students to reflect theologically on the ways in which women writers model a "prophetic" role for the church in our culture, as they expose, reimagine, and reconstruct traditional institutions and ways of thinking about gender, spirituality, and human relationships. (Not offered 2000-01.) Dr. Staudt.

ST 201 Creation and Creativity

A study of Christian doctrines of creation in biblical and historical theology, and their implications for human creativity, human responsibility, science, and religion. (Not offered in 2000-01.) Dr. Eversley.

ST/CE 209 Seminar in Law, Theology, and Morality

This course will explore the intellectual bridge between law and theology. Constitutional issues such as separation of church and state, and the theology of law, will engage our attention. Course material will include actual cases and legal and theological treatises. The purpose of this course includes assisting the would-be religious professional in the integration of legal and religious identity, and helping both religious professionals and practicing lawyers recognize the theological and moral significance of legal issues. (Not offered in 2000-01.) Dr. Eversley.

ST 211 Sacramental Theology

An historical and theological study of sacramentality, baptism, and the eucharist. Anglican thinking will be explored in dialogue with other traditions of interpretation. Bishop Dyer.

ST 219 Seminar on Early Christology

An examination of the development of the doctrine of Christ from its biblical origins through the Council of Chalcedon. Students will study the principal primary and secondary sources and prepare a paper. (Not offered 2000-01.)

ST 221 Introduction to Anglicanism

An historical, theological, sociological, and ecumenical introduction to Anglicanism, this course offers a broad-based introduction to Anglican theology and Anglican identity in all its forms. Structured around lectures, seminars and classic Anglican texts.

ST 225 The Love of Learning and the Desire for God

By faithfully seeking to understand the elements of holiness in sacred scripture and the theological tradition of the church, this course will study the theological principles of, as well as the call to, the holy life. The course will include a practicum in community spiritual direction. (Limited to middlers and seniors only.) Bishop Dyer.

Department of Christian Ethics and Contemporary Society

Dr. Scott, Dr. Sedgwick, Mr. Harris, Ms. Echols

FALL SEMESTER

Required Course

CE 1 Christian Ethics

This first half of a two-semester introduction to Christian ethics focuses on Christian faith and the distinctiveness of the Christian moral life. Dr. Scott.

Electives

CE 201 Anglican Moral Theology

This seminar will study selections from major Anglican moral theologians. Our reading will be guided by three interests: distinctive features of Anglican moral theology; usefulness for parish ministry; relation to contemporary non-Anglican ethics. (Prerequisite: previous or concurrent introductory course in ethics.) Dr. Scott.

CE 203 Church, Leadership and Society

The course will focus on a field study of a congregation and the question of effective leadership. The congregation study will gather data and assess a congregation's history and identity, organizational structure and dynamics, and membership in relationship to the surrounding community. In light of the congregational studies and current literature on leadership, the class will assess characteristics and challenges for effective leadership. Dr. Sedgwick.

CE/ST 227 Introduction to Anglican Thought

Anglican understandings of Christian faith and life will be explored through a study of how major Anglican thinkers have addressed different challenges confronting the Church. Thinkers include Hooker, Taylor, Butler, Wesley, Maurice, Kirk, Temple, and contemporary thinkers such as William Stringfellow and Desmond Tutu. (Limited enrollment). Dr. Sedgwick.

SPRING SEMESTER

Required Course

CE 2 Christian Ethics

This introduction to Christian ethics uses case studies to develop the skills of practical moral reasoning. The course addresses areas such as confidentiality, paternalism, death and dying, abortion, human sexuality, the use of force, justice in society, and the task of the Church in forming communities of faith. Dr. Sedgwick.

Electives

Third Quarter

CE 21 The Theology and Practice of "Social" Ministries

As individuals, congregations and denominations, God's people struggle to address issues of human need. This course will help students develop or strengthen their theological basis for engaging in "social" ministries and will address the practical challenges of these ministries for congregations and judicatories. Coursework will include case studies and at least one off-campus experience. (1.5 Credit Hours.) Ms. Echols.

Full Semester

CE 106 The Black Religious Experience in America

A study of the origin and development of Afro-American religion (within the context of United States history). Emphasis on the social, political, and economic functioning of the Black church. (Not offered in 2000-01.) Mr. Harris.

CE 202 Bioethics

The focus of the seminar will be on moral decision-making about genetic screening, abortion of deformed fetuses, letting babies die, and euthanasia. The seminar will use case studies. (Prerequisite: an introductory course in ethics or permission of the instructor.) Dr. Scott.

CE/NT 229 New Testament Ethics

See NT/CE 229. (Not offered in 2000-01.) Dr. Grieb.

CE/NT 231 Feminist New Testament Ethics

see NT/CE 231 (Not offered in 2000-01.) Dr. Grieb.

CE 301 Constructing a Christian Ethic

This seminar offers an opportunity to engage contemporary works informing understandings of the Christian life. The course especially draws from works in Christian ethics, theology, and

sacramental theology. The specific focus of the seminar varies from year to year. Past topics have included 1)How can we give an account of the Christian life? and 2)What is the relationship of spiritual and moral practices in forming Christian communities? (Limited enrollment.) Dr. Sedgwick.

Department of Pastoral Theology

Dr. Hanchey, Bishop Bane, Dr. Busch, Dr. Chandler, Ms. Heard, Mrs. Hix, Mr. Klingler, Dr. Kryder, Dr. Prichard, Dr. Prior, Dr. White

The pastoral theology curriculum is designed to enable students to become familiar with the theory and practice of ministry in three important areas: administration (PA), pastoral care and counseling (PC), evangelism (PEV). Academic explorations are integrated with personal reflection and field education experience when possible.

Students in the M.Div. program must elect four quarter courses, or equivalent, for a total of six semester hours: one quarter course in the core area of administration (PA), one in the core area of pastoral care and counseling (PC), one in the core area of evangelism (PEV), and one in the area of general pastoral theology (PT). A semester course counts as two quarter courses. To maintain an Episcopal focus in the preparation of men and women for ordained ministry, normally only courses offered by Virginia Seminary faculty satisfy the six semester hours required for the degree. Consortium courses are properly considered as electives.

Recognizing that students bring a variety of strengths and interests to the Seminary, this curriculum provides for an individualized program in pastoral theology according to each student's interest and sense of vocation. Dr. Hanchey is available to help students design their pastoral theology programs in light of students' prior education and experience. Students amending their program of studies must consult with Dr. Hanchey.

Quarter courses numbered 10-39 are open to all students, 40-79 to middlers and seniors, and 80-99 to seniors only. Each quarter course receives 1.5 hours credit. Any of the following courses may be taken also as an elective.

Minimum Pastoral Theology Requirements for Graduation: 1 PA, 1 PC, 1 PEV, and 1 general PT.

Core Area: Administration (PA)

FE/PA 21 Revisioning Parish Ministry: An Introduction to Field Education & Pastoral Theology, Hadler and Hanchey

FE/PA 43 Leadership and Congregational Emotional Process, Hadler (2nd quarter)

PA 21 The Power of Thinking Positively, Hanchey

PA 49 Money, Ministry, and Management, Hix

PA 53 Mutual Accountability: A Model for Clergy/Laity Teamwork, Kryder

PA 81 Pastoral Ministry in Town and Country, Prichard

Core Area: Care (PC)

- PC 12 Pastoral Ministry in Times of Illness, Prior
- PC 15 God's Ministry in Personal Crises, Hanchey
- PC 22 Counseling to Prepare Couples for Marriage, Hanchey
- PC 37 Marriage Enrichment and Parish Ministry, Hanchey
- PC 202 Seminar in Pastoral Counseling and Psychotherapy, Hanchey

Core Area: Evangelism (PEV)

- PEV 10 Hospitality to the Stranger: A Prototype for Evangelism, Kryder (2nd quarter)
- PEV 20 Preaching the Power of God, Hanchey
- PEV 35 Church Planting, Heard (4th quarter)
- PEV/ST 120 Organizing a "Traditional" Church, Eversley
- PEV/MWR 103 Transforming Mission, Jones

Other Electives in General Pastoral Theology (PT)

- PT 31 Pastoral Ministry in the Spanish Language, Prichard (1st quarter)
- PT 41 Pastoral Care of the Chemically Dependent and Their Families, Klinger
- PT 45 The Prayer Book Offices: Assuaging Hurt and Trauma, Kryder (4th quarter)
- PT 46 The Practice of Christian Stewardship in Family, Church and World, Chandler
- PT 51 Developing a Basic Prayer Book Theology, Hanchey (2nd quarter)
- PT 57 Building Christian Community Through Small Groups, Busch (3rd quarter)
- PT 58 Canon Law, Prichard

FALL SEMESTER

PEV/MWR 103 Transforming Mission

(See MWR/PEV 103) Dr. Jones.

PT 121 Small Group Spiritual Direction

Limited to a small group of students, this once every other week meeting devotes itself to helping develop the parish leader as one able to help the people of God fall (more) in love with God as daily contacts are made, and the ministries of preaching, teaching and administration are exercised, functioning as a Master in Divinity. As a result and for example, vestry meetings may be conceived as moments of grace, and the every member canvass welcomed as opportunity. Dr. Hanchey. (1.5 hours.)

PC 202 Seminar in Pastoral Counseling and Psychotherapy

Videotapes of selected therapeutic orientations, with readings, class discussion and occasional reality practice combine with theological and operational perspectives to generate confidence and care options when providing help to those hurt. Also addressed, transference, harassment, and boundary violations in the helping relationship. Limited enrollment. Dr. Hanchey.

PA 51 A Bishop Examines Effective Spiritual Leadership for Today's Church

Meeting once a month for nine months, this 1 1/2 hour PA elective will explore, through readings, questions, discussion, and classroom presentation, the shape of effective spiritual leadership in today's church. Critiqued will be the corporate, hierarchical model of leadership, with the hope of helping participants develop a personal style of leadership matching up with gospel presentation in today's world. Bishop Bane, Dr. Hanchey.

First Quarter

FE/PA 21 Revisioning Parish Ministry: An Introduction to Field Education & Pastoral Theology

An exploration of contemporary parish ministry using selected field sites, readings, written reflections, classroom discussions, and lectures to help the student both re-vision contemporary Christian ministry and make a more informed decision about field placement for the middler and senior year. (This course is for juniors mainly, except with permission of the instructors.) Mr. Hadler, Dr. Hanchey.

PA 53 Mutual Accountability: A Model for Clergy/Laity Teamwork

With detailed emphasis on the biblical model of accountability via mutual expectations as the most effective means of forwarding the church's mission, this course explores the structures and interrelation of the national church, the diocese, and the parish church. Major stress is given to organization and deployment of clergy, vestry, staff, and volunteers on the basis of practical and proven examples, applicable to small or large parishes. How to incorporate the principles learned in this course into job interviewing is illustrated in concluding role plays. Dr. Kryder.

PA 31 Pastoral Care at Times of Grief and Death

Loss of every kind grieves those who care, as well as those

who care for themselves. Using case studies, discussion, readings, and developing the idea of a listening conversation, classroom focus is aimed to developing leaders in the church who can listen well, and with confidence particularly attend to those who suffer with any grief or loss. (Not offered 2000-01.) Prepares for CPE. Dr. Hanchey.

PC 29 Caring for Persons in Relationship

Covenanted or committed relationships take many forms today. This course explores covenant relationships on a continuum from birth to death and/ or renewal. On this continuum we will pause to address issues important 1) as persons consider establishing a substantive relationship with one another, 2) when preparing couples for their wedding, and 3) when addressing normative marriage counseling. Because the Episcopal Church has come to a place of limiting the length of the formal pastoral counseling relationship to six sessions (for purposes of malpractice insurance coverage), these perspectives will help in understanding marital trauma for purposes of diagnosis and referral. Dr. Hanchey.

PEV 25 Evangelism for Christian Hope and Spiritual Growth

What principles guide the nurture and development of a confident, celebrating Christian community? How is Christian maturation encouraged? Defining the ministry of evangelism as the work of identifying, in the world, altars to an often unknown God (Acts 17:23), or as a pearl of great price (Mt. 13:44-46), participants will explore the connection between worship and evangelism (as the fundamental liturgy of the church), and the ways and means parish leadership helps parish life be formed by God's action when God's action is known and celebrated. (Not offered in 2000-01.) Dr. Hanchey.

PT 31 Pastoral Ministry in the Spanish Language

This class is designed for students who already possess a basic competence in the Spanish language. Classes will be conducted in Spanish and will focus on the kinds of concrete interactions that can be expected to take place between clergy and Hispanic parishioners in parishes in the United States: hospital visitation, counseling, liturgical leadership, community organizing, etc. Dr. Prichard.

Second Quarter

FE/PA 43 The Priest as Leader of a Congregation

An exploration of the leadership dimensions of priesthood, using Edwin Friedman's *A Failure of Nerve: Leadership in the Age of the Quick Fix* and *Generation to Generation*, family systems theory, experience at the Field Education site, seminar lectures and discussion. Our goals are to relate liturgical leadership to

congregational leadership, to read emotional process in congregations, and to examine the power of priest and congregation to shape each other. An integrative course in which we will connect systems theory with our experience and the Christian tradition. (Limited to 8 seminarians. Preference given to seniors and Anglican-year special students doing concurrent Field Education in a congregation). Mr. Hadler.

PA 50 Conflict Management

A consideration of some of the ways in which emotions, issues, and organizational processes affect the generation and resolution of parish conflict. Attention is given to needs out of which conflict arises, resources available, and strategies which may be brought to bear. Conflict and anger are placed in biblical and theological perspectives, and the differences between negative conflict and positive conflict are examined. Dr. White.

PEV 10 Hospitality to the Stranger: A Prototype for Evangelism

After in-depth study of the theology and praxis of Old and New Testament hospitality to the stranger, the course will explore ways in which this prototype might inspire, promote, and accomplish the task of evangelism in the context of today's parish community. Particular emphasis will focus on the leadership vocation of rector or clergyperson as the community's theologian and "pathfinder." Dr. Kryder.

PC 15 God's Ministry in Personal Crises: Toward a Sacramental Theology

"Why do bad things happen if God is so good?" What can one say about God's action when times are tough? When is it appropriate to say anything? Particularly at times of crisis, life generates hard questions for God's people, both clergy and the laity. Identifying and exploring the pastoral care concept of a listening conversation through classroom lecture, story, discussion and videotape resources, we will discern the shape of God's care as God acts directly in the midst of life, and as God uses the listening conversation itself. Prepares for CPE. Dr. Hanchey.

PC 17 Why Do Bad Things Happen If God Is So Good?

What can one say about God's action when times are tough? When is it appropriate to say anything? Particularly at times of crisis, life generates hard questions for God's people, both clergy and the laity. Exploring God's ministry at such times, with a view toward developing a sacramental theology, this course will identify and explore the pastoral care concept of a listening conversation through classroom lecture, story, discussion, and videotape resources. We will also attempt to discern the shape of God's care as God acts directly in the midst of

life, and as God uses the listening conversation itself. The course itself helps prepare for ministry at times of trauma, as well as CPE in hospital settings. (Not offered in 2000-01.)

Dr. Hanchey

PC 22 Counseling to Prepare Couples for Marriage

Canons in the Episcopal Church expect clergy to prepare couples for life-time marriage. Using the canons themselves and the Book of Common Prayer, course participants will also overview the entire journey of marriage, briefly pay attention to issues at times of divergence and divorce in marriage-and counseling at those times-and explore a program to prepare couples for a life-time marriage as the Episcopal Church expects. (Not offered in 2000-01.) Dr. Hanchey.

PT 51 Developing a Basic Prayer Book Theology for Faith Development

Recognizing the parish as an educational universe, with the goal of developing a more mature Christian faith among God's people, and cognizant that such a development creates a spirit of hope and expectancy in the parish, we will develop a basic prayer book theology for faith development, making use of stories from the local press, selected movie presentations, sermons, and other resources from field education sites. And what will result? -- increased priestly confidence as a Master in Divinity. Dr. Hanchey.

SPRING SEMESTER

Full Semester

PEV/ST 120 Evangelism and the Mainline Tradition

(See ST/PEV 120.) Dr. Eversley.

PT/PC 81 Generation to Generation

The purpose of this course is to enable participants to gain an understanding of family systems theory applicable to parish ministry. Edwin Friedman's *Generation to Generation* as the primary text will be used as a springboard for interrelating and consolidating the various insights into pastoral theology and counseling culled from all the disciplines of seminary engagement, i.e., biblical, historical, liturgical, ethical, and educational (including field and clinical). (1.5 credit hours.) Dr. Kryder.

Third Quarter

PT 46 The Practice of Christian Stewardship in Family, Church, and World

An intensive study of the theology of Christian stewardship, its biblical basis and daily practice in individual and parish life. The course will put particular emphasis on equipping students as teachers and

trainers so that they might design parish stewardship programs to reflect the spiritual message of scripture about money and possessions. Dr. Chandler.

PA 81 Pastoral Ministry in Town and Country

A study of the special problems and opportunities for ministry in small town and country parishes and of the interacting influences of the church and the rural community where it serves. (Not offered 2000-01.) Dr. Prichard.

PT 41 Pastoral Care of the Chemically Dependent and Their Families

Addiction and the consequences of addiction for the person, family, and community will be explored through lecture, readings, and discussion. Pastoral ministry and intervention in response provide for practical considerations. (Limited to 15.) (Not offered in 2000-01.) Mr. Klinger.

PT 37 Marriage Enrichment and Parish Ministry

In a fractured and stress-generating world couples need opportunity to enjoy one another in a community of fellow travelers. This is the genesis of marriage enrichment programs. ME programs celebrate not what is wrong with a marriage but what is right in a marriage, and the marriages of those involved in this course will be strengthened. Readings, student-led marriage enrichment events, and field site interviews are the focus of seminar explorations. A final paper develops a student-designed parish marriage enrichment program for later use. (Limited enrollment.) Dr. Hanchey.

PT 57 Building Christian Community Through Small Groups

This seminar focuses on the birth, care, and feeding of Christian small groups, particularly as they can function in the life of a local congregation. A variety of types of groups will be studied including neighborhood Bible studies, personal support and sharing groups, task/action groups including committees and accountability groups. Philosophies of small group ministry will be explored, along with strategies for beginning groups and maintaining them in a church. Dr. Busch.

Fourth Quarter

PA 21 The Power of Thinking Positively: A Leadership of Praise and Thanksgiving

Following a close examination of leadership styles often employed in the contemporary church, and their often attendant exercise of a neo-legalism that, used consistently, will

depress and even burn out any congregation, the ministry of the leader as celebrant, the theology underlying it, and its positive empowerment of the congregation are explored. Dr. Hanchey.

PA 49 Money, Ministry, and Management

This course seeks to foster administrative skills as an essential component of effective ministry for clergy and lay leaders. Practical facets of administration will be addressed, using the case study method. Topics will include budgeting, financial management in the parish, compensation strategies, personnel issues, and management styles. (Not open to juniors.) Mrs. Hix.

PC 12 Pastoral Ministry in Times of Illness

The pastoral care of individuals and families in times of illness, dying, and grief will be the focus of this course. The individual in the context of the family, parish, and medical care systems will be considered as well as the pastoral relationship of clergy to persons in these systems. Effective use of the lay ministry resources in the parish as well as theological questions regarding sickness and healing, death and evil, will be examined. Lectures, readings, case studies, personal reflection, and film will be utilized. (Not offered in 2000-01.) Dr. Prior.

PEV 20 Preaching the Power of God

Taking their cue from the way scripture is written, kingdom of God sermons are typically expository, playfully exegetical, and they preach for metanoia by presenting bright pictures of God at work in the world. Valuing the lectionary, they are often divided into two parts, part one exploring God's action in the Bible's witness, the next looking for similar signs of God's presence and ministry in life today. Limited enrollment. Dr. Hanchey.

PEV 35 "Church Planting"

Why start new Episcopal Churches when there are plenty of empty pews and half-empty churches? What insights can new churches give existing churches about evangelism and catechetical formation? Since Christ sent his disciples into the world, the establishment of new communities of Christians has been a primary means to respond to his command to make disciples of all peoples. In a time of rapidly shifting population, church planting is both an apostolic duty and a strategic necessity. This course covers methodology and means to successfully start new Episcopal churches so they develop as healthy Christian communities. The course introduces the process of developing a vision for a new church, exploring demographic data, planning with neighboring churches and with a diocese for a new church, gathering a launch team for the new church, the budgeting and staffing of the new church, and the typical developmental problems as the church grows in its first years. Ms. Heard

PT 45 The Prayer Book Offices: Assuaging Hurt and Trauma

For each of the important pastoral offices of (a) Ministration to the Sick, (b) Reconciliation of a Penitent, and (c) the Burial Office, this quarter course seeks to develop understanding of theological foundations, creativity in interpretation, and proficiency in conduct. Case studies are based on actual parochial experiences. Dr. Kryder.

PT 58 Canon Law

An introductory course covering the history of canon law, the relationship of law to polity, the use of law in the church, and a study of the constitution and canons of the Episcopal Church, with special emphasis on marriage and clergy responsibilities. Discussion of real and hypothetical cases will include a brief survey of legal theory and its relation to theology. Dr. Prichard.

Department of Christian Education

Dr. Gearey, Mr. Kroupa

The Department of Christian Education seeks to prepare both laity and clergy for professional ministry in parishes. Courses are designed to strengthen the Church in its work of teaching, and all classes are taught in the Seminary's Center for the Ministry of Teaching (established in 1984).

The course, Teaching in the Church I (CED 103), is required for all Master in Divinity degree candidates. Any course offered in the spring and fall semesters by the department is open to all students in the Seminary.

SUMMER SEMESTER

Core courses required of all MACE and MACEIYM students:

CED NT: Introduction to the New Testament

A study of the gospels as early Christian responses and witnesses to Jesus Christ is the focus of this course. Attention is given to historical background and setting, literary composition, critical methods, theological concerns, and the implications of each gospel's distinctive way of telling the story of Jesus for the Church's preaching, teaching, and life together. Four hours of credit. Meets Monday through Friday, 8:00 a.m. to Noon.

CED OT: Introduction to the Old Testament

The Hebrew Scriptures will be examined as a rich and complex witness to Israel's faith. Attention will be given to the historical background, the literary shaping and the theological message of the text. While the focus is on contemporary interpretive methodologies and traditional forms of interpretation, both Jewish and Christian will be considered. Four hours of credit. Meets Monday through Friday, 8:00 a.m. to Noon.

CED CH: Introduction to Church History

This course is an introduction to the development of Christianity during late antiquity, the middle ages, the reformation up to present day. It will focus on several historical events. From these comes the larger story: from the Roman Empire to the Protestant Reformations to the birth of the modern era. Four hours of credit. Meets Monday through Friday, 8:00 a.m. to Noon.

CED ST: Introduction to Theology

This course acquaints students with basic Christian teachings and engages them in critical and systematic reflection upon them. Four hours of credit. Meets Monday through Friday, 8:00 a.m. to Noon.

CED CE: Introduction to Christian Ethics

A study of biblical and theological foundations for the Christian life, the varieties of Christian Ethical traditions and modes of analysis, the application of Christian norms to the them. Techniques to plan, organize, carry out, and evaluate adult learning ministries will be presented. Mr. Kroupa.

CED LMA: Introduction to Anglican Worship

The theology and development of Anglican worship is studied with special attention to the theology of worship, the history of the liturgy, and the life of worship according to the Book of Common Prayer, 1979. Four hours of credit. Meets Monday through Friday, 8:00 a.m. to Noon.

EXTENDED LEARNING FOR MACE STUDENTS ONLY

CED 61E Readings in Christian Education

Students will select representative books in the field of Christian education and evaluate their content. Dr. Gearey, Mr. Kroupa.

CED 201E Christian Education Field Education

This course is an on-site experience in the field. Students employed or otherwise engaged in a parish's Christian education program may use that site. Others will choose approved sites. Dr. Gearey, Mr. Kroupa.

CED 203E Christian Education Thesis Project

Normally undertaken after a student has completed all other requirements. This is a thesis project designed to integrate the student's learning during the process of studying for the MACE degree. Dr. Gearey, Mr. Kroupa.

COURSE WORK AT VIRGINIA THEOLOGICAL SEMINARY FOR MACE/YM STUDENTS ONLY :

CED 130: Vision for Youth Ministry

This course will examine the issues of developing leadership, ministry and a learning environment for working with youth and youth volunteers. Three hours of Credit. Meets Monday through Friday, 1:30 p.m. to 4:30 p.m.

CED 132: Strategies for Youth Ministry

Youth leaders will examine ways to develop programs for young people, as well as locate and develop resources and ideas for effective youth ministry. Three hours of credit. Meets Monday through Friday, 1:30 p.m. to 4:30 p.m.

CED 134: Building Youth Ministry Skills

Building community, crisis and conflict management, outreach and evangelism with youth and their parents will be emphasized in this course. Developing the spiritual life of the Youth Minister will also be explored. Three hours of credit. Meets Monday through Friday, 1:30 p.m. to 4:30 p.m.

CED 139: Adolescent Development

The adolescent stage of development will be examined in depth. The course will enable students to employ the various theories of psychological, social and emotional development in working among young people. Three hours of credit. Meets Monday through Friday, 1:30 p.m. to 4:30 p.m.

CED 137: Adolescent Culture

The present day culture and its impact on the lives of adolescents will be explored. Issues of the culture and how the Church can affect the lives of youth in the midst of an increasingly non-Christian society will be the focus. Three hours of credit. Meets Monday through Friday, 1:30 p.m. to 4:30 p.m.

CED 135: Adolescent Spirituality

The study of the faith development of adolescents will be examined and will be compared with the spirituality of the current youth culture. Three hours of credit. Meets Monday through Friday, 1:30 p.m. to 4:30 p.m.

KANUGA EXPERIENCE FOR MACE/YM STUDENTS ONLY

All Kanuga experiences each year will include seminars and opportunities for reflection on the interactions with young people. The correlation of youth work to God's call to serve youth and lead youth to a closer relationship with God in Christ will be examined. Summer experiences will include:

Adults Who Work With Youth Conference (AWWWY)

This conference gives materials, ideas, and encouragement to those who lead church youth programs. It is a lively event and important networking begins here. The conference is for newcomers and veterans, for those paid to do youth ministry as well as volunteer staff at the parish/diocese level. Many participants come with youth groups in the Junior Young People's Conference (JYP) and Senior Young People's Conference (SYP) held this week. AWWWY features nationally known keynoters such as Donald Davis and Tony Campolo. Full participation in the conference is required. 1.5 credit hours.

Kanuga Youth Program

This is for children of guests, freeing parents for conference sessions or Summer Guest Period. The program lets young people enjoy Kanuga together in a supervised but relaxed setting. Ages 9-12 take part in activities which include Christian Education, arts and crafts, group games, nature explorations, swimming, boating, team building on the Project Adventure Ropes Course and elsewhere, and high adventure options such as visits to the climbing wall and rock quarry, hiking, and more. Students will receive hands on training as staff members of this program. Full participation is required. 1.5 credit hours.

Outreach Camping

Part of Kanuga's ministry at the Bob Campbell Youth Campus (Camp Bob), Session VI camps are for disadvantaged inner-city children, and many at risk and some homeless. Kanuga friends in participating cities help get the children here and some even work alongside the Kanuga staff to provide an exciting summer camp in a closely-knit Christian community. This is the first camping experience for many children; for some it is the first time they have climbed a mountain, gone swimming in a lake, lived with others in a cabin community, known the care of an adult counselor. The program began in 1987 and last year campers came from Durham, Columbia, Charleston, and Jacksonville, Florida. Students will serve as Staff for Session VI. Two hours of credit.

Winterlight

This conference held between Christmas and New Year's Eve gathers staff and participants in grades 9-12 from many dioceses. It offers conference-wide and small group sessions, spirited worship, and a New Year's Eve closing service that fills the Chapel of the Transfiguration with exuberant music. Students will be participants in their first year at Winterlight and staff the second year. Full participation in the conference is required. 1.5 credit hours.

Junior Young People's Conference (JYP)

This experience is for youth rising in grade 7-9. Like the Senior Young People's Conference (SYP) held concurrently, it brings youth from many states together as a conference community. Programs explore and affirm Christian faith as young people seek answers to questions about themselves and their place in the world. Time to enjoy the mountains' beauty and Kanuga's recreation facilities is part of every session. Students will work as staff for this conference. 1.5 credit hours.

Christian Education Conference

A conference that has been among Kanuga's most widely respected programs for many years, providing information and inspiration for CE leaders in parishes and dioceses. It is especially valuable for parish teams and offers teacher training, curriculum samples, worship design, and the enthusiasm of others in this ministry. Christian Formation is becoming each year's underlying theme, reflecting the Church's interest in faith development for all ages. Full participation in the conference is required. 1.5 credit hours.

Kanuga Outdoors

A program designed for age 13-18 is offered while parents are busy with conference programs or Guest Period activities. It makes good use of Kanuga's 1,400 wooded acres and many facilities for outdoor fun and challenges. The week's schedule includes Christian Education, team building and group dynamics, the climbing wall, Project Adventure Ropes Course, rock climbing, Buddy Carter Climbing Tower, hiking, swimming and boating, and other activities. Students will be hands on staff of Kanuga Outdoors. Two hours of credit.

Trailblazer Adventure

Camp Kanuga's program for 16- and some 15-year-olds that like challenges, Trailblazers live at Meg's Outpost; a base camp located near Camp Kanuga. Construction projects there are part of the schedule. They have team-building sessions at the Kanuga's Project Adventure Ropes Course, go white water rafting and rock climbing, and hone their wilderness camping skills for the eight-day, 45-50 miles backpacking trek on parts of the Appalachian Trail. There are opportunities for physical, mental, and spiritual growth and the bonds formed in reaching difficult goals. Students will serve as staff for this experience. Five hours of credit.

Senior Young People's Conference (SYP)

Held during Youth Week at Kanuga, along with Junior YP and the Conference for Adults Who Work With Youth, this is for persons rising in grades 10-12 and just-graduated seniors. The coordinators, chaplain, musician, and conference staff work to present young Episcopalians a week with structure but also time for enjoying Kanuga and making new friends from many states. All Kanuga youth conferences are intentional Christian communities and each participant and a parent signs the Community Covenant detailing standards of behavior and the consequences of violation. Students will serve as staff. Two hours of credit.

Camp Kanuga

This experience offers young people ages seven through 15 an enjoyable and stimulating experience in a Christian outdoor setting. The program includes the adventure program, aquatics, arts and crafts, environmental awareness, outdoor living skills, performing arts, team and individual sports (with an emphasis on having fun and participation by all), music, devotions/worship, and community life. One mile from the conference center yet within Kanuga's 1,400 acres, the camp is fully accredited by the American Camping Association (ACA). The camp counselors and program staff are themselves youthful, college-age for the most part, with Junior Counselors as young as 17; this provides yet another dimension of youth ministry for VTS students. Camp director Joe Britt's youth ministry experience began in 1978. Three hours of credit.

Summer Staff

Every summer, Kanuga hires a temporary staff, largely composed of young people. They live at Kanuga and work in maintenance, food service, guest services, housekeeping, on the waterfront, and in the children and youth programs. VTS students will work with Kanuga's, Summer Staff Coordinators usually a male and a female, who live in and supervise dormitories, organize and coordinate optional off-duty activities, evaluate staff performance, discipline staff when needed, and serve as dormitory custodians. Summer Staff Coordinators report to the Guest Services Director. Five hours of credit.

FALL SEMESTER

Required Courses

The Department of Christian Education offers two versions of the required course CED 103, Teaching in the Church.

CED 103-A Teaching in the Church

CED 103-A is for students with little or no experience in education. This fundamental course stresses the pastoral role in teaching the gospel to all age levels. Students will be exposed to many aspects of developing and managing Christian education in a parish. Students will practice their teaching skills as they consider their roles in the teaching/learning process. Both versions will meet the CED requirement for MDiv students. Mr. Kroupa.

CED 103-B Teaching in the Church

CED 103-B is designed for students who have had significant experience in education in parishes and/or schools. Because students will already understand the basic principles of education, this course will examine the role of catechetics in the context of theology, scripture, and the theories of psychology, sociology, and anthropology as they apply to educational programs in the church. Students will practice their skills in leadership and teaching. Dr. Gearey.

Department of Homiletics

Dr. McDaniel, Dr. Hethcock, Dr. Schlafer

FALL SEMESTER

Required Course

HOM 1 Introduction to Homiletics

The focus of this course is on the structure of sermons. Learning occurs through the acquisition of basic homiletical theory and skills as well as through listening to oral and written responses to sermons preached in class. Prerequisite: Basic courses in Old and New Testament interpretation. Dr. McDaniel, Dr. Hethcock.

Elective

HOM 401 Independent Study in Homiletics

Independent study in (1) homiletical methods; (2) individual preachers; (3) communication theory; (4) preaching in relation to theology and/or scripture; or (5) other aspects of homiletics. By contract with the instructor.

SPRING SEMESTER

Required Course

HOM 2 Advanced Homiletics

The focus of this course is on the theology of preaching. The interrelationship of form and content will be examined utilizing current hermeneutical theory. Special attention is given to the development of each individual's preaching style. Prerequisite: HOM 1 and one or more courses in Biblical languages. Dr. McDaniel and others.

Electives

HOM 301 Preaching Grace on Special Occasions

The regular rhythm of liturgical seasons is often punctuated by unusual events in the life of the faith community that require a preacher's particular attention. This course will explore homiletical challenges in weddings, funerals, baptisms, ordinations, saints' days, high holy days, and civil holidays. It will also consider preaching in situations of crisis or conflict, and in series (such as at retreats or preaching missions). Particular preaching situations (e.g., weekday homilies, guest preaching, special audiences) will be addressed as well. For students who have completed the required courses in homiletics. (Pass/Fail.) Dr. Schlafer.

Elective Fourth Quarter

HOM 302 Preaching Christ in the Old Testament

This course addresses the need for Christians to preach the Old Testament without fleeing to the New Testament for answers. A brief history of preaching Old Testament texts will be included; however, the theory and practice of hermeneutical-homiletical method in moving from Old Testament text to Christian sermon will be the primary emphasis. Course limited to nine students. Prerequisite: HOM 1 & 2 (Not offered in 2000-01.) Dr. McDaniel

HOM 401 Independent Study in Homiletics

(See fall semester description.)

Department of Liturgics, Music, and Art

Dr. Doran, Dr. Prichard, Dr. Jones, Dr. Kryder,
Dr. Whitmire, Ms. Parker.

FALL SEMESTER

Required Courses

LMA 1 Music in Liturgy

An introduction to musical resources for worship in accordance with the Book of Common Prayer. This will involve practical study of The Hymnal 1982 and other resources with the goal of supplying proper tools to those entrusted with the administration of matters pertaining to music in a mission or parish. Particular attention will be given to study and discussion of the place and function of music in liturgy and the development of a music program within a congregation. In the fall semester emphasis will be given to the Daily Office and its use in the worship of the Seminary. (One hour credit.) Dr. Doran.

LMA 3 Introduction to Anglican Worship

The theology and development of Anglican worship. Special attention to the theology of worship, the historical development of the liturgy, and the actual life of worship according to the Book of Common Prayer of 1979. Three hours of lecture and discussion each week. An additional hour a week will be devoted to work in small groups led by experienced clergy on the conduct of the Daily and Pastoral Offices and the celebration of the sacraments. (Four credit hours.) Dr. Prichard and others.

Electives

First Quarter

LMA 44 The Church's Song

An historic survey of Christian hymnody with an emphasis on hymnody within the Anglican tradition. Particular stress will be placed on

the place and use of hymnody in contemporary Prayer Book liturgy. (1.5 credit hours.) Dr. Doran.

Second Quarter

LMA 45 The Sung Service

The rubrics of the Book of Common Prayer afford expanded opportunities for the use of song in liturgy. Among them are the singing of texts calling for the solo performance of an officiant and the many portions of sung dialogue between officiant and people. Practical guidance will be given in the singing of Prayer Book services giving particular attention to the vocal skills of the individual class member. (1.5 credit hours.) Dr. Doran.

SPRING SEMESTER

Required Courses

LMA/SP 1 Oral Interpretation of Scripture

A one-week course in the effective oral communication of the sacred scriptures in the liturgy, required of all juniors. This is an intensive course and an intense experience, requiring the full participation and involvement of each student. Because of its brevity, attendance is expected at all sessions. Students are requested to bring a Bible to each session. The course is conducted by members of the staff of the Word of God Institute, a Washington-based organization that seeks to encourage "professional competence and evangelical enthusiasm (in) the ministries of preaching and Bible sharing." (One credit hour.) Fr. Burke and others.

LMA 2 Music in Liturgy

A continuation of LMA 1. (One credit hour.) Dr. Doran

Electives

LMA 47 Introduction to Singing

(One credit hour.) Dr. Whitmire.

LMA 48 Advanced Liturgics Practicum

(1.5 credit hour.) Dr. Kryder.

Third Quarter

LMA 20 The Liturgy in Spanish

The number of Spanish-speaking congregations in the United States is growing rapidly. This course is designed to assist students in the public

reading of *El Libro de Oracion Comun*, the Spanish language edition of the Book of Common Prayer. An interest in Spanish ministry is required, but a fluency in the language is not needed. Students will be graded on the basis of the progress made in the course. (1.5 credit hours.) (Pass/Fail.) Dr. Jones.

LMA 25 The Artist as Theologian

Dorothy Sayers wrote that artists "often communicate in their own mode of expression truths identical with the theologians' truths." In this course we will look at two of the greatest artist/theologians, studying their works as profound statements of faith and as a stimulus to our own devotion. We will begin with an in-depth study of Rembrandt's work as an expression of his life and faith journey. We will conclude with a consideration of the Passion narrative in Rembrandt's work and in Bach's St. John Passion. There will be a field trip to the Department of Prints and Drawings at the National Gallery of Art to view Rembrandt's etchings and drawings. (Not offered in 2000-01.) Ms. Parker.

LMA 30 Liturgical Theology and Its Pastoral Implications

The first half of this course concentrates upon the roots and meaning of celebration; the Liturgical Movement; liturgical architecture, music and visual arts; and the substructures of the Episcopal Church's liturgy. The second half, focusing on the Eucharist, Baptism, Confirmation and Marriage, correlates the theology underlying each with its liturgical and pastoral implications. Dr. Kryder.

LMA 41 Experiencing the Gospel Narrative Through Art

John Booty writes that art "represents a way of knowing which is different from mere verbal communication." In this course we will move from Annunciation to Resurrection, experiencing the gospel narratives through great works of religious art drawn from many periods and cultures. The course will provide students with material for individual study and reflection on the gospels and also seasonal material appropriate to parish programs. There will be a field trip to the National Gallery of Art. Ms. Parker.

LMA 81 Seminar in Liturgics

This course is a quarter seminar focusing in depth on a current issue in Liturgics. 1995 topic: Inclusive language liturgies. (Limited to 12 students; priority given to seniors.) (Not offered 2000-01.) Dr. Prichard.

Fourth Quarter

LMA 21 The Bible in Spanish

A continuation of LMA 20, with a special focus on the reading of the Bible in Spanish. (1.5 credit hours) Dr. Prichard.

LMA 45 The Sung Service

The rubrics of the Book of Common Prayer afford expanded opportunities for the use of song in liturgy. Among them are the singing of texts calling for the solo performance of an officiant and the many portions of sung dialogue between officiant and people. Practical guidance will be given in the singing of Prayer Book services giving particular attention to the vocal skills of the individual class member. (1.5 credit hours.) Dr. Doran.

Department of Field Education

Mr. Hadler

FALL SEMESTER

Required Courses

FE 1 Field Education and Colloquy

Required of middlers in the M.Div. program, field education is a twelve-hour per week commitment in an approved field education training site under supervision.

Colloquies meet once a week for two hours, consist of approximately seven students, one faculty member, one parish clergyperson, and one layperson. Their purpose is to reflect on field work experiences and to integrate them with personal and vocational insights, professional skills, and academic work. Mr. Hadler and others.

FE 3 Field Education

Required of M.Div. seniors unless specifically waived by faculty action. A twelve-hour per week commitment in an approved field education training site under supervision. Seniors most often remain in their middle year training site but may seek a different training experience for their senior year. Mr. Hadler and others.

Elective

FE 401 Reading and Research in Independent Studies Related to Field Work

Admission only by permission of instructor who must approve the student's study proposal prior to registration. (Limited enrollment.) Mr. Hadler.

FE/MWR 401 Cross-Cultural Ministry

Provides a setting and a method in which cross-cultural interns can reflect on their experience of ministry in another cultural setting and their re-entry into their own culture, and begin to translate that experience for application in their own church and culture. Course pre-requisite: A cross-cultural internship of at least 3 weeks duration during the previous summer. (1.5 credit hours.) Mr. Hadler.

SPRING SEMESTER

Required Courses

FE 2 Field Education and Colloquy

Continuation of FE 1. (See description under fall semester.) Mr. Hadler and others.

FE 4 Field Education

Continuation of FE 3. (See description under fall semester.) Mr. Hadler and others.

Elective

FE 401 Reading and Research in Independent Studies Related to Field Work

(See description under fall semester.)

SUMMER SEMESTER

Required Course

CPE 1 Clinical Pastoral Education

One quarter (ten-twelve weeks) in an accredited program of C.P.E. is required of all candidates for the M.Div. degree. Normally taken in the summer following the junior year. See VTS Catalogue article, "Education in the Field." (Six credit hours.)

Department of Mission and World Religions

Dr. Richard Jones.

FALL SEMESTER

MWR 101 Christians Encountering Other Faiths

An introduction to the worship, code, and creed through which Muslims, Hindus, and Buddhists find and express ultimate meaning; some comparison to themes of Christian theology and consideration of possible Christian approaches to persons whose faith is other than Christian. Includes documentary films and visits to nearby places of worship. Text: N. Nielsen, *The Religions of the World*. Dr. Jones.

MWR 111 Christians in a Non-Christian World

An introductory survey of the theory and practice of the

church's mission from Jerusalem to the ends of the earth and from Resurrection to the End. Includes a preliminary look at non-biblical religions of the world. Texts: Lesslie Newbigin, *The Open Secret*; Andrew Wells, *The Missionary Movement in Christian History*; Huston Smith, *The World's Religions*. Dr. Jones.

MWR/CH 104 Christ and Culture in History

A survey of the demographic expansion of the Christian movement from its Jerusalem origins to its current urban and tribal frontiers. Emphasis is placed on the adaptations to culture and the changes introduced in culture as the gospel has been appropriated by successive peoples. Texts: Lamin Sanneh, *Translating the Message*; Andrew Wells, *The Missionary Movement in Christian History*. (Not offered 2000-01.) Dr. Jones.

MWR 15 Gifts and Strangers

Offers conceptual tools and practical information for persons considering embarking on ministry in a culture other than their own. Opportunity is also given to students who have experienced life and work in another culture to reflect on the meaning of that experience. Recommended preparation for 1) ministry in an unfamiliar place; 2) cross-cultural ministry at home; 3) short-term missions; or 4) overseas study. Texts: Anthony J. Gittins, *Gifts and Strangers*; Paul G. Hiebert, *Cultural Anthropology*. (2nd quarter, 1.5 hours.) Dr. Jones.

MWR 17 Cross-Cultural Colloquy

This colloquy will provide a setting in which international students can reflect on their activity and experience in the Episcopal Church in the United States and begin to translate that experience for application in their home church. (1.5 credit hours per semester. Pass/Fail.) Mr. Hadler, Dr. Jones.

SPRING SEMESTER

MWR 18 Cross-Cultural Colloquy

(See description under Fall Semester.) Mr. Hadler, Dr. Jones.

MWR/PEV 103 Transforming Mission

What is mission? The rationale for the church's mission reflects the social position, personal context, and theological centerpoint of the mission theorist. We will read representative thinkers from St. Paul to John Stott (proclamation), Elsa Tamez (liberation), and Wilfred Cantwell Smith (interreligious dialogue). Students critically assess one theologian's view and begin to articulate their own theology of mission. (This course will satisfy the evangelism requirement in the Pastoral Theology department.) Dr. Jones.

MWR 201 Jesus in World Religions

The figure of Jesus is not the sole property of the Church. We will consider the place Jesus has heretofore occupied in some Muslim and Hindu minds in order to inform our activity as Christian witnesses. Dr. Jones.

MWR 401 Independent Study in Cross-Cultural Mission

This course may be combined with a summer non-credit cross-cultural experience. Interested students should consult with Dr. Jones before planning the summer experience.

Special Courses for Master in Theological Studies Students

MTS 301 - Practicum

Required of second-year MTS students who are not doing the Independent Study Project, the Practicum involves a field placement for one semester in a setting appropriate to the student's vocational goals, combined with a weekly seminar for the purpose of theological reflection on issues of lay ministry growing out of the field experience. Extended CPE taken during the academic year may be used as the field placement, especially for students considering ministry in pastoral care or as a chaplain. MTS students may elect to do the Practicum for a second semester. TBA.

MTS 401 - Independent Study Project

Candidates for the M.T.S. degree who are not doing the Practicum are required to undertake an independent study in the second year. The project should be related to the student's primary area of interest or vocational goal. Such a project will normally take the form of a major paper, but it may also take other forms, such as media presentations or annotated works of art or literature. The precise nature of the independent study project will be worked out in consultation with the student's project advisor, who is to be chosen by the end of the first year of study. It will normally be done in the spring semester of the second year for three hours of credit but, for longer or more involved projects, may be done in both semesters of the second year for six hours.

Special Course for Master in Divinity Students

MDIV 301 Senior Seminar in Mission and Ministry

This course is designed to help graduating students build a bridge from the library to the vineyard, from the heart of our biblical and theological curriculum to their own share in the church's mission. It is meant to help graduates go out with their own developed theology and ideal of ministry, interacting with a widened sense of the possibilities in the field. Small groups will form around members of the VTS faculty who can articulate their own biblical theology and ideal of mission and ministry, and help students to articulate theirs. Each week, those groups will join together to encounter a presentation by a state-of-the-art practitioner from a specific field of mission and ministry-rural, urban, youth, cross-cultural, evangelism, community outreach, etc. They will then separate to discuss the theological and ministerial implications of what they have encountered. Throughout the course, students will be developing a personal statement of their own theology of mission and ministry, sited between their biblical and theological convictions and the world in which they are sent to serve. Dr. Stafford, Dr. Kryder, Mr. Hadler.

The Harris Award

The Charles and Janet Harris Award is given each year to a candidate for Holy Orders who has demonstrated academic excellence, leadership ability, and other qualities evidencing fitness for the ordained ministry. The award is named for the Very Rev. Charles Upchurch Harris, VTS '38, and his wife, Janet Carlile Harris.



The 2000 Harris Award Winner

Frank Logue

Diocese of Georgia

International Students

Clergy and qualified lay leaders from other nations, who are approved by their bishops or appropriate judicatory officials, may apply to the Seminary for one year of supplemental theological education in one of the following ways:

1) Through the program sponsored by the World Council of Churches. (This is an ecumenical program.)

2) Anglicans from dioceses which have special companion relationships with dioceses in the Episcopal Church in the United States may apply to the Seminary provided some arrangement can be made with the American diocese.

In the cases of Anglican students, the Seminary must have written notice from the applicant's bishop that the bishop wishes him or her to do the proposed study.

Applicants from other countries must provide documentation of financial support for families before admission is granted. The Seminary cannot provide funds for the support of families remaining in the student's home country. In general those who are admitted will receive financial aid from the Seminary to cover tuition, health insurance, room, and board. The cost of travel to and from Virginia and other expenses must be provided from other sources.

Admission Requirements:

The Seminary must receive the following documents by January 1 for the academic year beginning the following September:

1. A completed application.
2. A letter stating support for study from the applicant's bishop or ecclesiastical authority which includes a statement of goals for study.

3. A record of academic work above the secondary school level.

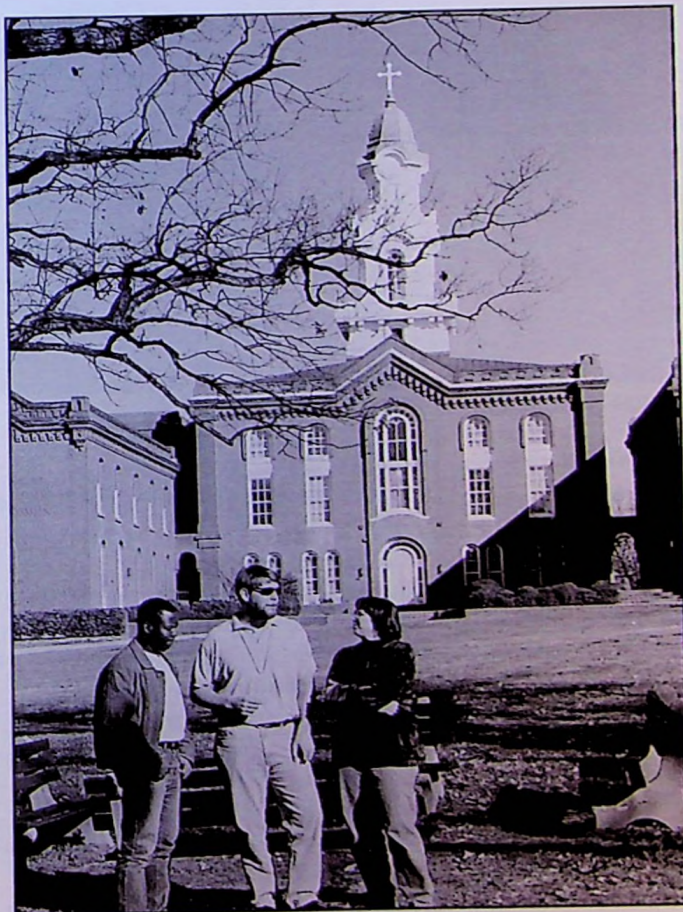
4. Confirmation that the applicant's family will be provided for during the student's absence.

5. For Anglican applicants: A letter from the Provincial Secretary stating how the education will benefit the diocese of origin.

6. Completion of the TOEFL (Test of English as a Foreign Language) exam.

7. An autobiographical statement.

For application materials and additional information, please write to the Office of Admissions and Community Life at Virginia Seminary.



*Graduating senior Orlando Addison, Diocese of Honduras, middle
Joshua Varner, Diocese of North Carolina, and graduating senior
Jemée Cunningham, Diocese of Virginia.*

Seminary Expectations, Regulations, and Policies



Members of the Virginia Seminary Missionary Society

Academic Regulations and Policies

The Handbook on Academic Regulations and Policies is published each year and contains detailed information pertaining to such matters as dropping and adding courses, independent study projects, financial obligation restrictions, and other explanatory material.

A Call to a Holy Life

Trustees, faculty and students of the Seminary community are expected to be wholesome examples of persons called to a holy life as befits those who are leaders, or in the formation of leadership, in the church. Obedience to that call is not an achievement but a gift of God's grace that comes to those whose lives are grounded

in Holy Scripture, enriched and disciplined in the community of faith, and focused on Christ as the companion and end of life's pilgrimage.

In their pursuit of a call to a holy life, members of the Seminary community are expected to exhibit such characteristics as personal and academic integrity, truthfulness, responsibility in the stewardship of their health and financial resources, fidelity in their commitments, concern for justice in all of God's creation, respect for the dignity of others, sexual discipline and responsibility, all of which represent but do not exhaust living in conformity to the Baptismal Covenant and the Catechism of the Book of Common Prayer.

The Seminary respects the policies regarding sexual behavior maintained by bishops and other ministers with authority over individual Seminary faculty and students and expects faculty and students to do the same. To ensure justice and safety to all members of the community, the Seminary recognizes that in certain extreme cases, disciplinary and even legal measures may be warranted.

This statement and the Catalogue's other policies on behavior provide guidance for the creation and maintenance of a faithful community to encourage the formation of Christian leaders.

Nothing in this statement should be

understood as limiting the freedom of faculty members and students to hold, state, teach, or publish their views on these matters.

Regulations Governing Recommendation for Ordination

The attention of applicants planning to study for the ordained ministry of the Protestant Episcopal Church is called to the requirements set forth in Title III of the canons of the Episcopal Church. A student will normally have been accepted as a postulant by his or her bishop before entering the Seminary and before entering the M.Div. program.

Transcripts and annual evaluations of the student's academic and personal qualifications for the ordained ministry are required to be submitted to the bishop and the postulant. At the end of the three-year period the faculty is required to give a judgment about the candidate's personal qualifications for the ministry of this Church. This means that each man or woman enters the Seminary with the understanding that he or she is beginning a period of evaluation, because the faculty cannot give its recommendation unless the candidate has convinced them that he or she has the necessary personal as well as academic qualifications.

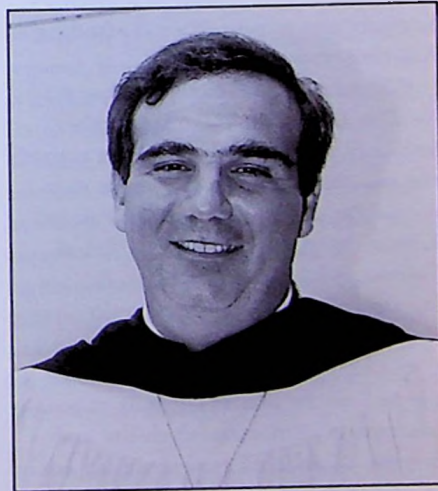
Requirements for Graduation

Being an accredited member of the Association of Theological Schools in the United States and Canada, this seminary follows the requirements for graduation and for awarding degrees as laid down by the association.

Honors Degree — Students who hold a

bachelor's degree from an accredited college or university and who complete the full course with an average not lower than 3.75 may be admitted to the degree of Master in Divinity, Master in Theological Studies, or Master of Arts in Christian Education *cum laude*.

Master in Divinity — Students who hold a bachelor's degree from an accredited college or university and who complete the outlined 3-year course of study with an average not lower than 2.0, may be admitted to the degree of Master in Divinity provided that they have not



William Oldland

Diocese of North Carolina

Winner of the 2000

Dudley Speech Prize

Awarded in memory of the Right Reverend Thomas Underwood Dudley in recognition of demonstrated excellence in the public reading of Scripture and Liturgy.

received a grade lower than C- in more than six courses, of which not more than four shall be required courses. At least two of the three years of work must have been done in full-time study in residence at the Seminary.

Licentiate in Theology — Those students who can be admitted under A.T.S. regulations without a college degree and who complete the outlined 3-year course of study with an average not lower than 2.0, may be admitted to the Licentiate in Theology provided that they have not received a grade lower than C- in more than six courses, of which not more than four shall be required courses. At least two of the three years of work must have been done in full-time study in residence at the Seminary.

Master in Theological Studies

Students who hold the bachelor's degree from an accredited college or university and who complete the outlined two-year course of study with an average not lower than 2.0, may be admitted to the degree of Master in Theological Studies, provided that they have not received a grade lower than C- in more than four courses, of which not more than three shall be required courses. Full-time study in residence is not required for this degree, but all requirements must be completed within seven years.

Master of Arts in Christian Education

Students who hold the bachelors degree from an accredited college or university and who complete the outlined two-year course of study with an average not lower than 2.0, may be admitted to the degree of Master of Arts in Christian Education, provided that they have not received a grade lower than C- in more than four courses, of which not more

than three shall be required courses. Full-time study in residence is not required for this degree, but all requirements must be completed within seven years.

Post-Graduate Diploma in Theology
—Please refer to Admission Requirements.

Post-Graduate Diploma in Anglican Studies—Please refer to Admission Requirements.

Certificate of Work Accomplished—Students who are not candidates for a degree and who satisfactorily complete one year of special study with at least 24 semester hours of credit will be awarded a Certificate of Work Accomplished.

No Degree—No degree or certificate is awarded unless all required courses are passed satisfactorily.

Additional Academic Information

Required Courses

It is expected that all required courses will be taken at Virginia Seminary. With permission of the associate dean for academic affairs, exceptions may be granted.

Transfer Credit—Subject to limitations set by the faculty and by the residence requirements stated under Admissions Requirements, courses completed in other accredited theological institutions may be counted toward the M.Div., MTS., and MACE degrees. To receive the M.Div. degree, however, students must successfully complete a minimum of 48 semester hours credit at Virginia Seminary. To receive the MTS or MACE degree, students must complete a minimum of 30 semester hours at Virginia Seminary. Credits more than ten years old may not be counted toward a

degree without faculty approval.

Cross Registration—Candidates for the M.Div. and MTS degrees are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a consortium-sponsored seminar. This can be taken in any semester.

Reduced Load in Middle or Senior Year

For sufficient reasons and with the approval of the associate dean for academic affairs, students may reduce their load to four courses in a given semester and remain in good standing as full-time students.

Clinical Pastoral Education for Juniors (M.Div. Program)—As in many other seminaries, the policy at Virginia is that the summer following the junior year should be devoted to Clinical Pastoral Education. A description of Clinical Pastoral Education is found in the section entitled "Education in the Field."

M.Div. or MTS. Honors Thesis—The purpose of the honors thesis is to enable students of demonstrated ability and interest to undertake concentrated study in one of the theological disciplines of special interest to them. A primary intention is to allow and encourage such students to engage in the kind of academic research which will better prepare them for doctoral studies and a possible academic career, should they be considering such a possibility as part of their future ministry. The honors thesis is to be oriented primarily toward biblical, theological, historical, or ethical themes.

In order to undertake an honors thesis, M.Div. students must have

completed their middle year and must have a grade point average of at least 3.6. M.T.S. students must have completed their first year of study with a grade point average of at least 3.6. This minimum qualifying G.P.A. must be sustained through the spring semester of the year of graduation in order to be awarded the "Honors Thesis" designation on the VTS transcript. Thesis writers must also satisfy the department in which they plan to do the thesis that they are qualified to undertake such a thesis project. Guidelines and information are printed in the Handbook of Academic Regulations and Policies.

Waiver of Required Courses—Students who wish to request permission to be excused from a required course because of equivalent previous academic work should consult the associate dean for academic affairs and the head of the department concerned. If the request is granted, a waiver form must be filed in the registrar's office.

Writing Center—To assist students in improving their writing skills, the Seminary has a Writing Center which consists of trained tutors who are available by appointment throughout the academic year. Students will normally be eligible to schedule one-on-one sessions with a tutor *after* they have first attended three scheduled sessions dealing with writing issues, conventions of academic writing, and an introduction to word processing. Tutors do not propose topics for nor serve as proofreaders of completed pieces of student writing. Rather tutors help in response to students' requests in such matters as refining the topic for a paper,

organizing ideas and clarifying thoughts, examining drafts and suggesting revisions, and helping students learn to spot their own errors in grammar, punctuation, and English usage.

Any student who may wish to do so may take advantage of this opportunity. The Admissions Committee may require a student to participate in the Writing Center if, at the time of admission, he or she is perceived to have need of improved writing skills. Other students may be recommended by faculty to do the same if their writing in courses is judged to be deficient.

Policy on Registration

There is a formal registration for all students on a designated day each semester.

A full-time student must register in person on the designated day and begin classes and other expectations on time. Failure to do so without prior permission from the faculty for a late registration, except in the case of an emergency reported by telephone to the registrar, may mean that a student cannot continue in course without a formal hearing by the faculty and its acceptance of the explanation given.

Students who for some compelling reason find it a great hardship to be present for registration must petition the faculty in advance for permission to register late. A late registration fee of \$25.00 may be charged. In the case of a legitimate and duly reported emergency, students may, with permission of the faculty, be permitted to register late. The late registration fee may be waived.

Overseas students, transfer students, and full-time special students entering

the Seminary must attend a special required preorientation conference in accordance with the calendar listed in the back of this catalogue.

Changes in registration must be made according to the following schedule. (1) During the first two weeks of a semester students may change elective courses. (2) Students who overelect may drop an elective course without penalty during the first five weeks of a semester.

Policy on Continuance in Course

It is the prerogative of the dean to separate from the Seminary those students who in the opinion of the dean do not measure up to the academic, personal, or ethical standards of this institution. Such action may be deemed necessary, for example, in response to patterns of behavior that have a significant disruptive effect on the general welfare of the community, or in cases of cheating on examinations, plagiarism, or other violations of trust and mutual respect.

Policy on Employment for Full-Time Students

The academic requirements, field work, and regular participation in the worship and common life of the Seminary community are priorities for students. In cases of financial need, a student, in consultation with his/her advisor, may determine that part-time employment is an additional priority. Many part-time jobs are available on campus, such as sacristan, dormitory proctor, student host, student staff for the Bishop Payne Library, the Arthur Vining Davis Computer Classroom, the

gym, or the campus switchboard. These jobs normally demand less than ten hours a week of student time; students are advised to defer decisions about employment until academic requirements are assessed. Because of IRS payroll withholding requirements for certain visa holders, employment on campus is not permitted for international students.

Policy on Ordination in Course

This seminary does not expect its students to be ordained until after graduation. If, for reasons of necessity within the diocese, a bishop requests an early recommendation for ordination in course and permission for the student to continue in course after ordination, the request will be considered by the dean and faculty.

Policy on Changing Degree Programs

From M.Div. to MTS or MACE— Persons wishing to transfer from the M.Div. to the MTS or MACE programs must signify their intention to do so at least one full academic year before they expect to receive the MTS or MACE degree and must complete all the MTS or MACE degree requirements. The transfer must be approved by the faculty.

From MTS or MACE to M.Div.— At any time prior to receiving the M.T.S. or MACE degree a candidate for one of those degrees may apply for admission to the M.Div. program. Normally such applications require prior admission to postulancy. Permission to transfer requires the approval of the dean and faculty and is not granted automatically.

In order to receive the degree, such a person must complete all requirements for the M.Div. degree, including Clinical Pastoral Education, Field Education, and Colloquy.

Policy on Marriage in Course

1. A student who is a candidate for ordination is reminded that if marriage is planned in course he or she should discuss the forthcoming marriage with his or her bishop.

2. A student who marries in course normally will be required to vacate the dormitory room at or before the end of the semester in which he or she is married and should notify the business office at least two weeks prior to moving. In addition, the student is responsible for pro-rated charges for the dormitory room and meals for the entire semester even when the marriage takes place during the semester.

Policy on Sexual Misconduct

Theological Statement:

We at the Virginia Theological Seminary confess that human beings are created to love and glorify God and to share a life of mutual love and respect embracing the totality of their bodily existence. We have, however, turned from God in sin, and we mistreat and abuse one another instead of living together in love. We have made our sexuality, which was given by God as an opportunity for relationships of mutual fidelity and delight, into an occasion for manipulation and abuse. Through Jesus Christ, God has overcome our sin, and through the gift of the Holy Spirit we are gathered into a new community of faith in which we can begin to recover

our integrity.

Students, administrators, staff, and faculty members at the Virginia Seminary praise God together in Word and Sacrament. We thereby constitute a community within the Church of Jesus Christ. As a community within the Church, we share the Church's call to be a sign in word and deed of the restoration of human life that is promised to the whole world in Jesus Christ.

Policy Statement:

We at the Virginia Theological Seminary believe that spiritual growth and well being are best fostered in a community whose members feel safe. Therefore, we, the Board of Trustees, faculty and administration of the Seminary publish this policy statement intended to help make our Seminary community a wholesome environment, to help in preventing incidents of sexual misconduct, and make clear some of the behavioral expectations of and for the community. This policy defines community to include field education and clinical pastoral education sites.

The following behaviors are inappropriate in the context of this community. This list is intended to be illustrative, not exhaustive.

- Persistent, unwanted sexual attention.
- Unwanted verbal propositions, innuendoes, letters, phone calls, written or printed materials of a sexual nature.
- Requests, expectations, or agreements, spoken or unspoken, regarding sexual favors in return for employment or educational decisions.

- Physical contact of a sexual nature between adults in unequal power relationships, such as faculty-student, CPE and Field Ed supervisor-student, and relationships between faculty or administrators and staff members who work directly under their supervision.

- Inappropriate touching, embraces, or assault.

Detailed guidelines have been developed for the receipt, processing, and resolution of complaints regarding sexual misconduct. Those guidelines are published in the student handbook, the faculty handbook, and the employee manual, or may be obtained from the office of the dean, associate dean, or assistant dean.

Policy on Inclusive Language

Language reflects, reinforces, and creates reality. This is the case with regard to gender, race, ethnic identity and religion. The integrity of people with various opinions and interpretations on the issue of language is assumed. It is recognized that the English language, always undergoing changes, is in our time rapidly evolving in more inclusive directions. The Virginia Theological Seminary community welcomes this process of change. It is also recognized that exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of the Virginia Theological Seminary community (students, faculty, administrators and staff) are invited to join together in using language which more adequately reflects the unity of the people of God and the reality of God.

Financial Information

Seminary fees are kept at the lowest possible level consistent with the accommodations provided and quality of teaching and training maintained. Students must anticipate annual adjustments in tuition and fees.

The total charges as listed below are far less than the actual cost to the Seminary for the education of each enrolled student. This remainder is provided (1) by income from established endowment funds, (2) through gifts received from Annual Parish Giving, and (3) recurring contributions, given individually, by the numerous Friends of Virginia Seminary. The resulting benefit is immediately reflected in these minimum charges:



For full-time students, the following fees are applicable for 2000-2001:

	<i>On Campus Students (Annual Fees)</i>	<i>Off Campus Students (Annual Fees)</i>
Tuition	\$6,350.00	\$6,350.00
Board ¹	2,900.00	880.00
Room	1,700.00	—
Student Activities Fee	60.00	60.00
Clinical Pastoral Education Fee ²	500.00	500.00
Registration Fee	150.00	150.00

For part-time students, the following fees are applicable for 2000-2001:

\$275.00 per hour for credit

\$130.00 per hour for audit

\$ 25.00 for registration fee¹

Notes:

1. On-campus students cannot prorate their board. Off-campus students attend lunch Mondays through Fridays. The \$880 charge covers the cost of these meals.
2. First year only. Does not include room and board. This charge is payable through the Business Office no later than May 1.
3. For non-degree students, a one-time non-refundable fee payable after acceptance.

Other Contractual Obligations

1. One-half of all seminary fees are due and payable on or before the opening day of school, and one-half are due and payable on or before classes begin for the final semester of the academic year.

2. Every full-time applicant upon acceptance is required to pay a registration fee of \$150.00. Housing assignments, student accounts, and financial aid will not be processed until this fee is paid. This sum will not be credited to the tuition fee, but will be used to cover the cost of expenses at the time of graduation from the Seminary. If the student fails to graduate, this sum is not refundable.

3. In the event that a student withdraws from the Seminary, the date of withdrawal for computing any refund is when written notification is received in the Office of the Dean. Tuition and fees will be refunded in accordance with the following schedule:

Through the first week of school	100%
Second through sixth week of school	50%
Seventh through the end of semester	0%

Room and board charges will be refunded by prorating the fees for the period from the date of withdrawal to the end of the semester. All refunds will be offset against all amounts owed to the Seminary.

The dean may make an exception to this policy for illness or other reasons. The dean will consider only written requests and will notify the student of the decision.

4. Each full-time student is required to carry medical insurance. Students who are not covered under the Seminary's group plan must provide documentation of coverage at the time of registration.

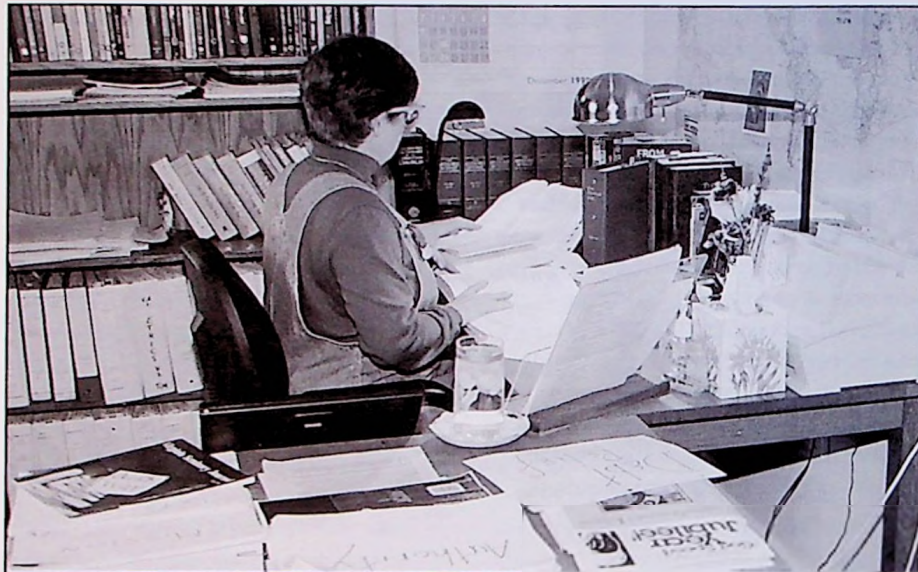
The Seminary offers group health and hospitalization with Kaiser for full-time students. The rates quoted below are effective for the twelve month period June 1, 2000 - May 31, 2001.

	<i>Individual</i>	<i>Family</i>
Kaiser.....	\$2,417.64	\$6,527.40

5. No student may register for a new semester until all seminary fees (including Butterfly House bills, library fines, and other debts or financial obligations relating in any way to the previous term) have been paid in full, or until satisfactory assurance is given to the business office for settlement, disclosing the sources from which such settlement may be expected.

6. No student may receive academic credit for work done in the final semester of the junior or middle years, or receive any degree or certificate from this institution, and no transcripts will be released, until all seminary charges as stated above are paid in full.

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$500.00 fee. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Pastoral Education is a full-time occupation, often including



Patti Mary Andrews, Diocese of Virginia, in the midst of General Ordination Exams in her dormitory room.

Sundays, so there is little opportunity to earn money through outside work during the educational period.

8. Each student supplies for himself or herself any needed ecclesiastical vestments.

9. Students living in seminary dormitories are required to clean and care for their rooms, including windows. Dormitories will be open for occupancy during the academic year. Due to summer program requirements, no housing is available on campus between commencement and orientation.

No pets of any kind are permitted at any time in the Virginia Seminary buildings.

10. The refectory will be open and serving meals seven days a week to students living on campus and lunches Monday through Friday for off-campus students during the academic year with

the following exception: the refectory will be closed and no meals served during the Christmas vacation.

11. Students should note that there will be additional expenses for such items as the purchase of books customarily required to be owned by all students, personal expenses, etc.

12. Students living both on and off campus are strongly urged to purchase renter's insurance.

Need-Based Financial Aid

Virginia Theological Seminary has a financial aid program for full-time students who demonstrate financial need. The Seminary defines financial need as the difference between the cost of attending VTS for an academic year (within the framework of allowable expenses) and the amount of resources available during that year. Financial



aid is awarded on an annual basis, and a student applies for it each year. The application and guidelines can be obtained from the coordinator of financial aid at any time.

It is assumed that applicants planning to enter seminary have begun to think of their financial needs long

before applying. If an applicant anticipates having inadequate funds to pay for tuition, fees, and living expenses, he or she should make an appointment with the coordinator of financial aid. If possible, the applicant should coordinate this appointment with the admissions interview.

New and transfer students should not submit financial aid applications until they have received official notification of admission. Tentative grants are awarded after the coordinator of financial aid receives an application, and the applicant has paid the registration fee. Letters from the applicant's bishop and rector indicating anticipated support for the academic year must also be received. July 15 is the deadline to apply for financial aid.

The Seminary assumes that a student will receive support from a variety of sources: Personal assets, family income, bishop, rector, community organizations, and private foundations. Seminary grants are awarded to students who prove they have unmet need (eligible expenses are greater than income) after all sources of funds have been exhausted. The Seminary grant is the final component of the year's financial aid package.

Payments for prior debt, except for education loans of the student's spouse, are not allowable expenses for awarding VTS grants. Applicants with debt should plan to reduce it as much as possible prior to entering seminary.

As of June 1, 1993, Virginia Seminary does not participate in Title IV student loan programs administered by the Department of Education. Students who believe that they might qualify for a Stafford loan should consult with the financial aid coordinator.

Off-campus Housing

Virginia Theological Seminary provides a monthly off-campus subsidy for married and single-parent students. This subsidy assists eligible students to pay rent for housing of their choice. Currently, the monthly subsidies are:

- \$460 for a student with a spouse
- \$580 for a student with one child
- \$650 for a student with two or more children

To be eligible, students must be enrolled full time and be renting. If students are awarded VTS financial aid, they will receive the subsidy regardless of where they choose to rent. If they are not receiving VTS financial aid, they must meet one of the following criteria:

1. They must live in one of the specific designated, nearby housing complexes. Currently, these are Braddock Lee, Foxchase, and Willow Run Apartments, or Brookville Townhouses.
2. They must live in a dwelling where the rent does not exceed the rent at the designated complexes by more than 30%, and meet certain financial criteria regarding assets or income.

Most off-campus students choose to live in one of the designated housing complexes since they consistently meet the students' needs and provide a sense of community. The largest apartment has 3 bedrooms. The financial aid office has limited information on other available rental units.

Students who want to live at one of the designated complexes should notify the coordinator of financial aid. After receiving the student's registration and degree fee, the coordinator places the student's name on a waiting list. When

an apartment that meets the student's needs becomes available, it is assigned to the student.

The student is sent a rental application with the address of the apartment. The student completes the application stipulating the date of arrival and returns it to the rental office at the apartment complex. It is the student's responsibility to keep the financial aid office and the admissions office informed of the arrival date, and to call the rental office to verify that it will be open to pick up the keys.

Merit Scholarships

The Howard D. King and Ruth King Mitchell Merit Scholarship Program was made possible by a generous bequest from the estates of Howard King and his sister Ruth King Mitchell, and permits the Seminary to award merit scholarships to several incoming full-time students each year. In establishing these scholarships, the Seminary hopes to encourage young men and women to consider seminary and a vocation in the church. Three types of merit awards may be offered each year:

A one-year scholarship for recent college graduates who are exploring theological education.

A two- or three-year scholarship for those M.Div. or M.T.S. candidates who demonstrate academic excellence.

A two- or three-year scholarship for those M.Div. or M.T.S. candidates preparing for a specialized ministry.

The three scholarships of \$6,200 each may be awarded annually. This amount will be over and above any need-based scholarship. One scholarship of each type may be offered each year, assuming adequate funds and appropriate candidates.

Prizes & Scholarships

William McClure

Diocese of Michigan

Winner of

The Jean B. Tachau Memorial

Biblical Languages Prize

for 1999-2000

Frank Logue

Diocese of Georgia

Winner of

The Armistead Boothe Holy

Land Study Grant

for 1999-2000

Renewal of the three-year scholarships requires evidence of satisfactory academic progress. Applicants for the scholarship must have completed the admissions process by May 15.

Please address inquiries about the merit scholarships to the Office of Admissions and Community Life.

Degrees Conferred

Degrees Conferred October 19, 1999

Doctor of Humane Letters

General Colin S. Powell
Chairman, Joint Chiefs of Staff (retired)
Mary Tanner
Author, Academic, Ecumenist

Doctor in Divinity

The Rt. Rev. Abe Samuel Adedayo
Bishop of Ekiti Diocese, Nigeria
The Most Rev. Frank T. Griswold III
Presiding Bishop of the Episcopal Church
The Rt. Rev. Charles Glenn
vonRosenberg
*Bishop of the Diocese of
East Tennessee*

Degrees Conferred May 18, 2000

Doctor of Humane Letters

The Honorable James A. Leach
Member of Congress

Doctor in Divinity

The Reverend Edward Stone Gleason
Editor, Forward Movement Publications
The Reverend Solomon Napoleon
Jacobs
Priest, Diocese of Washington
The Right Reverend Samuel Cephas
Kamya
*Bishop of the Diocese of West Buganda,
Uganda*
The Right Reverend Joseph Dae-Yong
Lee
*Bishop of the Diocese of Pusan,
Korea*

Certificate of Work Accomplished

Vinnie Lainsou Carney, B.A.

Post-Graduate Diploma in Theology

Hilary Garang Deng, B.A., Cert.
William Fabian Mndolwa, Dip.Th.

Post-Graduate Diploma in Anglican Studies

Peter Michael Antoci, B.A., M.A.,
Ph.D.
Robert Carroll MacSwain, B.A.,
M.Div., M.Th.
Kenneth R. Pepin, B.A., M.Div. C.
Steven Teague, B.A., M.Div., D.Min.,
D.D.

Master of Arts in Christian Education

Deborah Ward Ackerly, B.H.S.
Elizabeth McCaffree Antanitus, B.A.,
cum laude

Master in Theological Studies

Diane Ursula Alley, B.L.S., *cum laude*
Philip Reeves Brooks, B.A.
Vicky Lynn Dinneen, B.A., J.D.
Pamela Gordon Frick, B.A., *cum laude*
Georgia Elaine Fuller, B.A., M.A.,
Ph.D., *cum laude*
Julia Ann Lloyd, B.S.
Elizabeth Leigh Palmer, B.A., M.A.,
M.F.A.
Michael Kiju Paul, B.A., Th.M. J.
William Sykes, B.S.

Master in Divinity

Orlando Joseph Addison Allen, B.A.
Patricia Mary Andrews, B.A.
Kimberly Lauren Becker, B.A., M.A.
Milton England Black, Jr., B.A.,
M.B.A.
Thomas William Blake, Jr., B.A.
Katherine Ann Carlson, B.S., *cum laude*
Alison Cutter Carmody, B.S., M.A.
Kathleen Baxter Christopher, B.A., M.A.
Martha Ann Hathcock Conner, B.S.,
M.S.

Jeunée Lynn Jerman Cunningham, B.S.,
cum laude

Raymond Dale Custer, B.S., M.S.
Deborah Landon Fox, B.A.

Shawn Lynn Griffith, B.S., M.A.,
M.B.A.

Michael Miller Hadaway, Jr., B.A.
Susan Marcotte Hazen, B.A.

Hilaire R. Henthorne, B.A., J.D.,
cum laude

Lisa Dawkins Kenkeremath, B.A.,
M.A., *cum laude*

Kimberly Adonna Knight, B.A.,
M.A.Ed.

Frank Sullivan Logue, B.A., *cum laude*
Daniel Stoddart Meck III, B.S.

Ann Louise Hare Moczydlowski, B.A.
William Daniel Oldland, B.S.

Jane Duncan Piver, B.S.N., M.S.N.
Sean Walter Rowe, B.A.

Marie Elizabeth Shirer, B.S., M.A., *cum
laude*

Hilary Borbon Smith, B.A., M.A.,
Ph.D.

J. Allison St. Louis, B.S., M.S., Ph.D.,
cum laude

Catherine Marie Thompson, B.A.
John Richard West, Jr., B.A., B.F.A.

Doctor of Ministry

Richard Brigham Lampert, B.A.,
M.S.W., B.D.
Andrew Jeffrey MacBeth, B.A., M.Div.
James Edgar Morris, A.B., M.Div.
Martin Gough Townsend, B.A.,
M.Div., D.D.

Students Enrolled 1999-2000

Master in Divinity 1999-2000

Senior Class

Orlando Addison
Diocese of Honduras

Patricia Mary Andrews
Diocese of Virginia
B.A., George Mason University

Kimberly L. Becker
Diocese of East Carolina
B.A., M.A., University of North Carolina

Milton Black
Diocese of Texas
B.A., M.B.A., University of Texas

Thomas Blake
Diocese of East Carolina
B.A., Duke University

Katherine Carlson
Diocese of Washington
B.S., University of Florida

Alison Carmody
Diocese of Alabama
B.S., University of Tennessee
M.A., Austin Peay State University

Vinnie Carney
Diocese of Virginia
B.A., Hastings College

Kathleen Baxter Christopher
Diocese of Virginia
B.A., St. Louis University
M.A., University of Pennsylvania

Martha Conner
Diocese of Central Gulf Coast
B.S., M.S., Texas A & M
Troy State University University of Southern Mississippi

Jeunée Cunningham
Diocese of Virginia
B.S., Georgetown University

Dale Custer
Diocese of Southern Virginia
B.S., M.S., Virginia Polytechnic Institute

Deborah Fox
Diocese of East Carolina
B.A., Elizabeth City State University

Shawn Griffith
Diocese of Southern Virginia
B.S., Embry Riddle University
M.Ed., Ball State University
M.B.A., Golden Gate University

Michael Hadaway
Diocese of West Virginia
B.A., Salisbury State University
Dominican House of Studies

Susan Hazen
Diocese of Bethlehem
B.A., Cedar Crest College

Hilaire Henthorne
B.A., Presbyterian Virginia Polytechnic Institute
J.D., Catholic University

Lisa Kenkeremath
B.A., Presbyterian
M.A., University of Louisville

Kimberly Knight
Diocese of Southeast Florida
B.A., Florida State University
M.S. Ed., University of Miami

Frank Logue
Diocese of Georgia
B.A., Georgia Southern University

Daniel Meck
Diocese of Maryland
B.S., University of Maryland

Ann Moczydlowski
Diocese of Central Pennsylvania
B.A., Albright College

William Oldland
Diocese of North Carolina
B.S., Auburn University
University of South Carolina

Jane P. Piver
Diocese of East Carolina
B.S.N., University of Rochester
M.S.N., University of Pennsylvania

Sean Rowe
Diocese of Northwestern Pennsylvania
B.A., Grove City College

Marie Elizabeth Shirer
Diocese of Colorado
B.S., Kansas State University
M.A., Regis University

Hilary Smith
Diocese of Virginia
B.A., University of Richmond
M.A., University of Leicester (England)
Ph.D., University of Virginia

Allison St. Louis
Diocese of Washington
B.S., M.S., Ph.D., Howard University

Catherine Thompson
Diocese of Dallas
B.A., Vassar College

John West
Diocese of Georgia
B.F.A., B.A., University of Georgia

Middler Class

Wallace Adams

Diocese of Upper South Carolina
B.A., University of the South

Earl Beshears

Diocese of Easton
B.A., M.S., North Carolina State
University

Dewey Brown

Diocese of Southern Virginia
B.B.A., Michigan State University

Kim Coleman

Diocese of Virginia
B.A., Pennsylvania State University

Thomas Condron

Diocese of Texas
B.A., Williams College

Alexandria Conrads

Diocese of Virginia
B.A., University of Virginia

Margot Critchfield

Diocese of Washington
B.A., George Washington
University

Elizabeth Ellis

Diocese of El Camino Real
B.A., Santa Clara University

Mark Feather

Diocese of Kentucky
B.S., University of Kentucky
J.D., Stanford University

Richard Fichter

Diocese of Virginia
B.S., Virginia Polytechnic Institute
and State University

Earnest Graham

Diocese of Wyoming
B.A., University of Wyoming

John Hardy

Diocese of East Carolina
B.A., East Carolina University

Alba Hazen

Diocese of Bethlehem

Eleanor Holland

Diocese of Washington
B.S.Ed., Georgia Southern
University

Lance Horne

Diocese of Hawaii
B.S., United States Naval Academy

Robert Horowitz

Diocese of Florida
B.A., State University of New York

Connie Jackson

Diocese of Southern Virginia
B.S., M.S., Old Dominion University

Constance Jenson

Diocese of Maryland
B.A., University of LaVerne

Keith Johnson

Diocese of Southeast Florida
B.A., University of Illinois

Constance Jones

Diocese of Alaska
B.A., Carleton College
M.A., University of Alaska

Lauri Kerr

Diocese of Central Pennsylvania
B.A., Mansfield University

Charles La Fond

Diocese of Virginia
B.A., University of the South

Linda Lebron

Diocese of Washington
B.S., Wayland Baptist University

Mary Jayne Ledgerwood

Diocese of Virginia
B.S.E., University of Mississippi

William Gray Lesesne

Diocese of Upper South Carolina
B.A., Presbyterian College

Kevin Lloyd

Diocese of Western North Carolina
B.A., Wake Forest University

Stewart Lucas

Diocese of Atlanta
B.S., University of Georgia

William McClure

Diocese of Eastern Michigan
B.S., Central Michigan University

Catherine McKinney

Diocese of Maryland
B.A., University of Tennessee

Peter Mayer

Diocese of Albany
B.A., Providence College

Charlotte Moore

Diocese of Central Pennsylvania
B.A., College of Notre Dame,
Maryland

Kira Myers

Diocese of Virginia
B.S., Shenandoah University

James Puryear

Diocese of Southern Virginia
B.S., Old Dominion University

James Quigley

Diocese of Kentucky
B.F.A., Arts Academy of Cincinnati

Alison Quin

Diocese of Washington
B.A., Swarthmore College
J.D., Cornell Law School

Mary Royes

Diocese of Eastern Oregon
B.A., Eastern Oregon State College

Holladay Sanderson

Diocese of Spokane
A.B., University of North Carolina
M.M., East Carolina University

David Simmons

Diocese of Kentucky
B.A., Western Kentucky University

Melinda St.Clair

Diocese of Spokane
B.S., M.S., University of Wyoming

Melanie Sunderland

Diocese of Utah
B.S., University of Illinois
M.A., New York University



Catherine Thompson, Diocese of Dallas, Class of 2000.

Craig Sweeney
Diocese of Kansas
B.A., M.B.A., J.D., University of
Denver

Kenneth Thom
Diocese of Easton
B.S.E.E., Drexel University

James Thomas
Diocese of Oklahoma
B.S., Drury College
M.S., Eastern Washington State
University
Ph.D., Oklahoma State University

Edward Tracey
Diocese of West Virginia
B.A., University of Pittsburgh

Joshua Varner
Diocese of North Carolina
B.A., University of the South
M.T.S., Harvard Divinity School

Elliott Waters
Diocese of Virginia
B.S., Morgan State University
M.S., University of Southern
California

Laura White
Diocese of Southwestern Virginia
B.A., Colgate University

Susan Wight
Diocese of Upper South Carolina
B.A., M.Ed., University of South
Carolina

Melissa Wilcox
Diocese of Connecticut
B.A., Colby College

Tammy Wooliver
Diocese of Oklahoma
B.A., Phillips University

Intern year

Patricia Phaneuf Alexander
Diocese of New York
B.A., Yale University
M.A., Middlebury College

Junior Class

- Wendy Abrahamson
Diocese of Virginia
B.F.A., University of Minnesota
M.F.A., MS, Pratt Institute
- Nathaniel Back
Diocese of Oklahoma
B.A., M.Ed., University of Oklahoma
- Miles Brandon
Diocese of Texas
B.A., University of Texas
- Tina Britt
Diocese of North Carolina
B.S., East Texas State University
- Denise Cabana
Diocese of Connecticut
B.A., North Adams States College
M.A., University of Maine
- Anne Carlson
Diocese of Central New York
B.A., Cornell University
- Cheryl Clark
Diocese of Arkansas
A.B., College of William and Mary
M.A. University of York, England
Ed.D. Boston University
- Margaret Dagg
Diocese of Kansas
B.A., Washburn University
M.A., University of Kansas
- Philip Dinwiddie
Diocese of Michigan
B.S.W., University of Illinois
M.S.W., University of Michigan
- John Gardner
Diocese of Southern Virginia
B.S., College of William and Mary
- Ramsey Gilchrist
Diocese of Virginia
B.S., Louisiana State University
- Joshua Hoover
Diocese of Rochester
B.A., Alfred University
- James Isaacs
Diocese of Easton
B.A., Sarah Lawrence College



Members of the 2000 Jerusalem Study Tour, led by the Rev. John Yieh, front row, left. Seated: Connie Jackson, faculty secretary Judi Schwartz, and Judy Parrish. Back row: Ramsey Gilchrist, Connie Jones, Connie Jensen, Elliott Waters, Bill McClure, and Richard Fichter.

- Kedron Jarvis
Diocese of Atlanta
B.A., University of Georgia
- Kathryn Jenkins
Diocese of Southern Virginia
B.A., Mt. Holyoke College
M.Ed., University of Virginia
- Andrew Jones
Diocese of Maryland
B.A., Juniata College
- Linda Kapurch
Diocese of Virginia
B.A., College of New Rochelle
M.S., State University of New York
- Matthew Kennedy
Diocese of Texas
B.A., Southwestern University
- Daniel Layden
Diocese of Southern Ohio
B.S., Ohio State University
- Alexander MacPhail
Diocese of Virginia
B.A., Bridgewater College
- Gary Manning
Diocese of Florida
B.A., Lee University
- Garrett Mettler
Diocese of El Camino Real
B.S., California Polytechnic State University
- Charles Miller
Diocese of Southern Virginia
L.L.B., North Carolina University
- Elizabeth Mollard
Diocese of Central Pennsylvania
B.A., University of New Hampshire
M.A., University of Missouri
- William Murray
Diocese of Virginia
B.S., New Mexico State University
- Ryan Newman
Diocese of Los Angeles
B.A., University of Southern California

Lynn Peterman
Diocese of East Carolina
B.S.B.A., University of South
Carolina M.S., Clemson University

Michael Pipkin
Diocese of Northwest Texas
B.A., Texas Technical

Michael Reddig
Diocese of Virginia
B.A., Jamestown College
M.Ed., George Washington
University

Gena Riley
Diocese of Utah
B.S., University of Utah

Lyndon Shakespeare
Diocese of West Missouri
B.A., Wheaton College

Stephen Shepherd
Diocese of Virginia
B.S., New York University

Shirley Smith
Diocese of Northern California
B.A., California State University

Marie Swann
Diocese of Western North Carolina
B.A., Furman University

Gary Way
Diocese of Springfield
B.A., St. Martin's College

Eileen Weglarz
Diocese of Central Pennsylvania
Penn State University

Rachel Wenner
Diocese of Milwaukee
B.A., Kalamazoo College

Ronnie Willis
Diocese of California
B.A., Dominican School of
Philosophy and Theology

Brian Winter
Diocese of Utah
B.S., North Arizona University

Master in Theological Studies

Diane Alley
B.A., Mary Washington College

John Bartlett
Diocese of Virginia
B.A., University of California LL.B.,
Stanford University

Philip Brooks
Diocese of Southern Virginia
B.A., Averett College

Adam Dagg
B.A., Washburn College
M.A., University of Kansas

Vicky Dinneen
Diocese of Virginia
B.A., Shepherd College
J.D., George Mason University

Pamela Frick
Diocese of Virginia
B.A., Colorado State University

Georgia Fuller
B.A., M.A., The American University
Ph.D., Georgetown University

Jane Anne Gleason
Diocese of Virginia
B.S.N., College of New Jersey
M.Ed., George Mason University

Paul Halpern
B.A., Cornell University
M.A., Ph.D., Harvard University

Julia A. Lloyd
Diocese of Massachusetts
B.S., Georgetown University

Evelina Moulder
Diocese of Virginia
B.A., Trinity College

Leigh Palmer
B.A., M.A., University of Virginia
M.F.A., University of North Carolina

Michael Kiju Paul
Diocese of Kajo-keji Sudan
Cert., University College, Nairobi
Dip., St. Paul's United Theological
College B.A., Pan Africa Christian
College, Nairobi Th.M., Presbyterian
College & Theological Seminary, Korea

Rebecca Pearson
B.A., University of Virginia

Boanerges Rosa
Diocese of Honduras
Cert., Universidad de San Carlos de
Guatemala
Cert., Institutum Superius
Philosophiae
Cert., Universidad Pedagogica Nacioal

Vickie Southern
B.A., Millikin University
M.S., Illinois State University

William Sykes
B.S., Virginia Polytechnic Institute
& State University

Sandra Voelker-Wack
B.M.E., University of Nebraska
M.A., University of Wyoming

Jane von Maltzahn
B.S., Indiana University
M.A., Ohio State University

Charles Walthall
Diocese of Washington
B.A., State University of New York
at Buffalo
M.M., D.M.A., Catholic University

Master of Arts in Christian Education

Deborah Ackerly
B.H.S., University of Washington

Debra Andrew
B.A., Temple University
M.A., New York University

Elizabeth Antanitus
Greensboro College
B.A., College of William and Mary

Elizabeth Freidberg
B.A., Randolph Macon Women's College
M.Ph., Baylor University
Ph.D., Cambridge University, UK

Mary Herring
Diocese of Pennsylvania
B.A., University of the South

Margaret Moore
Diocese of Southern Virginia
B.A., Randolph Macon Women's
College

Sharon Pearson
B.S., Southern Connecticut State
University

Deborah M. Quam
B.S., Old Dominion University

Jamie Samilio
B.A., Mercyhurst College

Penelope White
B.S., Mississippi Valley State University
M.Ed., Bowie State University

Jennifer Whitmire-DiLemme
B.S., University of Tennessee

Master of Arts in Christian Education/Youth Ministry

David M. Adams, Jr.
B.S., Presbyterian College

Douglas Willcox
B.A., Boston University

Full-time Special Students

William Allport
Diocese of Central Pennsylvania
B.A., Dickinson College

Felix Amamoo
Diocese of Kumasi, Ghana
Dip., Trinity College, Accra Ghana
B.Phil., Westhill College, UK

David Anderson
Diocese of Virginia
B.A., Washington and Lee University
M.Div., Vanderbilt University

Ph.D., Union Theological Seminary

Peter Antoci
Diocese of Washington
B.A., George Washington University
M.A., Ph.D., Catholic University

Jonathan Byamugisha
Diocese of Kigezi, Uganda
Dip., B.D., Bishop Tucker
Theological College

Hilary Garang Deng
Diocese of Mundri
B.A., College of Fine Art, Khartoum
Polytechnical

Naomi Gakenia
B.D., St. Paul's Theological College,
Limuru
S.T.M., McGill University, Canada

Beryl Higgs
Diocese of Nassau and Bahamas
M.Div., Howard University

MacSwain, Robert
Diocese of East Carolina
B.A., Liberty University
M.Div., Princeton Theological
Seminary
M.Th., University of Edinburgh

Rose Materu Dip.,
Missionsakademie, Hamburg, Germany
Cert., Lutheran Theological College,
Majmira

Martin Mgeni
Diocese of Southern Malawi
Dip., Zomba Theological College
B.A., University of Malawi

William Mndolwa
Diocese of Zanzibar and Tanga
Dip., St. Mark's Anglican
Theological College

Kenneth Pepin
Diocese of Virginia
B.A., Worcester State College
M.Div., St. John Seminary

Steve Teague
Diocese of East Carolina
B.A., University of North Carolina
M.Div., D.Min., Southern Baptist
Theological Seminary

Danica Welton
B.A., University of Virginia

Part-Time Non-Degree Students and Auditors

Jill R. Acree
B.S., University of South Carolina
Austin Presbyterian Theological
Seminary

Samuel Alexander
B.A., Sarah Lawrence College
M.Div., Union Seminary in Virginia

David J. Baker
B.S., Georgia Institute of Technology
M.S., Naval Postgraduate School

Vanessa Bickle
B.S., Penn State University
M.S., Loyola Marymount University

Cynthia Booth
B.A., University of Nebraska
Ph.D., University of Maryland

Mary Busse Diocese of Florida
B.A., Valparaiso University

Mary Elizabeth Crudup
B.A., North Carolina Central
University
M.R.E., Duke Divinity School

Christopher Cunningham
B.A., George Washington
University University of Southern
California

Richard Davidson
B.C.E., Ohio State University

Eleanor Engh
B.S., George Mason University

Kenneth Evans

B.S., University of Toledo
Ph.D., Georgetown University

Catherine Guy

B.A., Dunbarton College
M.A.L.S., Georgetown University

Olivia Hilton

B.A., Wellesley College
M.A., University of Hawaii

Marian Humphrey

B.A., M.A., St. Joseph College
M.S.W., Virginia Commonwealth
University

Margaret V. Lee

B.A., M.A., Georgetown University

Glenn Letham

B.A., College of William and Mary
J.D., Duke University School of Law

Jennifer McKenzie

B.A., Auburn University

Diane Murphy

Diocese of Virginia
B.A., Gannon University
Ph.D., University of Maryland

Kenneth Phelps

B.A., Bucknell University
M.Div., Lutheran Seminary at
Gettysburg

Peter Powers

M.A., Oxford University
J.D., Harvard Law School

Ila Sutton-Deabreu

B.S., Jacksonville University

Richard Taliaferro

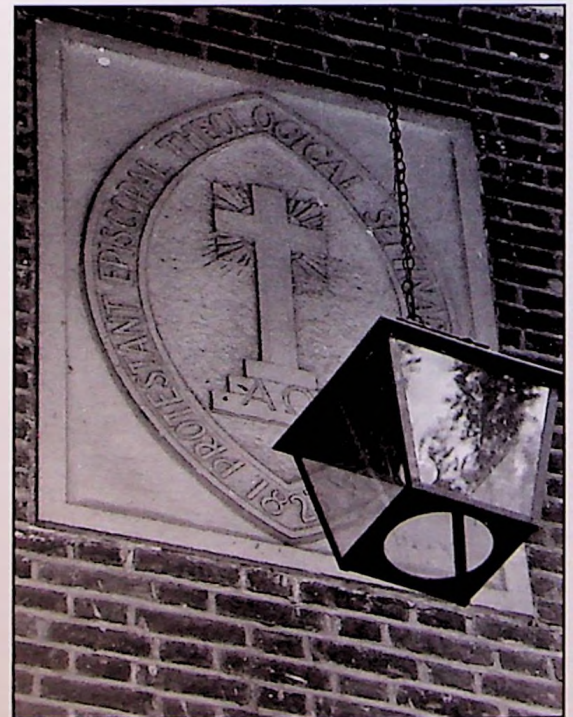
B.A., Yale University
M.A., George Washington
University

Gene R. Tucker

B.Mus., Eastman School of Music

Melissa VanDoren

B.A., Converse College



Calendar

2000 Fall Semester

August 26, Saturday
Dorms open at 5:00p.m.

August 27, Sunday
Refectory opens for dinner
(mid-day meal)

August 28, Monday
Orientation begins for All New Students

August 29, Tuesday
Orientation continues for All New
Students;
First Faculty Meeting begins

August 30, Wednesday
Orientation continues for All New
Students
Faculty/Staff Noonday Service and
Luncheon
First Faculty Meeting continues

August 31-Sept 1, Thursday - Friday
Orientation Continues for All New
Students

September 1, Friday
Pre-Registration for All New Students -
Deadline 5:00p.m.

September 2-3, Saturday-Sunday
Orientation Activities

September 4, Monday
LABOR DAY - no classes,
offices closed;
Community Picnic

September 5, Tuesday
Final Registration for All Students
(new and returning)
Fall Semester Classes Begin

September 7, Thursday
Consortium Orientation for
New Students

September 12, Tuesday
Last Day to add First Quarter Classes
Fall Lay School (Tuesday classes) begins

September 14, Thursday
Fall Lay School (Thursday classes)
begins

September 15, Friday
Community Eucharist and Dinner

September 19, Tuesday
Last Day to Add a Semester Course
Last Day to Drop First Quarter Courses

October 9, Monday
Columbus Day - no classes,
offices closed

October 10, Tuesday
Last Day to Drop a Semester Course

October 20, Friday
Fall First Quarter ends

October 23-27, Monday - Friday
Reading Week

October 24-25, Tuesday-Wednesday
Alumni/ae Convocation and Sprigg
Lectures

October 25, Wednesday
Mollegen Forum

October 30, Monday
Second Quarter begins

November 1, Wednesday
Community Eucharist and Dinner

November 3, Friday
Grade Deadline for First Quarter

November 6, Monday
Last Day to Add Second Quarter
Courses

November 13, Monday
Last Day to Drop Second Quarter
Courses

November 13-14, Monday-Tuesday
Board of Trustees Meetings

November 16, Thursday
Last Day of Lay School (Thursday
courses)

November 17, Friday
Course Pre-Registration for Spring
Variety Show and Dinner

November 21, Tuesday
Last Day of Lay School (Tuesday
courses)

November 23-24, Thursday - Friday
Thanksgiving Holidays - no classes,
offices closed

December 6, Wednesday
Community Advent Worship and
Dinner

December 15, Friday
Last Day of Classes

December 18-22, Monday - Friday
Reading and Examination Period

December 23, Saturday
Christmas Holidays Begin

January 3, Wednesday
Grade Deadline for Fall Semester

2001 Spring Semester

January 4-5, 8-9, Thursday-Friday
Monday-Tuesday

General Ordination Examinations (Seniors)

January 8-12, Monday - Friday

Oral Interpretation of Scripture (Juniors)

January 15, Monday

Martin Luther King Birthday

No classes, offices closed

January 16, Tuesday

Final Registration for All Students

Spring Semester Begins

January 23, Tuesday

Last Day to Add Third Quarter Courses

January 30, Tuesday

Last Day to Add Semester Courses

Last Day to Drop Third Quarter Courses;

Spring Lay School (Tuesday courses)
begins

January 31, Wednesday

Community Eucharist and Dinner

February 1, Thursday

Spring Lay School (Thursday courses)
begins

February 6-7, Tuesday-Wednesday

AAEC Meeting

February 13, Tuesday

Last Day to Drop Semester Courses

February 16-18, Friday-Sunday

Conference on Ministry

February 16, Friday

Community Eucharist and Dinner

February 19, Monday

Presidents' Day

No classes, offices closed

February 28, Wednesday

Ash Wednesday - Lenten Quiet Day

No classes

March 2, Friday

Last Day of Third Quarter

March 5-9, Monday - Friday

Spring Recess - no classes

March 12, Monday

First Day of Fourth Quarter

March 16, Friday

Grade Deadline for Third Quarter

March 19, Monday

Last Day to Add Fourth Quarter Courses

March 21, Wednesday

Community Eucharist and Dinner

March 26, Monday

Last Day to Drop Fourth Quarter
Courses

April 3 - 5, Tuesday - Thursday

Last Day of Lay School

April 13, Friday

Good Friday

No classes, offices closed

April 16, Monday

Easter Monday

No classes, offices open

April 23, Monday

Course Pre-Registration for Fall

April 25, Wednesday

Community Eucharist, Commissioning of
Spouses, and Dinner

May 2, Wednesday

Last Day of Classes

May 3-4, Thursday-Friday

Reading Period

May 7-10, Monday - Thursday

Examination Period

May 10, Thursday

Grade Deadline for Graduating Students

May 14-15, Monday - Tuesday

AAEC Meeting; Prevention of Adult
Sexual Misconduct and of Child Sexual
Abuse Workshops

May 15-16, Tuesday - Wednesday

Board of Trustees Meeting

May 16, Wednesday

Service for the Mission of the Church

May 17, Thursday

Commencement

May 23, Wednesday

Grade Deadline for All Students

2001 Summer Session

July 2-July 20

Doctor of Ministry Program

July 2-July 27

MACE Summer Program and
MACE/YM Summer Program

August 25 Saturday

End of Summer Term

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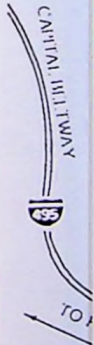
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Map of Campus



SEMINARY BUILDINGS

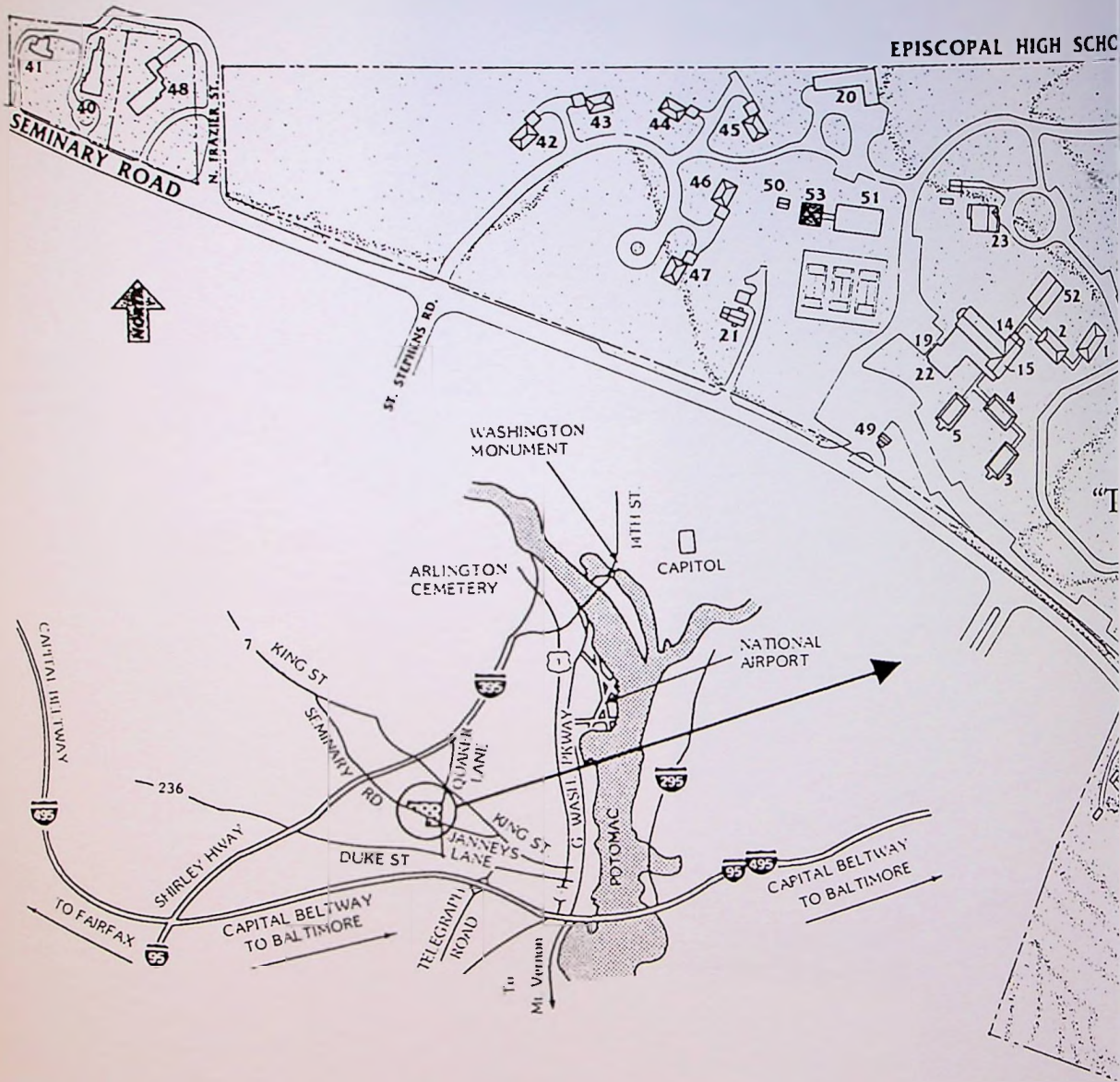
- * 1. Wilmer Hall
- * 2. Johns Hall
- * 3. Madison Hall
- * 4. Moore Hall
- * 5. St. George's Hall
- 6. Sparrow Hall
- * 7. Aspinwall Hall
- 8. Meade Hall
- * 9. Key Hall
- 10. Center for Ministry of Teaching
- * 11. Payne Library
- * 12. Seminary Chapel
- * 14. Refectory
- * 15. Scott Lounge
- * 16. Bohlen Hall
- 18. Boiler House
- 19. Kitchen
- 20. Maintenance
- 21. Grieb Residence
- 22. VTS Apartment
- 23. Prichard Residence
- 24. Scott Residence
- 25. Hawkins Residence
- 26. Lewis Residence
- 27. McNaughton-Ayers Residence
- 28. Dyer Residence
- 29. Hanchey Residence
- 30. Hix Residence
- 31A. Doran Residence
- 31B. Kroupa Residence
- 32. Dean Horne's Residence
- 33. Budde Residence
- 34. Burch Residence
- 35. Edmondson Residence
- 36. McDaniel Residence
- 37. Jones Residence
- 38. Stafford Residence
- 39. Davis Residence
- 40. Aylor Residence
- 41. Small Residence
- 42. Gearey Residence
- 43. Kiblinger Residence
- 44. Eversley Residence
- 45. Yieh Residence
- 46. Cook Residence
- 47. Sedgwick Residence
- 48. VTS Residence
- 49. Post Office
- 50. Barn
- 51. Mollegen Gym
- * 52. Continuing Education
- * 53. Butterfly House
- * 56. Addison Academic Center
(auditorium & bookstore)



Not shown on map:

VTS Residence, 814 Marshall Lane, Alexandria, VA

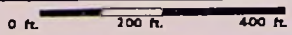
* Accessible by wheelchair

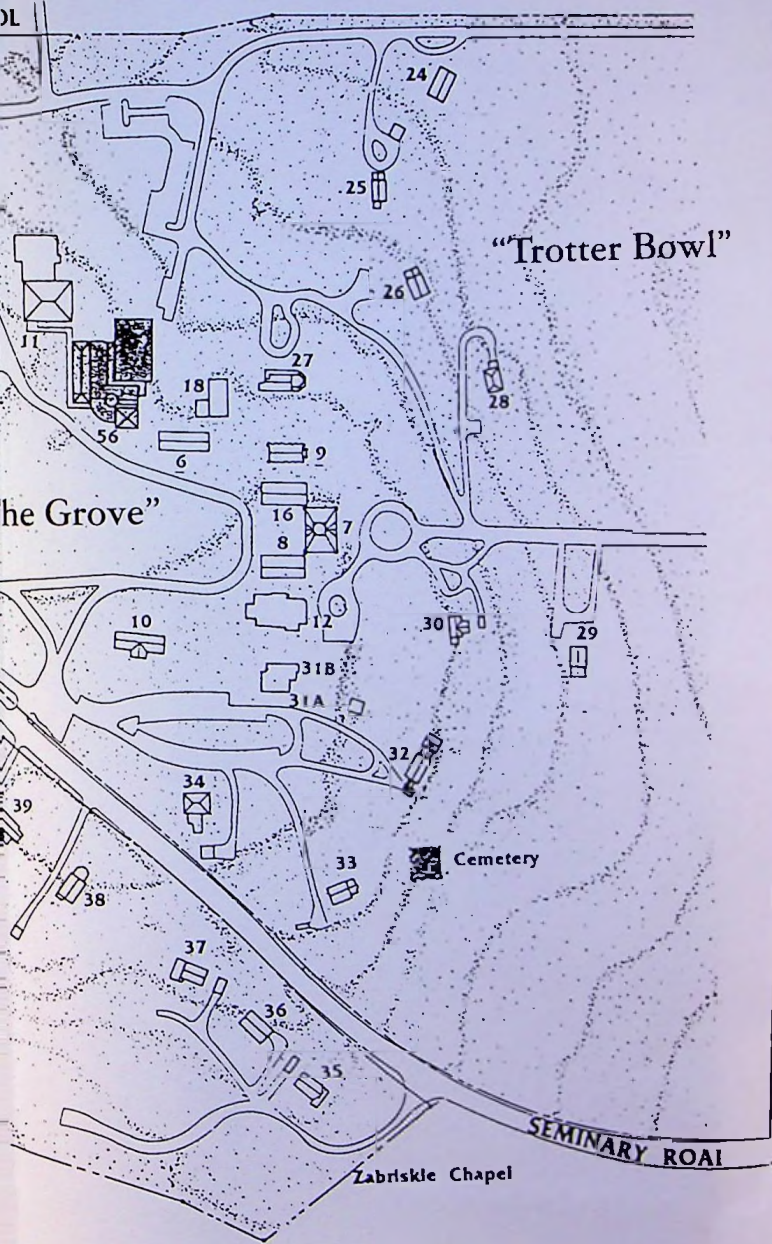


EPISCOPAL HIGH SCHOOL

VIRGINIA THEOLOGICAL SEMINARY

Campus Map





Quaker Lane