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**Catalogue
2004-2006**



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GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL



GINIA THEOLOGICAL SEMINARY

Catalogue 2004 - 2006

The Very Rev. Martha J. Horne
Dean and President

Alexandra Dorr
Editor and Photographer



The Virginia Theological Seminary Catalogue

2004-2006

- 5 Introduction by the Dean and President
- 6 Mission Statement
- 7 Heritage and Purpose of Virginia Seminary
- 8 A Brief History - 1823 to the Present
- 10 Virginia Seminary Life
- 14 Spiritual Formation at Virginia Seminary
"Quiet Day"
- 16 The Flow of the Academic Year
- 17 The Master in Divinity
- 18 The Master in Theological Studies
- 19 The Master of Arts in Christian Education and the Master of Arts in Christian
Education/Youth Ministry
- 20 International Students
- 21 Education in the Field
- 23 Crosscultural Programs
The January Term
- 26 Center for the Ministry of Teaching
- 27 Center for Anglican Communion Studies
- 28 The Center for Lifetime Theological Education
The Doctor of Ministry Program
The Lay School of Theology
- 30 Bishop Payne Library
- 31 Washington Theological Consortium
- 32 Lectureships and Visiting Professorships
- 33 Fellowships for Advanced Theological Study
- 34 Information Technology
- 35 The Butterfly House
- 36 Board of Trustees
- 38 Faculty - Instructional and Administrative
- 43 Professors Emeriti and Emeritae
- 44 Adjunct Instructors and Special Associates
- 46 Administration and Staff
- 48 Alumni and Alumnae Association
- 50 Admission Requirements and Application Procedures
- 53 Seminary Expectations, Regulations, and Policies
- 60 Financial Information
- 64 Courses of Study
- 73 Course Listing Guide and Information
- 74 Course Descriptions
- 97 Degrees Conferred
- 98 Students Enrolled 2003-2004
- 104 Calendar
- 106 Admission Information
- 108 Index

Map of Campus



Graduates at Commencement 2004



The Year of Our Lord 2004

Dear Friends:

This catalogue is meant to provide an introduction and overview of the various ways in which the Virginia Theological Seminary carries out its mission of preparing men and women for leadership in the Church and the world. Within these pages you will find information about our four graduate degree programs and a variety of opportunities for lifetime theological education for clergy and laity.

It is this seminary's conviction that theological education is best done within a community of worship, study, prayer, and fellowship. As Anglicans, we value the life of the mind in Christian faith and work. We seek to know God through a careful study of the sacred texts of scripture and our tradition, engaging in dialogue with the voices of those who have come before us, as well as the voices of our current culture. Rigorous intellectual inquiry is not divorced from a life of prayer, but is firmly rooted in the context of corporate worship and personal piety. Integration of these academic and spiritual disciplines is essential for those called to be leaders in our Church.

Theological education is not a solitary endeavor, but requires participation within the community of faith and engagement with the surrounding culture, as well. As Christians we are called to live in the world, and to be in conversation with those who view the world through very different lenses. In our increasingly multi-cultural and religiously pluralistic world, Virginia Seminary offers opportunities for significant cross-cultural engagement and for ecumenical and interfaith dialogue.

To engage in theological education is to embark on an exciting journey. We invite you to take this journey with us here at the Virginia Theological Seminary. We encourage you to visit us and to see for yourself this lively community of faith, where faculty and students together seek to know Christ and to make Christ known.

Martha J. Horne
Dean and President

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*



The Class of 2004

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 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, 14 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 11 battle-weary

veterans reopened the Seminary on a war-ravaged campus that 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 that had characterized the institution in 1860. The years between 1923 and



The Gibson Missionary Windows

The chapel windows pictured here honor Seminary graduates who have answered the call to "Go into all the world and preach the Gospel." The windows represent, from left, Africa, North America, Asia, and Central America. The windows were given in memory of the Rt. Rev. Robert F. Gibson, tenth bishop of Virginia.

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

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

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 51 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, 22 new buildings have been added to the campus, including five dormitories, the refectory and Scott Lounge, 15 faculty homes, a recreation building, and a day-care center for young children. In 1993 the Addison Academic Center opened, with classroom space, the Lettie Pate Whitehead Evans Auditorium, the Seminary bookstore, and the student lounge.

More recently, the historic Aspinwall Hall and Bohlen Hall were renovated, as well as three dormitories and two guest houses. In 2001, the continuing education building was renovated to become a student dormitory named in honor of the Rev. Charles Philip Price. Renovations to Sparrow Hall provide office and programmatic space for Lifetime Theological Education. In 2004 renovations to Meade Hall were completed, with updates to faculty offices, the Gibbs Room, and the installation of a small elevator to the second floor. 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. New construction and renovations are in accordance with the Seminary's commitment to provide accessibility for disabled persons, in adherence with Americans with Disabilities Act guidelines.



“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

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

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 race, culture, and ethnicity. Men and women, single, married with or without children, 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 their families 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.

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

Dormitories

Campus dormitories were renovated in the last few years. Each room in the dorms has a private bath as well as a twin bed, large chest, book case, desk with computer return, and a file cabinet. All rooms are wired for direct access to the VTS server and to the Internet. Each dormitory has a common room, kitchen, laundry room, and television area. The

common rooms are wonderful gathering places for the residents to relax and enjoy one another's company after a long day. In addition, all dormitory residents are on the board plan, which allows for plenty of time for deepening the on-campus community life.

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.

Racial and Ethnic Diversity at VTS

Virginia Theological Seminary is committed to the recruitment and support of underrepresented racial and ethnic minority students. The

Racial/Ethnic Diversity Committee (REDC), whose purpose is to enrich the academic, communal and spiritual life of VTS through attending to the issues of racial and ethnic diversity, meets regularly to assess the needs of students and plan events that will enrich our common life. Members of the REDC include faculty, students and alumni/ae of a variety of racial and ethnic origins.

Off-Campus Housing

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

Jobs, Schools, and Child Care

Job opportunities for family members of students are usually abundant in the metropolitan area.



Pre-school childcare for boys and girls ages 2-5 is available at the Seminary's Butterfly House. Please see page 35 for more information.

Depending on the area of expertise, they are often able to find jobs in their fields. On occasion, however, jobs are accepted in fields other than the ones for which family members have been trained. Information about jobs is readily available through classified ads in local newspapers posted online.

Affordable pre-school child care for boys and girls ages 2-5 years old is available at the Seminary's Butterfly House. Applicants to VTS who wish to enroll their children in the Butterfly House will be accommodated on a first come, first served basis as determined by the date on which their registration deposit was received. The number of spaces available in the Butterfly House varies from year to year; priority is always given to the children of VTS students enrolled either full-time or in a degree program, and VTS employees. Every effort is made to accommodate eligible children, especially the children of parents with full-time employment. Schools in Alexandria, both public and private, are excellent.



Middler Adam Gorett, Diocese of Texas, takes a frisbee break.



Student government officers for 2004-05: left to right, Chris Cairns, Diocese of East Tennessee, treasurer; Bill Murray, West Tennessee, secretary; Carlye Hughes, New York, president; and Laura Gettys, North Carolina, vice president.

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 mass transit system, the Metro, makes Washington, D.C., and surrounding areas easily accessible. 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, students take 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. At lunch, a variety of entrees and salads appeal to many palates. On-campus students also have daily breakfast and dinner in the refectory. On regularly scheduled special occasions the entire Seminary community gathers for dinner in the refectory.

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. Families of students are welcome to participate in the life of the Seminary as much as their circumstances permit.

Visiting VTS as a Prospective Student

Prospective students may visit the Seminary during either of two annual



Students, faculty, and staff gather every weekday for lunch in the refectory. Above, on the left, Gerald Donnelly talks with John Henry Rule, Paula Green, and Catherine Metivier.

prospective student informational events, the Fall Ministry Conference or the February Conference on Ministry, or individually throughout the academic year by prior arrangement. The required personal interview for admission can often be arranged in conjunction with the visit if all application materials have been submitted.

The Fall Ministry Conference, usually held in October or November, is a one-day event designed for prospective students in geographically surrounding dioceses. The day offers opportunities to learn about the curriculum, community life, the spiritual formation program, and the mission of the school, as well as to worship with the community, sit in on classes, hear about financial aid considerations, enjoy a lunch and a campus tour, and visit with students. This event is announced in local diocesan newspapers and on the VTS website, www.vts.edu.

The February Conference on Ministry is held 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



The Seminary Chapel at Easter.

attending is the cost of travel to and from Alexandria. Brochures and registration materials are available in December on the VTS website. Please address any inquiries about the conference to the Office of Admissions and Community Life.

Individual visits to campus can be arranged by getting in touch with the Office of Admissions and Community Life. We strongly recommend that prospective students visit during the fall or spring semesters (September through mid-December, or early February through April) so that they can attend classes, worship with the community in the Seminary chapel, eat meals in the refectory, and meet and talk

with students and faculty. The Seminary will gladly provide accommodations in the guest house and meals in the refectory during times when it is open. Visitors should call at least three weeks before they plan to visit so that arrangements can be made. Personal admissions interviews are required of all applicants and application files must be complete in order for interviews to be scheduled. If prospective students wish to have an admissions interview held at the time of their visit, they must plan to send in their applications well in advance.

Seniors Tom Pumphrey and Leslie Chadwick take time for conversation in the Oak Grove.



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.

Mark Dyer
*Professor of Theology and
Director of Spiritual Formation*



The Seminary's quiet campus affords many peaceful spots for reading and study, thinking and praying.

"Quiet Day"

There are several frightening days each year at Virginia Seminary: General Ordination Exam week comes to mind, candidacy interviews, and that first final exam. For some, however, the most terrifying days are not these tests of understanding and endurance, but the two days a year when a veil of silence falls upon the campus. "Quiet Days," while seemingly innocuous, can make even the strongest soul on campus a bit uneasy.

The first of these Quiet Days comes early in the year, after all students have been on campus for several weeks. New students finally feel acclimated to their environment, and returning students are settling into their new roles. All are caught up in the rhythm of seminary life: chapel, class, lunch, class, studying, dinner, studying, sleep. Quiet Day brings this rhythm to a full stop. Instead of listening to lectures, writing papers, engaging in conversations and occasionally in fun, students stop.

Seminary life is life that is abundant. Students, faculty, and staff are accustomed to going full speed, immersed in their studies and work and ministries. In that hustle and bustle, it is easy to lose touch with a life of quiet reflection and prayer. In September, the first Quiet Day can be the first day students really take the time to reflect on their lives and intentionally open themselves to listen to God. This is the point at which the unease begins to creep in. While many students look forward to this opportunity to breathe in the midst of seminary busy-ness, for some the emotions they experience are overwhelming. Juniors grieve the loss of the careers, friends, and family they have left behind. Middlers experience the fullness of the ambiguity of their lives: one foot firmly in field education, and one foot fully in academics, leaves few limbs for anything else. Seniors face the hard reality that soon they will need to find a job.

The second Quiet Day at Virginia Seminary occurs on Ash Wednesday. This Quiet Day brings to mind questions of mortality and Lenten disciplines or practices. Students who have recently lost loved ones, grieve them. Students with illnesses, or loved ones with illnesses, contemplate their own limitations. All students are reminded to prepare for the Lenten season.

The wonderful surprise of Quiet Days is that, in the midst of all this intense introspection, very frequently the One who drew us to seminary reminds students why we are here. God comforts those who grieve, gives courage to those who are fearful, grants joy to those who have lost their sense of perspective. In the silence God gives vision for lives of ministry and service, and restores us so we can re-enter the world of hustle and bustle with a light step and an eager heart.

Sarah Kinney
Class of 2005



The Flow of the Academic Year at Virginia Seminary

The academic year at Virginia Seminary is a version of the calendar of most American universities and schools. Students enter into it in various ways, depending on their program. The complete Calendar for this academic year may be found on pages 104-05.

For new students in the Master in Divinity (MDiv) program and many other new full-time students, school starts in the second week of August. The intensive three-week August Term begins study of the biblical languages, prepares students as leaders in the ministry of public reading of Scripture, and orients them to many aspects of Seminary life and education. It is a time for the new students to study and worship together, and to get to know each other and the Seminary. Returning students only attend if they are beginning a second language or helping with orientation.

Fall Semester classes begin the day after Labor Day, at the beginning of September. The term begins with a vested procession of the faculty into Immanuel Chapel for community worship, final registration is completed, classes are underway, and at lunch the refectory is filled with old and new faces. The Fall Semester ends shortly before Christmas in December. Many courses continue for the whole 12 weeks of the semester. But the semester is divided into two quarters of six weeks each, with a week's Fall Break dividing the two quarters in mid-October. Many courses are quarter courses, meeting only for the First or the Second Quarter. That gives students a good deal of flexibility in arranging the sequence and variety of their course work.

Seminary offices remain open until the day before Christmas Eve. The Seminary then closes, including all offices and facilities and the Bishop Payne Library, until the day after New Year's Day. Christmas can thus belong to worship,

service, friends, and family.

Whether it is a brilliant blue day blown in from the Arctic or a Nor'easter filled with snow rolling up from the Gulf, the Seminary opens for the January Term when the General Ordination Examinations begin, usually toward the end of the first week of January. The January Term is set aside for intensive courses which attract regular term-time students and persons who are already in ministry. Daily rhythms are quite different from other terms. Courses meet intensively for one, two, or three weeks, on topics which may range from the Historical Jesus to Bioethics to Conflict Management to Liturgical Spanish. In addition, intensive immersions are offered, lasting for all or part of the term, from church life in Myanmar (Burma) to urban or Appalachian ministry. MDiv students are required to participate in at least some January Term courses, as are some students in the Doctor of Ministry program; to other students (and Lifetime Theological Education participants), the January Term is an open invitation.

The Spring Semester begins around the first week of February. Like its counterpart in the fall, the Spring Semester is a 12-week term also divided into the Third and Fourth Quarters, each six weeks long, with a (normally) week-long Spring Break separating the quarters in March. In mid-May, the Service for the Mission of the Church and Commencement are the community's prayerful, joyful, festive time to send graduates out to ministry.

That does not, however, end the Seminary year. Many students leave campus for internships and immersions. For others, hazy sun and luxuriant foliage promise a reduced pace of life and summer vacation. But for many others, including faculty eager to study and write, it is a time of focused academic work. Two degree programs do most of their resident work in summer. During

the month of July, the intensive courses of the MACE program overlap with resident terms in the Doctor of Ministry program. Summer programs supporting many aspects of the mission of the wider church meet at Virginia Seminary under the trees. By the end of July, the staff and faculty begin to prepare for the cycle to begin again.

William S. Stafford
*Associate Dean for
Academic Affairs and Vice
President*



The Master in Divinity

“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 MDiv 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 Rev. George Caldwell
MDiv 1998

The Master in Theological Studies

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.

Mark 12:30

In the great commandment all Christians are called to one common purpose: to live lives that are saturated with love for God. We are to love God above all things and in all things. The MTS program at Virginia Theological Seminary will challenge you to increase your love for God in all ways – heart, soul, mind, and strength.

Heart

Living in Christian community means that compassion, forgiveness, and patience are not just ideals but practical tools of daily life. You will

accompany others in times of joy, trouble, and discernment, and they will be there with you. You may feel vulnerable or crowded. You may feel your heart opening to God in unexpected places.

Soul

Opportunities for spiritual deepening are everywhere. The rhythm of the liturgical year guides daily worship in the chapel and weekly small group worship with other MTS students. You have the chance to learn new forms of prayer and Bible study, join a prayer

group, or meet with a spiritual director. These spiritual practices can draw you closer to God and stay with you long after graduation.

Mind

Every class will challenge you to love God with your mind. Scripture, theology, ethics, biblical languages, mission and world religions, church history, the arts – each one holds buried treasure. You may find it in the freshness of a familiar story puzzled out in the original language. Or in the narratives of Christian martyrs. Or in the intricacies of an ethical dilemma. Even staying up late to finish a paper is a fit offering to God.

Strength

For some students, the MTS program will be a two-year retreat. For others, it will happen in the midst of life and ministry. Either way, God will use this time to strengthen you for discipleship. You will become a more informed, faithful, and committed follower of Christ. Even as we are all called to love God, we are each called to live our lives as a unique expression of that love. Whether your ministry is as a teacher, preacher, prophet, poet, advocate, caregiver, business leader, or community organizer, God will give you strength in love to make you a blessing to the world.

Sarah Councill
MTS 2003



MDiv junior Sandra Lawrence, left, full-time special Helen McKee, center, MDiv middler David Nelson, right, and MTS student Amsalu Geleta.

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

Almighty God, the fountain of all wisdom: Enlighten by your Holy Spirit those who teach and those who learn, that, rejoicing in the knowledge of your truth, they may worship you and serve you from generation to generation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

In the heart of Alexandria, Virginia is a hidden treasure through which the fountain of all wisdom flows each summer. On the campus of Virginia Theological Seminary, men and women from around the world gather to be enlightened by God's Holy Spirit in the Master of Arts in Christian Education (MACE) program or the Master of Arts in Christian Education / Youth Ministry (MACE / YM). Growing out of a deep interest in strengthening programs of Christian formation for children, youth, and adults in the Episcopal Church and other denominations, the MACE and MACE / YM have drawn together those who feel called to be more involved in the spiritual formation taking place in churches and schools.

The MACE and MACE / YM bring together men and women, young and old, for two to four weeks of intense study, worship, and fellowship each summer that not only deepen one's knowledge of God's truth, but of one's self and each other. The residential program allows students to live in a community of fellowship, which changes lives and hearts, while they grow each day into a deeper knowledge of, love of, and service to the Lord. Classes completed over a three to five year period include those in Old and New Testament, Theology, Ethics, Anglican Worship, Church History, as well as Children, Youth, and Adult Education and Curriculum Development. Following each summer session, students can immediately begin

applying what has been learned to Christian education programs in home parishes. The program is open to those persons holding at least a bachelor's degree from an accredited college. The degree consists of courses completed on campus during June/July and extension and transfer hours completed off campus during the rest of the year. For those in the MACE / YM program, the degree includes experiential programs and seminars at Kanuga in Hendersonville, North Carolina.

MACE and MACE / YM graduates have used their degree in a variety of areas in the Christian education arena, serving in professional and volunteer positions. The time spent on campus has served to enrich lives and, in turn, affect generations of children, youth, and adults. Recent graduates have held positions as Director of Christian Education in parish settings, Director of Youth Ministries, Diocesan Christian Education positions, and as Head of an Episcopal school as well as combining

Christian education with outreach ministry. Above all, however, the time devoted to the MACE program is priceless. Whether one is twenty-something or a fifty-something, generations studying, worshiping, praying, and playing together is the experience of a lifetime. Many have entered, uncertain of the outcome of a seminary education. God, however, as the fountain of all wisdom, has indeed enlightened by the Holy Spirit all who have taught and all who have learned in this setting and there has been great rejoicing in the new knowledge of God's truth. In turn, the hope will be that generation after generation will be empowered to serve God through Jesus Christ, answering God's call to educational ministry in God's church and in the world. Come and see. Come and experience the joy, the laughter, and the love of learning that is MACE at VTS.

Margaret Delk Moore
MACE 2002



2004 MACE graduates, left to right: Debra Andrew Maconaughey, Anne Cooper, Dontie Fuller, and Karen Moseley-Mattox.

International Students

Virginia Seminary, in common with other Episcopal seminaries in the United States, believes that basic theological education for ordained and lay ministry ought to be pursued, to the fullest extent available, in the country in which the student is going to minister.

Clergy and qualified lay leaders from other nations may accordingly apply to VTS for admission to one or two years of supplemental theological education.

Virginia Seminary looks for applicants who appear to have personal maturity, support from family and diocese, and a capacity to cope with the new and the different. A completed application must demonstrate that the applicant has had detailed discussions with a bishop, principal, or theological education authority at the national level, and that the applicant has a serious chance of returning home to assume specific teaching or other defined responsibilities to which his or her program of studies at Virginia Seminary can be tailored. "I want to be a better pastor," or "The Lord called me to serve youth," are too vague.

An excellent command of written and spoken English is essential. Virtually all students admitted to Virginia Seminary hold a four-year university degree. Our faculty assumes that students can read a book per week, write well-organized essays, follow complex lectures, participate in oral discussion, and generalize on the basis of data and logic. We seek students who love Jesus but are at the same time unafraid to ask how we know Jesus existed! We expect students to learn to distinguish between general tradition, local tradition, and personal convictions.

International applicants may receive financial aid from Virginia Seminary, but this aid does not include international travel or support for the student's dependent family who remain at home. In general, those who are admitted will receive financial aid from the Seminary to cover tuition, health insurance, room and board, and incidental living expenses. The cost of travel to and from

Virginia and other expenses must be provided from other sources. Likewise, Virginia Seminary cannot provide funds for the support of families remaining in the home country; financial support for families who will remain at home must be documented before admission is granted. Applicants are therefore advised to seek financial assistance from such sources as the following:

1. The Leadership Development Program sponsored by the World Council of Churches. Endorsement by the National Council of Churches in the applicant's home country is required.

2. Applicants from churches which have Companion Diocese or similar relationships with churches in the United States or in third countries may discuss a proposed application with the companion or partner church before applying to Virginia Theological Seminary.

Application Requirements

1. A completed application form.
2. A clear statement of goals, prepared by the applicant and the head of the institution or diocese which the applicant serves, explaining the

anticipated future duties, desired fields of study, and any specialized skills to be developed by the applicant.

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

4. Achievement of a score of 500 on the paper-based test or 173 or more on the computer-based test on the TOEFL (Teaching of English as a Foreign Language) examination. We also will accept scores from IELTS (International English Language Testing Service).

5. Confirmation that the applicant's family and dependents will be provided for during the applicant's absence.

6. For Anglican applicants: One letter from the Bishop, and one from the relevant institutional or provincial authority, approving the proposed study and stating how it will benefit the sponsoring diocese or institution.

7. An autobiographical statement.

8. An interview with a representative of Virginia Theological Seminary may be required, if circumstances permit.

For an application form and additional information, please write to the Office of Admissions and Community Life. The email address is admissions@vts.edu.



Graduates in the Class of 2004: Francis Mwansa, Zambia; Evans Kachiwanda, Malawi; Annie Cooper, Tunisia; Zaccheaus Asun, Nigeria; Godson Nzeadu, Nigeria; and George Okoth, Tanzania.

Education in the Field

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-Episcopalian church institutions may also be negotiated.

Satisfactory completion of nine credits of concurrent field education is the norm for MDiv seminarians. Seminarians are encouraged to seek the pattern of field education, the site, and the 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 seminarians reflect theologically on events in ministry — “How is God active in all this?” and “What might God be calling me to do in this situation?”

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 six or seven seminarians meet with two mentors, one of whom is a priest, for the last three quarters of the middle year. Colloquy is a key opportunity to learn on the integrative level. Also, 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 term 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.

Further description of the field education program and its elements are available on the VTS website at www.vts.edu.

Clinical Pastoral Education

Seminarians in the Master in Divinity program often elect to devote the summer following the junior year to a ten-to-twelve week program in Clinical Pastoral Education. While not required for the degree, CPE may be required by the student’s diocese. For many students it serves an important role in ministerial formation. 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. Three 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

In addition to the required nine hours, seminarians may choose to be supervised by the director of field education for a semester or two in field-related independent study. Academic credit is given.

Intern Year

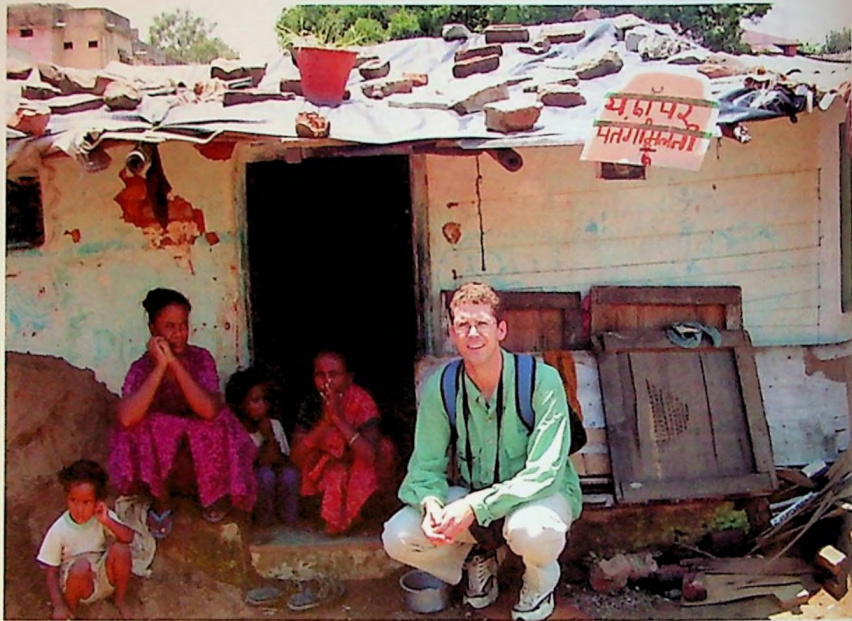
A faculty-approved internship of nine to fifteen months, usually

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.

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



Mark Forbes, a senior from the Diocese of Western North Carolina, spent almost six weeks living in Jabalapur, India, on a VTS cross-cultural grant, studying Indian philosophy for the purpose of future involvement in inter-religious dialogue and observing the Indian Church. He lived at Leonard Theological College and is shown above with a family that lives across the street from the college. Half of the income of the father, who drives a rickshaw for a living, goes to educating his children. In most of India public education is not free. The family's home is a one-room shell, without running water.

Middler Sarabeth Goodwin from the Diocese of Washington and Junior Peter Swarr from the Diocese of Maine spent 3 weeks in study at Centro de Estudios Teologicos, an Episcopal seminary in Santo Domingo in the Dominican Republic. Sarabeth took the photograph at right of a proud grandmother with her little granddaughter at the Mission Church San Pedro de Macoris. The church is affiliated with Buen Pastor, a nutrition, education, health, and spiritual center managed by the Sisters of Transfiguration, an Episcopal order of nuns based in Ohio.



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 Educational Resource Center

Virginia Seminary is one of more than 30 seminaries that are members of the Appalachian Ministries Educational Resource Center Consortium (AMERC).

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. 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 three credit hours for the winter travel seminar.

Hispanic Ministries

Many opportunities exist for students to encounter Latin culture in the Washington metropolitan area. These include five Spanish-speaking potential field education sites, Thursday "Mesa in Español," and Seminary courses in Bible and prayer book in Spanish. Students seeking these opportunities will find Virginia Seminary a valuable resource, located in a linguistically-rich geographical area.

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. Four hours credit is awarded per course.

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.

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. Those interested should get in touch with the Mission Personnel Office, Episcopal Church Center, New York, and the Seminary Consultation on Mission (SCOM) Grants Committee.

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, which is sponsored by the Seminary Consultation on Mission (SCOM), is not for academic credit.

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.

Study Abroad

Virginia Seminary encourages international study. New opportunities emerge each year for study in other theological institutions or internships in other parts of the Anglican Communion. In the recent past, various VTS students have studied for a semester in a Indian theological college, completed an intense summer course at Canterbury Cathedral, or experienced an internship at the American Cathedral in Paris. Because circumstances change constantly, and many possibilities surface at the initiative of students, 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. It is also essential to make careful financial plans for the significant additional cost of most international study.

In order to allow time to secure placements, and also because of the implications for field education 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.



Thirteen nations were represented in the "Seminarian Course" at Canterbury in the summer of 2003, where participants explored what it to be an Anglican and to live together in communion. Participants included VTS Senior Cecelia Goodman, third from right in the middle; VTS professor Mark Dyer, third from the left in front, was a member of the faculty, as was the Rev. Shannon Ledbetter, VTS '96.

The January Term

The January Term was instituted in 2002 to encourage students and faculty to explore new areas of study in different and exciting ways. Using the four-week period in the month of January, courses are offered by Seminary faculty, adjunct instructors, and visiting professionals with particular expertise. Varying class duration and length allows for intensive one-week study, two- and three-week courses, and four-week immersions—trips to other countries and involvement in areas not provided for in the regular academic year.

The January Term includes a number of cross-cultural offerings which vary. Often new opportunities are created in any given January Term. Other programs may be offered on an annual basis. Through these experiences students have participated in programs in the Dominican Republic (Centro de Estudios Teologicos), Myanmar, Honduras, Ethiopia, and urban and rural communities in the United States.

Faculty offer short term courses focusing on one book of the Bible, or a creative study of a single topic. Students also have the opportunity to experience training workshops in programs such as Habitat for Humanity, Education for Ministry, Prevention of Sexual Misconduct, and other important aspects of ministry for certification and understanding.

Master of Divinity students are required to take 4.5 hours in the January Term over the three years of their study. The Term is open to all other students as well, although no minimum hours are required.



Middel Mary Staley from the Diocese of Virginia talks with the driver of the local "taxi" while visiting a pagoda in Bagan, Myanmar, during the January Term. The Myanmar Immersion Seminar was led by the Rev. Katharine Babson, '92.



Junior Caron Gwynn from the Diocese of Washington stands in front of St. George's Ethiopian Orthodox Church in Lalibella, Ethiopia. The church is one of 11 rock-hewn churches built in the 12th century by King Lalibella. The photograph was taken by Middel Shelby Owen from the Diocese of Southern Virginia.

The Center for the Ministry of Teaching



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 (first awarded in 2002).

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 churches throughout the nation.

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

In 2000 the Center completed a revision of 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.

The downstairs area includes classrooms 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.

Amelia J. Gearey Dyer, Ph.D.
Director

The Rev. George J. Kroupa III
Assistant Director

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 Millennium."

During recent years, the center welcomed several bishops and church leaders visiting from other parts of the Anglican Communion, who preached in chapel, engaged in forums, or taught in classes. These included the Rt. Rev. Daniel Deng Bul, Bishop of Renk (Sudan), the Rev. Maung Maung Yin (Myanmar), the Rt. Rev. Riah Hanna Abu El-Assal (Jerusalem), the Rt. Rev. James Ottley

(Panama), and the Rt. Rev. Michael Turnbull (Durham, England).

The Inter-Anglican Theological and Doctrinal Commission, an international consultation of theologians and church leaders appointed by the Archbishop of Canterbury, has met here on several occasions. The commission is charged with preparing theological documents and scholarly papers for the Lambeth

Conference, a gathering of Anglican Communion bishops that convenes every ten years in England.

The center has also continued to provide support to international students studying at the Seminary.



The Inter-Anglican Theological and Doctrinal Commission.

The Center for Lifetime Theological Education

Virginia Seminary was one of the first Episcopal seminaries to offer a full-time continuing education program for active clergy. It has also long been involved in programs for the laity, especially the Lay School of Theology. These programs for continuing theological education are now organized and managed by the Center for Lifetime Theological Education. The philosophy of the Center is that for clergy and laity alike, the pursuit of a theological education is a lifetime project.

The offerings of the Center take several forms, from short-term courses or weeklong events to night courses taken over a six-to-ten-week period. Our Fridays at the Seminary and Summer Refresher offerings draw clergy and lay participants from around the country, engaged by topics as varied as liturgical theology, preaching in Lent and Eastertide, Moses in the movies, and social and political ethics in an age of terrorism. Several courses each year are taught within the Seminary curriculum, so that MDiv, MTS, and MACE students take classes together with LTE participants. Courses designed specifically for clergy are aimed at various developmental stages in their ministry, from the first three years of getting started to planning for retirement. Courses designed specifically for laity range from the comprehensive offerings of the Lay School of Theology to occasional short courses in parish management and leadership. The Center is also home to ecumenical programs leading to the Doctor of Ministry degree in Ministry Development and, beginning summer 2005, in Educational Leadership.

In addition to the regular course offerings, the Center staff consults with clergy planning sabbaticals, as well as with dioceses and other judicatories as they plan their own continuing education events. Staff for all courses are drawn from the Seminary faculty, from other education institutions, and from training organizations throughout the country. Continuing Education credits are offered for all LTE courses, and academic credit is offered for courses taken in the January term and in the DMin programs

The Doctor of Ministry Program:

The Doctor of Ministry in Ministry Development
The Doctor of Ministry in Educational Leadership

In the mid-1960s, the Seminary embraced a new concept for the church's clergy: continuing education. The "Con Ed" building was built, and within a decade a degree program was crafted for those involved in the active practice of ministry. The case study workshops were at the heart of the Doctor of Ministry Program—a creative design intended to instill a greater theological, spiritual, and behavioral understanding in the minister's work and service. A longer range goal of the program, as initially envisioned, was to assist the church's clergy in the ongoing work of theological reflection amidst the daily claims of ministry. In the intervening years, the degree of Doctor of Ministry has been awarded to over 100 ministry practitioners,

including eight bishops of the Episcopal Church. Fully ecumenical, our DMin is open to all who minister in the church (including church-related schools) and who fulfill our admission requirements. We invite lay leaders as well as ordained clergy to consider this exciting learning opportunity. The program takes into account that participants are engaged in full-time professional careers, with family and community responsibilities, and schedules its course work and residencies accordingly.

Virginia Seminary's DMin is highly individualized and, to a large extent, customized for each

practitioner's arena of interest and ministry. The case study workshops—peers reflecting together theologically on actual events in congregational and school ministry—remain central to the program. In addition, intensive seminars in biblical studies, theology and ethics, congregational studies, and educational leadership in church-related schools encourage excellence in the practice of ministry.

For those enrolled in the Ministry Development track of the DMin, there are two required residential summer terms of three weeks each, as well as an intensive January term of two weeks. Those students enrolled in the Educational Leadership track attend three required summer residencies.

The active involvement of Virginia Seminary's faculty, supplemented by equally qualified instructors drawn from institutions around the country, enriches the DMin program, especially in the supervision of the final project.

In short, we offer a vital, current, and academically lively Doctor of Ministry program that integrates the classical and the practical—one that will shape and nurture effective leaders for our parishes and schools in a time of tremendous ferment and change.



New Doctors in Ministry

Pictured above are three recipients of the Doctor in Ministry degree who were awarded their degrees at the 2004 VTS Commencement. The Rev. Kenneth Jones, Ph.D., on the left, is a minister in the Christian Methodist Episcopal Church and editor of The Christian Index, Fairfield, Alabama. In the center is the Rev. James Wheeler, rector of St. Paul's Episcopal Church, Woodbury, Connecticut. On the right is the Rev. Norman Campbell, pastor of Dearborn Hills United Methodist Church in Laurenceburg, Indiana.

The Lay School of Theology:

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 Praying with the Poets, Anglican Thought and Spirituality, Biblical Archaeology, and the Church in Contemporary Culture.

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 Seminary website at www.vts.edu or by writing to The Lay School of Theology, Virginia Seminary, 3737 Seminary Road, Alexandria, Virginia 22304.



The Rev. J. Barney Hawkins IV, Ph.D., left, Director, Doctor of Ministry Program and Professor of Parish Ministry; and the Rev. Roger A. Ferlo, Ph.D., Director of the Center for Lifetime Theological Education.

Bishop Payne Library

"Seek the Truth, Come Whence it May, Cost What it Will." This motto, inscribed on the entryway of the Bishop Payne Library, sums up the library's purpose on campus: to facilitate the search for God's truth throughout the educational experience at VTS. As the resource and research center for students and faculty, the library's mission is to provide patrons with research assistance in utilizing the library's rich collections.

The library is open 80 hours each week during the school terms, with a librarian present at all times to answer reference questions. Five professional librarians, an archivist, and support staff assist patrons in their research and build and maintain the library's collections.

The particular strengths of the collection are in the areas of biblical studies, church history, theology, the Protestant reformation and denominations, liturgics, and missions. It is a major resource for the study of Anglicanism. The collection includes source materials from many of the provinces and dioceses of the international Anglican Communion.

The collection consists of over 175,000 volumes of books and bound periodicals, 6,700 microforms, and 600 music compact discs. The library receives 1,150 current journals, periodicals, and newspapers in print and subscribes to 40 databases of indexes and full-text journal articles.

The Archives, located on the lower level of the Bishop Payne Library, serves as the official repository for the records of both the Virginia Theological Seminary and the Bishop Payne Divinity School. The Archives also collects a wide range of manuscripts and personal papers of alumni/ae, professors, officers, and other individuals connected with either seminary and the Diocese of Virginia. In 2003, the Seminary library and the Historical Society of the Episcopal Church developed the African American Episcopal Historical Collection, a joint project which documents the experience of African Americans in the life and ministry of the Episcopal Church through institutional records, oral histories, personal papers, and photographs.

The library catalog and computer databases can be searched both on-site and remotely through the Internet. Instructions are available at the circulation desk and on the library's web page. The building provides study space for 170 patrons, and lockers are provided for off-campus students. A computer center for student use is housed in the library. The room has six IBM-compatible personal computers, a scanner, and a networked laser printer.

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, Union Seminary in Richmond, Virginia, Washington Theological Union, and Wesley Theological Seminary. 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, and merged with VTS in 1953. The VTS library was named in honor of the Bishop Payne Divinity School.

The Bishop Payne Library staff stands ready to provide the theological resources for your scholarly, spiritual, professional, and personal research and reading. Come seek the truth with us!

Mitzi Jarrett Budde
Librarian



Washington Theological Consortium

The Washington Theological Consortium is an association of theological schools in the Washington area of which this seminary is a founding 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 Virginia Seminary 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 VTS. 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 VTS students enroll in courses at other schools in the Consortium. At the same time students from other consortium schools take classes at Virginia Seminary. All students in the MDiv and MTS 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
Richmond Theological Consortium
Baptist Theological Seminary at Richmond
Samuel DeWitt Proctor School of Theology of Virginia Union University
Union Theological Seminary and Presbyterian School of Christian Education
Washington Theological Union
Wesley Theological Seminary

Associate Members:

The College of Preachers
St. Paul's College



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 30 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 Dr. Stephen Carter, Yale Law Professor and author of *The Culture of Disbelief*; peace and justice advocate the Rev. Jim Wallis, founder of the Sojourners Community in

Washington, D.C., and editor of *Sojourners* magazine; and the Rev. Dr. E. Brooks Holifield, Charles Howard Candler Professor of American Church History, Emory University.



Brooks Holifield, 2003 Zabriskie Lecturer. Dr. Holifield's topic was "Ministry in America."

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 2001 the Sprigg Lectures were delivered by the Rev. Dr. Thomas Troeger, the Ralph C. and Norma E. Peck Professor of Preaching and Communication at Iliff School of Theology, Denver, Colorado. Dr. Troeger lectured on "Initiation and Formation in a Post-Christian Era."

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. The Rev. Dr. William Hethcock was the most recent Trotter Visiting Professor, teaching three sections of homiletics in the Fall of 2000.

The Mollegen Forum

The Mollegen Forum was established to help carry on the heritage of ethical and apologetic engagement with public issues in the nation's capital that was established by the Rev. Dr. Albert T. Mollegen, professor at Virginia Seminary for nearly 40 years.

Mollegen Forums invite a diverse Washington audience to encounter a distinguished panel that addresses a difficult issue facing society and church, seeking to advance a conversation between theology and power. Previous Mollegen Forums have included spirited dialogues on racial reconciliation and the American justice system. The most recent Forum, held in April 2004, was entitled "Terrorism, Preemptive Force, and the Demands of the Christian Faith."

Faith, Work, and Vocation Series

Since 1994 Virginia Seminary has offered a series of forums for laypersons living or working in the Washington area, and gathers these persons together with speakers whose insights into faith, work, and vocation may help inform our own lives. FWV speakers have included Sen. John Danforth, NPR host Diane Rehm, Librarian of Congress James Billington, and many others.

Fellowships for Advanced Theological Study

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 Rev. Dr. Philip Thomas, the most recent VTS Woods Fellow, spent the spring term in 2004 at Virginia Seminary drawing together research undertaken by the Inter-Anglican Theological and Doctrinal Commission (IATDC) over the past two years. This material will be used for further Communion-wide consultations prior to the next Lambeth Conference.

Information Technology

Virginia Theological Seminary 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 may connect to the network by dialing in or via the internet 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 and XP suites of administrative applications, network services for Macintosh computers (such as dial-in and printing) also are

provided.

The Arthur Vining Davis Computer Classroom's 17 Pentium III 700 MHz computers are connected to the Seminary's network. Color and black and white laser printers, two types of scanner, a frame-addressable VCR, read/writable CD-ROM, and a state-of-the-art projection system are available for students, faculty, and staff. In addition there are several "Smart" classrooms containing audio/visual and communication aids that greatly facilitate the learning process. Faculty and student body take advantage of the Blackboard Learning System. 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 normally may use computers, subject to the complete policy found in the Handbook of Academic Regulations and Policies. A centrally-managed campus telephone system allows callers to dial directly to faculty and staff, as well as leave voice mail messages as needed. Students must arrange for their own local and long-distance phone service in the residence halls. While guest rooms have local phone service, long-distance service is only available with the use of a pre-paid phone card.

Mark Rivenburg
Director



The Arthur Vining Davis Computer Classroom affords students access to state-of-the-art technology.

The Butterfly House



Children of students, faculty, and staff learn and play together in the Seminary's preschool and day care center.

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 five. The center is accredited by the National Association for the Education of Young Children.

Applicants to VTS who wish to enroll their children in the Butterfly House will be accommodated on a first come, first served basis as determined by the date on which their registration deposit is received. The number of spaces available in the Butterfly House varies from year to year; priority is always given to the children of VTS students enrolled either full-time or in a degree program, and VTS employees. Every effort is made to accommodate eligible children, especially the children of parents with full-time employment.

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.

Mary Kate Holland
Director

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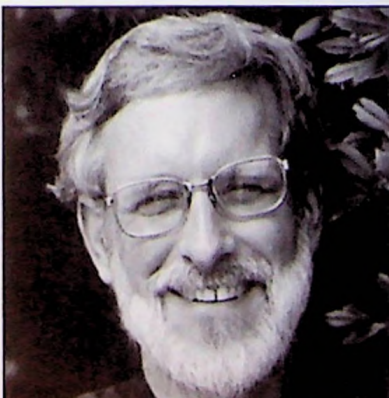
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continued on next page

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Sonderegger



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Divinity School; M.A. Yale
University; M.Phil., Yale
University; Ph.D., Yale
University



Cook



Grieb

The Rev. Anne Katherine Grieb
Associate Professor of New Testament
B.A., Hollins College; J.D.,
Columbus School of Law, Catholic
University; M.Div., Virginia
Theological Seminary; M.A., Yale
University; M. Phil., Yale University;
Ph.D., Yale University



McNaughton-Ayers

The Rev. Margaret McNaughton-Ayers
*Associate Dean for Admissions and
Community Life*
B.S., Michigan State University;
M.Div., Virginia Theological
Seminary; D.Min., Wesley
Theological Seminary



Kroupa

The Rev. George J. Kroupa III
*Associate Professor of Christian
Education*
B.A., Trinity University, San
Antonio; M.Div., Princeton
Theological Seminary



Yieh

The Rev. John Yieh
Associate Professor of New Testament
B.A., Tunghai University; M.A., Fu-Jen
Catholic University; M.Div., Taiwan
Theological Seminary;
M.A., Yale University; M.Phil.,
Yale University



Edmondson

The Rev. Stephen Edmondson
Assistant Professor of Church History
B.A., Stanford University; M.Div.,
Yale Divinity School; S.T.M., Yale
Divinity School; Ph.D., Yale
University



Fentress-Williams

Judy Fentress-Williams
Assistant Professor of Old Testament
B.A., Princeton University; M.Div.,
Yale Divinity School; Ph.D., Yale
University

continued on next page

Faculty — Instructional and Administrative *continued*



Hensley

Jeffrey S. Hensley
Assistant Professor of Theology
B.A., Wheaton College; M.A.R., Yale
Divinity School; M.A., Yale
University; M. Phil.,
Yale University;
Ph.D., Yale University

The Rev. Ruthanna Hooke
Assistant Professor of Homiletics
A.B., Harvard College; M.A., Emerson
College; M. Div., Yale Divinity
School



Hooke



Faculty members in procession for Commencement 2004.

Professors Emeriti and Emeritae

The Rev. Reginald H. Fuller

The Molly Laird Downs Professor Emeritus of New Testament

B.A., Cambridge University; M.A., Cambridge University; S.T.D., General Theological Seminary; S.T.D., Philadelphia Divinity School D.D., The University of the South

The Rev. G. Milton Crum, Jr.

The Howard Chandler Robbins Professor Emeritus of Homiletics

B.S., University of Nebraska; M.Div., The University of the South

The Rev. Sherodd R. Albritton

Professor Emeritus of Homiletics, Speech and Music

B.A., Furman University; M.Mus., Yale University; M.Div., Virginia Theological Seminary

B. Barbara Hall

Professor Emerita of New Testament

A.B., Bucknell University; M.A., Yale University; B.D., Yale University; S.T.M., Union Theological Seminary; Th.D., Union Theological Seminary

The Rev. Edward Morgan III

Professor Emeritus of Field Education

B.M.E., University of Virginia; M.Div., Virginia Theological Seminary; D. Min., Howard University

The Rev. Richard Reid

Dean and the Molly Laird Downs Professor Emeritus of New Testament

A.B., Harvard University; A.M., Harvard University; B.D., Episcopal Theological School; Th.D., Union Theological Seminary

The Rev. Frank R. VanDevelder

Professor Emeritus of Biblical Languages and Theology

B.A., Pasadena College; M.A., Pasadena College; B.D., Virginia Theological Seminary; Ph.D., Drew University

The Rev. Locke E. Bowman, Jr.

Director Emeritus of the Center for the Ministry of Teaching and the James Maxwell Professor Emeritus of Christian Education and Pastoral Theology

B.A., William Jewell College; M.Div., McCormick Theological Seminary; L.H.D., Schiller College

The Rev. Murray L. Newman

The Catherine N. McBurney Professor Emeritus of Old Testament, Language and Literature

B.A., Phillips University; M.A., Phillips University; B.D., Union Theological Seminary; Th.D., Union Theological Seminary

The Rev. James F. Ross

Professor Emeritus of Old Testament

B.A., Doane College; B.D., Union Theological Seminary; Th.D., Union Theological Seminary; D.D., Doane College

Allan M. Parrent

Associate Dean for Academic Affairs, Vice President, and the Clinton S. Quin Professor Emeritus of Christian Ethics

B.A., Georgetown College; M.A., Vanderbilt University; M. Div., Vanderbilt University; Ph. D., Duke University

The Rev. Richard A. Busch

Professor Emeritus of Continuing Education

B.A., Washington and Lee University; B.D., Yale Divinity School; Ph.D., Claremont School of Theology

The Rev. Burton J. Newman

Assistant Director of the Center for Continuing Education and Professor of Practical Theology, Emeritus

A.B., Houghton College; M.Div., Union Theological Seminary; S. T. D., Emory University

Raymond F. Glover

Professor Emeritus of Music and Organist for the Seminary

B. A., University of Toronto; M.S. Mus., Union Theological Seminary; D.H.L., Virginia Theological Seminary; D.Mus., Berkeley Divinity School

The Rev. David A. Scott

The William Meade Professor Emeritus

of Systematic Theology and Professor Emeritus of Ethics

B.A., Amherst College; B.D., Episcopal Theological School; M.A., Princeton University; Ph.D., Princeton University

The Rev. Howard Hanchey

The Arthur Lee Kinsolving Professor Emeritus of Pastoral Theology

B.A., University of North Carolina; M.Div., Virginia Theological Seminary; D.Min., Union Theological Seminary

Adjunct Instructors and Special Associates

The Rev. Katharine E. Babson, B.A., M.Div.
Adjunct in Global Christianity and
World Religions

Dr. Diana Butler Bass, B.A., M.A., Ph.D.
Adjunct in Contemporary Society

*The Reverend Susan N. Blue, B.S., M.Div.,
Th.M.*
Adjunct in Liturgics

*The Reverend Phillip Craig, Jr., B.A.,
M.Div.*
Adjunct in Christian Education

Mary Lynn Dell, M.D., M.T.S., Th.M.
Adjunct in Contemporary Society

Mrs. Joyce Glover, B.A., M.A.
Adjunct in Ascetical Theology

*Dr. Raymond F. Glover, B.A., M.S.,
D.H.L., D.Mus.*
Professor Emeritus of Music

The Reverend Susan E. Goff, B.A., M.Div.
Adjunct in Liturgics

*The Reverend Victoria R. T. Heard, B.A.,
M.Div.*
Adjunct in Theory and Practice of
Ministry

*The Reverend Robert E. Hensley, B.A.,
M.F.A., M.Div.*
Adjunct in Liturgics

*The Reverend William H. Hethcock, A.B.,
S.T.B., D.Min.*
Visiting Professor in Homiletics

*The Reverend Edward H. Kryder, B.A.,
M.Div., D.D.*
Adjunct in Theory and Practice of
Ministry, and Liturgical Theology

*The Reverend Andrew T.P. Merrow, B.A.,
M.Div.*
Adjunct in Liturgics

Rabbi Jack Moline, B.S., B.H.L., M.H.L.
Adjunct in Judaism

Peter B. Moseley, L.C.S.W., B.C.D.
Adjunct in Pastoral Theology

*The Reverend Jeff Oak, B.A., M.Div.,
S.T.M., M.Phil., Ph.D.*
Adjunct in Contemporary Society

Ms. Margaret Adams Parker, B.A., M.F.A.
Adjunct in Theological Aesthetics

*The Reverend Geoffrey Price, B.S., M.Div.,
D.Min.*
Adjunct in Liturgics

*The Reverend Randall L. Prior, B.A.,
M.Div., D.Min.*
Adjunct in Theory and Practice of
Ministry

*The Reverend Elbert Ransom, Jr., B.S.,
M.Div., D.Min.*
Adjunct in Theory and Practice of
Ministry

*The Reverend William Shiflet, B.S.,
M.Div., D.Min.*
Adjunct in Theory and Practice of
Ministry

*Kathleen Henderson Staudt, A.B., M.Phil,
Ph.D.*
Adjunct in Ascetical Theology, and
Theological Aesthetics

*The Reverend Joseph W. Trigg, B.A., M.A.,
Ph.D.*
Adjunct in Church History

*Brother Geoffrey Tristram, SSJE, B.A.,
M.A., Dip. Of Ministry*
Adjunct in Pastoral Theology



*Adjunct instructor and senior research
fellow Diana Butler Bass teaches in the
"Fridays at the Seminary" program,
presented three or four times each year by
the Department of Lifetime Theological
Education.*

*Brother David Vryhof, SSJE, B.A., M.A.,
M.Div.*
Adjunct in Pastoral Theology

*The Reverend Oran E. Warder, B.A., M.A.,
M.Div.*
Adjunct in Liturgics

*The Reverend William Weiler, B.A., B.D.,
Ph.D.*
Adjunct in Biblical Languages

Dr. Mark Whitmire, B.M., M.M., D.M.A.
Adjunct in Music

The following persons were associated with the Seminary through the Department of Field Education in the 2003-04 academic year.

Field Education Supervisors

The Rev. Paul R. Abernathy
 The Rev. D. Thomas Andrews
 The Rev. Hannah Atkins
 The Rev. John M. Baker
 The Rev. Ann Barker
 The Rev. Cynthia O. Baskin
 The Rev. Joan E. Beilstein
 The Rev. Donald D. Binder
 The Rev. Rachelle E. Bimbaum
 The Rev. Penelope M. Bridges
 The Rev. Donna H. Brown
 The Rev. Hugh E. Brown
 The Rev. Michael Bryant
 The Rev. Susan C. Burns
 The Rev. Katherine Carlson
 The Rev. Randolph C. Charles
 The Rev. James Chipps
 The Rev. David Cox
 The Rev. C. Phillip Craig, Jr.
 The Rev. Richard C. Crocker
 The Rev. Ronald C. Crocker
 The Rev. Jonathan E. Currier
 The Rev. Lane J. Davenport
 The Rev. Judith A. Davis
 The Rev. Patricia Downing
 The Rev. Richard E. Downing
 The Rev. Daniel W. Eckman, Jr.
 The Rev. Margaret A. Faeth
 The Rev. Donna Foughty
 The Rev. Ruth-Anne Garcia
 The Rev. Susan E. Goff
 The Rev. Margaret M. Graham
 The Rev. Dr. William Hague
 The Rev. Lawrence R. Harris, Jr.
 The Rev. Vincent P. Harris
 The Rev. Linda Wofford Hawkins
 The Rev. Thomas G. Herrick
 The Rev. John D. Hortum
 The Rev. Stephen A. Huber
 The Rev. C. Thomas Jackson
 The Rev. Phil Johnston
 The Rev. Katherine H. Jordan
 The Rev. Stuart A. Kenworthy
 The Rev. Robert D. Koth
 The Rev. Richard G. P. Kukowski
 The Rev. Luis Leon
 The Rev. Richard A. Lord
 The Rev. Nicholas P.N. Lubelfeld

The Rev. Jeffrey B. MacKnight
 The Rev. Robert H. Malm
 The Rev. John S. McDuffie
 The Rev. Elizabeth S. McWhorter
 The Rev. Stephen McWhorter
 The Rev. Andrew T. P. Merrow
 The Rev. John W. Morris
 The Rev. Nancy J. Noall
 The Rev. John R. Ohmer
 The Rev. Sherrill L. Page
 The Rev. James A. Papile
 The Rev. Caroline S. Parkinson
 The Rev. Craig A. Phillips
 The Rev. Jane Piver
 The Rev. Randall Prior
 The Rev. Margaret E. Phillips
 The Rev. Alison Quin
 The Rev. Kent Rahm
 The Rev. Anne Gavin Ritchie
 The Rev. Janice M. Robinson
 The Rev. Suzannah Rohman
 The Rev. Bradford A. Rundlett
 The Rev. Deborah W. Rutter
 The Rev. Stuart E. Schadt
 The Rev. Roger T. Schellenberg
 The Rev. Dr. David J. Schlafer
 The Rev. Huey J. Sevier
 The Rev. William M. Shand, III
 The Rev. Scott Slater
 The Rt. Rev. Philip Smith

The Rev. Mary C. M. Sulerud
 The Rev. Eugene T. Sutton
 The Rev. Carla E. Thompson
 The Rev. Joseph W. Trigg
 The Rev. Linnea A.S. Turner
 The Rev. John David van Dooren
 The Rev. Francis H. Wade
 The Rev. Oran E. Warder
 The Rev. John A. Weatherly
 The Rev. R. Harrison West
 The Rev. Valarie A. Whitcomb
 The Rev. David A. Williams
 The Rev. Karla Woggon

Supervisor Training Associates

The Rev. Randolph C. Charles
 The Rev. Susan E. Goff
 The Rev. Richard G. P. Kukowski
 The Rev. John S. McDuffie

Colloquy Mentors

The Rev. Louise Lusignan
 Mr. Peter B. Mosley
 The Rev. Bradford A. Rundlett
 The Rev. Noreen Seiler
 The Rev. Jacqueline C. Thomson
 The Rev. Carla Thompson



Seniors help each other with their academic hoods before Commencement 2004. Left to right: Sonny Browne, Diocese of East Carolina; Rachel Nyback, Los Angeles; Kristin Barkerding, Virginia.

Administration and Staff

Office of the Dean and President

The Very Rev. Martha J. Horne
Dean and President

Ann Ryan
Administrative Assistant to the Dean and President

Office of Academic Affairs

The Rev. William S. Stafford
Associate Dean for Academic Affairs and Vice President

Tami Shepherd
Registrar

Kathleen B. vanEsselstyn
Administrative Assistant to the Associate Dean for Academic Affairs and Vice President

Ms. Judith Schwarz
Secretary to the Faculty

Office of Admissions and Community Life

The Rev. Margaret McNaughton-Ayers
Associate Dean for Admissions and Community Life

Jan Sienkiewicz
Coordinator for Admissions and Community Life

Office of Administration and Finance

Mary Lewis Hix
Vice President for Administration and Finance

Vacant
Administrative Assistant

Carol Knape Dawson
Coordinator for Financial Aid and Off-Campus Housing

Business Office

Heather Zdancewicz
Director of Business Office

Poppy Pritchett
Administrative Coordinator

Barbara Passut
Accounts Payable/Student Accounts

Donyelle McCray
Guest House Resident Manager

Gertrude Mitchell
Receptionist

Olivine Pilling
Accounts Receivable/Student Accounts

Margaret Smith
Receptionist



Tak Yim, Physical Plant assistant, plants geraniums in front of Aspinnwall Hall.

Office of Institutional Advancement

Edwin K. Hall
Vice President for Institutional Advancement

Alexandra Dorr
Editor and Photographer

Marla Huseman Grace
Public Affairs Coordinator

Exer Jefferson
Development Research Assistant and Data Processor

Mrs. Donna Kennedy
Director of Information Management

Kathryn Lasseron
Director of Alumni/ae Affairs and Special Events

Olivine Pilling
Contributions, Estates, and Endowment Accounting

Mr. Joseph W. Pinder, Jr.
Mail Room Manager and Special Events Assistant

Eliza Saunders
Senior Development and Church Relations Officer

Maureen Draver
Administrative Assistant

Office of Field Education

The Reverend Jacques B. Hadler, Jr.
Director of Field Education

Rachel Hill Freytag
Administrative Assistant

Center for Lifetime Theological Education

The Rev. Roger A. Ferlo
Director of the Center for Lifetime Theological Education

The Rev. J. Barney Hawkins IV
Director of the Doctor of Ministry Program

Bridget Smiley
Administrative Assistant

Vacant
Administrative Secretary

Center for the Ministry of Teaching

Dr. Amelia Gearey Dyer
*Director of the Center for the
Ministry of Teaching*

The Rev. George J. Kroupa III
Assistant Director

Laura Derkits
Media Assistant

Dorothy Linthicum
*Managing Editor, Episcopal
Children's Curriculum*

Mary Jo Detweiler
Librarian

Vacant
Curriculum Specialist

Bishop Payne Library

Dr. Mitzi Jarrett Budde
Head Librarian and Professor

Bette Spencer
Acquisitions Librarian

Karen Madigan
Public Services Librarian

Hien Doan
Custodian

Sarah Glenn
*Technical Services/Periodicals
Technician*

Patricia Burke
*Catalog Librarian/System
Administrator*

Lisa Grover
Technical Services Librarian

Amy Maddy
Administrative Assistant

Julia Randle
Archivist



Barbara
Passut,
Business
Office



Margaret
Smith,
Receptionist



Fritz
Friton,
Physical
Plant



Amy
Maddy,
Bishop
Payne
Library

Physical Plant

David J. Mutscheller
Physical Plant Director

Wayne Aylor
Assistant Superintendent

Virginia Aguilar
Yaw Amoateng
Stuart Dahlinger
Fritz Friton
Cristina Hurtado
Tom Leake
Walter Montgomery
Donzell Small
Tak Yim
Yin Yuen

Information Technology

Mark Rivenburg
Director of Information Technology

Robert Braxton
Technology Specialist

Butterfly House

Mary Kate Holland
Director

Karen Mitcham
Lead Teacher
Batool Basharat
Teacher's Aide
Tammi Cioffi
Teacher's Aide
Kimberly Fuller
Teacher's Aide
Judith Harrington
Teacher's Aide
Ellen Hawkins
Teacher's Aide
Tonia Ziegler
Administrative Assistant

Auxiliary Services

Benjamin Judd
Dining Services Manager
Meriwether-Godsey

Brian Maddy
Book Service Manager
Cokesbury-at-Virginia Seminary

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 2004-2005

TERM EXPIRES 2005

The Rt. Rev. Gerald McAllister (1951)
507 Bluff Estates
San Antonio, TX 78216
Home: (210) 494-7974
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Dr. Pauline Muchina (1993)
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The Rev. Daniel D. Robayo (1987)
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The Rev. Allen Robinson (1995)
President
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TERM EXPIRES 2006

The Rev. James P. Bartz (1999)
Associate Rector, All Saints' Episcopal Church
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The Rev. Dr. Peter R. Powell, Jr. (1976)
Secretary
President, Interfaith Housing Assoc.
45 Jesup Road
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The Rev. Merced J. Reyes (2002)
Vicar, San Jose Episcopal Church
911 N Oakland Street
Arlington, VA 22203
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The Rev. Sandra D. Richardson (1989)
Vice President
Rector, St. Matthew's & St. Joseph's Episcopal Church
8850 Woodward Avenue
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TERM EXPIRES 2007

The Rev. Thomas M. Kryder-Reid (1986)
Rector, Trinity Episcopal Church
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The Rev. Daniel P. Matthews, Jr. (1989)
Rector, St. Luke's Episcopal Church
435 Peachtree Street NE
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Email: dan@stlukesatlanta.org

The Rev. Patricia Merchant (1974)
Rector, Indian Hill Episcopal-Presbyterian Church
6000 Drake Road
Cincinnati, OH 45243
Office: (513) 561-6805
Email: patmrchnt@aol.com

The Rev. Anne Gavin Ritchie (1978)
Rector, Church of the Resurrection
2280 North Beauregard Street
Alexandria, VA 22311
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Email: churchres@aol.com

TWO-YEAR CO-OPTED MEMBERS

TERM EXPIRES 2005

The Rev. Katherine M. Bush (2003)
Canon, St. Mary's Cathedral
692 Poplar Avenue
Memphis, TN 38105
Office: (901) 526-0023
Email: kbush@stmarysmemphis.org

TERM EXPIRES 2006

The Rev. W. Blake Rider (2004)
Deacon, Christ Church Cathedral
1117 Texas Avenue
Houston, TX 77002
Office: (713) 222-2593
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REPRESENTATIVES TO THE BOARD OF TRUSTEES

TERM EXPIRES 2005

The Rev. Dr. Stephanie J. Nagley (1993)
Representative to the Executive Committee
Rector, St. Luke's Episcopal Church
6030 Grosvenor Lane
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TERM EXPIRES 2006

The Very Rev. Stephen H. Bancroft (1972)
Dean, Cathedral of St. Paul
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TERM EXPIRES 2007

The Rev. Dr. Patricia M. Thomas (1979)
Associate Rector, St. Paul's Episcopal Church
401 East 4th Street
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Greenville, NC 27835
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TERM EXPIRES 2008

The Rev. Dr. Sam A. Portaro, Jr.
(1973)
3013 Maple Avenue
Berwyn, IL 60402
Home: (708) 484-9739
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TERM EXPIRES 2009

The Rev. Janet E. Tarbox (1992)
Vicar, The Episcopal Church
of the Ridge
207 Country Club Road
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Home: (803) 637-5531
Email: tarboxje@bellsouth.net



Alumni Association Executive Committee members in May 2004: front row, Erv Brown, Sandra Richardson, Pat Thomas, Sam Portaro, and Director of Alumni Affairs Katie Lasseron. Back row: Randy Dales, Stephen Bancroft, Vice President for Institutional Advancement Ed Hall, Janet Tarbox, Peter Powell, Gerald McAllister, Jimmy Bartz, and Allen Robinson.

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

Admission Requirements and Application Procedures

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.

GRADUATE DEGREE PROGRAMS

Application Deadlines and Admission Interviews

Applications are received, admissions interviews held, and offers of admission are made on a rolling basis throughout the academic year. Because the number of spaces for new students and the number of available dormitory rooms are limited, prospective students are urged to apply as early as possible within the constraints of their diocesan discernment processes. Completed seminary applications and accompanying application materials must be received in the Admissions Office no later than May 1 for the fall semester of the upcoming academic year, or by April 1 for the Summer MACE programs. Application information is included in the back of this catalogue. Applications may be obtained by visiting the Seminary's website at www.vts.edu.

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.



Sarah Midzalkowski, Diocese of New York

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. Students who belong to denominations other than the Episcopal Church who are preparing for ordination must have completed the steps equivalent to becoming a postulant in the Episcopal Church before applying for the MDiv Program. In addition, they must have a letter of commendation from their bishop or other ecclesiastical authority. All applicants must present official 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.



Todd Miller, Diocese of Los Angeles

Master in Theological Studies

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



Francis Mwansa, Diocese of Northern Zambia

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 Locke E. Bowman Fund provides scholarships for MACE and MACE/YM students.

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.

Full-Time Requirements

At least two years of full-time study 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 MTS and MACE degrees do not require full-time study.

Part-Time Study toward a Degree

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 Study

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 and letter of intended goals are required. Application for the fall semester must be made no later than June 15, and by November 1 for the spring semester. There may be limitations on the number of part-time special students admitted, and in the courses in which they are permitted to enroll. Status as a part-time special student is reviewed annually and is subject to renewal. Part-time students are not eligible for financial assistance. Part-time students pay the per-credit-hour tuition. For further information, please call or write the Office of Admissions.



Jessica Hitchcock, Diocese of Atlanta

Continued on next page.

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 MDiv or MTS candidates who demonstrate academic excellence.
- A two- or three-year scholarship for those MDiv or MTS candidates preparing for a specialized ministry in the Episcopal Church.

Three scholarships of over \$6,000 each may be awarded annually. This amount will be granted 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 entire admissions process including the interview by April 15.

The Bishop Payne Merit Scholarship

This scholarship is awarded to one incoming Episcopalian who is an African American applying for the MTS or MDiv. The applicant must either have a demonstrated record of excellence in ministry in the church and/or the world, or show evidence of potential for outstanding long-term ministry. The scholarship will be granted in addition to any financial aid awarded on the basis of financial need. Renewal of the scholarship will require evidence of satisfactory progress in Seminary.



The Seminary Choir in procession.

Please address inquiries about Merit Scholarships to the Office of Admissions and Community Life.

NON-DEGREE PROGRAMS

Persons not seeking academic credit may enroll in a variety of educational opportunities offered for lay and clergy participants for varying lengths of times throughout the year. There are no application, registration, or degree requirements for the following programs.

The Lay School of Theology offers courses in the Fall Semester and Spring Semester on Tuesday or Thursday night for 10 weeks. Students may take courses as auditors or may enroll for credit toward the Diploma in Theological Studies. (These credits are not transferable to the Seminary or other academic institutions.) The Diploma is awarded for the satisfactory completion for credit of six courses. The following four courses are required: Introduction to Christian

Theology, Introduction to Old Testament, Introduction to New Testament, and Worship of the Church. One of the required courses is offered every semester. Persons interested should visit the website www.vts.edu, call (703) 370-6600, or write to The Lay School of Theology, 3737 Seminary Road, Alexandria, VA 22304.

The Center for Lifetime Theological Education (LTE) offers short-term courses, week long events and night courses for lay and clergy participants. Continuing education units may be earned in LTE courses. To find out information about courses offered, during any given time period visit the website: www.vts.edu/LifetimeTheologicalEducation, call 703.461.1752, or e-mail LTE@vts.edu.

Seminary Expectations, Regulations, and Policies

1. Academic Regulations and Policies
2. Requirements for Graduation
3. Additional Academic Information
4. Policy on Changing Degree Programs
5. Policy on Registration
6. Policy on Inclusive Language
7. Ethics Policy on Information Technology
8. A Call to a Holy Life
9. Regulations Governing Recommendation for Ordination
10. Policy on Ordination in Course
11. Policy on Marriage in Course
12. Policy on Employment for Full-Time Students
13. Policy on Dormitory Housing
14. Policy on Sexual Misconduct
15. Policy on Smoking
16. Association of Theological Schools Accreditation Standards
17. Policy on Continuance in Course



1. 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.

2. 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 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 ATS 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 a 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 a 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 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.

3. 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 MDiv, MTS, and MACE degrees. To receive the MDiv 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 24 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 MDiv 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 or in the January Term.

Clinical Pastoral Education

Clinical Pastoral Education, often taken in the summer following the junior year, is an elective course at Virginia Seminary. Students preparing for ordained ministry should ascertain whether their dioceses require CPE, and should consider its possible role in their ministerial formation. A description of Clinical Pastoral Education is found in the section entitled "Education in the Field."

MDiv 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, MDiv students must have completed their middle year and must have a grade point average of at least 3.6. MTS students must have completed their first year of study with a grade point average of at least 3.6. This minimum qualifying GPA 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



Junior Bob Browning, left, from the Diocese of New York, walks with Anglican Studies student Harold Lockett from the Diocese of Atlanta.



Participants in the Seminary's "First Three Years of Ministry" Program in 2004 included graduates of the Classes of 2002 and 2003. The program is offered by the Department of Lifetime Theological Education.

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.

4. Policy on Changing Degree Programs

From MDiv to MTS or MACE— Persons wishing to transfer from the MDiv 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 MDiv— At any time prior to receiving the MTS or MACE degree a candidate for one of those degrees may apply for admission to the MDiv 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

MDiv degree, including Field Education and Colloquy.

5. 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 dean or associate dean for academic affairs, except in the case of an emergency reported by telephone to the registrar, will mean that a student cannot continue in course without clearance from the dean or the associate dean for academic affairs.

Changes in registration must be made according to the following schedule: During the first two weeks of a semester students may change semester-length elective courses. Students who overelect may drop an elective semester course without penalty during the first four weeks of a semester. The drop-add period for quarter courses is one week.

6. 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.

7. Ethics Policy on Information Technology

The Seminary's policies on the ethics of computer use and on the use of Seminary e-mail, voice-mail, network, and computer systems are published in the Student, Faculty, and Staff Handbooks.

8. 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.

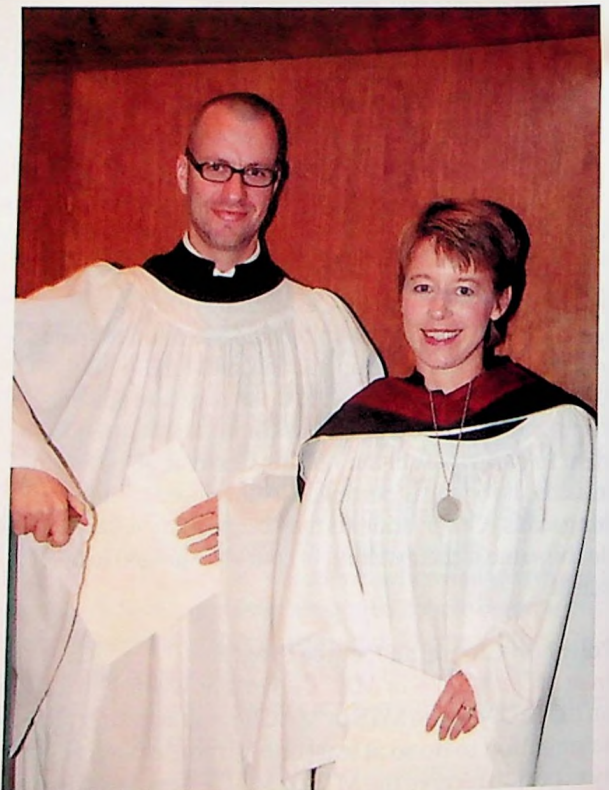
9. Regulations Governing Recommendations for Ordination

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 MDiv 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.

The Dudley Speech Prize



Kevin Seaver, Diocese of Tokyo, and Jennifer Kimball, Diocese of Virginia are the winners of the 2004 Dudley Speech Prize.

*The prize is awarded in memory of
The Rt. Rev. Thomas Underwood Dudley
in recognition of demonstrated excellence
in the public reading of Scripture and Liturgy.*

10. 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.

11. 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 Office of Admissions and Community Life and 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.

12. 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.

13. Policy on Dormitory Housing

Virginia Theological Seminary has several dormitories for students who want to live on campus. A variety of factors determine the number of dorm rooms available for student occupancy in a given year. In most years, the number of available dorm rooms is sufficient for the number of students who wish to live on campus. Because enrollment figures fluctuate from year to year, however, and because the ratio of single to married students changes from year to year, there may be years when the number of students wishing to live on campus exceeds the number of rooms available.

Dormitory or other on-campus housing assignments are made for one academic year. When possible, returning students will be given the opportunity to remain in the same room for the following year. However, there may be circumstances that preclude the option of remaining in a room for a second or third year.

Guidelines for On-Campus Housing Assignments.

1. The Seminary will reserve rooms needed for the incoming class or for other use.
2. Returning students may remain in the same room for a second or third year if space and circumstances permit.
3. Students may state their room preferences from among available rooms. Rooms will be assigned in the fairest manner possible. Proctors will be given first choice, with priority for remaining rooms given according to seniority; e.g., rising members of the graduating class will be given first choice, followed by rising second year students, etc.

The Seminary will determine, in the spring of each year, how many dorm rooms will be available for the following year. The Seminary reserves the right to decide how many of the available dormitory rooms will be reserved for incoming students. The Seminary may also decide whether particular rooms will be held for incoming students or for other needs. If the number of returning students

exceeds the number of available dorm rooms, a lottery will be held to determine which students will continue to live in on-campus housing. Consideration will be given to those students with special circumstances. New students will be accommodated in on-campus housing on a first come, first served basis as determined by the date on which their registration deposit was received. Normally, students who maintain a local residence within reasonable commuting distance (a 30-mile radius of the Seminary) or who are attending for one semester only will not be eligible to live in the dorm, unless space is available.

Students who wish to live in the dormitory must pay a \$100 deposit for their room at the time of registration in the fall of each year. Deposits will be returned at the time a student checks out of the dorm, if the room is in satisfactory condition and keys are returned. In addition, all dormitory residents are required to be on the board plan. If new students are living in houses on campus, they are normally required to be on the board plan for the first semester, but may decline the board plan for the second semester.

Students who are accepted and pay their deposits after all dormitory rooms are filled will need to find housing off campus. The Seminary is not responsible for locating housing for off-campus students, but will assist, when possible, with renting an apartment in one of four local apartment complexes. The Seminary will maintain a list of incoming or returning students who may wish to share an apartment with other students. Alternatively, a student may choose to find accommodation in an apartment or in a group house in the area. The Seminary is not responsible for supplementing costs incurred if a person needs to live off campus.

Continued on next page.

14. 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.



A circle of benches in front of the Bishop Payne Library is a popular gathering place for both formal and informal discussion groups.



The Seminary's four dormitories, Madison Hall, Moore Hall, Price Hall, and St. George's Hall were completely remodeled and updated in recent years. Above is Madison Hall.

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.

15. Policy on Smoking

The Seminary provides a smoke-free environment for students, faculty, and staff. Smoking is prohibited in all offices and public areas of seminary buildings. This includes, but is not limited to, rest rooms, hallways, classrooms, lounges, and the refectory.

16. Association of Theological Schools Accreditation Standards

The Virginia Theological Seminary is accredited by the Association of Theological Schools, according to its published standards. Those standards are available in the Bishop Payne Library or on line, at www.ats.edu. Persons who believe that the Seminary is not meeting any of those

standards are encouraged to address their concerns in writing to the Chairman of the Board of Trustees (p. 36) or the Dean and President. The Chairman of the Board or the Dean will determine an appropriate means to investigate the concern or grievance, to judge its validity, and to remedy it if warranted. The Chairman and Dean will keep on file records of all correspondence and subsequent actions related to a concern or grievance.

17. 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.

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:

Tuition and fees

For full-time students, the following fees are applicable for 2004-2005:

	<i>On-campus students (annual fees)</i>	<i>Off-campus students (annual fees)</i>
Tuition.....	\$9,000.00	\$9,000.00
Board.....	4,000.00 ¹	1,100.00
Room.....	2,400.00	-
Activity fee.....	80.00	80.00
CPE.....	600.00 ²	600.00
Registration.....	150.00	150.00
August term - Board.....	390.00	110.00
August term - Room.....	225.00	-
January term-Board.....	130.00/Week	38.00/Week

There is no tuition charge for the August and January terms if a student is enrolled full-time (12 credit hours) in the following semester.

For part-time students, the following fees are applicable for 2004-2005:

- \$390.00 per credit hour for credit
- \$195.00 per credit hour for audit
- \$ 25.00 registration fee³

Notes:

1. Students living on campus must participate in the on-campus board plan. No special exceptions are made. Off-campus full-time students attend lunch Mondays through Fridays plus occasional community-wide evening meals.
2. 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. Upon acceptance every full-time applicant 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, 2004 - May 31, 2005.

	<i>Individual</i>	<i>Family</i>
Kaiser	\$2,955.00	\$7,978.08

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 \$600.00 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 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. A \$100 deposit for dormitory rooms is required. Students living in seminary dormitories are required to clean and care for their rooms and bathrooms. Students occupy dormitory rooms during the academic year, from August

to May. Because of summer programs that use the dormitory facilities, students vacate the dormitories between commencement in May and orientation in August.

10. The refectory will be open and serving meals seven days a week to students living on campus, and lunches Monday through Friday for



The Class Cross for 2004.

full-time off-campus students during the academic year. 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 offers 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 applied for and awarded annually. The Seminary awards grants to students who prove that they have unmet need (eligible

expenses are greater than income) after all sources of funding are considered. The Seminary grant is the final component of each student's financial plan.

Those considering attending seminary must begin to arrange financial affairs long before applying. The Seminary assumes that a student will receive support from a variety of sources: personal assets, family income, the diocese and the parish, community organizations, and private foundations. The Seminary urges applicants to eliminate consumer debt prior to entering seminary.

The financial aid packet is available from the coordinator of financial aid. The deadline to apply for VTS financial aid for new and transfer students is June 1. Returning students must apply for financial aid for the following academic year by April 15.

If an applicant anticipates the need for funds to assist with the payment of tuition, fees, and living expenses, he or she should make an appointment with the coordinator of financial aid. When possible, this appointment is coordinated with the admissions interview.

New and transfer students submit financial aid applications after they receive official notification of admission. Documentation of anticipated support from the applicant's bishop and rector is also required.

Virginia Theological Seminary does not participate in Title IV student loan programs administered by the U.S. Department of Education. Students who meet the requirements for a Stafford loan may consult with the financial aid coordinator about loan funds available from the Seminary.

Continued on the next page.

Off-campus Housing

Virginia Theological Seminary subsidizes rental costs for couples and single-parent students who meet the eligibility criteria. This subsidy assists eligible students to pay rent for housing of their choice. Eligible students on VTS financial aid receive the full subsidy. Eligible students not on VTS financial aid receive one-half of the subsidy. Currently, the full monthly subsidies are:

- \$460 for a couple
- \$580 for a student and child
- \$650 for a student and 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 designated, nearby housing complexes.
2. They must live in a dwelling where the rent does not exceed the rent at the designated complexes and meet certain financial criteria regarding assets or income.

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

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. The apartment complex may require a credit check. 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.

The Virginia Seminary Chair



Will Scott

Diocese of Virginia
Recipient of the 2004 Virginia Seminary Chair

The Chair is presented to that member of the graduating class who has exhibited a strong commitment to the community life and mission of the Seminary.

The chair is a gift of Susan Ford.

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 MDiv or MTS candidates who demonstrate academic excellence.

A two- or three-year scholarship for those MDiv or MTS candidates preparing for a specialized ministry in the Episcopal Church.

Three scholarships of over \$6,000 each may be awarded annually. This amount will be granted over and above any need-based scholarship. One scholarship of each type may be awarded each year. Renewal of the two- or three-year scholarships requires evidence of satisfactory academic progress. Applicants for the scholarships must have completed the entire admissions process, including the interview, by April 15.

Please address inquiries about the Merit Scholarships to the Office of Admissions and Community Life or visit our website at www@vts.edu.

The Bishop Payne Merit Scholarship

This scholarship is awarded to one incoming Episcopalian who is an African American applying for the MTS or MDiv. The applicant must either have a demonstrated record of excellence in ministry in the church and/or the world, or show evidence of potential for outstanding long-term ministry. The scholarship will be granted in addition to any financial aid awarded on the basis of financial need. Renewal of the scholarship will require evidence of satisfactory progress in Seminary.

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 2004 Harris Award Winner
Leslie Hiers Chadwick
Diocese of Georgia

Courses of Study

Master in Divinity

Total hours required: 79

In December of 2000, the faculty adopted a new curriculum for the Master in Divinity degree. It combines a commitment to the study of the basic theological and pastoral disciplines, embodied in the degree requirements, with a commitment to flexibility in how students shape their programs. Students' careful consultation with their dioceses about diocesan vision and requirements, consultation with their faculty advisors, and their own prayerful reflection on their needs and goals should help them shape a program that will prepare them well for the ministry to which they are called.

Entering students are required to participate in the August Term, which combines intensive study of a biblical language with a short course in the public reading of scripture, and orientation to life in the Seminary community. The required 3 credit hours of a biblical language is completed following the August Term, in the first quarter of the student's first year. First year students are also required to take at least one of the required introductory sequences in scripture, i.e., OT 1, 2, and 3, or NT 1, 2, and 3.

Students who enter the program with prior academic work in one or more of the required areas of study are encouraged to apply to the Associate Dean for Academic Affairs for assessment and possible permission to fulfill the requirement by other means than the standard introductory course.

Requirements for the Master in Divinity Degree:

- Greek or Hebrew: 3 credit hours fulfilled by taking BL 101 or BL 111 in the August Term and the first quarter of the fall semester.
- Old Testament: 4.5 credit hours, fulfilled by taking OT 1, 2, and 3
- New Testament: 4.5 credit hours, fulfilled by taking NT 1, 2, and 3
- Church History: 4.5 credit hours, fulfilled by taking CH 1, 2, and 3
- Systematic Theology: 6 credit hours, fulfilled by taking two of the introductory ST semester courses, ST 1 A, B, or C. Courses must be taken from different instructors.
- Christian Ethics: 3 credit hours, fulfilled by taking CE 1
- Homiletics: 4.5 credit hours, fulfilled by taking HOM 1, 2, and 3
- Studies in Christian Worship: 6.5 credit hours, fulfilled by taking LTG 4, Oral Interpretation of Scripture, in the August Term, and CM 1 and 2 concurrently with LTG 5 and 6.
- Christian Education: 3 credit hours, fulfilled by taking any two elective quarter courses in CED
- Global Christianity-Mission and World Religions: 3 credit hours, fulfilled by taking at least one of the following courses: GC 11, GC 13, or GC 19, plus one other GC course. (The following courses will not fulfill this requirement: GC 17, GC 18 and GC 41).
- Pastoral Theology or Theory and Practice of Ministry: 4.5 credit hours, fulfilled by taking any three elective quarter courses in PT or TPM.
- Field Education: 9 credit hours, fulfilled in one of the following ways:
 1. Three semesters of Field Education in one parish site.
 2. Two semesters of Field Education plus a four-week intensive, all in one parish site.
 3. Two semesters of Field Education in one parish site, plus *either* a four-week intensive *or* a one-semester placement in an institutional site.
 4. Two semesters of Field Education in one parish site, plus *either* two semesters in a different parish site, *or* an eight-week intensive in a different parish site.
 5. An exemption from 3 credit hours of Field Education is available for students who take a year of both Hebrew and Greek.
- Students must complete electives offered in the January Term totaling at least 4.5 credit hours. Credit hours earned in a *second* August Term will count toward this requirement.
- Further electives, making up a total of 79 credit hours, are required for the degree.

- One course must be taken from a faculty member of another school in the Washington Theological Consortium.
- Two years of full-time residence at VTS is required for the M.Div. degree. Full-time residence means taking at least 12 credit hours each semester, attending daily chapel, and attending daily lunch.

Notes: Master in Divinity

1. *Biblical language requirement.*

Students may fulfill the biblical language requirement by taking BL 101 (Hebrew) or BL 111 (Greek), beginning in the August Term and completed in the first quarter. This course may be taken pass/fail or for a letter grade, at the option of the student, declared at the beginning of the course. While either course 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.

2. *Homiletics.*

HOM 1, 2, and 3 have as a prerequisite the completion of the requirement in biblical language and the completion of both introductory sequences in Bible (OT 1, 2, and 3 and NT 1, 2, and 3) or the completion of one and concurrent registration in the other.

3. *Clinical Pastoral Education.*

While CPE is not required for the degree, many dioceses require or recommend it. Students are urged to confer with their dioceses about such requirements or recommendations. CPE may be elected as a 3 credit hour course, and the Seminary's office of Field Education will assist students with their placement.

4. *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.

5. A grade point average of at least 2.0 is required for the degree.

*Julie Murdoch,
Diocese of
Washington,
graduated with the
Class of 2004 and
with the cheers of her
family. Left to right,
son Morgan, mother
Arden Brady, son
Travis, MDiv
graduate Julie, son
Christopher, and
husband Scott
Murdoch.*



Master in Theological Studies

Total credit hours required: 48

In December of 2000, the Faculty adopted a new curriculum for the MTS program. It means to encourage students to prepare for specific areas of ministry in the church and the world. Each MTS student must fulfill certain core requirements common to all. In addition, each MTS student must declare a concentration, and each concentration has its own additional requirements.

Students who enter the program with prior academic work in one or more of the required areas of study are encouraged to apply to the Associate Dean for Academic Affairs for assessment and possible permission to fulfill the requirement by other means than the standard introductory course.

Core requirements:

- Old Testament: 4.5 credit hours, fulfilled by taking OT 1, 2, and 3
- New Testament: 4.5 credit hours, fulfilled by taking NT 1, 2, and 3
- Church History: 4.5 credit hours, fulfilled by taking CH 1, 2, and 3
- Systematic Theology: 3 credit hours, fulfilled by taking one of the introductory ST courses, ST1 A, B, or C.
- One elective course taught by a member of the faculty of another school in the Washington Theological Consortium.

Concentrations:

Students must declare a concentration and fulfill its additional requirements:

1. Leadership in the Church

- A. Christian Education or School Chaplaincy:
6 credit hours in Christian Education, 3 credit hours in Pastoral Theology or Theory and Practice of Ministry, and 3 credit hours in Liturgics, Christian Ethics, and/or Global Christianity-Mission and World Religions, plus 3 credit hours of Practicum/Thesis.
- B. Ministry in a Congregational Setting
9 credit hours chosen from among Homiletics, Pastoral Theology or Theory and Practice of Ministry, Liturgics, Christian Ethics, and/or Global Christianity-Mission and World Religions, and 3 credit hours of Biblical Languages, plus 3 credit hours of Practicum/Thesis.
- C. Chaplaincy in Institutions (e.g., ministry in hospital, nursing home or retirement community, or prison)
7.5 credit hours in Pastoral Theology or Theory and Practice of Ministry, and 1.5 credit hours in Global Christianity-Mission and World Religions, and 3 credit hours in Christian Ethics fulfilled by taking CE 1, and 6 credit hours of Field Education in chaplaincy and/or one unit of CPE.

2. Christian Leadership in the World

- A. Discipleship in the World
12 credit hours chosen from the areas of Systematic Theology, Christian Ethics, and/or Global Christianity-Mission and World Religions, plus 3 credit hours of Practicum/Thesis.
- B. Public Ministry (e.g., ministry in social justice or public service)
9 credit hours in Pastoral Theology or Theory and Practice of Ministry and/or Global Christianity-Mission and World Religions, 3 credit hours in Christian Ethics, fulfilled by taking CE 1, plus 3 credit hours Practicum/Thesis.

3. Academic specialization

3 credit hours in Christian Ethics fulfilled by taking CE 1, 3 credit hours of biblical language, and 9 credit hours in a specific academic discipline, plus 3 credit hours of Thesis.

Special application for an interdisciplinary MTS concentration may be made to the Dean or Associate Dean for Academic Affairs. Before approval, consultation with relevant departments concerning the nature of the concentration and the availability of resources is necessary. Application must be made by March 15 of the year preceding the student's final year of study.



Michelle Fincher, center, graduated in 2004 with the Master in Theological Studies degree. To her left is Jennifer Kimball, Diocese of Virginia, and on the right, Mariann Babnis from the Diocese of Washington. Kimball and Babnis received the Master in Divinity degree.

Notes: Master in Theological Studies

1. The MTS degree can be earned through part-time study, full-time residency, or any combination of the two. The degree can be completed in a minimum of two years or a maximum of seven years.
2. Students must take at least one of the required sequences in biblical studies during their first year.
3. In their second year, depending on their concentration, MTS students may be required to do either a "Practicum" (MTS 301) or a "Thesis" (MTS 401). While each is normally for three hours credit, students may expand either into a six-hour Practicum or Thesis. Students may also elect to do both a Practicum and a Thesis. Since the Practicum is designed for lay persons, international students in the MTS program who are ordained are required to undertake a Thesis (MTS 401).
4. Students may take Clinical Pastoral Education as an elective.
5. 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.
6. The January Term is open to all MTS students, although no minimum hours are required.
7. MTS students must normally have declared a concentration before beginning their second year of study or when completing 24 credit hours.
8. A grade point average of at least 2.0 is required for the degree.

Full-Time MTS students will attend the August Term for Orientation, Biblical Language, and Oral Interpretation of Scripture. Those not required to take a biblical language for their MTS concentration are free to omit it. Part-time students who are required to take a biblical language in their concentration and are unable to do so in the August Term, will be permitted to fulfill the requirement through the Consortium or by other means. Requests from part-time students who attend chapel regularly, wish to be on a chapel team and to read in chapel, without having taken LTG 4, will be considered on a case-by-case basis.

Master of Arts in Christian Education (Summer Program)

Total credit hours required: 60

Virginia Theological Seminary offers a summer program of study leading to a degree of Master of Arts in Christian Education (MACE). The MACE program is offered in the interest of improving the quality of Christian Education in Episcopal congregations. In 1994 the Locke E. Bowman Scholarship Fund was established to support individuals pursuing this degree.

Students will 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. Students may spend 2 to 5 weeks in residence at VTS during the summer, depending on whether they wish to enroll full or part-time. This degree can be completed in a minimum of 3 years or a maximum of 7 years.

Requirements for Master of Arts in Christian Education

Year 2004

CED/NT Introduction to New Testament	4 credit hours
CED 119 The Cycle of Life and Growth of Faith	3 credit hours
CED/ST Introduction to Theology	4 credit hours
CED 107 Group Process	3 credit hours

Year 2005

CED/CH Introduction to Church History	4 credit hours
CED 120 Curriculum Development	3 credit hours
CED/CE Introduction to Christian Ethics	4 credit hours
CED 63 Educational Administration	1.5 credit hours
CED 67 Adult Education	1.5 credit hours

Year 2006

CED/OT Introduction to Old Testament	4 credit hours
CED 105 Theory/History of Education	3 credit hours
CED/LTG Introduction to Anglican Worship	4 credit hours
CED 65 Youth Ministry	1.5 credit hours
CED 64 Children's Ministry	1.5 credit hours

Extended Learning

CED 61E Readings in Christian Education	3 credit hours (After 1 st summer of course work)
CED 103 Teaching in the Church	3 credit hours
CED 201 Christian Education Field Project	3 credit hours (After 2 nd summer of course work)
CED 203 Christian Education Thesis	3 credit hours (After 3 rd summer of course work)
Electives**	6 credit hours

Notes : Master of Arts in Christian Education

1. Courses in Christian Education are also offered during the regular academic year.
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 taking courses at an accredited seminary or other educational institution near home. The Seminary consortium requirement of at least one three-hour elective taken at another school in the Washington Theological Consortium is met when an elective is taken at another institution.
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.
5. A grade point average of at least 2.0 is required for the degree.

Master of Arts in Christian Education/Youth Ministry (Summer Program)

Total credit hours required: 60

This program provides candidates with a unique opportunity to earn a Master's Degree in Christian Education with a concentration in Youth Ministry while interacting with young people at Kanuga Conference Center in Hendersonville, NC, in a constructive, educational, and spiritually enhancing environment.

Opportunities will be offered during two periods each summer beginning with a three week hands-on experience in the pristine surroundings of Kanuga. This will be followed by four weeks of intensive theological study at the Virginia Theological Seminary in Alexandria, VA. All students will complete 60 credit hours in the Christian Education program: 42 credit hours (12 Courses) at VTS, and 18 credit hours of Practicum time at Kanuga.

At Kanuga

Participants will experience or staff various programs that may include:

- Adults Who Work With Youth Conferences (participant)
- Staff for Kanuga Youth Program
- Staff for Kanuga Session VI
- Staff for Junior Youth Program Conference
- Christian Formation Conference (participant)
- Staff for Kanuga Outdoors Program Orientation of Trailblazers, Trailblazers Session A

At Virginia Seminary:

Year 2004

CED/NT Introduction to New Testament	4 credit hours
CED/ST Introduction to Theology	4 credit hours
CED 107 Group Process	3 credit hours
CED 134 Building Skills for Youth Ministry	3 credit hours

Year 2005

CED/CH Introduction to Church History	4 credit hours
CED/CE Introduction to Christian Ethics	4 credit hours
CED 130 Vision for Youth Ministry	3 credit hours
CED 139 Adolescent Development/ Spirituality	3 credit hours

Year 2006

CED/OT Introduction to Old Testament	4 credit hours
CED/LTG Introduction to Anglican Worship	4 credit hours
CED 132 Strategies for Youth Ministry	3 credit hours
CED 137 Adolescent Culture: Teaching Adolescents	3 credit hours

Notes: Master of Arts in Christian Education/Youth Ministry

1. A grade point average of at least 2.0 is required for the degree.
2. All students applying for the Master of Arts in Christian Education/Youth Ministry degree may complete this program on a part-time basis. Students may take up to seven years to complete the requirements.

Doctor of Ministry in Ministry Development

Virginia Theological Seminary offers lay and ordained church leaders advanced professional education leading to the Doctor of Ministry (DMin) degree with specialization in Ministry Development. Building upon 30 years of experience, case studies in colleague groups of six to eight persons make this ecumenical program strongly experientially based. Study and reflection at home inform the three intensive residential sessions at VTS.

The primary goal of the program is to provide skills and resources for the ministerial leadership that is needed in forming a community of faith for the shared practice of ministry. Such leadership includes articulating the gospel and drawing together a community for mission and ministry in Jesus' name.

Specific goals are:

- To understand and articulate the mission of the church and its ministry in the changing cultural contexts of society;
- To draw upon contemporary behavioral sciences in order to develop effective strategies for ministerial leadership;
- To help leaders understand themselves and how they may be more effective in ministry;
- To encourage spiritual growth and consistent theological reflection on the practice of ministry.

The DMin in Ministry Development is not directed toward academic research or teaching but towards increased excellence in the practice of ministry. Three years of full-time ministry are required for participation in the program. The program is generally completed in three to five years, with extensions granted under special circumstances. It is possible, but not recommended, to complete the residencies at VTS in two calendar years. The Doctor of Ministry degree is conferred each May at Commencement. Candidates must complete all work and successfully pass the oral defense by March 15 of the year of graduation. The Reverend James Barney Hawkins IV, Ph.D., directs the Doctor of Ministry program, and Seminary faculty and adjuncts provide leadership for the various components of the program.

On Campus:

January and July short terms
Progress consultations with faculty
Project Thesis workshop (as work commences on the final project)
Final oral defense

At Home:

Meetings with Ministry Support Committee
Congregational Study (after Ministry in Context seminar)
Case studies and action/reflection papers
Directed reading
Project Thesis writing

Admission Requirements:

Admission is determined by the Doctor of Ministry committee. Applicants must:

- have at least three years experience in ordained ministry or full-time church work;
- be at work in full-time, continuing ministry;
- have a Master of Divinity degree or equivalent degree from an accredited seminary, as well as
- at least a B average grade level;
- show strong motivation for professional and spiritual growth;
- participate in an on-campus interview, if requested.

For more information on this program or the Doctor of Ministry in Educational Leadership, which begins in the summer of 2005, please write or call:

The Rev. Roger A. Ferlo, Ph.D.
703.461.1755
d-min@vts.edu

The Rev. J. Barney Hawkins IV, Ph.D.
703.461.1754
d-min@vts.edu

Post-Graduate Diploma in Anglican Studies

Total hours required: 27

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 27 semester hours of credit, of which 24 hours must normally be in required courses as specified in the following curriculum:

Required Courses:

CM 1 and CM 2, Liturgical Music	2.0
LTG 5 and LTG 6, Introduction to Anglican Worship	4.0
CH 78, Anglican Communion from the 19th-21st century	1.5
FE/PT 21, Revisioning Parish Ministry	1.5
TPM 435-J, Ministry-in-Context Seminar (January Term)	3.0
TPM 73, Anglican Reflective Seminar	1.5
<i>Sub-total</i>	13.5

Distribution Requirements:

Theology	3.0
Church History	3.0
Elective	3.0
<i>Sub-total</i>	9.0

Field Education: 4.5

Total Credit Hour 27.0

Notes: Post-Graduate Diploma in Anglican Studies

1. 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.
2. A grade point average of at least 2.0 is required for the diploma.
3. The Field Education requirement may be satisfied by prior supervised work experience in an Episcopal congregation.
4. If a student enters in January, FE/PT 21 will be offered, or other arrangements may be made with the approval of the Associate Dean for Academic Affairs. The Associate Dean may determine that it is appropriate to take the Ministry-in-Context seminar after a year of study, rather than at the beginning.
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 (GC 17 and GC 18).
4. A grade point average of at least 2.0 is required for the diploma.

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.



Zaccheaus Asun, left, from Nigeria, received the Post-Graduate Diploma in Theology in 2004. In the center, Adam Trambley from Northwestern Pennsylvania and Paul Price from Los Angeles both received the Master in Divinity degree. On the right is Doctor of Ministry candidate Simon Htu.

Course Listing Guide and Information

Courses are listed numerically on the following pages and are arranged in the following order:

Biblical Studies, beginning on page	74
Biblical Languages - courses beginning with the letters BL, page 74.	
New Testament - courses beginning with the letters NT, page 74.	
Old Testament - courses beginning with the letters OT, page 77.	
Historical Studies, beginning on page	78
Church History – courses beginning with the letters CH, page 78.	
Historical Theology – courses beginning with the letters HT, 80.	
Ministerial Studies, beginning on page	81
Christian Education – courses beginning with the letters CED. This includes course listings for Master of Arts in Christian Education (MACE) and MACE/Youth Ministry, page 81.	
Field Education – courses beginning with the letters FE, page 83.	
Theory and Practice of Ministry – courses beginning with the letters TPM, page 84.	
Pastoral Theology – courses beginning with the letters PT, page 85.	
Studies in Christian Worship, beginning on page	86
Church Music – courses beginning with the letters CM, page 86.	
Homiletics – courses beginning with the letters HOM, page 87.	
Liturgy – courses beginning with the letters LTG, page 88.	
Studies in Faith and Society, beginning on page	89
Christian Ethics – courses beginning with the letters CE, page 89.	
Contemporary Society – courses beginning with the letters CS, page 90.	
Global Christianity – Mission and World Religions – courses beginning with the letters GC, page 90.	
Theological Studies, beginning on page	91
Ascetical Theology – courses beginning with the letters AT, page 91.	
Liturgical Theology – courses beginning with the letters LT, page 92.	
Systematic Theology – courses beginning with the letters ST, page 92.	
Theological Aesthetics – courses beginning with the letters TA, page 94.	
Special Courses for Master in Theological Studies Students	96
These courses begin with the letters MTS.	
January Term Workshops (not for credit)	96
These workshops and training sessions do not receive credit and therefore do not have course numbers.	

Courses with a two digit number (for example, CE 23) earn 1.5 credit hours and may meet for a quarter or a semester.

Courses with a three digit number (for example NT 204) earn 3.0 credit hours and meet for a semester, unless otherwise noted.

A minimum number of students are required for courses taught by adjunct instructors. Please be aware that if a minimum number of students do not register for a course, it may be cancelled.

Other offerings and workshops may be scheduled for the January Term. Please see the Virginia Theological Seminary website, www.vts.edu, for the most recent updates.

Biblical Studies

Dr. Cook, Dr. Fentress-Williams, Dr. Grieb, Dr. Lewis, Dr. Yieh

Biblical Languages

BL 101 Beginning Biblical Hebrew

A study of the elements of biblical Hebrew, with an emphasis on reading prose texts. (August term and 1st quarter 2004) Dr. Fentress-Williams.

BL 101-A Beginning Biblical Hebrew

A study of the elements of biblical Hebrew, with an emphasis on reading prose texts. (For students taking a second language.) (Fall semester 2004) Dr. Weiler.

BL 102 Old Testament Biblical Hebrew

Requirement: BL 101 or equivalent
A continuation of the study of the elements of biblical Hebrew. The course includes readings in selected, favorite passages from Genesis and Exodus. (2nd quarter 2004 and 3rd quarter 2005) Dr. Fentress-Williams.

BL 103 Old Testament Hebrew Readings

Continuation of BL 102. Requirements: BL 101 and BL 102 or equivalent. (4th quarter 2005) Dr. Fentress-Williams.

BL 111 Beginning Biblical Greek

A study of the elements of biblical Greek. (August term and 1st quarter 2004) Dr. Lewis.

BL 111-A Beginning Biblical Greek

A study of the elements of biblical Greek, with an emphasis on reading prose texts. (For students taking a second language.) (Not offered 2004-05)

BL 112 New Testament Biblical Greek

A continuation of the study of the elements of biblical Greek. (2nd quarter 2004 and 3rd quarter 2005) Dr. Lewis.

BL 113 New Testament Greek Readings

Requirements: BL 111 and BL 112 or equivalent. Selected readings from the Greek New Testament. (4th quarter 2005) Dr. Lewis.

BL 201 Hebrew Reading and Exegesis

Reading and interpretation of the Hebrew text of a group of selected, favorite passages from Genesis, Exodus, Deuteronomy, and I Kings. The course includes review and reinforcement and an introduction to the syntax of biblical prose. (Not offered 2004-05).

BL 202 Hebrew Reading and Exegesis

Readings in biblical poetry, with an introduction to poetic analysis. Selections to be announced. (Not offered 2004-05).

New Testament

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. (2nd quarter 2004) Dr. Yieh.

NT 2 New Testament Interpretation

This second quarter of the three-quarter-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. (3rd quarter 2005) Dr. Yieh.

NT 3 New Testament Interpretation

(4th quarter 2005) Dr. Yieh.

NT 25 The Epistle to the Philippians

An exegetical study of this "Epistle of Joy" to better understand Paul's theology of mission and reflect on its implications for the church's ministry today. (Not offered 2004-2005) Dr. Yieh.

NT 33-J The Epistles of John

This exegetical study of the Johannine Epistles will employ sociological insights to engage in theological reflections on the christological debate and the crisis of schism confronting an early Christian community. (January Term 2005) Dr. Yieh.

NT/CM 42 The Composer as Exegete of Scripture

An in-depth study of the setting of the St. Matthew Passion by Johann Sebastian Bach from biblical, theological, and musical perspectives. The class will study the passion stories in the four gospels, with emphasis on the Gospel of Matthew; consider the place of the passion readings in the liturgics of Palm Sunday, Holy Week, and Good Friday; and the development of musical settings from the early chant forms to those of 20th century composers, with particular attention to musical settings in the Lutheran tradition. Limited to 10 students. (Pass/Fail) (3rd quarter 2005) Dr. Grieb, Dr. Glover.

NT/CM 52 The Composer as Exegete of Scripture: Charles Wesley and Anglican Biblical Hymnody

This course will explore Charles Wesley and Anglican biblical hymnody in the historical context of the practical theology of the Wesleyan movement for church reform of the eighteenth century. Attention will be given to Charles Wesley as an interpreter of scripture, to the collaboration between John and Charles Wesley, to the function of hymnody for

church and societal reform, and to Charles Wesley's theology of the eucharist, eschatology, and grace. Members of the class will learn how to assess hymn texts for sound theology and hymn tunes as effective complements. They also will gain practice in writing hymn texts in the spirit of the Wesleys for the contemporary church. (Pass/Fail) (Not offered 2004-05) Dr. Grieb, Dr. Glover.

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. (Fall semester 2004) Dr. Grieb.

NT 205 Interpreting the Gospel of Mark

Prerequisites: Old Testament Interpretation and New Testament Interpretation or permission of the instructor. An advanced exegetical seminar on the Gospel of Mark in English. In addition to being the earliest Gospel, Mark is one of the most powerful New Testament witnesses to the theology of the cross and the cost of discipleship. (Spring semester 2005) Dr. Grieb.

NT 206 Epistle to the Romans

Prerequisite: New Testament Interpretation or some previous coursework in the Pauline epistles. An advanced exegetical seminar on Romans, Paul's most important epistle in terms of its impact on the church through some of its major theologians (e.g., Augustine, Luther, Calvin, Wesley, Barth). Our attention will be focused on Paul's theology as it can be discerned by a close reading of the letter and a careful analysis of its argument. There will be a special section for those wishing to translate the Greek text. (Not offered 2004-05).

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. (Not offered 2004-05) Dr. Grieb.

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 the Christian church. (Fall semester 2004) Dr. 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 2004-05.)

NT 214 The Gospel According to Luke in English

Prerequisite: foundational courses in Old Testament and New Testament with experience writing exegetical working paper. This course is an advanced exegetical seminar on the Gospel of Luke in English. Through a close reading of the text, we will explore the Third Gospel's "orderly account of the events fulfilled among us" as received from earlier "eyewitnesses and servants of the word" for instruction in the truth. Attention will be given to the form and content of the author's narrative of Jesus Christ, the use of Israel's scriptures to define his identity, and the theological, ethical, hermeneutical, and pastoral implications of these features of the text for the contemporary church. In addition, special attention will be given to three different aspects of Lukan interpretation: (1) preaching the Gospel of Luke in the local parish; (2) feminist/womanist, African American, and third world/liberationist readings of Luke; and (3) Luke as an interpreter of Mark and Matthew (questioning "Q"). (Not offered 2004-05) Dr. Grieb.

NT 216 The Revelation to John

An exegetical study and theological reflection of the Johannine apocalypse with particular emphasis on the interaction of its literary structure, social-political reality, and theological worldview. Hermeneutical implications for the faith and life of the church today will also be reviewed. (Not offered 2004-05).

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. (Fall semester 2004 at Howard University) Dr. Lewis.

NT 221 Epistle to the Galatians

Prerequisite: New Testament Interpretation or some previous coursework in the Pauline epistles. A careful reading of Galatians in seminar format, with a focus on the theological and rhetorical aspects of one of Paul's most polemical letters. The challenges of preaching and teaching the Pauline epistles in general and Galatians in particular will be a major theme of the course. There will be a special section for those wishing to translate the Greek text. (Not offered 2004-05).

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 2004-05.)

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 2004-05) Dr. 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 2004-05) Dr. Grieb.

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, and Hebrews. (Not offered 2004-05) Dr. 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 2004-05).

NT/CE 231 Feminist New Testament Ethics

Prerequisite: New Testament Introduction or New Testament Interpretation. 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. (Limited to 15 students.) (Not offered in 2004-05.)

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. (Spring semester 2005) Dr. Yieh.

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 2004-05) Dr. 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 2004-05) Dr. Yieh.

NT 242 Paul as a Pastor

When Paul spoke of his apostolic trials, he listed among them his "anxiety for all the churches" (Cor. 11:28). Apostle to the gentiles, preacher of the gospel, Paul was also a pastor: sometime successful and sometimes not. His dealing with death, with congregational clashes, and with money for his mission helps us to understand him through the ways he cared for the various churches and individuals to whom he wrote. The focus of the course will be Paul's letters. Members of the class will present exploratory papers for class discussion. A major paper, focused on one aspect of Paul's pastoral ministry, will be the primary requirement for the course. Prerequisite: An introductory course in New Testament. (Limited to 12) (Not offered 2004-05) Dr. Lewis.

NT 243 Holy Spirit in the New Testament

There are three goals for this seminar: 1) an historical investigation on the early Christian experience of the power of the Holy Spirit as manifested in the life and mission of the church; 2) an exegetical study on the early Christian testimonies to the work of the Holy Spirit as presented in the writings of the New Testament; and 3) a theological reflection on the significance and implications of the presence of the Holy Spirit for the articulation of the faith and the practice of the ministry of the church today. (Not offered 2004-05).

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 2004-05).

Old Testament

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. Covers the Pentateuch and Former Prophets. (2nd quarter 2004) Dr. Cook.

OT 2 Old Testament Interpretation

A continuation of OT 1. The Psalms, Prophets, Wisdom, and Apocalyptic. (3rd quarter 2005) Dr. Cook.

OT 3 Old Testament Interpretation

A continuation of OT 2. (4th quarter 2005) Dr. Cook.

OT 22 Whose Story Is It Anyway?

This English exegesis course on I Samuel will focus on the variety of dialogues in the Bible. A review of scholarship on I Samuel will be followed by an introduction to literary approaches to scripture. In this course, dialogic criticism will be used to identify theological meaning in the gaps, tensions, and unevenness in the text. (3rd quarter 2005) Dr. Fentress-Williams.

OT 28 The Lord's Apprentice: A Biblical Theology of Servanthood

A close study of Abraham and Sarah, the Suffering Servant of Isaiah, and other Apprentices of the Lord in the Hebrew Bible. We will pay special attention to the significance of these figures for understanding Jesus' atoning work as well as our contemporary life together in community. (In English). (2nd quarter 2004). Dr. Cook

OT 33 Gourds, Barley, & Myrrh: Three Biblical Tales

An exegetical study, in English, of the short biblical stories of Jonah, Ruth, and Esther, with an eye to their comic touches, feminist gems, and spiritual insights. We will aim for a close and ruminative reading of these Scriptures, keeping constantly alert for revelations of God. Students should come prepared to participate in creative approaches to theological reflection. (1st quarter 2004) Dr. Cook, Dr. McNaughton-Ayers.

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. (Spring semester 2005) Rabbi Moline.

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 2004-05) Dr. Cook.

OT 109 Moses Goes to the Movies: Films of the Bible

The purpose of this course is to consider the theological messages that result from a dialogue between film and biblical narrative. Since the Bible is a theological text, films based on the Bible will carry a theological message, whether they intend to or not. How does the medium of film enhance, shape, or limit the theological messages in the text? (Fall semester 2004) Dr. Fentress-Williams.

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 2004-05) 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 2004-05) Dr. Cook.

OT 206 Second Isaiah and God's Ineffable Holiness

An exploration of Isaiah 40-66 as priestly, temple literature, expert at the Holy and its coming dawn on earth. Second Isaiah knows the priestly themes to highlight and the temple texts to quote for a sage communion with the inexpressible, the utterly mysterious. To study this material is to rediscover the overwhelming, absolute worth of God. (In English). (Spring Semester 2005) Dr. Cook.

**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 2004-05) Dr. Cook.

OT 217 Book of Isaiah for Christian Ministry

An examination of the Book of Isaiah as a whole, its canonical shape, and its relevance for ministry. The course includes in-depth study of selected passages of Isaiah, with attention to their poetry, form, theological tradition, and original social settings. (Not offered 2004-05) 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 2004-05) Dr. Cook.

OT 222 Midrash

This course will introduce the genre of rabbinic interpretation called Midrash. Included will be historical and methodological background, readings (in translation) of original Hebrew and Aramaic examples, and experience in developing "Modern Midrash." Hebrew background is not necessary, but will enhance appreciation of the texts. (Not offered 2004-05) Rabbi Moline.

Historical Studies

Dr. Edmondson, Dr. Prichard, Dr. Stafford

Church History

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 early middle ages. (1st quarter 2004) Dr. Edmondson.

CH 2 The History of the Medieval and Reformation Church

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. (2nd quarter 2004) Dr. Edmondson.

CH 3 The History of the Church since 1600

Continuation of CH 1 & 2, with an emphasis on the spread of Christianity to North America; the birth of the modern era; and the reshaping of Christianity in its new circumstances. (3rd quarter 2005) Dr. Prichard.

CH 25 Sacramental Vision: An Anglican Theology

In this course we will explore one strand of Anglican thought focused on a sacramental understanding of Christian life and world, from Richard Hooker, through the Cambridge Platonists, to Coleridge and the Oxford movement. Working out of the rich vein of Christian Platonism and Neo-Platonism which marks the majority of the Christian tradition, these thinkers carved out one distinctly Anglican approach to theology which is anchored in God's pervasive immanent presence in all of reality. We will attend to this theme with an eye to how it might shape Anglican preaching, liturgy, and action in the world. (3rd quarter 2005) Dr. Edmondson.

CH 26 The Christian Century – An Examination of the Attitudes and Ideas of American Christians from 1880 to 1920

American Christians were gaining a new confidence in the late 19th and early 20th century. The nation was on the winning side of global conflicts with European powers (the Spanish American and World War I). American missionaries were increasingly active in Africa, Asia, and Latin America. American Roman Catholics spoke increasingly about a church adapted to the American context, though not all agreed that such an adaptation was a good thing. American businesses were providing new models of efficiency that churches sought to emulate. This seminar class will examine some of the features of this confident era, including the Student Volunteer Movement for Foreign Missions, the Chicago Parliament of Religions, the Americanism movement in the Roman Catholic Church, and the American participation in the Edinburgh World Missions Conference. (Not offered 2004-05) Dr. Prichard.

CH 35 What Does History Mean? A History of Church History

This course will explore the work of church historians through the centuries—Eusebius, Augustine, Bede, Joachim of Fiore, and others—to determine how they found the events of history meaningful. What did they attribute to God and what to the motives of human persons? What is spiritual in the midst of the mundane? How is the church's history or salvation history related to the general history of the world? We live in an age that is both fascinated by (e.g., the search for the historical Jesus) and forgetful of history. So what might history mean to us? (Not offered 2004-05) Dr. Edmondson.

CH 41 The Pastor and the Care of Souls in the Early Church
An examination of the changing role of the pastor from the second to the sixth century. We will examine the development of pastoral care and the pastoral identity in writings by Clement of Alexandria, Cyprian of Carthage, Gregory of Nazianzus, Augustine of Hippo, and Gregory the Great. (Not offered 2004-05) Dr. Trigg.

CH 42 John Henry Newman the Anglican.
While still an Anglican, John Henry Newman set forth his spirituality in his *Parochial and Plain Sermons* and laid the foundations of his theology in his *University Sermons*. Any Anglican who prays or thinks will find them a treasure. (Not offered 2004-05) Dr. Trigg.

CH 45 Augustine's Confessions
Augustine's Confessions is a literary masterpiece, a classic of spirituality and an introduction to the thought of an immensely influential theologian. The course will look closely at the entire book in the larger context of Augustine's thought and of his age. (1st quarter 2004) Dr. Trigg.

CH 47 History of the Protestant Episcopal Church: The Colonial and Early National Period.
(1st quarter 2004) Dr. Prichard.

CH 48 History of the Protestant Episcopal Church: 1830 to the Present.
(2nd quarter 2004) Dr. Prichard.

CH 78 Anglican Communion from the 19th – 21st Century
A biblical and theological exposition of the church's self-understanding in the New Testament and early period. This course will consider how the Anglican Communion defines itself as a world communion of churches. (Preference given to Anglican Studies students.) (2nd quarter 2004) Bp. Dyer.

CH/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 2004-05) Mr. Harris.

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 2004-05) Dr. Prichard.

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. (Fall semester 2004) Dr. Prichard, Dr. Stafford.

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 2004-05) Dr. Edmondson.

CH 126 Heretics to Divines: An Intellectual History of the English Reformation

A survey of the intellectual and theological currents that shaped the English Reformation, broadly conceived. Beginning with John Wycliffe and concluding with the Caroline Divines, we will explore an array of thinkers, traditional and protestant, humanist and scholastic, whose work had a direct impact on the Church of England which emerged in the 17th century. (Not offered 2004-05) Dr. Edmondson.

CH 135 American Congregations

This course explores American religion and spirituality through its most basic unit of organization—the local congregation. We will employ historical and sociological methods in order to understand the role congregations play in society, how they shape the spiritual lives of individuals, and serve as the context for ministry. In addition, we will pay attention to the theological tension in the Episcopal Church between formal hierarchical structures and local congregational organization and ethos. Students will read works by Martin Marty, Jim Wind, Nancy Ammerman, Wade Clark Roof, and Diana Butler among others. (Not offered 2004-05) Dr. Bass.

CH 141 Intimacy With God

In this course we will explore the patristic and witness to God's intimacy with God's children. Popular religious writing treats God's intimacy to and immanence within God's creation as a theme foreign to traditional, orthodox thinking. This course will not only dispel this error but reveal the Christian tradition to offer richer resources about this divine reality than most modern authors could either ask or imagine. (Spring Semester 2005) Dr. Edmondson.

CH 147-J Celtic Theology And Culture

In this course we will explore Celtic spirituality both through text and experience, but only as we place it in its historical, ecclesiastical, and theological context. The aim is to discover a deeper understanding of Celtic spirituality through a recovery of its living practice. We will approach our subject through both academic and popular authors, and will work through the material with an eye both to what we personally can appropriate and to how we can teach this in a parish setting. This course will require a full time commitment from its students. (January Term 2005) Dr. Edmondson.

CH 210 History of Christian Thought Seminar: Martin Luther

Permission required for juniors. 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. (Not offered in 2004-05) Dr. Edmondson.

Historical Theology

HT 28 Readings in Karl Barth

Theology in service to the church: this was the maxim of Karl Barth's life and life-work. We will read sections of Barth's massive dogmatic theology, the *Church Dogmatics*, to see how one theologian heard the gospel as word of grace and command to his day and place. We will focus on those doctrines where Barth's innovative powers shone: Christology, Scripture, Election and Fall. (Not offered 2004-05) Dr. Sonderegger.

HT/AT 39 Monastic Theology

Experiential, Literate, Orthodox, Imaginative, Practical, Spiritual, Humane. The theology practiced by medieval monks and nuns is characterized by the best of what leaders in congregations hope their theology will be. In this course we will explore the theology of Gregory I, Bernard of Clairvaux, Aelred of Rievaulx, and others (perhaps Hildegard of Bingen), hoping to discover how their search for God led them into the heart of God. And, with them, we will ask how this theology, worked out in contemplation, can inform the active life of ministry. (Not offered 2004-05) Dr. Edmondson.

HT 55 Augustine the Pastor

This course will examine Augustine's understanding of preaching and teaching as set forth in "On Christian Teaching," "The First Catechetical," and selected sermons. (2nd quarter 2004) Dr. Trigg.

HT/ST 121 Will and Grace: The Christian Account of the Interplay Between the Soul and God

Christian theology in the West, since the time of Augustine, has structured its understanding of the divine-human

encounter under the rubric of *sola gratia*—grace alone. This has entailed an emphasis on the prevenience of God's grace in our salvation—God's grace comes first—but has left open the question of our contribution to this encounter, a question usually discussed under the title of the freedom of the will. In this course we will examine a number of theological construals of the relationship between God's grace and our freedom, looking first to the history of the discussion before turning to a few significant contemporary accounts. At the end of the course we should have a grasp of the way the issues at stake in this discussion can shape our thinking and preaching on the Christian life. (Not offered 2004-05) Dr. Edmondson.

HT 204 History of Christian Thought Seminar: John Calvin

Permission required for juniors. 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. (Not offered 2004-05) Dr. Edmondson.

HT 207 A Biblical Imagination: A History of Figurative Interpretation of Scripture

A detailed exploration of the church's tradition of figurative interpretation of scripture, with special attention to the allegorical interpretation of scripture as it was practiced in the Early and Medieval Church. Writers like Origen and Richard of St. Victor will occupy the bulk of our time, but this will not preclude an examination of the texts that support variant forms of figurative interpretation—Ireneaus' typological interpretation, for example—or an examination of authors from a later period—Lancelot Andrewes or John Donne. One task of the course will be to discern precisely what is meant by allegorical or typological interpretation as it is put into practice in various ages. (Not offered 2004-05) Dr. Edmondson.

HT 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. (Not offered 2004-05) Dr. Trigg.

HT 239 The Theology of Schleiermacher

Prerequisite: at least one prior course in theology or permission of the instructor. A careful analysis of Schleiermacher's theological magnum opus *The Christian Faith*. The seminar will critically examine his innovative theological method and his creative treatment of several major doctrines (e.g., God/world relation, creation, christology, Trinity, and prayer). Supplemental readings will

include selections from his sermons and personal letters. (Not offered 2004-05) Dr. Hensley.

Ministerial Studies

Dr. Ferlo, Dr. Gearey Dyer, Mr. Hadler, Dr. Hawkins, Mrs. Hix, Dr. Jones, Mr. Kroupa, Dr. McNaughton-Ayers, Dr. Prichard

Christian Education

CED 10 Planning and Teaching for Christian Formation

This course is a basic introduction to Christian education for those entering ministry in a parish setting. This course assumes no previous knowledge or experience other than one's own schooling. The course will cover the preparation, teaching and evaluation, and supporting volunteer teachers in their ministry. (2nd quarter 2004) Dr. Gearey Dyer.

CED 12 Christian Education in Other Cultures

This course will be taught in a seminar format and will address educational issues in cultures other than American and European. The goals of the course will be to identify ways to address educational issues and practices in Christian education in the home cultures of the participating students. (4th quarter 2005) Dr. Geary Dyer, Mr. Kroupa.

CED 20 Human Growth and Development

The primary purpose of this course is to help students understand the theories of human development and their application to religious education; consider Christian education/formation as a lifelong process; and integrate this learning with the role of educator in a parish or school setting. (Not offered 2004-05) Dr. Gearey Dyer.

CED 22 Faith Development

The goals of this course are to explore and critique the current theories of faith development, apply this knowledge to a faith community; and develop a better understanding of their own faith development in relation to Christian formation in the church. (1st quarter 2004) Mr. Kroupa.

CED 24-J Immersion in School Ministry

This course is for the students considering a ministry as chaplain, teacher, or administrator in independent and church-related secondary schools. It will combine orientation and background presented in a classroom setting with a full week of supervised immersion in an area school. (January Term 2005) Mr. Craig.

CED 60 Models of Teaching Scripture in a Congregation

This course will focus on the teaching of scripture in a parish setting concentrating on parables, themes, current curricula, and the application of adult learning theory. (Not offered in 2004-05) Dr. Gearey Dyer.

CED 63 Educational Administration

The goal of this course will be to examine strategies and learn skills for designing an effective program for Christian education in a parish setting. It will include dimensions of communication, planning, implementation, and evaluation of programs. (Not offered 2004-05) Mr. Kroupa.

CED 64 Children's Ministry

This course will explore the theology of childhood along with the biblical and programmatic implications of the nurture of, ministry to, and ministry of children in the church. Resources for preaching and teaching children under the age of 12 will be explored. (Not offered 2004-05) Dr. Gearey Dyer.

CED 65 Youth Ministry

This course will examine issues affecting young people today and their relationship to the church. Students will explore youth culture, models for youth ministry in a parish, and current resources in the field of youth ministry. The course will cover pre-teens through college age. (3rd quarter 2005) Dr. Gearey Dyer.

CED 66 Families, Faith, and Formation

This course will look at the role of parents in the faith formation of their children and how the parish can support parents through baptismal preparation, confirmation, and understanding faith formation in children. (4th quarter 2005) Dr. Gearey Dyer.

CED 67 Adult Education

This course will discuss issues surrounding adults in today's parishes. It includes topics such as young adult ministry, adult learning styles, faith development, small group interaction, and proclaiming the gospel through Bible study and other adult programs. (Not offered 2004-05) Mr. Kroupa.

CED 68 The History of the Sunday School Movement and its Impact Today

This course will examine the beginning of Sunday school, trace its growth through the 19th and 20th centuries, and analyze its effect on current church school practices today. (3rd quarter 2005) Mr. Kroupa.

CED 69 Theories of Education in the Church

This course explores the impact of major theologians and secular education theorists on the church's programs of teaching and learning. Students will examine a range of theories and apply them to their own ministry. (Not offered 2004-05) Mr. Kroupa.

CED 70 Teaching for Christian Formation in the Early Church

Students will examine the church's approaches to Catechesis in the earliest centuries as a way to inspire the design of effective programs of teaching the gospel in the postmodern world. Insights will be drawn from ancient methods and content, and the social-historical context in which the early church instructed children, youth, and adults in Christian faith. Special attention will be paid to the application of readings, in-class discussion, and published adult curricula in contemporary ministry settings. (Not offered 2004-05) Mr. Kroupa.

CED/PT 107-J Group Process

This course is designed to explore the theories of group interaction and to engage in a series of exercises that identify various types of group interaction and learn skills to work more efficiently with others and as leaders of groups. This course also seeks to understand the dynamics of groups as they apply to the context of life with other Christians. Minimum enrollment of 8. (January Term 2005) Dr. Gearey Dyer.

Summer Programs

Virginia Seminary offers the Master of Arts in Christian Education and Master of Arts in Christian Education/Youth Ministry degree programs during the summer. Enrollment in these courses is restricted to the students enrolled in the program.

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 political, economic, cultural, and familial orders. Four hours of credit. (Offered 2005) Dr. Sedgwick.

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 the 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. (Offered 2005).

CED LTG Introduction to Anglican Worship

The theology and development of Anglican worship is studied with special attention given 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. (Offered 2006).

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. (Offered 2007).

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. The focus is on contemporary interpretive methodologies and traditional forms of interpretation. Both Jewish and Christian methodologies will be considered. Four hours of credit. (Offered 2006).

CED ST Introduction to Theology

This course acquaints students with basic Christian teachings and engages them through critical and systematic reflection. Four hours of credit. (Offered 2007).

CED 63 Educational Administration

The goal of this course will be to examine strategies and learn skills for designing an effective program for Christian Education in a parish setting. It will include dimensions of communication, planning, implementation, and evaluation of programs. (Offered 2005) Mr. Kroupa.

CED 64 Children's Ministry

This course will explore the theology of childhood along with the biblical and programmatic implications of the nurture of, ministry to, and ministry of children in the church. Resources for preaching and teaching children under the age of 12 will be explored. (Offered 2006) Dr. Gearey Dyer.

CED 65 Youth Ministry

This course will examine issues affecting young people today and their relationship to the church. Students will explore youth culture, models for youth ministry in a parish, and current resources in the field of youth ministry. The course will cover pre-teens through college age. (Offered 2006) Dr. Gearey Dyer.

CED 67 Adult Education

This course will discuss issues surrounding adults in today's parishes. It includes topics such as young adult ministry, adult learning styles, faith development, small group interaction, and proclaiming the gospel through Bible study and other adult programs. (Offered 2005) Mr. Kroupa.

CED 105 Theory/History of Education

This course will survey the history of education from antiquity to the present and explore dominant theories in the field, with emphasis on the rise of Christian education and the varied programs and methods that have evolved in this century. Students will be enabled to evaluate current educational theories in light of historical roots. (Offered 2006) Mr. Kroupa.

CED 107 Group Process

The study of group dynamics and the interplay of those dynamics with church groups of various types will be examined and experienced. Three hours of credit. (Offered 2007) Dr. Gearey Dyer

CED 119 The Cycle of Life and Growth of Faith

The goal of this course is to examine the cycle of human life: intellectual, psycho-social, and moral—and to explore how people express God's gift of faith across the life span. Students will look at stages of human development from infancy through adulthood with emphasis on the theories of Erik Erikson and Jean Piaget. "Emotional intelligence," gender differences, and research in brain development and function will also be examined. (Offered 2007) Mr. Kroupa.

CED 120 Curriculum Development

This course will examine the history and development of curriculum in the church and research the variety of resources available in several denominations. Students will be introduced to methods of evaluating curricula and apply them to existing materials. (Offered 2005) Dr. Gearey Dyer.

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. (Offered 2005).

CED 132 Strategies for Youth Ministry

This course will enable youth leaders to develop programs for youth, locating and developing resources and ideas for effective youth ministry. (Offered 2006).

CED 134 Building Youth Ministry Skills

This course will deal with building community, crisis and conflict management, outreach and evangelism with youth and with parents of youth. It will also include development of the spirituality of the Youth Minister. (Offered 2007).

CED 137 Adolescent Culture: Teaching Adolescents

This course will explore the components of teaching adolescents in a Christian setting as well as developing and administering programs for youth. It will focus on education programs, including confirmation and Sunday school. (Offered 2006).

CED 139: Adolescent Development/Spirituality

The adolescent stage of development will be explored in depth along with the faith development of adolescents and their spirituality in current youth culture. The course will enable students to employ the various theories of psychological, social, emotional, and faith development in dealing with youth. (Offered 2005) Mr. Kroupa.

Kanuga: Each year Kanuga experiences will include opportunities for reflection on the interaction with young people and the correlation of youth work to God's call to serve and lead youth to a closer relationship with God in Christ. (Offered every year).

Field Education

FE 1 Field Education and Colloquy

Required of middlers in the MDiv 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 beginning in the second quarter of the fall semester and continuing through the spring semester. Each group will consist of six or seven students and two mentors drawn from the faculty, active clergy, lay persons, and senior seminarians. Their purpose is to develop a collegial group in which to explore and reflect theologically on their experiences, thoughts, feelings, and beliefs about their ministries. (Fall semester every year) Mr. Hadler and others.

FE 2 Field Education and Colloquy

Continuation of FE 1. (Spring semester every year) Mr. Hadler.

FE 5-J Field Education Internship

A 40-hour per week commitment over four weeks in an approved field education training site under supervision. (Meets FE third semester requirement if it continues in the middle year training site or if it takes place in an institution or school setting.) (January Term every year) Mr. Hadler and others.

FE 11 Field Education

A twelve-hour per week commitment in an approved field education training site under supervision to complete the FE experience. Seniors must remain in their middle year training site. (Meets FE third semester requirement). (Fall semester every year) Mr. Hadler and others.

FE 13 Field Education

A twelve-hour per week commitment in an approved field education training site under supervision. Seniors commit to the whole year in their training site, but may seek a different

training experience for their senior year than they had in their middler year. (Meets FE third semester requirement). (Fall semester every year) Mr. Hadler and others.

FE 14 Field Education

Continuation of FE 13. (Spring semester every year) Mr. Hadler and others.

FE 15-S Field Education Internship

A forty-hour per week commitment over at least eight weeks, in an approved field education training site under supervision. (Meets FE third semester requirement.) (Summer every year) Mr. Hadler and others.

FE/PT 21 Revisioning Parish Ministry: An Introduction to Field Education and 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 years. This course is for juniors and Anglican Studies students, except with permission of the instructors. (1st quarter 2004) Mr. Hadler, Dr. Hawkins.

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.

Clinical Pastoral Education (CPE)

Virginia Seminary supports students' participation in CPE. This is normally taken in the Summer following the junior year. See VTS Catalogue article, "Education in the Field." Three credit hours will be added to transcript as a transfer.

Theory and Practice of Ministry

TPM 35 Church Planting

Why start new churches when many older churches have empty pews? New churches are a primary means to reach new communities and new ethnic groups with the gospel. This course explores all aspects of planting new Episcopal churches, from using demographics to developing a vision and a launch team. Different models of church planting and the normal development of new churches in the first years are explored, as well as practicalities in designing evangelism efforts, budgets, and initial ways to structure a new church. The methodologies developed for new churches can be applied for revitalization and strengthening of established parishes. (3rd quarter 2005) Ms. Heard.

TPM 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. (Not offered 2004-05).

TPM 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. (Not offered 2004-05).

TPM 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. (Not offered 2004-05) Dr. Prichard.

TPM 73 Anglican Reflective Seminar

Participants in the Anglican Reflective Seminar will listen to voices in scripture and traditions, which illumine the Anglican way. In addition, seminar participants will look at their own journeys in the Christian faith as they come to the Episcopal Church. (4th quarter 2005) Instructor to be announced.

TPM 82 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 2004-05) Dr. Prichard.

TPM 91 Seminar in Family Systems Applications to Ministry

Prerequisite: at least one course using family systems theory (PT 71 or PT 83 or consent of instructor). A seminar for the integration of family systems theory with priestly formation and ministry. Topics to be determined by the group from pastoral care to leadership and congregational dynamics issues. (1.5 credit hours per semester) (Offered Spring 2005) Mr. Hadler.

TPM 149 Money, Ministry, and Management: Theology in the Real World

Three faculty members team together to examine the theological and practical elements of effective parish administration. This course will focus on the ministry of leadership as it considers financial management, governance, building and maintaining staffs, and the challenges and opportunities that different sized parishes present. Practical topics for discussion will include personnel issues, compensation strategies, and various management styles for lay and ordained leaders. Annual giving, planned giving, and endowments will be considered in the context of a theology of stewardship. (Limited to seniors and one-year special students.) (Spring semester 2005) Dr. Ferlo, Dr. Hawkins, Mrs. Hix.

TPM 205 Christian Households: Tradition, Customs, and Practice

This course will refer to the pastoral offices in the Book of Common Prayer which address Christian marriage: Celebration and Blessing of a Marriage, the Blessing of a Civil Marriage, and an Order for Marriage. We will also consider liturgies that have been utilized or recommended for same-sex blessings and unions. What is the theological foundation of a Christian household (i.e., not church but family units)? What do we preach when two people are pledging themselves to each other before God's altar? How do we prepare two people for a life together in a Christian household? Intentional consideration will be given to pre-liturgy and liturgy planning and proficiency in conduct for officiant or celebrant. Case studies from actual parish experience will add a dimension of the "real world" to this pastoral theology course. (Limited to 12 students) (Fall Semester 2004) Dr. Hawkins.

TPM 435-J Ministry in Context Seminar

In the seminar you will utilize resources from the study of congregational development in order to assess the history of your place of ministry. Specific focus will be given to understandings of mission and ministry and how these are shaped by history, membership, and changing social context. Upon completion of the seminar you will undertake a study of the congregation or other faith organization which you are presently serving. These studies will be shared in colleague groups in the summer session and so help to provide the larger context for the case studies. (January Term every year) Dr. Sedgwick.

Pastoral Theology

PT 17 The Basics of Pastoral Care

This course will consider the theology and practice of pastoral care. It will take into consideration the basic skills of pastoral care and the training and building of a pastoral care team in a church of any size. This course is for those who have had little or no training in basic listening skills for pastoral care. It will

be taught with consideration of the fact that clergy in the Episcopal Church are limited to four sessions of individual pastoral care with individuals and will therefore give skills for diagnosis and referral for those needing extended pastoral counseling. (2nd quarter 2004) Dr. Prior.

PT/FE 21 Revisioning Parish Ministry: An Introduction to Field Education and Pastoral Theology

This course is for juniors and Anglican Studies students, except with permission of the instructors. 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. (1st quarter 2004) Mr. Hadler, Dr. Hawkins.

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. (Not offered 2004-05) 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 20.) (This course will next be offered in 2005-06.) Mr. Klinger.

PT 42 The Prayer Book Offices

This course will look at baptism, marriage, burial, and other pastoral offices so as to develop a theological foundation, proficiency of conduct, and creativity of response to parish ministry and life as a priest in the church. (4th quarter 2005) Dr. Shiflet.

PT 48 Prayer Book Offices: Transitions in the Household of Faith

We will consider five pastoral offices which are responses to both joy and sadness in the Christian journey: Thanksgiving for the Birth or Adoption of a Child; Reconciliation of a Penitent; Ministration to the Sick; Ministration at the Time of Death; and the Burial of the Dead (Rite one and two). We will examine the historical development and theology which inform the pastoral offices in the Book of Common Prayer and consider the creative ways the offices can be applied in the moments which they eloquently address. (Not offered 2004-05). Dr. Hawkins.

PT 61 The Role of Preaching as Pastoral Care

This course will examine the role of the preacher as care-giver for the flock. Also, we will consider the ways the preacher weaves, and decides not to weave, the story of the parish into the weekly sermon. Part of our discussion will center on the use of non-canonical sources, such as short stories and novels, in preaching the Word in a liturgical context. Finally, is the preacher's journey always readily apparent in the sermon? (Limited to 12 students.) (Not offered 2004-05) Dr. Hawkins.

PT 71 Congregational Development

An exploration of how congregations work as systems, what helps them develop, and how a leader might align him/herself with the mission of the congregation in its environment and the movement of the Holy Spirit. Our resources will include readings and parish descriptions, student experience in congregations and at the Field Education site, lectures, and discussion. Our goal is to read the organic process of congregations and the work of God in the life of congregations, so that we might exercise our ministries with faithfulness and vision. Course includes four 45-minute Genogram labs. (4th quarter 2005) Mr. Hadler.

TPM 83 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, 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. Course includes four 45-minute Genogram labs. (Seniors and middlers) (2nd quarter 2004) Mr. Hadler.

PT/CED 107-J Group Process

This course is designed to explore the theories of group interaction and to engage in a series of exercises that identify various types of group interaction and learn skills to work more efficiently with others and as leaders of groups. This course also seeks to understand the dynamics of groups as they apply to the context of life with other Christians. Minimum enrollment of 8. (January Term 2005) Dr. Gearey Dyer.

PT 110-J 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." (January term 2005) Dr. Kryder.

PT 145-J 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 course seeks to develop understanding of theological foundations, creativity in interpretation, and proficiency in conduct. Case studies are based on actual parochial experiences. (January Term 2005) Dr. Kryder.

Studies in Christian Worship

Dr. Doran, Dr. Glover Dr. Grieb Ms. Hooke, Dr. Jones, Dr. McDaniel, Dr. Prichard

Church Music

CM 1 Music in Liturgy

An introduction to the variety of musical resources appropriate for use in worship according to the Book of Common Prayer. The class will explore the liturgical leader's musical role and develop their individual vocal abilities. Tutors will be assigned to students who require assistance in developing the basic music-reading skills necessary to complete this course. We will consider the use of music in pastoral care, the potential of music to build up the church, and the role of music in the church's worship both now and in past centuries. (One hour credit.) (Fall semester 2004) Dr. Doran.

CM 2 Music in Liturgy

(Continuation of CM 1) Students will continue to build individual musical skills as well as vocabulary with which to discuss and to continue lifelong learning about music in the church. We will explore diverse styles of music and develop skills for liturgical planning and collaborative ministry with musicians. Other topics to be considered are musical instruments as liturgical resources, visual arts in the life of the church, and children in liturgy. (One hour credit) (Spring semester 2005) Dr. Doran.

CM/NT 42 The Composer as Exegete of Scripture

An in-depth study of the setting of the St. Matthew Passion by Johann Sebastian Bach from biblical, theological, and musical perspectives. The class will study the passion stories in the four gospels, with emphasis on the Gospel of Matthew; consider the place of the passion readings in the liturgics of Palm Sunday, Holy Week, and Good Friday; and the development of musical settings from the early chant forms to those of 20th century composers, with particular attention to musical settings in the Lutheran tradition. Limited to 10 students, (Pass/Fail) (3rd quarter 2005). Dr. Grieb, Dr. Glover.

CM 44-J 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 (January Term 2005) Dr. Glover.

CM 45 The Sung Service

Prerequisite: CM 1 or permission of instructor. 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 to the singing of Prayer Book services giving particular attention to the vocal skills of the individual class member. (Spring semester 2005) Dr. Whitmire.

CM 47 Introduction to Singing

Prerequisite: CM 1. Each quarter students will be divided at the first class meeting into two groups. Each group will meet for an hour. Group 1 - Introductory Singing - for students with limited vocal skills who want to learn to be confident singers. Group 2 - Intermediate Singers - for students who want to improve their vocal skills and enhance their ability to lead the musical portions of the liturgy. (One credit hour) (Not offered 2004-05) Dr. Whitmire.

CM/NT 52 The Composer as Exegete of Scripture: Charles Wesley and Anglican Biblical Hymnody.

This course will explore Charles Wesley and Anglican Biblical Hymnody in the historical context of the practical theology of the Wesleyan movement for church reform of the eighteenth century. Attention will be given to Charles Wesley as an interpreter of Scripture, to the collaboration between John and Charles Wesley, to the function of hymnody for church and societal reform, and to Charles Wesley's theology of the eucharist, eschatology, and grace. Members of the class will learn how to assess hymn texts for sound theology and hymn tunes as effective complements. They also will gain practice in writing hymn texts in the spirit of the Wesleys for the contemporary church. (Pass/Fail) (Not offered 2004-05) Dr. Grieb, Dr. Glover.

Homiletics

HOM 1 & 2 Introduction to Homiletics

Prerequisite: Completion of the requirement in biblical language and completion of both introductory sequences in Bible (OT 1, 2, and 3 and NT 1, 2, and 3) or the completion of one and concurrent registration in the other. 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. Dr. Hethcock, Ms. Hooke.

HOM 3 Advanced Homiletics

Prerequisite: HOM 1 and 2. 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 (3rd and 4th quarters 2005) Ms. Hooke.

HOM 56 Preacher as Artist

Prerequisite: HOM 1, 2, & 3. This course will begin by exploring the benefits and possible dangers of thinking of the preacher as an artist and the sermon as an art form. We will place these initial investigations within a theological framework, considering the human imagination and human creativity as aspects of our personhood as created by God. With this theological foundation in place, we will then explore aspects of the creative process as described by artists, seeking similarities between this process and the process of sermon preparation. We will also mine other art forms, such as poetry, music, drama, and the visual arts, to see how they might provide resources for the preaching task. This course will involve preparing and delivering sermons that use the preacher's creativity, imagination, and artistic gifts of various kinds. (Limit of 10 students) (Not offered 2004-05) Ms. Hooke.

HOM 59 Preaching Old Testament Texts

Prerequisite: HOM 1, 2, & 3. The texts of the Old Testament offer some of the richest and most underused resources for Christian preaching. This course will explore the particular demands and peculiar rewards in preaching on these texts. We will consider issues involved in preaching Old Testament texts from a Christian perspective, such as: understanding the relationship between the Old and New Testaments, whether and how to preach Old Testament texts christologically, and the particular challenges involved in preaching Old Testament texts from a lectionary. We will also explore issues that arise in making Old Testament texts accessible to members of our congregations who may have little familiarity with these texts. The bulk of our time in the course will be devoted to preaching on a variety of genres of Old Testament texts: narrative, law, prophecy, Psalms, and other wisdom literature. Limit of 10 students. (Not offered 2004-05) Ms. Hooke, Dr. Fentress-Williams.

HOM 67 Reading Texts, Reading Life

Prerequisite: HOM 1, 2, & 3. The art of preaching involves seeking the connecting points between Scriptural texts and the "text" of our lives, our communities, and our world. In this course, students will explore methods of perceiving these points of connection, so as to develop awareness of the many ways that Scripture and life interpret each other. These explorations will include: developing a theology and spirituality of preaching; interpreting the text through the preacher's voice and body; finding secular parables of God

in everyday life; exercises to hone the preacher's powers of observation and meaning-making. Students will preach sermons using the material gleaned from these investigations. (Limit of 12 students) (Not offered 2004-05) Ms. Hooke.

HOM 73 Performance of Text: Genesis to Revelation

Prerequisite: HOM 1, 2 & 3. To perform a text of scripture entails discovering the relationship between the truth of the text and the truth of the performer, and bringing them into creative alignment with each other so that God speaks anew through the text. Since this is also the process preachers undertake, the experience of performance is a useful background for the preaching task. This course begins by considering the theological rationale for using performance as an instrument for exegeting and interpreting texts. Students will then develop performances of scriptural texts that together tell the story of salvation history from Genesis to Revelation, and will study techniques of voice and acting to help them embody these texts. These individual performances will be developed into ensemble production of these texts, to be performed for the Seminary community (Limit of 12 students) (Not offered 2004-05) Ms. Hooke.

HOM 85 Prophetic Preaching

This course will explore the complex dynamics involved in preaching prophetically within Christian communities. We will examine models of prophetic activity in the Old Testament, consider how Jesus repeats and transforms this model of prophecy, and study the teachings concerning prophetic witness found in the Old Testament and in the Pauline corpus. We will then study theological and sociological frameworks within which to understand the charism of prophecy and how it functions in the church, considering in particular how the role of prophet intersects with, challenges, and is challenged by the roles of pastor and priest. Our consideration of this topic will include the study of prophetic sermons offered in the modern context by Martin Luther King, Jr., and others. Lastly we will consider how the call to preach prophetically might be discerned and answered in students' own preaching contexts. Prerequisite: HOM 1, 2, & 3. (Limited to 12 students) (Not offered 2004-05) Ms. Hooke.

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.

Liturgics

LTG 4 Oral Interpretation of Scripture

An August term course in the effective oral communication of Holy Scripture in the liturgy, required of all MDiv students. Participants will have an opportunity to deepen their

understanding of the ministry of proclaiming the Word of God, as they improve their skills in this aspect of leadership in public worship. (0.5 hours credit) (August Term every year) Dr. Doran, Ms. Hooke.

LTG 5 Introduction to Anglican Worship

LTG 5 is a two-hour course designed as a companion piece for CM 1. LTG 5 focuses on the theology and development of the liturgy and on the practical issues involved in liturgical leadership. Lecture and discussion center on baptism and eucharist in the Book of Common Prayer. The remaining portions of the Prayer Book are subjects of LTG 6, which is offered in the spring. Recommended for juniors and middlers. (Two credit hours) (Fall semester 2004) Dr. Prichard, Dr. Doran.

LTG 6 Introduction to Anglican Worship

LTG 6 is the continuation of LTG 5 and is designed to be taken with CM 2. The class has two components. Each week there is an hour of lecture and discussion and an hour devoted to small practica groups led by experienced clergy on the conduct of worship. Lecture and discussion topics during the spring focus on daily prayer and on the Pastoral and Episcopal Offices of the Book of Common Prayer. Recommended for juniors and middlers. (Two credit hours) (Spring semester 2005) Dr. Prichard.

LTG 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. (Pass/Fail) (3rd quarter 2005) Dr. Prichard.

LTG 21 The Bible in Spanish

A continuation of LTG 20 with a special focus on oral interpretation of the scriptures in Spanish, using the version *Dios Habla Hoy*. (Pass/Fail) (4th quarter 2005) Dr. Prichard.

LTG 48 Advanced Liturgical Practicum

Open to students who have completed the basic LTG 5 and LTG 6 practica. Maximum of three sections of not more than seven students per section. At first session students are invited to list, in priority, their individual liturgical desires for engaging in this course; from the composite of those is derived the syllabus for each section encompassing a broad spectrum of praxis. The hour and a half session ends with a 15-minute seminar on an assigned reading. (1.5 credit hours) (Not offered 2004-05).

LTG 81-J Seminar in Liturgics

This course is a seminar focusing in depth on a current issue in Liturgics. 2005 topic: The Next Prayer Book? The future of revision of the Episcopal Book of Common Prayer. (Limited to 12 students; priority given to seniors.) (January Term 2005) Dr. Prichard.

Studies in Faith and Society

Mr. Hadler, Dr. Jones, Dr. Sedgwick

Christian Ethics

CE1 Christian Ethics

This introduction to Christian ethics focuses on Christian faith and the distinctiveness of the Christian moral life. (Spring semester 2005) Dr. Sedgwick.

CE 23 War, Peace, and Resistance

This course considers contrasting perspectives on the topic of war, peace, and resistance in the history of Christian ethics. The biblical and theological foundations for Christian pacifism and just war theory are explored, with a particular interest in their different approaches to the important ministry of reconciliation in the world. (1st quarter 2004) Dr. Oak.

CE/LT 30A Liturgy and Ethics

Focusing on how liturgy celebrates and shapes Christian identity, this seminar will give primary attention to Gordon Lathrop's liturgical theology, especially his concluding volume, *Holy Place: A Liturgical Cosmology* (Fortress, 2003), and its answer to the question, "Does Christianity have an ecological ethic?" (Limited to 14 students) (1st quarter 2004). Dr. Sedgwick

CE 30B Christian Households and a Rule for Life

This seminar will consider the question, "What practices should shape and form the Christian household and community?" Reading will draw on Christian rules of life, especially the new rule for the Society of St. John the Evangelist (SSJE). (Limited to 14 students) (2nd quarter 2004) Dr. Sedgwick.

CE/ST 33A Major Christian Thinkers

The theology and ethics of H. Richard Niebuhr are arguably the most significant work in Christian ethics in the 20th century. His primary books are landmark studies that seek to understand God's initiative and grace and how that is understood and shaped in different ways by Christians. Primary texts for the course include *The Meaning of Revelation*, *Christ and Culture*; *Radical Monotheism and Western Culture*; and *The Responsible Self*. (Limited to 14 students) (4th quarter 2005) Dr. Sedgwick.

CE/CH 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 1004-05) Mr. Harris.

CE 204 Families, Church, and Civil Society

This course considers historical, theological, and social perspectives in the development of a distinctively Christian ethic for families. It examines the historical contributions from New Testament and Jewish sources, Augustine, Chrysostom, Luther, and the Puritans, as well as the contributions of various contemporary theologians. It also incorporates social analysis (e.g., of gender, race, and economics) in the articulation of such an ethic. Special attention will be given to the manner in which modern Roman Catholic social teaching has been a catalyst for a broader ecumenical interest in the socially transformative notion of family as "domestic church." The goal of the course is to enable students to think theologically about the important role of various forms of family in the church's work of building a civil society. (Not offered 2004-05) Dr. Oak.

CE 209 Biomedical Ethics in Ministry

.Prerequisite CE 1 or permission of instructor. This course will examine issues in biomedical ethics with the pastoral perspectives necessary in parish ministry. Representative ethical areas to be covered include end of life questions, pediatrics, psychiatry and mental health, genetics, obstetrics and gynecology, chronic illness and disability, and service of clergy and religious professionals on ethics committees. Specific frameworks and methodologies for thinking about biomedical ethical issues will be offered, as well as pastoral approaches for helping those struggling with these dilemmas. Attention will also be given to thinking about biomedical ethical issues through Anglican and other Christian moral visions. (Spring semester 2005) Dr. Dell.

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 to 16 students in each of two sections) (Fall semester 2004) Dr. Sedgwick.

CE/NT 231 Feminist New Testament Ethics

See NT/CE 231. (Not offered in 2004-05).

CE 302 The Practices of Christian Faith

Lectures and discussion, this course will draw from historical, theological, and philosophical writings in order to explore the practices that stand at the heart of Christian identity. The course will include contemporary discussion of practices and

narrative identity as well as an investigation of the practices of Jubilee, householding, and hospitality. (Not offered 2004-05) Dr. Sedgwick.

Contemporary Society

CS 21-J Christian Practices and Congregational Vitality

New research suggests that congregations engaged in intentional Christian practices are healthier and more vital than other mainline congregations. This course explores the intersection between Christian practices (such as hospitality, healing, centering prayer, doing justice, and Sabbath keeping) and the corporate life of the congregation in theology and practical ministry. Students will examine particular practices and will become acquainted with the most recent research on church growth and congregational vitality. Readings include selections from *Practicing Our Faith* by Dorothy Bass, *The Practicing Congregation* by Diana Butler Bass, and *Practicing Theology* by Miroslav Volf. Students will design a retreat, an adult formation course, or a preaching series on practices to be used in a congregation. (January Term 2005) Dr. Bass.

CS 27 Sexuality, Households, and Family

This course considers historical, theological, and social scientific perspectives in the development of a distinctively Christian ethic for sexuality, households, and family. Special attention will be given to the manner in which modern Roman Catholic social teaching has been a catalyst for a broader, ecumenical interest in the socially transformative notion of family as "domestic church." (4th quarter 2005). Dr. Oak.

CS 29-J Christian Social Ministry: Immersion in Urban Ministry

This course is grounded in the biblical theology of witness and reconciliation, and is geared to enabling the student to understand how the basic doctrines of the Christian faith relate to the helping process. Social immersion, as interpreted and lived by Dr. Martin Luther King, Jr., and the instructor's long experience as a Christian minister and reconciler, are the heart of the course. Theological, theoretical, and personal reflection will be combined with immersions in the City of Alexandria, including worship and service in urban congregations, meeting with political leaders, committees, and community activists, direct exposure to specific neighborhood situations that pose the need for reconciliation, and direct contact with models of urban ministry currently at work. (Limited 15 students) (January Term 2005) Dr. Ransom.

CS 120 God in Washington: The Public Ministry of the Church

What is the public role of congregations? What has faith to do with politics, social service, and policy? What is the relationship between spirituality and social justice? Can

congregations and faithful Christians make a real difference in the world? In this course, students will explore these questions as they seek to understand the public mission of the church through the lens of theology, church history, and ministry. Included in the course will be an overview of theologies of church and culture, historical studies on particular social and political issues, and guest facilitators from parishes and/or ministries and think tanks in Washington. (Not offered 2004-05) Dr. Bass.

CS 215 Exegeting Culture: Religious Studies For Seminarians

In seminary, students learn how to exegete scripture and learn how to read religious texts. But how often do seminarians think of culture as a religious text that teaches about the spiritual longings and beliefs of American society? This course uses the discipline of religious studies to examine American culture—politics, technology, advertising, fashion, and television. Throughout, students will learn how to read cultural texts as a way of thinking about lived theology, congregational vitality, preaching, youth ministry, Christian formation, and contemporary spirituality. Suitable for students pursuing ministry tracks and for those who may be considering doing Ph.D. work in religious studies. (Not offered 2004-05) Dr. Bass.

Global Christianity - Mission and World Religions

GC 11 Christians Encounter World Religions

A preliminary look at Hinduism and Islam, especially in their American expressions, with a Christian theological and pastoral response to their creed, cult, and code. Texts include Huston Smith, *The Religions of the World*. (4th quarter 2005) Dr. Jones.

GC 13 Theology Of Mission

God is the sender; we are the sent. This course aims: 1) to familiarize students with the concepts of proclamation, solidarity, and dialogue that have motivated the church in the past; 2) to present a rationale for desiring mission over maintenance today; and 3) to encourage each student to articulate a personal theology of mission. Texts: Norman Thomas, ed., *Classic Texts in Mission and World Christianity*; Standing Commission on World Mission, *Companions in Transformation*; and Lesslie Newbigin, *The Open Secret*. (3rd quarter 2005) Dr. Jones.

GC 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) (Fall semester 2004)
Mr. Hadler, Mrs. Hix.

GC 18 Cross Cultural Colloquy

See description for GC 17 above. (Spring semester 2005) Mr. Hadler.

GC 19 Christ and Culture in History

A survey of the demographic expansion of the Christian movement from its Jerusalem origins to its current urban and ethnic frontiers. We examine changes produced in culture and the adaptation of the gospel to culture by successive peoples. Texts: H. Richard Niebuhr, *Christ and Culture*; Lamin Sanneh, *Translating the Message*; and Andrew F. Walls, *The Missionary Movement in Christian History*. (3rd quarter 2005) Dr. Jones.

GC 41 Cross Cultural Reflection Seminar

This course is designed for American students to follow immediately after return from a cross cultural immersion or internship. It provides a setting in which returnees can reflect on their experience of ministry in another cultural setting and their reentry into their own culture. Using readings and events, the returnees begin to translate their experience for application in their own church and culture. (1.5 credit hours per semester) (Fall semester 2004) Mr. Hadler.

GC 45-J Dominican Republic Immersion

This cross-cultural experience is an immersion, in that American students will engage as observer/participants in a culture other than their own and will learn something of how the church in that culture understands its mission. In addition, each student will be for a brief period an intern entrusted with specified ministerial responsibilities under an experienced local supervisor. A faculty member from an Episcopal seminary in the USA will be in residence as an additional resource for cross-cultural theological reflection. Extra cost for travel. (January Term 2005) Dr. Prichard.

GC 50-J Myanmar Immersion Seminar

Three weeks of intensive meetings and travel in Myanmar (Burma) offer students opportunity to develop more informed and accurate knowledge and increased sensitivity to the complex historical, cultural, religious, socio-political, and economic issues that are behind the current situation in Myanmar, and to discern their impact on the Anglican Church of the Province of Myanmar and her non-Anglican sister churches. The course will expose students to a radically different Buddhist cultural context, and invite them into conversation and community with native as well as expatriate Christians and non-Christians serving with Myanmar-based NGOs and international organizations. Preparatory readings and pre-travel meetings with Washington-area Myanmar and experts in the fields of Myanmar history, politics, and development economics

aspire further to stimulate students' continuing discernment and definition of faith and vocation in an increasingly politicized, non-Christian world and their reflection about their own theological grounds for mission. Active participation in an upcountry Anglican Diocesan Retreat, group theological reflection at the time of summary retreat in-country, and a final reflection paper are key course requirements. Extra cost for travel. Ms. Babson.

GC 55 Jesus in World Religions

Prerequisite: GC 11. The person of Jesus does not belong solely to 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. Texts: *Jesus Through the Centuries* by Jaroslav Pelikan; *The World's Religions* by Huston Smith. (Not offered 2004-05) Dr. Jones.

GC 61 Non-Western Anglican Biblical Interpretation

Prerequisite: GC 13 or GC 19. Do the scriptures of the Old and New Testaments guarantee our unity or assure we will differ in the Anglican Community? Asian, African, and Latin American interpretations of the Bible will be compared. Texts: R.S. Sugirtharajah, *Voices from the Margin: Interpreting the Bible in the Third World*. (4th quarter 2005). Dr. Jones.

Theological Studies

Bishop Dyer, Dr. Edmondson, Dr. Ferlo, Dr. Hensley, Dr. McNaughton-Ayers, Dr. Sedgwick, Dr. Sonderegger

Ascetical Theology

AT 13-J The Ministry of Spiritual Direction

This course will offer an introduction to the ministry of spiritual direction. It will outline some of the basic principles of spiritual direction and examine current issues related to this ministry. Participants will learn how to listen to others in ways that help them make meaning and discern the presence of God in their lives. Guidance will be given especially in helping others discern life choices in a context of prayer. (January Term 2005) Br. Vryhof, S.S.J.E.

AT 18-J Teaching Others to Pray

This course will help pastors introduce their parishioners to a variety of meditative forms of prayer. Several ways to pray will be explained and explored, and suggestions will be given for training others in prayer through classes and workshops, retreats and Quiet Days. (January Term 2005) Br. Tristram, S.S.J.E.

AT 33 Foundations of the Spiritual Life

This course will explore major themes of the spiritual life, some of which include reconciliation, ecstatic union, the

importance of self-knowledge, and prayer leading to social action. Classic and contemporary texts will be used. Particular attention will be paid to how race and ethnicity influence understandings of Christian spirituality. In addition to other assignments, students will prepare presentations designed for use in congregational contexts. (Not offered 2004-05) Dr. McNaughton-Ayers.

AT/HT 39 Monastic Theology

Experiential, Literate, Orthodox, Imaginative, Practical, Spiritual, Humane. The theology practiced by medieval monks and nuns is characterized by the best of what leaders in congregations hope their theology will be. In this course we will explore the theology of Gregory I, Bernard of Clairvaux, Aelred of Rievaulx, and others (perhaps Hildegard of Bingen), hoping to discover how their search for God led them into the heart of God. And, with them, we will ask how this theology, worked out in contemplation, can inform the active life of ministry. (Not offered 2004-05) Dr. Edmondson.

AT 226 Theologians at Prayer

A study concerning the integrity of spirituality and theology, that is, how the study of doctrine and the contemplative experience of God are two aspects of the same reality. A consideration will be given to those theologians, from both Eastern and Western Christian tradition, whose lives and works exemplify the life of prayer. (Spring semester 2005) Bishop Dyer.

Liturgical Theology

LT 30 Liturgical Theology and Its Pastoral Implications

Liturgical theology begins with the experience of worship. So does this course, drawing on our students' own experiences of Prayer Book worship in diverse settings. Critical reflection will follow based on those experiences, as we explore the pastoral and ethical dimensions of life in the worshipping assembly. Readings in ancient and contemporary liturgical theologians (e.g., Hippolytus, Justin Martyr, Alexander Schmemmann, Gordon Lathrop, Catherine Pickstock) will inform the task of analysis and reflection. The course will pay attention to recent developments in music, iconography, film, performance art, architecture and interior design in their impact on liturgical expression. We will also take account of both feminist and post-colonial Anglican perspectives on worship, and the eclectic practices of the post-denominational "emerging church" in the United States. (Limited to 15 students) (3rd quarter 2005) Dr. Ferlo.

LT/CE 30A Liturgy and Ethics

Focusing on how liturgy celebrates and shapes Christian identity, this seminar will give primary attention to Gordon Lathrop's liturgical theology, especially his concluding

volume, *Holy Place: A Liturgical Cosmology* (Fortress, 2003), and its answer to the question, "Does Christianity have an ecological ethic?" (Limited to 14 students) (1st quarter 2004). Dr. Sedgwick.

Systematic Theology

ST 1A Trinity and Creation

This course serves as introduction to the theology of the first article of the creed: the Unity and Trinity of God, especially of God the Father; the Divine perfections and attributes; demonstrations of Divine reality; faith and revelation; creation, preservation, and fall; creature-hood; election and predestination. (Spring semester 2005) Dr. Sonderegger.

ST 1B Jesus Christ and Salvation

An examination of the doctrines of the person and work of Christ within the contexts of their historical development and contemporary articulation. The course will pay special attention to the systematic interconnections between christology and soteriology and will examine how various formulations of these doctrines affect other doctrinal commitments Christians typically hold. In conversation with the readings, the lectures, and with one another, students will be encouraged to move toward formulating their own constructive theological position. (Spring semester 2005) Dr. Hensley.

ST 1C The Spirit and the Church

This course will study Christian teaching about the person and work of the Holy Spirit: the work of the Spirit in scripture, the church, sacraments, prayer, and mission. (Fall semester 2004) Bishop Dyer.

ST 25 Faith

This course will examine a major doctrine in our tradition: the act of faith as gift of the Holy Spirit. Central to this doctrine is the problem of unbelief, both within the church and beyond. In our ministries in the church we will be asked to present, clarify, and defend our faith, and that hope that is within us; the course will give the language our tradition has used to do this. This course will be taught in two parts: the ST 25, 1st quarter, will be devoted to the origin, nature, and practice of faith; the ST 26, 2nd quarter, to the relation of faith to doubt, uncertainty, and disbelief. Students may register for either or both quarters. (1st quarter 2004) Dr. Sonderegger.

ST 26 Unbelief

This course will examine a major doctrine in our tradition: the act of faith as gift of the Holy Spirit. Central to this doctrine is the problem of unbelief, both within the church and beyond. In our ministries in the church we will be asked to present, clarify, and defend our faith, and that hope that is within us; the course will give the language our tradition has used to do this. This course will be taught in two parts: the ST 25, 1st quarter, will be devoted

to the origin, nature, and practice of faith; the ST 26, 2nd quarter, to the relation of faith to doubt, uncertainty, and disbelief. Students may register for either or both quarters. (2nd quarter 2004) Dr. Sonderegger.

ST/CE 33A Major Christian Thinkers

The theology and ethics of H. Richard Niebuhr are arguably the most significant work in Christian ethics in the 20th century. His primary books are landmark studies that seek to understand God's initiative and grace and how that is understood and shaped in different ways by Christians. Primary texts for the course include *The Meaning of Revelation*, *Christ and Culture*; *Radical Monotheism and Western Culture*; and *The Responsible Self*. (Limited to 14 students) (4th quarter 2005) Dr. Sedgwick.

ST 34 Creation and Fall

This course considers the doctrines of creation and fall in light of scripture, tradition, and contemporary theological reflection. Special attention will be paid to such issues as creation *ex nihilo*, the *imago Dei* and the nature of the human person as created by God, the relation of creation and covenant, good and evil, and the nature of sin in its various forms (original, inherited, etc.) (Not offered 2004-05).

ST 35 Readings in Contemporary Anglican Theology: Rowan Williams

This course examines select texts and authors (rotating each year) representing contemporary Anglican theology. Particular attention will be paid to issues of continuity and/or discontinuity with historic Anglicanism. (Not offered 2004-05) Dr. Hensley.

ST 36 Readings in Contemporary Anglican Theology: John Milbank

This course examines select texts and authors (rotating each year) representing contemporary Anglican theology. Particular attention will be paid to issues of continuity and/or discontinuity with historic Anglicanism. (Not offered 2004-05) Dr. Hensley.

ST 38 Last Things

This course examines the doctrine of last things or eschatology in light of scripture, tradition, and contemporary theological reflection. Topics covered include divine judgment and human redemption, heaven and hell, the resurrection of the body, and the nature and grounds for Christian hope. (1st quarter 2004) Dr. Sonderegger.

ST 39 Providence, Election, and Human Freedom

Central to the faith of Israel and the church is the conviction that God governs, guides, and judges the world. Christians do not see a chaotic or desperate world, but rather a world of sinners, guided and forgiven by God. How can we understand sin, freedom, and suffering in this light? (Not offered 2004-05) Dr. Sonderegger.

ST 41 Cross and Resurrection

This course considers the meaning of the cross and resurrection for the Christian life, specifically under the doctrines of justification, sanctification, mortification, and vocation. (Not offered 2004-05) Dr. Hensley.

ST 43 Remembering the Needy

Our vocations carry us into a world shaped and divided by poverty and wealth. The church itself, and its members, are defined by the stark outlines of class, gender, and race. How do we understand the gospel in light of these great divisions? Students will read liberation theologians, both from Latin America and beyond, U.S. theologians who analyze the American experience, and more ancient theologians who reflect on our fallen state and its remedies. (3rd quarter 2005) Dr. Sonderegger.

ST 44 The Hope of the Poor

Our vocations carry us into a world shaped and divided by poverty and wealth. The church itself, and its members, are defined by the stark outlines of class, gender, and race. How do we understand the gospel in light of these great divisions? Students will read liberation theologians, both from Latin America and beyond, U.S. theologians who analyze the American experience, and more ancient theologians who reflect on our fallen state and its remedies. (4th quarter 2005) Dr. Sonderegger.

ST 45 Readings in Systematic Theology

This course examines in detail select historical and/or contemporary texts and authors (rotating each year the course is taught) in systematic theology. (2nd quarter 2004) Dr. Sonderegger.

ST 51 Readings In Schleiermacher

A careful analysis of Schleiermacher's theological magnum opus, *The Christian Faith*. The seminar will critically examine his innovative theological method and his creative treatment of several major doctrines (e.g., God/world relation, creation, christology, Trinity, and prayer). Supplemental readings will include selections from his sermons and personal letters. (4th quarter 2005) Dr. Hensley.

ST/HT 121 Will and Grace: The Christian Account of the Interplay Between the Soul and God.

Christian theology in the West, since the time of Augustine, has structured its understanding of the divine-human encounter under the rubric of *sola gratia* – grace alone. This has entailed an emphasis on the prevenience of God's grace in our salvation – God's grace comes first – but has left open the question of our contribution to this encounter, a question usually discussed under the title of the freedom of the will. In this course we will examine a number of theological construals of the relationship between God's grace and our freedom, looking first to the history of the discussion before

turning to a few significant contemporary accounts. At the end of the course we should have a grasp of the way the issues at stake in this discussion can shape our thinking and preaching on the Christian life. (Not offered 2004-05) Dr. Edmondson.

ST 204 Seminar on the Trinity

Prerequisite: at least one course in theology. This seminar examines classic discussions of the Trinity, both East and West, and focuses especially on the formation of the doctrine in the first five centuries C.E., culminating in Augustine. Attention will then turn to a range of critiques and defenses of the doctrine within the last half century and pay particular attention to the ways in which reflections on God as triune shape understandings of being, knowing, and selfhood. Throughout the course, efforts will be made to highlight how doctrinal expression and practical piety hang together in visions of God-as-Trinity. (Limited to 10 students). (Not offered 2004-05) Dr. Hensley.

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. (Not offered 2004-05) 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 2004-05).

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. (Spring semester 2005) Bishop Dyer.

ST/CE 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 to 16 students for each of two sections) (Fall semester 2004) Dr. Sedgwick.

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 bilateral ecumenical dialogues. (Not offered 2004-05) Bishop Dyer.

ST 255 Does God Suffer?

Prerequisite: at least one course in theology. Since the latter part of the nineteenth century, a consensus has emerged among Christian theologians that the traditional notion of God's impassibility (i.e., that God does not suffer), held to be axiomatic since the patristic period, is no longer defensible. Rather, it is now claimed, God, as personal, loving, and compassionate, suffers in solidarity with God's creation. This seminar critically examines this growing consensus by working through the history of arguments both for and against the claim that God suffers. (Not offered 2004-05) Dr. Hensley.

Theological Aesthetics

TA 10-J Twentieth Century Witnesses to the Faith

This course will examine the faith and ministry of five persons whose lives bore witness to the words of Oscar Romero, martyred Archbishop of El Salvador: "The purpose of our life is God's glory." In addition to the writings of Archbishop Romero, the class will focus on Dietrich Bonhoeffer and his faithfulness to the gospel in Nazi Germany; Dorothy Day, co-founder of the Catholic Worker Movement and advocate for the poor; Pauli Murray, Afro-American priest and lawyer striving to bring justice for her people; and W.H. Vanstone, English hymn writer, dedicated parish priest, and theologian whose writings emphasize the risk and cost of God's love. (January Term 2005). Mrs. Glover.

TA 11 Christian Vocation: Discerning the Work of the Church

This course will focus on the experience of vocation for all Christians, asking, in particular, What does it mean to be called "to represent Christ and His Church" (a calling, according to the Book of Common Prayer, that is common to both lay and ordained ministry). What are the particular implications of the statement that the laity are called "to bear witness to Him wherever they may be, and, according to the gifts given them, to carry on Christ's ministry of reconciliation in the world"? Beginning from theological reflection on baptism and ministry, this course is meant to help students reflect both on their own experience of vocation and the experiences of the people they serve. Authors read include Marianne Micks, Evelyn Underhill, Parker Palmer, L. William Countryman, Dietrich Bonhoeffer. (1st quarter 2004) Dr. Staudt.

TA 12 The Church of the Future and the Dream of God: Fostering the Ministry of the Laity in Congregations

Based on understandings of the "church of the future" proposed by Loren Mead, Verna Dozier, and others, this course will explore the mission of the church in an increasingly "post-Christian" world, focusing on the work that Christians are feeling called to do as individuals and as members of the community. Theological explorations will focus on the connections between individual calling and

baptismal identity. Guest speakers will help the class explore the ministries open to thoughtful and committed lay people. Readings will include theological reflections on ministry. This course should be valuable both to lay people preparing for ministry and for persons preparing for ordained ministry who seek to explore their own role in fostering and nurturing the ministries of the people in their congregations. TA 11 is recommended but not required as preparation for this course. (Not offered 2004-05) Dr. Staudt.

TA 15-J Creativity and the Image of God

Our human capacity for creativity, as a gift from God, opens us to the world and the world to us in all fullness. Indeed, in our creativity subsists at least one dimension of our reality as the image of God, and in its expression we are touched by God. This course will offer an opportunity to engage our own creativity to fruition, while pushing us to explore how we might encourage the creativity of those we encounter in ministry. We will work with theologians as diverse as Madeline L'Engle, William of St. Thierry, and Hildegard of Bingen. We will work across media, and the assignments for the course will be geared more to the creative than to the analytical. This course will be a full-time commitment for the two weeks that it is scheduled, in order that we might engage our material fully. Enrollment limited to 15. (Not offered January 2005) Dr. Edmondson.

TA 15 Mystics and Visionaries of the Church in England

This course will focus on the distinctive nature of spirituality in the Church in England. Readings will include Julian of Norwich, Richard Rolle, *The Cloud of Unknowing*, John Donne, George Herbert and Thomas Traherne. Class time will include meditations, lectures, and group discussion. Students will write each week a short (1 – 2 pages) reflection paper on the week's readings. (Not offered 2004-05) Mrs. Glover.

TA 17 The Spirituality of Anglican Poetry: George Herbert, John Donne, and Others

By reading and praying with the poetry of John Donne, George Herbert, Christina Rossetti, Samuel Taylor Coleridge and others, students will explore how this poetry embodies and illuminates our experience of the Anglican theological and spiritual tradition. (Preference given to students who sign up for both quarters TA 17 and TA 19). (Not offered 2004-05) Dr. Staudt.

TA 19 Anglican Spirituality in Modern Poetry

By reading and praying with the poetry of such writers as W. H. Auden, R. S. Thomas, Judith Wright, Vassar Miller, Denise Levertov, and others, students will explore how this poetry embodies and illuminates our experience of the Anglican theological and spiritual tradition. (Preference given to students who sign up for both quarters TA 17 and TA 19). (Not offered 2004-05) Dr. Staudt.

TA 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 learn to use the visual arts as a theological resource in Christian education, preaching, and worship. We begin with an in-depth study of the work of Rembrandt, arguably the greatest visual interpreter of scripture. We will take a field trip to view Rembrandt's original etchings and drawings at the National Gallery of Art's Department of Prints and Drawings. And two contemporary artist-theologians will discuss their work with our class. (Not offered 2004-05) Ms. Parker.

TA 30 Contemplative Writing

Poets, storytellers, and creative writers, whose special gift is to respond in words to the presence and action of the Spirit, can teach us much about being at prayer, open and ready to respond to God. By reading the works of such writers, and writing in response to their experience, students in this course will explore ways to discern and respond to the rich poetry of God's actions in their lives. Journaling and other approaches to contemplative writing will be used to explore how the discipline and openness of writing can deepen our responsiveness to God's love, and sharpen our readiness to carry that love into the particular ministries to which we are called. Readings will include sections from Frederick Buechner, Annie Dillard, Kathleen Norris, Howard Thurman, and others. (3rd quarter 2005) Dr. Staudt.

TA 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. (4th quarter 2005) Dr. Staudt.

TA 32-J Praying with the Poets II: T. S. Eliot's Four Quartets

T. S. Eliot's *Four Quartets* is widely acknowledged as the great Christian poem of the twentieth century. Drawing on the mysticism of the *via negativa*, the poetry of Dante, the history of the church, and the mysteries of the Incarnation and Passion, Eliot sets his personal journey of faith in powerful poetic language that has echoed through much writing, preaching, and Christian meditation in our time. In this class, we will read the text of the *Four Quartets* as a way into our own spiritual experience. While literary and theological contexts and background will be provided, the main work of

the class will be to read and reflect on the four main "movements" of this important work, using guided meditation, journaling, and other processes aimed at deepening our prayerful response to the Christian journey as mediated by Eliot's language and imagination. (Not offered 2004-05) Dr. Staudt.

TA 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. (3rd quarter 2005) Ms. Parker.

TA 133 Visions of Ministry in Literature
Explores visions of the church, its mission and ministry in the world, by reading literary representations of both lay and ordained ministries and ministering communities. Literary readings will invite students to reflect critically on their own theologies of ministry and vocation and on the particular needs and challenges of people who devote their lives intentionally to ministry. Works to be read may include: Dostoevsky, *The Grand Inquisitor*, Cather, *Death Comes For the Archbishop*, Clyde Edgerton, *Walking Across Egypt*, Mary Gordon, *Men and Angels*, Susan Howatch, *Glittering Images*, Shusaku Endo, *Deep River*, Gail Godwin, *Evensong*. (Spring semester 2005) Dr. Staudt.

TA 209 Studies in Theological Aesthetics: Dante
Prerequisite: completion of an introductory course in Church History or Old Testament or New Testament. An introduction to Dante as poet-theologian, focusing on *The Divine Comedy* and its great themes: eros and allegory; images of pilgrimage and exile; the clash of politics and religious belief; language and the ineffable; the limits of art. We will read from Dante's great poem in the context both of its own time and of our own, with close attention to the poem's relation to music and the visual arts; Dante's searing political passions; and the fascinating interplay between scripture and the pagan classics Dante loved. This is a course about the shaping of the religious imagination, both in Dante's time and in ours. (Fall semester 2004) Dr. Ferlo.

Special Courses for Master in Theological Studies Students

MTS 301 - Practicum

Required of second-year MTS students who are not doing a thesis, 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 Clinical Pastoral Education (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. The Practicum is designed for lay persons. International students, who are ordained, are required to undertake a thesis (MTS 401).

MTS 401 - Thesis

Candidates for the MTS degree who are not doing the Practicum are required to undertake a thesis in the second year. The thesis 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 thesis will be worked out in consultation with the student's thesis advisor, who is to be chosen by the end of the first year of study. Normally in the spring semester for three hours of credit, but may be done in both semesters of the second year for six hours. International students, who are ordained, are required to undertake a thesis.

January Term Workshops (Not for credit)

Education for Ministry –Mentor Training

Habitat for Humanity – Leadership Training

Liturgical Dance Workshop

Prevention of Sexual Misconduct and of Child Abuse Training

Degrees Conferred

October 7, 2003

Doctor of Humane Letters

Angus King
Governor of Maine, Retired

Doctor in Divinity

The Rev. Dr. E. Brooks Holifield
*Professor of American Church History
Candler School of Theology, Emory
University*

The Rt. Rev. Valentine Mokiwa
Bishop of Dar-es-Salaam, Tanzania

The Rt. Rev. James J. Shand
Bishop of the Diocese of Easton

The Rev. Leslie Carl Smith
*Rector, Trinity Church, Princeton,
New Jersey*

May 20, 2004

The Certificate of Work Accomplished

Lauren H. Moyer, B.A., M.A.
Hillary Talbot West, B.S.

***The Post-Graduate Diploma in
Theology***

Zacchaeus Ovurevu Asun, B.Ed.,
M.Ed., N.C.

***Post-Graduate Diploma in
Anglican Studies***

Barbara Davenport Day, B.S., M.Ed.,
Ph.D., M.Div.
Virginia Anne Bain Inman, B.A., J.D.,
M.Div.
Harold John Lockett, B.B.A., M.Div.,
D.Min.
Barton K. Stevens, B.A., M.A., M.Div.

Master of Arts in Christian Education

Debra Andrew-Maconaughy, B.A.,
M.F.A.
Anne Fredericks Cooper, B.B.A.
Dontie S. Fuller, B.A.
*Karen M. Moseley-Mattox, B.S.

Master in Theological Studies

John Bartlett, B.A., L.L.B.
Vanessa Ann Bickle, B.S., M.S.
*M. Michelle Fincher, B.B.A.
Evans Esau Kachiwanda, Dip. Th., B.Th.
Francis Mwansa, Cert. Th.
Godson A. Nzeadu, Dip.Th., B.A., M.A.
George Okoth, Dip.Th., B.A.
Gerald Lee Warren, B.A.

Master in Divinity

*Jeffrey Robert Adams, B.A., J.D.
Mariann Catherine Babnis, B.A., M.A.
Elizabeth Anne Bagioni, B.A.
Kristin Louise Barkerding, B. Mus.
Joseph Malcolm Browne, III, B.A., M.A.
*Leslie Elizabeth Hiers Chadwick,
B.A., M.A.

Susan Quarles Claytor, B.S.
Anne St. Clair Coghill, B.A.
David Paul Culbertson, B.A.
*Mary Helen Thomsen Davison,
A.B., M.A., Ph.D.

John Greeley Earls, B.S., M.P. Acc.
Jeff Wright Fisher, B.B.A.
Mark Suttle Forbes, B.A.

*David Jennings Crosder Frazelle,
B.A., C.E.B.
Cecelia Carlile Goodman Schroeder, B.A.
*Patricia M. Grace, B.A., M.P.H.
Paula Clark Green, A.B., M.P.P.
Jacquelyn Sue Turner Hardman, B.A.
Rebekah Bokros Hatch, B.A.

Jerald Walton Hyche, B.A.
Arthur Bradford Ingalls, Jr., B.A., M.P.A.
Anne-Marie Jeffery, B.S., M.S., Ph.D.
Kate Engleby Kelderman, B.S., M.T.
Susan Johnson Kennard, B.S.N.
Jennifer Susan Warfel Kimball, B.A., M.S.
Barbara Helen Kirk-Norris, B.S., M.S.
John Philip Leach, B.B.A.

*Karin Lee MacPhail, B.A.
Carla Benae McCook, B.A.
Jennifer Gaines McKenzie, B.A.
Sarah Frances Midzalkowski, B.A.
Todd Lawrence Miller, B.Mus.
John Glenn Morris, III, B.A., M.A.
*Julie Brady Murdoch, B.B.A., J.D.
Rachel Anne Nyback, A.B., M.A.
Paul Alexander Price, B.S.
*Thomas Claude Pumphrey, B.S.

Wm. Blake Rider, B.S.

*Douglas Frederick Scharf, B.A.
William Tayloe Garnett Scott, B.A.
*Kevin Brian Seaver, B.A.
Phyllis Ann Spiegel, B.A.
Ellen Doris Schlachter Thober, R.N., B.A.
Gail Robbins Tomei, B.A.
*Adam Thomas Trambley, A.B.
Gene Richard Tucker, B.Mus.
David Alton Umphlett, B.Mus.
David Coats Wacaster, B.A.
Mark D. Wilkinson, B.M.E., M.M.
Wendy J. Wilkinson, B.M.E., M.A.
Sarah Anne Wood, B.A.

Doctor of Ministry

Norman Wesley Campbell, B.A., M.A.,
M.Div.
Kenneth Elvis Jones, B.A., M.S., Ph.D.
James R. Wheeler, B.A., M.Div.

**cum laude*

Doctor of Humane Letters

Alan F. Blanchard
*President, Church Pension Group
New York, New York*

Allan Rohan Crite
*Artist
Boston, Massachusetts*

Judith Cecilia Dodge
*Director of Music/Organist
St. Columba's Church
Washington, DC*

Doctor in Divinity

The Rt. Rev. Samuel Johnson Howard
Bishop of the Diocese of Florida

The Rt. Rev. Dean Elliott Wolfe
Bishop of the Diocese of Kansas

Students Enrolled 2003-2004

Master in Divinity

Senior Class

Jeffrey Adams
Diocese of Virginia
B.A., The King's College
J.D., Duke University School of Law

Mariann Babnis
Diocese of Washington
B.A., Clarion University
M.A., Ohio University

Elizabeth Bagioni
Diocese of Connecticut
B.A., Wells College

Kristin Barkerding
Diocese of Virginia
B.Mus., James Madison University

J. Sonny Browne
Diocese of East Carolina
B.A., M.A., University of North Carolina

Leslie Hiers Chadwick
Diocese of Georgia
B.A., University of the South
M.A., University of Virginia

Susan Claytor
Diocese of Florida
B.A., University of North Florida

Anne Coghill
Diocese of Virginia
B.A., Mary Baldwin College

David Culbertson
Diocese of Central Pennsylvania
B.A., Wilson College

Mary Davisson
Diocese of Maryland
A.B., M.A., Brown University
Ph.D., University of California

John Earls
Diocese of Upper South Carolina
B.S., M.P.A., Clemson University

Jeff Fisher
Diocese of Texas
B.B.A., University of Texas

Mark Forbes
Diocese of Western North Carolina
B.A., University of North Carolina

David Frazelle
Diocese of North Carolina
B.A., University of the South
Cert., Institute Catholique de Paris

Cecelia Goodman Schroeder
Diocese of San Diego
B.A., Texas Christian University

Patricia Grace
Diocese of East Tennessee
B.A., Bucknell University
M.P.H., University of Pittsburgh

Paula Green
Diocese of Washington
A.B., Brown University
M.P.P., University of California

Jacquelyn Sue Hardman
Diocese of Virginia
B.A., West Carolina University

Rebekah Hatch
Diocese of Atlanta
B.A., Salem College

Jerald Hyche
Diocese of Central Gulf Coast
B.A., University of Alabama

Brad Ingalls
Diocese of Central Florida
B.A., Stephen F. Austin University
M.P.A., Lamar University

Anne-Marie Jeffery
Diocese of Washington
B.A./B.S., State University of New York
M.S., Ph.D., University of Connecticut

Kate Kelderman
Diocese of Virginia
B.S., University of the South
M.Ed., University of Virginia

Susan Kennard
Diocese of Texas
B.S.N., University of Texas

Jennifer Kimball
Diocese of Virginia
B.A., Wheaton College
M.S.L.S., Catholic University

Barbara Kirk-Norris
Diocese of East Tennessee
B.S., Middle Tennessee State University
M.S., University of Tennessee

John Leach
Diocese of West Tennessee
B.B.A., Millsap College

Karin Chambers MacPhail
Diocese of Virginia
B.A., University of Texas

Carla McCook
Diocese of Central Florida
B.A., Flagler College

Jennifer McKenzie
Diocese of Virginia
B.A., Auburn University

Sarah Midzalkowski
Diocese of New York
B.A., University of Florida

Todd Miller
Diocese of Los Angeles
B.Mus., St. Olaf College

John Morris
Diocese of Virginia
B.A., Wake Forest University
M.A., Ph.D., University of Virginia

Julie Murdoch
Diocese of Washington
B.B.A., J.D., College of William and Mary

Rachel Nyback
Diocese of Los Angeles
A.B., Smith College
M.A., Claremont Graduate University

Paul Price
Diocese of Los Angeles
B.S., Azusa Pacific University

Thomas Pumphrey
Diocese of Ohio
B.S., Cornell University

Blake Rider
Diocese of Texas
B.A., Oral Roberts University

Douglas Scharf
Diocese of Southwest Florida
B.A., Florida Gulf Coast University

William Scott
Diocese of Virginia
B.A., Simon's Rock College of Bard

Kevin Seaver
Diocese of Tokyo
B.A., University of the South

Phyllis Spiegel
Diocese of Southwestern Virginia
B.A., Emory and Henry College

Ellen Thober
Diocese of Nebraska
Dip., Clarkson School of Nursing
B.A., Doane College

Gail Tomei
Diocese of Southwest Florida
B.A., Denver University

Adam Trambley
Diocese of Northwestern Pennsylvania
A.B., Harvard College

Gene Tucker
Diocese of Springfield
B.Mus., Eastman School of Music

David Umphlett
Diocese of East Carolina
B.Mus., University of North Carolina

David Wacaster
Diocese of Washington
B.A., University of the South

Mark Wilkinson
Diocese of Ohio
B.M.Ed., M.M., Kent State University

Wendy Wilkinson
Diocese of Ohio
B.M.Ed., Kent State University
M.A., John Carroll University

Sarah Wood
Diocese of Virginia
B.A., College of William and Mary

Middler Class

John Acee
Diocese of East Carolina
B.A., University of North Carolina

Rosemary Beales
Diocese of Maryland
B.S., University of Maryland

Lauren Browder
Diocese of Alabama
B.A., Rhodes College

Oliver Butler
Diocese of Dallas
B.A., Baylor University

Adele Dees
Diocese of East Carolina
B.S., Barton College

Gerald Donnelly
Diocese of North Carolina
B.A., University of North Carolina

Rosemarie Duncan
Diocese of Washington
B.S., M.S., Ph.D., Howard University

Charles Fels
Diocese of East Tennessee
B.A., Stanford University
M.A., J.D., Vanderbilt University

Mary Fisher
Diocese of Virginia
B.A., University of Richmond

John Frazier
Diocese of East Carolina
B.S., Park University
M.A., Webster University

Kathleen Gannon
Diocese of Southeast Florida
B.B.A., Pace University

Alan Gates
Diocese of Olympia
B.A., Seattle University

Laura Gettys
Diocese of North Carolina
B.A., Rhodes College

Sarabeth Goodwin
Diocese of Washington
B.A., M.A., West Virginia University

Adam Goren
Diocese of Texas
B.S., Texas A & M University

Linda Gosnell
Diocese Upper South Carolina
B.S., Winthrop University
M.Ed., University of South Carolina

James Grace
Diocese of Texas
B.A., Southwestern University

Jessica Hitchcock
Diocese of Atlanta
B.A., Oglethorpe University

Carlye Hughes
Diocese of New York
B.A., University of Texas

Jeffrey Huston
Diocese of Oklahoma
B.A., Drury University

Marlene Jacobs
Diocese of Minnesota
B.A., University of St. Thomas
M.S.E., University of Wisconsin

Sarah Kinney
Diocese of Virginia
B.S., University of Richmond

Timothy Kroh
Diocese of Northwestern
Pennsylvania
B.A., Pennsylvania State University

Ann Martens
Diocese of Virginia
B.A., University of Richmond
M.A., Webster University

Tara McGraw
Diocese of Southwest Florida
B.B.A., J.D., University of Miami

José McLoughlin
Diocese of Virginia
B.A., University of Central Florida

Susan Merrin
Diocese of Montana
B.S., B.S., Western Montana College

Catherine Metivier
Diocese of Oklahoma
B.S., D.D.S., University of Texas

Kenneth Miller
Diocese of East Tennessee
B.A., King College

Terry Miller
Diocese of Florida
B.A., University of the South

Audrey Miskelley
Diocese of East Tennessee
B.A., Columbus College
M.A., University of Tennessee

Alex Montes
Diocese of Texas
B.S., University of Houston

Andrew O'Connor
Diocese of Los Angeles
A.B., Boston, College

Shelby Owen
Diocese of Southern Virginia
B.A., College of William and Mary

James Pahl
Diocese of North Carolina
B.A., North Carolina State University

Spencer Potter
Diocese of New York
B.A., Bates College

Anne Marie Richards
Diocese of Washington
B.S., Columbia Union College

John Henry Rule
Diocese of Oklahoma
B.A., Oklahoma City University
J.D., University of Texas at Austin

Jeffrey Shankles
Diocese of Idaho
B.A., George Fox University

Stuart Shelby
Diocese of Central Gulf Coast
B.A., Samford University

Domingo Shriver
Diocese of Western Michigan
B.A., Spring Arbor University

Alistair So
Diocese of Washington
B.S., American University
M.S., Georgetown University

Ketlen Solak
Diocese of Virginia
B.Mus., M.M., Catholic University

Mary Staley
Diocese of Virginia
B.A., Iowa State University
M.A., Webster University

Michael Stephenson
Diocese of Oklahoma
B.A., Tulane University
M.B.A., Washington University

Carey Stone
Diocese of Arkansas
B. Sacred Mus., M.R., Arkansas State
University

John Suhar
Diocese of Southwest Florida
B.S., United State Air Force Academy
J.D., University of Miami
School of Law

Bradley Sullivan
Diocese of Texas
B.S., University of Texas

Shelley-Ann Tenia
Diocese of Trinidad and Tobago
A.S., Tidewater Community College
B.S., Old Dominion University

Scott Walters
Diocese of Arkansas
B.A., John Brown University

Joie Weiher
Diocese of Texas
B.A., University of Houston

Bambi Willis
Diocese of Virginia
B.A., Mary Washington College

Student Taking an Intern Year

Charles Hatfield
Diocese of Louisiana
B.A., Dartmouth College
M.A., Boston College

Junior Class

Debra Brewin-Wilson
Diocese of New Jersey
B.S.N., University of Pennsylvania
M.S.N., Seton Hall University

Robert Browning
Diocese of New York
B.A., New Jersey City University

Robert Cairns
Diocese of East Tennessee
B.A., The University of the South

Matthew Cowden
Diocese of Southeast Florida
B.F.A., Florida State University
M.F.A., University of California at Los Angeles

Susan Daughtry
Diocese of Virginia
B.A., University of Virginia

John Derkits
Diocese of Texas
B.S., Southwest Texas State University

Ellen Ekevag
Diocese of Kentucky
B.A., Hamilton College

Francine Gardner
Diocese of Western Massachusetts
A.B., M.A., Mount Holyoke College

Holly Gloff
Diocese of Virginia
B.A., Fairfield University

Robbie Glover
Diocese of East Tennessee
B.A., Carson Newman College

Sarah Gordy
Diocese of Western New York
B.A., M.S.W., State University of New York

Caron Gwynn
Diocese of Washington
B.S., Towson State University

Carol Jablonski
Diocese of Southwest Florida
B.A., Allegheny College
M.A., Ph.D., Purdue University

Ryan Kuratko
Diocese of Northwest Texas
B.A., Northwestern University

Thomas Lacy
Diocese of Georgia
B.A., Reinhardt College

Sandra Lawrence
Diocese of Northern California
B.A., Humboldt State University

Sean Leonard
Diocese of Central Pennsylvania
B.S., Bridgewater State College

Robert Marshall
Diocese of North Carolina
B.S., Atlantic Christian College (now Barton College)

Heather Ann Martinez
Diocese of Chicago
B.A., North Central College

Donyelle McCray
Diocese of Virginia
B.A., Spelman College
J.D., Harvard Law School

Anna Minor
Diocese of Southern Virginia
B.A., Roanoke College

William Murray
Diocese of West Tennessee
B.A., University of Memphis

Lynn Norman
Diocese of East Tennessee
B.A., University of the South

Marlee Norton
Diocese of Virginia
B.A., University of Iowa
M.A., Antioch College

Mary Norton
Diocese of Northwestern Pennsylvania
B.A., Allegheny College
M.B.A., Duquesne University

Nathan Rugh
Diocese of Colorado
B.A., University of Colorado

Allison Sandlin
Diocese of Alabama
B.A., Birmingham-Southern College

George Sherrill
Diocese of West Virginia
B.A., Wofford College

Robert Shobe
Diocese of Texas
B.A., University of Texas

John Stolzenbach
Diocese of Tokyo
B.A., Carleton College
M. International Affairs, Columbia School of International/Public Affairs

James Peter Swarr
Diocese of Maine
B.A., Wheaton College

William White
Diocese of Virginia
B.S., Ohio State University
J.D., Ohio State University College of Law

Andrew Williams
Diocese of Virginia
B.A., Virginia Military Institute

Melody Wilson
Diocese of Virginia
B.A., Tufts University

Master in Theological Studies

John Bartlett

B.A., University of California

L.L.B., Stanford University

Vanessa Bickle

B.S., Pennsylvania State University

M.S., Loyola Marymount University

Sharisse Butler

B.Mus., Wheaton College

M.A., University of Texas at Dallas

Warren Clark

B.A., Williams College

M.A., Johns Hopkins School of
Advanced International Studies

M.P.A., Harvard University

M.A., Georgetown University

Michelle Fincher

B.B.A., Baylor University

Amsalu Geleta

M.Phil., The Norwegian Lutheran School
of Theology

B.Th., Mekane Yesus Theological Seminary

Meredith Heffner

B.A., Smith College

Erica Jackson

B.A., Trinity College

M.Ed., George Washington University

Christopher Jones

B.A., Rhodes College

Evans Kachiwanda

B.A., Theology University of Malawi

Dip.Th., Bishop Patterson Theological
College

Francis Mwansa

Cert., Anglican Seminary of St. John the
Evangelist

Cert., University of Cambridge

David Nelson

B.B.A., St. Mary's University

Godson Nzeadu

B.A., M.A., University of Nigeria

P.G.D.T., Trinity Union Theological
College

George Okoth

Dip.Th., St. Mark's Anglican

Theological College

B.A., The Open Theological College

Mary Smith

B.A., University of Texas

M.L.S., University of Maryland

Leslie Steffensen

B.A., Johns Hopkins University

Melissa Van Doren

B.A., Converse College

Gerald Warren

B.A., University of Nebraska

Master of Arts in Christian Education

David Adams

B.A., Temple University

Kathleen Aiello

B.S., Shenandoah College and

Conservatory

Mary Ball

B.S., University of Illinois

Merrill Anne Boykin

B.A., Queens College

M.Ed., Peabody College at Vanderbilt

Anne Cooper

Diocese of Virginia

B.B.A., University of Liberia

Robin Dexter-Meyer

B.A., University of Missouri

Dontie Sue Fuller

B.A., Anderson University

Daniel Hall

B.S., University of North Carolina

Mary Herring

Diocese of Pennsylvania

B.A., University of the South

Richard Houser

B.A., Texas A & M University

Debra Andrew Maconaughey

M.F.A., New York University

Sandra Morrison

B.A., Clemson University

M.Ed., University of South Carolina

Karen Moseley-Mattox

B.S., Virginia Polytechnic Institute
and State University

Jamie Samilio

B.A., Mercyhurst College

Stewart Tabb

B.A., Davidson College

M.Div., Church Divinity School of the
Pacific

Katherine Tate

B.A., Emory and Henry College

M.A., University of South Florida

Sandra White

B.B.A., St. Edwards University

Full-Time Special Students

Zacchaeus Asun

Diocese of Lokoja

B.Ed., Ahmadu Bello University

M.Ed., University of Benin

Dip.Th., Archbishop Vining College of
Theology

Barbara Day

Diocese of North Carolina

B.S., East Carolina College

M.Ed., Ph.D., University of North
Carolina

M.Div., Duke Divinity School

Virginia Inman
Diocese of North Carolina
B.A., Randolph-Macon Woman's
College
M.Div., Vanderbilt Divinity School
J.D., Vanderbilt Law School

Lucia Lloyd
Diocese of Virginia
B.A., Davidson College
M.A.R., Yale Divinity School
M.A., Middlebury College

Harold Lockett
Diocese of Atlanta
B.B.A., University of Texas
M.Div., D.Min., C.H. Mason Seminary

Helen McKee
Diocese of Olympia
B.S., University of California at
Los Angeles

Fred Potect
Diocese of Southern Virginia
B.S., Virginia Commonwealth
University

Barton Stevens
Diocese of Montana
B.A., M.A., Wheaton College
M.Div., Gordon-Conwell Seminary

Hillary West
Diocese of Virginia
B.S., Virginia Commonwealth
University

***Part-Time Non-Degree Students
and Auditors***

Kenneth Athey
B.S., Shepherd College

Beverly Brightly
A.B., Taylor University
M.A., New York University
Ed. D., Boston College
J.D., The Catholic University of
America

Cassandra Brown
R.N., Bradley University and
Methodist School of Nursing

Camille Caesar
B.A., Harvard College
M.Phil., Cambridge University
J.D., Yale Law School

Eric Dawson
B.S., New York University
J.D., Howard University Law School

Gail Dawson
B.A., James Madison University
M.S.L.S., University of Illinois
M.T.S., Virginia Theological Seminary

Elizabeth Farquhar
B.A., Guilford College
J.D., George Washington University

Kathy Garrison
R.N., Westmoreland School of
Nursing

Bette Goglia
B.A., St. Leo College
M.S., Stetson University

Catherine Guy
B.A., Dunbarton College
M.A.L.S., Georgetown University

Jacqueline Keenan
B.A., University of Virginia
D.V.M., Ohio State University

Carol Kenney
B.S., University of Maryland
M.E., Towson State University

Catherine Mills
B.S., Northern Michigan University
M.A., Washington Theological Union

Dennis Morgan
B.A., Salisbury University

Kathryn Niewenhous
B.A., University of Maryland

Elizabeth Rees
B.A., Wake Forest University
J.D., Emory University

Lyndon Shakespeare
B.S., Wheaton College
M.Div., Virginia Theological Seminary

Stephen Shepherd
B.S., New York University
M.Div., Virginia Theological Seminary

Richard Taliaferro
B.A., Yale University
M.A., George Washington University
M.T.S., Virginia Theological Seminary

Louis Wheeler
B.A., Edinboro University

Calendar

2004 Fall Semester

August 14, Saturday
Dorms open for new students at 5:00p.m.
Refectory opens for dinner

August 16, Monday
AUGUST TERM BEGINS
(all new MDiv and MTS students)

August 18, Wednesday
Final Date to Add/Drop/Change an August Term course

August 21, Saturday
Dorms open for one-year students at 5:00p.m.

August 30, Monday
First faculty meeting begins (afternoon)

September 1, Wednesday
First faculty meeting continues (morning)
Pre-Registration for All New Students
Deadline 5:00p.m.

September 3, Friday
Summer and August Terms end

September 4, Saturday
Dorms open for returning students

September 6, Monday
Labor Day – no classes, offices closed
Community Picnic

September 7, Tuesday
Final Registration for All Students (new and returning)
FALL SEMESTER AND FIRST QUARTER CLASSES BEGIN

September 9, Thursday
Consortium Orientation for New Students

September 14, Tuesday
Final Date to Add/Drop/Change 1st Quarter Classes

September 16, Thursday
Fall Lay School (Thursday classes) begins

September 17, Friday
Grade Deadline for the August term course LMA 4
Community Eucharist and Dinner

September 21, Tuesday
Final Date to Add a Semester Elective Course
Fall Lay School (Tuesday classes) begins

September 28, Tuesday
Quiet Day, no classes

October 5, Tuesday
Final date to Drop/Change a Full Semester Course

October 5-6, Tuesday - Wednesday
Alumni/ Alumnae Convocation and Reinecker Lectures

October 11, Monday
Columbus Day - no classes, offices closed

October 22, Friday
Fall 1st Quarter ends

October 23, Saturday
1st Quarter Examination Period

October 25-29, Monday-Friday
Fall Break

November 1, Monday
SECOND QUARTER BEGINS
(Fall Semester classes continue)

November 8, Monday
Final Day to Add/Drop/Change 2nd Quarter Courses

November 9-10, Tuesday-Wednesday
Board of Trustees Meetings

November 10, Wednesday
Grade Deadline for 1st Quarter Courses

November 18, Thursday
Last Day of Lay School (Thursday courses)

November 19, Friday
Course Pre-Registration for January Term 2005 and Spring Semester 2005

November 23, Tuesday
No Lay School classes (Tuesday courses)

November 25-26, Thursday - Friday
Thanksgiving Holidays - no classes, offices closed

November 30, Tuesday
Last Day of Lay School (Tuesday courses)

December 1, Wednesday
Community Advent Worship and Dinner

December 14, Tuesday
Last Day of Classes, Fall Semester and 2nd Quarter courses

December 15-16, Wednesday-Thursday
Reading Period

December 17-22, Friday, Monday-Wednesday
Examination Period

December 23, Thursday
Christmas Break Begins

January 12, Wednesday
Grade Deadline for all students for 2nd Quarter and Fall Semester Courses

Continued on next page

2005 Spring Semester

January 3, Monday

JANUARY TERM BEGINS

January 3, 4, 6, 7, Monday-Tuesday,
Thursday-Friday

General Ordination Examinations
(Seniors)

January 11, Tuesday

Final Date to Submit a January Term
Independent Study Form

January 12, Wednesday

Grade Deadline for all students for
2nd Quarter and Fall Semester Courses

January 17, Monday

Martin Luther King Birthday
Classes held, Offices closed

January 28, Friday

January Term Ends

January 31, Monday

Final Registration for All Students
**SPRING SEMESTER AND
THIRD QUARTER BEGIN**

February 7, Monday

Last Day to Add/Drop/Change
3rd Quarter Courses

February 9, Ash Wednesday -

Lenten Quiet Day
No classes, offices open

February 14, Monday

Final Date to Add a Semester Elective
Course

February 15, Tuesday

Spring Lay School (Tuesday courses)
begins

February 15-16, Tuesday-Wednesday

AAEC Meeting

February 17, Thursday

Spring Lay School
(Thursday courses) begins

February 18, Friday

Grade deadline for January Term
Courses

Community Eucharist and Dinner

February 18-20, Friday-Sunday

Conference on Ministry

February 21, Monday

Presidents' Day
No classes, offices closed

February 28, Monday

Last Day to Drop/Change
Semester Courses

March 15, Tuesday

Last Day of 3rd Quarter

March 16-18, Wednesday - Friday

3rd Quarter Reading and
Examination Period

March 21, Monday

FIRST DAY OF FOURTH QUARTER
(Spring Semester classes continue)

March 25, Friday

Good Friday
No classes, offices closed

March 28, Monday

Easter Monday - Spring Break begins
No classes, offices open

March 28-April 1, Monday-Friday

Spring Break

April 4, Monday

Last Day to Add/Drop/Change
4th Quarter Courses

April 5, Tuesday

Grade Deadline for 3rd
Quarter Courses

April 13, Wednesday

Community Eucharist and Dinner

April 22, Friday

Course Pre-Registration for August
Term (returning students) and Fall
Semester 2005

April 26, Tuesday

Last Day of Lay School
(Tuesday classes)

April 28, Thursday

Last Day of Lay School
(Thursday classes)

May 6, Friday

Last Day of Classes, Fall Semester
and 4th Quarter courses
Community Eucharist, Commissioning
of Family Members, followed by Dinner

May 9-10, Monday-Tuesday

Reading Period

May 11, Wednesday

Grade Deadline for
Graduating Students

May 11-13, Wednesday-Friday

Examination Period

May 16-17, Monday - Tuesday

AAEC Meeting

May 17-18, Tuesday - Wednesday

Board of Trustees Meeting

May 18, Wednesday

Service for the Mission of the Church

May 19, Thursday

Commencement

June 3, Friday

Grade Deadline for ALL students
for 4th Quarter and Spring
Semester Courses

2005 Summer Session

June 27 - July 15

Doctor of Ministry Program

June 27 - July 22

MACE Summer Program

MACE/YM Summer Program

September 2, Friday

Summer and August Terms end

Admission Information

INFORMATION AND INSTRUCTIONS TO APPLICANTS

You can obtain the official Virginia Theological Seminary application form a number of ways:

- The application form is available through the website www.vts.edu.
- A request to have a printed application form mailed to you can be made through the VTS website at the “request an application” page.
- You can request further information or an application by sending an email to the admissions office at admissions@vts.edu.
- Call the admissions office at 703-461-1706 for more information and to request that an application be sent to you.
- Write a letter requesting an application:

Office of Admissions and Community Life
Virginia Theological Seminary
3737 Seminary Road
Alexandria, VA 22304

Rolling Admissions and Deadlines:

Applications are received, admissions interviews held, and offers of admission are made on a rolling basis throughout the academic year. Because the number of spaces for new students is limited, prospective students are urged to apply as early as possible. Applicants to the MDiv program who are in the ordination process may apply and interview before postulancy is granted. Any offer of admission, however, is contingent upon the applicant being named a postulant for Holy Orders.

Dormitory space is limited and assigned on a “first come-first served” basis. Those who desire to live in a dorm should plan to complete the admissions process early to increase the likelihood that a room will be available for them. Students who pay their deposits after all on-campus housing is filled must make their own housing arrangements off campus.

Final deadlines for application materials:

- **April 1** for the summer MACE programs.
- **May 1** for those planning to enter the MDiv, MTS, Anglican Studies, and Full-Time Special programs in the upcoming fall.
- **April 15** for those who wish to be considered for a Merit Scholarship. All application materials must be received, the interview held, and the Merit Scholarship materials submitted by that date.

Assembling the Application Materials:

The applicant is responsible for compiling most of the application materials and for sending them directly to the Office of Admissions and Community Life. The required application materials are listed on page 107.

Continued on the next page.

PLEASE NOTE:

The materials in the list below must be gathered, completed, and mailed together in one envelope

to

The Office of Admissions and Community Life at Virginia Theological Seminary
3737 Seminary Road Alexandria, Virginia 22304

1. A completed **Seminary Application**. PLEASE PRINT OR TYPE.
2. **Official Transcripts** of all academic work above high school level. Request these from all institutions and direct that the transcripts be sent to you. Include the transcripts, still in their original sealed envelopes, with the application form and other materials you are sending to VTS.
3. A four- or five-page **Essay** including the following:
 - a description of events in your life that have led you to apply to seminary.
 - an assessment of your academic abilities and preparation for graduate level study.
 - a reflection on your inner strengths and your potential, as well as on challenges you face as you prepare for leadership in the Church.
4. A completed **Financial Statement**.
5. **Four Letters of Reference**. Academic Excellence Merit Scholarship applicants must include a letter from an academic reference.
6. For Episcopalians in the ordination process, a copy of the **Letter from your Bishop notifying you of postulancy**. If postulancy has not yet been granted, include a statement detailing when you began your process, whether you have taken psychological and physical exams, and when you anticipate decisions about postulancy will be made. If postulancy has not been granted at the time you prepare your application materials, this letter may be sent after your other materials have been submitted.
7. For applicants to the MDiv program from denominations other than the Episcopal Church who are in the ordination process, you must have completed your denomination's initial process of approval for ordination, equivalent to being approved as a postulant in the Episcopal Church, before you can be considered for admission. **Documentation of Approval** from your ecclesiastical authority for seminary study leading to ordination is required.
8. A **Physical Examination** and a **Psychological Evaluation** or confirmation from your diocese that these have been completed as a part of a diocesan discernment process.
9. Two recent passport-sized **Photographs** of yourself, suitable for reproduction in the VTS photo directory. *Please do not send group pictures.*

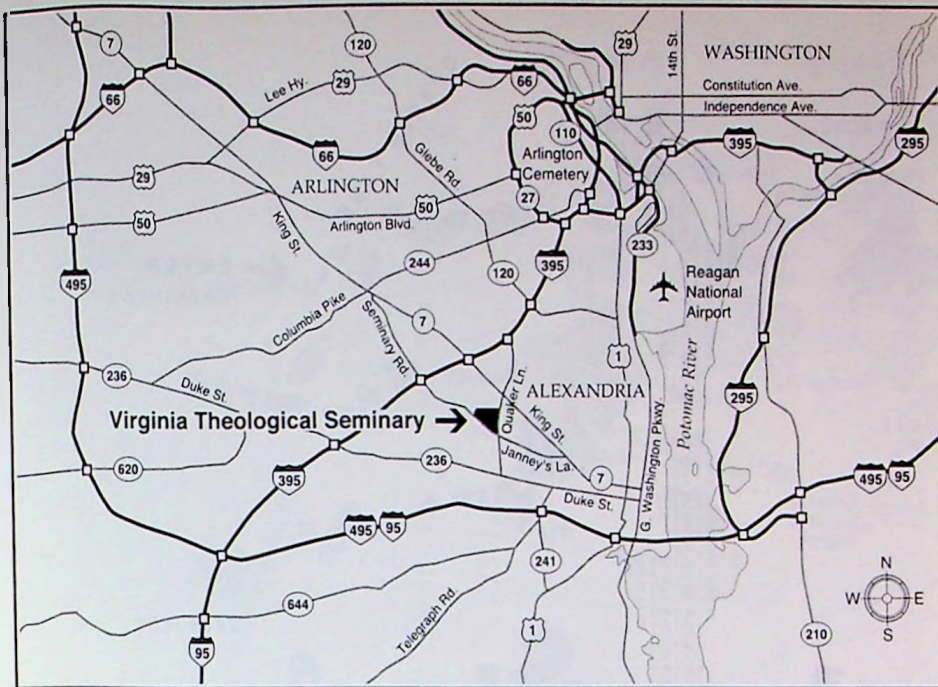
The Office of Admissions and Community Life must also receive the required materials listed below. These should be sent directly to Virginia Theological Seminary from the originating party and do not need to be included with the materials you send.

- Transcript of scores from the Graduate Record Examination (GRE). Our institution code is 5542 and we are identified by our institutional name: "The Protestant Episcopal Theological Seminary in Virginia".
- Financial Statement signed by the Bishop – For those in a diocesan discernment process, the signed statement may be sent directly from the diocese to the Office of Admissions and Community Life.

All application materials become the property of The Protestant Episcopal Theological Seminary in Virginia.

Index

	Academic Year, The Flow of the	16	International students	20
	Accreditation Standards	59	January Term	25
	Adjunct instructors	44	Jobs	10,57
	Administration	46	Lay School of Theology	29
	Admission requirements	50	Lay committee coordinators	45
	Alumni and alumnae association	48	Lectureships	32
	Anglican Communion Studies, Center for	27	Library, Bishop Payne	30
	Anglican Studies, Post-Graduate Diploma in	51,71	Licentiate in Theology	53
	Application requirements	20, 106	Lifetime Theological Education	28
	Arthur Vining Davis Computer Classroom	34	Marriage in course, policy on	57
	Award, the Harris	63	Master of Arts-Christian Ed/Youth Ministry	19,51,53,68
	Bishop Payne Library	30	Master in Divinity	17,50,53,64
	Board of Trustees	36	Master in Theological Studies	18,51,53,66
	Bradner Lectures	32	Merit Scholarships	52,62
	Butterfly House	10,35	Mission Statement	6
	Calendar	104	Molleggen Forum	32
	Center for Anglican Communion Studies	27	Off-campus housing	57
	Center for Lifetime Theological Education	28	Ordination in course, policy on	57
	Center for the Ministry of Teaching	26	Ordination, recommendation for	56
	Certificate of work accomplished	51,54,72	Part-time special study	51
	Chair, The Virginia Seminary	62	Policies and regulations	53
	Changing degree programs, policy on	55	Policy on student employment	57
	Children, daycare	10,35	Policy on ordination in course	57
	Clinical pastoral education	21,54	Policy on continuance in course	59
	Colloquy mentors	45	Policy on changing degree programs	55
	Computer classroom	34	Policy on dormitory housing	57
	Conference on ministry	13	Policy on marriage in course	57
	Consortium, Washington Theological	31	Policy on registration	55
	Continuance in course, policy on	59	Policy on inclusive language	55
	Course descriptions	73	Policy on sexual misconduct	58
	Courses of study	64	Policy on smoking	59
	CPE	21,54	Post-Graduate Diploma in Anglican Studies	51,53,71
	Crosscultural programs	23	Post-Graduate Diploma in Theology	51,53,72
	Daycare	10,35	Prize, the Dudley	56
	Degrees conferred	97	Professors, instructional and administrative	38
	Description of courses	73	Professors emeriti/ae	43
	Diversity, Racial and Ethnic	10	Quiet Day	15
	Doctor of Ministry program	28,70	Recommendation for ordination, regulations for	56
	Dormitories	10,57	Registration, policy on	55
	Dudley Prize	56	Regulations and policies	53
	Emeriti/ae professors	43	Reinicker Lectures	32
	Enrolled students	98	Requirements for graduation	53
	Faculty, instructional and administrative	38	Room & board	60
	Faith, Work, and Vocation Series	32	Scholarship information	52,62
	Fees	60	Sexual misconduct policy	58
	Fellowships	33	Spiritual formation	14
	Field education	21	Sprigg Lectures	32
	Field education supervisors	45	Staff	46
	Financial aid	61	Student employment, policy on	57
	Financial information	60	Students enrolled	98
	Foreign students	20	Study abroad	24
	Full-time requirements	51	Supervisor training associates	45
	Graduation, requirements for	53	Teaching, Center for the Ministry of	26
	Harris Award	63	Technology, Information	34,56
	History of VTS	8	Theology, Lay School of	29
	Holy Life, A Call to	56	Theology, Post-Graduate Diploma in	51,53,72
	Honors degree	53,54	Trotter Visiting Professorship	32
	Housing	10,57,62	Trustees, Board of	36
	Inclusive language policy	55	Tuition	60
	Independent study	21	Visiting professorships	32
	Insurance information	61	Visiting the Seminary	12,13
	Intern year	21	Washington Theological Consortium	31
			Youth Ministry, Master of Arts-Christian Ed	19,69
			Zabriskie Lectures	32



From Washington DC

Take Interstate 395 (Shirley Highway) South to Seminary Road East exit. Continue east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates. Park in visitor lot immediately left of entrance to Seminary grounds.

From Richmond, VA

Take Interstate 95 to Interstate 395 (Shirley Highway) North to Seminary Road East exit. Continue east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates. Park in visitor lot immediately left of entrance to Seminary grounds.

From Beltway and Woodrow Wilson Bridge

Take Telegraph Road North exit from Beltway. Follow "Landmark" signs to Duke Street West (Rte. 236). Pass Giant store and Alexandria fire station, then turn right onto Quaker Lane. At first traffic signal turn left onto Seminary Road. Take first right turn through brick gates onto Seminary grounds. Park in visitor lot immediately left of entrance to Seminary grounds.

From Tysons Corner, Springfield, and American Legion Bridge

From Interstate 495 (Capitol Beltway) take Interstate 395 North to Seminary Road East exit. Proceed east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates onto Seminary grounds. Park in visitor lot immediately left of entrance to Seminary grounds.

From Dulles Airport

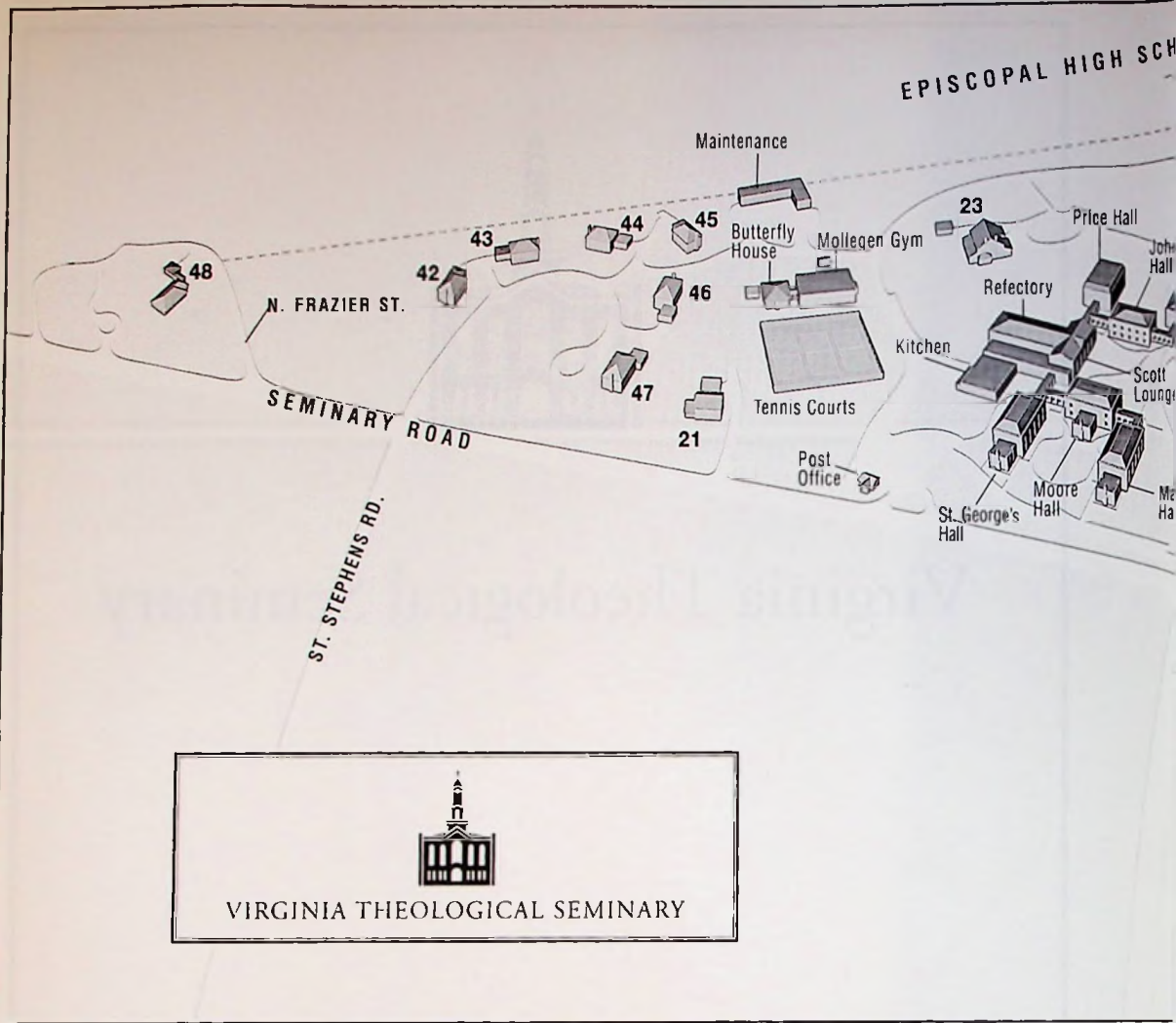
Take Dulles Access Road to Interstate 495 (Capitol Beltway) South toward Richmond. Follow 495 to Interstate 395 North (Shirley Highway) toward Washington, DC. From 395 South, proceed to Seminary Road East exit. Continue east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates. Park in visitor lot immediately left of entrance to Seminary grounds.

Directions for those using

Public Transportation

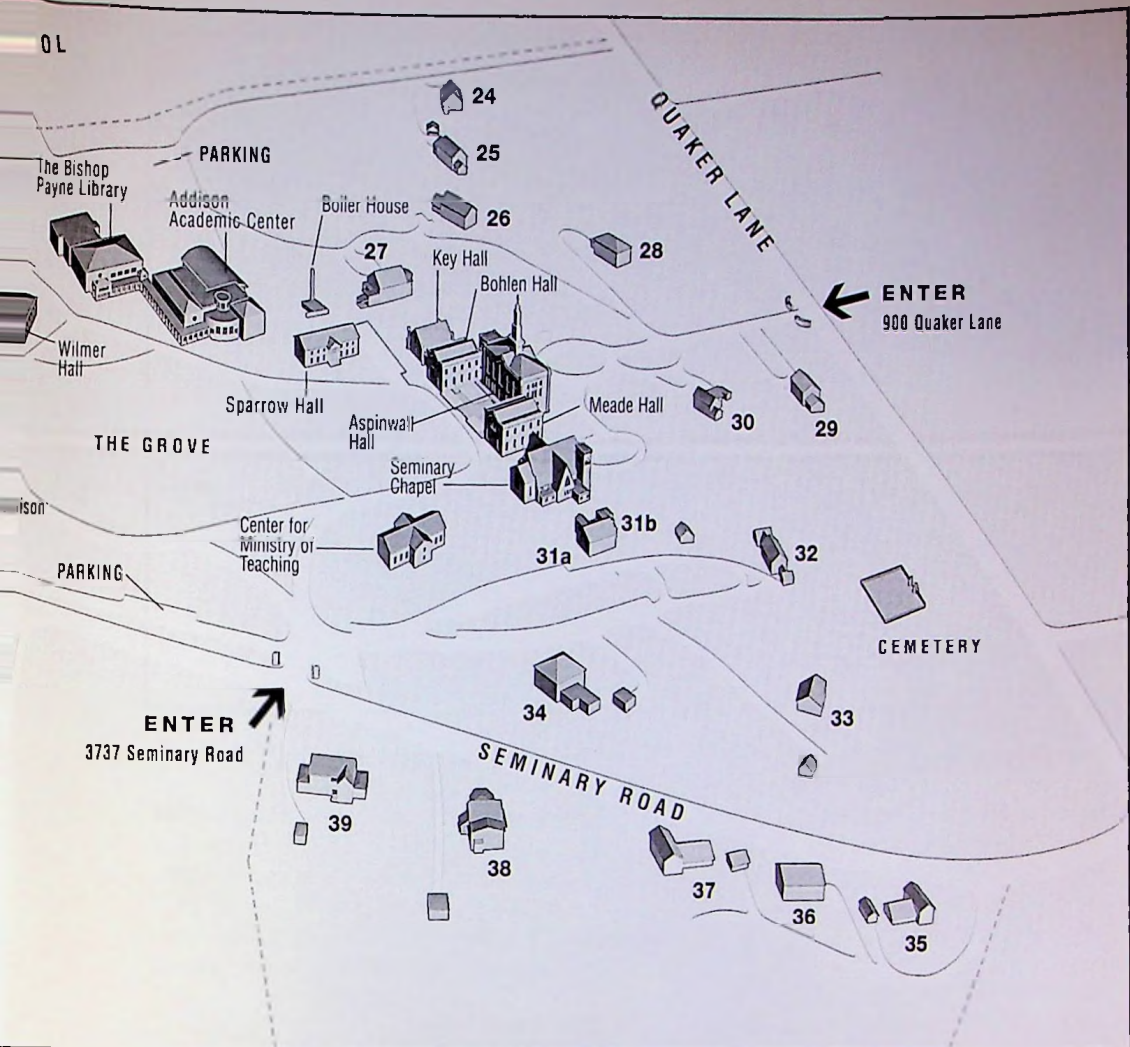
Take Metro blue or yellow line to King Street Station. Change to DASH bus AT2 "Eisenhower" (i.e., westbound), and get off at the second stop beyond Quaker Lane.

Virginia Theological Seminary • 3737 Seminary Road • Alexandria, VA 22304 • tel 703/370-6600



Virginia Theological Seminary Residences

21	30	37	47
23	31a	38	48
24	31b	39	
25	32	42	
26	33	43	
27	34	44	
28	35	45	
29	36	46	



Virginia Theological Seminary Campus Facilities

- | | | |
|-----------------------|--------------------------------------|--|
| * 1 Wilmer Hall | * 10 Center for Ministry of Teaching | 49 Post Office |
| * 2 Johns Hall | * 11 The Bishop Payne Library | 51 Mollegen Gym |
| * 3 Madison Hall | * 12 Seminary Chapel | * 52 Price Hall |
| * 4 Moore Hall | * 14 Refectory | * 53 Butterfly House |
| * 5 St. George's Hall | * 15 Scott Lounge | * 56 Addison Academic Center
(auditorium and bookstore) |
| * 6 Sparrow Hall | * 16 Bohlen Hall | |
| * 7 Aspinwall Hall | 18 Boiler House | |
| 8 Meade Hall | 19 Kitchen | * wheelchair accessible |
| * 9 Key Hall | * 20 Maintenance | |