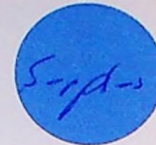




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*The Class of 2001 presented to the Seminary a bronze sculpture based on John 21:9, 12: "When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread . . . Jesus said to them, 'Come and have breakfast.'"*

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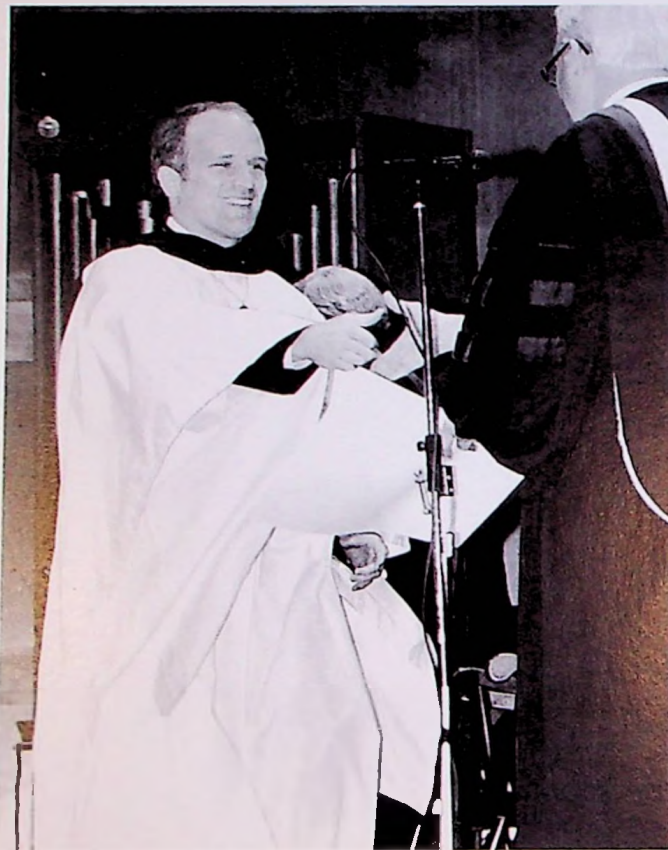


# VIRGINIA THEOLOGICAL SEMINARY



CATALOGUE 2001-2002





*Wallace Adams, Diocese of Upper South Carolina*

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# VIRGINIA THEOLOGICAL SEMINARY

2001-2002 CATALOGUE



The Very Reverend Martha J. Horne  
*Dean and President*

Alexandra Dorr  
*Editor and Photographer*

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*Members of the Class of 2001*



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## Mission Statement

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

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

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

*Adopted by the  
Board of Trustees  
November 1998*



*Middler Kedron Jarvis*



## Heritage and Purpose of Virginia Seminary

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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

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him known.*

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

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

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

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

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

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

Episcopal Church mission fields in China, Japan, Liberia, Greece, and Brazil.

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

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

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

black students preparing for the ministry at Virginia Seminary.

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

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

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

The academic buildings, administrative offices, and chapel are grouped together on one side of the campus, across from the library, refectory, and dormitories. Classrooms are in close proximity to each other and living facilities are conveniently located near the library.

Nine of the fifty-three campus buildings,





*Aspirnall Hall during the Civil War. Photo Courtesy of the National Archives.*

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 class room space, the Lettie Pate Whitehead Evans Auditorium, the Seminary bookstore and the student lounge. More recently, the historic

Aspirnall 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. 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.



## Theological Education for Today

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

Further, theological education today should provide a context for each man and woman studying and teaching at the Seminary to grow in self-knowledge and in the personal

knowledge and love of God. The Virginia Seminary community is conscious of this need and seeks to provide a context of worship, learning, and personal growth for the spiritual journey of each of its members.

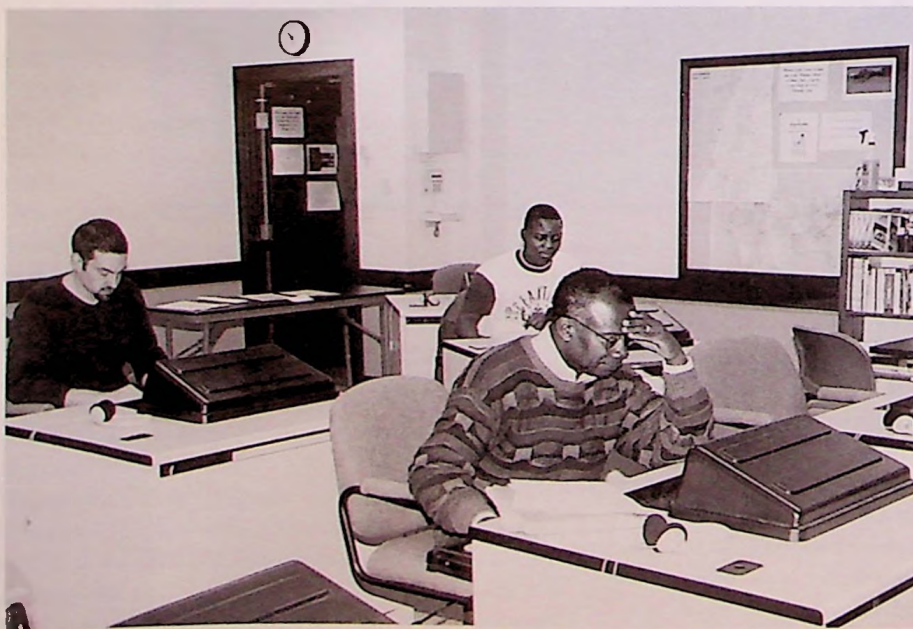
Theological education today should also be ecumenical. The time has passed when men and women in seminary can afford to be isolated from Christians in other traditions. Affiliation of this seminary with the Washington Theological Consortium, an association of Roman Catholic, Methodist, Lutheran, Episcopal,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

Finally, theological education

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

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

The given is the subject matter of theology itself, that is, what has been thought and said about the relations of God, humankind, and world in the history of Israel and the Christian tradition. For the sake of manageability this subject



*Students in the Arthur Vining Davis Computer Classroom in Addison Hall.*

---

matter is commonly divided into certain areas such as Bible, history, and theology in a narrower sense. Theology in the broader sense is a unitary discipline, like medicine, law, or natural science. The usual subdivisions are not the only possible ones, but for sufficient reason they have been accepted as the "given" with which we have to work.

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

The alternative procedure is to give the priority to personal appropriation not in proportion to

what is given but in proportion to what the individual is capable of receiving. The emphasis in the first procedure is upon order and discipline; in this second case the emphasis is upon freedom. The traditional material is of course presented in the classroom, but with more concern for the relevant than the traditional, for commitment and testimony than for orthodoxy, for personal involvement than for the acquisition of information. Accordingly, the ordering of the student's life is left as largely as possible to him or her. A daily service of common worship is provided, a refectory, a place to live. What use the men and women make of these, and what else they do to discipline and strengthen themselves is theirs to determine.

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

Neither of the alternatives was or is likely to be encountered in pure form in any school. But there is an ethos or point of view in any school that disposes it in one

direction or another. At Virginia Seminary the emphasis has tended to fall somewhat in the direction of the second alternative, though always with significant elements of the first and more traditional ethos. Indeed, to the extent that the context of theological education as a whole has shifted in late 20th-century America, Virginia Seminary may with some justification be perceived as fitting at least as much in the first and more traditional category as in the second. Essentially, the Seminary attempts to maintain the virtues of both alternatives while minimizing the attendant risks of each. Its success in achieving this balance is doubtless imperfect, requiring constant corrections in order to keep a steady course. But the effort to maintain the balance is an Anglican trait which we find to be of perennial value and a worthy goal toward which to aspire in theological education.

Virginia Seminary intends to serve and educate students who are fully prepared to enter upon professional education for the ordained ministry, though it seeks also to serve, especially through its Master in Theological Studies and Master of Arts in Christian Education programs, those who wish to deepen their faith and their commitment to Christ but are not seeking ordination. The Seminary's strengths for this task include a faculty with a firm commitment to the classical Christian tradition and to the task of giving that tradition an authentic



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contemporary expression. That commitment entails, both inside of class and out, the struggle of constant challenge, questioning and testing, but always within the context of "that which we have received" rather than that which we have invented.

The Seminary assumes high levels of maturity and motivation on the part of its students and encourages them in independent work to the full extent of their abilities. At the same time, the diversity of methods employed in both core curriculum and elective courses gives ample opportunity for learning through lectures, reading programs, and other

methods of a more structured nature.

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



*Associate Dean  
William Stafford  
and Dean Martha Horne.*

# Virginia Seminary Life

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## 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 children all participate and belong in life at VTS. We draw on one another's strengths to help each other, thus creating a healthy atmosphere of interdependence, which builds up the communal life in Christ.

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

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

## Dormitories

Three dormitories on campus were renovated during 1998-99. Each room in the new 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



*Senior Lauri Kerr, right, works in the Center for the Ministry of Teaching with Emily Jones, wife of Junior Mark Jones.*

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 entire on-campus community life as residents meet daily for meals.

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

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

## Family Housing

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

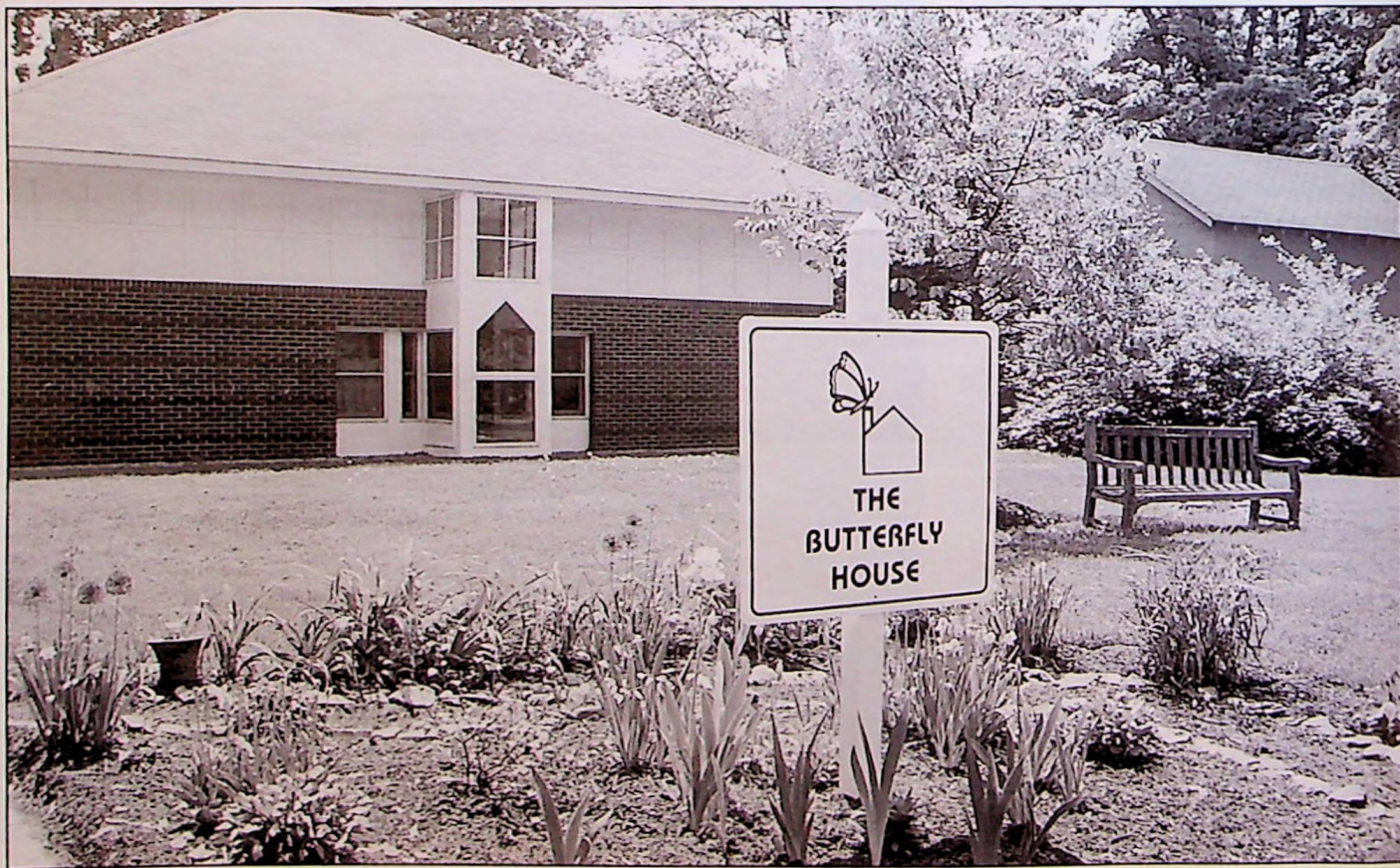


### Jobs, Schools and Child Care

Spouses of students have abundant opportunities to find employment in the metropolitan area. Depending on the area of expertise, spouses are often able to find jobs in their fields. On occasion, however, spouses accept jobs in fields other than the ones for which they have been trained. The spouses on campus have an informal network for sharing job information which is very helpful to those entering the community. Graduating spouses often "will" their jobs to incoming spouses.

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



*Affordable pre-school child care for boys and girls ages 2-5 years old is available on campus at the Seminary's Butterfly House.*



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## 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.

## The Conference on Ministry

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

honor of the Rev. Dr. C. Leslie Glenn, a 1926 graduate. The proceeds from this fund are used to provide support for the Conference on Ministry. The only expense for those attending is the cost of travel to and from Alexandria. Brochures and registration materials are available in December. Please address any inquiries about the conference to the Office of Admissions and Community Life.



*Juniors David and Susan Copley and Senior Ed Tracy with some of the Christmas gifts they and other students collected for the children of prison inmates.*



## Spiritual Formation at Virginia Seminary

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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.





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## “Quiet Day”

by Rita Nelson, VTS '99

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

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

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



*Junior Andrew Gross in the prayer garden.*

refresh and renew our souls.

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

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

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



# The Master in Divinity

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By the Rev. George Caldwell  
*Class of 1998*

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

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

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

Chapel: the floorboards creak. The surfaces of the pews and railings are polished smooth with use. The dimensions of the place—so cramped and confining at first—grow comforting and familiar. As each semester opens, the robed and

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

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

Lunch: this is a community gathered—in the light from the tall refectory windows, under the gaze of the somber portraits of nobody-quite-knows-who, who peer out over the long tables of students, faculty, and staff. As classes let out, the noise level rises. Friends are located. Notes are compared on the morning's content

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

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

## The Master in Theological Studies

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By Martha Franks, MTS '97

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

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



*The Rev. Martin Mgeni, right, and his wife, Evelyn, with the Rev. Edward Morgan, VTS professor emeritus, at Commencement 2001.*

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

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

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



## The Master of Arts in Christian Education and Youth Ministry

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

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

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

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

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

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

Applicants for the MACE or MACE/YM program must hold a

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

Students within commuting distance may, in consultation with the Department of Christian Education, take courses during the regular academic year. Masters of Theological Studies students may concentrate in Christian Education.



*The oak grove in front of the Center for the Ministry of Teaching is a quiet place for study and reflection.*



# The Doctor of Ministry

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

*The Rt. Rev. David C. Jones  
VTS '68, D. Min. '91*

In the mid-1960s Virginia 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 whose purpose was to instill greater theological, spiritual, and behavioral understanding of particular events 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 on-going work of theological reflection amidst the daily claims of ministry.

In the intervening years, the Doctor of Ministry has been awarded to 92 practitioners of Christian ministry,

including eight bishops in the Episcopal Church. Three candidates received degrees at Commencement 2001.

Our Doctor of Ministry program is for all who minister in the church and who fulfill our admission requirements. Lay leaders, as well as the ordained clergy, are invited to



*New Doctors in Ministry, left to right: John Birtch, Beatriz Hernandez, and Paul W. Towers*

consider this exciting learning opportunity. It is an ecumenical program that takes into account the likelihood that participants are involved in full-time professional careers with family and community responsibilities.

Virginia's D. Min. 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 ministry—continue to be the heart of the program. In addition, biblical studies, theology and ethics, church history, and congregational studies will be seminars which enhance excellence in the practice of ministry.

The traditional summer term for the Doctor of Ministry will continue, as we consider the option of a January term. The active involvement of Virginia Seminary's faculty enriches the D. Min. program, especially when faculty members serve as advisors on the final project.

We are also considering for the future special study tracks in the D. Min.: Anglican Studies, school ministry, and preaching. Indeed, we are seeking a vital, current and academically lively Doctor of Ministry Program which integrates the classical and the practical and seeks to shape ministers as leaders for the mission of the church. A revised bulletin of the Doctor of Ministry Program will be available in the fall of 2001.

For more information, please call the Rev. J. Barney Hawkins IV at 703-461-1754 or email [bhawkins@vts.edu](mailto:bhawkins@vts.edu).



# Education in the Field

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

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

## Field Education

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

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

Satisfactory completion of nine credits of concurrent field education is the norm for M.Div. 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 the seminarian reflects theologically on events in ministry — “How is God active in all this?”

Field education colloquy is a weekly small group reflection seminar designed to facilitate learning on each of these levels with one’s peers. Accounts of actual events in which the seminarian has been involved become the basis of reflective learning, as seven or eight seminarians meet with three mentors: a faculty member, a lay person, and a parish priest, in both semesters of the middle year. Colloquy is a key opportunity to learn on the integrative level. Also, 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.

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

## Clinical Pastoral Education

Seminarians in the Master in Divinity program often elect to devote the summer following the junior year to an eleven-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-



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

### **Independent Study**

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

### **Intern Year**

A faculty-approved internship of nine to fifteen months, usually following the middle year, involves full-time work under trained supervision. If the sponsor is an academic institution and the program involves regular seminars, assigned readings, and papers, some academic credit may be given. Internships may be arranged in parishes, urban social work, cross-cultural settings, Clinical Pastoral Education, or overseas.

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

transcript as "Additional Training Received" if a description of the work and written satisfactory evaluations are submitted.



*View from the sacristy door.*



## Crosscultural Programs

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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 (AMERC)*

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

AMERC offers a unique approach to contextual and cross-cultural education in the Appalachian region. Located in Berea, Kentucky, AMERC has for several years sponsored January travel seminars through the region that examine the ethos and places that shape Appalachian ministry. 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.

### *Overseas Ministries Study Center (OMSC)*

This Center conducts a series of four one-week seminars in January in New Haven, Connecticut, cosponsored by Virginia Seminary and 30 other institutions. The seminar examines critical mission issues in evangelism, theology, ethics, spirituality, and planning that challenge the traditional Western church outlook. Academic credit of 1.5 hours per one-week seminar will be awarded to participants

who choose also to do selected reading and to write a brief reflection paper.

### *Maryknoll Institute of African Studies (MIAS)*

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

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

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

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

#### *The Panama Project*

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

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

Bishop Tucker Theological College,  
Mukono, Uganda  
Bishop Williams Seminary,  
Kyoto, Japan  
St. Andrew's Theological Seminary,  
Manila, Philippines  
Trinity Union Theological College,

Umuahia, Nigeria  
The Theological College,  
Pilimatalawa, Sri Lanka  
United Theological College,  
Bangalore, India  
Centro de Estudios Teologicos,  
Santo Domingo, Dominican  
Republic



*Senior Shirley Smith went to Kenya and Uganda during the summer of 2000 as an intern.*

#### **Study Abroad**

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

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



# Center for the Ministry of Teaching

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

The Rev. George J. Kroupa III,  
*Assistant Director*

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

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

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

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

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

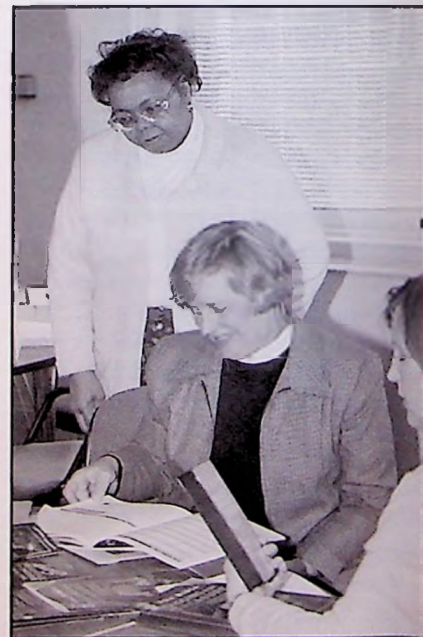
In 2000 the Center completed a revision of the *Episcopal Children's Curriculum*, a nine-year curriculum for three-year-olds through Grade

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.



*The Vacation Bible School Fair attracts church school teachers from all over the metropolitan Washington area to the Center for the Ministry of Teaching.*

## The Center for Anglican Communion Studies

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

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

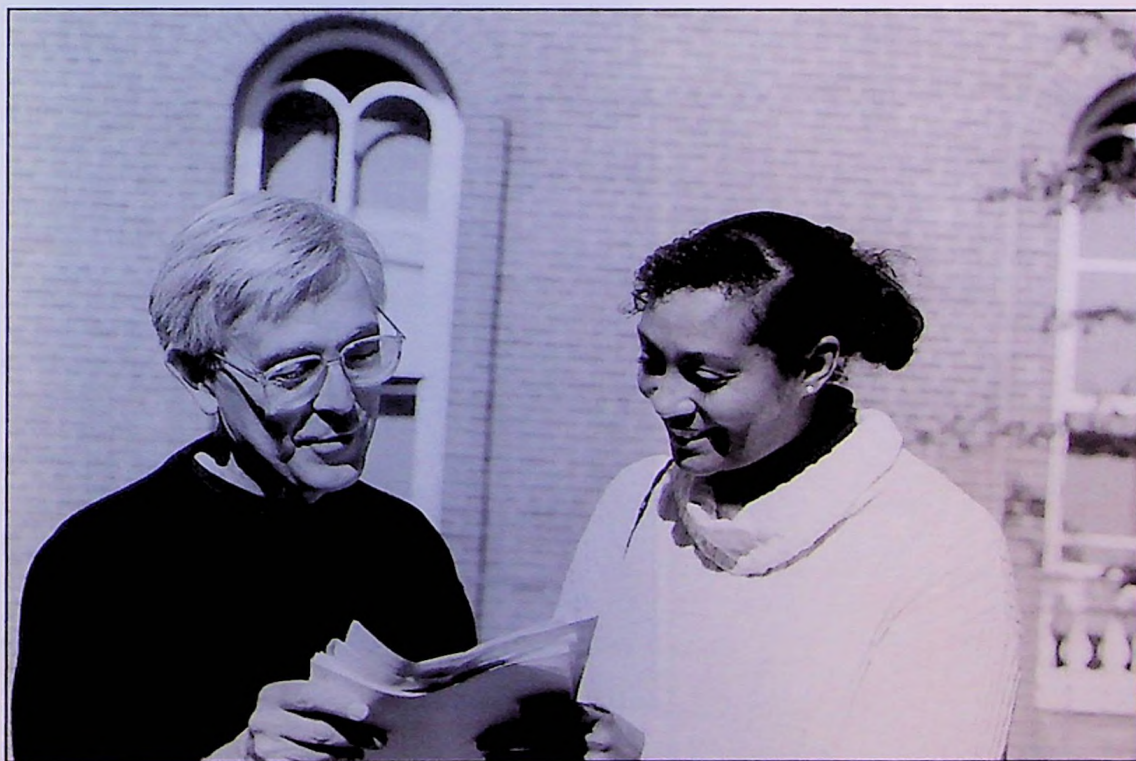
worldwide; to house Anglican materials and host Anglican scholars; and to devote time, money, and energy towards assisting individuals and groups around the world to reflect creatively upon the historic nature and contemporary possibilities of the Anglican Christian tradition.

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

Leadership and the Gospel in the Next Millenium.”

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

*The Rev. Canon Roger Symon of Canterbury Cathedral was the first Fellow in Residence at the Center for Anglican Communion Studies in the fall of 1999. He is shown here with Allison St. Louis, a graduate in the class of 2000.*





# Washington Theological Consortium

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

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

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

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

This important venture in theological education is in keeping

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

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

*Members of the Consortium are listed below.*

The School of Religious Studies,  
Catholic University of America

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

*Associate Members:*

The College of Preachers  
St. Paul's College



*The Rev. John Crossin, Executive  
Director of the Washington Theological  
Consortium.*

## Lifetime Theological Education

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Virginia Seminary was one of the first Episcopal seminaries to offer a full-time continuing education program for active clergy. The centerpiece of the program for thirty-five years has been a six-weeks intensive program for personal and spiritual renewal and growth for clergy. In the early 1970's a Doctor of Ministry program was added to the curriculum, and the six-weeks program became a necessary prerequisite for entry. Other educational offerings of various lengths and intensities have also been a part of continuing education. The Summer Refresher has for a long time been a popular course and a time for renewal.

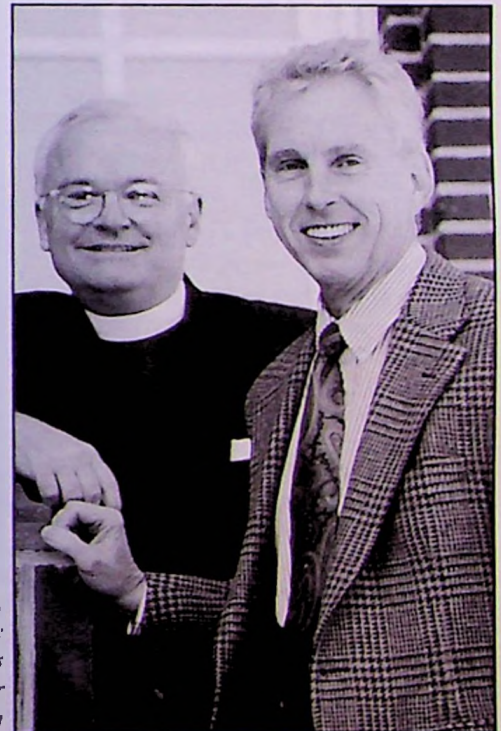
Today the program has been renamed Lifetime Theological Education. This reflects an expanded role for education of lay people, and a developmental education program for clergy which will provide new learnings as they proceed through the stages of ministry and their own spiritual and personal growth. Since fewer and fewer clergy seem able to take long periods away from the parish, the elements of the six-weeks program are being lifted out of that framework and placed into shorter, more accessible programs. Many of these programs will be offered on campus, and others will take place at centers around the country.

By the end of the next year, there will be a five-year plan for LTE. In the meantime, there are several offerings planned for the coming year or so. More will follow.

*Retirement Conference – September 20 – 22, 2001*  
*Career Assessment – October 1 – 5, 2001*  
*Conflict Management with Speed Leas – January 14 – 18, 2002*  
*D. Min. Project Thesis Workshop – January 9 – 12, 2002*  
*The Liturgy in Spanish – January 14 – 25, 2002*  
*Praying with the Poets – January 14 – 18, 2002*  
*Adolescent Spiritual Formation – January 22 – 25, 2002*  
*Anglican Voices and Pastoral Leadership – January 22 – 25, 2002*  
*Bioethics – January 14 – February 1, 2002 (any one week or combination of weeks)*  
*Ministry with Volunteers – April 4 – 6, 2002*  
*Crossing the Boundary Between Seminary and Parish for Senior Seminarians – April 13, 2002*  
*Summer Refresher: The Gospel and the Market Economy – June 4 – 12, 2002*  
*Doctor of Ministry Program – July 1 – 19, 2002*  
*NEW! Winter Refresher – February 25 – March 3, 2003*  
*(Duncan Center, Delray Beach, Florida)*

The former Continuing Education Center is being remodeled as a dormitory, and Sparrow Hall will be renovated to include LTE offices, one large and two small seminar rooms, hospitality space, and break-out rooms.

Charles Kiblinger, Director of Leadership and Ministry Development, and Barney Hawkins, Director of the Doctor of Ministry program and Professor of Parish Ministry, invite you to keep in touch with them regarding Lifetime Theological Education. They may be reached by phone at 703-461-1752 or by email at [ckiblinger@vts.edu](mailto:ckiblinger@vts.edu); or [bhawkins@vts.edu](mailto:bhawkins@vts.edu).



*The Rev. Barney Hawkins, left, Director of the Doctor of Ministry Program, and the Rev. Charles Kiblinger, Director of the Center for Lifetime Theological Education*



## Lay School of Theology

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

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

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

Students in the Lay School of Theology may take courses as auditors or may enroll for credit toward the Diploma in Theological Studies. The diploma is awarded for the satisfactory completion for credit of six courses, four of which are required: Introduction to Christian Theology, Introduction to Old Testament, Introduction to New Testament, and The Worship of the Church. One of the required courses is offered every semester. Elective courses offered recently by the Lay School have included The Visual Arts and the Christian Life, A History of the Church Since 1500, Pastoral Care in Times of Illness, and Evil and the God of Love. *(These credits are not transferable to Virginia Seminary or to other academic institutions.)*

Classes in the Lay School of

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

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

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



*Ellen Quigley receives the Lay School Diploma in Theological Studies at the 2001 Commencement.*



# Bishop Payne Library

Mitzi Jarrett Budde, *Librarian*

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

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

The collection consists of 160,000 volumes, 6,600 microforms, 580 music compact discs, 50 software compact discs, and 2,575 audio-visuals. The library receives 990 current journals, periodicals, and newspapers, and subscribes to 90 computer databases. The archives contains 550 linear feet of manuscripts and papers relating to the history of the Seminary and the Diocese of Virginia. Six professional librarians, an archivist, and support staff assist patrons in their research, and build and maintain the library's collections.

Both the library catalog and the religion periodical indexes are computerized, providing efficient access to the library resources. The catalog also can be searched remotely through the Internet. Directions are available at the circulation desk and on the Seminary web page at <http://www.vts.edu/BPL>. Assistance in the use of the catalog is available whenever the library is open.

The library building is well-lighted and spacious and can seat 145 patrons at tables, carrels, and couches. Lockers are provided for off-campus students. The library is



*Snow covers the benches and front lawn of the Bishop Payne Library.*

open 77 hours each week during the school terms. Photocopiers and a microform reader-printer are available.

A computer center for students is housed in the library. The room has three IBM-compatible personal computers, and two laser printers. There is also a laptop port in the room for students to connect their own computers to the laser printer.

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 1950. The VTS library was named in honor of the Bishop Payne Divinity School.

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



## Information Technology

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

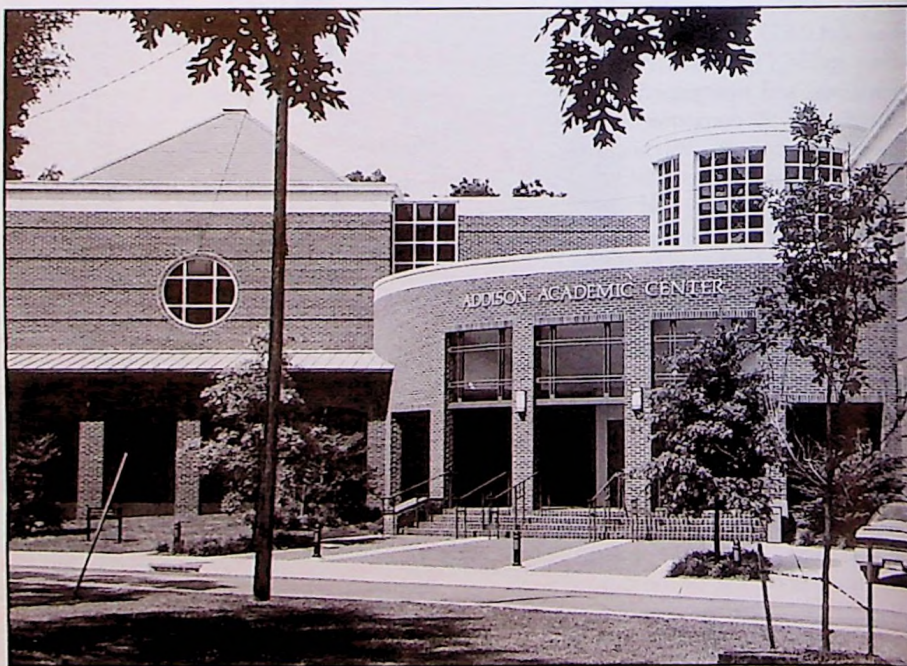
All offices, classrooms, and dormitory rooms are directly connected to the Seminary network, affording computer users access to email and the Internet. Off-campus students are offered the capability to dial in to access their documents, exchange email, and “surf the web” for academic purposes. While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

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

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

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

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



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



## The Butterfly House

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Mary Kate Davis, *Director*

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



*The Seminary's Butterfly House offers day care for children ages two to five.*



## Lectureships and Visiting Professorships

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### The Reinicker Lectures

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

### The Lester Bradner Lectures

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

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

### The Alexander Clinton Zabriskie Lectures

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

Recent Zabriskie Lectures were delivered by the Most Rev. Frank Griswold, Presiding Bishop of the Episcopal Church, Dr. Stephen Carter,

Yale Law Professor and author of *The Culture of Disbelief*, and peace and justice advocate the Reverend Jim Wallis, founder of the Sojourners Community in Washington, D.C., and editor of *Sojourners* magazine.

### The Daniel Francis Sprigg Lectures

By the generous provisions of the Rev. William D. Morgan of Baltimore (1855-1942), this lectureship was established in



*Archbishop Winston Ndungane*

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 2000 the Sprigg Lectures were delivered by two persons: first, Dr. Lynn E. Davis, Senior Fellow at the RAND Corporation, Study Director at New World Coming, Commission on National Security/21st Century, and former Under Secretary of State for Arms Control and International Security Affairs; and second, by the Most Rev. Njongonkulu Winston Ndungane, Archbishop of Capetown and

Metropolitan of the Church of the Province of Southern Africa.

### 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. Albert T. Mollegen, professor at Virginia Seminary for nearly 40 years. The Forum in October 2000 presented the topic, "Hope for the Offender and the Community: What Role Does the Justice System Play?" which was addressed by a distinguished panel representing the courts, the church, the prison system, and social justice

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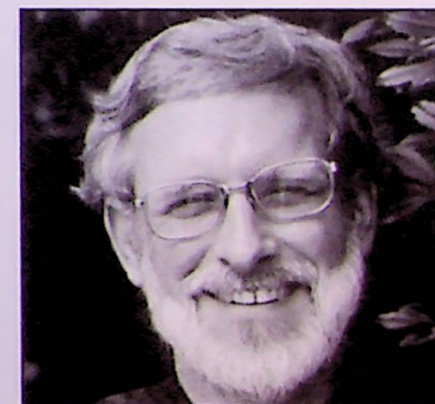
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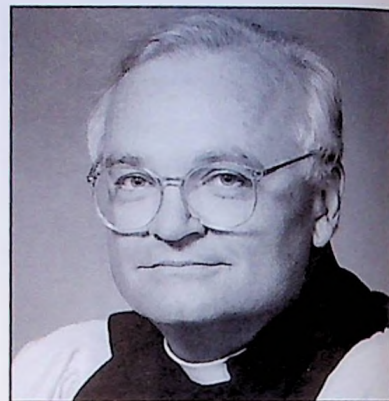
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Kathleen Henderson Staudt, A.B.,  
M.Phil, Ph.D.  
*Adjunct in Theology and Lay Ministry*



*Special Associate Dr. Cynthia Cohen*

Susan Sullivan, B.A., M.A., M.T.S.  
*Adjunct in Old Testament and Biblical  
Languages*

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

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

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 2000-01 academic year.*

**Supervisory Training Associates**

The Rev. Randolph C. Charles  
 The Rev. Susan E. Goff  
 The Rev. Richard G. P. Kukowski  
 The Rev. John S. McDuffie  
 The Rev. Elizabeth S. McWhorter  
 The Rev. Stuart E. Schadt  
 The Rev. Mary C.M. Sulerud

**Lay Committee Coordinator**

Dr. William D. Rowe

**Colloquy Mentors**

The Rev. Margaret A. Faeth  
 The Rev. Robert D. Friend  
 Mr. Peter B. Mosley  
 The Rev. Jo-Ann R. Murphy  
 The Rev. Caroline S. Parkinson  
 The Rev. Bradford A. Rundlett

**Field Education Supervisors**

The Rev. James R. Anderson  
 The Rev. D. Thomas Andrews  
 The Rev. Mark H. Andrus  
 The Rev. John M. Baker  
 The Rev. Cynthia O. Baskin  
 The Rev. George R. Beaven  
 The Rev. Joan E. Beilstein  
 The Rev. Rachelle E. Birnbaum  
 The Rev. Susan N. Blue  
 The Rev. Penny Bridges  
 The Rev. Virginia A. Brown-Nolan  
 The Rev. Susan C. Burns  
 The Rev. Richard A. Busch  
 The Rev. Sara J. Chandler  
 The Rev. Randolph C. Charles  
 The Rev. Joseph M. Clark  
 The Rev. Elizabeth Colton  
 The Rev. Richard C. Crocker  
 The Rev. Ronald C. Crocker  
 The Rev. Barbara A. Cullom  
 The Rev. Judith A. Davis  
 The Rev. W. Larry Donathan  
 The Rev. Patricia Downing  
 The Rev. Richard E. Downing

The Rev. Nancy Early  
 Ms. Carter Echols  
 The Rev. Daniel W. Eckman, Jr.  
 The Rev. Robert D. Friend  
 The Rev. Susan E. Goff  
 The Rev. Susan Gresinger  
 The Rev. J. Vincent Guss, Jr.  
 The Rev. William Hague  
 The Rev. Rona R. Harding  
 The Rev. John Harmon  
 The Rev. Lawrence R. Harris, Jr.  
 The Rev. Vincent P. Harris  
 The Rev. Marguerite A. Henninger  
 The Rev. James C. Holmes  
 The Rev. Kenneth W. Howard  
 The Rev. Howard M. Humphrey, Jr.  
 The Rev. Robert D. Koth  
 The Rev. Richard G. P. Kukowski  
 The Rev. Luis Leon  
 The Rev. Joseph W. Lund  
 The Rev. Jeffrey B. MacKnight  
 The Rev. Roma W. Maycock  
 The Rev. Mary S. McCarty  
 The Rev. Elizabeth S. McWhorter  
 The Rev. Stephen McWhorter  
 The Rev. Andrew T. P. Mellow  
 The Rev. Steven A. Miller  
 The Rev. John W. Morris  
 The Rev. Jo-Ann R. Murphy  
 The Rev. Stephenie J. Nagley  
 The Rev. John R. Ohmer  
 The Rev. Sherrill L. Page  
 The Rev. James Papile  
 The Rev. Caroline S. Parkinson  
 The Rev. Joan L. Peacock-Clark  
 The Rev. J. Christopher Peiper  
 The Rev. Mark B. Pendleton  
 The Rev. David S. Pollock  
 The Rev. Geoffrey M. Price  
 The Rev. Kathleen V. Price  
 The Rev. Kent Rahm  
 The Rev. Anne Gavin Ritchie  
 The Rev. F. Anne Ritchings  
 The Rev. Daniel D. Robayo  
 The Rev. Donald P. Roberts  
 The Rev. Janice M. Robinson  
 The Rev. Bradford A. Rundlett  
 The Rev. Deborah W. Rutter  
 The Rev. Stuart E. Schadt  
 The Rev. Huey J. Sevier  
 The Rev. James J. Shand  
 The Rev. William M. Shand, III

The Rev. William R. Shiflet, Jr.  
 The Rev. Scott G. Slater  
 The Rev. Andrew L. Sloane  
 The Rev. Mary C. M. Sulerud  
 The Rev. Jack Sutor  
 The Rev. Eugene T. Sutton  
 The Rev. John T. Talbott  
 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. Stephen H. Wade  
 The Rev. Samuel C. Walker  
 The Rev. Mike Wallens  
 The Rev. Ruth D. Walsh  
 The Rev. Oran E. Warder  
 The Rev. John A. Weatherly  
 The Rev. Joseph T. Webb, III  
 The Rev. Harrison R. West  
 The Rev. David Williams  
 Ms. Martha Wolf  
 The Rev. Kirtley Yearwood



*This bronze sculpture, Mary, by adjunct instructor Peggy Parker, stands in the chapel at the College of Preachers in Washington, DC. The sculpture was recently dedicated in honor of Jean Coggan, the widow of former Archbishop of Canterbury Lord Donald Coggan.*

# Administration and Staff

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## Office of the Dean and President

*The Very Reverend Martha J. Horne*  
Dean and President

Ann Ryan  
*Administrative Assistant to the Dean and President*

Isabel Burch  
*Coordinator of Special Events*

## Office of Academic Affairs

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

Mrs. Sara S. Barnes  
*Registrar*

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

Ms. Judith Schwarz  
*Secretary to the Faculty and to the Board of Trustees*

## Office of Admissions and Community Life

The Reverend 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*

Carol Jubinski  
*Administrative Assistant to the Vice President for Administration and Finance*

Carol Knappe Dawson  
*Coordinator for Financial Aid and Off-Campus Housing*

## Business Office

Heather Zdancewicz  
*Director of Business Office*

Kay Bailey  
*Administrative Coordinator*

Versie Brown  
*Accounts Payable*

Susan Metcalfe  
*Guest House Resident Manager*

Gertrude Mitchell  
*Receptionist*

Olivine Pilling  
*Accounts Receivable/Student Accounts*

Lelee Risdon  
*Receptionist*

## Physical Plant

David J. Mutscheller  
*Physical Plant Director*

Wayne Aylor  
*Assistant Superintendent*

Virginia Aguilar  
Stuart Dahlinger  
Anthony Davis  
Cristina Hurtado  
Bill Ramey  
Donzell Small  
Joe Winbush  
Tak Yin  
Tin Tak Yuen

## Information Technology

Mark Rivenburg  
*Director of Information Technology*

Robert Braxton  
*Technology Specialist*

## Butterfly House

Mary Kate Davis  
*Director*

Karen Mitcham  
*Lead Teacher*

Latisha Washington  
*Teacher's Aide*

Yu Bei Zhang

*Teacher's Aide*

Pura Santana

*Teacher's Aide*

Mireya Olivero

*Admissions Assistant*

## Office of Field Education

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

Carol Brenholtz Puryear  
*Administrative Assistant*

## Center for Continuing Education

The Rev. Charles Kiblinger  
*Director of the Department of Leadership and Ministry Development*

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

Bridget Smiley  
*Continuing Education Administrative Secretary*



**Center for the Ministry of Teaching**

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

The Reverend George J. Kroupa III  
*Assistant Director*

Mr. Robert M. Owens  
*Media Assistant*

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

Mary Jo Derweiler  
*Librarian*

Emily Jones  
*Assistant to the Librarian*

**Library**

Mitzi Jarrett Budde  
*Head Librarian and Associate Professor*

Bette Spencer  
*Acquisitions Librarian*

Shawn McDermott  
*Head of Public Services*

Hien Doan  
*Custodian*

Sarah Glenn  
*Technical Services Assistant*

Patricia Burke  
*Catalog Librarian/System  
Administrator*

Vacant  
*Head of Technical Services*

Vacant  
*Secretary*

Julia Randle  
*Archivist*

Karen Madigan  
*Periodicals Librarian*

**Auxiliary Services**

Brian Cunningham  
*Dining Services Manager  
Meriwether-Godsey*

Vacant  
*Book Service Manager  
Cokesbury-at-Virginia Seminary*

**Office of Development and Church Relations**

The Reverend Robert A. Burch  
*Director of Development and Church  
Relations;  
Director of Alumni and Alumnae*

Alexandra Dorr  
*Editor and Photographer*

Wendy W. Hoge  
*Special Projects Officer*

Kathryn Lasseron  
*Administrative Assistant*

Mrs. Donna Kennedy  
*Communications and System  
Administrator*

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

Eliza Saunders  
*Senior Development Officer*

Exer Keels  
*Development Data Processor*



*Top Row:  
Dave Mutscheller, Director  
of the Physical Plant  
Versie Brown, Accounts Payable  
Bottom Row:  
Carol Jubinski, Administrative  
Assistant to the Vice President  
for Administration and Finance  
Mark Rivenburg, Director of  
Information Technology*

# Alumni and Alumnae Association

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*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 2001-2002**

### **Term Expires 2002**

The Rev. James D. Anderson ('61)  
9556 Chandilly Farm Lane  
Chestertown, MD 21620

The Rt. Rev. Jon Bruno ('77)  
Diocesan Office  
Box 2164  
Los Angeles, CA 90026

The Rev. Patricia Thomas ('79)  
*President*  
Christ Church  
P.O. Box 1246  
New Bern, NC 28563

Ann Yarborough ('96)  
*Secretary*  
5140 N. 37th Street  
Arlington, VA 22207

### **Term expires 2003**

The Rev. Katherine Babson ('92)  
2800 Russell Road  
Alexandria, VA 22305

The Rev. William P. Billow ('79)  
St. Alban's School  
Mount St. Alban  
Washington, D.C. 20016

The Rev. Dr. Sam Portaro ('73)  
*Vice President*  
*Brent House*  
5540 South Woodlawn Avenue  
Chicago, IL 60637

The Rev. Oran Warder ('88)  
*Communications Coordinator*  
*St. Paul's Episcopal Church*  
228 South Pitt Street  
Alexandria, VA 22314

### **Term expires 2004**

The Rev. Randolph Dales ('66)  
All Saint's Episcopal Church  
P.O. Box 359  
Wolfeboro, NH 03894

The Rev. Zachary Fleetwood ('87)  
St. Peter's Episcopal Church  
70 Maple Avenue  
Morristown, NJ 07960

The Rev. James Pearson ('88)  
306 Maple Street  
Yankton, SD 57078

The Rev. Janet Tarbox ('92)  
101 Kershaw Lane  
McCormick, SC 29835

### **Two-Year Co-opted Members**

#### **Term expires 2002**

The Rev. Catherine Thompson ('00)  
3214 Pecan Ridge Drive  
Rowlett, TX 75088

#### **Term expires 2003**

The Rev. James Quigley ('01)  
Christ Church  
1215 State Street  
Bowling Green, KY 42101

#### **Representatives to the Board of Trustees**

#### **Term expires 2002**

The Rev. Harold J. Cobb, Jr. ('90)  
Grace Episcopal Church  
1400 E. Brambleton Avenue  
P.O. Box 1003  
Norfolk, VA 23501

#### **Term expires 2003**

The Rev. Ervin A. Brown III ('65)  
Christ Episcopal Church  
Box S  
St. Michael's, MD 21663

#### **Term expires 2004**

The Rev. Canon Roy D. Green ('71)  
132 Center Avenue  
Middletown, RI 02842

#### **Term expires 2005**

The Rev. Stephanie Nagley ('93)  
1601 Preston Road  
Alexandria, VA 22302

#### **Term expires 2006**

The Very Rev. Stephen Bancroft ('72)  
Cathedral of St. Paul  
4800 Woodward Avenue  
Detroit, MI 48201



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## *Alumni and Alumnae Association By-Laws*

### **Membership**

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

### **Meeting**

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

### **Executive Committee**

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

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

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

### **Election of Executive Committee**

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

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

Other names may be added by the

Executive Committee.

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

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

### **Officers**

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

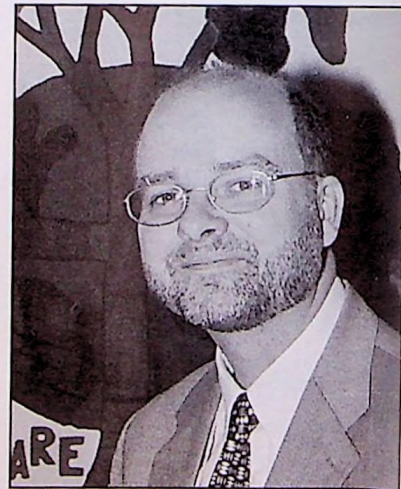
Officers shall serve for one-year terms, and may be re-elected.

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

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



*Janet Tarbox, VTS '92*



*Oran Warder, VTS '88*

## Fellowships for Graduate Studies and Sabbaticals

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

### Bell/Woolfall Fellowships

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

### Woods Fellowships

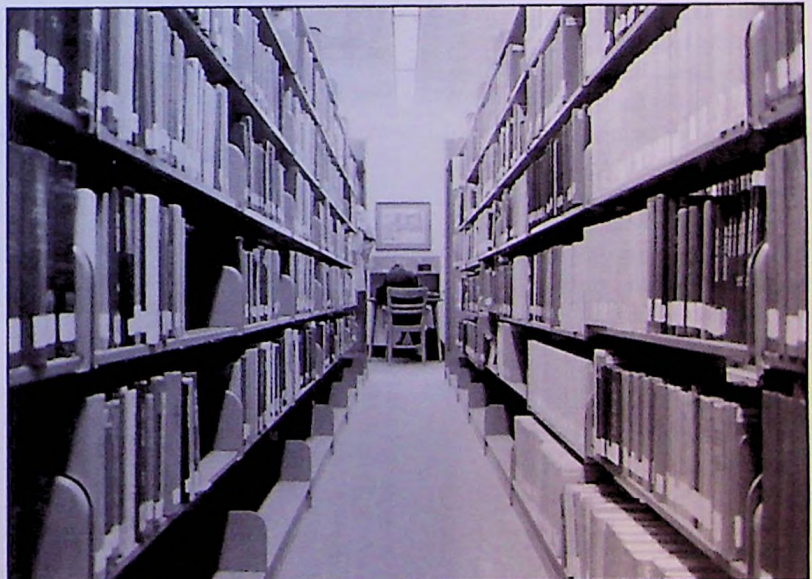
The Granville Cecil Woods, Jr. Fellowships are given for periods of up to two months for independent study and writing done in residence at Virginia Seminary. Fellowships may be awarded to persons of any Christian tradition who hold a theological degree and are engaged full-time in professional religious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

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

### Episcopal Church Foundation Fellowships

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

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



*The Bishop Payne Library.*



# Admission Requirements

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

## All Full and Part-Time Applicants

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

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

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

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



*A study group meets outside in front of Aspinwall Hall.*

## Merit Scholarships

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

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

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

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

Three scholarships of \$6,900 each may be awarded annually. This amount will be over and above any need-based scholarship. One scholarship of each type may be offered each year. Renewal of the two- or three-year scholarships requires evidence of satisfactory academic progress. Applicants for the scholarships must have completed the entire admissions process including the interview by May 1.

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

## Part-Time Degree Applicants

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

## Part-Time Special Students

Persons not seeking a theological degree can be considered for admission as part-time special students to take not more than two courses per semester. To apply for admission as a part-time special student, one must be a graduate of an accredited college and otherwise qualified. A personal interview 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. For further information, please call or write the registrar, Mrs. Barnes.

### Residency Requirements

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

### Master in Divinity

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

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

degree will receive the Licentiate in Theology.

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

Every applicant who is a postulant for holy orders must present satisfactory credentials as to character and fitness for the ministry, including a letter of commendation from the bishop of



*Junior Ben Maas and Senior Danica Welton, left, help register visitors for the annual Conference on Ministry. In the background is Senior Richard Fiebter*



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 M.Div. Program. In addition, they must have a letter of commendation from their bishop or other ecclesiastical authority. All applicants must present certified copies of transcripts showing the academic record for all work accomplished at the undergraduate level, at the graduate level (if such work has been undertaken), scores on the Graduate Record Examination (GRE), both the general test and the writing assessment, evidence of a satisfactory physical and psychological examination, four letters of reference, and a statement indicating adequate resources to finance three years of study.

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

### **Master in Theological Studies**

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

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.



*Matthias Onyendi from Nigeria received the Post-Graduate Diploma in Theology in 2001.*

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

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

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

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

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

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

### **Certificate of Work Accomplished**

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

### Master in Divinity

Total hours required: 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 OT 101 or NT 101 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, ST1 A, B, or C. Courses must be taken from different instructors.*
  - Christian Ethics: 3 credit hours *fulfilled by taking CE1*
  - Homiletics: 4.5 credit hours *fulfilled by taking HOM 1, 2, and 3*
  - Liturgy, Music, and Art: 6.5 credit hours *fulfilled by taking LMA4, Oral Interpretation of Scripture, in the August Term, and LMA 1 and 2 concurrently with LMA 5 and 6.*
  - Christian Education: 3 credit hours *fulfilled by taking any two elective quarter courses in CED*
  - Mission and World Religion: 3 credit hours *fulfilled by taking MWR 111*
  - Pastoral Theology: 4.5 credit hours *fulfilled by taking any three elective quarter courses in PT*
  - 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 another faculty member 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.

*continued on next page*



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Notes: Master in Divinity

1. *Biblical language requirement.*

Students may fulfill the biblical language requirement by taking OT 101 (Hebrew) or NT 101 (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.*

Homiletics 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.



*Seniors at Commencement await the awarding of their degrees.*

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# 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, and 3 credit hours in Liturgics, Christian Ethics, and/or 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, Liturgics, Christian Ethics, and/or 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):

9 credit hours in Pastoral Theology, including at least 1.5 credit hours in Mission and World Religions

3 credit hours in Christian Ethics fulfilled by taking CE1

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 Theology, Christian Ethics, and/or Mission and World Religions, plus 3 credit hours of Practicum/Thesis

#### B. Public Ministry (e.g., ministry in social justice, public service )

9 credit hours in Pastoral Theology and/or Mission and World Religions, 3 credit hours in Christian Ethics, fulfilled by taking CE1, plus 3 credit hours Practicum/ Thesis

#### 3. Academic specialization:

3 credit hours in Christian Ethics *fulfilled by taking CE1*, 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.

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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.
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 a quarter of 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.

**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 LMA-4, will be considered on a case-by-case basis.

*Graduating students line up for the commencement procession*



# Master of Arts in Christian Education Summer Program

Total credit hours required: 60

## Three-Summer Program

<i>Summer Session A</i>	<i>hours</i>
CED/OT Old Testament .....	4
CED 105 Theory/History of Education .....	3
CED/LMA Intro. to Anglican Worship .....	4
CED 65 Youth Ministry .....	1.5
CED 64 Children's Ministry .....	1.5
	14

<i>Summer Session B</i>	<i>hours</i>
CED/NT New Testament .....	4
CED 119 Cycle of Life and Growth of Faith .....	3
CED/ST Theology .....	4
CED 107 Group Process .....	3
	14

<i>Summer Session C</i>	<i>hours</i>
CED-CH Church History .....	4
CED 120 Curriculum Development .....	3
CED-CE Christian Ethics .....	4
CED 63 Educational Administration .....	1.5
CED 67 Adult Education .....	1.5
	14

<i>Extended Learning<sup>2</sup></i>	
CED 103 <sup>1</sup> Teaching in the Church .....	3
CED 61E Readings in Christian Education .....	3
CED 201 Christian Education Field Project .....	3
CED 203 Christian Education Thesis Project .....	3
Electives** .....	6



*A class meets on the steps of the Center for the Ministry of Teaching.*

### Notes: Master of Arts in Christian Education

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



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# Master of Arts in Christian Education/Youth Ministry Summer Program

Total credit hours required: 60

## *At Kanuga*

Participants will experience or staff various programs at Kanuga:

### Year 1:

Staff of Camp Kanuga  
Attend Adults Who Work With Youth Conference  
Staff of Youth Program

### Year 2:

Staff of Outreach Camp  
Staff of Junior Youth Program  
Attend Christian Formation Conference

### Year 3:

Staff of Trailblazers Adventure

Students will also attend two Winterlight conferences in December.

## *At Virginia Seminary*

Students will take the following courses:

### Year 1:

CED NT Introduction to New Testament - 4 credits  
CED CE Introduction to Christian Ethics - 4 credits  
CED 130 Vision for Youth Ministry - 3 credits  
CED 139 Adolescent Development - 3 credits

### Year 2:

CED CH Introduction to Church History - 4 credits  
CED LMA Introduction to Anglican Worship - 4 credits  
CED 132 Strategies for Youth Ministry - 3 credits  
CED 137 Adolescent Culture - 3 credits

### Year 3:

CED OT Introduction to Old Testament - 4 credits  
CED ST Introduction to Theology - 4 credits  
CED 135 Adolescent Spirituality - 3 credits  
CED 134 Building Skills for Youth Ministry - 3 credits



Participants will begin with a three-week hands-on experience in the pristine surroundings of Kanuga in Hendersonville, North Carolina.

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# Doctor of Ministry

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

## The Purpose

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

## Stages of the Program

1. Satisfactory completion of three summer residential terms. A three-week session is offered each summer in June and/or July. There are a number of ingredients in these sessions. There will be the use of the candidate's own situational case studies in four key areas of ministerial practice: a. nurturing spiritual and personal growth, b. teaching and proclamation, c. organizing and managing structures, d. engaging the world. In making use of the case studies, a colleague group and two faculty persons will critically assess concrete situations arising in ministry and the candidate's own practice of ministry. In addition, these summer sessions will include a lecture seminar, Bible study and worship.
2. Individualized preparation for action-reflection exams. Each candidate will prepare a self-evaluation in the light of peer critiques and faculty counsel and then outline an individual program for further preparation for action-reflection exams. This may include a reading list, summer refresher courses, conferences, laboratories, or other forms of education at Virginia Seminary or elsewhere.
3. A thesis project in some area associated with the practice of ministry. Each candidate will have some latitude in selecting a

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

4. An oral defense of the thesis project.

## Admission Requirements

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

1. Experience in ordained ministry or full-time church work of at least three years.
2. A place of full-time ministry: a parish or local church, a denominational or ecumenical office, an institution which one serves as chaplain. Candidates must furnish the Admissions Committee some assurance that they will continue to be engaged in some full-time ministerial service during their participation in the program.
3. A masters-level theological degree from an accredited seminary; B average at graduate level normally required.
4. The promise of growth in one's ministry as evidenced by letters from professional colleagues, both ordained and lay.
5. Ecclesiastical endorsement, as evidenced by a letter from the appropriate denominational office and from the Senior Warden/Clerk of Session, etc., which indicates agreement and support of the applicant's participation in the program.
6. Applicant's demonstration of ability to engage in doctoral level work (e.g., a reflection paper and a theological essay).
7. High motivation for professional growth.
8. Interview with Doctor of Ministry Committee, if requested by V.T.S.

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



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# Post-Graduate Diploma in Anglican Studies

Total hours required: 24

## Requirements for Admission

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

## Requirements for Graduation

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

	<i>hours</i>
LMA 3 Introduction to Anglican Worship	4
CH 205 History of the Protestant Episcopal Church .....	3
LMA 1 and 2 Liturgical Music .....	2
Two Electives in Theology or Church History..	6
(See below)	
Two electives in Pastoral Theology (1.5 each) ...	3
Additional Electives .....	6
	<hr/>
	24

## Notes: Diploma in Anglican Studies

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

CH 115	The Formation of the Church of England
CH 41	The Pastor and Care of Souls in the Early Church
CH 42	John Henry Newman the Anglican
CE/ST 227	Introduction to Anglican Thought
ST 225	The Love of Learning and the Desire for God

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

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

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

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

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# The Post-Graduate Diploma in Theology

Total hours required: 24

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

## Prerequisites:

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

## Requirements for graduation:

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

# The Certificate of Work Accomplished

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



# Description of Courses

## *Department of*

## *Old Testament Language and Literature*

Dr. Cook, Rabbi Moline, Mrs. Sullivan, Dr. Weiler

### AUGUST TERM

#### **OT 101 Beginning Biblical Hebrew**

A study of the elements of biblical Hebrew, with an emphasis on reading prose texts.

Mrs. Sullivan, Dr. Weiler

### FALL SEMESTER

#### *First Quarter*

#### **OT 101 Beginning Biblical Hebrew**

(Continuation from August Term)

Mrs. Sullivan, Dr. Weiler.

#### **OT 101\* Beginning Biblical Hebrew**

A study of the elements of biblical Hebrew, with an emphasis on reading prose texts.

(For students taking a second language.)

Dr. Weiler.

#### *Second Quarter*

#### **OT 1 Old Testament Interpretation**

An introduction to interpreting the Old Testament for our times, a period extending from modernist challenges to late modern confusions. The course aims to access avenues into the richness and complexity of the Bible's material.

Exegetical approaches to the biblical texts will be tested and critiqued in the context of developing hermeneutical competence for Old Testament study as a theological discipline. In the first semester, we treat the Pentateuch and Former Prophets. Dr. Cook.

#### **OT 101\* Beginning Biblical Hebrew**

(Continuation of OT 101\*)

Dr. Weiler.

#### **OT 102 Beginning Biblical Hebrew**

(Second half of OT 101 – continuing from August Term and 1st quarter)

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

#### *Full Semester*

#### **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 2001-02.) Dr. Cook.

#### **OT 201 Hebrew Reading and Exegesis**

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

#### **OT 218 Ezekiel**

Interpretation, based on the English text, of Ezekiel's revelations about the awesome mysteries of the divine reality. The course includes close exegetical analysis of several extraordinary texts (including Ezekiel's visions of the fantastic wheels and the valley full of dry bones), as well as discussion of both ancient religious issues and modern theological topics raised by the study of the prophecy. (Not offered 2001-02.) Dr. Cook.

### SPRING SEMESTER

#### *Third Quarter*

#### **OT 2 Old Testament Interpretation**

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

#### **OT 102 Beginning Biblical Hebrew**

A continuation of the study of the elements of biblical Hebrew. The course includes readings in selected, favorite passages from Genesis and Exodus. (For students who started in the August Term) Mrs. Sullivan.

#### **OT 102\* Beginning Biblical Hebrew**

(Continuation for students taking a second language)  
Dr. Weiler.

### **OT 106 Introduction to Judaism**

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

### **OT 112 Hosea**

Close examination in English of Hosea's oracles about the deep love of God and God's intimate relationship with his people. Study of Hosea's powerful language provides an excellent introduction to the interpretation of the Hebrew prophets and to the forms of prophecy in Israel. Study of Hosea's artistic verse, evocative images, and rich metaphors will introduce the idea of biblical poetry. Particular attention to Hosea's stress on faithfulness to the covenant will help us explore the roots of biblical faith. (Not offered 2001-02.) Dr. Cook.

### **OT 202 Hebrew Reading and Exegesis**

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

### **OT 205 The Psalms**

An exegetical study of the English text of the psalms with an introduction to modern hermeneutical and theological approaches to psalm study. Special attention will be paid to the various contexts in which the psalms are understood: their use and re-use in Israel's worship, at Qumran, in the New Testament, and in the contemporary church. (Not offered 2001-02.) Dr. Cook.

### **OT-NT 212 Jerusalem Study Tour**

A group study tour in the Holy Land during May under the auspices of St. George's College, Jerusalem. Using St. George's as home base, the group will visit many of the most important sites mentioned in the Bible and will also have ample time to explore the innumerable sites to be found within Jerusalem itself. (This course does not fulfill the cross-cultural requirement in the MDiv and MTS programs.) (Limited enrollment.) If interested, please get in touch with the faculty secretary, Mrs. Schwartz, by October 1.

### **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 2001-02.) Dr. Cook.

### *Department of New Testament Language and Literature*

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

#### AUGUST TERM

### **NT 101 Beginning Biblical Greek**

Dr. Lewis.

#### FALL SEMESTER

### *First Quarter*

### **NT 101 Beginning Biblical Greek**

(Continuation from August Term)

Dr. Lewis.

### **NT 101\* Beginning Biblical Greek**

(For students taking a second language)

Dr. Maestri.

### *Second Quarter*

### **NT 1 New Testament Interpretation**

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

### **NT 101\* Beginning Biblical Greek**

(Continuation of NT 101\*)

Dr. Maestri.

### **NT 102 Beginning Biblical Greek**

(Second half of Greek for students in the August Term and 1st quarter class)

Dr. Lewis.



*Full Semester*

**NT 205 Interpreting the Gospel of Mark**

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.

Prerequisites: Old Testament Interpretation and New Testaments Interpretation or permissions of the instructor.  
Dr. Greib.

**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. (Not offered 2001-02.)

**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. Mr. Yieh.

**NT 220 First Corinthians in English**

Life in the Spirit, lived in the church of God under the Cross: this statement could be used to begin to describe First Corinthians as one of the central writings of Paul. The letter will be studied in English exegetically in the context of a reconstruction of Paul's relation with the Corinthian church and of Pauline theology. There will be a special section for those who wish to translate the Greek text. (Not offered 2001-02.)

**NT 221 Epistle to the Galatians**

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. Prerequisite: New Testament Interpretation or some previous coursework in the Pauline epistles. Dr. Grieb.

**NT 223 The Epistles to the Colossians and Ephesians**

Exegetical analysis of two writings usually grouped together as "Deutero-Pauline" epistles. Hypotheses concerning authorship and situation will be considered, but the course will seek primarily to explore the distinctive visions of Christ and the church developed in these letters. The texts will be compared both to uncontested Pauline epistles and to other "Pauline" writings, such as Hebrews and I Peter. There will be a special section for those who wish to translate the Greek text. (Not offered 2001-02.)

**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 2001-02.)

**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 2001-02.)

SPRING SEMESTER

*Third Quarter*

**NT 2 New Testament Interpretation**

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

**NT 102 Beginning Biblical Greek**

A continuation of the NT 101 sequence starting in August.  
Dr. Lewis.

**NT 102\* Beginning Biblical Greek**

(Continuation of NT 101\* for students taking a second language.)  
Dr. Maestri.

**NT/LMA 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 liturgies 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. Dr. Grieb, Dr. Glover.

**Fourth Quarter****NT 3 New Testament Interpretation.**

Mr. Yich.

**NT 43 Applied New Testament Ethics: Reading the Epistle of James in Haiti**

This course consists of two parts: (1) a close reading of James with attention to issues of wealth and poverty and life together in Christian community, both locally and globally. This will be supplemented by readings in the history, politics, and culture of Haiti. (2) a Trip of Perspective to Haiti from June 20-30, 2002, jointly led by the instructor and Dale Stitt of Journey into Freedom. Limit: 7 students. Prerequisite: Permission of instructor. Dr. Grieb.

**Full Semester****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. Dr. Grieb.

**NT 206 Epistle to the Romans**

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. Prerequisite: New Testament Interpretation or some previous coursework in the Pauline epistles. Dr. Grieb.

**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 2001-02.)

**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 2001-02.)

**NT 214 The Gospel of Luke**

Selected portions of the Gospel of Luke will be studied, using modern critical methods to arrive at the original meaning of text. Attention will also be paid to the significance of this gospel for preaching and teaching in the Christian community today. The passages chosen for study will be the Lectionary texts of Year C.  
Dr. Fuller.

**NT 226 New Testament Theology**

A seminar exploring issues in and approaches to the theology of New Testament writings, uses of the New Testament in constructive theology, and theological perspectives on the New Testament as scripture. Topics to be explored include: the quest of the historical Jesus, Jesus and Judaism, unity and diversity in the canon, the nature of biblical authority, and the relationship between the Testaments. (Not offered in 2001-02.)



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

An exploration of how New Testament writers interpreted Israel's scriptures. Issues addressed will include: first-century Jewish exegesis (Philo, Qumran, rabbinic midrash); the role of scripture in shaping early christologies; continuity of the church with Israel; rhetorical effects of intertextual allusion; the normative role of New Testament hermeneutical models. Special attention given to Paul, Matthew, Luke, John, Hebrews. (Not offered 2001-02.)

**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 2001-02.)

**NT/CE 231 Feminist New Testament Ethics**

To study feminist New Testament ethics through lectures, exegesis of selected biblical (mostly NT) texts, secondary readings in feminist literary criticism, and class discussion. The format will be mostly lecture and/or exegetical demonstration. A final exegesis paper will be required, on a passage or topic to be chosen by the student in consultation with the instructor. (Prerequisite: New Testament Introduction or New Testament Interpretation.) (Limited to 15 students.) (Not offered in 2001-02.)

**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. (Not offered 2001-02.)

**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 2001-02.)

**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.) Dr. Lewis.

**NT 243 Holy Spirit in the New Testament**

There are three goals for this seminar: 1) a 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. Mr. Yieh.

**NT 301 Issues in Pauline Theology**

An advanced seminar designed to review recent critical discussion of Pauline theology with particular emphasis on the problem of the structure and coherence of Paul's thought. (Not offered 2001-02.)

*Department of Church History*

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

FALL SEMESTER

*First Quarter*

**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. Dr. Trigg.

### *Second Quarter*

#### **CH 1 The History of the Early and Medieval Church**

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

#### **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. Dr. Trigg.

### *Full Semester*

#### **CH/MWR 104 Christ and Culture in History**

(See description under MWR/CH 104)

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

An introduction to the rich variety of theories and practices by which pastors and theologians in the first sixteen centuries of the Church struggled to hear and appropriate God's Word found in Scripture. We will look at theoretical works and, more importantly, at interpretive works from the patristic, medieval, and Reformation periods of the history of the Church in order to determine where and how they found the meaning they believed God to be communicating in the Bible. Authors to be read will include Origen, Basil, Augustine, Gregory the Great, Bernard, Thomas, Luther, and Calvin. Attention will be given to the manner in which these authors can inform our own preaching and teaching today. (Not offered 2001-02.) Dr. Edmondson.

#### **CH 204 History of Christian Thought Seminar: John Calvin**

A study of Calvin's theological method within the context of religious conflict in Reformation France and Switzerland. The reading will focus primarily on Calvin's Institutes, but will also be drawn from his commentaries. Permission required for juniors. Dr. Edmondson.

#### **CH 205 The History of the Protestant Episcopal Church**

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

#### **CH 213 An Introduction to Early Christian Theology**

This course will survey the theology of the Early Church from the first through the fifth centuries. Emphasis will be on the development of the doctrines of the Trinity and of the union of the human and divine natures in Christ. Authors read will include Ignatius of Antioch, Justin Martyr, Origen, Athanasius, Gregory of Nazianzus and Gregory of Nyssa. (Not offered 2001-02.) Dr. Trigg.

### SPRING SEMESTER

### *Third Quarter*

#### **CH 2 The History of the Church Since 1500**

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

### *Fourth Quarter*

#### **CH 3 The History of the Church since 1500**

(Continuation of CH 1 & 2)

### *Full Semester*

#### **CH 111 The Evangelical Tradition in the Anglican Church**

This course is an examination of the continuing evangelical tradition within the Episcopal Church and the Church of England, with special emphasis upon the Great Awakening of the eighteenth century and the evangelical revivals of the nineteenth century. (Not offered in 2001-02.) Dr. Prichard.



#### **CH 114 Classics of the Christian Journey**

Readings of accounts of spiritual pilgrimage given during the course of the history of the church, including those by Origen, Anthony of Egypt, Augustine, Gregory of Nyssa, Bernard of Clairvaux, Julian of Norwich, Martin Luther, Theresa of Avila, and John Bunyan. The seminar will attempt to understand the view of Christian life offered by each one, both in its own context and as it might be appropriated now. (Limited to twelve.) (Not offered 2001-02.) Dr. Stafford.

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

The Reformation of the Church in England and subsequent struggle over its basic institutions. The course will study theological developments, including the Reformers, Hooker, the Caroline Divines, and the English Puritan tradition, especially as they relate to church life and organization. Particular attention will be given to the Books of Common Prayer, the 39 Articles, the Books of Homilies, and the development of rival pastoral theologies. Lectures and seminars. Dr. Stafford.

#### **CH 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. Dr. Edmondson.

#### **CH 203 History of Christian Thought Seminar: Augustine**

Augustine's understanding of the human predicament and God's salvation is studied in the context of late antiquity. Participants in the seminar will read in Augustine's writings intensively, especially the Confessions. Permission required for juniors. Dr. Trigg.

#### **CH 210 History of Christian Thought Seminar: Martin Luther**

A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on scripture. Permission required for juniors. (Not offered in 2001-02.) Dr. Edmondson.

#### *Department of Theology*

Bishop Dyer, Dr. Eversley, Dr. Hensley, Dr. McNaughton-Ayers, Dr. Staudt

#### FALL SEMESTER

#### *First Quarter*

#### **ST 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. Dr. Staudt.

#### **ST 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. Dr. Staudt.

### **ST 33 Foundations of the Spiritual Life**

This course will explore major themes of the spiritual life using classic and contemporary texts. In addition to other assignments, students will prepare presentations designed for use in congregational contexts.

Dr. McNaughton-Ayers.

### *Second Quarter*

#### **ST 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. ST 11 is recommended by not required as preparation for this course. Dr. Staudt.

#### **ST 31 Praying with the Poets**

Our prayer book defines prayer as "responding to God, with or without words." In prayer we open ourselves to relationship with God, to worship and praise the wonder of Creation, to struggle with the sins and perplexities of this life, to bring in the needs of the world, to listen and to enjoy God's loving presence. In this course we learn to "listen in" on the prayers of people who are skilled in using words and images, and to see what we can learn about prayer from the way that poets have discovered and responded to God's grace in their lives. Readings include poetry by George Herbert, John Donne, T. S. Eliot, Denise Levertov, Derek Walcott, Wendell Berry, Anne Porter, Kathleen Norris, and Lucille Clifton. Dr. Staudt.

#### **ST 41 Violence and Atonement**

An examination of recent criticisms of traditional Western accounts of atonement, specifically asking whether those accounts, either explicitly or implicitly, promote and perpetuate a "logic of violence and sacrifice" ultimately contrary to the Christian faith in a loving, nonviolent God.

The seminar will carefully evaluate these criticisms as well as the respective critic's alternative, nonviolent reading of atonement. Prerequisite: at least one prior course in theology or permission of the instructor. Dr. Hensley.

### *Full Semester*

#### **ST 1A Trinity and Creation**

Dr. Eversley.

#### **ST 117 The Theologian as Preacher: Edwards & Donne**

As we attempt to answer the question, "How does the preacher communicate theological issues?" this course in theological method from an aesthetic perspective will focus on the poetic imagination, the religious affections, beauty and sensibility in major works, selected poetry, and sermons of Jonathan Edwards and John Donne, two preacher theologians. (Not offered 2001-02) Dr. Eversley.

#### **ST 143 Introduction to Feminist Theology**

In this course we will focus on a small number of significant texts by American and Third World feminist and womanist authors, seeking the insights which these authors offer into theological methodology, pedagogy, and the structure and content of Christian theology. We will incorporate a chronological, social, and geographical diversity of texts and authors, lest this thing called feminist theology seem monolithic. The success of the course will depend on students' willingness to bring their thoughts, their experiences, and their open minds, in order that, together, we can come to some understanding of these ideas which are shaping theology as it enters the 21st century. (Not offered 2001-02) Dr. Edmondson.

#### **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 2001-02.) Dr. Eversley.

#### **ST 208 Ecclesiology**

A biblical and theological exposition of the church's faith-understanding of itself. Within the framework of the New Testament and the early church, this course will consider how the Anglican Communion defines itself through bilateral dialogue with other Christian churches. (Not offered 2001-02.) Bishop Dyer.



**ST 210 Evil and the God of Love**

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

**ST 222 The Theology of Schleiermacher and Tillich**

A careful reading and comparison of Friedrich Schleiermacher's Christmas Eve and Paul Tillich's The Courage to Be with consideration of paragraphs and chapters from their systematic theologies. (Not offered 2001-02.) Dr. Eversley.

**ST 225 The Love of Learning and the Desire for God**

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 an analysis of the lives of theologian saints from the Eastern and Western Christian tradition who have embodied this integrity. Bishop Dyer.

**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. Bishop Dyer.

**ST 239 The Theology of 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. Prerequisite: at least one prior course in theology or permission of the instructor. Dr. Hensley.

**SPRING SEMESTER*****Full Semester*****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. 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. Bishop Dyer.

**ST 118 Selected Topics in 20th Century Theology**

Beginning with Søren Kierkegaard and Existentialism, this course will assess some critical ideas in 20th century theology. Neo-orthodoxy, Process, Social Gospel, Hope, Liberation and Deconstruction will receive attention. (Not offered 2001-02) Dr. Eversley.

**ST/PEV 120 Evangelism and the Mainline Tradition**

Much has been written about starting congregations in free church traditions. The work of organizing churches in the mainline tradition receives little attention. Grounded in the study of evangelical theology and evangelism, this course will compare the two different approaches and suggest methods of organizing new congregations and rejuvenating old ones in the mainline tradition. (This course satisfies either one elective in theology or the requirement in evangelism.) (Not offered 2001-02.) Dr. Eversley.

### **ST 141 American Anglican Theology**

Influenced by Cranmer and Hooker, Anglicans have produced a body of religious thought. However, this course seeks answers to what uniquely constitutes American Anglican thought. To this end, we shall look for repeated themes, writings on important doctrines such as atonement, and on critical American events and institutions. We shall explore the writings, sermons, and prayers of such influential leaders of the Episcopal Church as presiding bishops and theologians who have tried self-consciously to represent an American Anglican point of view. This course is open to all students and fulfills an Anglican studies diploma requirement. (Not offered 2001-02.) Dr. Eversley.

### **ST 201 Creation and Creativity**

A study of Christian doctrines of creation in biblical and historical theology, and their implications for human creativity, human responsibility, science, and religion. (Not offered in 2001-02.) Dr. Eversley.

### **ST 206 The Person and Work of Jesus Christ**

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

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

This course will explore the intellectual bridge between law and theology. Constitutional issues such as separation of church and state, and the theology of law, will engage our attention. Course material will include actual cases and legal and theological treatises. The purpose of this course includes assisting the would-be religious professional in the integration of legal and religious identity, and helping both religious professionals and practicing lawyers recognize the theological and moral significance of legal issues. (Not offered in 2001-02.) Dr. Eversley.

### **ST 219 Seminar on Early Christology**

An examination of the development of the doctrine of Christ from its biblical origins through the Council of Chalcedon. Students will study the principal primary and secondary sources and prepare a paper. (Not offered 2001-02.)

### **ST 221 Introduction to Anglicanism**

An historical, theological, sociological, and ecumenical introduction to Anglicanism, this course offers a broad-based introduction to Anglican theology and Anglican identity in all its forms. Structured around lectures, seminars and classic Anglican texts. (Not offered 2001-02.)

### *Department of Christian Ethics and Contemporary Society*

Dr. Sedgwick, Mr. Harris, Ms. Echols

FALL SEMESTER

### *Full semester*

### **CE 1 Christian Ethics**

This introduction to Christian ethics focuses on Christian faith and the discontinuities of the Christian moral life. Dr. Sedgwick.

### **CE 203 Church, Leadership and Society**

The course will focus on a field study of a congregation and the question of effective leadership. The congregation study will gather data and assess a congregation's history and identity, organizational structure and dynamics, and membership in relationship to the surrounding community. In light of the congregational studies and current literature on leadership, the class will assess characteristics and challenges for effective leadership. (Not offered 2001-02.) Dr. Sedgwick.

### **CE/ST 227 Introduction to Anglican Thought**

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



## SPRING SEMESTER

### *Third Quarter*

#### **CE 21 The Theology and Practice of "Social" Ministries**

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

### *Full Semester*

#### **CE 106 The Black Religious Experience in America**

A study of the origin and development of Afro-American religion (within the context of United States history). Emphasis on the social, political, and economic functioning of the Black church. Mr. Harris.

#### **CE/NT 229 New Testament Ethics**

See NT/CE 229. (Not offered in 2001-02.)

#### **CE/NT 231 Feminist New Testament Ethics**

See NT/CE 231. (Not offered in 2001-02.)

#### **CE 301 Constructing a Christian Ethic**

This seminar offers an opportunity to engage contemporary works informing understandings of the Christian life. The course especially draws from works in Christian ethics, theology, and sacramental theology. The specific focus of the seminar varies from year to year. Past topics have included 1) How can we give an account of the Christian life? and 2) What is the relationship of spiritual and moral practices in forming Christian communities? (Limited enrollment.) (Not offered 2001-02.) Dr. Sedgwick.

## *Department of Pastoral Theology*

Dr. Kiblinger, Dr. Hawkins, Dr. Prichard, Mrs. Hix, Dr. McNaughton-Ayers, Dr. Busch, Dr. Kryder, Dr. Prior, Dr. Chandler, Mr. Klinger, Mrs. Hawkins, Mrs. Heard

## FALL SEMESTER

### *First Quarter*

#### **FE/PA 21 Revisiting Parish Ministry: An Introduction to Field Education & Pastoral Theology**

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

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

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

#### **PT 15 Adult Faith Formation and Incorporation into a Faith Community**

This course uses the Catechumenate process (the ancient process for the preparation of new Christians for initiation) as a model for adult faith formation. It considers the stages of entrance into faith through the lens of the five periods of the Catechumenate: evangelization, inquiry, catechesis, enlightenment, and mystagogia. Using the rites for the Catechumenate found in the Book of Occasional Offices, the course will look at the theology of faith formation found in the ancient process and examine the means of using this process in the initiation and incorporation of people into a parish. Dr. Kiblinger.

**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 2001-02.) Dr. Prichard.

*Second Quarter*

**FE/PA 43 The Priest as Leader of a Congregation**

An exploration of the leadership dimensions of priesthood, using Edwin Friedman's *A Failure of Nerve: Leadership in the Age of the Quick Fix* and *Generation to Generation*, family systems theory, experience at the Field Education site, seminar lectures and discussion. Our goals are to relate liturgical leadership to congregational leadership, to read emotional process in congregations, and to examine the power of priest and congregation to shape each other. An integrative course in which we will connect systems theory with our experience and the Christian tradition. (Limited to 8 seminarians. Preference given to seniors and Anglican-year special students doing concurrent Field Education in a congregation). Mr. Hadler.

**PEV 10 Hospitality to the Stranger: A Prototype for Evangelism**

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

**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. Dr. Kiblinger, Dr. McNaughton-Ayers.

**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? Dr. Hawkins.

SPRING SEMESTER

*Third Quarter*

**PT 41 Pastoral Care of the Chemically Dependent and Their Families**

Addiction and the consequences of addiction for the person, family, and community will be explored through lecture, readings, and discussion. Pastoral ministry and intervention in response provide for practical considerations. (Limited to 15.) Mr. Klinger.

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

An intensive study of the theology of Christian stewardship, its biblical basis and daily practice in individual and parish life. The course will put particular emphasis on equipping students as teachers and trainers so that they might design parish stewardship programs to reflect the spiritual message of scripture about money and possessions. (Not offered 2001-02.) Dr. Chandler.

**PT 57 Building Christian Community Through Small Groups**

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

**PA 81 Pastoral Ministry in Town and Country**

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



**PT 85 Pastoral Care Through the Life Cycle**

How does a minister think about the pastoral care dimension of his/her engagement with the People of God? Using the pastoral offices from the Book of Common Prayer and the change potential of nodal events in family systems theory, we will develop an approach to pastoral care which is integrated with other dimensions of the ministerial role. Knowledge of family systems theory and some previous pastoral experience will be helpful. (Limited to 8, priority to seniors, middlers by permission of instructor.) Genogram labs. Mr. Hadler.

**Fourth Quarter****PC 12 Pastoral Ministry in Times of Illness**

The pastoral care of individuals and families in times of illness, dying, and grief will be the focus of this course. The individual in the context of the family, parish, and medical care systems will be considered as well as the pastoral relationship of clergy to persons in these systems. Effective use of the lay ministry resources in the parish as well as theological questions regarding sickness and healing, death and evil, will be examined. Lectures, readings, case studies, personal reflection, and film will be utilized. (Not offered in 2001-02.) Dr. Prior.

**PEV 35 "Church Planting"**

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

**PT 38 Marriage and Family Pastoral Care**

Mrs. Hawkins.

**PT 45 The Prayer Book Offices: Assuaging Hurt and Trauma**

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

**PT 58 Canon Law**

An introductory course covering the history of canon law, the relationship of law to polity, the use of law in the church, and a study of the constitution and canons of the Episcopal Church, with special emphasis on marriage and clergy responsibilities. Discussion of real and hypothetical cases will include a brief survey of legal theory and its relation to theology. (Not offered 2001-02.) Dr. Prichard.

**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, experience at the Field Education site, seminar 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. (Limited to 8, for seniors and middlers in Field Education.) Genogram labs. Mr. Hadler.

**Full Semester****PT/PC 81 Generation to Generation**

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

### **PT 149 Money, Ministry, and Management: Skills for Leadership**

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, building and maintaining staffs, time management, 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, planning giving, and endowments will be considered in the context of a theology of stewardship. (Limited to seniors and one-year special students.) Mrs. Hix, Dr. Hawkins, Dr. Kiblinger.

### *Department of Christian Education*

Dr. Gearey, Mr. Kroupa, Dr. Boyatzis.

The Department of Christian Education seeks to prepare both laity and clergy for the important ministry of Christian formation of all ages in parishes. Courses are designed to strengthen the church in the work of teaching. Two quarter classes are required for all Master of Divinity degree candidates. Four quarter classes are required for Master of Theological Studies students with a concentration in Christian Education. Any course offered by the department is open to all students in the Seminary.

### FALL SEMESTER

#### *First Quarter*

#### **CED 19 Planning and Teaching for Christian Formation**

This fundamental course stresses the role of the priest/layperson in teaching the gospel to all age levels. Students will be exposed to a variety of theories of education relating to organization, teaching and learning styles, methods, and training components for use in a parish education program. Students will explore their roles and develop their skills in teaching and leadership. Dr. Gearey.

#### **CED 20 Human Development and Religion**

The primary purpose of this course is to help students understand a) theories of human development and their application to religious education; b) consider Christian education as a lifelong process; c) appreciate the centrality of teaching; and d) deliberate on the church's educational mission in relation to various theories. Dr. Boyatzis.

#### *Second Quarter*

#### **CED 22 Faith Development**

The major goals of this course are to help students a) understand faith development for all ages; b) apply this knowledge to a faith community; c) recognize their roles as Christian educators regardless of work setting or the age of the group they work with; and d) better understand their own faith development. Dr. Boyatzis.

#### **CED 65 Youth Ministry**

This course will examine issues affecting young people and their relationship to the church. It will include exploration of youth culture, evaluation of models for youth ministry, and examination of current materials available for use with youth groups and classes for teens. Dr. Gearey.

### SPRING SEMESTER

#### *Third Quarter*

#### **CED 64 Children's Ministry**

This course will explore biblically, theologically, and programmatically the implications of the nurture of, ministry to, and ministry of children in church. The inclusion of children in liturgy will be discussed. Dr. Gearey.

#### **CED 67 Adult Education**

Issues surrounding the Christian education of adults in today's parishes will be the focus of the course. It will include such topics as singles ministry, adult learning styles and faith development, small group interaction, and a variety of educational settings. Mr. Kroupa.



#### *Fourth Quarter*

**CED 19 Planning and Teaching for Christian Formation**  
(See First Quarter listing.)

#### **CED 69 Theories of Education in the Church**

When designing adult classes, youth groups, and Sunday school programs, the church continues to rely on theorists from the most secular (Rousseau and Dewey) to the most religious (Wesley, Barth, Montesson). 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 create practical applications to their own ministry through presentations, readings, discussion, and interactive learning activities. Mr. Kroupa.

#### **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. A list of the courses and their descriptions are available by calling 703/461-1750.

#### *Department of Homiletics*

Dr. McDaniel, Dr. Hethcock, Dr. Schlafer

#### FALL SEMESTER

#### *First or Second Quarter*

#### **HOM 1 Introduction to Homiletics**

The focus of this course is on the structure of sermons. Learning occurs through the acquisition of basic homiletical theory and skills as well as through listening to oral and written responses to sermons preached in class. Prerequisite: 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. (Students will be assigned to first or second quarter sections by the Registrar.) Dr. McDaniel.

#### **HOM 401 Independent Study in Homiletics**

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

#### SPRING SEMESTER

#### *Third quarter*

#### **HOM 2 Advanced Homiletics**

The focus of this course is on the theology of preaching. The interrelationship of form and content will be examined utilizing current hermeneutical theory. Special attention is given to the development of each individual's preaching style. Prerequisite: Homiletics 1. Dr. McDaniel, Dr. Hethcock.

#### *Fourth quarter*

#### **HOM 3 Advanced Homiletics**

Continuation of Homiletics 1 and 2.  
Dr. McDaniel, Dr. Hethcock.

*Full Semester*

**HOM 301 Preaching Grace on Special Occasions**

The regular rhythm of liturgical seasons is often punctuated by unusual events in the life of the faith community that require a preacher's particular attention. This course will explore homiletical challenges in weddings, funerals, baptisms, ordinations, saints' days, high holy days, and civil holidays. It will also consider preaching in situations of crisis or conflict, and in series (such as at retreats or preaching missions). Particular preaching situations (e.g., weekday homilies, guest preaching, special audiences) will be addressed as well. For students who have completed the required courses in homiletics. (Pass/Fail.) (Not offered 2001-02) Dr. Schlafer.

**HOM 401 Independent Study in Homiletics**

(See fall semester description.)

*Department of Liturgics, Music, and Art*

Dr. Doran, Dr. Prichard, Dr. Glover, Dr. Jones, Dr. Kryder, Dr. Whitmire, Ms. Parker, Mrs. Rideout, Mr. Ritter, Ms. Frick.

AUGUST TERM

**LMA 4 Oral Interpretation of Scripture**

An August Term course in the effective oral communication of Holy Scripture in the liturgy, required of all juniors. 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)  
Dr. Doran, Dr. Stafford, Mrs. Rideout, Mr. Ritter, Ms. Frick.

FALL SEMESTER

*Second Quarter*

**LMA 20 The Liturgy in Spanish**

The number of Spanish-speaking congregations in the United States is growing rapidly. This course is designed to assist students in the public reading of El Libro de Oracion Comun, the Spanish language edition of the Book of Common Prayer. An interest in Spanish ministry is required, but a fluency in the language is not needed. Students will be graded on the basis of the progress made in the course. (Pass/Fail.) Dr. Jones.

*Full Semester*

**LMA 1 Music in Liturgy**

An introduction to the variety of musical resources appropriate for use in worship according to the Book of Common Prayer. Members of the class will explore the liturgical leader's musical role, develop their individual vocal abilities and will begin to read music. 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 the past centuries. (One hour credit) Dr. Doran.

**LMA 3 Introduction to Anglican Worship**

The theology and development of Anglican worship. Special attention to the theology of worship, the historical development of the liturgy, and the actual life of worship according to the Book of Common Prayer of 1979. Three hours of lecture and discussion each week. An additional hour a week will be devoted to work in small groups led by experienced clergy on the conduct of the Daily and Pastoral Offices and the celebration of the sacraments. This class will be offered for the last time in the fall of 2001 and will be replaced in future years by the two-semester LMA 5-6 sequence. This course is intended for seniors and Anglican Studies students. (Four credit hours.) Dr. Prichard and others.

**LMA 5 Introduction to Anglican Worship**

LMA 5 is a two-hour course designed as a companion piece for LMA 1. LMA 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 the subjects of LMA 6, which is offered in the spring. Recommended for juniors and middlers. (Two credit hours.) Dr. Prichard, Dr. Doran.



## SPRING SEMESTER

### *Third Quarter*

#### **LMA 25 The Artist as Theologian**

Dorothy Sayers wrote that artists "often communicate in their own mode of expression truths identical with the theologians' truths." In this course we will 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. Ms. Parker.

#### **LMA 30 Liturgical Theology and Its Pastoral Implications**

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

#### **LMA 41 Experiencing the Gospel Narrative Through Art**

John Booty writes that art "represents a way of knowing which is different from mere verbal communication." In this course we will move from Annunciation to Resurrection, experiencing the gospel narratives through great works of religious art drawn from many periods and cultures. The course will provide students with material for individual study and reflection on the gospels and also seasonal material appropriate to parish programs. There will be a field trip to the National Gallery of Art. (Not offered 2001-02.) Ms. Parker.

#### **LMA/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 liturgies 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. Dr. Grieb, Dr. Glover.

#### **LMA 44 The Church's Song**

An historic survey of Christian hymnody with an emphasis on hymnody within the Anglican tradition. Particular stress will be placed on the place and use of hymnody in contemporary Prayer Book liturgy. (1.5 credit hours.) (Not offered 2001-02.)

#### **LMA 81 Seminar in Liturgics**

This course is a quarter seminar focusing in depth on a current issue in Liturgics. 1995 topic: Inclusive language liturgics. (Limited to 12 students; priority given to seniors.) (Not offered 2001-02.) Dr. Prichard.

### *Fourth Quarter*

#### **LMA 45 The Sung Service**

The rubrics of the Book of Common Prayer afford expanded opportunities for the use of song in liturgy. Among them are the singing of texts calling for the solo performance of an officiant and the many portions of sung dialogue between officiant and people. Practical guidance will be given to the singing of Prayer Book services giving particular attention to the vocal skills of the individual class member. (1.5 credit hours.) (Not offered 2001-02.)

### *Full Semester*

#### **LMA 2 Music in Liturgy**

(Continuation of LMA 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) Dr. Doran.

#### **LMA 6 Introduction to Anglican Worship**

LMA 6 is the continuation of LMA 5 and is designed to be taken with LMA 2. The class has two components. Each week there is an hour of lecture and discussion and an hour devoted to small practice 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.) Dr. Prichard, Dr. Doran.

#### **LMA 47 Introduction to Singing**

(One credit hour.) Dr. Whitmire.

**LMA 48 Advanced Liturgies Practicum**  
(1.5 credit hour.) Dr. Kryder.

*Department of Field Education*  
Mr. Hadler

#### FALL SEMESTER

##### **FE 1 Field Education and Colloquy**

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

Colloquies meet once a week for two hours 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.

Mr. Hadler and others.

##### **FE 3 Field Education**

A twelve-hour per week commitment in an approved field education training site under supervision. Seniors most often remain in their middle year training site but may seek a different training experience for their senior year. Mr. Hadler and others.

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

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

##### **FE/MWR 41 Crosscultural Reflection Seminar**

This course is designed to follow immediately after return from a crosscultural 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.) Mr. Hadler, Dr. Jones, and others.

#### SPRING SEMESTER

##### **FE 2 Field Education and Colloquy**

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

##### **FE 4 Field Education**

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

##### **FE/MWR 41 Cross Cultural Reflection Seminar**

(See description under fall semester)

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

(See description under fall semester.)

#### SUMMER SEMESTER

##### **CPE 1 Clinical Pastoral Education**

One quarter (ten-twelve weeks) in an accredited program of CPE. This is normally taken in the summer following the junior year. See VTS Catalogue article, "Education in the Field." (Three credit hours.)

*Department of  
Mission and World Religions*

Dr. Jones.

#### FALL SEMESTER

##### *Full Semester*

##### **MWR 1 Christians in a Non-Christian World**

(Required course for entering MDiv and MTS students)  
An introductory survey of the theory and practice of the church's mission from Jerusalem to the ends of the earth and from Resurrection to the End. Includes a preliminary look at non-biblical religions of the world. Texts: Lesslie Newbigin, *The Open Secret*; Andrew Wells, *The Missionary Movement in Christian History*; Huston Smith, *The World's Religions*.  
Dr. Jones.



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**MWR/CH 104 Christ and Culture in History**

A survey of the demographic expansion of the Christian movement from its Jerusalem origins to its current urban and tribal frontiers. Emphasis is placed on the adaptations to culture and the changes introduced in culture as the gospel has been appropriated by successive peoples. Texts: Lamin Sanneh, *Translating the Message*; Andrew Wells, *The Missionary Movement in Christian History*. Dr. Jones.

**MWR 17 Cross-Cultural Colloquy**

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

**SPRING SEMESTER*****Third Quarter*****MWR 15 Gifts and Strangers**

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

***Full Semester*****MWR 18 Cross-Cultural Colloquy**

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

**MWR/PEV 103 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 which have motivated the church in the past; 2) to present a rationale for shifting from maintenance to mission today; and 3) to encourage the student to articulate his or her own theology of mission. Texts: Lesslie Newbigin, *The Open Secret*; Alan Neely, *Christian Missions: A Case Study Approach*; Norman Thomas, ed., *Classic Texts in Mission and World Christianity*. Dr. Jones.

**MWR 201 Jesus in World Religions**

The figure of Jesus is not the sole property of the Church. We will consider the place Jesus has heretofore occupied in some Muslim and Hindu minds in order to inform our activity as Christian witnesses. Texts: Jaroslav Pelikan, *Jesus Through the Centuries*; Huston Smith, *The World's Religions*. Dr. Jones.

**MWR 401 Independent Study in Cross-Cultural Mission**

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

***Special Courses for Master in Theological Studies Students*****MTS 301 - Practicum**

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

**MTS 401 - Independent Study Project**

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

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## *The Harris Award*

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



*The 2000 Harris Award Winners*

**Patricia Alexander**

*Diocese of New York*

**Kevin Lloyd**

*Diocese of Western North Carolina*



## 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. Accordingly, clergy and qualified lay leaders from other nations may apply to the Seminary for one year of supplemental theological education, seeking financial assistance from one of the following sources:

1) The Leadership Development Program sponsored by the World Council of Churches. This requires endorsement by the National Council of Churches in the student's home country.

2) Anglicans from dioceses that have companion relationships with dioceses in the Episcopal Church in the United States may discuss a proposed application with the American diocese before applying to Virginia Seminary.

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

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

### *Admission Requirements:*

1. A completed application
2. A clear statement of the anticipated future duties, desired fields and subject of study, and specific skills to be developed by the applicant. This statement is to be prepared and signed by the head of the institution or diocese that the student serves.
3. A record of academic work above the secondary school level.
4. Confirmation that the applicant's family will be provided for during the student's absence.

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

6. Achievement of a score of 500 on the TOEFL (Test of English as a Foreign Language) exam.

7. An autobiographical statement.

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



*The international students, front row: Rose Materu, Tanzania; Samvel Mtwere, Tanzania; back row: James Lomole, Sudan; Samuel Eze, Nigeria; Felix Amamoo, Ghana; Elliott Waters, Virginia (partially hidden); Martin Mgeni, Malawi; Jim Thomas, Oklahoma; Glenda McQueen, Panama; Boanerges Rosa, Honduras; and Matthias Onyendi, Nigeria.*



## Seminary Expectations, Regulations, and Policies



*Taking a break in the student lounge with an unidentified friend (far left). Left to right: Juniors Michael Caderet, J. D. Brown, Beth Palmer, and Mark Jones.*

### Academic Regulations and Policies

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

### A Call to a Holy Life

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

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

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

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

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

Nothing in this statement should be



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

### Regulations Governing Recommendation for Ordination

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

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

### Requirements for Graduation

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

*Honors Degree* — Students who hold a

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

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



**Connie Jones**

*Diocese of Alaska*

**Winner of the 2000**

**Dudley Speech Prize**

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

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

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

*Master in Theological Studies*

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

*Master of Arts in Christian Education*

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

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

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

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

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

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

### Additional Academic Information

#### *Required Courses*

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

*Transfer Credit* — Subject to limitations set by the faculty and by the residence requirements stated under Admissions Requirements, courses completed in other accredited theological institutions may be counted toward the M.Div., MTS., and MACE degrees. To receive the M.Div. degree, however, students must successfully complete a minimum of 48 semester hours credit at Virginia Seminary. To receive the MTS or MACE degree, students must complete a minimum of 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 M.Div. and MTS degrees are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a consortium-sponsored seminar. This can be taken in any semester.

#### *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."

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

In order to undertake an honors thesis, M.Div. students must have completed their middle year and must have a grade point average of at least 3.6. M.T.S. students must have completed their first year of study with a grade point average of at least 3.6. This minimum qualifying G.P.A. must be sustained through the spring semester of the year of

graduation in order to be awarded the "Honors Thesis" designation on the VTS transcript. Thesis writers must also satisfy the department in which they plan to do the thesis that they are qualified to undertake such a thesis project. Guidelines and information are printed in the Handbook of Academic Regulations and Policies.

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

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

Any student who may wish to do so may take advantage of this opportunity. The Admissions Committee may require a



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student to participate in the Writing Center if, at the time of admission, he or she is perceived to have need of improved writing skills. Other students may be recommended by faculty to do the same if their writing in courses is judged to be deficient.

#### **Policy on Registration**

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

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

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

Overseas students, transfer students, and full-time special students entering the Seminary must attend a special required preorientation conference in accordance with the calendar listed in the back of this catalogue.

Changes in registration must be made according to the following schedule: 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.

#### **Policy on Continuance in Course**

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

#### **Policy on Employment for Full-Time Students**

The academic requirements, field work, and regular participation in the worship and common life of the Seminary community are priorities for students. In cases of financial need, a student, in consultation with his/her advisor, may determine that part-time employment is an additional priority. Many part-time jobs are available on campus, such as sacristan, dormitory proctor, student host, student staff for the Bishop Payne Library, the Arthur Vining Davis Computer Classroom, the gym, or the campus switchboard. These jobs normally demand less than ten hours a week of student time; students are advised to defer decisions about employment until academic requirements are assessed. Because of IRS payroll withholding requirements for certain visa holders,

employment on campus is not permitted for international students.

#### **Policy on Ordination in Course**

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

#### **Policy on Changing Degree Programs**

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

*From MTS or MACE to M.Div.—* At any time prior to receiving the M.T.S. or MACE degree a candidate for one of those degrees may apply for admission to the M.Div. program. Normally such applications require prior admission to postulancy. Permission to transfer requires the approval of the dean and faculty and is not granted automatically. In order to receive the degree, such a person must complete all requirements for the M.Div. degree, including Clinical Pastoral Education, Field Education, and Colloquy.

#### **Policy on 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 after steps 1 and 2. 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) 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 chooses to live alone off campus.

#### **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.

#### **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



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together in love. We have made our sexuality, which was given by God as an opportunity for relationships of mutual fidelity and delight, into an occasion for manipulation and abuse. Through Jesus Christ, God has overcome our sin, and through the gift of the Holy Spirit we are gathered into a new community of faith in which we can begin to recover our integrity.

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

*Policy Statement:*

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

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

- Persistent, unwanted sexual

attention.

- Unwanted verbal propositions, innuendoes, letters, phone calls, written or printed materials of a sexual nature.
- Requests, expectations, or agreements, spoken or unspoken, regarding sexual favors in return for employment or educational decisions.
- Physical contact of a sexual nature between adults in unequal power relationships, such as faculty-student, CPE and Field Ed supervisor-student, and relationships between faculty or administrators and staff members who work directly under their supervision.
- Inappropriate touching, embraces, or assault.

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

**Policy on Inclusive Language**

Language reflects, reinforces, and creates reality. This is the case with regard to gender, race, ethnic identity and religion. The integrity of people with various opinions and interpretations on the issue of language is assumed. It is recognized that the English language, always undergoing changes, is in our time rapidly evolving in more inclusive directions. The Virginia Theological Seminary community welcomes this

process of change. It is also recognized that exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of the Virginia Theological Seminary community (students, faculty, administrators and staff) are invited to join together in using language which more adequately reflects the unity of the people of God and the reality of God.

# Financial Information

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

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

## Tuition and fees

For full-time students, the following fees are applicable for 2001-2002:

	<i>On-campus students (annual fees)</i>	<i>Off-campus students (annual fees)</i>
Tuition.....	\$6,900.00	\$6,900.00
Board.....	3,050.00 <sup>1</sup>	930.00
Room.....	1,800.00	-
Activity fee.....	60.00	60.00
CPE.....	500.00 <sup>2</sup>	500.00
Registration.....	150.00	150.00
August term - Board.....	300.00	80.00
August term - Room.....	200.00	-
January term-Board.....	300.00	80.00

For part-time students, the following fees are applicable for 2001-2002:

- \$300.00 per credit hour for credit
- \$150.00 per credit hour for audit
- \$ 25.00 registration fee<sup>3</sup>

## Notes:

1. Students living on campus must participate in the on-campus board plan. No special exceptions are made. Off-campus 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, 2001 - May 31, 2002.

	<i>Individual</i>	<i>Family</i>
Kaiser .....	\$2,518.92	\$6,800.76

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

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

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

accordance with their means. Clinical Pastoral Education is a full-time occupation, often including 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 off-campus students during the academic year with the following exception: the refectory will be closed and no meals served during the Christmas vacation. On-campus students participate in the full board meal plan.

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**

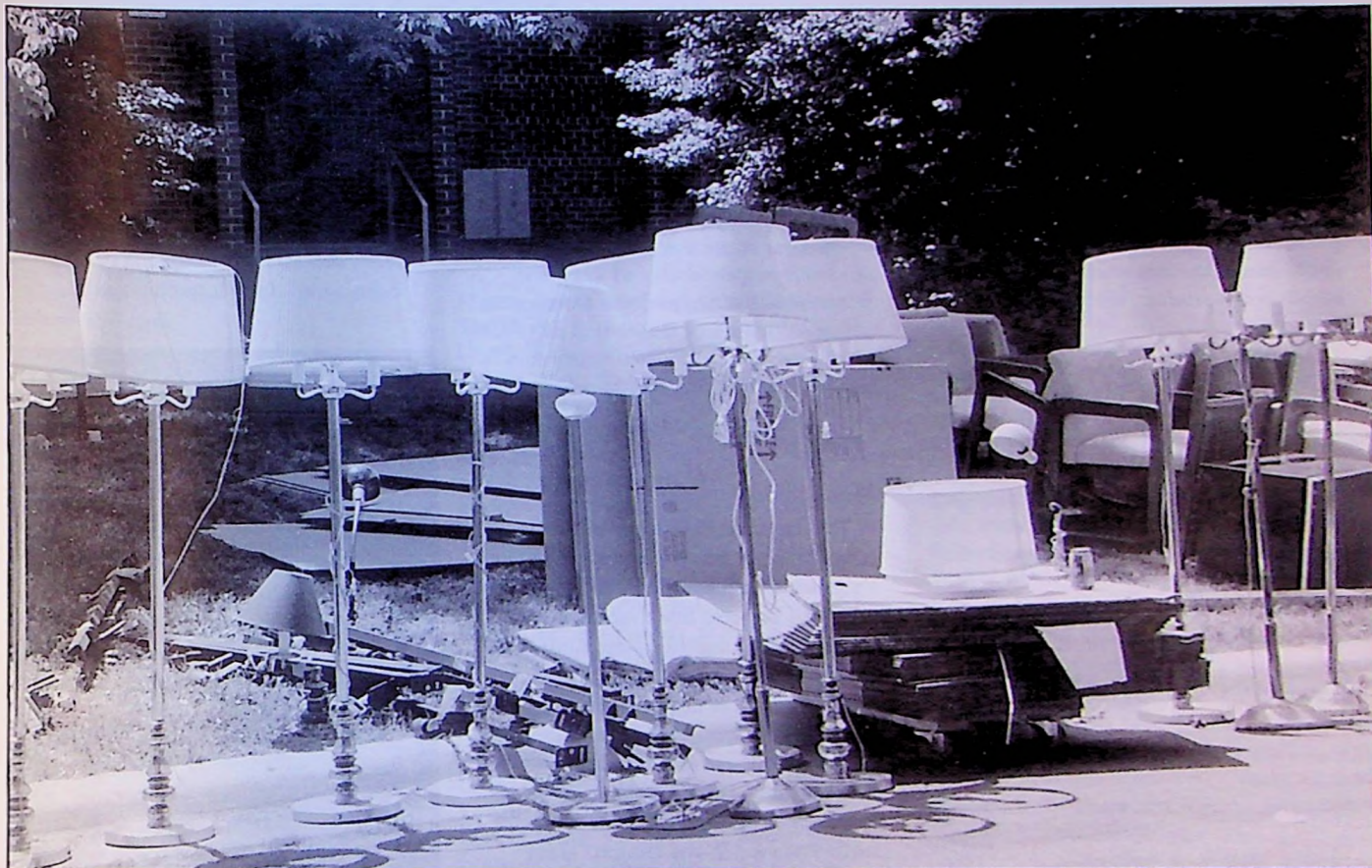
Virginia Theological Seminary offers a financial aid program for full-time students who demonstrate financial need. The Seminary defines financial need as the difference between the cost of attending VTS for an academic year (within the framework of allowable expenses) and the amount of resources available 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 funds are considered. The Seminary grant is the final component of each student's financial plan.

The financing of a seminary education includes consideration of funding from many sources. 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 15. 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



*Furniture awaits transportation from its old home in the Continuing Education building to temporary storage. The building is being remodeled for dormitory space.*

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.



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## Off-campus Housing

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

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

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

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

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

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 supulating the date of arrival and returns it to the rental office at the apartment complex. It is the student's responsibility to keep the financial aid office and the admissions office informed of the arrival date, and to call the rental office to verify that it will be open to pick up the keys.

## Merit Scholarships

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

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

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

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

Three scholarships of \$6,900 each may be awarded annually. This amount will be over and above any need-based scholarship. One scholarship of each

type may be offered each year. Renewal of the two- or three-year scholarships requires evidence of satisfactory academic progress. Applicants for the scholarships must have completed the entire admissions process, including the interview, by May 1.

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



*Seniors Mary Jayne Lzdenwood, Mary Royes, and Ron Willis*

## Degrees Conferred

### Degrees Conferred October 24, 2000

#### Doctor of Humane Letters

Lynn E. Davis  
*Senior Fellow, RAND Corporation, former  
Under Secretary of State for Arms Control and  
International Security Affairs*

Matthew Holden, Jr.  
*Professor of Government and Foreign Affairs, the  
University of Virginia*

#### Doctor in Divinity

The Rt. Rev. Njongonkulu Winston  
Ndungane  
*Archbishop of Capetown and Metropolitan of the  
Church of the Province of Southern Africa*

The Rev. James Lewis  
*Priest and Social Activist*

The Rt. Rev. George Elden Packard  
*Bishop Suffragan for the Armed Forces,  
Healthcare, and Prison Ministries*

### Degrees Conferred May 17, 2001

Certificate of Work Accomplished  
Sandra S. Voelker-Wack, B.M.E., M.A.

Post-Graduate Diploma in Theology  
Samwel Philip Mtweve, B.D.  
Mathias Ehilegbu Onyendi, Dip.Th. Dip.,  
R. S., B.A., M.A.

Post-Graduate Diploma in Anglican  
Studies  
Patricia Dickson Hoff, R.N., B.S., M.A.,  
M.Div.  
Teddra R. Hussey-Bynes, B.S., M.Div.  
Arlene Lukas, B.S., M.A., M.Div.  
Joseph Patrick Murphy, B.A., M.A., M.Div.,  
M. Phil. Ph.D.  
Jennifer L. Riddle, B.S., M.Div.

Master in Theological Studies  
Felix Kofi Amamoo, Dip.Th., B. Phil.  
Jonathan Byamugisha, Dip.Th., B.D.  
Jane Anne C. Gleason, B.S.N., M.Ed.  
Rose Hilda Materu, Cert., Dip. Th.  
Martin Mgeni, Dip.Th., B.A.  
Rebecca Osborn Pearson, B.A., *cum laude*  
Boanerges Rosa, Lic., Dip.Th.  
Vicki L. Southern, B.A., M.S.  
Danica Brooke Welton, B. A., *cum laude*

#### Master in Divinity and Licentiate in Theology

Daniel Wallace Adams, B.A.  
Patricia Anne Phaneuf Alexander, B.A.,  
M.A., *cum laude*  
Earl Dixon Beshears, B.S., M.S.  
Dewey E. Brown, Jr., B.B.A.  
Vinnie Lainson Carney, B.A.  
Kim Latice Coleman, B.A., B.A., *cum laude*  
Thomas W. Condron, Jr., A.B.  
Alexandra Kennan Conrads, B.A.  
Margot Dunlap Critchfield, B.A.  
Elizabeth Anne Ellis, B.A.  
Mark Randolph Feather, B.S., J.D.  
Richard Edward Fichter, Jr., B.S.  
Earnest Newt Graham III, B.A.  
John Nolen Hardy, B.A.  
Alba Dean Hazen  
Eleanor Lois Holland, B.S.  
Lance Cameron Horne, B.S., M.S. M.F.  
Robert Alan Horowitz, B.A.  
Connie Wolfe Jackson, B.S., M.S.  
Constance L. Jensen, B.A.  
Keith Johnson, B.A.  
Constance Ruth Jones, B.A., M.A., *cum laude*  
Lauri Ann Kerr, B.A.  
Charles Drummond LaFond II, B.A.  
Linda Ruth Lebrón, B.S., M.A.P.S.  
Mary Jayne Ledgerwood, B.A.  
William Grainger Lesesne, Jr., B.A.  
Kevin Michael Lloyd, B.A.  
Thomas Stewart Lucas, B.S.A.  
Peter Woodrich Mayer, B.A.  
William J. McClure, Jr., B.S.  
Catherine Ann Reese McKinney, B.S.  
Charlotte Elizabeth Moore, B.A.  
Kira Skala Myers, B.S.  
James Hart Puryear, B.S.  
James Edward Quigley, B.F.A.  
Alison Joan Quin, B.A., J.D., *cum laude*

Mary Ann Royes, B.S.  
Simmons Holladay Worth Sanderson, A.B.,  
M.M., *cum laude*  
David Todd Simmons, B.A.  
Melinda Lee St.Clair, B.S., M.S.  
Melanie Jane Sunderland, B.S., M.A.  
Craig Chandler Sweeney, B.A., M.B.A., J.D.  
Kenneth S. Thom, B.S.  
James M. Thomas, Jr., B.S., M.S., Ph.D.  
Edward J. Tracey, B.A.  
Joshua Harris Varner, B.A., M.T.S., *cum  
laude*  
Charles L. Walthall, B.A., M.M., D.M.A.  
Elliott Michael Waters, B.S., M.S.  
Laura Dale White, B.A.  
Susan Moore Wight, B.A., M.Ed., B.A.  
Melissa Quincy Wilcox, B.A.  
Tammy S. Wooliver, B.A.

#### Degree of Doctor of Ministry

John Edward McKay Birch, B.A., L. Th.,  
B.D., Dip. C.C., D.D.  
Beatriz Maria Hernandez, B.A., M.A.  
Paul W. Towers, B.S., M.Div.

#### Doctor of Humane Letters

Dr. Cynthia B. Cohen  
*Senior Research Fellow, Kennedy Institute of  
Ethics, Georgetown University, Washington, DC*

#### Doctor in Divinity

The Rt. Rev. David J. Bena  
*Bishop Suffragan, Diocese of Albany*

The Rt. Rev. Duncan Montgomery Gray III  
*Bishop, Diocese of Mississippi*

The Rev. Canon David Warner Perry  
*Deputy (Retired) for Ecumenical Relations,  
Episcopal Church Center*

The Rev. Barbara Brown Taylor  
*Batman Professor of Religion and Philosophy,  
Piedmont College, Demorest, Georgia*

The Rt. Rev. James Edward Waggoner, Jr.  
*Bishop, Diocese of Spokane*



## Students Enrolled 2000-2001

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### *Master in Divinity*

#### Senior Class

Wallace Adams

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

Patricia Phaneuf Alexander

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

Earl Beshears

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

Dewey Brown

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

Vinnie Lanson Carney

Diocese of Virginia  
B.A., Hastings College

Kim Coleman

Diocese of Virginia  
B.A., B.A., Pennsylvania State  
University

Thomas Condron

Diocese of Texas  
A.B., Williams College

Alexandra Conrads

Diocese of Virginia  
B.A., University of Virginia

Margot Critchfield

Diocese of Washington  
B.A., George Washington  
University

Elizabeth Ellis

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

Mark Feather

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

Richard Fichter

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

Earnest Graham

Diocese of Wyoming  
B.A., University of Wyoming

John Hardy

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

Alba Hazen

Diocese of Bethlehem

Eleanor Holland

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

Lance Horne

Diocese of Hawaii  
B.S., United States Naval Academy  
M.S.M.E., U.S. Naval Postgraduate  
School

Robert Horowitz

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

Connie Jackson

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

Constance Jensen

Diocese of Maryland  
B.A., University of LaVerne

Keith Johnson

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

Constance Jones

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

Lauri Kerr

Diocese of Central Pennsylvania  
B.A., Mansfield University

Charles LaFond

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

Linda Lebrón

Diocese of Washington  
B.S., Wayland Baptist University  
M.A.P.S., Washington Theological  
Union

Mary Jayne Ledgerwood

Diocese of Virginia  
B.A., University of Mississippi

William Gray Lesesne

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

Kevin Lloyd

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

Stewart Lucas

Diocese of Atlanta  
B.S.A., University of Georgia

Peter Mayer

Diocese of Albany  
B.A., Providence College

William McClure

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

Catherine McKinney

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

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

Kira Myers  
Diocese of Virginia  
B.S., Shenandoah University

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

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

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

Mary Royes  
Diocese of Eastern Oregon  
B.S., Eastern Oregon State College

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

David Simmons  
Diocese of Kentucky  
B.A., Western Kentucky University

Melinda St.Clair  
Diocese of Spokane  
B.S., M.S., University of Wyoming

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

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

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

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

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

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

Sandra Voelker-Wack  
Diocese of Springfield  
B.M.E., University of Nebraska  
M.A., University of Wyoming

Charles Walthall  
Diocese of Springfield  
B.A., State University of New York  
at Buffalo  
M.M., D.M.A., Catholic University

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

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

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

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

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

## Middler Class

Wendy Abrahamson  
Diocese of Virginia  
B.F.A., University of Minnesota  
M.F.A., M.S., Pratt Institute

Diane Alley  
B.A., Mary Washington College

William Allport  
Diocese of Central Pennsylvania  
B.A., Dickinson College

William Anderson  
Diocese of Maryland  
B.S., M.S., Ph.D., Northern Illinois  
University

Luke Back  
Diocese of Oklahoma  
B.A., M.Ed., University of Oklahoma

Miles Brandon  
Diocese of Texas  
B.A., University of Texas

Diane Britt  
Diocese of North Carolina  
B.S., East Texas State University

Denise Cabana  
Diocese of Connecticut  
B.A., North Adams State College  
M.A., University of Maine

Anne Carlson  
Diocese of Central New York  
B.A., Cornell University



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Cheryl Clark  
Diocese of Arkansas  
A.B., College of William and Mary  
M.A. University of York, England  
Ed.D. Boston University

Margaret Dagg  
Diocese of Kansas  
B.A., Washburn University  
M.A., University of Kansas

Chantal Dennis-Milkowski  
Diocese of North Carolina  
B.S., Appalachian State University

Philip Dinwiddie  
Diocese of Michigan  
B.S.W., University of Illinois  
M.S.W., University of Michigan

Patricia Drost  
Diocese of Maryland  
B.S., M.S., J.D., George Washington  
University

John Gardner  
Diocese of Southern Virginia  
B.S., College of William and Mary

Ramsey Gilchrist  
Diocese of Virginia  
B.S., Louisiana State University

Joshua Hoover  
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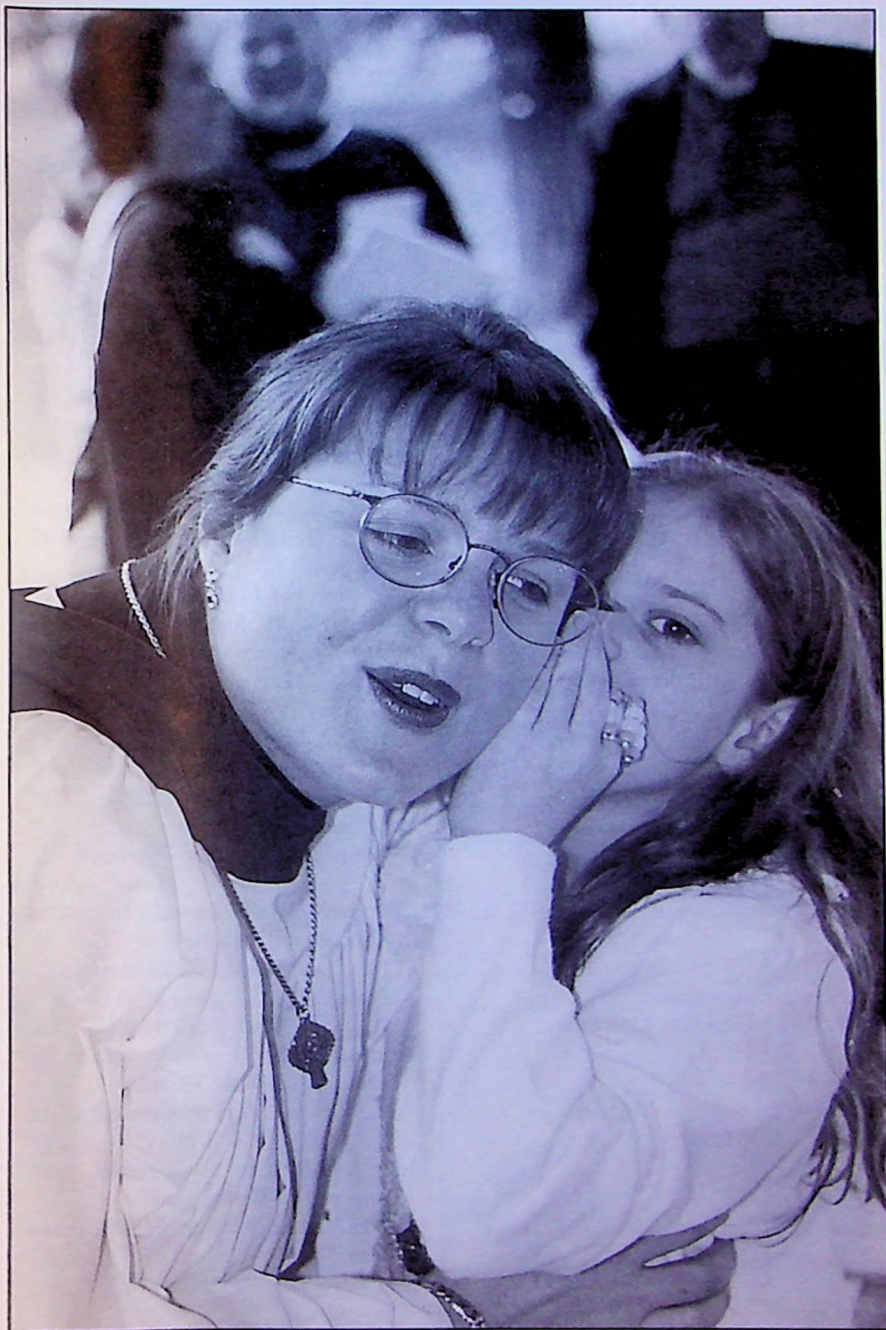
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*Graduating student Kira Myers and her daughter, Arabella, at Commencement.*

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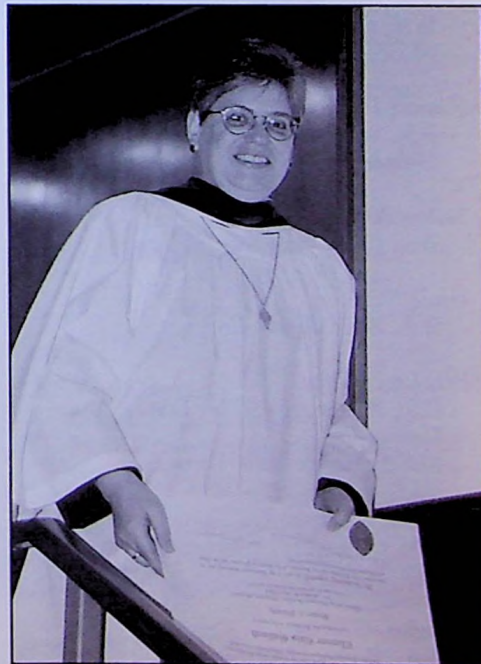
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*The Seminary staff's all-volunteer recycling team, known as "The Little Sisters of Perpetual Waste and Brother Joe" use a campus truck to haul paper, glass, plastic, and aluminum to the recycling bins. In the truck are Joe Pinder and Heather Zdancevic; in front are Olivine Pilling, Bridget Smiley, Alix Dorr, Carol Dawson, and Kay Bailey.*

# Calendar

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## 2001 Fall Semester

*August 11, Saturday*

Dorms open at 5:00p.m.  
Refectory opens for dinner

*August 13, Monday*

AUGUST TERM BEGINS  
(all new M.Div. and M.T.S. students)

*August 27, Monday*

First Faculty Meeting begins

*August 29, Wednesday*

First Faculty Meeting continues

*August 31, Friday*

August Term ends  
Pre-Registration for All New Students  
Deadline 5:00p.m.

*September 3, Monday*

LABOR DAY - no classes,  
offices closed  
Community Picnic

*September 4, Tuesday*

Final Registration for All Students (new  
and returning)  
FALL SEMESTER AND FIRST  
QUARTER CLASSES BEGIN

*September 6, Thursday*

Consortium Orientation for New  
Students

*September 11, Tuesday*

Last Day to Add/Drop First Quarter  
Classes  
Fall Lay School  
(Tuesday classes) begins

*September 13, Thursday*

Fall Lay School  
(Thursday classes) begins

*September 14, Friday*

Community Eucharist and Dinner

*September 18, Tuesday*

Last Day to Add a Semester Course

*September 25, Tuesday*

Quiet Day, no classes

*October 2, Tuesday*

Last Day to Drop a Semester Course

*October 8, Monday*

Columbus Day - no classes,  
offices closed

*October 10, Wednesday*

Community Eucharist and Dinner

*October 16-17, Tuesday - Wednesday*

Alumni/Alumnae Convocation and  
Sprigg Lectures

*October 19, Friday*

Fall First Quarter ends

*October 22-23, Monday-Tuesday*

First Quarter Examination Period

*October 24-30, Wednesday - Tuesday*

Fall Break

*October 31, Wednesday*

SECOND QUARTER BEGINS  
(Fall Semester classes continue)

*November 6, Tuesday*

Grade Deadline for First Quarter

*November 6-7, Tuesday-Wednesday*

Board of Trustees Meetings

*November 7, Wednesday*

Last Day to Add/Drop Second Quarter  
Courses

*November 14, Wednesday*

Course Pre-Registration for Spring 2002

*November 15, Thursday*

Last Day of Lay School  
(Thursday courses)

*November 16, Friday*

Community Dinner and Variety Show  
followed by Compline

*November 20, Tuesday*

Last Day of Lay School  
(Tuesday courses)

*November 22-23, Thursday - Friday*

Thanksgiving Holidays - no classes,  
offices closed

*December 5, Wednesday*

Community Advent Worship and  
Dinner

*December 14, Friday*

Last Day of Classes

*December 17-18, Monday - Tuesday*

Reading Period

*December 19-22, Thursday - Saturday*

Examination Period

*December 22, Saturday*

Christmas Break Begin

*January 11, Friday*

Grade Deadline for Fall Semester

## 2002 Spring Semester

*January 3, 4, 7-8, Thursday-Friday, Monday-  
Tuesday*

General Ordination Examinations  
(Seniors)



*January 7, Monday*  
JANUARY TERM BEGINS

*January 21*  
Martin Luther King Birthday  
No classes, offices closed

*February 1, Friday*  
January Term Ends

*February 4, Tuesday*  
Final Registration for All Students  
SPRING SEMESTER AND  
THIRD QUARTER BEGIN

*February 5-6*  
AAEC Meeting

*February 12, Tuesday*  
Last Day to Add/Drop Third Quarter  
Courses  
Spring Lay School  
(Tuesday courses) begins

*February 13, Wednesday*  
Ash Wednesday – Lenten Quiet Day  
No classes

*February 14, Thursday*  
Spring Lay School  
(Thursday courses) begins

*February 15-17, Friday-Sunday*  
Conference on Ministry

*February 15, Friday*  
Community Eucharist and Dinner

*February 18, Monday*  
Presidents' Day  
No classes, offices closed

*February 19, Tuesday*  
Last Day to Add Semester Courses

*March 4, Monday*  
Last Day to Drop Semester Courses

*March 13, Wednesday*  
Community Eucharist and Dinner

*March 19, Tuesday*  
Last Day of Third Quarter

*March 20-21, Wednesday – Thursday*  
Third Quarter Examination Period

*March 22-26, Friday – Tuesday*  
Spring Break

*March 27, Wednesday*  
FIRST DAY OF FOURTH  
QUARTER  
(Spring Semester classes continue)

*April 5, Friday*  
Last Day to Add/Drop Fourth  
Quarter Courses  
Grade Deadline for Third Quarter

*March 29, Friday*  
Good Friday  
No classes, offices closed

*April 1, Monday*  
Easter Monday  
No classes, offices open

*April 16, Tuesday*  
Last Day of Lay School  
(Tuesday classes)

*April 17, Wednesday*  
Community Eucharist and Dinner

*April 19, Friday*  
Course Pre-Registration for Fall 2002

*April 25, Thursday*  
Last Day of Lay School  
(Thursday classes)

*May 8, Wednesday*  
Community Eucharist, Commissioning  
of Spouses, and Dinner

*May 9, Thursday*  
Last day of classes

*May 10-13, Friday - Monday*  
Reading Period

*May 14-17, Tuesday - Friday*  
Examination Period

*May 16, Thursday*  
Grade Deadline for Graduating  
Students

*May 20-21, Monday - Tuesday*  
AAEC Meeting  
Prevention of Adult Sexual Misconduct  
and of Child Sexual Abuse Workshops

*May 21-22, Tuesday - Wednesday*  
Board of Trustees Meeting

*May 22, Wednesday*  
Service for the Mission of the Church

*May 23, Thursday*  
Commencement

*May 30, Wednesday*  
Grade Deadline for All Students

## ***2002 Summer Session***

*July 1 – July 19*  
Doctor of Ministry Program

*July 1 – July 26*  
MACE Summer Program  
MACE/YM Summer Program

*August 24, Saturday*  
End of MACE Summer Term

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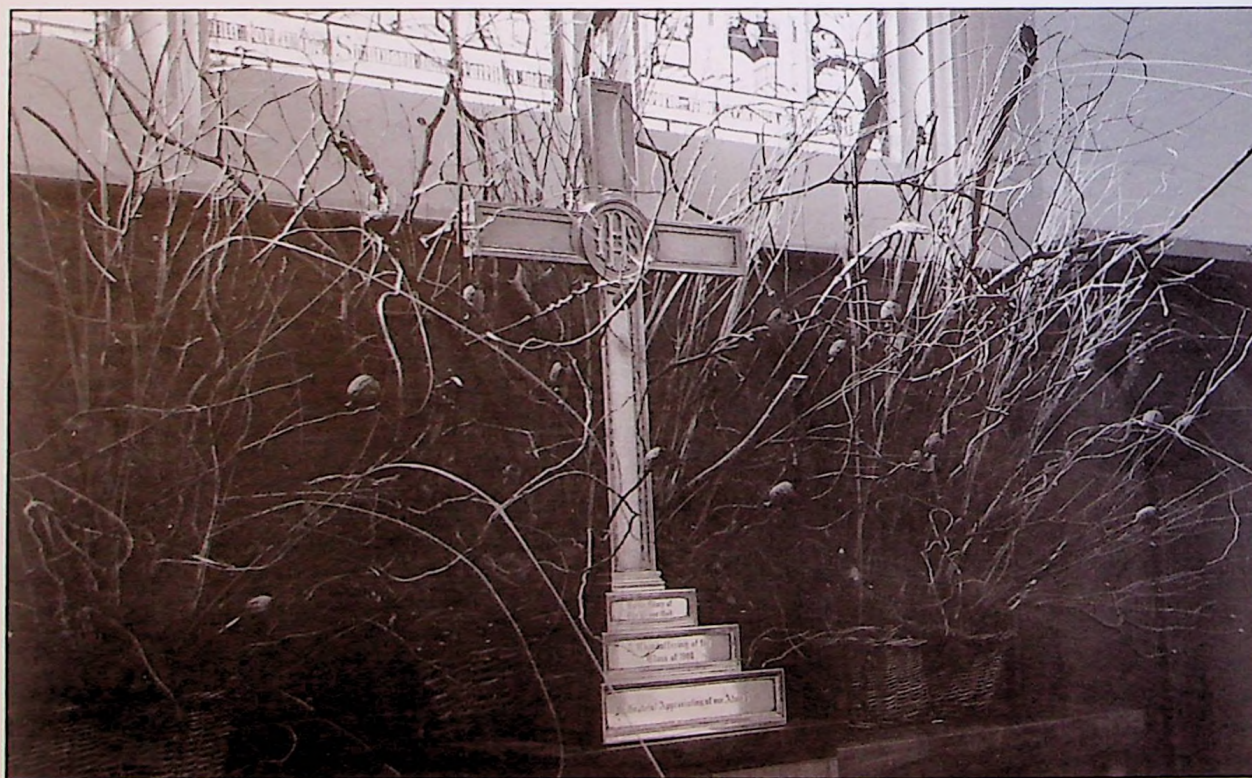
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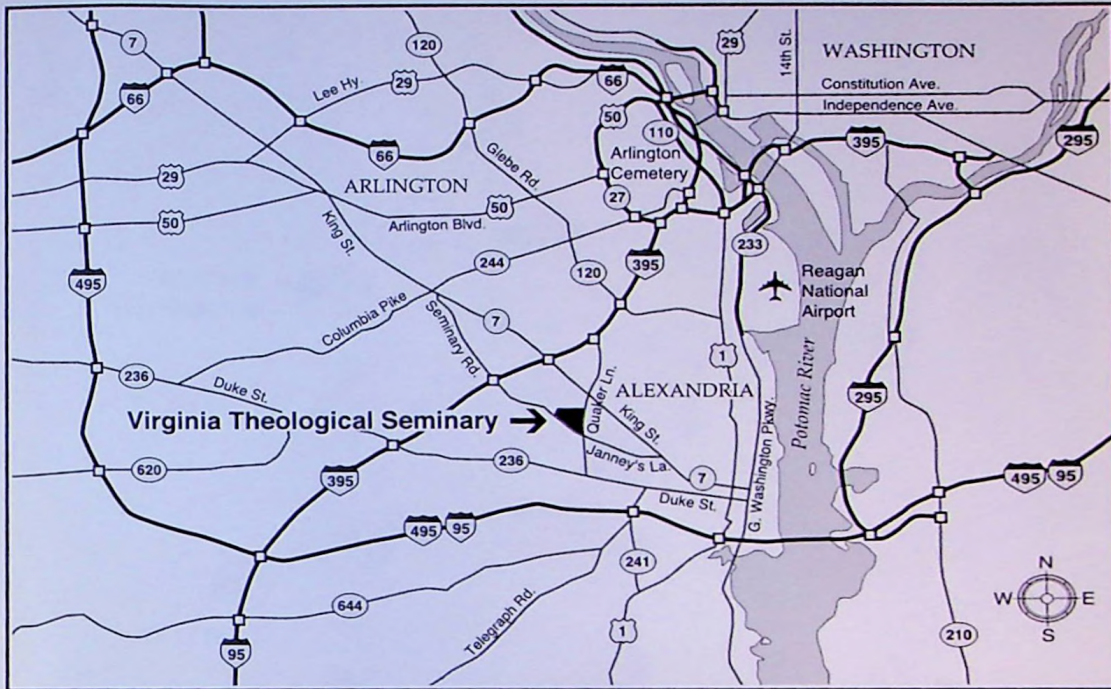
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#### From Washington DC

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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 though 5 traffic signals, 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.

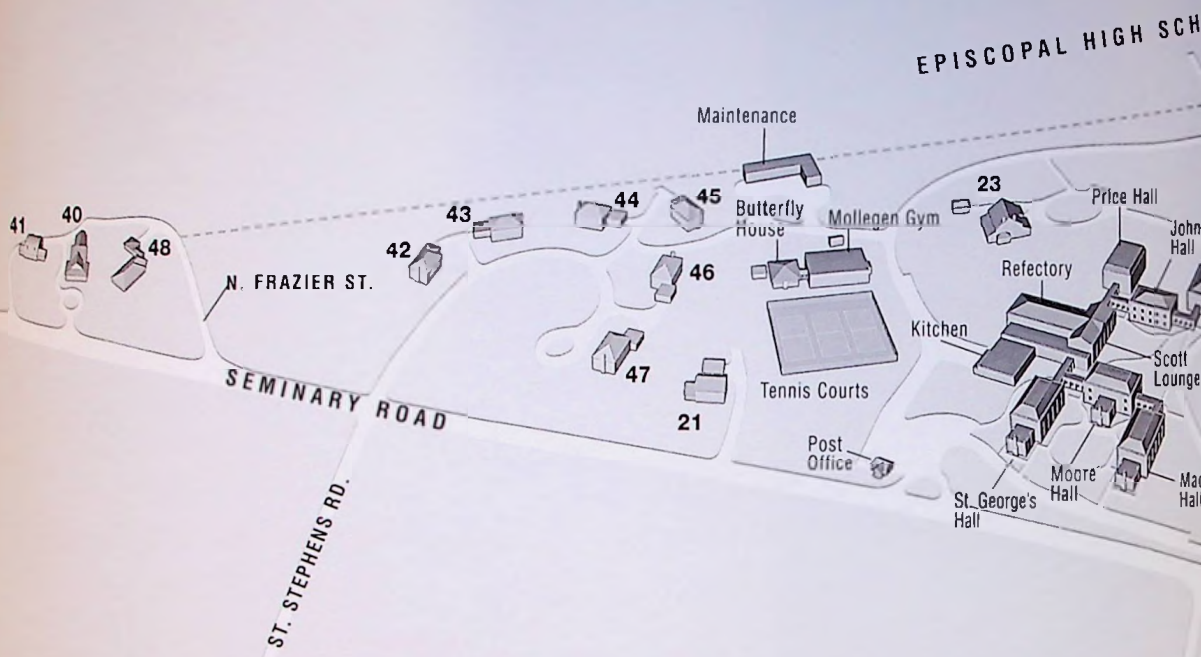
#### From Dulles Airport

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 5 traffic signals, 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

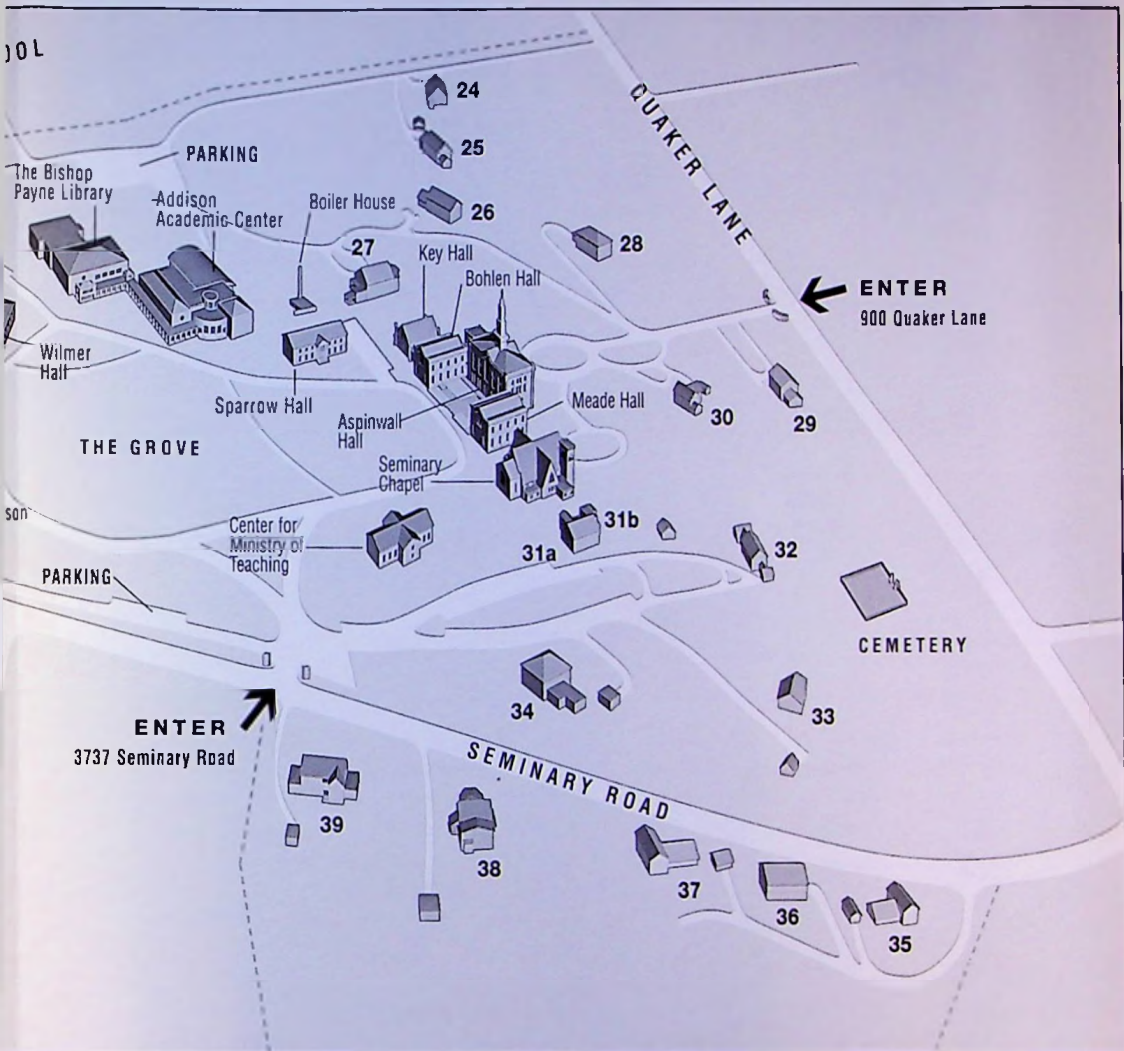
Take Metro blue or yellow line to King Street Station. Change to DASH bus AT2 "Eisenhower" (i.e., westbound), and get off at the second stop beyond Quaker Lane.





**Virginia Theological Seminary Residences**

21	30	37	45
23	31a	38	46
24	31b	39	47
25	32	40	48
26	33	41	
27	34	42	<i>Not shown on map:</i>
28	35	43	VTS Residence
29	36	44	814 Marshall Lane
			Alexandria, VA



### 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<br>(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                     |  |