

S-101



*Members of the Class of 2002, left to right: Stephen Shepherd, Virginia; James Lomole, Sudan; Marie Swann, Western North Carolina; Carrie Morrison, Texas; and Owen Drey, Virginia.*



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**VIRGINIA  
THEOLOGICAL  
SEMINARY**



**CATALOGUE  
2002-2003**

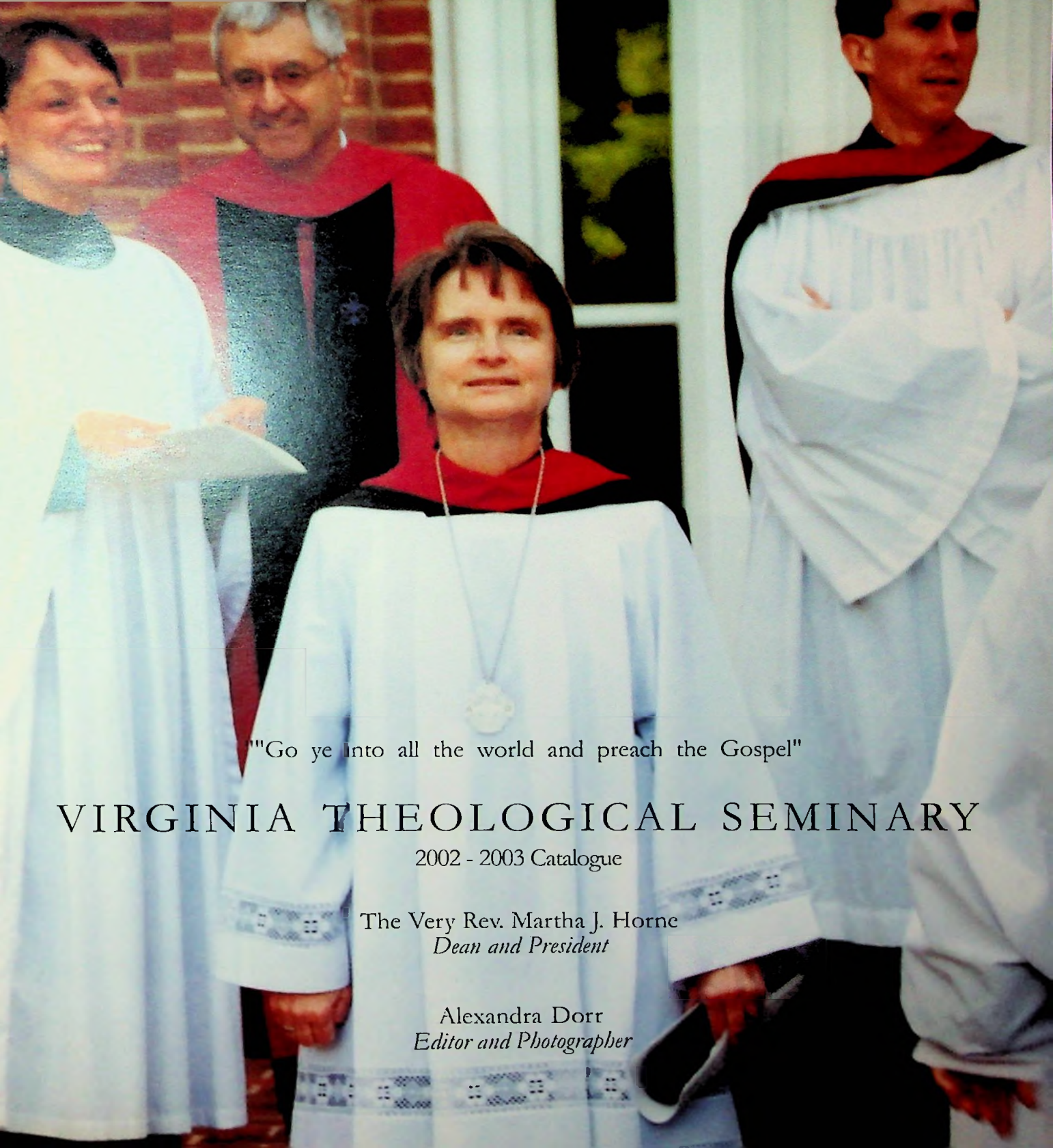
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For additional information, write:  
The Office of the Dean  
Virginia Theological Seminary  
3737 Seminary Road  
Alexandria, VA 22304

Telephone: 703/370-6600  
Fax: 703/370-6234  
Internet address: [www.vts.edu](http://www.vts.edu)

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"Go ye into all the world and preach the Gospel"

# VIRGINIA THEOLOGICAL SEMINARY

2002 - 2003 Catalogue

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

Alexandra Dorr  
*Editor and Photographer*



*Class of '03, Kenneth Brannon*



*Class of '03, Phyllis Spiegel*



*Professor Tony Lewis*



*Class of '03, Paula Green*



*Ann Ryan, Dean's Assistant*



*Class of '03, David Marshall*

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## Mission Statement

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

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

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

*Adopted by the  
Board of Trustees  
November 1998*



*The Virginia  
Seminary  
Chapel*

## Heritage and Purpose of Virginia Seminary

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

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

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

The Seminary is Protestant in its adherence to the Reformation's recovery of the primacy

and sufficiency of Holy Scripture and its message of justification through the grace of Jesus Christ received by faith alone. It is unwilling to conform to any tradition or to heed any ecclesiastical claim which displaces the primary accent upon the gospel, and it affirms the importance of the individual Christian's personal relationship to God nourished by prayer, word, and sacrament. It affirms also the address of God's Word as judgment and hope to all human communities.

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

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



## A Brief History — 1823 to the Present

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

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

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

Despite the bleakness of the situation, a small group of dedicated men committed themselves to the task of recruiting and training a new generation of church leaders. Francis Scott Key was one of this group which in 1818 formed "An Education Society" and five years later opened the "School of Prophets," to become the Protestant Episcopal Theological Seminary in Virginia. When the school opened in Alexandria with two instructors, 14 students were enrolled.

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

The Seminary was never a wealthy institution and the Civil War struck a harsh blow. After the war two professors and 11 battle-weary veterans reopened the Seminary on a war-ravaged campus 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 53 campus buildings, including four faculty residences, four academic buildings, and the chapel, were built before the turn of the century, some before the Civil War. Since 1950, 22 new buildings have been added to the campus, including five dormitories, the refectory and Scott Lounge, 15 faculty homes, a recreation building, and a day-care center for young children. In 1993 the Addison Academic Center opened, with classroom space, the Lettie Pate Whitehead Evans Auditorium, the Seminary

bookstore, and the student lounge. More recently, the historic Aspinwall Hall and Bohlen Hall were renovated, as well as three dormitories and two guest houses. In 2001, the continuing education building was renovated to become a student dormitory named in honor of the Rev. Charles Philip Price. Renovations to Sparrow Hall provide office and programmatic space for Lifetime Theological Education. 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.



*Residents of Price Hall in 2001-2002: Standing, left to right: Nanese Hanthorne, Ben Robertson, Ken Wagner-Piezza, Laura Inscoc, Ellen White, P.J. Harris, Eric Miller, Jeanne Finan, and Laurie Moyer. Front row: Jenny Orenstone, BC Crothers, Eunice Dunlap, and Jason Roberts.*

## Theological Education for Today

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

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

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

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

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

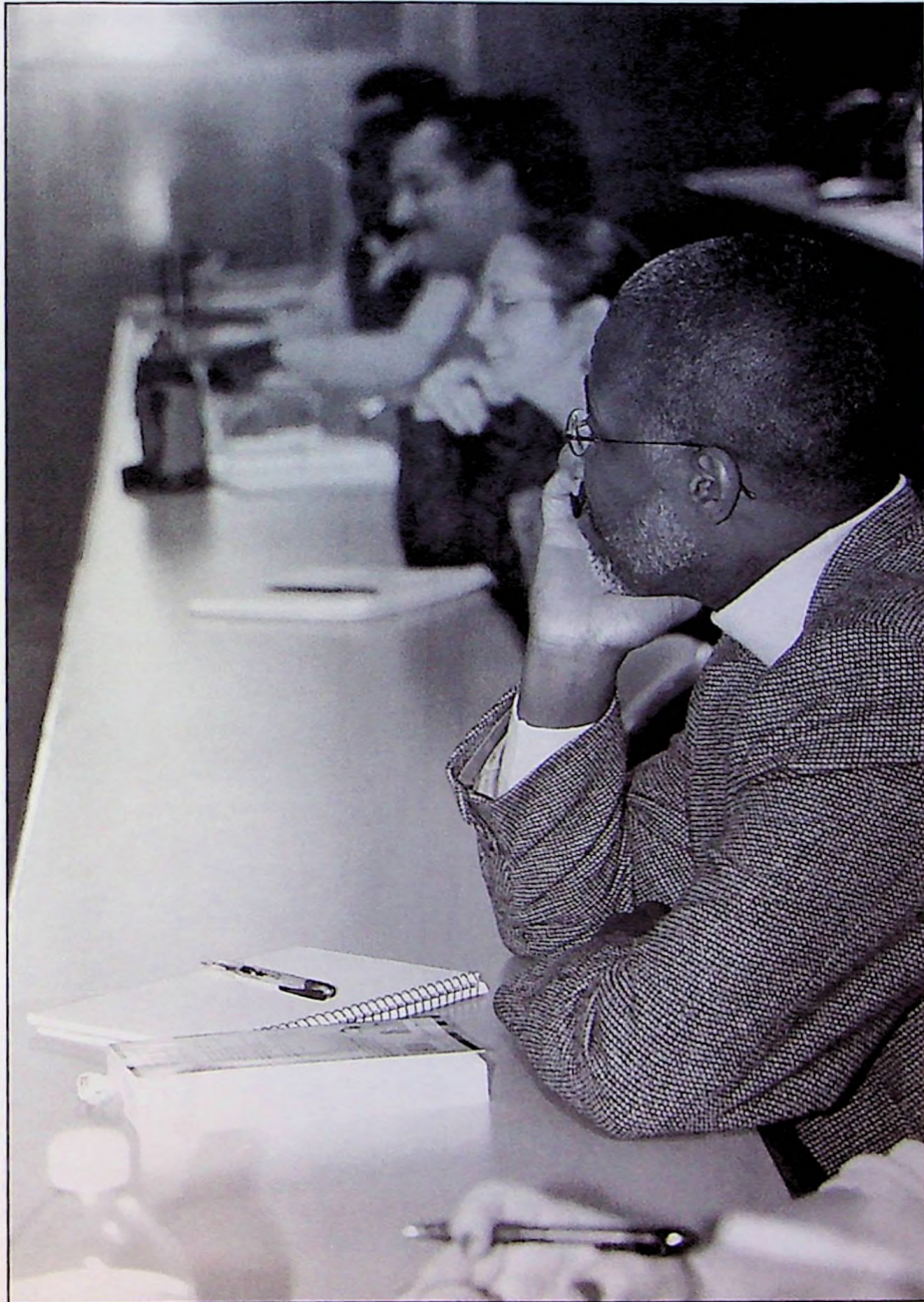
The program of study at the Virginia Seminary is a reflection in curricular form of a particular understanding of theological education. The conception of education which informs it may be sketched by setting out some options which may be taken from that point.

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

a narrower sense. Theology in the broader sense is a unitary discipline, like medicine, law, or natural science. The usual subdivisions are not the only possible ones, but for sufficient reason they have been accepted as the "given" with which we have to work.

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

The alternative procedure is to give the priority to personal appropriation not in proportion to what is given but in proportion to what the individual is capable of receiving. The emphasis in the first procedure is upon order and discipline; in this second case the emphasis is upon freedom. The



*Students in Richard Reid Lecture Hall.*

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 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?"



*Marie Swann, '02, Middler P.J. Harris, and Chantal Morales-Dennis, '02*

# Virginia Seminary Life

## Community

Life at Virginia Seminary is rooted in the worship of God, in the pursuit of knowledge through academic study, and in commitment to living in Christian community. The community itself is diverse in race, culture, and ethnicity. Men and women, single, married with or without children, are included in the constellation of Virginia Theological Seminary.

We are enriched by the gifts that each person brings into the community. Faculty, staff, students, spouses, and 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

Campus dormitories were renovated recently. 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 direct access to the VTS server and to the Internet. Each dormitory has a common room, kitchen, laundry room, and television area. The common rooms are wonderful gathering places for the residents to relax and enjoy one another's company after a long day. In addition, all dormitory residents are on the board plan, which allows for plenty of time for deepening the on-campus community life.

On-campus students rapidly develop friendships and begin to make trips into nearby Washington to take advantage of its many cultural resources. Some of these trips are to local churches to experience the varying forms of worship conducted in the churches of other traditions. Countless restaurants, theatres, movies, and stores are found in the metropolitan area. The type and degree of camaraderie developed each year depends on the students. Single students may elect to live on or off campus during their entire stay at the Seminary.

## Off-Campus 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.



*Gary Manning, Class of '02, works part time as a gym assistant for students using the Mollegen Gymnasium.*



*The 2001-02 VTS Soccer Team*

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.

### **The Metropolitan Area**

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

## Corporate Life

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

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

The other daily event which gathers the community is the noonday meal. At this time the faculty, staff, and students all come together to share fellowship and conversation. At lunch, a variety of entrees and salads appeal to many palates. On-campus students also have daily breakfast and dinner in the refectory. On regularly scheduled special occasions the entire Seminary community gathers for dinner in the refectory.

The community spirit and close companionship at VTS make it possible for seminarians and their families to feel at home and enjoy friendship and collegiality during their years in seminary. Families of students are welcome to participate in the life of the Seminary as much as their circumstances permit.

## Visiting VTS as a Prospective Student

Prospective students may visit the Seminary during either of two annual prospective student informational events, the Fall Ministry Conference or the February Conference on Ministry, or individually throughout the academic year by prior

arrangement. The required personal interview for admission can often be arranged in conjunction with the visit if all application materials have been submitted.

*The Fall Ministry Conference*, usually held in October or November, is a one-day event designed for prospective students in geographically



*VTS students greet Conference on Ministry visitors at the registration table.*



surrounding dioceses. The day offers opportunities to learn about the curriculum, community life, spiritual formation program, and mission of the school, as well as to worship with the community, sit in on classes, hear about financial aid considerations, enjoy a lunch and a campus tour, and visit with students. This event is announced in local diocesan publications, and registrations are provided to interested individuals who contact the Office of Admissions and Community Life.

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

fund are used to provide support for the Conference on Ministry. The only expense for those 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.

*Individual visits* to campus can be arranged by getting in touch with the Office of Admissions and Community Life. We strongly recommend that prospective students visit during the fall or spring semesters (September through mid-December, or early February through April) so that they can attend classes, worship with the community in the Seminary chapel, eat meals in the refectory, and meet and talk with students and faculty. The Seminary will gladly provide accommodations in the guest house and meals in the refectory during times when it is open. Visitors should call at least three weeks before they plan to visit so that arrangements can be made. Personal admissions interviews are required of all applicants and application files must be complete in order for interviews to be scheduled. If prospective students wish to have an admissions interview held at the time of their visit, they must plan to send in their application well in advance.

## Spiritual Formation at Virginia Seminary

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

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

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

orientation session is scheduled to inform new members of the community about the opportunities for spiritual formation, and to acquaint them with the individuals who make themselves available to serve as directors. No student is required to engage in spiritual direction, but all are urged to consider prayerfully ways in

which they can deepen their relationship with God. It is our hope that students who come here will seek out opportunities and means to reflect on God's action in their lives, and that the Seminary can respond by making available resources to help individuals in their quest.



## “Quiet Day”

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

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

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

Lunch in the refectory was like a scene out of a silent movie, as people made their way through the food lines, slowly and ever so quietly. Eyes met across

the tables in awkward moments when normally people would have politely asked if a seat was taken or if they might be excused. Today we simply nodded and gave each other crooked smiles. Many lifted their eyes to the old portraits on the walls, a grateful gaze on those who know all too well how to keep the silence.

When we broke the fast of quiet, most students felt as if they had had a refreshing vacation, or at the very least, a break from the intensity of the past four weeks. It had only lasted six hours, but what a valuable six hours. Six hours of such close communion with God and the Holy Spirit that you could really understand the meaning of *Ruach*— the wind, the Spirit. We could sit and read Genesis and, for just a fleeting moment, see God breathe life into his creation.

Rita Nelson

VTS 1999



## The Flow of the Academic Year at Virginia Seminary

The academic year at Virginia Seminary is a version of the calendar of most American universities and schools. Students enter into it in various ways, depending on their program. The complete Calendar for this academic year may be found on pages 108-09.

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

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

and variety of their course work.

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

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

The Spring Semester begins the first week of February. Like its counterpart in the fall, the Spring Semester is a 12-week term also divided into the Third and Fourth Quarters, each six weeks long, with a (normally) week-long Spring Break separating the quarters in March. In mid-May, the Service for the Mission of the Church and Commencement are

the community's prayerful, joyful, festive time to send graduates out to ministry.

That does not, however, end the Seminary year. Many students leave campus for internships and immersions. For others, hazy sun and luxuriant foliage promise a reduced pace of life and summer vacation. But for many others, including faculty eager to study and write, it is a time of focused academic work. Two degree programs do most of their resident work in summer. During the month of July, the intensive courses of the MACE program overlap with resident terms in the Doctor of Ministry program. Summer programs supporting many aspects of the mission of the wider church meet at Virginia Seminary under the trees. By the end of July, the staff draw breath to get ready to greet another incoming class for the August Term, and another round of the academic year.

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

## The Master in Divinity

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

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

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

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

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

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

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

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

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

The Rev. George Caldwell  
ITS 1998

## The Master in Theological Studies

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 MDiv colleagues, MTS students take the foundational courses that open the heart and mind to Scripture, to the immediacy of theology, and to the history and experience of the Church. Laity and aspiring clergy together pursue a life ruled by the love of God and absorbed by the desire for knowledge of God. The governance of the Seminary community is done by both together. Meals are eaten together. Worship, even the sometimes simple practical task of inviting and enabling worship in chapel and in the classroom, is fully shared.

The choice among MTS concentrations suggests a variety of vocational outcomes, but without the institutional clarity of the ordination track. With no fixed career 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, wrenching, 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 choose among many concentrations, to choose pastoral or scholarly directions of emphasis, to explore a wide range of electives, 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 a great variety of life and work to which God moves 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.

Martha Franks  
VTS 1997



*Daily chapel is one of two places where students from all of the Seminary's degree programs meet regularly. The other is the refectory at lunch time.*

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

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

In 1994, the Locke E. Bowman Scholarship Fund was established to support individuals pursuing the MACE and the MACE/YM programs.

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, Liturgies, 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 elect a concentration in Christian Education.



*MACE students with Dorothy Linthicum, Managing Editor of the Episcopal Children's Curriculum: left to right, back row: Mrs. Linthicum and Roger Hutchison. Front row: Beth Becker and Karen Moseley-Mattox.*

## The Doctor of Ministry

*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, DMin '91*



*James Terrell  
Boston, DMin  
2002*

In the mid-1960s the Seminary embraced a new concept for the church's clergy: continuing education. The "Con Ed" building was built, and within a decade a degree program was crafted for those involved in the active practice of ministry. The case study workshops were at the heart of the Doctor of Ministry Program, a creative design 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 ongoing work of theological reflection amidst the daily claims of ministry.

In the intervening years, the Doctor of Ministry (DMin) has been awarded to 93 practitioners of Christian ministry, including eight bishops in the Episcopal Church. One candidate received the DMin degree at Commencement 2002.

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

Virginia Seminary's DMin is highly individualized and, to a large extent, customized for each practitioner's arena of interest and ministry. The case study workshops—peers reflecting together theologically on actual events in ministry—have always been at the heart of the program. In addition, seminars in biblical studies, theology and ethics, and congregational studies encourage excellence in the practice of ministry.

There are two residential summer terms of three weeks each for the DMin and an intensive January term of two weeks. The active involvement of Virginia Seminary's faculty enriches the

DMin program and, especially, the work of the final project.

Plans are underway for an extension-site DMin in Roanoke, Virginia, to commence in January of 2003.

We are also considering for the future special study tracks in the D. Min.: Anglican Studies, school ministry, and preaching or communications. 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 ministry and mission of the church.

For more information, please call the Rev. Barney Hawkins at 703-461-1752 or email at [d-min@vts.edu](mailto:d-min@vts.edu). A revised bulletin of the Doctor of Ministry Program is available.

The Rev. J. Barney Hawkins IV, Ph.D.  
*Director*



## Education in the Field

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

### Field Education

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

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

Satisfactory completion of nine credits of concurrent field education is the norm for MDiv seminarians. Seminarians are encouraged to seek the pattern of field education, the site, and the supervisor which best

provide experience and reflection related to their learning goals.

Learning in field education, which is concurrent with academic courses, is achieved at several levels. Most obvious are the practical skills of ministry — the “how to” learning. Growth in personal and professional identity is crucial — the deeper discovery of “who I am.” The integration of their study of the Christian heritage and their practice of ministry occurs when seminarians reflect theologically on events in ministry — “How is God active in all this?” and “What might God be calling me to do in this situation?”

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

Written evaluations completed by both seminarian and supervisor at the end of each term become the basis of a grade (satisfactory, conditional, unsatisfactory) assigned by the director of field education.

To help defray the expenses of

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

Further description of the field education program and its elements are available on the VTS website at [www.vts.edu](http://www.vts.edu).

### Clinical Pastoral Education

Seminarians in the Master in Divinity program often elect to devote the summer following the junior year to a ten-to-twelve week program in Clinical Pastoral Education. While not required for the degree, CPE may be required by the student’s diocese. For many students it serves an important role in ministerial formation. Certified supervisors in accredited hospitals, mental health facilities, correctional institutions, and nursing homes across the nation offer clinical education facilitating pastoral formation and personal growth. Seminarians learn from their ministry through reflection, discussion, and evaluation with other students and their supervisor. Three hours of academic credit is given for satisfactory completion of CPE.

The Field Education Department facilitates applications, admission interviews, and placement of seminarians, but each center supervisor selects the group of trainees at that site. CPE centers are located in the greater Washington area and

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

### Independent Study

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.

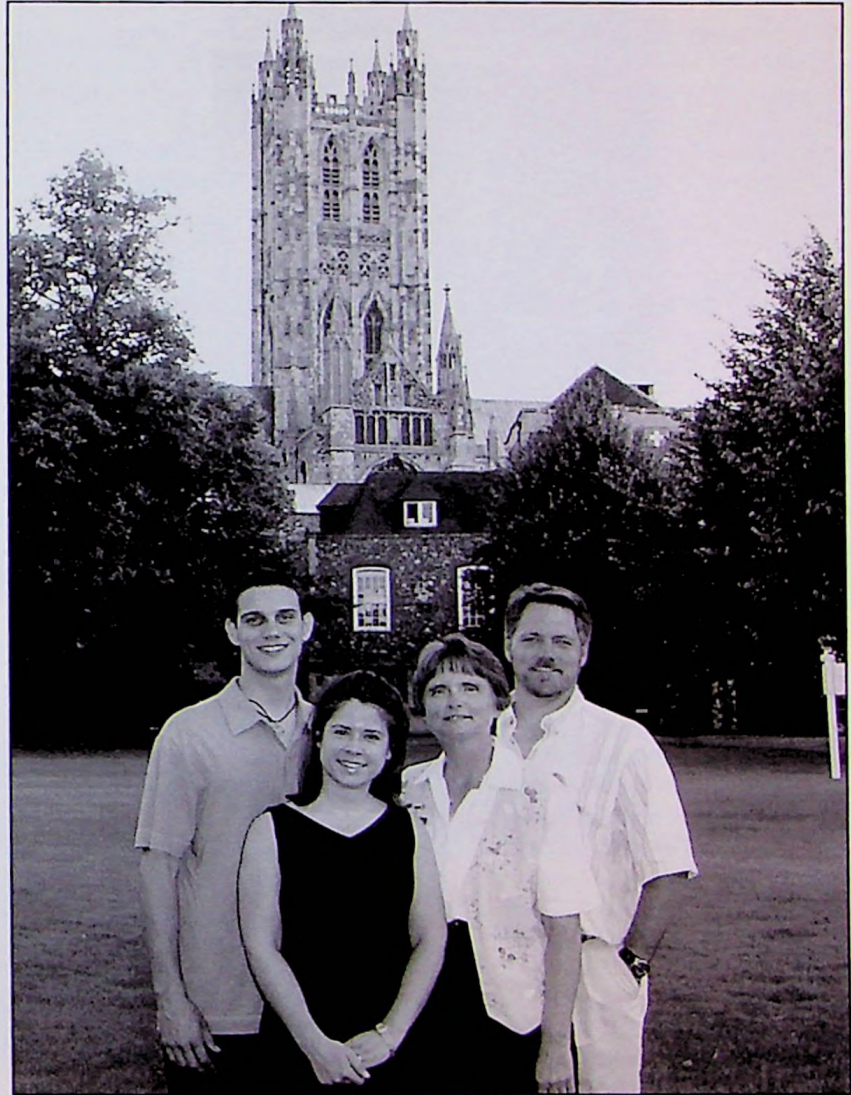
### Intern Year

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.

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



*Seminarians Phil Dinwiddie, Michelle Sanderson, Linda Kapurch, and Brian Winter at Canterbury Cathedral, August 2001.*

## Crosscultural Programs

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

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

benefit to Virginia Seminary graduates in recent years:

### *Appalachian Ministries Educational Resource Center*

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

AMERC offers a unique approach to contextual and cross-cultural education in the Appalachian region. Located in Berea, Kentucky, AMERC has for several years sponsored January travel seminars through the region that examine the ethos and places that shape Appalachian ministry. Students learn from AMERC faculty, each other, and the community people they encounter in field trips and extended stays. Each AMERC program includes a wide

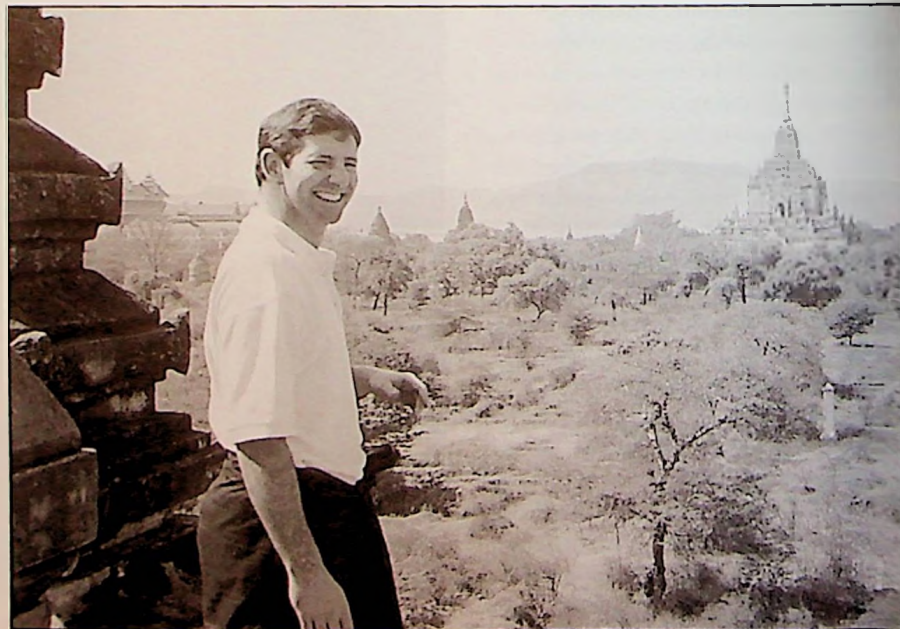
variety of denominational diversity.

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

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

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

This Center conducts a series of four one-week seminars in January in New Haven, Connecticut, cosponsored by Virginia Seminary and



*Seminarian Owen Drey in Myanmar in January 2002.*



*Seminarians with friends from St. Mary's Anglican Parish in Zomba, Malawi. Left to right: Misazi Ngasi, Cheimwemwe Mbonera, Isaac Phiri, the Rev. Martin Mgeni (VTS '01), Rachel Wenner, Carsten Milimbo, and John Gardner.*

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*  
Seminaris 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 seminaris 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 seminaris 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,  
Pilmatalawa, Sri Lanka  
United Theological College,  
Bangalore, India  
Centro de Estudios Teologicos,  
Santo Domingo, Dominican  
Republic

#### *The January Term*

The January Term includes various cross-cultural offerings, which are included on the list of January Term courses distributed by the Registrar.

#### **Study Abroad**

Virginia Seminary encourages international study. New opportunities emerge each year for study in other theological institutions or internships in other parts of the Anglican Communion. In the recent past, various VTS students have studied for a semester in a Kenyan theological college, completed an intense summer course at Canterbury Cathedral, or experienced an internship at the American Cathedral in Paris. Because circumstances change constantly, and many

possibilities surface at the initiative of students, these opportunities differ from year to year. Some offer academic components which, with careful planning, can advance students in a normal course toward graduation. Others require an extension of students' time in course. In every case, consultation with the associate dean for academic affairs is necessary. It is also essential to make careful financial plans for the significant additional cost of most international study.

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

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

1. Classes for students in the Seminary's degree programs, including the Master of Arts in Christian Education (first awarded in 1991) and the Master of Arts in Christian Education/Youth Ministry degree program (first awarded in 2002).

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

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

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

In 2000 the Center completed a revision of the *Episcopal Children's Curriculum*, a nine-year curriculum for three-year-olds through Grade Six. In 1999 the *Episcopal Curriculum for Youth* was completed and is now available for both younger and older youth. Both efforts are published by Morehouse Publishing.

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

The downstairs area includes classrooms and staff and faculty offices.

The Center enjoys a national reputation

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

Amelia J. Gearey, Ph.D.

*Director*

The Rev. George J. Kroupa III

*Assistant Director*



*CMT Director Dr. Amy Gearey, right, consults with MACE student Dontie Fuller from Indianapolis.*

Dorothy Linticum photo

## The Center for Anglican Communion Studies

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

The Center has three purposes: to coordinate and nurture scholarly engagement among Anglicans worldwide; to house Anglican materials and host Anglican scholars; and to devote time, money, and energy towards assisting individuals and groups around the world to reflect creatively upon the historic nature and contemporary possibilities of the Anglican Christian tradition.

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

During the 2001-2002 academic year, the center welcomed several bishops and church leaders visiting from

other parts of the Anglican Communion, who preached in chapel, engaged in forums, or taught in classes. These included the Rt. Rev. Daniel Deng Bul, Bishop of Renk (Sudan), the Rev. Maung Maung Yin (Myanmar), the Rt. Rev. Riah Hanna Abu El-Assal (Jerusalem), the Rt. Rev. James Ottley (Panama), and the Rt. Rev. Michael Turnbull (Durham, England).

The Inter-Anglican Theological and Doctrinal Commission, an international consultation of theologians and church

leaders appointed by the Archbishop of Canterbury, has met here on several occasions and will be in residence for a week in September 2002. The commission is charged with preparing theological documents and scholarly papers for the Lambeth Conference, a gathering of Anglican Communion bishops that convenes every ten years in England.

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



*Above on the desk is a small sampling of the Center for Anglican Communion Studies collection of materials from African provinces, dioceses, and parishes.*

## Washington Theological Consortium

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

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

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

Each year a significant number of VTS students enroll in courses at other schools in the Consortium. At the same time students from other consortium schools take classes at Virginia Seminary. All students in the MDiv and MTS programs are required to take at least one Consortium course.

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

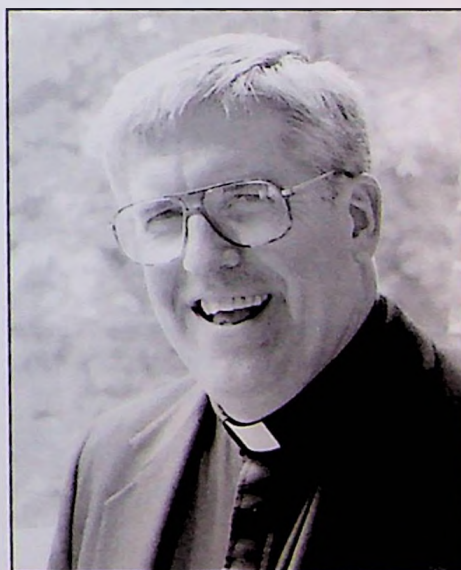
The Rev. John Crossin, O.S.F.S., Ph.D., is the Executive Director of the Consortium.

*Members of the Consortium are listed below.*

The School of Religious Studies, Catholic University of America  
The Dominican House of Studies  
Howard University School of Divinity  
Lutheran Theological Seminary at Gettysburg  
The Protestant Episcopal Theological Seminary in Virginia  
Richmond Theological Consortium  
Baptist Theological Seminary at Richmond  
Samuel DeWitt Proctor School of Theology of Virginia Union University  
Union Theological Seminary and Presbyterian School of Christian Education  
Washington Theological Union  
Wesley Theological Seminary

*Associate Members:*

The College of Preachers  
St. Paul's College



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



## Lifetime Theological Education

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

The offerings of Lifetime Theological Education take the form of short-term courses, weeklong events, or night courses over a six-to-ten-week period. Some courses are taught within the Seminary curriculum so that MDiv, MTS, MACE students and continuing education students are together. The courses that are designed for clergy are aimed at various developmental stages in their ministry, from the first three years of getting started to retirement. Courses for laity range from the comprehensive Lay School of Theology to short courses for lay leadership and parish management.

In addition to the regular offerings listed below, the staff offer consultation to clergy planning sabbaticals and to dioceses for the planning of clergy continuing education events within the local diocese.

Faculty are drawn from the Seminary faculty, from other educational institutions, and from training organizations throughout the country. Continuing education credits are offered for all courses, and credit is offered for courses in the January Term. There is also the Doctor of Ministry Program, which is listed separately in this catalogue.

### Continuing Education Events for 2002-2003:

#### 2002

*September 15-17 - Clergy Retirement Seminar*

*October 28-November 1 - Turning Points: Clergy Vocational Assessment*

#### 2003

*January 4-6 - Vestry Conference (at Kanuga Conference Center, North Carolina)*

*January 13-24 - DMin January Term*

*January 27-31 - Spirituality of Leadership Seminar*

*February 3-5 - Clergy Sabbatical Leave Planning Seminar*

*February 17-20 - DMin Project Thesis Workshop*

*February 24-26 - Conference for Women in Ministry*

*March 23-28 - Winter Refresher: Preaching the Easter Message (Duncan Center in Delray Beach, Florida)*

*April 9-11 - Clergy Leadership Institute*

*May 27-30 - First Three Years of the Priesthood Residency*

*June 3-11 - Summer Refresher: Scripture: Interpretation, teaching and preaching*

*June 16-19 - Human Relations Training*

*June 19-21 - Lay-Clergy Team Leadership Conference*

*June 30 - July 18 - DMin Summer Term*



*Participants in small groups at the Center for Lifetime Theological Education's popular Summer Refresher in 2002.*

## Lay School of Theology



*Dr. Ray Glover teaches a Lay School course called "When in Our Music God is Glorified."*

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 Mystics and Witnesses to

the Faith, Religion and the Family, Introduction to Biblical Hebrew, and When in Our Music God is Glorified. *(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.

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

## Bishop Payne Library

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 162,000 volumes, 6,600 microforms, 580 music compact discs, 50 software compact discs, and 3,000 audio-visuals. The library receives 990 current journals, periodicals, and newspapers, and subscribes to 120 computer databases. The archives contains 700 linear feet of manuscripts and papers relating to the history of the Seminary and the Diocese of Virginia. Five 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 [www.vts.edu/BPL](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 170 patrons at tables, carrels, and couches. Lockers are provided for off-campus students. The library is open 80 hours each week during the school terms with a librarian on duty to assist patrons with reference questions 72 hours per week. Photocopiers and a



*Seminarian David Frazelle in the Library.*

microform reader-printer are available.

A computer center for students is housed in the library. The room has five 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.

Mitzi Jarrett Budde  
*Librarian*

## Information Technology

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

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

The Arthur Vining Davis Computer Classroom's 17 Pentium III 700 MHz computers are connected to the Seminary's network. Color and black and white laser printers, two types of scanner, a frame-addressable VCR,

read/writable CD-ROM, and a state-of-the-art projection system are available for students, faculty, and staff. Other resources include software useful for studying biblical languages, preparing sermons, researching the Bible, and composing music. Student assistants staff the classroom for more than 40 hours per week.

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

Academic Regulations and Policies. A centrally-managed campus telephone system allows callers to dial directly to faculty and staff, as well as leave voice mail messages as needed. Students must arrange for their own local and long-distance phone service in the residence halls. While guest rooms have local phone service, long-distance service is only available with the use of a pre-paid phone card.

Mark Rivenburg,  
*Director*



*Students at work in the Seminary's state-of-the-art computer laboratory.*

## The Butterfly House

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.

Mary Kate Davis, *Director*



*Finger Painting 101.*



*Butterfly House children spend part of a hot summer day sliding down the sliding board under the sprinkler.*

## Lectureships and Visiting Professorships

### The Reinicker Lectures

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

### The Lester Bradner Lectures

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

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

### The Alexander Clinton Zabriskie Lectures

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

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



Thomas Troeger

### The Daniel Francis Sprigg Lectures

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

In 2001 the Sprigg Lectures were delivered by the Rev. Dr. Thomas Troeger, the Ralph C. and Norma E. Peck Professor of Preaching and Communication at Iliff School of

Theology, Denver, Colorado. Dr. Troeger lectured on "Initiation and Formation in a Post-Christian Era."

### The Trotter Visiting Professorship

Friends of the Very Reverend Jesse M. Trotter, professor at Virginia Seminary from 1945 until 1977 and dean from 1956 until 1969, established a fund in his memory in 1983 to provide for a visiting professorship in fields in which Dr. Trotter had a particular interest. The Right Reverend John B. Coburn, retired Bishop of Massachusetts, was the first Trotter Visiting Professor, teaching in the Fall 1987 semester in the field of spirituality. The Rev. Dr. William Hethcock was the most recent Trotter Visiting Professor, teaching three sections of homiletics in the Fall of 2000.

### The Mollegen Forum

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

Mollegen Forums invite a diverse Washington audience to encounter a distinguished panel that addresses a difficult issue facing society and church, seeking to advance a conversation between theology and power. Previous Mollegen Forums have included spirited dialogues on racial reconciliation and the American justice system.

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211 Isabella Street

Salisbury MD 21801

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202-537-6536

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Washington DC 20016

202-537-6536

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St. Michael's MD 21663  
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Atlanta GA 30327  
404-255-4023

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The Rev. Dr. Lloyd A Lewis  
3737 Seminary Road  
Alexandria VA 22304  
703-461-1713

Dr. Jeffrey Hensley  
3737 Seminary Road  
Alexandria, VA 22304  
703/461-1735

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Mr. Phillip J. Harris  
3737 Seminary Road  
Alexandria VA 22304  
703-751-1593



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Virginia Theological Seminary;  
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*Associate Dean for Academic  
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University; Ph.D., Yale University  
D.D., Virginia Theological Seminary



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Virginia Theological Seminary;  
M.A., Catholic University of  
America; D.D., The University of  
the South



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A.B., Smith College; M.Div., Yale  
Divinity School; S.T.M., Yale Divinity  
School; Ph.D., Brown University

**Stephen Lloyd Cook**  
Associate Professor of Old Testament  
B.A., Trinity College; M.Div., Yale  
Divinity School; M.A. Yale  
University; M.Phil., Yale  
University; Ph.D., Yale University



*Budde*

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*Librarian and Associate Professor*  
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Lutheran Theological Southern  
Seminary; M.L.S., The University of  
South Carolina

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



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*Associate Dean for Admissions and  
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Divinity School; Ph.D., Yale  
University

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



*Yieh*

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A.B., Harvard College; M.A., Emerson  
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*Instructor of New Testament*  
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Cambridge University; S.T.D.,  
General Theological Seminary;  
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University; M.Div., Virginia  
Theological Seminary

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*Testament, Language and*  
*Literature*

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

**The Rev. James F. Ross**  
*Professor Emeritus of Old Testament*  
B.A., Doane College; B.D., Union  
Theological Seminary; Th.D., Union  
Theological Seminary; D.D., Doane  
College

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

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

**The Rev. Richard A. Busch**  
*Professor Emeritus of Continuing*  
*Education*

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

**The Rev. Burton J. Newman**  
*Assistant Director of the Center for*  
*Continuing Education and*  
*Professor of Practical Theology,*  
*Emeritus*

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

**Raymond Glover**  
*Professor Emeritus of Music and*  
*Organist for the Seminary*  
B. A., University of Toronto; M.S. Mus.,  
Union Theological Seminary; D.H.L.,  
Virginia Theological Seminary;  
D.Mus., Berkeley Divinity School

**The Rev. David A. Scott**  
*The William Meade Professor*  
*Emeritus*  
*of Systematic Theology and*  
*Professor Emeritus of Ethics*  
B.A., Amherst College; B.D.,  
Episcopal Theological School; M.A.,  
Princeton University; Ph.D.,  
Princeton University

**The Rev. Howard Hanchey**  
*The Arthur Lee Kinsolving Professor*  
*Emeritus of Pastoral Theology*  
B.A., University of North Carolina;  
M.Div., Virginia Theological  
Seminary; D.Min., Union  
Theological Seminary

## Adjunct Instructors and Special Associates

*The Reverend Katharine E. Babson, B.A., M.Div.*  
Adjunct in Mission and World Religions

*Diana Butler Bass, B.A., M.A., Ph.D.*  
Adjunct in Church History

*The Reverend Richard A. Busch, B.A., B.D., Ph.D.*  
Professor Emeritus in Continuing Education

*The Reverend Sara J. Chandler, B.F.A., M.Div., D.Min.*  
Adjunct in Pastoral Theology and Liturgics, Music, and Art

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

*Carter Echols, B.A., M.B.A.*  
Adjunct in Christian Ethics

*The Reverend Reginald Fuller, B.A., M.A., S.T.D., D.D.*  
Professor Emeritus in New Testament::

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

*The Reverend Susan E. Goff, B.A., M.Div.*  
Adjunct in Liturgics, Music, and Art

*The Reverend Vincent Harris, B.A., M.Div.*  
Adjunct in Christian Ethics

*The Reverend Victoria R. T. Heard, B.A., M.Div.*  
Adjunct in Pastoral Theology

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

*Roger Klinger, B.S., M.T.S.*  
Adjunct in Pastoral Theology

*The Reverend Edward H. Kryder, B.A., M.Div., D.D.*  
Adjunct in Pastoral Theology and Liturgics, Music, and Art

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

*The Reverend Steven A. Miller, B.A., M.Div.*  
Adjunct in Liturgics, Music, and Art

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

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

*The Reverend Roy Oswald., M.Div.*  
Adjunct in Spirituality

*Margaret Adams Parker, B.A., M.F.A.*  
Adjunct in Liturgics, Music, and Art.

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

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

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

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

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

*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



*Dr. Reginald Fuller*

*The following persons were associated with the Seminary through the Department of Field Education in the 2001-02 academic year.*

The Rev. Paul R. Abernathy  
The Rev. Robin T. Adams  
The Rev. James R. Anderson  
The Rev. D. Thomas Andrews  
The Rev. John M. Baker  
The Rev. Cynthia O. Baskin  
The Rev. Rachelle E. Birnbaum  
The Rev. David J. Bird  
The Rev. Susan N. Blue  
The Rev. Penelope M. Bridges  
The Rev. Susan C. Burns  
The Rev. Sara J. Chandler  
The Rev. Randolph C. Charles  
The Rev. Barbara Clarke  
The Rev. Joseph M. Clark  
The Rev. C. Phillip Craig, Jr.  
The Rev. Richard C. Crocker  
The Rev. Ronald C. Crocker  
The Rev. Barbara A. Cullom  
The Rev. Jonathan E. Currier  
The Rev. Judith A. Davis  
The Rev. W. Larry Donathan  
The Rev. Jim Donald  
The Rev. Patricia Downing  
The Rev. Richard E. Downing  
The Rev. Kathleen Ennis-Durstine  
The Rev. Churchill J. Gibson, Jr.  
The Rev. Susan E. Goff  
The Rev. Margaret M. Graham  
The Rev. Susan Gresinger  
The Rev. Jack W. Grubbs  
The Rev. Vincent Guss  
The Rev. William Hague  
The Rev. John Harmon  
The Rev. Lawrence R. Harris, Jr.  
The Rev. Vincent P. Harris  
The Rev. Linda Wofford Hawkins

Lt. Donald Hayes  
The Rev. Jennings W. Hobson, III  
The Rev. James C. Holmes  
The Rev. John D. Hortum  
The Rev. Kenneth W. Howard  
The Rev. Stephen Huber  
The Rev. C. Thomas Jackson  
The Rev. Stuart A. Kenworthy  
The Rev. Robert D. Koth  
The Rev. Richard G. P. Kukowski  
The Rev. Nicholas P. N. Lubelfeld  
The Rev. Joseph W. Lund  
The Rev. Jeffrey B. MacKnight  
The Rev. Robert H. Malm  
The Rev. Roma W. Maycock  
The Rev. Tom McCusker  
The Rev. John S. McDuffie  
The Rev. Elizabeth S. McWhorter  
The Rev. Stephen McWhorter  
The Rev. Andrew T. P. Merrow  
The Rev. Steven A. Miller  
The Rev. John W. Morris  
The Rev. Jo-Ann R. Murphy  
The Rev. Stephanie J. Nagley  
The Rev. Larry Packard  
The Rev. Sherrill L. Page  
The Rev. James A. Papile  
The Rev. Caroline S. Parkinson  
The Rev. Mark B. Pendleton  
The Rev. Margaret E. Phillips  
The Rev. Anne Gavin Ritchie  
The Rev. Daniel D. Robayo  
The Rev. Janice M. Robinson  
The Rev. Bradford A. Rundlett  
The Rev. Deborah W. Rutter  
The Rev. Stuart E. Schadt  
The Rev. Roger T. Schellenberg  
The Rev. Huey J. Sevier  
The Rev. William M. Shand, III  
The Rev. Andrew L. Sloane  
The Rev. Mary C. M. Sulerud  
The Rev. Eugene T. Sutton  
The Rev. John T. Talbott

The Rev. Carla E. Thompson  
The Rev. John David van Dooren  
The Rev. Francis H. Wade  
The Rev. Stephen H. Wade  
The Rev. Samuel C. Walker  
The Rev. Oran E. Warder  
The Rev. John A. Weatherly  
The Rev. Joseph T. Webb, III  
The Rev. David A. Williams  
The Rev. Kirtley Yearwood

#### **SUPERVISOR 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. Mary C.M. Sulerud

#### **LAY COMMITTEE COORDINATOR**

Dr. William D. Rowe

#### **COLLOQUY MENTORS**

The Rev. Joan Beilstein  
The Rev. Margaret A. Faeth  
Mr. Peter B. Mosley  
The Rev. Jo-Ann Murphy  
The Rev. Caroline S. Parkinson  
The Rev. Bradford A. Rundlett  
The Rev. Jacqueline C. Thomson



## Administration and Staff

### Office of the Dean and President

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

Ann Ryan

*Administrative Assistant to the Dean  
and President*

### Office of Academic Affairs

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

Tami Shepherd  
*Registrar*

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

Ms. Judith Schwarz  
*Secretary to the Faculty*

### Office of Admissions and Community Life

The 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*

Shirley Jeffries  
*Administrative Assistant/Student  
Accounts*

Carol Knape 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*

Pat Grace  
*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  
Yaw Amoateng  
Stuart Dahlinger  
Cristina Hurtado  
Walter Montgomery  
Donzell Small  
Bennie Williams  
Tak Yim  
Yin Yuen

### Information Technology

Mark Rivenburg  
*Director of Information Technology*

Robert Braxton  
*Technology Specialist*

### Butterfly House

Mary Kate Davis  
*Director*

Karen Mitcham  
*Lead Teacher*

Ellen Hawkins  
*Teacher's Aide*  
Yu Bei Zhang  
*Teacher's Aide*  
Pura Santana  
*Teacher's Aide*  
Mireya Olivero  
*Administrative Assistant*

### Office of Field Education

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

Rachel Hill  
*Administrative Assistant*

### Center for Lifetime Theological 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  
*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 Detweiler  
*Librarian*

Emily Jones  
*Assistant to the Librarian*

**Office of Development and Church Relations**

Edwin K. Hall  
*Vice President for Institutional Advancement*

Alexandra Dorr  
*Editor and Photographer*

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 Jefferson  
*Development Data Processor*

**Bishop Payne Library**

Mitzi Jarrett Budde  
*Head Librarian and Associate Professor*

Bette Spencer  
*Acquisitions Librarian*

Karen Madigan  
*Public Services Librarian*

Hien Doan  
*Custodian*

Sarah Glenn  
*Technical Services/Periodicals Technician*

Patricia Burke  
*Catalog Librarian/System Administrator*

Margaret Wood  
*Librarian*

Kate Gordon  
*Administrative Assistant*

Julia Randle  
*Archivist*

**Auxiliary Services**

Brian Cunningham  
*Dining Services Manager Meriwether-Godsey*

Frank Boteler  
*Book Service Manager Cokesbury-at-Virginia Seminary*



*Tami Shepherd*



*Katie Lasseron*



*Rachel Hill*



*Shirley Jeffries*

## Alumni and Alumnae Association

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

### **Executive Committee 2002-2003**

**Term expires 2003**

The Rev. Katharine E. Babson (1992)  
2800 Russell Road  
Alexandria, VA 22305

The Rev. William Pierce Billow, Jr.  
(1979)  
3114 38th Street NW  
Washington, DC 20016

The Rev. Dr. Sam A. Portaro, Jr. (1973)  
*President*  
Brent House  
5540 South Woodlawn Avenue  
Chicago, IL 60637

The Rev. Oran E. Warder (1988)  
*Secretary*  
St. Paul's Episcopal Church  
228 South Pitt Street  
Alexandria, VA 22314

**Term expires 2004**  
The Rev. Randolph K. Dales (1966)  
All Saints Episcopal Church  
Post Office Box 359  
Wolfeboro, NH 03894

The Rev. Zachary W.M. Fleetwood  
(1987)  
St. Peter's Church  
70 Maple Avenue  
Morristown, NJ 07960-5293

The Rev. James T. Pearson (1988)  
Christ Episcopal Church  
513 Douglas Avenue  
Yankton, SD 57078

The Rev. Janet E. Tarbox (1992)  
*Vice President/Communications Coordinator*  
101 Kershaw Lane  
McCormick, SC 29835-2497

**Term expires 2005**  
The Rt. Rev. Gerald McAllister (1951)  
507 Bluff Estates  
San Antonio, TX 78216

Ms. Pauline Muchina (1993)  
3725 Blackstone Avenue  
Bronx, NY 10463-1443

The Rev. Daniel D. Robayo (1987)  
St. Andrew's Episcopal Church  
6509 Sydenstricker Road  
Burke, VA 22105

The Rev. Allen Robinson (1995)  
Calvary Episcopal Church  
102 North 2nd Street  
Memphis, TN 38103

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

**Term expires 2003**  
The Rev. James Quigley (2001)  
Christ Episcopal Church  
1215 State Street  
Bowling Green, KY 42101

**Term expires 2004**  
Mr. Andrew B. Jones (2002)  
All Saints' Episcopal Church  
108 West Church Street  
Frederick, MD 21701

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

**Term expires 2003**  
The Rev. Ervin A. Brown III (1965)  
Christ Episcopal Church  
Box S  
St. Michael's, MD 21663

**Term expires 2004**  
The Rev. Roy D. Green, Jr. (1971)  
1445 NW Juniper Street  
Unit 2  
Bend, OR 97701-1557

**Term expires 2005**  
The Rev. Dr. Stephanie J. Nagley (1993)  
St. Mark's Episcopal Church, Capitol Hill  
118 3rd. Street, Southeast  
Washington, DC 20003

**Term expires 2006**  
The Very Rev. Stephen H. Bancroft  
(1972)  
Cathedral of St. Paul  
4800 Woodward Avenue  
Detroit, MI 48201

Term expires 2007

The Rev. Dr. Patricia M. Thomas (1979)  
136 St. Andrew's Circle  
New Bern, NC 28562

## *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**

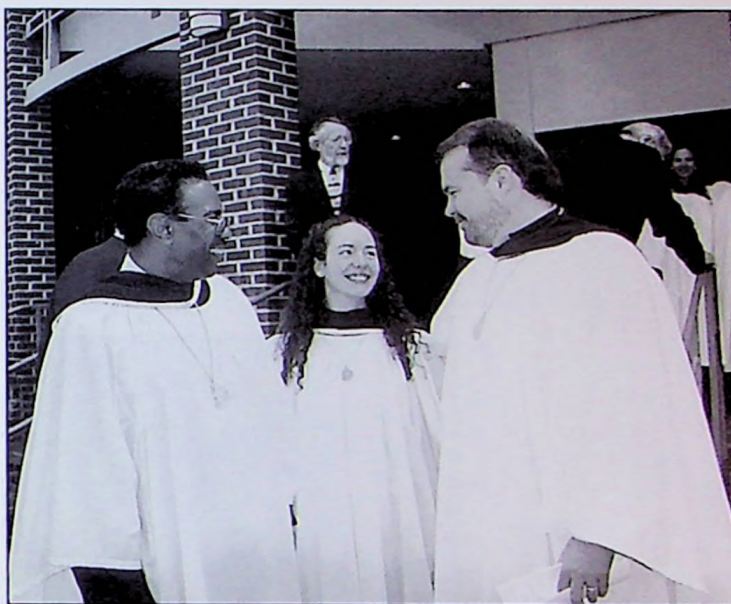
An executive committee shall be composed of twelve members, serving three year terms, with four members rotating off each year.

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



*Brand new  
alumni: Charles  
Miller, Diocese  
of Southern  
Virginia, Marie  
Swann, Diocese  
of Western  
North Carolina,  
and Andrew  
Jones, Diocese  
of Maryland.*

members by the Executive Committee.

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

Other names may be added by the Executive Committee.

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

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

### **Officers**

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

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

They shall consist of: president, vice-president, secretary, and communications coordinator.

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

## Fellowships for Advanced Theological Study

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

### Bell/Woolfall Fellowships

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

### Woods Fellowships

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

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



*The Rev. Dr. Alice Scannell was in residence at VTS as a Woods Fellow in 2002. The focus of her research and writing for the Woods Fellowship was the development of a theological and ethical framework for families to use for decision-making in issues that arise in later life. The results of the project will form the basis for workshops and presentations to facilitate discussions among older people and their families as well as among people in the helping professions.*

### 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.

## Admission Requirements and Application Procedures

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

### Application Deadlines and Admission Interviews

Applications are received, admissions interviews held, and offers of admission are made on a rolling basis throughout the academic year. Because the number of spaces for new students and the number of available dormitory rooms are limited, prospective students are urged to apply as early as possible within the constraints of their diocesan discernment processes. Completed seminary applications and accompanying application materials must be received in the Admissions Office no later than May 1 for the fall semester of the upcoming academic year, or by April 1 for the Summer MACE programs.

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.



*Garrett Mettler, Class of '02*

### Master in Divinity

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

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

Although the course of study in the three-year Master in Divinity program is designed primarily to prepare men and women for the ordained ministry of the Episcopal Church, qualified

applicants can be accepted who are candidates for ordination in other denominations or who wish to earn this degree in order to prepare for ministry as lay persons.

Every applicant who is a postulant for holy orders must present satisfactory credentials as to character and fitness for the ministry, including a letter of commendation from the bishop of the diocese to study at this seminary. Students who belong to denominations other than the Episcopal Church who are preparing for ordination must have completed the steps equivalent to becoming a postulant in the Episcopal Church before applying for the M.Div. Program. In addition, they must have a letter of commendation from their bishop or other ecclesiastical authority. All applicants must present official copies of transcripts showing the

academic record for all work accomplished at the undergraduate level, at the graduate level (if such work has been undertaken), scores on the Graduate Record Examination (GRE), evidence of a satisfactory physical and psychological examination, four letters of reference, and a statement indicating adequate resources to finance three years of study.

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

### **Master in Theological Studies**

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

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

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

The requirements for admission to the MACE or MACE/YM program are the same as for the MTS program described above. Persons who complete either of these programs successfully will be able to exercise professional leadership in the areas of Christian Education or Youth

Ministry in churches or other related institutions. Ideal candidates are lay persons who feel called to serve in significant roles as ministers of education. The Locke E. Bowman Fund provides scholarships for MACE and MACE/YM students.

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

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

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

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

### **Certificate of Work Accomplished**

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

is possible with the Post-Graduate Diplomas in Anglican Studies.

### **Full-Time Requirements**

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

### **Part-Time Study toward a Degree**

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

### **Part-Time Special Study (Non Degree)**

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 for the 2002-03

academic year, please call or write the Office of Admissions.

### Merit Scholarships

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

and a vocation in the church. Three types of merit awards may be offered each year:

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

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

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

Three scholarships approximately equal to the cost of tuition for one year

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

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



*Olivine Pilling, who handles student accounts, helps Ken Wagner-Pizza (center) and James Lomole with registration.*



# 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 1*
    - 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

*continued on next page*

- Two years of full-time residence at VTS is required for the M.Div. degree. Full-time residence means taking at least 12 credit hours each semester, attending daily chapel, and attending daily lunch.

#### Notes: Master in Divinity

##### 1. *Biblical language requirement.*

Students may fulfill the biblical language requirement by taking 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.

# 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 LMA4, will be considered on a case-by-case basis.

# Master of Arts in Christian Education Summer Program

## Three-Summer Program

Total credit hours required: 60

<i>Summer Semester 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 Semester 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 Semester 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

### *Extended Learning<sup>2</sup>*

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

### 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 MACF degree by completing 30 hours of credit according to a predetermined program.
4. All students applying for the Master of Arts in Christian Education Degree may complete this program on a part time basis. Students may take up to seven years to complete the requirements.

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

Total credit hours required: 60

## *At Kanuga*

Participants will experience or staff various programs at Kanuga. The following is an example of the three sessions:

### 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:

### Summer Semester A:

CED/OT Introduction to Old Testament - 4 credits  
CED/LMA Introduction to Anglican Worship - 4 credits  
CED 132 Strategies for Youth Ministry - 3 credits  
CED 137 Adolescent Culture - 3 credits

### Summer Semester B:

CED/OT Introduction to New Testament - 4 credits  
CEDST Introduction to Theology - 4 credits  
CED 107 Group Process - 3 credits  
CED 134 Building Skills for Youth Ministry - 3 credits

### Summer Semester C:

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

# Doctor of Ministry in Ministry Development

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

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

## Specific goals are:

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

The DMin in Ministry Development is not directed toward academic research or teaching but towards increased excellence in the practice of ministry. Three years of full-time ministry are required for participation in the program.

The program is generally completed in three to five years, with extensions granted under special circumstances. It is possible to complete the residencies at VTS in two calendar years. The Doctor of Ministry degree is conferred each May at Commencement. Candidates must complete all work and successfully pass the oral defense by March 15 of the year of graduation. The Reverend James Barney Hawkins IV, Ph.D., directs the Doctor of Ministry program, and Seminary faculty and adjuncts provide leadership for the various components of the program.

## On Campus:

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

## At Home:

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

## Admission Requirements

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

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

*For more information please write or call:*

The Reverend J. Barney Hawkins IV  
Virginia Theological Seminary  
3737 Seminary Road  
Alexandria VA 22304  
703-461-1752      d-min@vts.edu

# 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 24 semester hours of credit, of which 21 hours must be in required courses as specified in the following curriculum:

	<i>hours</i>
LMA 5&6 Introduction to Anglican Worship	4
CH 47&48 History of the Protestant Episcopal Church....	3
LMA 1 and 2 Liturgical Music.....	2
Two Electives in Theology or Church History (See below)	6
Two electives in Pastoral Theology (1.5 each)	3
Additional Electives.....	6
	<hr style="width: 100%; border: 0.5px solid black;"/> 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 45 Augustine's Confessions	ST 31 Praying with the Poets
CH 45 Being a Christian in the 20th Century	ST 133 Visions of Ministry in Literature
CH 126 Heretics to Divines: An Intellectual History of the English Reformation	ST 229 Providence, Election, and Human Freedom
CH 135 The American Congregations	ST 239 Theology of Schleiermacher
CH 213 An Introduction to Early Christian Theology	
CH 211 American Christianity	

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

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

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

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



# The Post-Graduate Diploma in Theology

Total hours required: 24

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

## Prerequisites:

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

## Requirements for graduation:

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

# The Certificate of Work Accomplished

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

## Description of Courses

### *Department of*

### *Old Testament Language and Literature*

Dr. Cook, Rabbi Moline, Mrs. Sullivan, Dr. Weiler,  
Dr. Fentress-Williams

#### AUGUST TERM

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

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

Dr. Cook

#### FALL SEMESTER

##### *First Quarter*

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

(Continuation from August Term)

Dr. Cook

##### **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.) (Not offered 2002-03.)

##### *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. Fentress-Williams.

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

(Continuation of OT 101\*) (Not offered 2002-03.)

##### **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. Dr. Cook.

##### *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 2002-03.) 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. Mrs. Sullivan.

##### **OT 217 Book of Isaiah for Christian Ministry**

An examination of the Book of Isaiah as a whole, its canonical shape, and its relevance for ministry. The course includes in-depth study of selected passages of Isaiah, with attention to their poetry, form, theological tradition, and original social settings. 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 2002-03.) Dr. Cook.

##### **OT 225 Whose Story Is It Anyway? The Bible In Dialogue**

Using the Bible as its primary text, this course will focus on the variety of dialogues within the Hebrew Bible. This is an English exegesis course, which will carefully examine passages from 1 Samuel each week with the assumption that the theological meaning in the Bible is produced in the gaps, tensions, and unevenness of the text. Students in this course will focus both on actual dialogue in the Bible and the dialogue that occurs between texts. Dr. Fentress-Williams

## SPRING SEMESTER

### *Third Quarter*

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

A continuation of OT 1. The Psalms, Prophets, Wisdom, and Apocalyptic. Dr. Fentress-Williams.

#### **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) Dr. Cook.

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

(Continuation for students taking a second language)  
(Not offered 2002-03.)

### *Fourth Quarter*

#### **OT 103 Beginning Biblical Hebrew**

Continuation of OT 102. Requirements: OT 101 and OT

102, or  
equivalent. Dr. Cook.

### *Full Semester*

#### **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 109 Moses Goes To The Movies: Films of the Bible**

Dr. Fentress-Williams.

#### **OT 112 Hosea**

Close examination in English of Hosea's oracles about the deep love of God and God's intimate relationship with his people. Study of Hosea's powerful language provides an excellent introduction to the interpretation of the Hebrew prophets and to the forms of prophecy in Israel. Study of Hosea's artistic verse, evocative images, and rich metaphors will introduce the idea of biblical poetry. Particular attention to Hosea's stress on faithfulness to the covenant will help us explore the roots of biblical faith. (Not offered 2002-03.) Dr. Cook.

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

Readings in biblical poetry, with an introduction to poetic analysis. Selections to be announced. (Not offered 2002-03.)

#### **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. Dr. Cook.

#### **OT 216 Mayhem, Monsters, and the Messiah: Apocalypticism**

A study of the nature and origins of apocalypticism and of its current relevance in society and the church. Selected texts from both Testaments, the Pseudepigrapha, and the Dead Sea Scrolls will be engaged in English translation. (Not offered 2002-03.) Dr. Cook.

### *Department of*

### *New Testament Language and Literature*

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

## AUGUST TERM

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

Dr. Lewis.

## FALL SEMESTER

### *First Quarter*

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

(Continuation from August Term) Dr. Lewis.

### *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. Dr. Grieb.

#### **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 Testament Interpretation or permission of the instructor. (Not offered 2002-03).

#### **NT 207 The Gospel of John**

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

#### **NT 216 The Revelation to John**

An exegetical study and theological reflection of the Johannine apocalypse with particular emphasis on the interaction of its literary structure, social-political reality, and theological worldview. Hermeneutical implications for the faith and life of the church today will also be reviewed. (Not offered 2002-03).

#### **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. (Not offered 2002-03).

#### **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 2002-03.)

#### **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. Dr. Grieb.

#### **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. Mr. Yieh.

### 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. Dr. Grieb.

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

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

#### **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. (Not offered 2002-03.) Dr. Grieb, Dr. Glover.

#### *Fourth Quarter*

#### **NT 3 New Testament Interpretation.**

Dr. Grieb.

#### **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 led by the instructor. Limit: 7 students. Prerequisite: Permission of instructor. (Not offered in 2002-03.) Dr. Grieb.

#### **NT 103 New Testament Beginning Greek**

Selected readings from the Greek New Testament. Requirements: NT 101 and NT 102 or equivalent. Dr. Lewis.

#### *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. (Not offered 2002-03.)

#### **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. Mr. Yich.

#### **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 2002-03.)

#### **NT 214 The Gospel of Luke**

Selected portions of the Gospel of Luke will be studied, using modern critical methods to arrive at the original meaning of text. Attention will also be paid to the significance of this gospel for preaching and teaching in the Christian community today. The passages chosen for study will be the Lectionary texts of Year C. (Not offered 2002-03.)

#### **NT 220 First Corinthians in English**

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

#### **NT 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. Mr. Yich.

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

An exploration of how New Testament writers interpreted Israel's scriptures. Issues addressed will include: first-century Jewish exegesis (Philo, Qumran, rabbinic midrash); the role of scripture in shaping early christologies; continuity of the church with Israel; rhetorical effects of intertextual allusion; the normative role of New Testament hermeneutical models. Special attention given to Paul, Matthew, Luke, John, and Hebrews. (Not offered 2002-03.)

### **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 2002-03.)

### **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 2002-03.)

### **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 2002-03.)

### **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 2002-03.)

### **NT 242 Paul as a Pastor**

When Paul spoke of his apostolic trials, he listed among them his "anxiety for all the churches." (Cor. 11:28). Apostle to the gentiles, preacher of the gospel, Paul was also a pastor: sometime successful and sometimes not. His dealing with death, with congregational clashes, and with money for his mission helps us to understand him through the ways he cared for the various churches and individuals to whom he wrote. The focus of the course will be Paul's letters. Members of the class will present exploratory papers for class discussion. A major paper, focused

on one aspect of Paul's pastoral ministry, will be the primary requirement for the course. Prerequisite: An introductory course in New Testament. (Limited to 12.) (Not offered 2002-03.) 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. (Not offered 2002-03.)

### **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 2002-03.)

### *Department of Church History*

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

### **FALL SEMESTER**

#### *First 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. Edmondson.

#### **CH 41 The Pastor and the Care of Souls in the Early Church**

An examination of the changing role of the pastor from the second to the sixth century. We will examine the development of pastoral care and the pastoral identity in writings by Clement of Alexandria, Cyprian of Carthage, Gregory of Nazianzus, Augustine of Hippo, and Gregory the Great. (Not offered 2002-03) Dr. Trigg.

#### **CH 45 Augustine's Confessions**

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

#### **CH 47 History of the Protestant Episcopal Church: The Colonial and Early National Period**

Dr. Prichard.

#### *Second 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. 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. (Not offered 2002-03) Dr. Trigg.

#### **CH 46 Being A Christian in the 20th Century**

An examination of the life and writings of two figures, Dietrich Bonhoeffer and Simone Weil. While different in many ways, both engaged politically in the struggle with radical evil, both maintained an intellectual integrity and both turned decisively to spirituality. Dr. Trigg.

#### **CH 48 History of the Protestant Episcopal Church: 1800 to the Present**

Dr. Prichard.

#### *Full Semester*

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

(See description under MWR/CH 104)

An introduction to the rich variety of theories and practices by

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

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 2002-03.) Dr. Edmondson.

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

A survey of the intellectual and theological currents that shaped the English Reformation, broadly conceived. Beginning with John Wycliffe and concluding with the Caroline Divines, we will explore an array of thinkers, traditional and protestant, humanist and scholastic, whose work had a direct impact on the Church of England which emerged in the 17th century. Dr. Edmondson.

#### **CH 135 American Congregations**

This course explores American religion and spirituality through its most basic unit of organization—the local congregation. We will employ historical and sociological methods in order to understand the role congregations play in society, how they shape the spiritual lives of individuals, and serve as the context for ministry. In addition, we will pay attention to the theological tension in the Episcopal Church between formal hierarchical structures and local congregational organization and ethos. Students will read works by Martin Marty, Jim Wind, Nancy Ammerman, Wade Clark Roof, and Diana Butler among others. Dr. Bass.

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

A study of Calvin's theological method within the context of religious conflict in Reformation France and Switzerland. The reading will focus primarily on Calvin's Institutes, but will also be drawn from his commentaries. Permission required for juniors. (Not offered 2002-03) Dr. Edmondson.

## SPRING SEMESTER

### *Third Quarter*

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

(Continuation of CH 1 & 2) Dr. Edmondson.

### *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 2002-03) 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 2002-03) Dr. Stafford.

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

The Reformation of the Church in England and subsequent struggle over its basic institutions. The course will study theological developments, including the Reformers, Hooker, the Caroline Divines, and the English Puritan tradition, especially as they relate to church life and organization. Particular attention will be given to the Books of Common Prayer, the 39 Articles, the Books of Homilies, and the development of rival pastoral theologies. Lectures and seminars. (Not offered 2002-03) 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. (Not offered 2002-03) 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. (Not offered 2002-03.) Dr. Trigg.

**CH 207 A Biblical Imagination: A History of the English Reformation.**  
Dr. Edmondson.

**CH 210 History of Christian Thought Seminar: Martin Luther**  
A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on scripture. Permission required for juniors. (Not offered in 2002-03.) Dr. Edmondson.

**CH 211 American Christianity**  
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. Dr. Trigg.



## *Department of Theology*

Bishop Dyer, Dr. Hensley, Dr. Sonderegger, Dr. McNaughton-Ayers, Dr. Staudt, Dr. Edmondson

### 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. (Not offered 2002-03) 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. (Not offered 2002-03) 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 but not required as preparation for this course. (Not offered 2002-03) 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. (Not offered 2002-03) Dr. Hensley.

#### *Full Semester*

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

Dr. Sonderegger.

#### **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 133 Visions of Ministry in Literature**

Explores visions of the church, its mission and ministry in the world, by reading literary representations of both lay and ordained ministries and ministering communities. Literary readings will invite students to reflect critically on their own

theologies of ministry and vocation and on the particular needs and challenges of people who devote their lives intentionally to ministry. Works to be read may include: Dostoevsky, *The Grand Inquisitor*, Cather, *Death Comes For the Archbishop*, Clyde Edgerton, *Walking Across Egypt*, Mary Gordon, *Men and Angels*, Susan Howatch, *Glittering Images*, Shusaku Endo, *Deep River*, Gail Godwin, *Evensong*. Dr. Staudt.

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

In this course we will focus on a small number of significant texts by American and Third World feminist and womanist authors, seeking the insights which these authors offer into theological methodology, pedagogy, and the structure and content of Christian theology. We will incorporate a chronological, social, and geographical diversity of texts and authors, lest this thing called feminist theology seem monolithic. The success of the course will depend on students' willingness to bring their thoughts, their experiences, and their open minds, in order that, together, we can come to some understanding of these ideas which are shaping theology as it enters the 21st century. (Not offered 2002-03) 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 2002-03)

#### **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 2002-03.) Bishop Dyer.

#### **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. (Not offered 2002-03) Bishop Dyer.

#### **ST 229 Providence, Election, and Human Freedom**

Dr. Sonderegger

#### **ST 237 Ecumenical Theology**

This course will focus on the theology of the quest for unity among Christian churches. It will reflect on the theological portrait of visible unity found among the churches in dialogue and do a comparative study of significant bilateral ecumenical dialogues. (Not offered 2002-03) Bishop Dyer.

### SPRING SEMESTER

#### *Fourth Quarter*

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

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

#### *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 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 2002-03)

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

An exploration of christology and soteriology in the light of scripture, tradition, and contemporary theological thought. (Not offered 2002-03.) Bishop Dyer.

**ST 219 Seminar on Early Christology**

An examination of the development of the doctrine of Christ from its biblical origins through the Council of Chalcedon. Students will study the principal primary and secondary sources and prepare a paper. (Not offered 2002-03.)

**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 2002-03.)

**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.

*Department of Christian Ethics  
and Contemporary Society*

Dr. Sedgwick, Mr. Harris, Dr. Oak

FALL SEMESTER

*Full semester*

**CE 1 Christian Ethics**

This introduction to Christian ethics focuses on Christian faith and the distinctiveness 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 2002-03.) 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

*Full Semester*

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

A study of the origin and development of Afro-American religion (within the context of United States history). Emphasis on the social, political, and economic functioning of the Black church. (Not offered 2002-03.) Mr. Harris.

**CE 208 War, Peace, and Resistance**

This course considers contrasting perspectives on the topic of war, peace, and resistance in the history of Christian ethics. The biblical and theological foundations for Christian pacifism and just war theory are explored, with a particular interest in their different approaches to the important ministry of reconciliation in the world. Specific national and international conflicts are examined in the light of these different perspectives, including the current war on terrorism. The goal of the course is to help students reflect on the difficult and complex theological, pastoral, and social questions pertaining to war, which inevitably arise in the context of parish ministry. Readings include historical figures such as Augustine, Luther, and Calvin, and contemporary figures such as John Howard Yoder, Paul Ramsey, and Desmond Tutu. Dr. Oak.

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

See NT/CE 231. (Not offered in 2002-03.)

**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 2002-03.) Dr. Sedgwick.

### *Department of Pastoral Theology*

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

## FALL SEMESTER

### *First Quarter*

#### **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.

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

An exploration of contemporary parish ministry using selected field sites, readings, written reflections, classroom discussions, and lectures to help the student both re-vision contemporary Christian ministry and make a more informed decision about field placement for the middler and senior year. (This course is for juniors mainly, except with permission of the instructors.) Mr. Hadler, Dr. 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 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 2002-03.) Dr. Prichard.

### *Second Quarter*

#### **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 83 The Priest as Leader of a Congregation**

An exploration of the leadership dimensions of priesthood, using Edwin Friedman's *A Failure of Nerve: Leadership in the Age of the Quick Fix* and *Generation to Generation*, family systems theory, experience at the Field Education site, 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. Class includes four 45-minute Genogram labs. (Seniors, and middlers with permission from the instructor.) 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.

#### **Full Semester**

### **PT 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.

## SPRING SEMESTER

#### **Third Quarter**

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

Addiction and the consequences of addiction for the person, family, and community will be explored through lecture, readings, and discussion. Pastoral ministry and intervention in response provide for practical considerations. (Limited to 20.) 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 2002-03.)

### **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 2002-03.) Dr. Prichard.

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

How does a minister organize and exercise the pastoral care dimension of his/her work in a congregation? Using the family systems theory of Edwin Friedman in *Generation to Generation* and the pastoral offices of the Episcopal Church, we will develop an approach to pastoral care which is intergrated with other aspects of the ministerial role. Knowledge of family systems theory and some previous pastoral experience will be helpful. Genogram labs. Mr. Hadler.

#### *Fourth Quarter*

##### **PT 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 2002-03.) Dr. Prior.

##### **PT 38 Marriage and Family Pastoral Care**

(Not offered 2002-03.) 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. (Not offered 2002-03.) 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 2002-03.) Dr. Prichard.

##### **PT 61 The Role of Preaching as Pastoral Care**

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

##### **PT 71 Congregational Development**

An exploration of how congregations work as systems, what helps them develop, and how a leader might align him/herself with the mission of the congregation in its environment and the movement of the Holy Spirit. Our resources will include readings and parish descriptions, 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. (Seniors and middlers.) Genogram labs. Mr. Hadler.

#### *Full Semester*

##### **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, governance, building and maintaining staffs, and the challenges and opportunities that different sized parishes present. Practical topics for discussion will include personnel issues, compensation strategies, and various management styles for lay and ordained leaders. Annual giving, planned giving, and endowments will be considered in the context of a theology of stewardship. (Limited to seniors and one-year special students.) Mrs. Hix, Dr. Hawkins, Dr. Kiblinger.

#### *Department of Christian Education*

Dr. Gearey, Mr. Kroupa.

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 10 Planning and Teaching For Christian Formation**

This fundamental course stresses the role of the priestly/lay person in teaching the gospel to all age levels. Students will be exposed to a variety of theories of education relating to organizations, teaching and learning styles, methods, and training components for use in a parish education program. Students will identify their roles and develop their skills in teaching and leadership. Mr. Kroupa

#### **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. Geary.

### *Second Quarter*

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

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

## 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. (Not offered 2002-03.) Dr. Geary.

#### **CED 66 Families, Faith, and Formation**

This course will look at the role of parents in the faith formation of their children and how the parish can support parents through baptismal preparation, confirmation, and understanding faith formation in children. Dr. Geary.

#### **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. (Not offered 2002-03.) Mr. Kroupa.

### *Fourth Quarter*

#### **CED 12 Christian Education in Other Cultures**

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

#### **CED 19 Planning and Teaching for Christian Formation** (Not offered 2002-03.)

#### **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, Montessori). 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. (Not offered 2002-03.) 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. Hooke

#### FALL SEMESTER

##### *First & Second Quarter*

##### **HOM 1 & 2 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 and second quarter sections by the Registrar.) Dr. McDaniel, Dr. Hethcock

##### *Full Semester*

##### **HOM 302 Preaching Difficult Texts**

We will examine some Prayer Book Lectionary texts which are made difficult for preaching either by the manner in which the Lectionary includes them or by exegetical issues or controversies. The course will include participating in biblical exegesis, preaching in class, and handing in prepared sermons. (Limited to 18 students - prerequisite HOM 1, 2 & 3.) Dr. Hethcock.

##### **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 3 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 and 2. Dr. McDaniel, Dr. Hooke.

##### *Full Semester*

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

(See fall semester description.)

### *Department of Liturgics, Music, and Art*

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

#### 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.

#### FALL SEMESTER

##### *First and Second Quarters*

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

Each quarter students will be divided at the first class meeting into two groups. Each group will meet for an hour. Group 1 - Introductory Singing - for students with limited vocal skills who want to learn to be confident singers. Group 2 - Intermediate Singers - for students who want to improve their vocal skills and enhance their ability to lead the musical portions of the liturgy. (One credit hour.) Dr. Whitmire.

##### *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 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 subjects of LMA 6, which is offered in the spring. Recommended for juniors and middlers. (Two credit hours.) Dr. Prichard, Dr. Dorn.

## SPRING SEMESTER

### *Third Quarter*

#### **LMA 20 The Liturgy in Spanish**

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

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

Dorothy Sayers wrote that artists "often communicate in their own mode of expression truths identical with the theologians' truths." In this course we will learn to use the visual arts as a theological resource in Christian education, preaching, and worship. We begin with an in-depth study of the work of Rembrandt, arguably the greatest visual interpreter of scripture. We will take a field trip to view Rembrandt's original etchings and drawings at the National Gallery of Art's Department of Prints and Drawings. And two contemporary artist-theologians will discuss their work with our class. (Not offered 2002-03.) 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. (Not offered 2002-03.) Dr. Kryder.

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

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

#### **LMA/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. (Not offered 2002-03.) 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 2002-03.)

#### **LMA 81 Seminar in Liturgies**

This course is a quarter seminar focusing in depth on a current issue in Liturgies. 1995 topic: Inclusive language liturgies. (Limited to 12 students; priority given to seniors.) (Not offered 2002-03.) Dr. Prichard.

### *Fourth Quarter*

#### **LMA 21 The Bible in Spanish**

A continuation of LMA 20 with a special focus on oral interpretation of the scriptures in Spanish, using the version *Dios Habla Hoy*. Dr. Jones.

#### **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.) (Prerequisite: LMA 47 or permission of instructor.) Dr. Whitmire.

#### *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 practica groups led by experienced clergy on the conduct of worship. Lecture and discussion topics during the spring focus on daily prayer and on the Pastoral and Episcopal Offices of the Book of Common Prayer. Recommended for juniors and middlers. (Two credit hours.) Dr. Kryder, Dr. Doran.

#### **LMA 48 Advanced Liturgics Practicum**

(1.5 credit hour.) (Not offered 2002-03.)

#### *Department of Field Education*

Mr. Hadler, Dr. Jones

#### FAIL SEMESTER

#### *Full 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 Cross Cultural 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.) Dr. Jones.

#### SPRING SEMESTER

#### *Full 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) Mr. Hadler.

#### **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, Mr. Hadler

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: *Horizons of Mission* by Titus Presler; *The Open Secret* by Lesslie Newbigin; *The Missionary Movement in Christian History* by Andrew Walls; *The World's Religions* by Huston Smith; Dr. Jones.

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

A survey of the demographic expansion of the Christian movement from its Jerusalem origins to its current urban and ethnic encounters. We examine the changes produced in culture and the adaptation of the gospel to culture as it has been appropriated by successive peoples. Texts: *Christ and Culture* by H. Richard Niebuhr; *History of Christian Missions* by Stephen Neill; *Translating the Message* by Lamin Sanneh; *The Missionary Movement in Christian History* by Andrew Walls. 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: *Gifts and Strangers* by Anthony J. Gittins; *Cultural Anthropology* by Paul G. Hiebert. (Not offered 2002-03.) Dr. Jones.

**Full Semester**

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

See description under Fall Semester. Dr. Jones.

**MWR 18 Cross Cultural Colloquy**

(See description for MWR 17 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: *The Open Secret* by Lesslie Newbigin; *Christian Missions: A Case Study Approach* by Alan Neely; *Classic Texts in Mission and World Christianity*, Norman Thomas, ed. 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: *Jesus Through the Centuries* by Jaroslav Pelikan; *The World's Religions* by Huston Smith. (Not offered 2002-03) 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.

## *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 2002 Harris Award Winner  
Shirley Smith Graham  
Diocese of Northern California*

## International Students

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

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

Virginia Seminary looks for applicants who appear to have

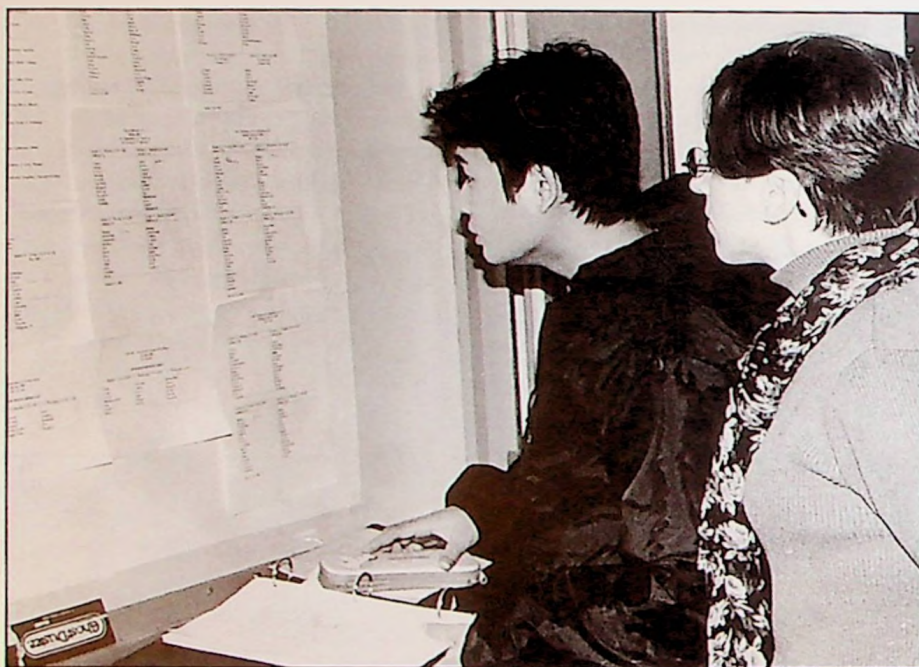
personal maturity, support from family and diocese, and a capacity to cope with the new and the different. A completed application must demonstrate that the applicant has had detailed discussions with a bishop, principal, or theological education authority at the national level, and that the applicant has a serious chance of returning home to assume specific teaching or other defined responsibilities to which his or her program of studies at Virginia Seminary can be tailored. "I want to be a better

pastor," or "The Lord called me to serve youth," are too vague.

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



*The presence of students from all over the world turns the dormitories into international communities. The residents of Moore Hall in 2002 are, standing, left to right: Jay Morris, Virginia; Cecelia Goodman, San Diego; James Isaacs, Easton; John Earls, Upper South Carolina; Luke Back, Oklahoma; Christopher Mwava, Malawi; William Scott, Virginia; Francis Mwanusa, Zambia; David Umphlett, East Carolina; Ryan Newman, Los Angeles. Kneeling: Ai Dob, Myanmar; and Jacob Chimeledya, Tanzania.*



*Ai Dob from Myanmar and Gena Adams-Riley from the Diocese of Utah study the course listings on the registrar's door.*

know Jesus existed! We expect students to learn to distinguish between general tradition, local tradition, and personal convictions.

International applicants may receive financial aid from Virginia Seminary, but this aid does not include international travel or support for the student's dependent family who remain at home. In general, those who are admitted will receive financial aid from the Seminary to cover tuition, health insurance, room and board, and incidental living expenses. The cost of travel to and from Virginia and other expenses must be provided from other sources. Likewise, Virginia Seminary cannot provide funds for the support of families remaining in the home country; financial support for families who will remain at home must be documented before admission is granted. Applicants are therefore advised to seek financial assistance from such sources as the following:

1. The Leadership Development Program sponsored by the World Council of Churches. Endorsement by the National Council of Churches in the applicant's home country is required.
2. Applicants from churches which have Companion Diocese or similar relationships with churches in the United States or in third countries may discuss a proposed application with the companion or partner church before applying to Virginia Theological Seminary.

## Application Requirements

1. A completed application form.
2. A clear statement of goals, prepared by the applicant and the head of the institution or diocese which the applicant serves, explaining the anticipated future duties, desired fields of study, and any specialized skills to be developed by the applicant.
3. A record of all academic work above the secondary school level.
4. Achievement of a score of 500 on the paper-based test or 173 or more on the computer-based test on the TOEFL (Teaching of English as a Foreign Language) examination. We also will accept scores from IELTS (International English Language Testing Service).
5. Confirmation that the applicant's family and dependents will be provided for during the applicant's absence.

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

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

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

# Seminary Expectations, Regulations, and Policies

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



## 1. Academic Regulations and Policies

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

## 2. Requirements for Graduation

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

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

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

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

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

### *Master in Theological Studies*

Students who hold 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.

### 3. Additional Academic Information

#### *Required Courses*

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

*Transfer Credit* — Subject to limitations set by the faculty and by the residence requirements stated under Admissions Requirements, courses completed in other accredited theological institutions may be counted toward the MDiv, MTS, and MACE degrees. To receive the MDiv degree, however, students must successfully complete a minimum of 48 semester hours credit at Virginia Seminary. To receive the MTS or MACE degree, students must complete a minimum of 24 semester hours at Virginia Seminary. Credits more than ten years old may not be counted toward a degree without faculty approval.

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

#### *Clinical Pastoral Education*

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

*MDiv or MTS Honors Thesis*—The purpose of the honors thesis is to enable students of demonstrated ability and



*Shirley Jeffries, left, from the Office of Administration, and Registrar Sara Barnes help Ellen Thober, far right, and Robert Adolfo with the registration process.*

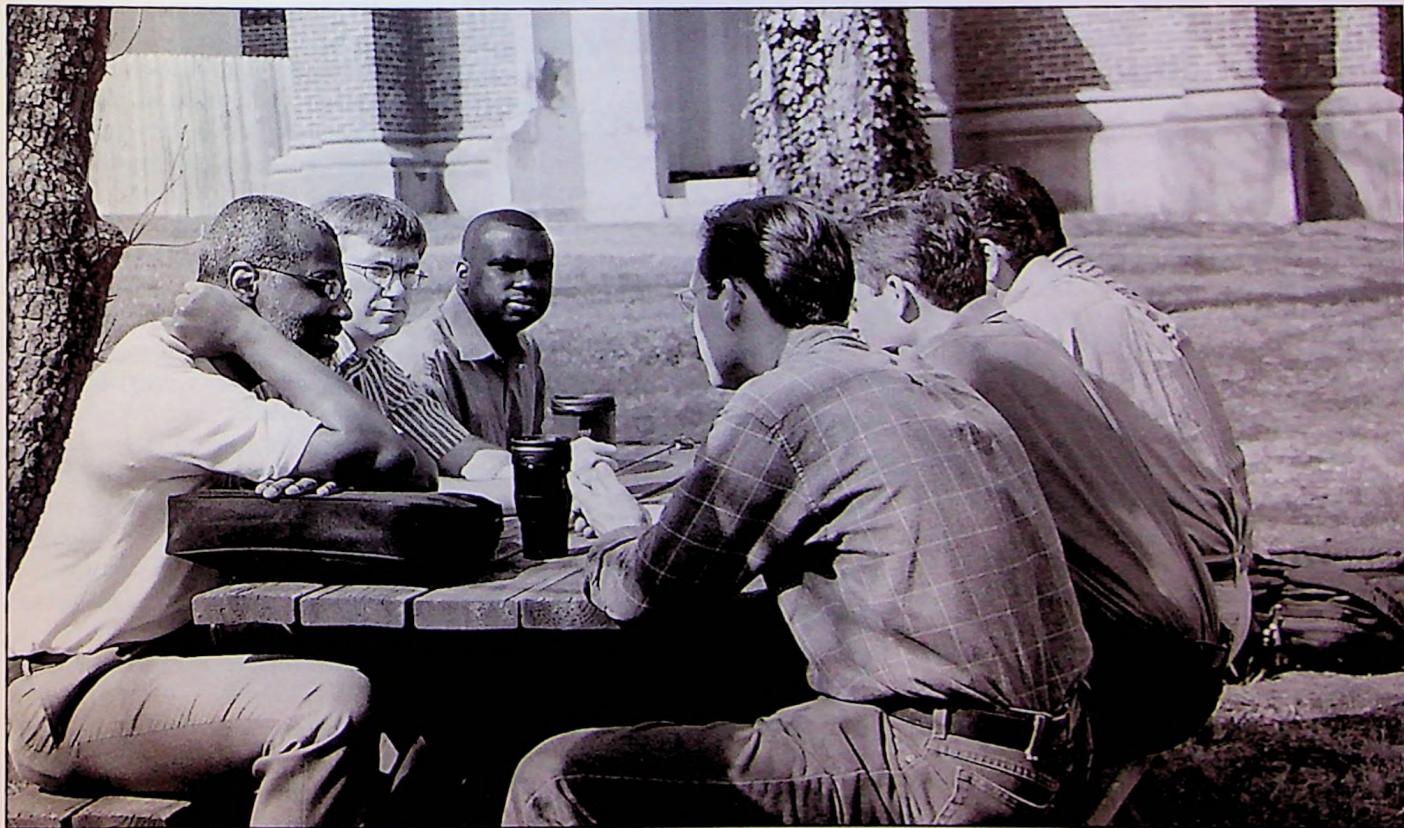
interest to undertake concentrated study in one of the theological disciplines of special interest to them. A primary intention is to allow and encourage such students to engage in the kind of academic research which will better prepare them for doctoral studies and a possible academic career, should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

In order to undertake an honors thesis, MDiv students must have completed their middle year and must have a grade point average of at least 3.6. MTS students must have completed their first year of study with a grade point average of at least 3.6. This minimum qualifying GPA must be sustained through the spring semester of the year of graduation in order to be awarded the "Honors Thesis"

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

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

*Writing Center*—To assist students in improving their writing skills, the Seminary has a Writing Center which consists of trained tutors who are available by appointment throughout the academic year. Students will normally be



*A study group meets outside on the picnic benches. On the left are Ron David, Bill Combs, and Joseph Constant. Doyl Conn and other students face them.*

eligible to schedule one-on-one sessions with a tutor *after* they have first attended three scheduled sessions dealing with writing issues, conventions of academic writing, and an introduction to word processing. Tutors do not propose topics for nor serve as proofreaders of completed pieces of student writing. Rather tutors help in response to students' requests in such matters as refining the topic for a paper, organizing ideas and clarifying thoughts, examining drafts and suggesting revisions, and helping students learn to spot their own errors in grammar, punctuation, and English usage.

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

#### 4. Policy on Changing Degree Programs

*From MDiv to MTS or MACE—*

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

*From MTS or MACE to MDiv—* At any time prior to receiving the M.T.S. or



### Gary Way

Diocese of Springfield  
Winner of the 2002  
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.*

MACE degree a candidate for one of those degrees may apply for admission to the MDiv program. Normally such applications require prior admission to postulancy. Permission to transfer requires the approval of the dean and faculty and is not granted automatically. In order to receive the degree, such a person must complete all requirements for the MDiv degree, including Clinical Pastoral Education, Field Education, and Colloquy.

#### 5. Policy on Registration

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

A full-time student must register in person on the designated day and begin classes and other expectations on time. Failure to do so without prior permission from the dean or associate dean for academic affairs, except in the case of an emergency reported by telephone to the registrar, will mean that a student cannot continue in course without clearance from the dean or the associate dean for academic affairs.

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

## **6. Policy on Inclusive Language**

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

## **7. Ethics Policy on Information Technology**

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

## **8. A Call to a Holy Life**

Trustees, faculty and students of the Seminary community are expected to be wholesome examples of persons called to a holy life as befits those who are leaders, or in the formation of

leadership, in the church. Obedience to that call is not an achievement but a gift of God's grace that comes to those whose lives are grounded in Holy Scripture, enriched and disciplined in the community of faith, and focused on Christ as the companion and end of life's pilgrimage.

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

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

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

Nothing in this statement should be understood as limiting the freedom of

faculty members and students to hold, state, teach, or publish their views on these matters.

## **9. Regulations Governing 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.

## **10. Policy on Ordination in Course**

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

after ordination, the request will be considered by the dean and faculty.

### 11. Policy on Marriage in Course

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

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

### 12. Policy on Employment for Full-Time Students

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



*Vickie Smith from the Diocese of Louisiana teaches yoga part time in the Seminary's gym.*

requirements are assessed. Because of IRS payroll withholding requirements for certain visa holders, employment on campus is not permitted for international students.

### 13. Policy on Dormitory Housing

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

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

#### *Guidelines for On-Campus Housing Assignments.*

1. The Seminary will reserve rooms needed for the incoming class or for other use;
2. Returning students may remain in the same room for a second or third

year if space and circumstances permit.

3. Students may state their room preferences from among available rooms. Rooms will be assigned in the fairest manner possible. Proctors will be given first choice, with priority for remaining rooms given according to seniority; e.g., rising members of the graduating class will be given first choice, followed by rising second year students, etc.

The Seminary will determine, in the spring of each year, how many dorm rooms will be available for the following year. The Seminary reserves the right to decide how many of the available dormitory rooms will be reserved for incoming students. The Seminary may also decide whether particular rooms will be held for incoming students or for other needs. If the number of returning students exceeds the number of available dorm rooms, a lottery will be held to determine which students will continue to live in on-campus housing. Consideration will be given to those students with special circumstances. New students will be accommodated in on-campus housing on a first come, first served basis as determined by the date on which their registration deposit was received. Normally, students who maintain a local residence within reasonable commuting distance (a 30-mile radius of the Seminary) or who are attending for one semester only will not be eligible to live in the dorm, unless space is available.

Students who wish to live in the dormitory must pay a \$100 deposit for their room at the time of registration

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

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

#### **14. Policy on Sexual Misconduct**

##### *Theological Statement:*

We at the Virginia Theological Seminary confess that human beings are created to love and glorify God and to share a life of mutual love and respect embracing the totality of their bodily existence. We have, however, turned from God in sin, and we mistreat and abuse one another instead of living together in love. We have made our sexuality, which was given by God as an opportunity for relationships of mutual fidelity and delight, into an

occasion for manipulation and abuse. Through Jesus Christ, God has overcome our sin, and through the gift of the Holy Spirit we are gathered into a new community of faith in which we can begin to recover our integrity.

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

##### *Policy Statement:*

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

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

- Persistent, unwanted sexual attention.
- Unwanted verbal propositions, innuendoes, letters, phone calls,

written or printed materials of a sexual nature.

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

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

#### 15. Policy on Smoking

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

The Virginia Theological Seminary is accredited by the Association of Theological Schools, according to its published standards. Those standards

#### 16. Association of Theological Schools Accreditation Standards

are available in the Bishop Payne Library or on line, at [www.ats.edu](http://www.ats.edu). Persons who believe that the Seminary is not meeting any of those standards are encouraged to address their concerns in writing to the Chairman of the Board of Trustees (p. 33) or the Dean and President. The Chairman of the Board or the Dean will determine an appropriate means to investigate the concern or grievance, to judge its validity, and to remedy it if warranted. The Chairman and Dean will keep on file records of all correspondence and subsequent actions related to a concern or grievance.

#### 17. Policy on Continuance in Course

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



*Friends, family, staff, and faculty congratulate the Class of 2002 after commencement.*

## 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 2002-2003:

	<i>On-campus students (annual fees)</i>	<i>Off-campus students (annual fees)</i>
Tuition.....	\$7,400.00	\$7,400.00
Board.....	3,300.00 <sup>1</sup>	1,010.00
Room.....	1,900.00	-
Activity fee.....	60.00	60.00
CPE.....	550.00 <sup>2</sup>	550.00
Registration.....	150.00	150.00
August term - Board.....	330.00	90.00
August term - Room.....	200.00	-
January term-Board.....	110.00/Week	30.00/Week

For part-time students, the following fees are applicable for 2002-2003:

\$330.00 per credit hour for credit  
 \$165.00 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 full-time students attend lunch Mondays through Fridays plus occasional community-wide evening meals.

2. Does not include room and board. This charge is payable through the Business Office no later than May 1.

3. For non-degree students, a one-time non-refundable fee payable after acceptance.

### Other Contractual Obligations

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

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

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

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

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

The dean may make an exception to this policy for illness or other



reasons. The dean will consider only written requests and will notify the student of the decision.

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

The Seminary offers group health and hospitalization with Kaiser for full-time students. The rates quoted below are effective for the twelve month period June 1, 2002 - May 31, 2003.

*Individual Family*

Kaiser ..... \$2,767.00 \$7,470.00

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 \$550.00 fee. These costs vary from center to center. A few centers



*Members of the VTS basketball team.*

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 full-time 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 during Fall and Spring semesters.

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



*Phil Dinwiddie, Diocese of Michigan, plays the guitar on a bench near his dormitory.*

students is June 1. Returning students must apply for financial aid for the following academic year by April 15.

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

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

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

### Off-campus Housing

Virginia Theological Seminary subsidizes rental costs for married and single-parent students who meet the eligibility criteria. 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 designated, nearby housing complexes.
2. They must live in a dwelling where the rent does not exceed the rent at the designated complexes and meet certain financial criteria regarding assets or income.

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

Students who want to live at one of the designated complexes should notify the coordinator of financial aid. After receiving the student's registration and degree fee, the coordinator places the student's name on a waiting list. When an apartment that meets the student's needs becomes available, it is assigned to the student.

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

### Merit Scholarships

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

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

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

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

Three scholarships approximately equal to the cost of tuition for one year of full-time study will be awarded annually. This amount will be granted over and above any need-based scholarship. One scholarship of each type may be awarded each year. Renewal of the two- or three-year scholarships requires evidence of satisfactory academic progress. Applicants for the scholarships must have completed the entire admissions process, including the interview, by April 15.

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

## Degrees Conferred

### Degrees conferred October 16, 2001

#### Doctor of Humane Letters

Robert McLean III  
*Leader in Church, Business, and  
Community*

#### Doctor in Divinity

The Right Reverend Joseph Jon Bruno  
*Bishop of Los Angeles*

The Reverend William Joseph Ambrose  
Power

*Professor Biblical Hebrew and Old  
Testament Interpretation  
Perkins School of Theology*

The Rev. Dr. Thomas Troeger

*Professor of Preaching and  
Communication  
Hliff School of Theology*

### Degrees conferred May 23, 2002

#### Certificate of Work Accomplished

Brian Christopher Morgan, B.A., M.A.

#### Post-Graduate Diploma in Theology

Byarahauga Benon B.D., Dip.Ed.  
Francis Mwansa, Cert.Th.

#### Post-Graduate Diploma in Anglican Studies

Barbara Jane Cooke, B.S., M.S., M.Div, in  
absentia

Mary Lynn Dell, B.S., M.D., M.T.S., Th.M.

Funice R. Dunlap, B.S., M.Div.

Merced Jesus Reyes, B.A.

R. Ellen White, B.A., M.Div.

#### Master of Arts in Christian Education

\*Margaret Delk Moore, B.A.

Penelope Allen White, B.A., M.Ed.

Doug Willcox, B.A.

#### Master of Theological Studies and Licentiate in Theological Studies

Adam LeRoy Dagg, B.A., M.A.

A. Owen Drey III, B.A., J.D.

Samuel Kelechi Eze, Dip. Th., B.S.,  
M.Th..

\*Paul Joseph Halpern, A. B., M.A., Ph.D..

Mary-Carolyn Morrison, B.B.A.

James Lomole Simeon, LL.B.

Cheryl Kay Winter

#### Master in Divinity and Licentiate in Theology

\*Wendy Kay Abrahamson, B.F.A.,  
M.F.A., M.S.

Gena D. Adams-Riley, B.S.

William Henderson Allport, II, B.A.

William C. Anderson, B.S.Ed., M.S., Ph.D.,  
in absentia

Nathaniel Luke Back, B.A., M.Ed.

Miles Raymond Brandon II, B.A.

Tina Diane Britt, B.S.

Denise Elizabeth Cabana, B.A., M.A.

Cheryl L. Clark, A.B., M.A., Ed.D.

Margaret Kathleen McKinney Dagg,  
B.A., M.A.

Chantal Bianca Morales Dennis, B.S.

\*Philip Matthew Dinwiddie, B.S.W.,  
M.S.W.

John Burke Gardner, B.S.

Ramsey Doyle Gilchrist, B.S.

Joshua Aaron Hoover, B.A.

James Steele Isaacs, B.A.

Robin Hannah Jarrell, M.A.R.

Kedron Drake Jarvis, B.A.

\*Kathryn Eaton Jenkins, B.A., M.Ed.

\*Andrew Boyd Jones, B.A.

\*Linda Marie Kapurch, B.A., M.S.

Anne Elizabeth Carlson Kennedy, B.A.

\*Matthew Michael Kennedy, B.A.

Daniel Keith Layden, B.S.

Alexander Douglas MacPhail, B.A.

\*Gary Briton Manning, B.A.

Garrett Minarik Mertler, B.S.

Charles Bernard Miller, LL.B.

Elizabeth M. Mollard, B.A., M.A.

William MacDonald Murray, B.S.

Ryan Douglas Newman, B.A.

Lynn Ceremuga Peterman, B.S., M.S.

Michael Robert Joseph Pipkin, B.A.

Michael D. Reddig, M.A., M.Ed.

Lyndon Shakespeare, B.A.

Stephen G. Shepherd, B.S.

\*Shirley E. Smith Graham, B.A.

\*Felicia Marie Smith Graybeal, B.A.

Dorothy Marie Swann, B.A.

Kenneth E. Wagner-Pizza, B.S.

Sandra S. Voelker-Wack, B.M.F., M.A., in  
absentia

Gary Lee Way, B.A.

Eileen Eckert Weglarz

Rachel Elizabeth Wenner, B.A.

Ronnie Walker Willis, B.A.

Brian William Winter, B.S.

\* cum laude

#### Doctor of Ministry

James Terrell Boston, B.A., M.Div., C.Th.

#### The Doctor of Humane Letters

Albert Sidney Gooch, Jr.

*President and Executive Officer of the  
Kanuga Conference Center*

Norman Scribner

*Musician*

#### Doctor in Divinity

The Right Reverend Gladstone Bailey  
Adams III

*Bishop, Diocese of Central New York*

The Right Reverend Phillip Dunstan Baji

*Bishop, Diocese of Tanga*

The Right Reverend William Michie

Klusmeyer

*Bishop, Diocese of West Virginia*

## Students Enrolled 2001-2002

### Master in Divinity Senior Class

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

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

Diane Alley  
B.A., Mary Washington College

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

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

Nathaniel 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 States College  
M.A., University of Maine

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 Morales Dennis  
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  
Diocese of Rochester  
B.A., Alfred University

James Isaacs  
Diocese of Easton  
B.A., Sarah Lawrence College

Robin Jarrell  
Diocese of Central Pennsylvania  
B.A., Wellesley College  
M.A., Claremont School of Theology

Kedron Jarvis  
Diocese of Atlanta  
B.A., University of Georgia

Kathryn Jenkins  
Diocese of Southern Virginia  
B.A., Mt. Holyoke College  
M.Ed., University of Virginia

Andrew Jones  
Diocese of Maryland  
B.A., Juniata College

Linda Kapurch  
Diocese of Virginia  
B.A., College of New Rochelle  
M.S., State University of New York

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

Matthew Kennedy  
Diocese of Texas  
B.A., Southwestern University

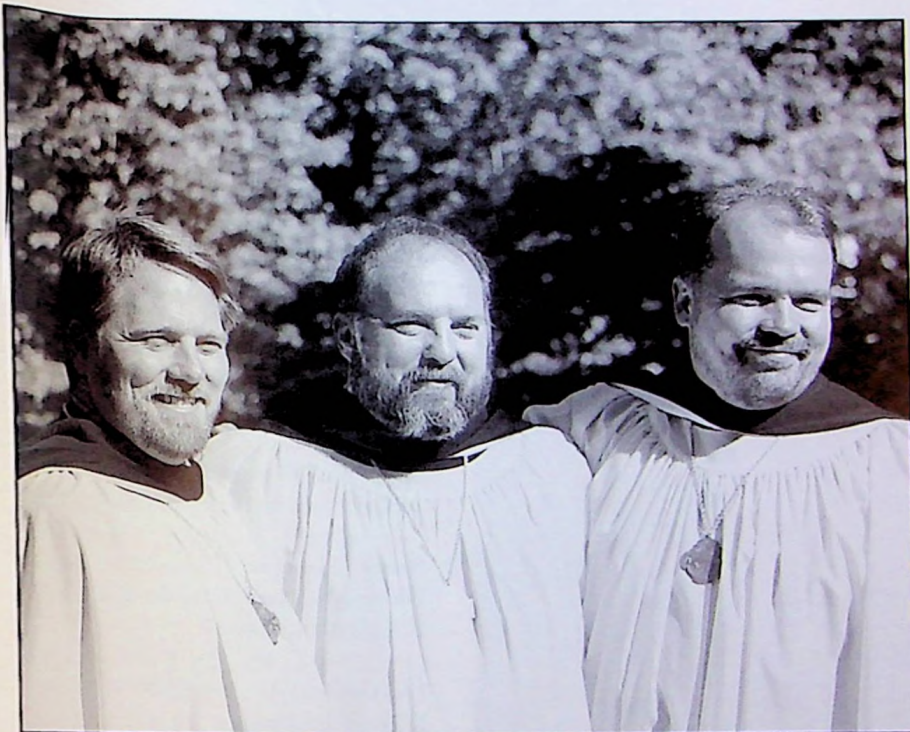
Daniel Layden  
Diocese of Southern Ohio  
B.S., Ohio State University

Alexander MacPhail  
Diocese of Virginia  
B.A., Bridgewater College

Gary Manning  
Diocese of Florida  
B.A., Lee University

48 Total  
N/O  
1

N/C  
1



*Members of the Class of 2002 who were often mistaken for one another: Brian Winter, Ron Willis, and Andrew Jones.*

Garrett Mettler  
Diocese of El Camino Real  
B.S., California Polytechnic State  
University

Charles Miller  
Diocese of Southern Virginia  
I.L.B., North Carolina University

Elizabeth Mollard  
Diocese of Central Pennsylvania  
B.A., University of New Hampshire  
M.A., University of Missouri

Brian Morgan  
Diocese of North Carolina  
B.A., Appalachian State University

William Murray  
Diocese of Virginia  
B.S., New Mexico State University

Ryan Newman  
Diocese of Los Angeles  
B.A., University of Southern California

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

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

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

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

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

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

Felicia SmithGraybeal  
Diocese of Colorado  
B.A., University of Central Florida

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

Ken Wagner-Pizza  
Diocese of Pennsylvania  
B.S., Elizabethtown College

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

Eileen Weglarz  
Diocese of Central Pennsylvania

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

Ronnie Willis  
Diocese of California  
B.A., Dominican School of Philosophy  
and Theology

Brian Winter  
Diocese of Utah  
B.S., North Arizona University

### Middler Class

Deborah Apoldo  
Diocese of Virginia  
B.S., Ithaca College

Kenneth Brannon  
Diocese of New York  
B.A., Wheaton College  
M.A., New York University

Jane Brooks  
B.A., Averett College  
B.S., Old Dominion University

John Brown  
Diocese of Virginia  
B.S., U.S. Naval Academy  
M.B.A., National University

Katherine Bush  
Diocese of West Tennessee  
B.A., Rhodes College

Michael Cadaret  
Diocese of Virginia

Diane Carroll  
Diocese of Southern Virginia  
B.A., St. Leo College

William Combs  
Diocese of Atlanta  
B.S., Emory University  
D.M.D., Harvard University

Joshua Condon  
Diocese of Atlanta  
B.A., University of Georgia

Doyt Conn  
Diocese of Ohio  
B.S., Northwestern University  
M.B.A., Case Western Reserve  
University

Joseph Constant  
Diocese of Massachusetts  
B.S., Northeastern University

David Copley  
Diocese of Southern Virginia  
Sheffield School of Nursing

Susan Copley  
Diocese of Southern Virginia  
B.A., University of Puget Sound



*Sacristan Jeanne Finan in the chapel.*

Ronald David  
B.A., M.D., State University of New  
York at Buffalo

Thomas Dwyer  
Diocese of Southeast Florida  
B.S., Palm Beach Atlantic College

Christina Espinosa-Ross  
Diocese of Virginia  
B.A., University of California  
J.D., Hastings College of Law

Jeanne Finan  
Diocese of Western North Carolina  
A.B., University of North Carolina

Robert Flanagan  
Diocese of New York  
B.A., Trinity College

Lisa Goforth  
Diocese of Virginia  
B.S., M.S., Clemson University

Andrew Gross  
Diocese of Western Michigan  
B.A., Calvin College

Summer Gross  
Diocese of Western Michigan  
B.A., Asbury College

Philip Harris  
Diocese of Southern Ohio  
B.S., University of Rio Grande

Nanese Hawthorne  
Diocese of Delaware  
B.S., Missouri Valley College

Sarah Hollar  
Diocese of North Carolina  
B.A., University of North Carolina

Jeffrey Jackson  
Diocese of Georgia  
B.A., Berry College

Kevin A. Johnson  
Diocese of West Texas  
B.A., University of Texas

Irene Jones  
Diocese of Missouri  
B.A., University of Missouri

Mark Jones  
Diocese of Florida  
B.S., Florida State University

Benjamin Maas  
Diocese of Kentucky  
B.A., University of Virginia

David Marshall  
Diocese of Olympia  
B.S., California State University

Sandra McCann  
B.S., Maryville College  
M.D., Temple University

Glenda McQueen  
Diocese of Panama  
Lic., Universidad Santa Maria La  
Antigua

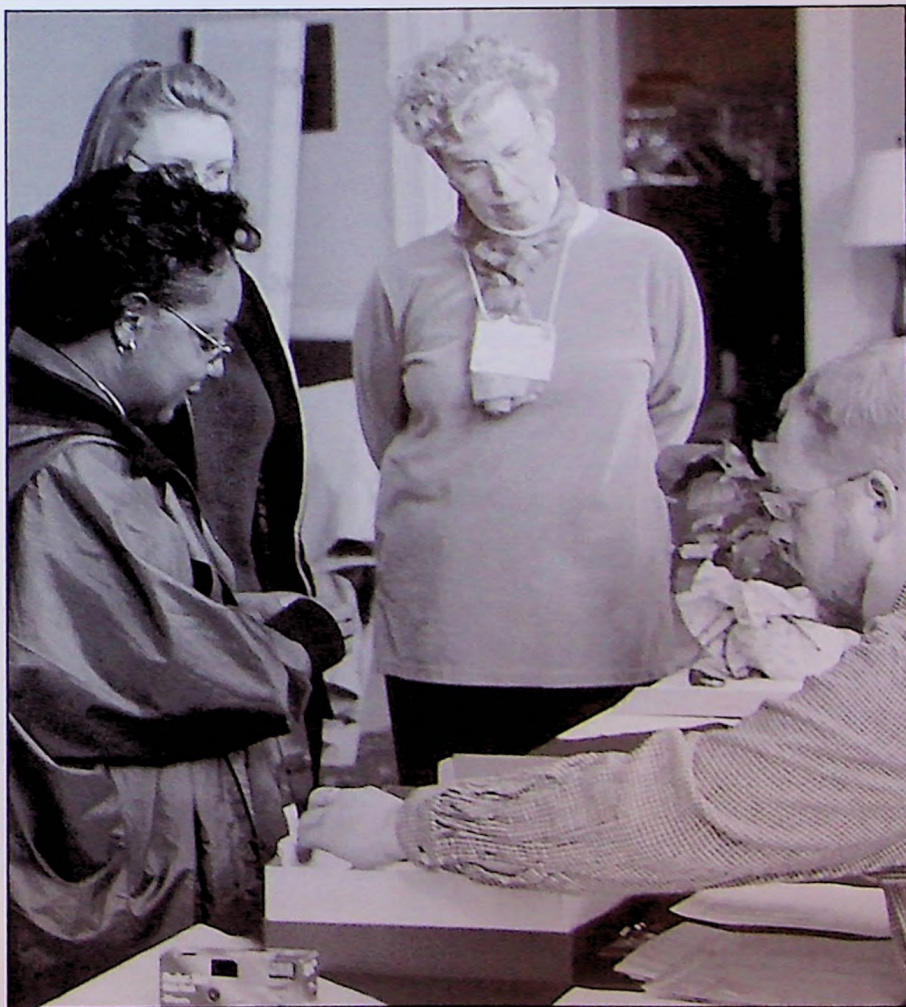
Eric Miller  
Diocese of West Virginia  
B.A., West Virginia University

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

Diane G. Murphy  
Diocese of Virginia  
B.A., Gannon University  
M.A., Ph.D., University of Maryland

Robin-Michelle Neville  
Diocese of Virginia  
B.A., College of William and Mary

Stephen Norris  
Diocese of Georgia  
B.A., Southeastern College



*Beth Palmer, center, and David Wacaster assist Conference on Ministry participants.*



Sarah Odderstol  
Diocese of Southern Virginia  
B.S., American University

Cesar Olivero  
Diocese of Southwest Florida

Jennifer Ovenstone  
Diocese of San Diego  
B.A., Asuza Pacific University

Beth Palmer  
Diocese of Virginia  
B.S., Bloomsburg State College  
M.B.A., Pennsylvania State University

Stephanie Parker  
Diocese of Georgia

Jason Roberts  
Diocese of Virginia  
B.A., M.Ed., James Madison University  
Michelle Robertshaw  
Diocese of Southwest Florida  
B.A., University of South Florida

Benjamin Robertson  
Diocese of Kentucky  
B.A., Kenyon College

Carrie Schofield-Broadbent  
Diocese of Central New York  
B.A., Juniata College

Vickie Smith  
Diocese of Louisiana  
B.A., Louisiana State University

Megan Stewart-Sicking  
Diocese of Southern Ohio  
B.A., Xavier University

Cynthia B. Walter  
Diocese of Virginia  
B.A., University of Virginia

William Watson  
Diocese of Southern Virginia  
B.A., M.Ed., University of Virginia  
M.D., Eastern Virginia Medical School

Shearon Williams  
Diocese of San Diego  
B.A., University of Virginia

### Junior Class

James Abston  
Diocese of Louisiana  
B.A., New York University

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

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

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

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

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

Julian Bull  
Diocese of Louisiana  
B.A., Dartmouth College  
M.A., Boston College

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

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

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

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

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

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

Sarah Duggin  
Diocese of Washington  
A.B., Smith College  
J.D., University of Pennsylvania

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

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

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

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

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

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

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

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

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

Charles Hatfield  
Diocese of Southwestern Virginia  
B.S., Virginia Tech

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **Master in Theological Studies**

John Bartlett  
Diocese of Virginia  
B.A., University of California  
LL.B., Stanford University

Vanessa Bickle  
B.S., Pennsylvania State University  
M.S., Loyola Marymount University

Lisa Cosgrove-Davies  
B.A., Gettysburg College  
M.S.L.S., Catholic University  
M.A., Georgetown University

Sarah Councill  
A.B., Haverford College

BC Crothers  
B.A., St. Leo's College

LeRoy Dagg  
B.A., Washburn College  
M.A., University of Kansas

Gail Dawson  
B.A., James Madison University  
M.S.L.S., University of Illinois

Albert Owen Drey  
B.A., University of Southern Alabama

Samuel Kelechi Eze  
Diocese of Abuja, Nigeria  
Dip.Th., Immanuel College of  
Theology  
B.S., University of Ibadan  
M.T., University of Edinburgh

Paul Halpern  
B.A., Cornell University  
M.A., Ph.D., Harvard University

Mary-Carolyn Morrison  
B.B.A., Baylor University

Michelle Sanderson  
B.A., Old Dominion University

Katherine Schmidt  
B.A., Baylor University

James Lomole Simeon  
Diocese of Khartoum, Sudan  
Bachelor of Law, University of  
Khartoum

Perry Smith  
Diocese of Maryland  
B.A., George Washington University

Richard Taliaferro  
B.A., Yale University  
M.A., George Washington University

Melissa Van Doren  
B.A., Kenyon College

Cheryl Winter

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

### **Master of Arts in Christian Education**

David Adams  
B.A., Temple University

Debra Andrew  
M.F.A., New York University

Elizabeth Becker  
B.A., Southwest Missouri State  
University

Cynthia Coe  
B.A., J.D., University of Tennessee

Anne Cooper  
Diocese of Virginia  
B.B.A., University of Liberia

Dontie Sue Fuller  
B.A., Anderson University

Mary Herring  
Diocese of Pennsylvania  
B.A., University of the South



*Members of the Class of 2002, left to right: Francis Mwansa, Zambia, received the Post Graduate Diploma in Theology; James Lomole Simon from Sudan earned the Master in Theological Studies; Samuel Eze, Nigeria, also received the MTS; and Benon Byarubanga from Uganda earned the Post Graduate Diploma in Theology.*

Roger Hutchison  
B.A., Warren Wilson College

Margaret Moore  
Diocese of Southern Virginia  
B.A., Randolph Macon Women's  
College

Sandra Morrison  
B.A., Clemson University  
M.Ed., University of South Carolina

Karen Moseley-Mattox  
B.S., Virginia Tech

Sharon Pearson  
B.S., Southern Connecticut State  
University

Deborah M. Quam  
B.S., Old Dominion University

Jamie Samilio  
B.A., Mercyhurst College

Penelope White  
B.S., Mississippi Valley State University  
M.Ed., Bowie State University

Douglas Willcox  
B.A., Boston University

### Full-time Special Students

Robert Adofa  
Diocese of Accra, Ghana  
Dip. Th., Trinity Theological Seminary  
B.A., Trinity College

Kathryn Andonian  
Diocese of Pennsylvania  
B.A., University of Colorado  
M.S., University of Southern California  
Lutheran Theological Seminary at  
Philadelphia

Benon Byaruhanga  
Diocese of Kigezi, Uganda  
B.D., Bishop Tucker Theological  
College

Jacob Chimeledya  
Diocese of Mpwapwa, Tanzania  
B.D., St. Paul's United Theological  
College

Barbara Cooke  
Diocese of North Carolina  
B.S., M.S., Ohio State University  
M.Div., Methodist Theological School in  
Ohio

Mary Lynn Dell  
Diocese of Virginia  
B.S., Milligan College  
M.D., Indiana University  
M.T.S., Th.M., Emory University

Ai Doh  
Yangon Pwo Kayin Baptist Church  
Ministry  
B.Th., M.Div., Myanmar Institute of  
Theology

Eunice Dunlap  
Diocese of East Carolina  
B.S., Regents College  
M.Div., Bangor Theological Seminary

Laura Inscoc  
Diocese of Virginia  
B.A., University of Virginia  
J.D., University of Richmond

Thomas Kenea  
Ethiopian Evangelical Church Mekane  
Yesus  
B.Th., Mekane Yesus Theological  
Seminary

Laureen Moyer  
Diocese of West Virginia  
B.A., University of Tennessee  
M.A., Washington Theological Union

Francis Mwansa  
Diocese of Northern Zambia  
Cert., Anglican Seminary of St. John the  
Evangelist  
Cert., University of Cambridge

Christopher Mwawa  
Diocese of Lake Malawi  
Dip., Zomba Theological College  
B.A., Theology Chancellor College

Jesus Reyes  
Diocese of Virginia  
B.A., Universidad Iberoamericana  
B.A., Theology Instituto Superior Del  
Valle De Atemajac

Ellen White  
Diocese of Southwestern Virginia  
B.A., Berea College  
M.Div., Southern Baptist Theological  
Seminary

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

Billie Abraham  
B.A., University of Mississippi

Kenneth Athey  
B.S., Shepherd College

Damaris Christensen  
B.A., Mary Baldwin College  
M.A., New York University

Margaret Coan  
B.A., University of Massachusetts

Richard Davidson  
B.C.E., Ohio State University

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

Nathan Ferrell  
B.A., University of Vermont  
M.Div., Baptist Theological Seminary at  
Richmond

Michelle Fincher  
B.B.A., Baylor University

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

Marian Humphrey  
B.A., M.A., St. Joseph College  
M.S.W., Virginia Commonwealth  
University

Sharon Kay Lusk  
B.S., Purdue University  
M.S., University of Maryland

Alice Marshall  
B.A., University of San Francisco

William Mehr  
B.A., University of Central Florida  
M.S., Florida State University

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

Paul Rowles  
B.A., University of Richmond  
M.Div., Southeastern Baptist  
Theological Seminary

Ray Sabalis  
B.A., University of South Carolina

Brandon Shirkey  
B.A., Pennsylvania State University

Joseph Sicking  
B.S., M.Ed., Xavier University  
Ed.D., University of Cincinnati

Lyle SmithGraybeal  
B.A., Friends University  
B.S., Eastern College

Sidney Spain  
B.A., Southern Methodist University  
M.Th., D.Min., Perkins School of  
Theology

Ila Sutton-Deabreu  
B.S., Jacksonville University

Deborah Tucker  
B.A., Macalester College

Gene R. Tucker  
B.Mus., Eastman School of Music



*Theology professor Jeff Hensley receives assistance from his mother-in-law, Marcia Wilkinson, at the Missionary Service. In the center are Danielle Hensley and Noah.*

# Calendar

## 2002 Fall Semester

August 10, Saturday

Dorms open at 5:00p.m.

Refectory opens for dinner

August 12, Monday

AUGUST TERM BEGINS

(all new M.Div. and M.T.S. students)

August 26, Monday

First Faculty Meeting begins

August 28, Wednesday

First Faculty Meeting continues

August 30, Friday

August Term ends

Pre-Registration for All New Students

Deadline 5:00p.m.

September 2, Monday

LABOR DAY – no classes, offices closed; Community Picnic

September 3, Tuesday

Final Registration for All Students (new and returning)

FALL SEMESTER AND FIRST QUARTER CLASSES BEGIN

September 5, Thursday

Consortium Orientation for New Students

September 10, Tuesday

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

September 12, Thursday

Fall Lay School (Thursday classes) begins

September 13, Friday

Community Eucharist and Dinner

September 17, Tuesday

Last Day to Add a Semester Course

September 24, Tuesday

Quiet Day, no classes

October 1, Tuesday

Last Day to Drop a Semester Course

October 9-10, Wednesday-Thursday

Alumni/Alumnae Convocation and Sprigg Lectures

October 14, Monday

Columbus Day - no classes, offices closed

October 18, Friday

Fall First Quarter ends

October 21-22, Monday-Tuesday

First Quarter Examination Period

October 23-29, Wednesday - Tuesday

Fall Break

October 30, Wednesday

SECOND QUARTER BEGINS

(Fall Semester classes continue)

November 1, Friday

Community Eucharist and Dinner

November 5, Tuesday

Grade Deadline for First Quarter

November 5-6, Tuesday-Wednesday

Board of Trustees Meetings

November 6, Wednesday

Last Day to Add/Drop Second Quarter Courses

November 14, Thursday

Last Day of Lay School (Thursday courses)

November 15, Friday

Course Pre-Registration for Spring 2002

November 19, Tuesday

Last Day of Lay School (Tuesday courses)

November 28-29, Thursday - Friday

Thanksgiving Holidays - no classes, offices closed

December 4, Wednesday

Community Advent Worship and Dinner

December 12, Thursday

Last Day of Classes

December 13-16, Friday-Monday

Reading Period

December 17-20, Tuesday-Friday

Examination Period

December 21, Saturday

Christmas Break Begin

January 10, Friday

Grade Deadline for Fall Semester

## 2003 Spring Semester

January 3, 4, 6-7, Friday-Saturday,

Monday-Tuesday General Ordination Examinations (Seniors)

January 6, Monday

JANUARY TERM BEGINS

January 20

Martin Luther King Birthday  
Offices closed

January 31, Friday  
January Term Ends

February 3, Tuesday  
Final Registration for All Students

SPRING SEMESTER AND  
THIRD QUARTER BEGIN

February 11-12  
AAEC Meeting

February 11, Tuesday  
Last Day to Add/Drop Third Quarter  
Courses: Spring Lay School (Tuesday  
courses) begins

February 13, Thursday  
Spring Lay School (Thursday  
courses) begins

February 14-16 Friday-Sunday  
Conference on Ministry

February 14, Friday  
Community Eucharist and Dinner

February 17, Monday  
Presidents' Day  
No classes, offices closed

February 18, Tuesday  
Last Day to Add Semester Courses

March 3, Monday  
Last Day to Drop Semester Courses

March 5, Wednesday  
Ash Wednesday – Lenten Quiet Day  
No classes

March 12, Wednesday  
Community Eucharist and Dinner

March 19, Wednesday  
Last Day of Third Quarter

March 20-21, Thursday-Friday  
Third Quarter Examination Period

March 24-28, Monday-Friday  
Spring Break

March 31, Monday

FIRST DAY OF FOURTH QUARTER  
(Spring Semester classes continue)

April 4, Friday  
Last Day to Add/Drop Fourth  
Quarter Courses  
Grade Deadline for Third Quarter

April 18, Friday  
Good Friday  
No classes, offices closed

April 21, Monday  
Easter Monday  
No classes, offices open

April 23, Wednesday  
Community Eucharist and Dinner

April 22, Tuesday  
Last Day of Lay School (Tuesday  
classes)

April 24, Thursday  
Last Day of Lay School (Thursday  
classes)

April 25, Friday  
Course Pre-Registration for Fall 2002

May 7, Wednesday  
Community Eucharist.  
Commissioning of Spouses, and Dinner

May 13, Tuesday  
Last day of classes

May 14-15, Wednesday-Thursday  
Reading Period

May 15, Thursday  
Grade Deadline for Graduating  
Students

May 16-20, Friday-Tuesday  
Examination Period

May 19-20, Monday - Tuesday  
AAEC Meeting

May 20-21, Tuesday - Wednesday  
Board of Trustees Meeting

May 21, Wednesday  
Service for the Mission of the Church

May 22, Thursday  
Commencement

May 28, Wednesday  
Grade Deadline for All Students

### **2003 Summer Session**

June 30 – July 18  
Doctor of Ministry Program

June 30 – July 25  
MACE Summer Program  
MACE/YM Summer Program

August 23, Saturday  
End of MACE Summer Term



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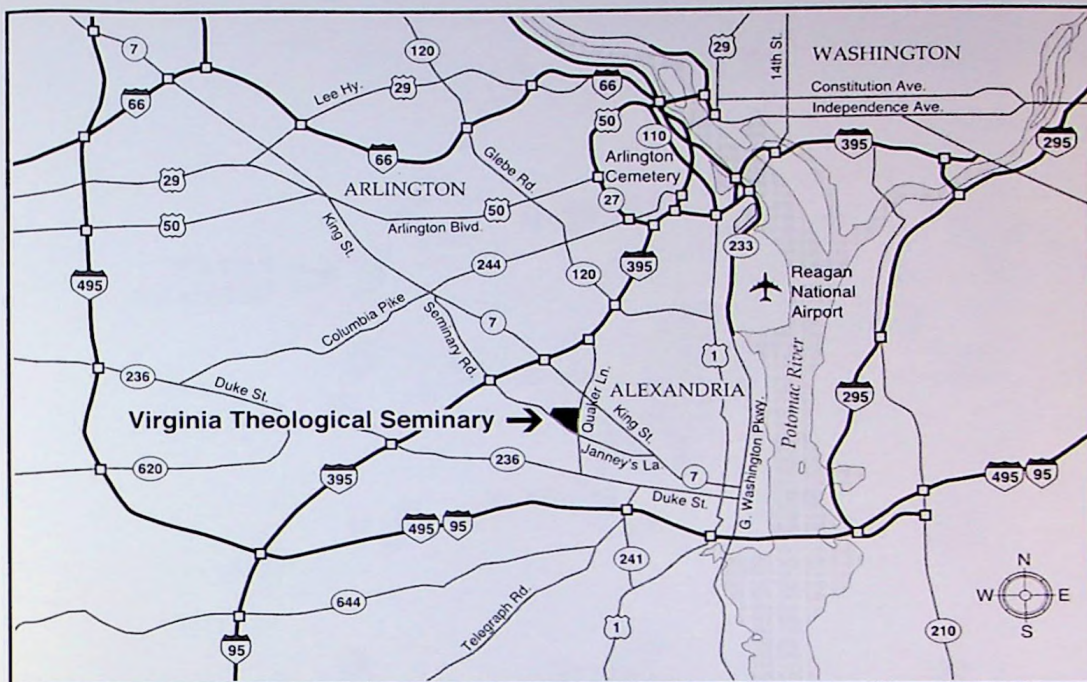


*Development office staff prepare a mailing for the Alumni and Alumnae. Left to right, Joe Pinder, Katie Lasseron, and Donna Kennedy.*



*Exer Jefferson keeps smiling behind piles of mail.*





#### **From Washington DC**

Take Interstate 395 (Shirley Highway) South to Seminary Road East exit. Continue east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates. Park in visitor lot immediately left of entrance to Seminary grounds.

#### **From Richmond, VA**

Take Interstate 95 to Interstate 395 (Shirley Highway) North to Seminary Road East exit. Continue east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates. Park in visitor lot immediately left of entrance to Seminary grounds.

#### **From Beltway and Woodrow Wilson Bridge**

Take Telegraph Road North exit from Beltway. Follow "Landmark" signs to Duke Street West (Rte. 236). Pass Giant store and Alexandria fire station, then turn right onto Quaker Lane. At first traffic signal turn left onto Seminary Road. Take first right turn through brick gates onto Seminary grounds. Park in visitor lot immediately left of entrance to Seminary grounds.

#### **From Tysons Corner, Springfield, and American Legion Bridge**

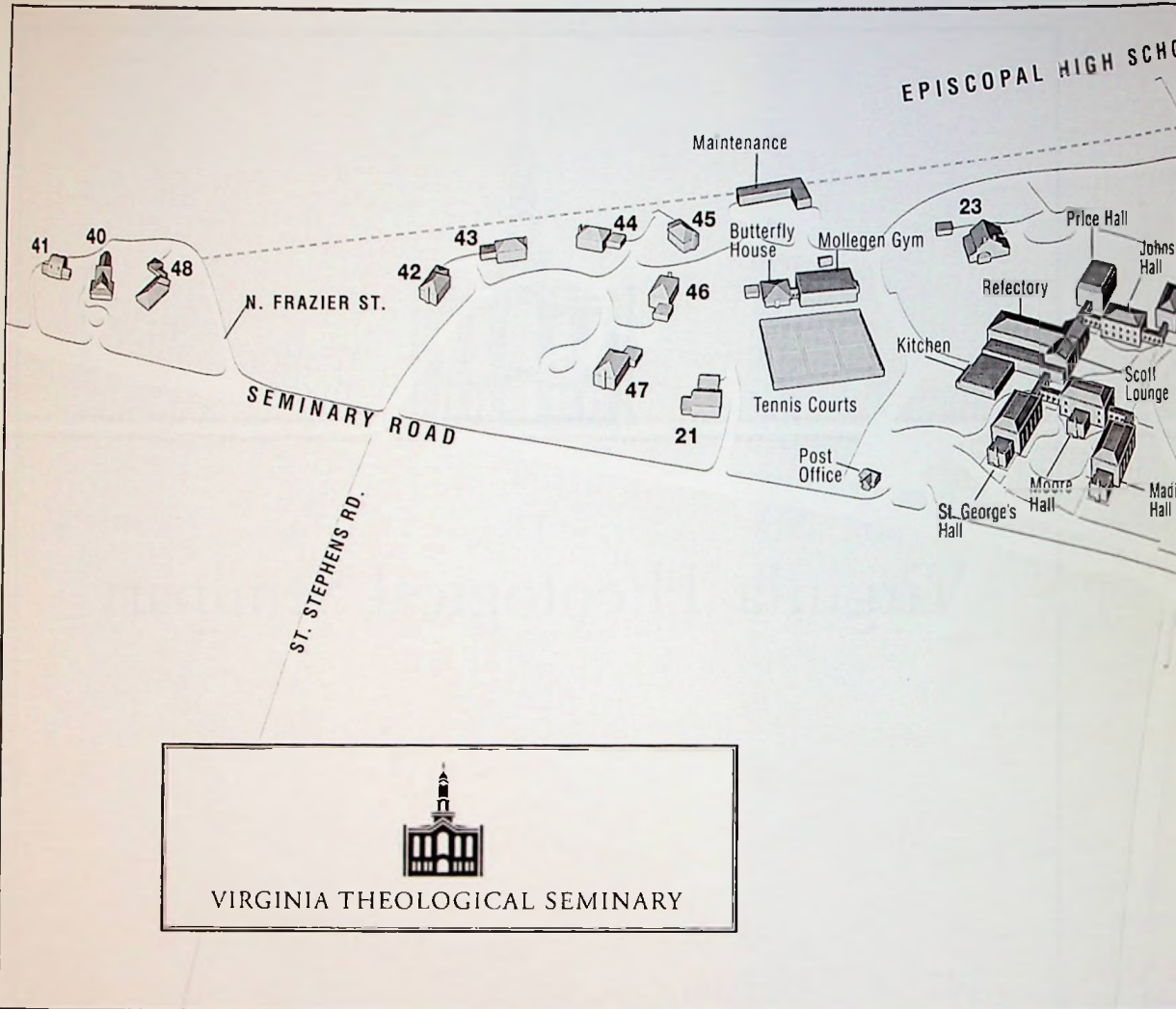
From Interstate 495 (Capitol Beltway) take Interstate 395 North to Seminary Road East exit. Proceed east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates onto Seminary grounds. Park in visitor lot immediately left of entrance to Seminary grounds.

#### **From Dulles Airport**

Take Dulles Access Road to Interstate 495 (Capitol Beltway) South toward Richmond. Follow 495 to Interstate 395 North (Shirley Highway) toward Washington, DC. From 395 South, proceed to Seminary Road East exit. Continue east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates. Park in visitor lot immediately left of entrance to Seminary grounds.

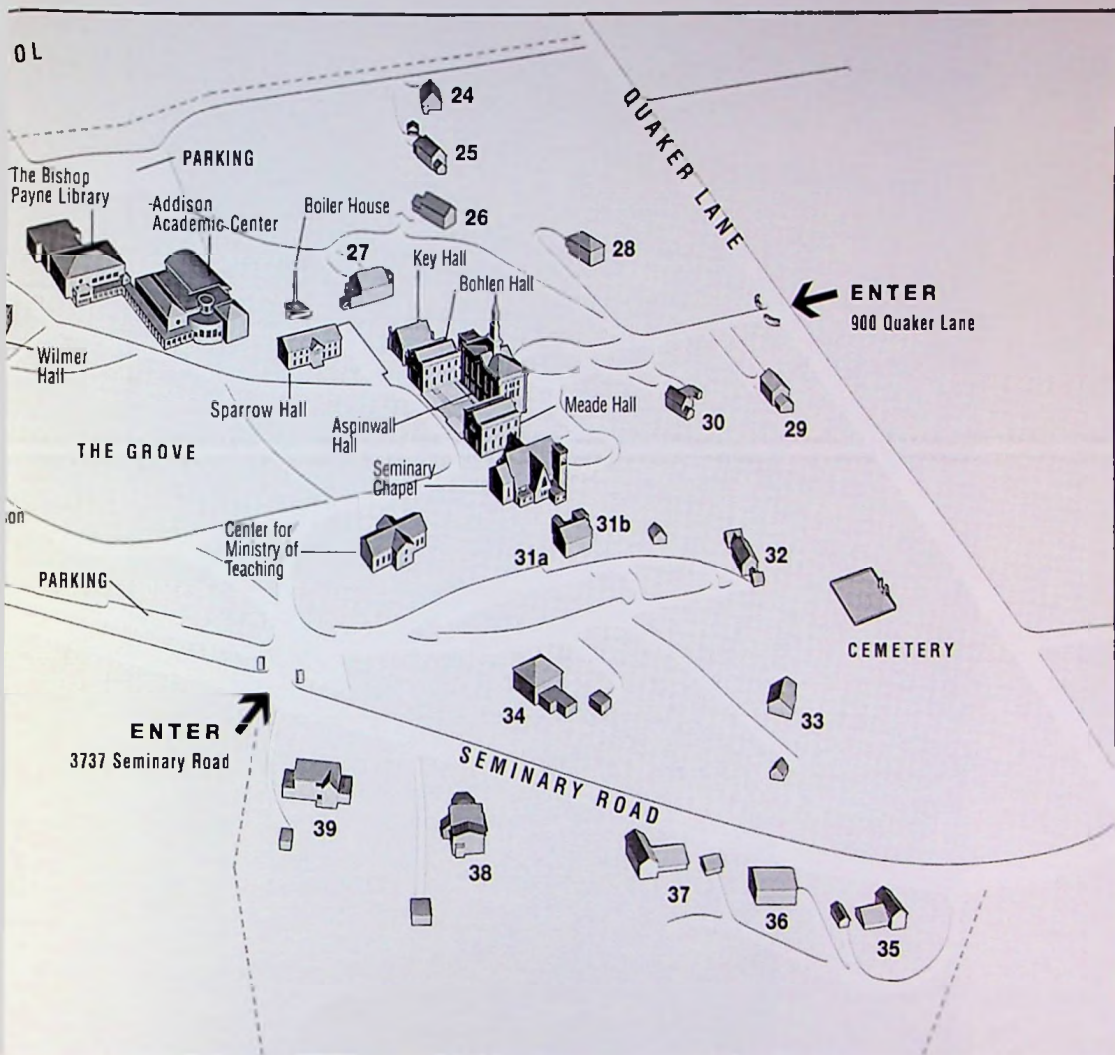
#### **Directions for those using Public Transportation**

Take Metro blue or yellow line to King Street Station. Change to DASH bus AT2 "Eisenhower" (i.e., westbound), and get off at the second stop beyond Quaker Lane.



**Virginia Theological Seminary 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                     |  |