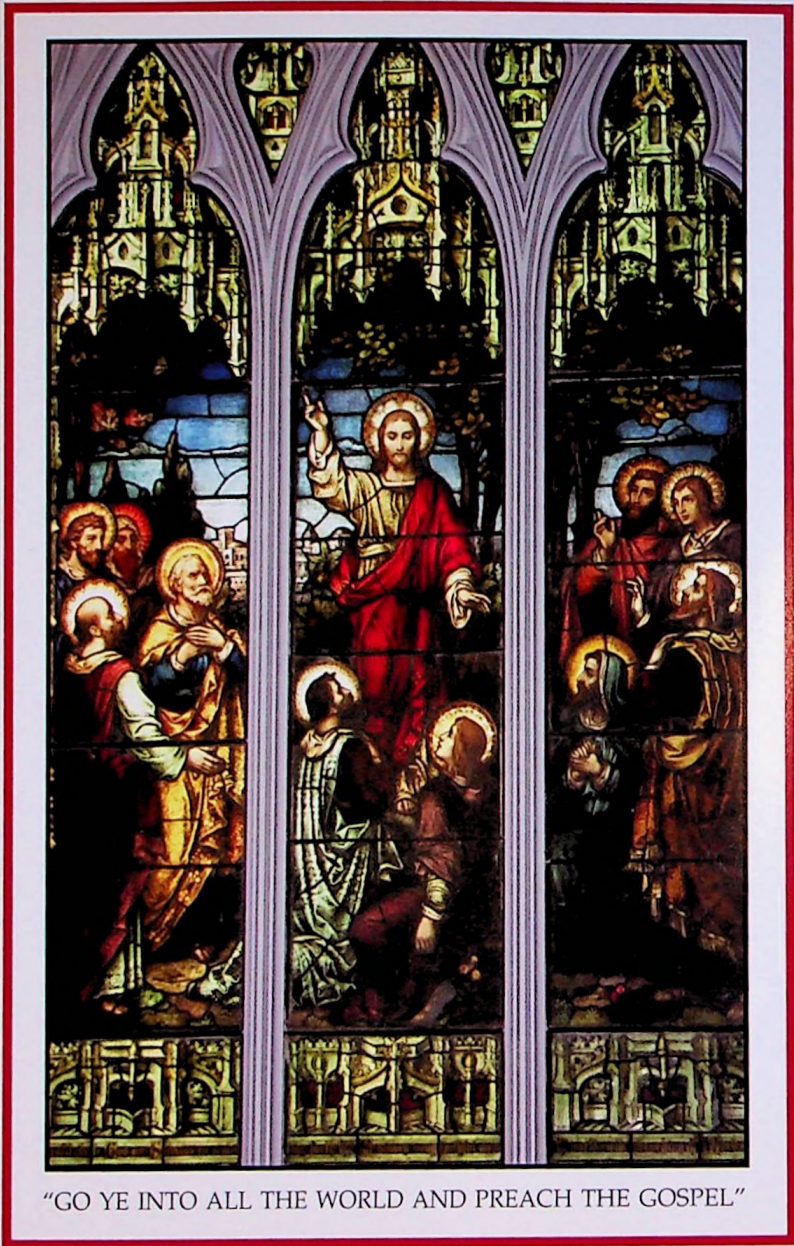


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**Catalogue
2006 -2008**

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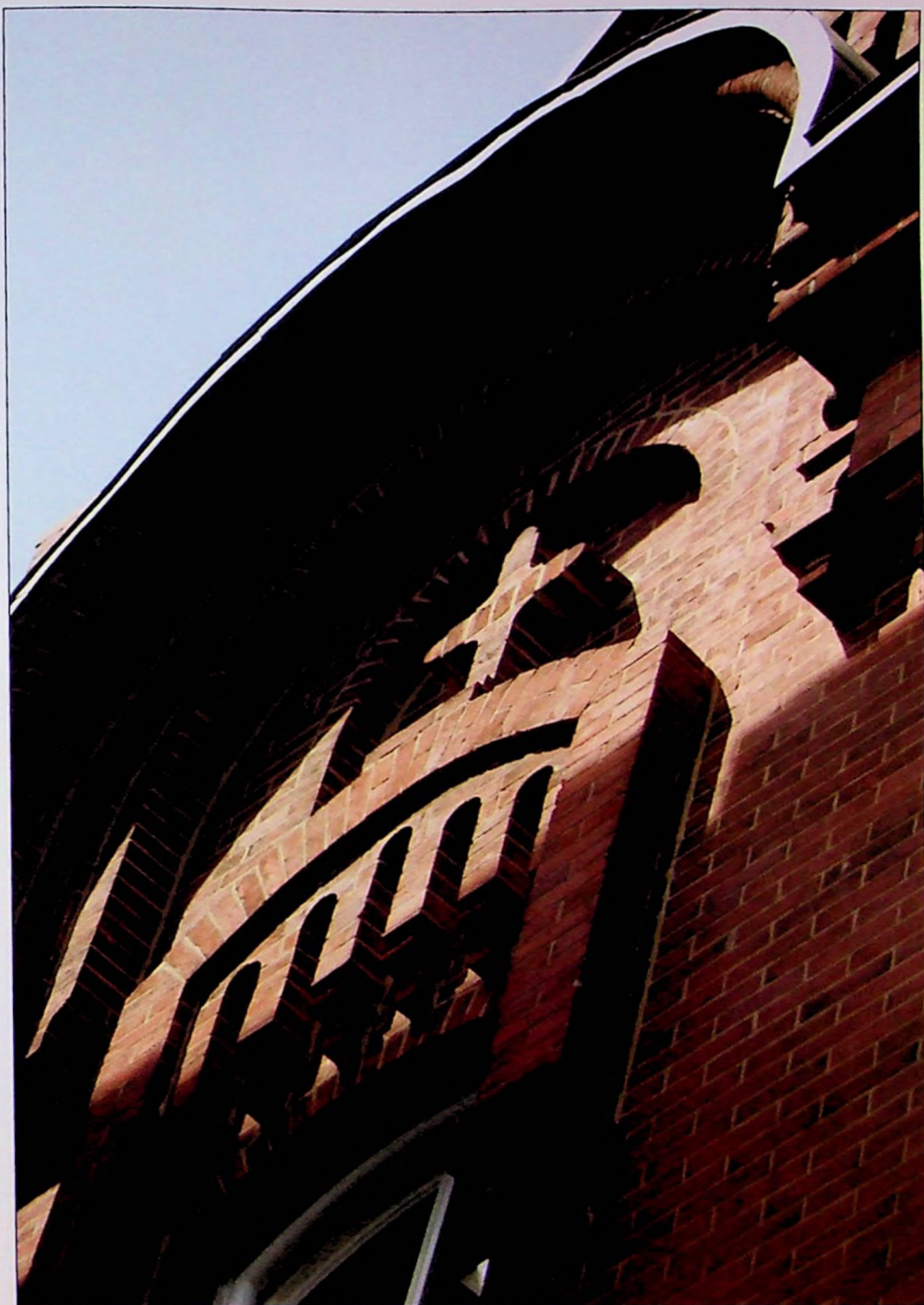
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VIRGINIA THEOLOGICAL SEMINARY
Catalogue 2006 - 2008

The Very Rev. Martha J. Horne
Dean and President
Alexandra Dorr, Editor

Photography by Alexandra Dorr and Susan Shillinglaw





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Map of Campus



Dean Horne



The Year of Our Lord 2006

Dear Friends:

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

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

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

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

Martha J. Horne
Dean and President

Mission Statement

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

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

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

*Adopted by the Board of Trustees
November 1998*



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.

Pictured on the preceding page: Members of the Class of 2006, seated: Lonnie Lacy, MDiv, Diocese of Georgia; Martha Ann Conner, DMin; Sandra Lawrence, MDiv, Diocese of Northern California. Standing: Melody Shobe, MDiv, Diocese of California; William White, MDiv, Diocese of Virginia; Caron Gwynn, MDiv, Diocese of Washington; Martin Kalimbe, MTS, Diocese of Southern Malawi; Peter Swarr, MDiv, Diocese of Maine.

A Brief History — 1823 to the Present

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

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

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

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

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

The Seminary was never a wealthy institution and the Civil War struck a harsh blow. After the war two professors and 11 battle-weary veterans reopened the Seminary on a war-ravaged campus that had been

used to house 1,700 wounded Federal troops and to bury 500 of their comrades. The graves of the soldiers have since been moved to Arlington National Cemetery. By 1923, the year of its Centennial, the Seminary had regained the resources, the certainty of

full enrollment, and the invested funds that had characterized the institution in 1860. The years between 1923 and 1946 saw steady progress, but the end of World War II marked the advent of the present era of continuing expansion and improvements.



The Gibson Missionary Windows

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



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

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

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

Nine of the 51 campus buildings, including four faculty residences, four academic buildings, and the chapel, were built before the turn of the century, some before the Civil War. Since 1950, 23 new buildings have been added to the campus, including five dormitories, the refectory and Scott Lounge, 19 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 Evans Auditorium, the Seminary bookstore, and the student lounge.

More recently, the historic Aspinwall Hall and Bohlen Hall were renovated, as well as three dormitories and two guest houses. In 2001, the continuing education building was renovated to become a student dormitory named in honor of the Rev. Charles Philip Price. Renovations to Sparrow Hall provide office and programmatic space for Lifetime Theological Education. In 2004 renovations to Meade Hall were completed, with updates to faculty offices, the Gibbs Room, and the installation of a small elevator to the second floor. Two additional faculty residences were added at the west end of the campus in 2005.

The restoration of the historic Minnegerode Arch gateway and the replacement of the wrought-iron fencing around the perimeter of the Seminary's historic cemetery were completed in 2006.

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.



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

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 encouraged a close pastoral relationship and encourages a teacher and student.

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, ethnicity, and familial constellations.

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

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

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

Intentionally building the communal life means having mutual respect and regard for one another at all times and in all places. Academic freedom and expression of ideas and opinions are important values at VTS, especially when we disagree on issues in the church and the world, in theological understanding and in biblical interpretation, for example. Two workshops are offered every year to deepen our understanding of the diversity that makes up our community. One workshop, entitled "Building Respectful Christian Community," takes place during the August term. The other is anti-racism training (required of those seeking ordination), a two day event usually offered in the January term. The workshops offered are only a

beginning for what is a life-long endeavor "to seek and serve Christ in all persons and to respect the dignity of every human being."

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.

Daily expectations of students and faculty include three elements: commitment to the academic endeavor in study and participation in class; attendance at one of three daily services (Morning Prayer, Holy Eucharist, or Evening Prayer); and sharing a common meal at lunch in the refectory. The commitment to this rhythm of our communal life deepens the formation of our Christian discipleship and reinforces our understanding that growth in Christ is not something to be accomplished on one's own, but in the give and take of the communal life.

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.

Racial, Ethnic, and Cultural Diversity at VTS

Virginia Theological Seminary is committed to the recruitment and support of students who are part of underrepresented racial, ethnic, and cultural communities. The Racial and Ethnic Diversity Initiative (REDI) committee, whose purpose is to enrich



Samuel Wood from the Diocese of Massachusetts speaks at a Black History Month presentation in the Seminary auditorium.

the academic, communal, and spiritual life of VTS through attending to the issues of racial and ethnic diversity, meets regularly to assess the needs of students and plan events that will enhance our common life. Members of the REDI committee include faculty, students, and alumni/ae from a variety of cultural and ethnic origins.

The multi-ethnic fellowship of students and faculty meets four times a year for dinner and discussion. The Black History Month and Hispanic Heritage Month committees are led by students with faculty and staff participation. They plan worship services and forums which provide opportunities for appreciation and understanding of the depth and beauty of the vibrant cultures within the

African American and Hispanic/Latino/Latina cultures. Asian cultures and ethnicities are also represented within the VTS community. In addition, the international students, who come from all over the world, bring the richness of culture and tradition to our common life. Deepening our awareness of one another's cultures and ethnicities leads to the mutual upbuilding of the church as we seek to proclaim the Gospel to all people.

On-Campus Housing

Campus dormitories were renovated in the last few years. Each room in the dorms has a private bath as well as a twin bed, large chest, book case, desk with computer return, and a file cabinet. All rooms are wired for direct access to the VTS server and to the Internet. Each dormitory has a common room, kitchen, laundry room, and television area. The common rooms are wonderful gathering places for the residents to relax and enjoy one another's company after a long day. In addition, all dormitory residents are on the board plan, which allows for plenty of time for deepening the on-campus community life.

On-campus students rapidly develop friendships and begin to make trips into nearby Washington to take advantage of its many cultural resources. Some of these trips are to local churches to experience the varying forms of worship conducted in the churches of other traditions. Countless restaurants, theaters, 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 couples and single-parent students. (See Off-Campus Housing under Financial Information.) Students who wish to apply for the

subsidized housing should begin making housing arrangements immediately after acceptance.

Jobs, Schools, and Child Care

Job opportunities for family members of students are usually abundant in the metropolitan area. Depending on the area of expertise, job seekers are often able to find employment in their fields.

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 to VTS employees. Every effort is made to accommodate eligible children, especially the children of parents with full-time employment. Schools in Alexandria, both public and private, are excellent.

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.

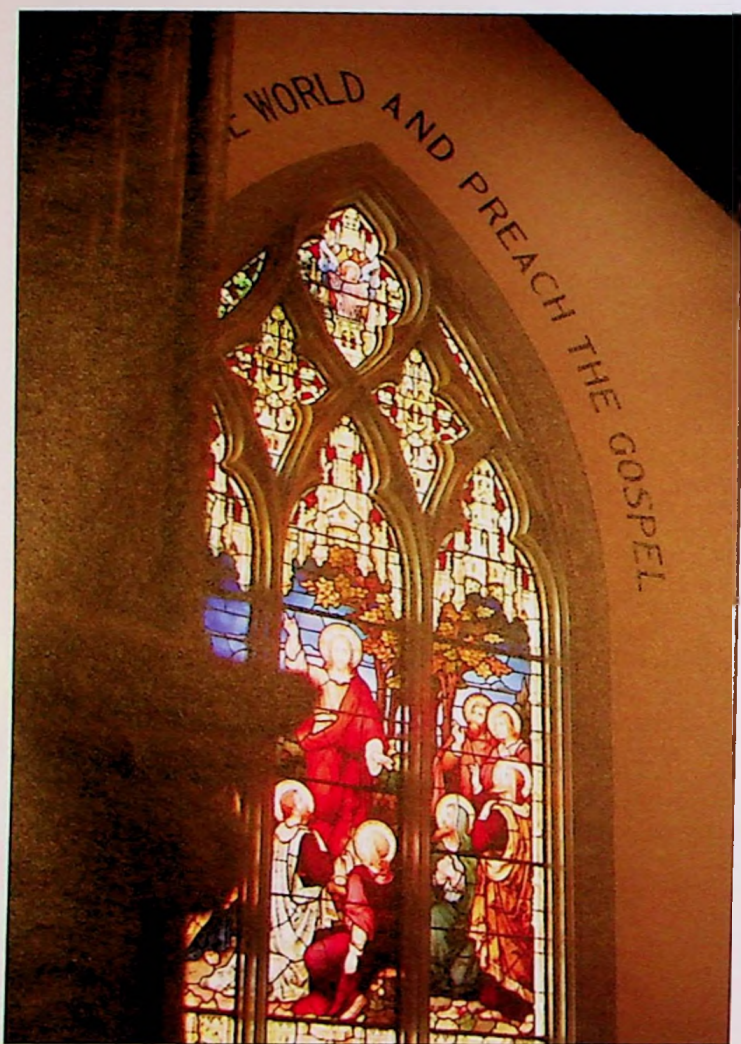


Caron Gwynn, left, Diocese of Washington, and Donyelle McCray, Virginia, are part of the Black History Month presentation in February 2006.

On occasion, however, jobs are accepted in fields other than the ones for which family members have been trained. Information about jobs is readily available through classified ads in local newspapers posted online.

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

Worship at Virginia Seminary



Worship at Virginia Seminary is first and foremost a communal act of thanksgiving and praise of the God who has created and redeemed humankind through Jesus Christ. We offer worship at the seminary through the corporate discipline of the Daily Office and the daily celebration of the Holy Eucharist.

There are usually three services offered each day while seminary is in session, usually held in Immanuel Chapel on the seminary campus. All students and faculty are expected

to attend at least one of these services daily, including at least one service of Daily Morning Prayer during the week and the Holy Eucharist on Wednesday. At several times during the year, a festive community Eucharist is celebrated in the evening, at a time when all members of the community, including spouses, partners, and children, are able to attend. Faculty members and specially invited guests usually preach at these Wednesday and community Eucharists.

This schedule of weekly services takes full advantage of the resources in the 1979 Book of Common Prayer, as well as various supplemental liturgical texts and, for two weeks in the academic year, the Lutheran Book of Worship. With its use of the psalter, scripture, canticles and hymns, the Daily Office grounds the life and worship of the Virginia Seminary community in the Word of God. Some form of the morning office is offered every day, using both the order of service for Daily Morning Prayer in the Book of Common Prayer and, on occasion, freer forms of daily worship, including worship once a week in advisee groups meeting in faculty homes. The Holy Eucharist is offered daily during the noon hour, usually with seniors and other qualified students offering short homilies. Evening Prayer is offered every afternoon, organized and led by student groups in styles ranging from choral Evensong to spirited Prayer and Praise. All morning and noonday services are planned and staffed by teams of faculty and students assigned as Ministers of the Week.

Virginia Seminary is historically rooted in the evangelical tradition. The function of daily chapel is the worship of God. Therefore, our services are conducted in a simple, relatively unadorned liturgical style, with a strong focus on preaching, and on the rich feast of scriptural readings—many of them “in course”—offered in the daily and Eucharistic lectionaries. Music composed and performed in a wide variety of liturgical styles forms an integral part of our worship, and we are blessed with abundant musical gifts among our student body, faculty and staff. Ministry teams are asked to pay close attention to issues of inclusive and expansive language as they plan each day’s liturgy.

Central to all we do in chapel is the daily reading and proclamation of the Word of God in scripture, with prayers and the breaking of bread, in keeping with over a century and a half of evangelical worship on this holy hill.

Spiritual Formation

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

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

Virginia Seminary has arranged for a number of men and women to come to the campus on a regular basis, to serve as spiritual directors for those students who wish to seek individual or group direction, or to participate in a contemplative prayer group. They represent a wide spectrum of the ministry of the Church: Anglicans and Roman Catholics, lay and ordained, women and men, parish clergy, non-parochial clergy, members of religious communities, lay professionals, writers, and retreat leaders. At the beginning of the academic year, an orientation session is scheduled to inform new members of the community about the opportunities for spiritual formation, and to acquaint them with the individuals who make themselves available to serve as directors. No student is required to engage in spiritual direction, but all are urged to

consider prayerfully ways in which they can deepen their relationship with God. It is our hope that students who come here will seek out opportunities and means to reflect on

God's action in their lives, and that the Seminary can respond by making available resources to help individuals in their quest.

Mark Dyer
Professor Emeritus of Theology



For Lent 2006, several seminarians arrayed the chapel interior with original art and hand-crafted silk banners.

"Quiet Day"

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

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

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

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

The wonderful surprise of Quiet Days is that, in the midst of all this intense introspection, very frequently the One



The Oratory in the Addison Academic Center

who drew us to seminary reminds students why we are here. God comforts those who grieve, gives courage to those who are fearful, grants joy to those who have lost their sense of perspective. In the silence God gives vision for lives of ministry and service, and restores us so we can re-enter the world of hustle and bustle with a light step and an eager heart.

Sarah Kinney
Class of 2005

The Flow of the Academic Year at Virginia Seminary

The Joy of Learning

The academic life at Virginia Theological Seminary is about developing attention to God and neighbor. In many ways, such intentional attention cannot be separated from all of the other formative experiences that are described here in our seminary life. For example, the life of prayer is also about true attention to God, which disallows the treatment of others as means for ends.

One of my favorite Christian mystics, Simone Weil, teaches us that the key to a Christian conception of studies is the realization that prayer consists of attention. She believes that prayer is the orientation of all the attention of which the soul is capable toward God. The quality of the attention counts for much in the quality of the prayer, but she cautions that this quality does not mature without a joy for learning. Without a desire and joy for learning, we cannot give our whole attention to God.*

Virginia Seminary students are reminded daily of Weil's wisdom as the rhythms of our Seminary life cultivate a desire and joy for learning. The goals of writing a paper, understanding the meaning of the text, creating a Bible Study in a prison and even receiving a degree are not completed in themselves alone. There is always the greater need of paying attention to God. In short, academic life for us must never become "busy work".

We are mindful of the gift of time and space set aside for the cultivation of learning. We are especially reminded of this through the sacrifices of communities around the world who send students to Virginia Theological Seminary to do what most people in the world are not able to do—to be resident in an

academic community. Therefore, the responsibility is great for those who enter our programs—to remain mindful of the privilege of learning, not only for one's personal gain, but for those communities who also depend on us to cultivate their joy of learning about God and our neighbor.



Michael Battle
Associate Dean for Academic Affairs and Vice President

* Simone Weil, "Reflections on the Right Use of School Studies with a View to the Love of God," in *The Simone Weil Reader*, ed. George Panichas, (Mt. Kisco, NY: Moyer Bell Publishers), 1997.

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,

servicing, 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



Helen McKee, Diocese of Oregon; Donyelle McCray, Virginia; and Robert Marshall, North Carolina.

list of required reading still unread threatens to spin out of control, multiply beyond reach. Still, with study, familiar texts reveal new dimensions and offer deeper insights; unfamiliar texts are opened to view. Committing terms and definitions to memory slowly gives way to thinking theologically or ethically. Pastoral or liturgical or homiletical or simple human problems encountered in a field work assignment with a local parish are subjected to informed analysis. An

essential ingredient of ministry becomes apparent: the need for a rule and discipline of study.

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

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

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

The Rev. George Caldwell
MDiv 1998

The Master in Theological Studies

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

Mark 12:30

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

Heart

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

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

Soul

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

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

Mind

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

Strength

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

Sarah Councill
MTS 2003



Laura Fabrycky, MTS 2006

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

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

Amen

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

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

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

MACE and MACE / YM graduates have used their degree in a variety of areas in the Christian education arena, serving in professional and volunteer positions. The time spent on campus has served to enrich lives and, in turn, affect generations of children, youth, and adults. Recent graduates have held positions as Director of Christian Education in parish settings, Director of Youth Ministries, Diocesan Christian Education positions, and as Head of an Episcopal school as well as combining Christian education with outreach ministry. Above all, however, the time devoted to the MACE program is priceless. Whether one is twenty-something or a fifty-something, generations studying, worshipping,



Daniel L. Hall, MACE/YM 2006

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

*Margaret Delk Moore
MACE 2002*

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 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.

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

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

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

1. The Leadership Development Program sponsored by the World Council of Churches. Endorsement by



MTS Graduates in the Class of 2006
Left to right: Noah Shuwu, Uganda; Given Gaulta, Tanzania; Bol Deng, Sudan; Martin Kalimbe, Malawi.

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 for International Students

Applicants should provide the following information in the application packet:

1. A completed International Student Program application form. Application forms and other materials needed for the application packet are available at the VTS website (www.vts.edu) in the International Applicants section of the Admissions page. They can also be requested by mail or email from the VTS admissions office (admissions@vts.edu).

2. A clear statement of educational goals, prepared by the applicant and the head of the institution or diocese which the applicant serves, describing the applicant's desired fields of study, any specialized skills to be developed by the applicant, and the applicant's anticipated duties upon his or her return home.

3. Letters of recommendation from the applicant's Bishop and from the relevant institutional or provincial authority, approving the proposed study and stating how it will benefit the sponsoring diocese or institution.

4. Official transcripts of grades received in all academic work above the secondary school level.

5. Achievement of a passing score on the TOEFL (Test of English as a Foreign Language) examination. We also will accept scores from IELTS (International English Language Testing Service).

6. A copy of an academic paper written by the applicant (or chapter from a thesis or book) that includes research and argument in the development of a thesis.

7. An autobiographical statement.

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

9. Three letters of reference.

10. A completed medical form.

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

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. In order to enter Field Education in an Episcopal congregation, the surrounding dioceses require seminarians to have certification of completion of training sessions in both the Prevention of Adult Sexual Misconduct and the Prevention of Child Sexual Abuse. Certificates of completion must be submitted to the Field Education office by September 30 of the student's middle year. The Field Education office offers these training sessions on campus at the end of January each year. In addition, the Field Education office can direct students to a list of training sessions that will be offered in the

Dioceses of Virginia, Washington, and Maryland. Students who have completed the trainings before coming to seminary must provide certificates of completion from their diocese.

Satisfactory completion of nine credits of concurrent field education is the norm for MDiv seminarians. Seminarians are encouraged to seek the pattern of field education, the site, and the supervisor which best provide experience and reflection related to their learning goals.

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

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

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

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

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

Clinical Pastoral Education

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

The Field Education Department facilitates applications, admission interviews, and placement of seminarians, but each center supervisor selects the group of trainees at that site. CPE centers are located in the greater Washington area and throughout the United States. CPE programs are full-time during the five weekdays, with occasional weekend duties. Seminarians are responsible for financing the summer's training. The CPE tuition fee is paid to the Seminary on April 1 and is uniform for all

seminarians (see Financial Information). Some CPE centers provide room and/or board, some offer stipends; most provide only the training.

Independent Study

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

Intern Year

A faculty-approved internship of nine to fifteen months, usually following the middle year, involves full-time work

under trained supervision. If the sponsor is an academic institution and the program involves regular seminars, assigned readings, and papers, some academic credit may be given.

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

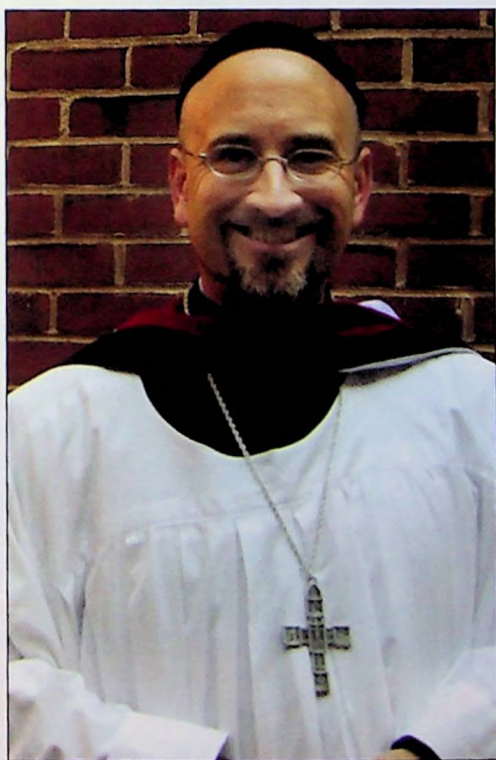
Students remain enrolled in the Seminary and return for their subsequent studies without further admissions procedures. Single students in local internships may live in a seminary dormitory. Financial arrangements vary greatly and specific programs should be investigated to determine the student's

financial obligations and/or benefits. Internships which do not carry academic credit are recorded on the student's transcript as "Additional Training Received" if a description of the work and written satisfactory evaluations are submitted.

The Rev. Jacques B. Hadler, Jr.
Director

*The W. A. R. Goodwin Department of
Field Education*

The Dudley Speech Prize



Matthew Cowden from the Diocese of Southeast Florida and Sandra Lawrence, Diocese of Northern California, are the recipients of the 2006 Dudley Speech Prize. The prize is awarded in memory of the Rt. Rev. Thomas Underwood Dudley in recognition of demonstrated excellence in the public reading of Scripture and Liturgy.

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, local 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 over and beyond degree requirements to be noted on their transcript as "additional training received." The following programs are recognized by the Committee and have proved of benefit to Virginia Seminary students 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 sponsors January travel seminars through the region that examine the places and ethos that shape Appalachian ministry. Students learn from AMERC faculty, each other, and the local residents they encounter in field trips and extended stays. Each AMERC program includes a considerable range of denominations.

Reasons for attending AMERC courses are varied. Some students come with a desire to consider long-term service in Appalachia after seminary; others are returning to study in their home communities, now in the role of student-observer; 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. Virginia Seminary will award three credit hours for the winter travel seminar.

Hispanic Ministries

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

Maryknoll Institute of African Studies (MIAS)

The Maryknoll Institute aims to teach contemporary cultures and religions of East Africa systematically, in order to convert students to an African perspective on reality. It offers primary acculturation to neophyte students from the United States or Europe, updating

for non-native pastoral or developmental agents already assigned to work in East Africa, and systematic introduction or updating for African ministerial students. Its program combines postgraduate academic study of African cultures and religions with field research and pastoral theological reflection. Directed by an American Roman Catholic priest, the faculty consists chiefly of African members of the faculties of African universities. Structured into three-week sessions, the courses are offered from June through August in Nairobi, Kenya. Courses are intensive, and students take only one course per session. Four hours credit is awarded per course.

Overseas Ministries Study Center (OMSC)

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

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

The Panama Project Seminarians are offered, in the summer, both classroom introduction to Latin American Christianity and field placement in parishes, rural co-ops, and

community development projects in Panama. Some fluency in Spanish is desirable. This program, which is sponsored by the Seminary Consultation on Mission (SCOM), is not for academic credit.

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

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

Grants up to a maximum of \$2,500, may be requested by students with

financial need from the Committee on International and Cross-Cultural Programs. Proposals should include a budget giving expenses and anticipated other sources of support.

Study Abroad

Virginia Seminary encourages international study. New opportunities emerge each year for study in other theological institutions or internships in other parts of the Anglican Communion. In the recent past, various VTS students have studied for a semester in a Indian theological college, completed an intense summer course at Canterbury Cathedral, or have done short-term teaching under supervision in a Tanzanian theological college. 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 overseas study or internship would occur.



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

The January Term

The January Term was instituted in 2002 to encourage students and faculty to explore new areas of study in different and exciting ways. Using a variety of time frames during the month of January, courses are offered by Seminary faculty, adjunct instructors, and visiting professionals with particular expertise. Class duration and length allows for intensive one, or two week courses, and four-week immersions—trips to other countries and involvement in areas of interest that may not be provided for in the regular academic year. It is open to full and part-time students and those enrolled through Lifetime Theological Education.

The January Term includes a number of immersions and cross-cultural offerings which vary with new opportunities created in any given January Term. Some programs are

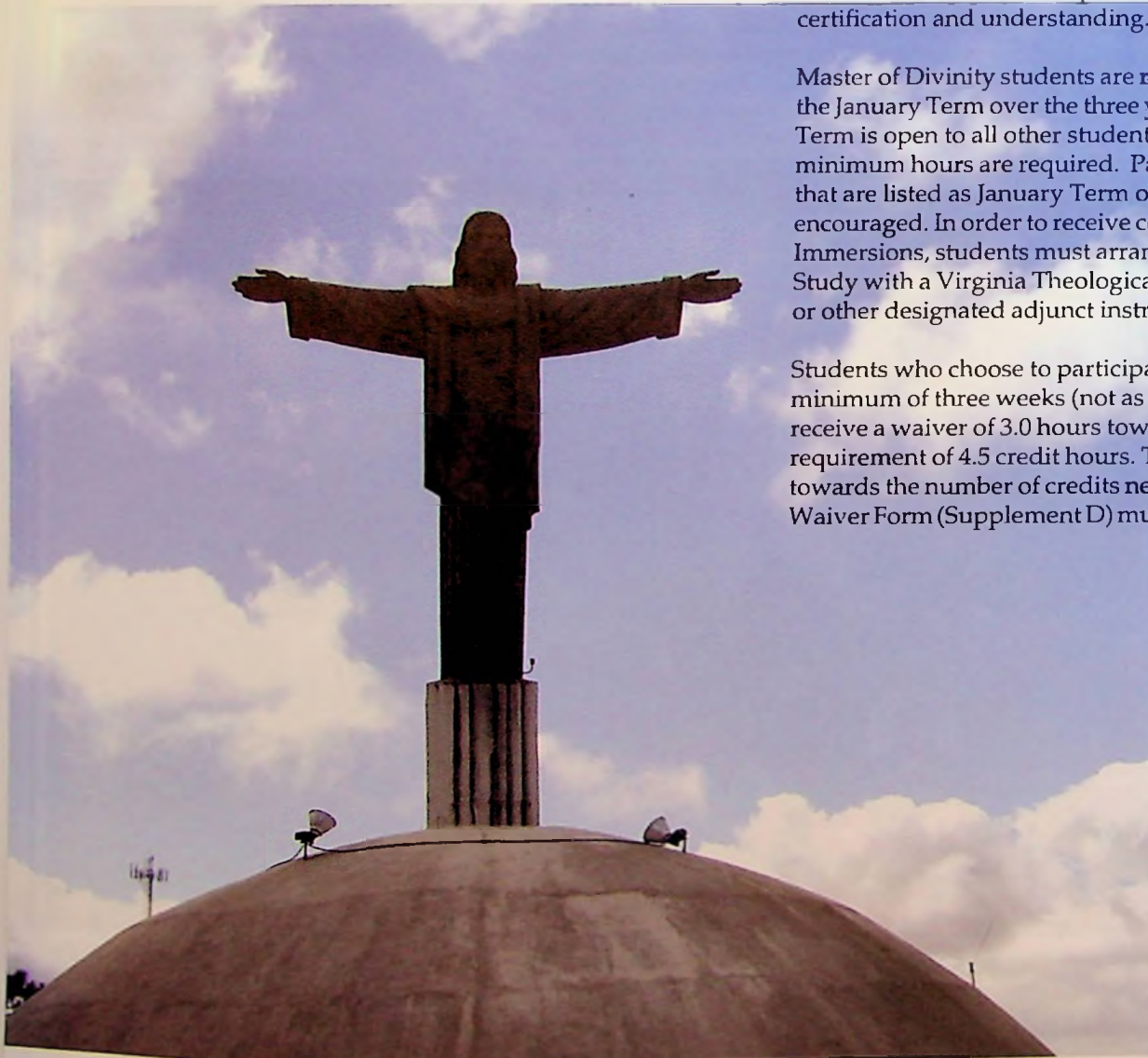
offered only once while others may be offered on an annual or biennial basis. Through these experiences students have been able to participate in programs in the Dominican Republic (Centro de Estudios Teologicos), Myanmar, Spain, Jerusalem, and urban and rural communities in the United States.

Faculty offer short term courses focusing on one book of the Bible, or a creative study of a single topic. Offerings from the Center for Lifetime Theological Education give seminary students, part-time clergy, and lay students an opportunity to learn from each other.

Students also have the opportunity to experience training workshops in programs such as Habitat for Humanity, Education for Ministry, Prevention of Sexual Misconduct, Anti-Racism and other important aspects of ministry for certification and understanding.

Master of Divinity students are required to take 4.5 hours in the January Term over the three years of their study. The Term is open to all other students as well, although no minimum hours are required. Participation in Immersions that are listed as January Term opportunities is strongly encouraged. In order to receive course credit for these Immersions, students must arrange to do an Independent Study with a Virginia Theological Seminary faculty member or other designated adjunct instructor.

Students who choose to participate in these Immersions for a minimum of three weeks (not as an Independent Study) can receive a waiver of 3.0 hours toward the January Term requirement of 4.5 credit hours. These hours will not count towards the number of credits needed for graduation. A Waiver Form (Supplement D) must be completed.



Cristo Salvador, Puerto Plata, Dominican Republic.

Photograph by Sarabeth Goodwin, VTS 2005.

Participation in the Anglican Communion

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

The Seminary coordinates and nurtures scholarly engagement among Anglicans worldwide; houses Anglican materials and hosts Anglican scholars; and devotes time 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 purposes in mind, the Seminary is working to become a place of hospitality and support for Inter-Anglican commissions and ecumenical bodies, encouraging meetings of international groups on topics such as "The Nature of Leadership and the Gospel in the Next Millennium."

During recent years, the Seminary 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 Most Rev. Njongkulu Winston Ndungane (Archbishop of Capetown), the Rev. Maung Maung Yin (Myanmar), the Most Rev. Desmond Tutu (former

Archbishop of Capetown), the Rt. Rev. Riah Hanna Abu El-Assal (Bishop of Jerusalem), the Rt. Rev. David John Coles (Bishop of Christchurch, New Zealand), the Most Rev. George Carey (former Archbishop of Canterbury), the Very Rev. Robert Grimley (Dean of Bristol Cathedral, England), and the Most Rev. Rowan Williams (Archbishop of Canterbury).

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

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

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



The Inter-Anglican Theological and Doctrinal Commission.

The Center for 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 collection 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 resources. The downstairs area includes a Godly Play classroom and staff and faculty offices.

The Center enjoys a national reputation as a Christian resource center. Annual events for teachers and professional educators of all denominations have attracted

registrants from every section of the United States.

Amelia J. Gearey Dyer, Ph.D.
Director

The Rev. George J. Kroupa III
Assistant Director



The Center for Lifetime Theological Education

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

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

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

The Doctor of Ministry Program: *The Doctor of Ministry in Ministry Development* *The Doctor of Ministry in Educational Leadership*

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

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

Virginia Seminary's DMin is highly individualized and, to a large extent, customized for each practitioner's arena of interest and ministry. The case study workshops—peers reflecting together theologically on actual events in congregational and school ministry—remain central to the program. In addition, intensive seminars in

biblical studies, theology and ethics, congregational studies, and educational leadership in church related schools encourage excellence in the practice of ministry.

For those enrolled in the Ministry Development track of the DMin, there are two required residential summer terms of three weeks each, as well as one two-week and one four-day residency during the January term. Those students enrolled in the Educational Leadership track attend three required summer residencies. The active involvement of Virginia Seminary's faculty, supplemented by equally qualified instructors drawn from institutions around the country, enriches the DMin program, especially in the supervision of the final project. In short, we offer a vital, current, and academically lively

Doctor of Ministry program that integrates the classical and the practical—one that will shape and nurture effective leaders for our parishes and schools in a time of tremendous ferment and change.



Doctor of Ministry 2006: Godwin Odonkor, Presbyterian Church of Ghana; Peter Barbernitz, Catholic Archdiocese of Washington; Marliha Conner, Diocese of South Carolina; and Stephen Mentz, Holy Cross Lutheran Church, Maryland.

The Evening School of Theology

The Evening School at Virginia Theological Seminary 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. Participants have included a cross section of members of Episcopal Parishes in the Washington metropolitan area, as well as a number of persons from other denominations. The program is open to all those who wish to deepen their own understanding of the Christian faith and experience.

Students may take courses as auditors or may enroll for credit toward the Diploma in Theological Studies. *(These credits are not transferable to the Seminary or other academic institutions.)* The Diploma is awarded for the satisfactory completion for credit of six courses, including at least two courses in Bible, one course in Christian theology, and one course in either liturgy or spirituality and the arts. Registrants new to the Evening School are strongly urged to enroll in the introductory courses in each of these areas, which are offered on a regular basis, but any course designated as fulfilling these area requirements may be counted toward the diploma.

Classes are taught by members of the Virginia Seminary faculty or by other qualified persons and are held on campus on weekday evenings. At least three courses are offered every semester, and the Seminary's library is available to registered students in the Evening School.

Tuition is modest, thanks to a bequest from the estate of Maxine Bishop of Alexandria. Mrs. Bishop was a frequent Evening School participant.

The Summer Collegium

In December of 2004, Virginia Seminary received a generous grant from the Lilly Endowment Inc.'s *Making Connections Initiative*. The purpose of the grant is to develop ways to strengthen the ministry of clergy serving small churches and their families and congregations.

The Summer Collegium is an intensive nine-day residential program, fully ecumenical in scope, for clergy in mid-career serving small congregations, along with their spouses or partners. Single clergy and non-ordained small-church pastors are also welcome to apply. All expenses related to attending the Summer Collegium are paid by the Seminary.



One of the highlights of the Summer Collegium is a one-day Small Church Religious Arts Festival that draws craftsmen and artists from small churches in the area.



The goals of the Collegium are to celebrate the ministry of small congregations, and to keep more pastors engaged in active ministry for the long term, by

- Providing spiritual resources in a comfortable setting
- Nurturing and strengthening clergy households
- Developing new leadership skills for clergy in small congregations, and following up with lay leaders in participants' own parishes
- Developing new ecumenical strategies for networking and mentoring
- Exploring new directions in worship, music, arts, and technology for small congregations
- Providing resources for continuing education, including distance learning, and cultural enrichment
- Celebrating the creativity and stability of small church life

The Summer Collegium began in 2006, with 25 clergy and 21 spouses or partners attending workshops and activities for refreshment and renewal. The Collegium intentionally overlaps with the time the D.Min. and MACE students are on campus, to encourage mutual interaction.

Included in the Summer Collegium is a strong arts component, highlighted by a one-day Small Church Religious Arts Festival, which draws from small churches in the tri-state area that display, demonstrate, and offer hands-on instruction in their arts and crafts for the community at large.

The Collegium seeks to celebrate the vital ministry of small churches, which comprise more than half of congregations in mainline denominations. For more information about the Summer Collegium, including a downloadable application form, email SummerCollegium@vts.edu, or visit our web site at www.vts.edu/education/collegium.



The Summer Collegium is fully ecumenical in scope and welcomes clergy and non-ordained small-church pastors. In 2006 participants numbered 25, with 21 spouses or partners.

Bishop Payne Library

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

The library is open 78.5 hours each week during the academic term, and a librarian is present at all times to answer reference questions. Five professional librarians, an archivist, and six support staff assist patrons in their research and build and maintain the library's collections.

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

The collection consists of over 184,000 volumes of books and bound periodicals, 6,700 microforms, and 600 music compact discs. The library receives 1,100 current journals, periodicals, and newspapers in print and subscribes to 40 electronic research databases for student use.

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

The reciprocal borrowing agreement of the libraries of the Washington Theological Consortium provides VTS students with access to the extensive collections of the member libraries: Capital Bible Seminary, Catholic University, Dominican House of Studies, Howard University, Lutheran Theological Seminary at Gettysburg, Union Seminary in Richmond, Washington Theological Union, and Wesley Theological Seminary. In addition, many other collections in the metropolitan Washington area are available for in-house use, such as various university libraries, the Kennedy Institute of Ethics library, the Library of Congress, the National Library of Medicine, and the Smithsonian Institution libraries.

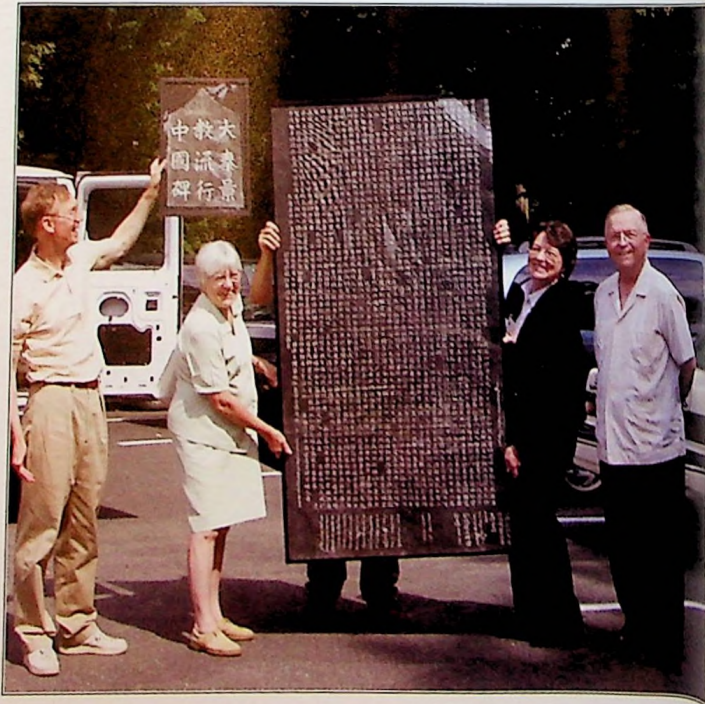
The Bishop Payne Library is a symbol of the union of the Bishop Payne Divinity School with the Virginia Theological Seminary. The Divinity School, named for the Right Reverend John Payne (VTS 1836), first Bishop of Liberia, was founded in 1878 in Petersburg, Virginia, to

prepare African-American persons for ministry and merged with VTS in 1953. The VTS library is named in honor of the Bishop Payne Divinity School.

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

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

Mitzi Jarrett Budde
Head Librarian



Peyton Gardner Craighill, VTS '54, right, and his wife Mary Roberts Craighill, second from left, made a gift to the Bishop Payne Library in 2005 of a rubbing from a stone monument known as the Ancient Chinese Christian Stele. The stele uses both Chinese and Syriac script to tell the story of the arrival of Christian missionaries around 635 A.D.

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., talks with 2006 graduate Bruce Cheney. Dr. Crossin is Executive Director of the Consortium.

Members of the Consortium are listed below.

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

Associate Members:

The College of Preachers
St. Paul's College

Lectureships and Visiting Professorships

The Reinicker Lectures

By the generosity of the late George A. Reinicker of Baltimore, a lectureship was founded in October 1894 which has brought to the Seminary campus a long list of distinguished lecturers over the past century. The most recent of the Reinicker series, which are given every few years, were delivered by the Rev. Dr. Peter Gomes, Plummer Professor of Christian Morals and Pusey Minister in the Memorial Church, Harvard, and the Rev. Dr. Thomas Long, Bandy Professor of Preaching, Candler School of Theology, Emory University.

The Lester Bradner Lectures

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

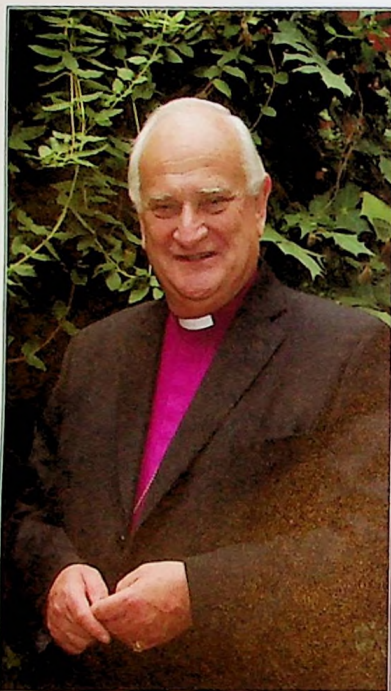
Dr. Maria Harris, a member of the core faculty of Auburn Theological Seminary and the Visiting Professor of Religious Education at New York University, was the most recent Bradner Lecturer at Virginia Seminary.

The Alexander Clinton Zabriskie Lectures

Alexander Clinton Zabriskie, a former dean and for 30 years a member of the faculty, died on June 24, 1956. In the following year the trustees, alumni, family and friends created a memorial to him in the form of this endowed lectureship.

Recent Zabriskie Lectures were delivered by Dr. Stephen Carter, Yale Law Professor and author of *The Culture of Disbelief*; peace and justice advocate the Rev. Jim Wallis, founder

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



Archbishop Eames

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 2005 the Sprigg Lectures were delivered by the Most Rev. Robin Eames, Archbishop of Armagh and Chairman of the Lambeth Commission.

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

The Mollegen Forum

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

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

Faith, Work, and Vocation Series

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

The Commemoration of the Martyrdom of the Rev. Dr. Martin Luther King, Jr.

Virginia Theological Seminary commemorates the martyrdom of Dr. Martin Luther King Jr. on April 4th. This observance provides the VTS community with an opportunity to remember the legacy of Dr. King and its implication for the Church today through lectures, panel discussions, and worship.

In 2006, the keynote address was delivered by the Rev. Dr. Harold T. Lewis, Rector, Calvary Episcopal Church in Pittsburg, Pennsylvania and author of *Yet with a Steady Beat: The African American Struggle for Recognition in the Episcopal Church*. The service of Holy Eucharist was celebrated in the Seminary Chapel and remembered the legacy of Dr. King. The sermon was delivered by the Very Rev. Robert C. Wright, a graduate of the Seminary in 1998 and Rector of St. Paul's Episcopal Church in Atlanta, Georgia.

The events of the day were preceded by a retreat for clergy and seminarians of color in the greater metropolitan DC area. The morning session included a panel discussion on Models for Growth, Evangelism and Worship in a Multi-Cultural Environment and was moderated by the Rev. Canon Dalton D. Downs of St. Timothy's Episcopal Church in Washington, DC.

On April 4th, 2007, the guest preacher and lecturer will be the Rt. Rev. Michael B. Curry, Bishop of the Episcopal Diocese of North Carolina.



The Rev. Dr. Harold T. Lewis, left, was the keynote speaker at the Seminary's first annual commemoration of the Martyrdom of Martin Luther King, Jr. The preacher at the event was the Very Rev. Robert C. Wright, VTS '98, on the right.



Panelists for the inaugural Martin Luther King Commemoration Day at VTS, left to right: The Rev. Dr. Michael Battle, moderator, the Rev. Kim Coleman, VTS '01, the Rev. Joseph M. Clark, '66, and the Rev. Dr. Kortright Davis.

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.

Recent Woods Fellows were the Rt. Rev. Harry Bainbridge, Bishop of Idaho, and the Very Rev. Robert Grimley, Dean of Bristol Cathedral.



*The Rt. Rev. Harry Brown Bainbridge III,
Bishop of Idaho*

Bishop Bainbridge used his time as a Woods Fellow to learn the most effective means of meeting the needs of the many small, widely dispersed congregations in his diocese. He explored the ways in which technology can help congregations stay in touch with one another and deliver programs to assist Christian formation and discipleship throughout the diocese.

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.

Information Technology

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

All offices, classrooms, and dormitory rooms are directly connected to the Seminary network, affording computer users access to email and the Internet. In addition, wireless access was added in 2004. Each year, the scope of the wireless access has grown and now encompasses many of the buildings on campus.

The seminary provides Virtual Private Networking (VPN) software for connecting from home DSL or cable to the Seminary computer network. Off-campus students may still connect to the network, dialing in directly to exchange email messages and "surf the web" for academic purposes.

While the Seminary has standardized on the Windows XP Professional operating system and MS Office 2003 suites of administrative applications, network services such as dial-in, wireless and printing exist for Macintosh computers as well.

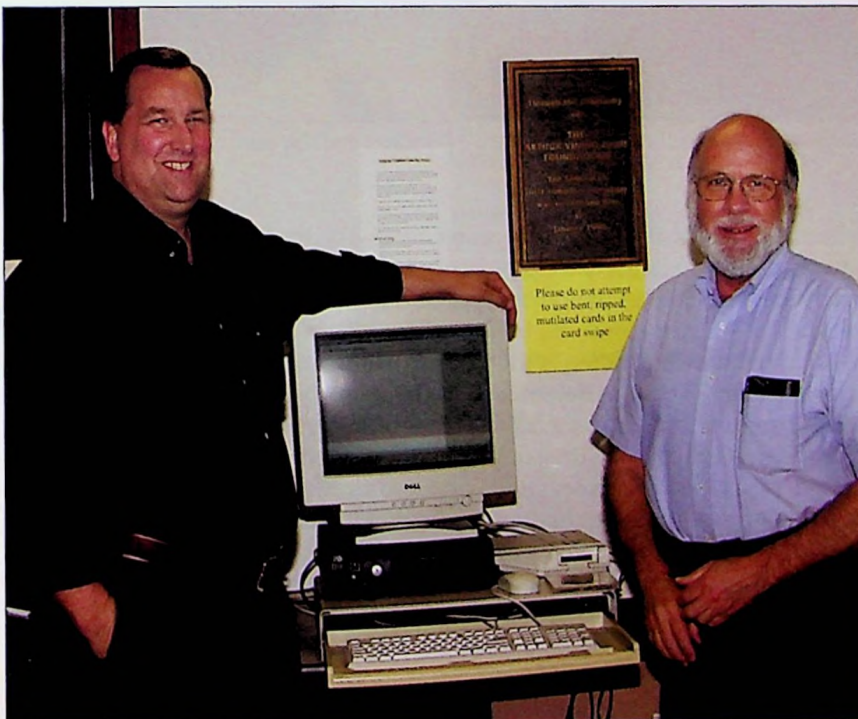
The Arthur Vining Davis Computer Classroom's dozen new Dell Optiplex GX-620 computers, each having a read/writable CD-ROM/DVD- and DVD+ recording capability, are connected to the Seminary's local area network. A Canon copier serves to provide black and white laser printing for which there is a per-page charge. It also provides fee-based copier services. For students also there are a scanner, a frame-addressable VCR and a ceiling-mounted digital projection system. For more than 40 hours per week student assistants staff the student computer Lab.

In addition there are several "Smart" classrooms containing audio/visual and communication aids that facilitate the learning process. Faculty and students alike take advantage of the Blackboard Learning System. Other resources include software useful for studying biblical Hebrew and Greek, preparing sermons, researching the Bible and creating sheet music.

Subject to the complete policy found in the Handbook of Academic Regulations and Policies students normally may use computers while taking in-class or closed-book (or open-book) examinations.

A centrally managed campus telephone system allows callers to dial directly to faculty and staff and to leave voice mail messages as needed. On-hill students must, if they wish, arrange for their own local, long-distance, or Voice over IP (VoIP) phone service in their dormitory rooms. Mobile telephones brought by students are becoming ubiquitous. Long-distance service is available in guest rooms only when one uses a pre-paid phone card, although local phone service is provided there.

Mark Rivenburg
Director



The VTS Computer Guys: Mark Rivenburg, left, and Bob Braxton.

The Butterfly House



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

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

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

The Center is open 8:00 a.m. to 5:00 p.m., Monday through Friday. Seminary children enrolled in the center often join their parents for lunch in the refectory.

For more information about applications and fees, applicants should address inquiries to The Director of the Butterfly House, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, Virginia 22304. The email address is mkholland@vts.edu.

Mary Kate Holland
Director

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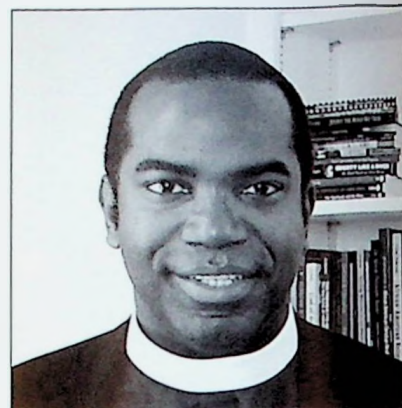
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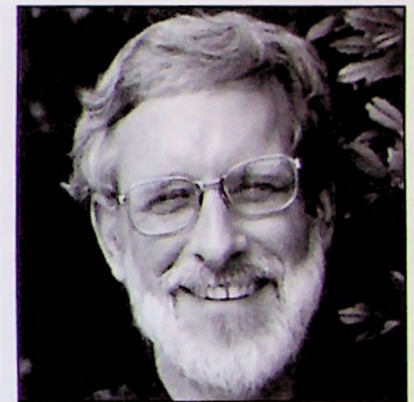


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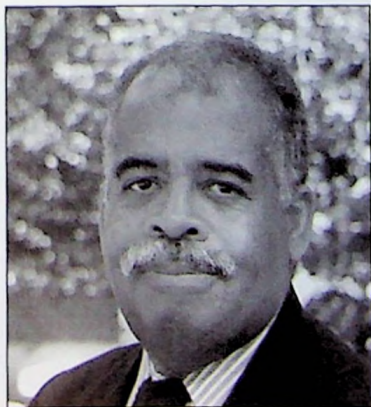


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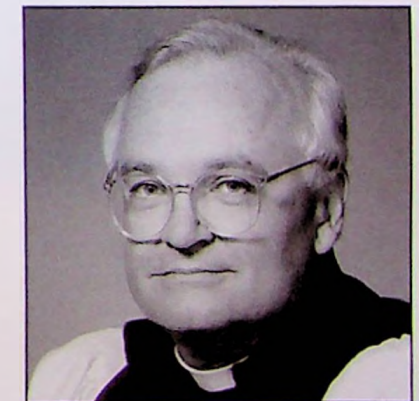


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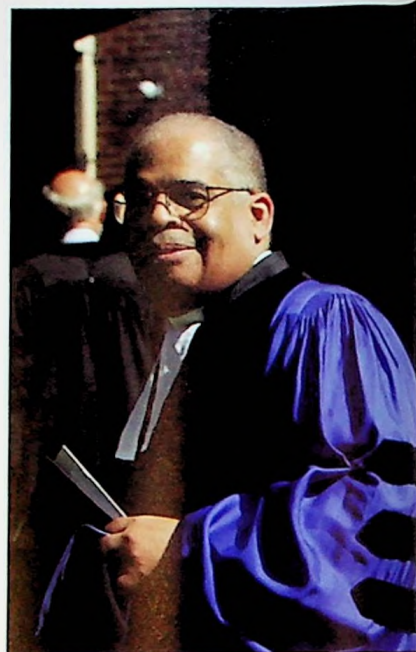
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AAEC members Anne Bonnyman, VTS '82, and Sam Portaro, '73.

The Alumni and Alumnae Association meets annually at the Seminary during the Fall Convocation. Class Stewards also meet at the Seminary in October.

The Executive Committee (AAEC) meets three times a year. The AAEC meeting schedule is as follows:

October 4-5, 2006
February 13-14, 2007
May 14-15, 2007

Alumni and alumnae who would like to be considered for nomination to the AAEC should notify the Alumni Office at Virginia Seminary in writing: Alumni Office, Virginia Seminary, 3737 Seminary Road, Alexandria, Virginia 22304. The email address is alumnioffice@vts.edu.

The By-Laws of the Alumni and Alumnae Association are posted on the VTS website at www.vts.edu. A copy of the By-Laws can also be obtained by calling the alumni office at 800.941.0083.

Admission Requirements and Application Procedures

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

GRADUATE DEGREE PROGRAMS

Application Deadlines and Admission Interviews

Applications are received, admissions interviews held, and offers of admission are made on a rolling basis throughout the academic year. The admissions committee meets periodically to make admissions decisions. 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. In some special circumstances, a one-year student may begin study in the spring semester of one academic year and complete studying in the fall semester of the next year. If an applicant wishes to apply for one year of study to begin in the spring, the deadline by which the application must be received is October 15. Applications may be downloaded from the "Admissions" area of the Seminary's website (www.vts.edu), or requested by email or mail from the admissions office. After an application is received, the admissions committee

determines the eligibility of the applicant, after which an interview may be granted.

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 that time an appointment will be arranged for the applicant by the Coordinator for Admissions and Community Life.

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 with 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 who live in the dioceses surrounding the seminary. The day offers opportunities to learn about the curriculum, community life, the spiritual formation program, and the mission of the school, as well as to worship with the community, sit in on classes, hear about financial aid, enjoy a lunch and a campus tour, and visit with students. This event is announced in local diocesan newspapers and on the VTS website, www.vts.edu.

The February Conference on Ministry is held on the weekend of Presidents Day, for prospective students and for those persons who want to explore the possibilities for lay and ordained ministries within the Episcopal Church. The conference

begins with a reception and dinner on Friday evening and ends with worship in area churches on Sunday. Conferees are normally housed on campus in the Seminary guest house and dorms, or off campus in the apartments and homes of married students. The weekend is designed to give participants an opportunity to meet students and faculty, hear presentations about the academic curriculum and community life, attend worship services in the Seminary chapel, and have their meals in the campus refectory. There is no charge for the conference. In 1989 a fund was established at the Seminary for the "Recruitment for the Ministry" in honor of the Rev. Dr. C. Leslie Glenn, a 1926 graduate. The proceeds from this fund are used to provide support for the Conference on Ministry. The only expense for those attending is the cost of travel to and from Alexandria. Brochures and registration materials are available in December on the VTS website. Please address any inquiries about the conference to the Office of Admissions and Community Life.

Individual visits to campus can be arranged by contacting the Office of Admissions and Community Life (703-461-1706 or admissions@vts.edu). Prospective students are strongly encouraged to 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 come so that arrangements for their visit 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 tour the campus during the Fall Ministry Conference.

prospective students wish to have an admissions interview held at the time of their visit, they must plan to send in their applications well in advance.

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.

Requirement for full time study:

Normally the M.Div. degree is earned in three years of full-time study at VTS. Some may choose to study part-time or wish to transfer from another institution. In order to earn the M.Div. degree from Virginia Theological Seminary, however, two years of full-time study are required.

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. Under certain circumstances, qualified applicants may be admitted to the M.Div. program in order to prepare for ministry as a lay person.

Every applicant who is a postulant for holy orders must present satisfactory credentials as to character and fitness for the ministry, including documentation of support from the bishop of the diocese. Students who belong to denominations other than the Episcopal Church who are preparing for ordination must have completed the

steps in their denomination's ordination process that are equivalent to becoming a postulant in the Episcopal Church before applying for the MDiv Program. In addition, documentation of support from their bishop or ecclesiastical authority to study at this seminary must accompany the application. 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 required materials for the application, including a completed application form, results of a physical examination, a personal statement, and four letters of reference regarding qualifications for the course, the applicant is required to meet with the admissions committee for an admissions interview and to confer with a consulting psychiatrist.

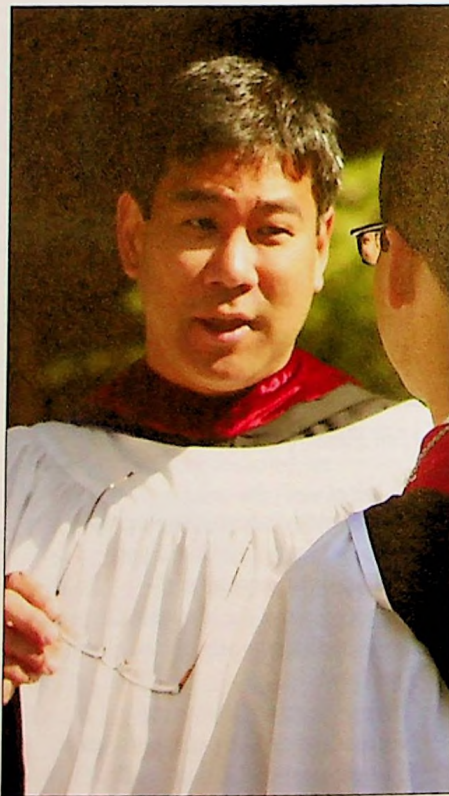
The Master of Arts in Christian Education and The Master of Arts in Christian Education/Youth Ministry

The requirements for admission to the MACE or MACE/YM program are the same as those 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.

Part-Time Study towards the MTS and MACE degrees

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



Scott Kitayama from the Diocese of Texas received the Post-Graduate Diploma in Anglican Studies in 2006.

Post-Graduate Diploma in Anglican Studies

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.

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 (Full-Time Special Study)

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.

Part-Time Special Study

Persons not seeking a theological degree can be considered for admission

as part-time special students to take not more than two courses per semester, up to a maximum of 24 credit hours of course work. 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 on the courses in which they are permitted to enroll. Status as a part-time special student is reviewed annually and is subject to renewal. Part-time students are not eligible for financial assistance. Part-time students pay the per-credit-hour tuition. For further information, please call or write the Office of Admissions.

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.

Up to three scholarships, each approximately equal to the amount of tuition, may be awarded annually. This amount will be granted over and above any need-based financial aid. Renewal of the two- or three-year

scholarships requires evidence of satisfactory academic progress.

Applicants for the scholarships must complete the entire admissions process including the interview by April 15.

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

NON DEGREE PROGRAMS

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



Lyn Burns from the Diocese of Colorado is congratulated by her son Stephen at the 2006 Commencement.



Graduating senior Ryan Kuratko, from the Diocese of Northwest Texas, talks with Middler Bingham Powell, Southwestern Virginia.

Seminary Expectations, Regulations, and Policies

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



1. Academic Regulations and Policies

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

2. Requirements for Graduation

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

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

Master in Divinity—Students who hold a bachelor's degree from an accredited college or university and who complete the outlined 3-year course of study with an average not lower than 2.0, may be admitted to the degree of Master in Divinity provided that they have not received a grade lower than C- in more than six courses, of which not more than four shall be required courses. At least two of the three years of work must have been done in full-time study in residence at the Seminary.

Licentiate in Theology—Those students who can be admitted under ATS regulations without a college degree and who complete the outlined 3-year course of study with an average

not lower than 2.0, may be admitted to the Licentiate in Theology provided that they have not received a grade lower than C- in more than six courses, of which not more than four shall be required courses. At least two of the three years of work must have been done in full-time study in residence at the Seminary.

Master in Theological Studies

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

Master of Arts in Christian Education

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

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

Post-Graduate Diploma in Anglican Studies—Please refer to

Admission Requirements.

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

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

3. Additional Academic Information

Required Courses

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

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

Release of Transcripts—Transcripts are sent to all students, and the Bishops of those students who are postulants or candidates at the end of each semester. Transcripts will be released when all grades have been received and the student has fulfilled all financial obligations to the Seminary.

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

Clinical Pastoral Education

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

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

In order to undertake an honors thesis, MDiv students must have completed their middle year and must have a grade point average of at least 3.6. MTS students must have completed their first year of study with a grade point average of at least 3.6. This

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

Waiver of Required Courses—Students who wish to request permission to be excused from a required course because of equivalent previous academic work should consult the associate dean for academic affairs or associate dean for academic management and program coordination 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. 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 in writing and must complete all the MTS or MACE degree requirements. The transfer must be approved by the faculty.

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

5. Policy on Registration

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

A full-time student must register in person on the designated day and begin classes and other expectations on time. Failure to do so without prior permission from the dean or one of the associate deans, 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 or associate dean for academic management and program coordination.

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

6. Policy on Inclusive Language

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

7. Ethics Policy on Information Technology

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

8. A Call to a Holy Life

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

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

The Seminary respects the policies regarding sexual

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

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

Nothing in this statement should be understood as limiting the freedom of faculty members and students to hold, state, teach, or publish their views on these matters.

9. Regulations Governing Recommendations for Ordination

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

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

10. Policy on Ordination in Course

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

11. Policy on Marriage in Course

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

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

12. Policy on Employment for Full-Time Students

The academic requirements, field work, and regular participation in the worship and common life of the Seminary community are priorities for students. In cases of financial need, a student, in consultation with his/her advisor, may determine that part-time

employment is an additional priority. Many part-time jobs are available on campus, such as sacristan, dormitory proctor, student host, student staff for the Bishop Payne Library, the Arthur Vining Davis Computer Classroom, the gym, or the campus switchboard. These jobs normally demand less than ten hours a week of student time; students

are advised to defer decisions about employment until academic requirements are assessed. Because of IRS payroll withholding requirements for certain visa holders, employment on campus is not permitted for international students.

continued on next page



A cloister walk leads from the Addison Academic Center to the Lettie Pate Evans Auditorium and to the Bishop Payne Library.

13. Policy on Dormitory Housing

Virginia Theological Seminary has several dormitories for students who would like to live on campus. In some years, available houses on campus may also be used for dormitory space. 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. Housing assignments are granted for one academic year only.

Dormitory residents must pay a \$100 room deposit 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 in the spring, if the room is in satisfactory condition and keys are returned. Because dormitories are fully occupied during the summer, rooms must be emptied completely of all personal belongings at the end of the spring term. Storage of personal belongings over the summer is each student's responsibility.

All dormitory residents are required to participate in the full board option, which offers three meals per day in the Refectory. Students who have dietary restrictions that require special foods or food preparation may not use dormitory facilities for cooking meals on a regular basis. The kitchens in the dorms are not intended for daily use by individual residents. 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 breakfast and dinner during the second semester. (All students are expected to have lunch in the refectory.)

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 only one semester in an academic year will not be eligible to live in the dorm, unless space is available.

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 determining whether a suitable apartment is available in one of four local apartment complexes where many students with families live. 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.

Pets (including fish or other creatures that live in aquariums) may not be kept in the dormitories or in other on-campus housing occupied by students. Students may not possess or use firearms or other weapons on Seminary property. Students who own firearms should make arrangements for off campus storage.

Guidelines for Making 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. However, there may be circumstances that preclude the option of a student remaining in a particular room for a second or third year.
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.

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.

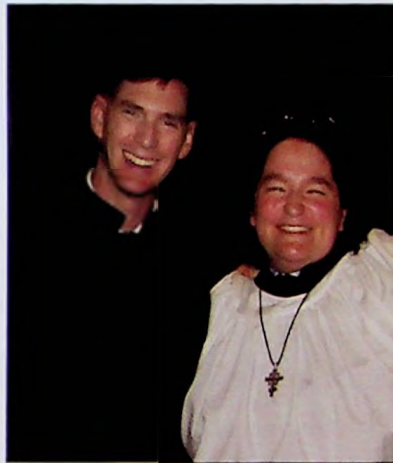
The following behaviors are inappropriate in the context of this community. This list is intended to be illustrative, not exhaustive.

- 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.



Noah Shuwu, Diocese of Northern Mbale, Uganda



Andrew Williams, Diocese of Virginia, and Sarah Gordy, Western New York.



Marlee Norton, Diocese of Virginia

15. Policy on Smoking

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

16. Association of Theological Schools Accreditation Standards

The Virginia Theological Seminary is accredited by the Association of Theological Schools, according to its published standards. Those standards are available in the Bishop Payne Library or on line, at www.ats.edu. Persons who believe that the Seminary is not meeting any of those standards are encouraged to address their concerns in writing to the Chairman of the Board of Trustees (p. 36) or the Dean and President. The Chairman of the Board or the Dean will determine an appropriate means to investigate the concern or grievance, to judge its validity, and to remedy it if warranted. The Chairman and Dean will keep on file records of all correspondence and subsequent actions related to a concern or grievance.

17. Policy on Continuance in Course

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

Financial Information

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

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

Tuition and Fees

For full-time students, the following fees are applicable for 2006 - 2007:

	On-campus <i>(annual fees)</i>	Off-campus <i>(annual fees)</i>
Tuition	9,500.00	9,500.00
Board	4,360.00 ¹	1,190.00
Room	2,550.00	-
Activity fee	80.00	80.00
CPE fee	650.00 ²	650.00
Registration fee	150.00	150.00
August term - Board	420.00	120.00
August term - Room	240.00	-
January term - Board	140.00/Week	40.00/Week

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

For part-time students, the following fees are applicable for 2006-2007:

\$420.00 per credit hour for credit
 \$210.00 per credit hour for audit
 \$ 25.00 registration fee³

Master of Arts in Christian Education Summer 2007 Fees for Full-time Students

	<i>On-Campus</i>	<i>Off-Campus</i>
Tuition	4,750.00	4,750.00
Room	336.00	-
Board	650.00	176.00

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. This charge is payable no later than May 1. The fee does not include room and board at the CPE site.
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 of

June 1, 2006 - May 31, 2007.

	<i>Individual</i>	<i>Family</i>
Kaiser	\$3451.56	\$9,318.72

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 \$650.00 fee. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Pastoral Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

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

9. A \$100 deposit for dormitory rooms is required. Students living in seminary dormitories are required to clean and care for their rooms and bathrooms. Students occupy dormitory rooms during the academic year, from August to May. Because of summer programs that use the dormitory facilities, students vacate the dormitories between commencement in May and orientation in August.

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

full-time off-campus students during the academic year. The refectory will be closed and no meals served during the Christmas vacation.

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

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

Need-Based Financial Aid

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

Financial aid is applied for and awarded annually. The Seminary awards grants to students who prove that they have unmet need (eligible expenses are greater than income) after all sources of funding are considered. The Seminary grant is the final component of each student's financial plan.

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

The financial aid packet is available from the coordinator of financial aid and on the VTS website at www.vts.edu. The deadline to apply for VTS financial aid for returning students is April 15.

New and transfer students submit financial aid applications by May 1 or within two weeks after they receive official notification of admission. Documentation of anticipated support from the applicant's bishop and rector,

and a copy of the current federal tax return, also are required.

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.

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 other loan programs.

Off-campus Housing

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

\$460 for a couple

\$580 for a student and child

\$650 for a student and children

To be eligible, students must be enrolled full time and 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 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

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.

Up to three scholarships, each approximately equal to the amount of tuition, may be awarded annually. This amount will be granted over and above any need-based financial aid. Renewal of the two- or three-year scholarships requires evidence of satisfactory academic progress.

Applicants for the scholarships must complete the entire admissions process including the interview by April 15.

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

The Virginia Seminary Chair



Mary Norton

Diocese of Northwestern Pennsylvania

Recipient of the 2006 Virginia Seminary Chair

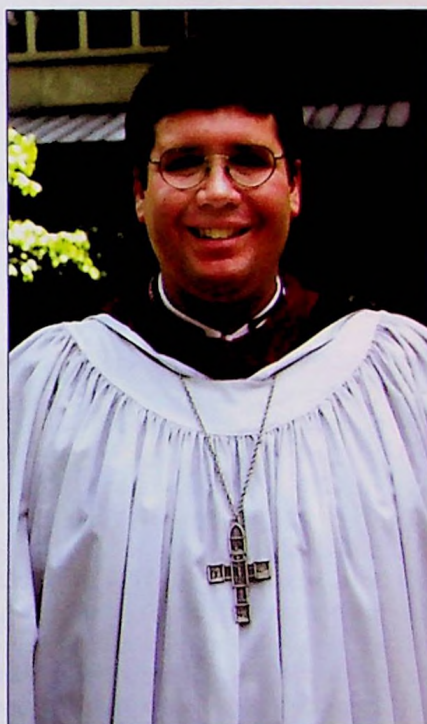
*The Chair is presented to that member of the graduating class who has exhibited a strong commitment to the community life and mission of the Seminary.
The chair is a gift of Susan Ford.*

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

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.



In the Class of 2006 there are two Harris Award winners:

Carol Jablonski,
Diocese of Southwest Florida
and
Peter Swarr,
Diocese of Maine

Courses of Study

Master in Divinity

Total hours required: 79

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

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

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

Requirements for the Master in Divinity Degree:

- Greek or Hebrew: 3 credit hours fulfilled by taking BL 101 or BL 111 in the August Term and the first quarter of the fall semester.
- Old Testament: 4.5 credit hours, fulfilled by taking OT 1, 2, and 3
- New Testament: 4.5 credit hours, fulfilled by taking NT 1, 2, and 3
- Church History: 4.5 credit hours, fulfilled by taking CH 1, 2, and 3
- Systematic Theology: 6 credit hours, fulfilled by taking ST 1 and ST 2.
- Christian Ethics: 3 credit hours, fulfilled by taking CE 1
- Homiletics: 4.5 credit hours, fulfilled by taking HOM 1, 2, and 3
- Studies in Christian Worship: 7 credit hours, fulfilled by taking LTG 1, Oral Interpretation of Scripture, in the August Term, CM 1 and 2, and LTG 5 and 6.
- Christian Education: 3 credit hours, fulfilled by taking any two elective quarter courses in CED
- Global Christianity-Mission and World Religions: 3 credit hours, fulfilled by taking two of the following courses: GC 11, GC 13, or GC 19, GC 55, or GC 6.
- Pastoral Theology or Theory and Practice of Ministry: 4.5 credit hours, fulfilled by taking any courses in PT or TPM.
- Field Education: 9 credit hours, fulfilled in one of the following ways:
 1. Three semesters of Field Education in one parish site.
 2. Two semesters of Field Education plus a four-week intensive, all in one parish site.
 3. Two semesters of Field Education in one parish site, plus *either* a four-week intensive *or* a one-semester placement in an institutional site.
 4. Two semesters of Field Education in one parish site, plus *either* two semesters in a different parish site, *or* an eight-week intensive in a different parish site.
 5. An exemption from 3 credit hours of Field Education is available for students who take a year of both Hebrew and Greek.
- Students must complete electives offered in the January Term totaling at least 4.5 credit hours. Credit hours earned in a *second* August Term will count toward this requirement.
- Further electives, making up a total of 79 credit hours, are required for the degree.
- One course must be taken from a faculty member of another school in the Washington Theological Consortium.
- Two years of full-time residence at VTS is required for the M.Div. degree. Full-time residence means taking at least 12 credit hours each semester, attending daily chapel, and attending daily lunch.

Notes: Master in Divinity

1. *Biblical language requirement.*

Students may fulfill the biblical language requirement by taking BL 101 (Hebrew) or BL 111 (Greek), beginning in the August Term and completed in the first quarter. This course may be taken pass/fail or for a letter grade, at the option of the student, declared at the beginning of the course. While either course will satisfy the language requirement, students generally continue in the chosen language for two semesters, at which point they are able to translate significant portions of the Bible. It is possible for students who want to take both Hebrew and Greek to do so in two years and to keep up their language skills by means of reading courses elected during the second and third years.

2. *Homiletics.*

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

3. *Clinical Pastoral Education.*

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

4. *Faculty Approval of Registration.*

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

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



Seniors in the Class of 2006: Peter Swarr, Sean Leonard, student body president Bill Murray, Nathan Rugh, and George Sherrill.

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 or the Associate Dean for Academic Management 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, ST 1 or ST 2.
- One elective course taught by a member of the faculty of another school in the Washington Theological Consortium.

Concentrations:

Students must declare a concentration and fulfill its additional requirements:

1. Leadership in the Church

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

2. Christian Leadership in the World

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

3. Academic specialization

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

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



Melissa Van Doren receives the Master in Theological Studies diploma at Commencement 2006.

Notes: Master in Theological Studies

1. The MTS degree can be earned through part-time study, full-time residency, or any combination of the two. The degree can be completed in a minimum of two years or a maximum of seven years.
2. Students must take at least one of the required sequences in biblical studies during their first year.
3. In their second year, depending on their concentration, MTS students may be required to do either a "Practicum" (MTS 301) or a "Thesis" (MTS 401). While each is normally for three hours credit, students may expand either into a six-hour Practicum or Thesis. Students may also elect to do both a Practicum and a Thesis. Since the Practicum is designed for lay persons, international students in the MTS program who are ordained are required to undertake a Thesis (MTS 401).
4. Students may take Clinical Pastoral Education as an elective.
5. Faculty Approval of Registration: Students shall consult with their faculty advisors each semester before registering for courses. Advisors shall sign their advisees' registration forms indicating that such consultation has taken place. The faculty may require a student in the senior year to elect courses it specifies in order to remedy deficiencies.
6. The January Term is open to all MTS students, although no minimum hours are required.
7. MTS students must normally have declared a concentration before beginning their second year of study or when completing 24 credit hours.
8. A grade point average of at least 2.0 is required for the degree.

Full-Time MTS students will attend the August Term for Orientation, Biblical Language, and Oral Interpretation of Scripture. Those not required to take a biblical language for their MTS concentration are free to omit it. Part-time students who are required to take a biblical language in their concentration and are unable to do so in the August Term, will be permitted to fulfill the requirement through the Consortium or by other means. Requests from part-time students who attend chapel regularly, wish to be on a chapel team and to read in chapel, without having taken LTG 1, will be considered on a case-by-case basis.

Master of Arts in Christian Education (Summer Program)

Total credit hours required: 54

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

Students will earn a total of 54 hours credit by combining 42 credits of on campus work with 12 credits of extension and transfer hours completed off campus. Students may spend 2 to 5 weeks in residence at VTS during the summer, depending on whether they wish to enroll full or part-time. This degree can be completed in a minimum of 3 years or a maximum of 7 years.

Requirements for Master of Arts in Christian Education

Year 2007

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

Year 2008

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

Year 2009

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

Extended Learning

CED 201 Christian Education Field Project	3 credit hours (After 2 nd summer of course work)
CED 203 Christian Education Thesis	3 credit hours (After 3 rd summer of course work)
CED 61 Readings in Christian Education or	
CED 103 Teaching in the Church	3 credit hours.
Elective*	3 credit hours

Notes: Master of Arts in Christian Education

1. A grade point average of at least 2.0 is required for the degree.
2. Extended Learning refers to the 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 the required elective.
* Three hours of elective credit will be required of each student. These may be earned by taking courses at an accredited seminary or other educational institution and will meet the VTS consortium requirement of at least one three-hour elective taken at another school in the Washington Theological Consortium.
3. Some courses in Christian Education are offered and may be taken during the regular academic year.
4. Persons holding the MDiv degree or equivalent may earn the MACE degree by completing 30 hours of credit according to a predetermined program.
5. 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: 54

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

Students will begin their program with four weeks of theological study at the Virginia Theological Seminary followed by opportunities for direct experience with youth at Kanuga or other approved sites. All students will complete 54 credit hours in the Christian Education program: 42 credit hours on the VTS campus, and 12 credit hours of Practicum or Thesis.

At Virginia Seminary:

Year 2007

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

Year 2008

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

Year 2009

CED/NT Introduction to Old Testament	4 credit hours
CED/LTG Introduction to Anglican Worship	4 credit hours
CED 132 Strategies for Youth Ministry	3 credit hours
CED 137 Christian Formation	3 credit hours

*CED 304 Youth Ministry Thesis 4 credit hours (After 3rd summer of course work)

Practicum Experiences:

May include the following:

- A) Three summers at Kanuga (4 credit hours per summer) 12 credit hours.
- B) Two summers at Kanuga (4 credit hours per summer) and A Mission Experience (4 credit hours) 12 credit hours.
- C)*One summer at Kanuga (4 credit hours) and A Mission Experience (4 credits hours) 8 credit hours

At Kanuga: For three weeks participants will experience or staff various programs the may include:

Adults Work With Youth Conferences (participant), Christian Formation Conference (participant)

Staff for Kanuga Youth Program, Staff for Kanuga Session VI

Staff for Kanuga Outdoors Program Orientation of Trailblazers (Session A)

Notes: Master of Arts in Christian Education/Youth Ministry

1. 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.
2. A grade point average of at least 2.0 is required for the degree.
3. *The writing of a Thesis is an academic option for students electing C above. Permission to write a thesis must be granted by the student's advisor.

Doctor of Ministry

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 and Educational Leadership. Building upon over 30 years of experience, case studies in small colleague groups make this ecumenical program strongly experientially based. Study and reflection at home inform the intensive residential sessions at VTS. Each residency includes well-planned academic courses which address the ministry and mission of the church.

Doctor of Ministry in Ministry Development

The primary goal of the program in Ministry Development 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.

On Campus:

Two-week January term; the following year a four-day January check-in
Progress consultations with faculty
Two three-week summer residencies
Final oral defense

At Home:

Meetings with Ministry Support Committee
Congregational Study (after first January term)
Case studies
Papers following the summer academic courses
Directed reading
Project Thesis writing

Doctor of Ministry in Educational Leadership

The Doctor of Ministry Program in Educational Leadership is designed for leaders in full-time school ministry, such as heads of schools, chaplains, rectors, and teachers of religion. The program gives school leaders the opportunity to reflect on their vocation and to develop new professional skills in critical areas of school ministry. The D.Min. in Educational Leadership practices what is at the heart of school ministry, acknowledging that the proper context for the life of the mind is the life of faith.

Specific goals are:

- *To foster increased knowledge and professional skills in critical areas of school ministry;*
- *To draw upon contemporary behavioral sciences in order to develop effective strategies for leadership;*

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- To help leaders to understand themselves and how they may be more effective in school ministry;
- To encourage collegial relationships within the profession of school ministry;
- To provide the opportunity for in-depth study, especially as an "act of ministry" is documented in the project thesis;
- To increase knowledge of school ministry with special reference to the literature in the field;
- To encourage spiritual growth and consistent theological reflection on the practice of school ministry.

The D.Min. in Educational Leadership involves academic research as such research pertains to the practice of being a leader in school ministry. Three years of full-time school ministry are normally required for participation in the program. Doctoral studies are generally completed in four to five years, with extensions granted under special circumstances. Three years are required to complete the summer residencies.

On Campus:

Three, three-week summer residencies
 Progress consultations with faculty
 Final oral defense

At Home:

Meetings with Colleague Group
 Case studies
 Papers following the summer academic courses
 Directed reading
 Project thesis research and writing

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 Rev. 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.

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 (Ministry Development Program); or three years experience in school ministry (Educational Leadership Program);
- be at work in full-time, continuing ministry;
- have earned a Master of Divinity degree from an accredited seminary, or its equivalent with at least a B average grade level;
- show strong motivation for professional and spiritual growth;
- participate in an on-campus interview, if requested.

For more information on the Doctor of Ministry Program, please write or call:

The Rev. J. Barney Hawkins IV, Ph.D.
 703.461.1754

Ms. Kathryn A. Lasseron
 703.461.1753
 d-min@vts.edu

Post-Graduate Diploma in Anglican Studies

Total hours required: 27

Requirements for Admission

Persons who have received a graduate theological degree from a seminary of another tradition, and who seek a year of study focusing on the Anglican tradition in preparation for ordination in the Episcopal Church, may be admitted to a one-year program of full-time study leading to a Post-Graduate Diploma in Anglican Studies.

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. The student must successfully complete at least 27 semester hours of credit, of which 1.5 hours must be taken in the January term. Twenty-two hours must normally be in required courses as specified in the following curriculum:

Required Courses

- Studies in Christian Worship: 4 credit hours fulfilled by taking LTG 5 and LTG 6
- TPM 73 Anglican Reflective Seminar: 3 credit hours (This seminar will take place one hour per week in the Fall and the Spring semesters, for 1.5 credit hours each semester)
- Theological Studies and Historical Studies: 9 credit hours
- Ministerial Studies: 6 credit hours fulfilled by taking courses in Theory and Practice of Ministry and Pastoral Theology
- Electives: 5.0 credit hours

Total Credit Hours 27

Notes: Post-Graduate Diploma in Anglican Studies

1. Anglican Studies students must meet with the Associate Dean for Academic Affairs or the Associate Dean for Academic Management to design a course of study that will meet the unique needs of each student in accordance with the Seminary's expectations and the student's diocesan requirements. The Associate Deans may alter any requirement after a thorough assessment of the needs of the student or potential schedule conflicts.
2. A grade point average of at least 2.0 is required for the Diploma.
3. A course in Homiletics 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. An appropriate Field Education experience in an Episcopal Church may be required or may be taken as an elective. The necessity, nature, and extent of such experience will be determined in consultation with the Director of Field Education and the Associate Deans, and will be based on the student's prior supervised work experience in an Episcopal congregation.
5. The courses that are strongly suggested in the following list may or may not be offered in any given semester. 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 Deans.

Course strongly suggested for Anglican Studies Students:

Any course in AT, LT, or FE, and/or any of the following:

CE/ST 227*	CH 47*	CH 111	HT 213	ST 1C*	TPM 58
CH 25	CH 48*	CH 145*	PT 42*	ST 35A	TPM 82
CH 41	CH 78*	CM 1 & 2*	PT 71*	TA 17	TPM 149*
CH 42	CH 84	FE/PT 21*	PT 83*	TA 150	TPM 435-J*

*These courses are expected to be offered 2006-07.

Post-Graduate Diploma in Theology

Total hours required: 24

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

Prerequisites:

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

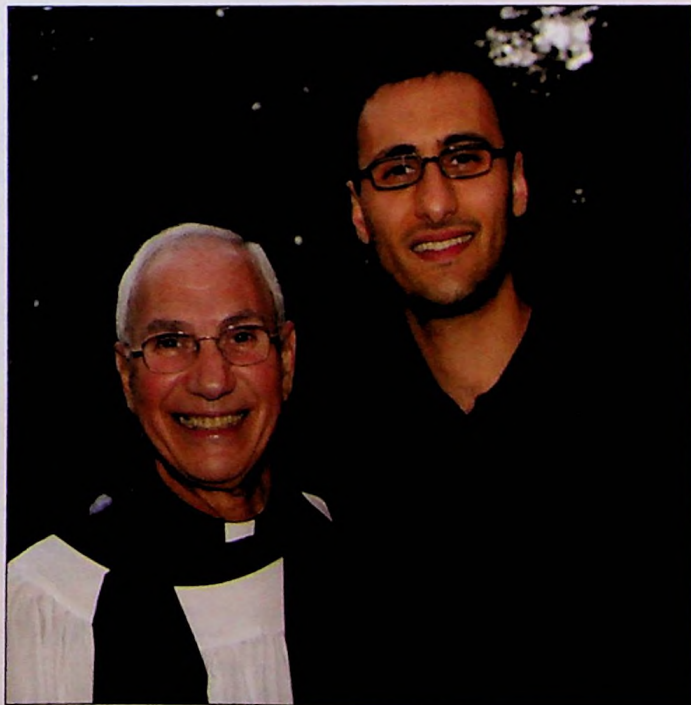
Requirements for graduation:

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

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.

Sari Naim Ateek, right, received the Certificate of Work Accomplished in 2006 and is shown here with his father, the Rev. Canon Na'im Ateek, Director of the Sabeel Ecumenical Liberation Theology Center in Jerusalem/Palestine. Canon Ateek was the preacher at the 2006 Missionary Service, held each year on the evening before Commencement.



Course Listing Guide and Information

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

Biblical Studies, beginning on page	77
Biblical Languages - courses beginning with the letters BL, page 77. New Testament - courses beginning with the letters NT, page 77. Old Testament - courses beginning with the letters OT, page 80.	
Historical Studies, beginning on page	81
Church History – courses beginning with the letters CH, page 81. Historical Theology – courses beginning with the letters HT, 83.	
Ministerial Studies, beginning on page	84
Christian Education – courses beginning with the letters CED. This includes course listings for Master of Arts in Christian Education (MACE) and MACE/Youth Ministry, page 84. Field Education – courses beginning with the letters FE, page 86. Theory and Practice of Ministry – courses beginning with the letters TPM, page 87. Pastoral Theology – courses beginning with the letters PT, page 88.	
Studies in Christian Worship, beginning on page	89
Church Music – courses beginning with the letters CM, page 89. Homiletics – courses beginning with the letters HOM, page 89. Liturgics – courses beginning with the letters LTG, page 90.	
Studies in Faith and Society, beginning on page	91
Christian Ethics – courses beginning with the letters CE, page 91. Contemporary Society – courses beginning with the letters CS, page 92. Global Christianity – Mission and World Religions – courses beginning with the letters GC, page 93.	
Theological Studies, beginning on page	94
Ascetical Theology – courses beginning with the letters AT, page 94. Liturgical Theology – courses beginning with the letters LT, page 94. Systematic Theology – courses beginning with the letters ST, page 95. Theological Aesthetics – courses beginning with the letters TA, page 96.	
Consortium Courses at Virginia Seminary	98
Courses beginning with the letters CONS, page 98 <i>For a list of all Consortium course offerings, see the Washington Theological Consortium website, washtheocon.org</i>	
Special Courses for Master in Theological Studies Students	98
These courses begin with the letters MTS.	
January Term Offerings for credit	100
January Term Workshops (not for credit)	100
<i>These workshops and training sessions do not receive credit and therefore do not have course numbers.</i>	

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

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

The following faculty members will be on sabbatical leave as follows:

Fall 2006 - Dr. Cook, Dr. Edmondson, and Dr. Sedgwick

Spring 2007 - Dr. A. Dyer, Dr. Edmondson, and Ms. Hooke

Spring 2008 - Mr. Kroupa (tentative) and Dr. Yieh (tentative)

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

BL/OT 202 Hebrew Reading and Exegesis of the Psalms

Prerequisite: BL 101 and BL 102 or equivalent

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

BL 401 (L) Elementary Ecclesiastical Latin

An introduction to the Latin language, its grammar, syntax, and vocabulary, intended to help students particularly to read the Latin of Christian authors and texts. Dr. Lewis.

Biblical Studies

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

Biblical Languages

BL 101 Beginning Biblical Hebrew

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

BL 101-A Beginning Biblical Hebrew

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

BL 102 Old Testament Biblical Hebrew

Prerequisite: BL 101 or equivalent

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

BL 103 Old Testament Hebrew Readings

Continuation of BL 102. Requirements: BL 101 and BL 102 or equivalent.

BL 111 Beginning Biblical Greek

A study of the elements of biblical Greek. (August term and 1st quarter 2005) Dr. Grieb.

BL 111-A Beginning Biblical Greek

A study of the elements of biblical Greek, with an emphasis on reading prose texts. (For students taking a second language.)

BL 112 New Testament Biblical Greek

Prerequisite: BL 111 or equivalent

A continuation of the study of the elements of biblical Greek. Dr. Grieb.

BL 113 New Testament Greek Readings

Prerequisite: BL 111 and BL 112 or equivalent. Selected readings from the Greek New Testament. Dr. Grieb.

BL/OT 201 Hebrew Reading and Exegesis

Prerequisite: BL 101 and BL 102 or equivalent

New Testament

NT 1 & 2 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. Lewis.

NT 3 New Testament Interpretation

Prerequisite: NT 1 & 2 or equivalent

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

NT 25 The Epistle to the Philippians

Prerequisite: NT 1, 2, and 3 or equivalent

An exegetical study of this "Epistle of Joy" to better understand Paul's theology of mission and reflect on its implications for the church's ministry today. Dr. Yieh.

NT 33 The Epistles of John

Prerequisite: NT 1, 2, and 3 or equivalent

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

NT/CM 42 The Composer as Exegete of Scripture

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

NT 48 The Lord's Prayer

Prerequisite: NT 1 or permission by the instructor. This course is an exegetical and theological study of the Lord's Prayer as presented in Matthew 6:9-13 and Luke 11:2-4. Given by Jesus, this prayer summarizes his kingdom messages and gives his followers a privileged identity as the children of God. Used as a common prayer, it models for the believers what to pray and how to pray and has thus shaped the church's vision of piety and purposes in daily life. By consulting critical commentaries, scholarly essays, traditional catechisms, and major interpretations in history, we seek to understand its theological intent and its spiritual impact on our devotional and practical life. This course is designed as a seminar. Each student is required to write a short review (3 pages) and a research paper (5 pages) on chosen topics to share with the class and to lead the discussion. Dr. Yieh.

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

This course will explore Charles Wesley and Anglican biblical hymnody in the historical context of the practical theology of the Wesleyan movement for church reform of the eighteenth century. Attention will be given to Charles Wesley as an interpreter of scripture, to the collaboration between John and Charles Wesley, to the function of hymnody for church and societal reform, and to Charles Wesley's theology of the eucharist, eschatology, and grace. Members of the class will learn how to assess hymn texts for sound theology and hymn tunes as effective complements. They also will gain practice in writing hymn texts in the spirit of the Wesleys for the contemporary church. Dr. Grieb.

NT 204 Epistle to the Hebrews

Prerequisite: Foundational courses in Old Testament and New Testament, with experience writing exegetical papers. 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 205 Interpreting the Gospel of Mark

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

NT 206 Epistle to the Romans

Prerequisite: New Testament Interpretation or some previous coursework in the Pauline epistles. An advanced exegetical seminar on Romans, Paul's most important epistle in terms of its impact on the church through some of its major theologians (e.g., Augustine, Luther, Calvin, Wesley, Barth). Our attention will be focused on Paul's theology as it can be discerned by a close reading of the letter and a careful analysis of its argument. There will be a special section for those wishing to translate the Greek text. Dr. Grieb.

NT 207 The Gospel of John

Prerequisite: NT 1 and OT 1 and experience writing exegetical papers. 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. Dr. Yieh.

NT 209 The Gospel of Matthew

Prerequisite: NT 1, 2, and 3 or equivalent. 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. Dr. Yieh.

NT 210 Paul and the Church at Corinth

Prerequisite: NT 1, 2, and 3 or equivalent. 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. Dr. Lewis.

NT 214 The Gospel According to Luke in English

Prerequisite: foundational courses in Old Testament and New Testament with experience writing exegetical working paper. This course is an advanced exegetical seminar on the Gospel of Luke in English. Through a close reading of the text, we will explore the Third Gospel's "orderly account of the events fulfilled among us" as received from earlier "eyewitnesses and servants of the word" for instruction in the truth. Attention will be given to the form and content of the author's narrative of Jesus Christ, the use of Israel's scriptures to define his identity, and the theological, ethical, hermeneutical, and pastoral implications of these features of the text for the contemporary church. In addition, special attention will be given to three different aspects of Lukan interpretation: (1) preaching the Gospel of Luke in the local parish; (2) feminist/womanist, African American, and third world/liberationist readings of Luke; and (3) Luke as an interpreter of Mark and Matthew (questioning "Q"). Dr. Lewis.

NT 214 (G) The Gospel According to Luke – Greek Section

Prerequisite: BL 111 and BL 112 or equivalent. Translation of the Greek text of the Gospel according to Luke. Dr. Lewis.

NT 216 The Revelation to John

Prerequisite: NT 1, 2, and 3 or equivalent. 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. Dr. Yieh.

NT 220 First Corinthians in English

Prerequisite: NT 1, 2, and 3 or equivalent

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

NT 221 Epistle to the Galatians

Prerequisite: New Testament Interpretation or some previous coursework in the Pauline epistles. A careful reading of Galatians in seminar format, with a focus on the theological and rhetorical aspects of one of Paul's most polemical letters. The challenges of preaching and teaching the Pauline epistles in general and Galatians in particular will be a major theme of the course. There will be a special section for those wishing to translate the Greek text. Dr. Grieb.

NT 222 The Epistle to the Ephesians

Prerequisite: NT 1, 2, & 3 or equivalent. Exegetical analysis of the Epistle to the Ephesians usually grouped with others as "Deutero-Pauline" epistles. Hypothesis 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 this letter. The text will be compared both to uncontested Pauline epistles and to other "Pauline" writings, such as Hebrews and 1 Peter. Dr. Lewis.

NT 222 (G) The Epistle to the Ephesians – Greek Section

Prerequisite: BL 111 and BL 112 or equivalent. Translation of the Greek text of the Epistle to the Ephesians. Dr. Lewis.

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 1 Peter. There will be a special section for those who wish to translate the Greek text. Dr. Lewis.

NT 224 The Epistle to the Colossians

Prerequisite: NT 1, 2, & 3 or equivalent.

Exegetical analysis of the Epistle to the Colossians usually grouped with others as "Deutero-Pauline" epistles. Hypothesis 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 this letter. The text will be compared both to uncontested Pauline epistles and to other "Pauline" writings, such as Hebrews and 1 Peter. Dr. Lewis.

NT 224(G) The Epistle to the Colossians – Greek Section

Prerequisite: BL 111 and BL 112 or equivalent.

Translation of the Greek text of the Epistle to the Colossians. Dr. Lewis.

NT 225 Church and Ministry in the New Testament

Prerequisite: NT 1, 2, and 3 or equivalent.

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. Dr. Yieh.

NT 226 New Testament Theology

Prerequisite: NT 1, 2, and 3 or equivalent and basic 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 227 The Old Testament in the New: New Testament Writers as Interpreters of Scripture

Prerequisite: OT 1, 2, and 3 and NT 1, 2, and 3 or equivalent

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. Dr. Yieh.

NT 235 Issues in New Testament Christology

Prerequisite: NT 1, 2, and 3 or equivalent

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

NT 239 The Parables of Jesus

Prerequisite: NT 1, 2, and 3 or equivalent

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. Dr. Yieh.

NT 240 The Acts of the Apostles

Prerequisite: NT 1, 2, and 3 or equivalent

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. Dr. Yieh.

NT 242 Paul as a Pastor

Prerequisite: NT 1, 2, and 3 or equivalent

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. Dr. Lewis.

NT 243 Holy Spirit in the New Testament

Prerequisite: NT 1, 2, and 3 or equivalent

There are three goals for this seminar: 1) an historical investigation on the early Christian experience of the power of the Holy Spirit as manifested in the life and mission of the church; 2) an exegetical study on the early Christian testimonies to the work of the Holy Spirit as presented in the writings of the New Testament; and 3) a theological reflection on the significance and implications of the presence of the Holy Spirit for the articulation of the faith and the practice of the ministry of the church today. Dr. Yieh.

NT 250 The Sermon on the Mount/The Sermon on the Plain

Prerequisite: Permission of instructor required

This course consists of a close reading of Matthew 5-7 and Luke 6:12-49, with the assistance of major commentaries on Matthew and Luke and studies of the history of interpretation of these texts, especially their use in preaching and in resolving ethical dilemmas. The course should be of particular importance to those interested in reflecting on peace and justice issues from a biblical, theological point of view. The course will be run as a seminar, with exegetical presentations and a final paper on some area of the student's interest. It is also possible to take the course for 1.5 hours by omitting the final paper. Dr. Grieb.

NT/HOM 284 Performance of Text: The Book of Revelation

See HOM/NT 284.

Old Testament

OT 1 Old Testament Interpretation

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

OT 2 and 3 Old Testament Interpretation

Prerequisite: OT 1 or equivalent

The Psalms, Prophets, Wisdom, and Apocalyptic. Dr. Fentress-Williams.

OT 22 Whose Story Is It Anyway?

Prerequisite: OT 1, 2, and 3 or equivalent

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

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

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

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

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

OT 54-J Three Notable Biblical Women

Three biblical texts which include a woman's name in their title will be the focus of this course—The Song of Deborah (Judges 4-5); The Book of Ruth; and Judith. The texts will be approached from the perspective of text analysis and discussion; rabbinic midrash (legends); and presentation and discussion of musical settings such as operas and oratorios. Dr. Leneman.

OT/HOM 59 Preaching Old Testament Texts

See HOM/OT 59.

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 108 Hosea and Micah

Prerequisite: OT 1, 2, and 3 or equivalent

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. Dr. Cook.

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

Prerequisite: OT 1, 2, and 3 or equivalent

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

OT 112 Hosea

Prerequisite: OT 1, 2, and 3 or equivalent

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. Dr. Cook.

OT 205 The Psalms

Prerequisite: OT 1, 2, and 3 or equivalent

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 206 Second Isaiah and God's Ineffable Holiness

Prerequisite: OT 1, 2, and 3 or equivalent

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

OT 216 Mayhem, Monsters, and the Messiah: Apocalypticism

Prerequisite: OT 1, 2, and 3 or equivalent

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. Dr. Cook.

OT 217 Book of Isaiah for Christian Ministry

Prerequisite: OT 1, 2, and 3 or equivalent

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

Prerequisite: OT 1, 2, and 3 or equivalent

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. Dr. Cook.

OT 222 Midrash

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

OT 227 Genesis 1-11, In the Beginning

Prerequisite: OT 1, 2, & 3 or equivalent.

The first eleven chapters of Genesis, (the primordial history), are of mythic proportion and rich with theological meaning. Other than the stories of creation and the fall, these texts are received by some communities of faith with ambivalence because they are seen as difficult, unhistorical and peripheral to the rest of the narratives in the Pentateuch. This English exegesis course will focus on the content and literary style of the primordial history with an eye towards the theological themes and thematic links between these early units and the material that follows. To that end, we will read classic Genesis commentaries along with more contemporary voices. Dr. Fentress-Williams.

OT 232 Bad Girls In The Bible

Prerequisite: OT 1, OT 2, & OT 3 or equivalent.

This course will examine the stories of women whose behavior has traditionally been perceived as ranging from morally suspect to reprehensible. Using the Hebrew Scriptures as a primary source, we will carefully read and reevaluate their stories by studying their literary function in the narrative. Attention will be given to the Bible's unique forms of intertextuality, and the ways in which links to other biblical passages have implications for how we interpret a text theologically. Dr. Fentress-Williams.

OT 239 Psalms and Negro Spirituals

Prerequisite: OT 1, 2, & 3 or equivalent. This course is an

examination of the Psalms and Negro Spirituals; their contexts and functions in their respective communities. The similarities and differences between the music/prayers of these communities will create a dialogue that will provide a deeper understanding of the theology that is inherent in the Spirituals and the Psalms.

Wrestling with the theology of these materials will help us better understand how they might best function in our contemporary contexts. We will critically examine the contexts that produced Negro Spirituals and Psalms. Using the texts of the Psalms and Spirituals we will catalogue the various functions of these prayers and songs. Whenever possible, we will listen to the Psalms and Spirituals as they are expressed through song or chanting. Dr. Fentress-Williams.

Historical Studies

Dr. Edmondson, Dr. Hensley, Dr. Prichard, Dr. Sonderegger

Church History

CH 1 The History of the Early and Medieval Church

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

CH 2 The History of the Medieval and Reformation Church

A continuation of CH 1, again focusing on specific historical events studied through primary sources. We will give emphasis to the Protestant Reformation and its consequences for Christianity in Europe. Dr. Edmondson (Dr. Prichard in 2006).

CH 3 The History of the Church Since 1600

A continuation of CH 1 and 2, with an emphasis on the spread of Christianity to North America; the birth of the modern era; and the reshaping of Christianity in its new circumstances. Dr. Prichard.

CH 25 Sacramental Vision: An Anglican Theology

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

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

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

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

This course will explore the work of church historians through the centuries—Eusebius, Augustine, Bede, Joachim of Fiore, and others—to determine how they found the events of history meaningful. What did they attribute to God and what to the motives of human persons? What is spiritual in the midst of the mundane? How is the church's history or salvation history related to the general history of the world? We live in an age that is both fascinated by (e.g., the search for the historical Jesus) and forgetful of history. So what might history mean to us? 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. Dr. Trigg.

CH 42 John Henry Newman the Anglican

While still an Anglican, John Henry Newman set forth his spirituality in his *Parochial and Plain Sermons* and laid the foundations of his theology in his *University Sermons*. Any Anglican who prays or thinks will find them a treasure. 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 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 47 History of the Protestant Episcopal Church: The Colonial and Early National Period

Prerequisite: Basic acquaintance with American history. Dr. Prichard.

CH 48 History of the Protestant Episcopal Church: Since 1830

Prerequisite: Basic acquaintance with American history. Dr. Prichard.

CH 71 The Christian Mystical Tradition: The Beguines

In the 13th and 14th centuries there arose a movement of religious women who organized themselves outside of the traditional structures of the Church for the purpose of devotion to God and service to the poor. A tradition of mystical writing found its home among these women, as they struggled to express the profound intimacy with God that was nurtured by the shape of their lives. In this course, we will explore their writings in their historical context, in order to discern the content of their theological vision that empowered them to speak and act in a world that preferred their silence. Dr. Edmondson.

CH 78 Anglican Communion from the 19th – 21st Century

A biblical and theological exposition of the church's self-understanding in the New Testament and early period. This course will consider how the Anglican Communion defines itself as a world communion of churches.

CH 84 History of Anglican Thought Seminar: The Roots of Anglican Thought

In this course we will read theologians writing within the first 100 years of the birth of the Anglican Church. Beginning with Thomas Cranmer and ending with Jeremy Taylor, we will explore the diversity of perspectives within a church that described itself as both Protestant and traditional. Our goal will be to identify the distinctive positions and concerns of each of these authors from which the fabric of Anglican thought was woven. Dr. Edmondson.

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. Dr. Prichard.

CH 115 The Formation of the Church of England: The Sixteenth and Seventeenth Centuries
The Reformation of the Church in England and subsequent struggle over its basic institutions. The course will study theological developments, including the Reformers, Hooker, the Caroline Divines, and the English Puritan tradition, especially as they relate to church life and organization. Particular attention will be given to the Books of Common Prayer, the 39 Articles, the Books of Homilies, and the development of rival pastoral theologies. Lectures and seminars. Dr. Edmondson.

CH 124 Hearing God's Word: A History of Biblical Interpretation
An introduction to the rich variety of theories and practices by which pastors and theologians in the first sixteen centuries of the church struggled to hear and appropriate God's Word found in scripture. We will look at theoretical works and, more importantly, at interpretive works from the patristic, medieval, and Reformation periods of the history of the church in order to determine where and how they found the meaning they believed God to be communicating in the Bible. Authors to be read will include Origen, Basil, Augustine, Gregory the Great, Bernard, Thomas, Luther, and Calvin. Attention will be given to the manner in which these authors can inform our own preaching and teaching today. 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 141 Intimacy With God
In this course we will explore the patristic and witness to God's intimacy with God's children. Popular religious writing treats God's intimacy to and immanence within God's creation as a theme foreign to traditional, orthodox thinking. This course will not only dispel this error but reveal the Christian tradition to offer richer resources about this divine reality than most modern authors could either ask or imagine. Dr. Edmondson.

CH 145 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 147-J Celtic Theology and Culture
In this course we will explore Celtic spirituality both through text and experience, but only as we place it in its historical, ecclesiastical, and theological context. The aim is to discover a deeper understanding of Celtic spirituality through a recovery of its living practice. We will approach our subject through both academic and popular authors, and will work through the material with an eye both to what we personally can appropriate and to how we can teach this in a parish setting. This course will require a full time commitment from its students. Dr. Edmondson.

CH 210 History of Christian Thought Seminar: Martin Luther
Permission required for juniors. A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on scripture. Dr. Edmondson.

Historical Theology

HT 28 Readings in Karl Barth
Theology in service to the church: this was the maxim of Karl Barth's life and life-work. We will read sections of Barth's massive dogmatic theology, the *Church Dogmatics*, to see how one theologian heard the gospel as word of grace and command to his day and place. We will focus on those doctrines where Barth's innovative powers shone: Christology, Scripture, Election and Fall. Dr. Sonderegger.

HT/AT 39 Monastic Theology
Experiential, Literate, Orthodox, Imaginative, Practical, Spiritual, Humane. The theology practiced by medieval monks and nuns is characterized by the best of what leaders in congregations hope their theology will be. In this course we will explore the theology of Gregory I, Bernard of Clairvaux, Aelred of Rievaulx, and others (perhaps Hildegard of Bingen), hoping to discover how their search for God led them into the heart of God. And, with them, we will ask how this theology, worked out in contemplation, can inform the active life of ministry. Dr. Edmondson.

HT 51 Readings in Schleiermacher
A careful analysis of Schleiermacher's theological magnum opus, *The Christian Faith*. The seminar will critically examine his innovative theological method and his creative treatment of several major doctrines (e.g., God/world relation, creation, christology, Trinity, and prayer). Supplemental readings will include selections from his sermons and personal letters. Dr. Hensley.

HT 55 Augustine the Pastor
This course will examine Augustine's understanding of preaching and teaching as set forth in "On Christian Teaching," "The First Catechetical," and selected sermons. Dr. Trigg.

HT/ST 121 Will and Grace: The Christian Account of the Interplay Between the Soul and God
Christian theology in the West, since the time of Augustine, has structured its understanding of the divine-human encounter under the rubric of *sola gratia*—grace alone. This has entailed an emphasis on the prevenience of God's grace in our salvation—

God's grace comes first—but has left open the question of our contribution to this encounter, a question usually discussed under the title of the freedom of the will. In this course we will examine a number of theological construals of the relationship between God's grace and our freedom, looking first to the history of the discussion before turning to a few significant contemporary accounts. At the end of the course we should have a grasp of the way the issues at stake in this discussion can shape our thinking and preaching on the Christian life. Dr. Edmondson.

HT 204 History of Christian Thought Seminar: John Calvin
Permission from instructor required for first year students. 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. Dr. Edmondson.

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

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

HT 213 An Introduction to Early Christian Theology

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

HT 239 The Theology of Schleiermacher

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

Ministerial Studies

Dr. Battle, Dr. A. Dyer, Dr. Ferlo, Mr. Hadler, Dr. Hawkins, Mr. Kroupa, Dr. McNaughton-Ayers, Dr. Mercer, Dr. Prichard, Dr. Sedgwick

Christian Education

CED-10 Planning and Teaching for Christian Formation
This course is a basic introduction to Christian education for those entering ministry in a parish setting. This course assumes no previous knowledge or experience other than one's own schooling. The course will cover the preparation, teaching and evaluation, and supporting volunteer teachers in their ministry.

CED 15 Curriculum and Culture

The goal of this brief course is to critically explore the intersection of culture, theology, curriculum, and the use of media for teaching in the Christian community. In addition to examining the use of surrounding cultures in published materials, the course will move participants into the multi-dimensional worlds of film and museum exhibition as landscapes for mining rich possibilities for teaching in the church. Mr. Kroupa.

CED 20 Human Growth and Development

The primary purpose of this course is to help students understand the theories of human development and their application to religious education; consider Christian education/formation as a lifelong process; and integrate this learning with the role of educator in a parish or school setting. Mr. Kroupa.

CED 22 Faith Development

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

CED 24-J Immersion in School Ministry

This course is for the students considering a ministry as chaplain, teacher, or administrator in independent and church-related secondary schools. It will combine orientation and background presented in a classroom setting with a full week of supervised immersion in an area school. (Elective course does not meet part of Christian Education requirement.) Mr. Craig.

CED 60 Models of Teaching Scripture in a Congregation

This course will focus on the teaching of scripture in a parish setting concentrating on parables, themes, current curricula, and the application of adult learning theory. Dr. A. Dyer.

CED 63 Educational Administration

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

CED 64 Children's Ministry

This course will explore the theology of childhood along with the biblical and programmatic implications of the nurture of.

ministry to, and ministry of children in the church. Resources for preaching and teaching children under the age of 12 will be explored. Dr. A. Dyer.

CED 65 Youth Ministry

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

CED 66 Families, Faith, and Formation

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

CED 67 Adult Education

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

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

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

CED 69 Theories of Education in the Church

This course explores the impact of major theologians and secular education theorists on the church's programs of teaching and learning. Students will examine a range of theories and apply them to their own ministry. Mr. Kroupa.

CED 70 Teaching for Christian Formation in the Early Church

Students will examine the church's approaches to Catechesis in the earliest centuries as a way to inspire the design of effective programs of teaching the gospel in the postmodern world. Insights will be drawn from ancient methods and content, and the social-historical context in which the early church instructed children, youth, and adults in Christian faith. Special attention will be paid to the application of readings, in-class discussion, and published adult curricula to contemporary ministry settings. Mr. Kroupa.

CED/PT 107-J Group Process

This course is designed to explore the theories of group interaction and to engage in a series of exercises that identify various types of group interaction and learn skills to work more efficiently with others and as leaders of groups. This course also seeks to understand the dynamics of groups as they apply to the context of life with other Christians. (Meets 1.5 credit hours of Christian Education requirement and 1.5 credit hours of Pastoral Theology requirement.) Dr. A. Dyer.

Summer Programs

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

CED CE Introduction to Christian Ethics

A study of biblical and theological foundations for the Christian life, the varieties of Christian Ethical traditions and modes of analysis, the application of Christian norms to the political, economic, cultural, and familial orders. Dr. Sedgwick.

CED CH Introduction to Church History

This course is an introduction to the development of Christianity during late antiquity, the middle ages, the Reformation, up to the present day. It will focus on several historical events. From these comes the larger story: from the Roman Empire to the Protestant Reformations to the birth of the modern era.

CED LTG Introduction to Anglican Worship

The theology and development of Anglican worship is studied with special attention given to the theology of worship, the history of the liturgy, and the life of worship according to the Book of Common Prayer, 1979.

CED NT Introduction to the New Testament

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

CED OT Introduction to the Old Testament

The Hebrew Scriptures will be examined as a rich and complex witness to Israel's faith. Attention will be given to the historical background, the literary shaping and the theological message of the text. The focus is on contemporary interpretive methodologies and traditional forms of interpretation. Both Jewish and Christian methodologies will be considered.

CED ST Introduction to Theology

This course acquaints students with basic Christian teachings and engages them through critical and systematic reflection.

CED 63 Educational Administration

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

CED 64 Children's Ministry

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

CED 65 Youth Ministry

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

CED 67 Adult Education

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

CED 105 Theory/History of Education

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

CED 107 Group Process

The study of group dynamics and the interplay of those dynamics with church groups of various types will be examined and experienced. Dr. A. Dyer

CED 119 The Cycle of Life and Growth of Faith

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

CED 120 Curriculum Development

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

CED 130 Vision for Youth Ministry

This course will examine the issues of developing leadership, ministry, and a learning environment for working with youth and youth volunteers.

CED 132 Strategies for Youth Ministry

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

CED 134 Building Youth Ministry Skills

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

CED 137 Christian Formation

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

CED 139 Adolescent Development/Spirituality

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

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

Field Education

FE 1 Field Education and Colloquy

Required of middlers in the MDiv program, field education is a twelve-hour per week commitment in an approved field education training site under supervision. Colloquies meet once a week for two hours beginning in the second quarter of the fall semester and continuing through the spring semester. Each group will consist of six or seven students and two mentors drawn from the faculty, active clergy, lay persons, and senior seminarians. Their purpose is to develop a collegial group in which to explore and reflect theologically on their experiences, thoughts, feelings, and beliefs about their ministries. Mr. Hadler and others.

FE 2 Field Education and Colloquy

Continuation of FE 1. Mr. Hadler and others.

FE 5-J Field Education Internship

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

FE 11 Field Education

Continuation of FE 1 and FE 2.

A twelve-hour per week commitment in an approved field education training site under supervision to complete the FE experience. This course is for students who are NOT committing to the whole year in their training site. Seniors must remain in their middle year training site. (Meets FE third semester requirement.) Mr. Hadler and others.

FE 13 Field Education

Continuation of FE 1 and FE 2.

A twelve-hour per week commitment in an approved field education training site under supervision. Seniors must commit to the whole year in their training site, but may seek a different training experience for their senior year than they had in their middle year. (Meets FE third semester requirement.) Mr. Hadler and others.

FE 14 Field Education

Continuation of FE 13. Mr. Hadler and others.

FE 15-S Field Education Internship

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

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

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

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

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

Clinical Pastoral Education (CPE)

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

Theory and Practice of Ministry

TPM 25 The Habit Of Priesthood

This course will consider the theology and practice of priesthood. We will begin with the Holy Bible and writings in early Church History. Students will be asked to identify priests they have known or read about whose priesthood has been theologically shaped and who have practiced priesthood with intention and integrity. Students will be encouraged to listen to the voices of George Herbert, F. D. Maurice, William Temple, John Hines, Pauli Murray, and others who are lesser known. The course, in class presentations, will also examine the ways that priests appear in novels, short stories, poetry, and film. Finally, students will develop a theology of priesthood that seems to be theirs at this juncture. Of course, we will deal with the ways our theology and understanding of priesthood interface with day-to-day ministry and the practice of Holy Orders in the parish, other institutions, and the public square. (Seniors ONLY) Dr. Hawkins.

TPM 35 Church Planting

Why start new churches when many older churches have empty pews? New churches are a primary means to reach new communities and new ethnic groups with the gospel. This course explores all aspects of planting new Episcopal churches, from using demographics to developing a vision and a launch team. Different models of church planting and the normal development of new churches in the first years are explored, as well as practicalities in designing evangelism efforts, budgets,

and initial ways to structure a new church. The methodologies developed for new churches can be applied for revitalization and strengthening of established parishes. Ms. Heard.

TPM 57 Using Small Groups to Build Christian Community

One sign of hope in the Christian Church has been the new life being brought to individuals and communities through the formation of small groups. Groups play a major role in fulfilling Christ's mission in the world. This course will help participants catch a vision of the scope and possibilities of small groups and provide practical strategies to get them started and develop their potential. Dr. Busch.

TPM 58 Canon Law

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

TPM 73 Anglican Reflective Seminar

Participants in the Anglican Reflective Seminar will listen to voices in scripture and traditions, which illumine the Anglican way. In addition, seminar participants will look at their own journeys in the Christian faith as they come to the Episcopal Church. (Anglican Studies students ONLY) Dr. A. Dyer and others.

TPM 82 Pastoral Ministry in Town and Country

A study of the special problems and opportunities for ministry in small town and country parishes and of the interacting influences of the church and the rural community where it serves. Dr. Prichard.

TPM 88 Grief, Change and Loss for Individuals and Churches

Change is a factor of life. We are born, age, and die. Some of us marry. In recent times, we move, change jobs, retire, and deal with technological change at an increasing pace. All of these transitions involve loss as well as gain. What is true of individuals is true also of congregations, which grow and contract, change liturgies and policies, gain and lose clergy and members, and face demographic and generational as well as technological change. God has given us grief as a way of continually living into the present while honoring the past. How do we promote grief in our dealing with change as pastors and leaders? This course will explore these dynamics, using our experience, the Book of Common Prayer, and family systems theory as our major resources. Mr. Hadler.

TPM 91 Seminar in Family Systems Applications to Ministry

Prerequisite: at least one course using family systems theory (TPM 71 or TPM 83 or consent of instructor). A seminar for the integration of family systems theory with priestly formation and ministry. Topics to be determined by the group from pastoral care to leadership and congregational dynamics issues. Course includes four 45-minute Genogram labs. Mr. Hadler.

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

An examination of 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.)

TPM 205 Preparation for Christian Households: Theological Reflection, Counseling, and Liturgical Celebrations

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

TPM 435-J Ministry in Context Seminar

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

Pastoral Theology

PT 17 The Basics of Pastoral Care

This course will consider the theology and practice of pastoral care. It will take into consideration the basic skills of pastoral care and the training and building of a pastoral care team in a church of any size. This course is for those who have had little or no training in basic listening skills for pastoral care. It will be taught with consideration of the fact that clergy in the Episcopal Church are limited to four sessions of individual pastoral care with individuals and will therefore give skills for diagnosis and referral for those needing extended pastoral counseling. Dr. Mercer.

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

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

PT 31 Pastoral Ministry in the Spanish Language

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

PT 41 Pastoral Care of the Chemically Dependent and Their Families

Addiction and the consequences of addiction for the person, family, and community will be explored through lecture, readings, and discussion. Pastoral ministry and intervention in response provide for practical considerations. (Limited to 20.) (3rd quarter 2006.) Dr. Mercer.

PT 42 The Prayer Book Offices

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

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

We will consider five pastoral offices which are responses to both joy and sadness in the Christian journey: Thanksgiving for the Birth or Adoption of a Child; Reconciliation of a Penitent; Ministration to the Sick; Ministration at the Time of Death; and the Burial of the Dead (Rite one and two). We will examine the historical development and theology which inform the pastoral offices in the Book of Common Prayer and consider the creative ways the offices can be applied in the moments which they eloquently address. Dr. Hawkins.

PT 53 Youth, Church, and Culture

This course explores adolescence and the identities of youth in the church and wider culture as a significant pastoral theological concern. We will learn and engage methods of practical theology to study the changing understandings of youth across time; the formation of adolescent identities and youth culture today; the impact of consumer culture on young people and the church's ministries with them; and Christian practices of formation in relation to youth. We will also consider perspectives on the structure of youth ministry in congregational life that can enhance opportunities for youth to contribute to the life and liberation of the church. The course is organized in part around several recent documentary films focused on the complex "world of adolescence" and contemporary youth culture. Dr. Mercer.

PT 61 The Role of Preaching as Pastoral Care

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

PT 67 Marriage and Its Seasons

A look at marriage through its seasons from the perspectives of Church History, the Books of Common Prayer, the Canons, and family systems theory. Subjects will include pre-marriage counseling and the marriage liturgy, couples' dynamics and brief couples' counseling for referral, and various purposes of marriage. Course includes four 45-minute Genogram labs. Mr. Hadler.

PT 71 Congregational Development

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

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, lectures, and discussion. Our goals are to relate liturgical leadership to congregational leadership, to read emotional process in congregations, and to examine the power of priest and congregation to shape each other. An integrative course in which we will connect systems theory with our experience and the Christian tradition. Course includes four 45-minute Genogram labs. (Seniors and middlers) Mr. Hadler.

PT/CED 107-J Group Process (See CED/PT 107-J)

Studies in Christian Worship

Dr. Fentress-Williams, Dr. Grieb, Ms. Hooke, Dr. Jones, Dr. McDaniel, Dr. Prichard

Church Music

CM 1& 2 Liturgical Music

An introduction to the variety of musical resources appropriate for use in worship according to the Book of Common Prayer. The class will explore the liturgical leader's musical role and develop their individual musical abilities. We will consider the role of music in the church's worship both now and in past centuries, the potential of music to build up the church, and the use of music in pastoral care. We will explore diverse styles of music and

develop skills for liturgical planning and collaborative ministry with musicians.

CM/NT 42 The Composer as Exegete of Scripture (See NT/CM 42)

CM 44-J The Church's Song

An historic survey of Christian hymnody with an emphasis on hymnody within the Anglican tradition. Particular stress will be placed on the place and use of hymnody in contemporary Prayer Book liturgy. Dr. Glover.

CM 45 The Sung Service

Prerequisite: CM 47 or permission of instructor. The rubrics of the Book of Common Prayer afford expanded opportunities for the use of song in liturgy. Among them are the singing of texts calling for the solo performance of an officiant and the many portions of sung dialogue between officiant and people. Practical guidance will be given to the singing of Prayer Book services giving particular attention to the vocal skills of the individual class member. Dr. Whitmire.

CM 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. Dr. Whitmire.

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

Homiletics

HOM 1 & 2 Introduction to Homiletics

Prerequisite: Completion of the requirement in biblical language and completion of both introductory sequences in Bible (OT 1, 2, and 3 and NT 1, 2, and 3) or the completion of one and concurrent registration in the other. The focus of this course is on the structure of sermons. Learning occurs through the acquisition of basic homiletical theory and skills as well as through listening to oral and written responses to sermons preached in class. Dr. McDaniel, Ms. Hooke.

HOM 3 Advanced Homiletics

Prerequisite: HOM 1 and 2. The focus of this course is on the theology of preaching. The interrelationship of form and content will be examined utilizing current hermeneutical theory. Special attention is given to the development of each individual's preaching style. Dr. McDaniel, Ms. Hooke.

HOM 56 Preacher as Artist

Prerequisite: HOM 1, 2, & 3. This course will begin by exploring the benefits and possible dangers of thinking of the preacher as an artist and the sermon as an art form. We will place these initial investigations within a theological framework, considering the human imagination and human creativity as aspects of our

personhood as created by God. With this theological foundation in place, we will then explore aspects of the creative process as described by artists, seeking similarities between this process and the process of sermon preparation. We will also mine other art forms, such as poetry, music, drama, and the visual arts, to see how they might provide resources for the preaching task. This course will involve preparing and delivering sermons that use the preacher's creativity, imagination, and artistic gifts of various kinds. Ms. Hooke.

HOM /OT 59 Preaching Old Testament Texts

Prerequisite: HOM 1, 2, & 3, and OT 1, 2, and 3.

The texts of the Old Testament offer some of the richest and most underused resources for Christian preaching. This course will explore the particular demands and peculiar rewards in preaching on these texts. We will consider issues involved in preaching Old Testament texts from a Christian perspective, such as: understanding the relationship between the Old and New Testaments, whether and how to preach Old Testament texts christologically, and the particular challenges involved in preaching Old Testament texts from a lectionary. We will also explore issues that arise in making Old Testament texts accessible to members of our congregations who may have little familiarity with these texts. The bulk of our time in the course will be devoted to preaching on a variety of genres of Old Testament texts: narrative, law, prophecy, Psalms, and other wisdom literature. Ms. Hooke, Dr. Fentress-Williams.

HOM 67 Reading Texts, Reading Life

Prerequisite: HOM 1, 2, & 3. The art of preaching involves seeking the connecting points between Scriptural texts and the "text" of our lives, our communities, and our world. In this course, students will explore methods of perceiving these points of connection, so as to develop awareness of the many ways that Scripture and life interpret each other. These explorations will include: developing a theology and spirituality of preaching; interpreting the text through the preacher's voice and body; finding secular parables of God in everyday life; exercises to hone the preacher's powers of observation and meaning-making. Students will preach sermons using the material gleaned from these investigations. Ms. Hooke.

HOM 73 Performance of Text: Genesis to Revelation

To perform a text of scripture entails discovering the relationship between the truth of the text and the truth of the performer, and bringing them into creative alignment with each other so that God speaks anew through the text. Since this is also the process preachers undertake, the experience of performance is a useful background for the preaching task. This course begins by considering the theological rationale for using performance as an instrument for exegeting and interpreting texts. Students will then develop performances of scriptural texts that together tell the story of salvation history from Genesis to Revelation, and will study techniques of voice and acting to help them embody these texts. These individual performances will be developed into ensemble production of these texts, to be performed for the Seminary community. Ms. Hooke.

HOM 85 Prophetic Preaching

Prerequisite: HOM 1, 2, & 3.

This course will explore the complex dynamics involved in preaching prophetically within Christian communities. We will examine models of prophetic activity in the Old Testament, consider how Jesus repeats and transforms this model of prophecy, and study the teachings concerning prophetic witness found in the Old Testament and in the Pauline corpus. We will then study theological and sociological frameworks within which to understand the charism of prophecy and how it functions in the church, considering in particular how the role of prophet intersects with, challenges, and is challenged by the roles of pastor and priest. Our consideration of this topic will include the study of prophetic sermons offered in the modern context by Martin Luther King, Jr., and others. Lastly we will consider how the call to preach prophetically might be discerned and answered in students' own preaching contexts. Ms. Hooke.

HOM 231 The Interpreter of Dreams: Preaching to Effect Change

Prerequisite: Homiletics 1, 2, & 3. The goal of this seminar is to enable participants to make links between the character of the gospel, the character of the preacher, and the character of the congregation to the end that conversion is effected. Participants will report on readings in humble apologetics and deliver sermons demonstrating kerygmatic proclamation. Dr. McDaniel.

HOM/NT 284 Performance of Text: The Book of Revelation

Prerequisite: HOM 1 & 2 and NT 1, 2, & 3. To perform a biblical text entails discovering the relationship between the truth of the text and the truth of the performer, and bringing them into creative alignment with each other so that God speaks anew through the text. Since this is also the process preachers undertake, the experience of performance is a useful background for the preaching task. This course begins by considering the theological rationale for using performance as an instrument for exegeting and interpreting texts. Participants will then engage in exegetical and interpretive study of the Book of Revelation, and will develop performances of scriptural texts from that book. Students will also study techniques of voice and acting to help in embodying and performing these texts. These individual performances will be developed into an ensemble production of the Book of Revelation, to be performed for the seminary community. Dr. Grieb, Ms. Hooke.

HOM 401 Independent Study in Homiletics

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

Liturgics

LTG 1 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.

LTG 5 Introduction to Anglican Worship

LTG 5 focuses on the theology and development of the liturgy and on the practical issues involved in liturgical leadership. Lecture and discussion center on baptism and eucharist in the Book of Common Prayer. The remaining portions of the Prayer Book are subjects of LTG 6, which is offered in the spring. Recommended for juniors and middlers. Dr. Prichard.

LTG 6 Introduction to Anglican Worship

LTG 6 is the continuation of LTG 5. 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. Dr. Ferlo.

LTG 20 The Liturgy in Spanish

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

LTG 21 The Bible in Spanish

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

LTG 23-J Ministry Among Spanish-Speaking People

A review of Spanish grammar and pronunciation will equip students for field visits, interviews, and (optional but possible) preaching in Spanish-speaking churches, shops, worksites, and homes in the Alexandria area. Dr. Jones.

LTG 48 Advanced Liturgical Practicum

Prerequisite: LTG 5 and LTG 6 Practicum

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

LTG 53-J From Glory to Glory: Preparing Liturgy that Transforms Lives

Liturgy that engages people transforms their lives. This two-week course is based on the principles that have informed St. Gregory of Nyssa's worship and that are transforming the worship of the Episcopal Church. The first week examines St. Gregory's core values of liturgy: affectionate context, informed choices, and total participation. The second week builds on the first week's foundation and moves from theory to application. Mr. Simons, Mr. Fromberg.

LTG 81 Seminar in Liturgics

Prerequisite: LTG 5

This course is a quarter seminar focusing in depth on a current issue in Liturgics. Dr. Prichard.

Studies in Faith and Society

Dr. Battle, Dr. Budde, Mr. Hadler, Dr. Jones, Dr. McDaniel, Dr. Sedgwick, Dr. Sonderegger

Christian Ethics

CE 1 Christian Ethics

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

CE 23 War, Peace, and Resistance

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

CE 29 Biomedical Ethics

This course considers ethical issues in a medical context. Biblical and theological perspectives are explored in the effort to provide students with a working knowledge of relevant resources within the Christian tradition. Specific biomedical ethical issues are examined, such as end of life care, research and technology, reproductive issues, privacy and confidentiality, and the allocation of scarce medical resources. Attention is also given to the role and function of hospital ethics committees and institutional review boards, and the importance of a theological voice on such committees and boards. The goal of the course is to help students reflect theologically on the complex questions pertaining to biomedical ethics, which arise frequently in the context of parish ministry and chaplaincy.

CE/LT 30A Liturgy and Ethics

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

CE 30B Christian Households and a Rule for Life

This seminar will be structured around writing a household rule of life in light of the rule of the Society of St. John the Evangelist (SSJE). Dr. Sedgwick.

CE/ST 33A Major Christian Thinkers

The theology and ethics of H. Richard Niebuhr are arguably the most significant work in Christian ethics in the 20th century. His primary books are landmark studies that seek to understand

God's initiative and grace and how that is understood and shaped in different ways by Christians. Primary texts for the course include *The Meaning of Revelation, Christ and Culture; Radical Monotheism and Western Culture; and The Responsible Self*. 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. Dr. Sedgwick.

Contemporary Society

CS 10-J The Church in the Public Square

This course will explore the intersection of church and civic life, particularly the church's role in shaping a just society. Students will examine the biblical roots of advocacy in both Old Testament and New Testament texts, then look at church engagement in social movements in the United States. Finally, students will learn practical tools for congregations to address the issues of international and domestic hunger today. Ms. Councell Turner.

CS 11-J Vital Ministry In Small Congregations

More than half of churches in mainline denominations worship with fewer than 100 people on an average Sunday. Smaller congregations are often perceived as struggling only for survival, yet innovative and valuable ministry occurs in many of these congregations in spite of, and often because of, their small size. This course explores the strengths and challenges of ministry in small congregations, using stories from small churches, and gives students ideas and methodology for finding and building on the uniqueness of their small congregations. Dr. Johns.

CS 15 Theological Research and Writing

This course explores the methodology, strategies, and tools for effective theological study. Theological research and writing will be approached as expressions of loving God with all one's mind. Topics to be covered include methods for reading and comprehending theological texts, using research libraries effectively, searching the Internet and subscription full-text electronic databases, formulating bibliographic citations, preparing theological papers, and understanding issues in information ethics. Dr. Budde.

CS 19-J Healing God's Creation, One Cleric at a Time

Inter-active and adaptive, students will explore how theology and the commandment to *avai* and *shomer*, keep and serve creation, is lived out in the real world. Students will begin to find answers for tough questions: What does it really mean to be stewards of God's island home? Can we make the core of the church's mission preservation and restoration of God's creation, or is it too late? Why is the environment not just another issue for busy clergy in the modern world? Mr. Kreidler.

CS 25-J Homes: Biblical Call, Concrete Engagement: Theological Reflection and Habitat for Humanity Leadership Training

"Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head." This course begins with reflection upon homes and homelessness, the sheltered and the Homeless One. It will examine the material and spiritual bases of poverty; Scripture's teaching on heavenly and earthly homes and its mandate for mission; and the relation of theology and praxis in ministry. Then the course will move into official Habitat for Humanity leadership training here at VTS, followed by ten days' work at a Habitat work site in Honduras and further theological reflection upon return. The course will include study before and after field work, and written reflection. It will qualify participants to serve as Habitat team leaders, as they build their own theological homes for this ministry and physical homes with the poor. Dr. Sonderegger.

CS 27 Sexuality, Households, and Family

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

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

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

CS 34-J The Bread that Gives Life to the World: Christian Formation for Faith in Daily Life

Discipleship in the 21st century requires imagination, flexibility, and familiarity with the scriptures, as Christians work to embody Christ in settings the first century never foresaw. This week-long course is designed for clergy, Christian educators, lay leaders, and anyone interested in experiencing fresh ways to connect biblically-grounded faith with the practice of daily faithfulness in a complicated world. Dr. John Lewis, Ms. Patterson.

CS 38 Claiming Our Call to Common Mission: Living into the Lutheran-Episcopal Full Communion Agreement

The task of ecumenical reception is to incorporate the results of ecumenical dialogue into the life of the church. This course will address ecumenical reception in the parishes, with an emphasis on the Lutheran-Episcopal full communion agreement. The content of the agreement will be covered, and the similarities and differences between Lutherans and Episcopalians in theology,

liturgy, and practice of ministry will be analyzed. Aspects of the ecumenical relationship between the two denominations at the international, national, regional, and local levels will be explored. Dr. Budde.

CS/ST 40 A Spirituality of Reconciliation: Personal, Ecclesial, and Global

The goal of this course is to learn and practice the most basic elements of reconciliation as taught by Jesus (contrition, confession, forgiveness, repentance, and reunion). Out of this goal, a spirituality of reconciliation results on three deepening levels: Personal, Ecclesial, and Global. Through these three levels, we will think about and practice a spirituality of reconciliation. In the end, a spirituality of reconciliation exemplified by Jesus takes us beyond the way conflicts stagnate into a violent world. Our primary texts will be from Dr. Battle's recent books: *Blessed are the Peacemakers: A Christian Spirituality of Nonviolence* and *Practicing Reconciliation in a Violent World*. Dr. Battle.

CS 135 The Black Church

This course will explore the curious phenomenon of the church constituted of people of African descent. We will learn about the black church as it develops from the North Atlantic slave trade, as well as learn about the broader phenomenon in North America, Africa, and the African Diaspora. As we study the black church, particular attention will be given to spiritual practices, the civil rights movement, and the Anglican Communion. Dr. Battle.

CS/ST 150 Jesus and Nonviolence

When we talk about justice and peace, we often find no communication because my world-view is understood in a sense radically different from yours. Most of all, when Christians often talk about justice and peace, Jesus is conspicuously absent in the conversation. We may not realize why this lapse of communication is so frustrating. If this is true of a Christian community, it is truer when the communicators come from different contexts (e.g., Jews, Muslims, Christians, Black, White, Gay, Straight, Women, and Men). In light of this problematic of living in and communicating nonviolence, the objectives of this course are as follows: 1. To help Christians decide whether it is true that Jesus helps us understand other world-views and promote justice and peace; 2. To help Christians learn the most basic elements of world-views they are likely to encounter in the pursuit of justice and peace; 3. To teach Christians how to study other world-views in a sympathetic way; 4. And to contribute to the spiritual growth of theological students as effective peace makers. Dr. Battle.

Global Christianity - Mission and World Religions

GC 11 Christians Encounter World Religions

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

GC 13 Theology of Mission

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

GC 17 Cross Cultural Colloquy

This colloquy will provide a setting in which international students can reflect on their activity and experience in the Episcopal Church in the United States and begin to translate that experience for application in their home church. (International students ONLY) Mr. Hadler, Dr. Grieb.

GC 18 Cross Cultural Colloquy

Continuation of GC 17. See description for GC 17 above. Mr. Hadler, Dr. Grieb.

GC 19 Christ and Culture in History

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

GC 25-J From Encounter to Transformation: The Episcopal Church and Indigenous People

This course will cover the history of the relationship of the Anglican, then Episcopal Church, with Native peoples (primarily in North America) from Jamestown to the present. Students will have an opportunity to explore the theological, cultural, and social impact of encounter and will learn the impact that Native peoples have on the Episcopal Church. Students will be exposed to many tribal and personal witnesses of the church in Indian country. Video, texts and experiential group projects will be part of the learning experience. Bishop Gallagher.

GC 38 Church and Society in Sudan

Prerequisite: GC 11, GC 13, or GC 19. A survey of the history of Islam and Christianity in Sudan, with attention to traditional African religions, nation building, and ethnic identity. Lectures, films, research paper, and oral seminar presentations. Dr. Jones.

GC 41 Cross Cultural Reflection Seminar

Prerequisite: Cross-cultural experience
This course is designed for American students to follow immediately after return from a cross cultural immersion or internship. It provides a setting in which returnees can reflect on their experience of ministry in another cultural setting and their reentry into their own culture. Using readings and events, the returnees begin to translate their experience for application in their own church and culture. Mr. Hadler and Dr. Jones.

GC 45-J Dominican Republic Immersion

Prerequisite: Competence in Spanish.

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

GC 50-J Myanmar Immersion Seminar

Three weeks of intensive meetings and travel in Myanmar (Burma) offer students opportunity to develop more informed and accurate knowledge and increased sensitivity to the complex historical, cultural, religious, socio-political, and economic issues that are behind the current situation in Myanmar, and to discern their impact on the Anglican Church of the Province of Myanmar and her non-Anglican sister churches. The course will expose students to a radically different Buddhist cultural context, and invite them into conversation and community with native as well as expatriate Christians and non-Christians serving with Myanmar-based NGOs and international organizations. Preparatory readings and pre-travel meetings with Washington-area Myanmar and experts in the fields of Myanmar history, politics, and development economics aspire further to stimulate students' continuing discernment and definition of faith and vocation in an increasingly politicized, non-Christian world and their reflection about their own theological grounds for mission. Active participation in an upcountry Anglican Diocesan Retreat, group theological reflection at the time of summary retreat in-country, and a final reflection paper are key course requirements. Extra cost for travel. Ms. Babson.

GC 55 Jesus in World Religions

Prerequisite: GC 11. The person of Jesus does not belong solely to the church. We will consider the place Jesus has heretofore occupied in some Muslim and Hindu minds in order to inform our activity as Christian witnesses. Texts: *Jesus Through the Centuries* by Jaroslav Pelikan; *The World's Religions* by Huston Smith. Dr. Jones.

GC 61 Non-Western Anglican Biblical Interpretation

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

Theological Studies

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

Ascetical Theology

AT 13-J The Ministry of Spiritual Direction

This course will offer an introduction to the ministry of spiritual direction and examine current issues related to this ministry. Participants will learn how to listen to others in ways that help them make meaning and discern the presence of God in their lives. Guidance will be given especially in helping others discern life choices in a context of prayer. Brothers of S.S.J.E.

AT 18-J Teaching Others to Pray

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

AT 33 Foundations of the Spiritual Life

This course will explore major themes of the spiritual life, some of which include reconciliation, ecstatic union, the importance of self-knowledge, and prayer leading to social action. Classic and contemporary texts will be used. Particular attention will be paid to how race and ethnicity influence understandings of Christian spirituality. In addition to other assignments, students will prepare presentations designed for use in congregational contexts. Dr. McNaughton-Ayers.

AT/HT 39 Monastic Theology (See HT/AT 39)

AT 226 Theologians at Prayer

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

Liturgical Theology

LT 30 Liturgical Theology and Its Pastoral Implications

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

colonial Anglican perspectives on worship, and the eclectic practices of the post-denominational "emerging church" in the United States. Dr. Ferlo.

LT/CE 30A Liturgy and Ethics

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

Systematic Theology

ST 1 Systematic Theology 1

The first half of a two-semester course sequence surveying the major loci of Christian theology. This course will cover such doctrines as revelation, the being of God as Triune, creation, evil and providence, and the human person. (Will be offered beginning in the fall semester 2007). Dr. Hensley, Dr. Sonderegger.

ST 2 Systematic Theology 2

The second half of a two-semester course sequence surveying the major loci of Christian theology. This course will cover such doctrines as christology, justification, sanctification, ecclesiology, the sacraments, the Holy Spirit, and eschatology. (Will be offered beginning in the spring semester 2008). Dr. Hensley, Dr. Sonderegger.

ST 1A Trinity and Creation

This course serves as introduction to the theology of the first article of the creed: the Unity and Trinity of God, especially of God the Father; the Divine perfections and attributes; demonstrations of Divine reality; faith and revelation; creation, preservation, and fall; creature-hood; election and predestination. (This course will not be taught after the fall semester 2006.) Dr. Sonderegger.

ST 1B Jesus Christ and Salvation

An examination of the doctrines of the person and work of Christ within the contexts of their historical development and contemporary articulation. The course will pay special attention to the systematic interconnections between christology and soteriology and will examine how various formulations of these doctrines affect other doctrinal commitments Christians typically hold. In conversation with the readings, the lectures, and with one another, students will be encouraged to move toward formulating their own constructive theological position. (This course will not be taught after the spring semester 2007.) Dr. Hensley.

ST 1C The Spirit and the Church

Prerequisite: At least one semester of Church History. 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 16 Foundations for Theology

This quarter course is designed for those students with little or no background in philosophical argument, history of doctrine, or theological writing. We will examine the basic philosophical terms used in theological work and introduce the major doctrines considered foundational to systematic theological reflection. Dr. Sonderegger.

ST 20 The Person and Work of Jesus Christ

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

ST 25 Faith

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

ST 26 Unbelief

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

ST/CE 33A Major Christian Thinkers (See CE/ST 33A)

ST 35A Readings in Contemporary Anglican Theology: Rowan Williams

This course examines select texts and authors (rotating each year) representing contemporary Anglican theology. Particular attention will be paid to issues of continuity and/or discontinuity with historic Anglicanism. Dr. Hensley.

ST 35B Readings in Contemporary Anglican Theology: Feminist Theologians

This course examines select texts by contemporary feminist theologians in the Anglican theological tradition. Particular attention will be paid to issues of continuity and/or discontinuity with historic Anglicanism. Dr. Hensley.

ST 35C Readings in Contemporary Anglican Theology: John Milbank

This course examines select texts and authors (rotating each year) representing contemporary Anglican theology. Particular attention will be paid to issues of continuity and/or discontinuity with historic Anglicanism. Dr. Hensley.

ST 38 Last Things

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

ST 39 Providence, Election, and Human Freedom

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

ST/CS 40 A Spirituality of Reconciliation: Personal, Ecclesial, and Global (See CS/ST 40.)

ST 41 Cross and Resurrection

This course considers the meaning of the cross and resurrection for the Christian life, specifically under the doctrines of justification, sanctification, mortification, and vocation. Dr. Hensley.

ST 43 Remembering the Needy

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

ST 44 The Hope of the Poor

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

ST 45 Readings in Systematic Theology

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

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

ST/CS 150 Jesus and Nonviolence (See CS/ST 150)

ST 204 Seminar on the Trinity

Prerequisite: at least one course in theology. This seminar examines classic discussions of the Trinity, both East and West, and focuses especially on the formation of the doctrine in the first five centuries C.E., culminating in Augustine. Attention will then turn to a range of critiques and defenses of the doctrine within the last half century and pay particular attention to the ways in which reflections on God as triune shape

understandings of being, knowing, and selfhood. Throughout the course, efforts will be made to highlight how doctrinal expression and practical piety hang together in visions of God-as-Trinity. Dr. Hensley.

ST/CE 227 Introduction to Anglican Thought (See CE/ST 227)

ST 255 Does God Suffer?

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

Theological Aesthetics

TA 11 Christian Vocation: Discerning the Work of the Church

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

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

By reading and praying with the poetry of John Donne, George Herbert, Christina Rossetti, Samuel Taylor Coleridge and others, students will explore how this poetry embodies and illuminates our experience of the Anglican theological and spiritual tradition. Dr. Staudt.

TA 19 Anglican Spirituality in Modern Poetry

By reading and praying with the poetry of such writers as W. H. Auden, R. S. Thomas, Judith Wright, Vassar Miller, Denise Levertov, and others, students will explore how this poetry embodies and illuminates our experience of the Anglican theological and spiritual tradition. Dr. Staudt.

TA 25 The Artist as Theologian

Dorothy Sayers wrote that artists "often communicate in their own mode of expression truths identical with the theologians' truths." In this course, we will learn to use the visual arts as a theological resource in Christian education, preaching, and worship. We begin with an in-depth study of the work of

Rembrandt, arguably the greatest visual interpreter of scripture. We will take a field trip to view Rembrandt's original etchings and drawings at the National Gallery of Art's Department of Prints and Drawings. Two contemporary artist-theologians will discuss their work with our class. Ms. Parker.

TA 29 Studies in Theological Aesthetics: Dante's *Purgatorio*

An introduction to Dante's *Purgatorio*, the central and most humane canticle of *The Divine Comedy*. The course will pay close attention to the rich texture of Dante's religious imagination, focusing particularly on the ways it has shaped the great Christian drama of pilgrimage, conversion, repentance, and restoration both in Dante's day and in ours. Read in English (no knowledge of Italian required). Dr. Ferlo.

TA 30 Contemplative Writing

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

TA 31 Praying with the Poets I

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.

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

T. S. Eliot's *Four Quartets* is widely acknowledged as the great Christian poem of the twentieth century. Drawing on the mysticism of the *via negativa*, the poetry of Dante, the history of the church, and the mysteries of the Incarnation and Passion, Eliot sets his personal journey of faith in powerful poetic language that has echoed through much writing, preaching, and Christian meditation in our time. In this class, we will read the text of the *Four Quartets* as a way into our own spiritual experience. While literary and theological contexts and background will be provided, the main work of the class will be to read and reflect on the four main "movements" of this important work, using guided meditation, journaling, and other processes aimed at deepening our prayerful response to the Christian journey as mediated by Eliot's language and imagination. Dr. Staudt.

TA 35 Imaginative Writing As Ministry

Prerequisite: TA 30, TA 31, or TA 19. A workshop course in which students draw on personal experience and theological reflections to create writing that invites people to deeper spiritual awareness. The course will be structured as a workshop, using students' writing as our focus. Students will write in a variety of genres including poetry, personal memoir, narrative, and dialogue. Dr. Staudt.

TA 41 Experiencing the Gospel Narrative Through Art

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

TA 133 Visions of Ministry in Fiction

This course 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 public ministry. Works to be read include Willa Cather, *Death Comes for the Archbishop*, Chinua Achebe, *Things Fall Apart*, Shusaku Endo, *Silence*, Mary Gordon, *Men and Angels*, Alan Paton, *Cry, the Beloved Country*, Susan Howatch, *Glittering Images*. Dr. Staudt.

TA 150 Creativity and the Image of God

Our human capacity for creativity, as a gift from God, opens us to the world and the world to us in all fullness. Indeed, in our creativity subsists at least one dimension of our reality as the image of God, and in its expression we are touched by God. This course will offer an opportunity to engage our own creativity to fruition, while pushing us to explore how we might encourage the creativity of those we encounter in ministry. We will work with theologians as diverse as Madeline L'Engle, William of St. Thierry, and Hildegard of Bingen. We will work across media, and the assignments for the course will be geared more to the creative than to the analytical. This course will be a full-time commitment for the two weeks that it is scheduled, in order that we might engage our material fully. Dr. Edmondson.

TA 209 Studies in Theological Aesthetics: Dante

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

Consortium Courses at Virginia Seminary

CONS 15 Ministry of Aging

This course will deal with pastoral care of the aging with consideration of some end of life issues. The major topics of the course are: physiology of the aging process, spirituality, ethics, pastoral relationships, death, grief, theology of suffering, and parish ministries associated with aging and end of life. These topics were developed by a task force of Washington Theological Consortium professors. Several of these professors will lecture on their specialties as part of the course. Dr. Crossin.

CONS 23 Spiritual Ecumenism: At the Roots of Practical and Theological Ecumenism

As noted by Regis Ladous in the Dictionary of the Ecumenical Movement, "spiritual ecumenism is a gospel requirement which is prior to practical and theological ecumenism." [1096]. This course will explore spiritual ecumenism and the spirituality of the ecumenical movement. We will discuss such topics as the role of the Holy Spirit, reconciliation, discernment, contemplation, the sacramental life, "ecumenical marriages" and "love for the poor." Dr. Crossin.

CONS 37 The Future of Ecumenism

This course will analyze where the ecumenical movement is going and what it has to offer for the life of the church in the 21st century. The structure will be organized around the theological marks of the church ("one, holy, catholic, and apostolic"). Issues to be addressed include: the porous nature of parish membership today, the rise of non-denominational and ecumenical parishes, new ecumenical initiatives like Christian Churches Together in the U.S.A. and Churches United in Christ that are broadening the ecumenical conversation, the papacy of Benedict XVI, recent ecumenical agreements (such as Methodist-Episcopal and Lutheran-Methodist interim Eucharistic sharing), and the ecumenical movement's new approach to consensus decision-making. NOTE: In the first week of class, students are required to attend at least two presentations of the National Workshop on Christian Unity (NWCU), which will meet at the Key Bridge Marriott in Arlington, January 29 – February 1, 2007. (The class will not meet during the first week of the quarter to facilitate attendance.) The NWCU student registration fee of \$50 will be covered by a scholarship from the Consortium upon application by the student.

Dr. Budde, Dr. Crossin.

Special Courses for Master in Theological Studies Students

MTS 301 - Practicum

Required of second-year MTS students who are not doing a thesis, the Practicum involves a field placement for one semester in a setting appropriate to the student's vocational goals, combined with a weekly seminar for the purpose of theological reflection on issues of lay ministry growing out of the field experience. Extended Clinical Pastoral Education (CPE) taken during the academic year may be used as the field placement, especially for students considering ministry in pastoral care or as a chaplain. MTS students may elect to do the Practicum for a second semester. The Practicum is designed for lay persons. International students, who are ordained, are required to undertake a thesis (MTS 401).

MTS 401 - Thesis

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

**Courses Expected to be Offered
During the 2006-2007 Academic Year**
Please note that this list is subject to change.

Biblical Studies:

BL 101 Beginning Biblical Hebrew
BL 102 Old Testament Beginning Hebrew
BL 103 Old Testament Hebrew Readings
BL 111 Beginning Biblical Greek
BL 112 New Testament Beginning Greek
BL 113 New Testament Greek Readings
BL/OT 201 Hebrew Reading and Exegesis
BL/OT 202 Hebrew Reading and Exegesis of the Psalms
BL 401 (L) Elementary Ecclesiastical Latin
NT 1 & 2 New Testament Interpretation
NT 3 New Testament Interpretation
NT 205 Interpreting the Gospel of Mark
NT 209 The Gospel of Matthew
NT 221 Epistle to the Galatians
NT 227 The Old Testament in the New: New Testament Writers as Interpreters of Scripture
NT 239 The Parables of Jesus
NT 250 The Sermon on the Mount/The Sermon on the Plain
OT 1 Old Testament Interpretation
OT 2 & 3 Old Testament Interpretation
OT 106 Introduction to Judaism
OT 218 Ezekiel
OT 232 Bad Girls in the Bible

Historical Studies:

CH 1 The History of the Early and Medieval Church
CH 2 The History of the Medieval and Reformation Church
CH 3 The History of the Church Since 1600
CH 47 History of The Protestant Episcopal Church: The Colonial and Early National Period
CH 48 History of the Protestant Episcopal Church Since 1830
CH 78 Anglican Communion from the 19th - 21st Century
CH 145 Augustine's Confessions

Ministerial Studies:

CED 20 Human Growth and Development
CED 22 Faith Development
CED 60 Models of Teaching Scripture in a Congregation
CED 67 Adult Education
CED 68 History of the Sunday School Movement and Its Impact Today
FE 1 Field Education and Colloquy
FE 2 Field Education and Colloquy
FE 11 Field Education
FE 13 Field Education
FE 14 Field Education
FE 15-S Field Education Internship
FE/PT 21 Revisioning Parish Ministry: An Introduction to Field Education & Pastoral Theology

TPM 25 The Habit of Priesthood
TPM 35 Church Planting
TPM 57 Using Small Groups to Build Christian Community
TPM 73 Anglican Reflective Seminar
TPM 88 Grief, Change, and Loss for Individuals and Churches
TPM 149 Money, Ministry and Management: Theology in the Real World
PT 17 The Basics of Pastoral Care
PT 41 Pastoral Care of the Chemically Dependent and Their Families
PT 42 Prayer Book Offices
PT 53 Youth, Church, and Culture
PT 67 Marriage and Its Seasons
PT 71 Congregational Development
PT 83 The Priest as Leader of a Congregation

Studies in Christian Worship:

CM 1 and CM 2 Liturgical Music
CM 45 The Sung Service
CM 47 Introduction to Singing
HOM 1 & 2 Introduction to Homiletics
HOM 3 Advanced Homiletics
HOM 231 The Interpreter of Dreams: Preaching to Effect Change
LTG 1 Oral Interpretation of Scripture
LTG 5 Introduction to Anglican Worship
LTG 6 Introduction to Anglican Worship
LTG 20 The Liturgy in Spanish
LTG 21 The Bible in Spanish

Studies in Faith and Society:

CE 1 Christian Ethics
CE/ST 227 Introduction to Anglican Thought
CS 15 Theological Research and Writing
CS 135 The Black Church
CS/ST 150 Jesus and Nonviolence
GC 11 Christians Encounter World Religions
GC 13 Theology of Mission
GC 17 Cross Cultural Colloquy
GC 18 Cross Cultural Colloquy
GC 19 Christ and Culture in History
GC 38 Church and Society in Sudan
GC 41 Cross Cultural Reflection Seminar
GC 55 Jesus in World Religions
GC 61 Non-Western Anglican Biblical Interpretation

Theological Studies:

AT 33 Foundations of the Spiritual Life
ST 1A Trinity and Creation

continued on next page

ST 1B Jesus Christ and Salvation
 ST 1C Spirit and the Church
 ST 16 Foundations for Theology
 ST 20 The Person and Work of Jesus Christ
 ST 25 Faith
 ST 26 Unbelief
 ST 35B Readings in Contemporary Anglican Theology:
 Feminist Theologians
 ST 38 Last Things
 ST 39 Providence, Election, and Human Freedom
 ST 204 Seminar on the Trinity
 TA 11 Christian Vocation: Discerning the Work of the
 Church
 TA 31 Praying with the Poets, I
 TA 35 Imaginative Writing As Ministry
 TA 41 Experiencing the Gospel Narrative through Art

Consortium Classes at Virginia Seminary:
 CONS 37 The Future of Ecumenism

**Special Courses for Master in Theological Studies
 Students:**
 MTS 301 Practicum
 MTS 401 Thesis

January Term 2007 Offerings for credit:*

Biblical Studies:
 NT 48-J (same as NT 48) The Lord's Prayer
 OT 54-J Three Notable Biblical Women

Ministerial Studies:
 CED 66-J (same as CED 66) Families, Faith, and Formation
 FE 5-J Field Education Internship

Studies in Christian Worship:

LTG 23-J Ministry Among Spanish-Speaking People
 LTG 53-J From Glory to Glory: Preparing Liturgy that
 Transforms Lives

Studies in Faith and Society:

CS 11-J Vital Ministry in Small Congregations
 CS 29-J Christian Social Ministry: Immersion in Urban
 Ministry
 CS 34-J The Bread that Gives Life to the World: Christian
 Formation for Faith in Daily Life
 GC 25-J From Encounter to Transformation: The Episcopal
 Church and Indigenous People
 GC 45-J Dominican Republic Immersion
 GC 50-J Myanmar Immersion Seminar

January Term Offerings not for credit:

Anti-Racism Training
 Education for Ministry - Mentor Training
 Prevention of Sexual Misconduct & of Child Abuse Training
 Prevention of Sexual Misconduct & of Adult Abuse Training

For all courses, a minimum number of students are
 required for a course to be taught. Please be aware that if a
 minimum number of students do not register for a course, it
 may be cancelled.

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

* If a "-J" is added to a course number, then it is
 offered in the January term.

Degrees Conferred

October 4, 2005

Doctor in Divinity

Hilary Garang Deng Aweer
Bishop, The Diocese of Malakal, Sudan

Robert Henry Alexander Eames
Archbishop of Armagh, Primate of All Ireland

Howard Kingsley Ainsworth Gregory
Bishop of Montego Bay, Jamaica, West Indies

David B. Joslin
*Bishop of Central New York, Retired;
Assisting Bishop, The Diocese of Rhode Island*

William Sutherland Stafford
*Dean, The School of Theology
The University of the South*

Harriot Jacqueline Kumar, B.S.,
M.Com., *in absentia*
Melissa M. Roberts, B.A.
Noah Richard Shuwu, Dip.Ed., B.D.,
M.Ed.
Leslie Charlotte Nuñez Steffensen, B.A.
Melissa Lynn Van Doren, B.A.



*Back to front: Lyn Burns, Matthew Cowden,
Susan Fawcett, and Carol Jablonski process to
the auditorium for Commencement.*

Master in Divinity

Debra M. Brewin-Wilson, B.S.N.,
M.S.N.
Robert Franklin Browning, Jr., B.A.,
M.A.
*A. Lyn Burns, B.A.
Robert Christopher Cairns, B.A.
Bruce D. Cheney, Sr., B.S., M.P.S.
*Matthew Davis Cowden, B.F.A.,
M.F.A.
John James Derkits III, B.S.
Ellen Poole Ekevag, B.A.
*Susan Laurel Daughtry Fawcett, B.A.
Fran Gardner, A.B., M.A.T.
Holly Moira Gloff, B.A.
Sarah E. Gordy, B.A., M.S.W.
Caron Annette Gwynn, B.S.
*Carol Jean Jablonski, B.A., M.A., Ph.D.
*Ryan Patrick Kuratko, B.A.
*Thomas Alonzo Lacy II, A.B.A., B.A.
*Sandra L. Lawrence, B.A.

Sean Thomas Leonard, B.S.
Robert Kevin Marshall, B.S.
Heather Ann Martinez, B.A.,
in absentia
Donyelle C. McCray, B.A., J.D.
Helen Louise Kesser McKee, B.S.
Robbin Melchiorre, B.A.
*William Seldon Murray IV, B.A.
Lynn Bailey Norman, B.A.
Marlee Rundquist Jane Norton, B.A.
Mary Kathryn Norton, B.A., M.B.A.
*Nathan Alexander Rugh, B.A.
Allison Hill Sandlin, B.A.
George Sherrill, Jr., B.A.
*Melody Wilson Shobe, B.A.
R. Casey Shobe, B.A.
*J. Peter Swarr, B.A.
*William Robert White, B.S., J.D.
Andrew Dodge Williams, B.A.

**Cum laude*

May 18, 2006

Certificate of Work Accomplished

Sari Naim Ateek, B.S., M.Div.
Cynthia J. Rogers, B.A., M.S.W.,
M.A.P.S., *in absentia*

Post-Graduate Diploma in Anglican Studies

Evan Douglas Garner, B.A., B.S.
Scott Dale Kitayama, B.B.A., M.Div.
Susan Richardson, B.Mus., M.M.,
M.Div., Ph.D.
Caroline Rinehart Stewart, B.A., M.Ed.,
M.A.
Samuel Lee Wood, B.A., M.Div., J.D.

Master of Arts in Christian Education in Youth Ministry

Daniel L. Hall, B.S.

Master in Theological Studies

*Douglas Clifford Bauer, M.S., Ph.D.,
J.D., *in absentia*
Bartholomayo Bol Deng, B.A.
*Laura Merzig Fabrycky, B.A.
Given Mzanje Gaula, Dip.Th., B.A.
John Tyler Jones, B.A., M.B.A.
Martin Bob Kalimbe, Dip.Th., B.A.

Doctor of Ministry

Peter M. Barbernitz, Jr., B.A., B.S., M.A.
Martha Hathcock Conner, B.S., M.S.,
M.Div.
Stephen Henry Mentz, B.A., M.Div.,
S.T.M.
Godwin Nii-Noi Odonkor, B.A., M.A.

Doctor of Humane Letters

William S. Craddock, Jr.
*Managing Director, CREDO Institute
Memphis, Tennessee*

Charlotte Hanley Scott
*University of Virginia Professor Emerita
of Commerce and Education; Active
Laywoman*

Doctor in Divinity

Edward Ambrose Gumbs
*Bishop, Diocese of the Virgin Islands
St. Thomas, Virgin Islands*

Stanley Martin Hauerwas, Ph.D.
*Gilbert T. Rowe Professor of Theological
Ethics, Duke Divinity School*

Alfred Alfonso Moss, Jr., Ph.D.
*Associate Professor of History
University of Maryland*

Students Enrolled 2005 - 2006

Master in Divinity

Senior Class

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

Robert Browning
Diocese of New York
B.A., New Jersey City University
M.Ed., William Patterson University

Ann Lyn Burns
Diocese of Colorado
B. A., University of the Witwatersrand

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

Bruce Cheney
Diocese of Virginia
B.S., New School University
M.S., Loyola University

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Robin Melchiorre
Diocese of Delaware
B.A., Toledo University

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

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

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

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

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

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

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

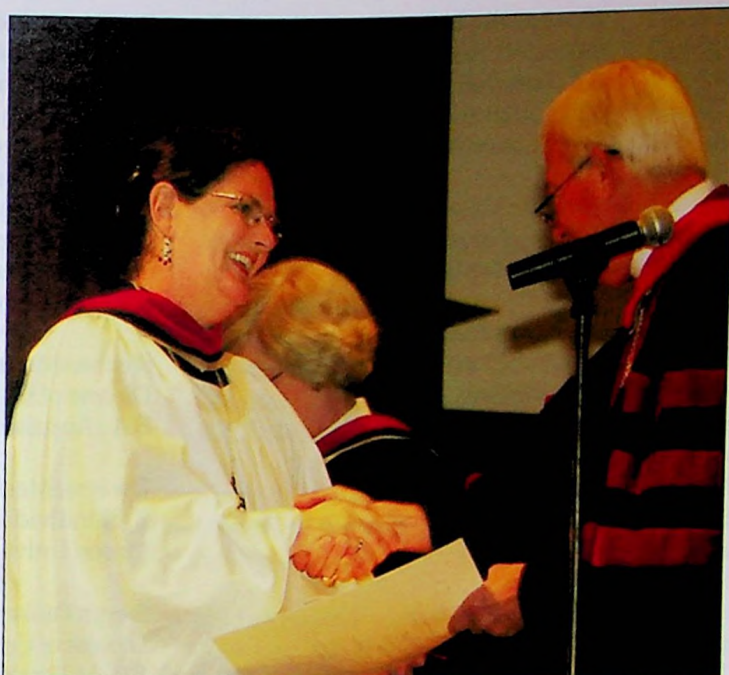
Melody Shobe
Diocese of Virginia
B.A., Tufts University

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

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

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

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



Holly Gloff, Diocese of Virginia, receives her diploma from Bishop Peter James Lee.

Middler Class

Peter Ackerman
Diocese of Los Angeles
A.A., Los Angeles Valley College
B.A., Cal State University Northridge

Conor Alexander
Diocese of Central New York
B.S., Cornell University

Jill Barton
Diocese of Western Massachusetts
B.A., Florida Southern College

Charles Brock
Diocese of Olympia
B.A., Haverford College

Jason Bruce
Diocese of Atlanta
A.B., University of Georgia

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

Cassandra Burton
Diocese of Virginia
B.A., University of Baltimore

Ronald Byrd
Diocese of Michigan
B.B.A., Northwood University

Peter Carey
Diocese of Pennsylvania
B.A., Bates College
M.Ed., George Washington University

Jason Cox
Diocese of Los Angeles
B. Mus., University of Houston

Rebecca Crites
Diocese of Southwestern Virginia
B.S., Longwood College

John Daniels
Diocese of Olympia
B.S., University of Phoenix

Arienne Davison
Diocese of Olympia
B.S., University of Washington

Stephen Day
Diocese of West Virginia
B.A., Hampden-Sydney College
M.A., Marshall University

Erika Dettra
Diocese of Pennsylvania
B.S., West Chester University
M.M., Westminster Choir College

Seth Dietrich
Diocese of Milwaukee
B.A., Wheaton College

John Dwyer
Diocese of New York
B.A., Fairfield University
J.D., St. Johns' University School of Law

Amanda Eiman
Diocese of Newark
B.A., Drew University

Elizabeth Felicetti
Diocese of Southern Virginia
B.A., University of Arizona

Paul Francke
Diocese of West Virginia
B.A., University of Chicago

Ann Gillespie
Diocese of Los Angeles
B.A., Goddard College

Betty Glover
Diocese of Kansas
B.A., New Mexico Highlands University
M.S.W., University of Kansas

Jon Graves
Diocese of West Missouri
B.A., University of Missouri
M.I.M., American Graduate School of
International Management

Lisa Graves
Diocese of West Missouri
B.S., Stephens College

Timothy Grayson
Diocese of Maryland
B.A., M.A., Victoria University of New
Zealand

Frazier Green
Diocese of Georgia
B.S., University of Florida

James Guthrie
Diocese of Georgia

Patrick Hall
Diocese of Texas
B.A., University of Texas

Erin Hensley
Diocese of North Carolina
B.S., Guilford College

Joseph Hensley
Diocese of North Carolina
B.A., University of North Carolina

Carol Holland
Diocese of Virginia
B.A., Hood College
J.D., T. C. Williams School of Law

Theodore Howard
Diocese of Colorado
B.A., Dartmouth College
M.P.A., University of Pittsburgh
Ph.D., Columbia University

Meaghan Kelly
Diocese of Rhode Island
B.A., Rhode Island College

David Kendrick
Diocese of Virginia
B.A., Wofford College

Christy Laborda
Diocese of Pennsylvania
B.A., Bryn Mawr College

Eric Liles
Diocese of Texas
B.A., Texas A&M University

Candyce Loescher
Diocese of Atlanta
B.F.A., Memphis College of Art

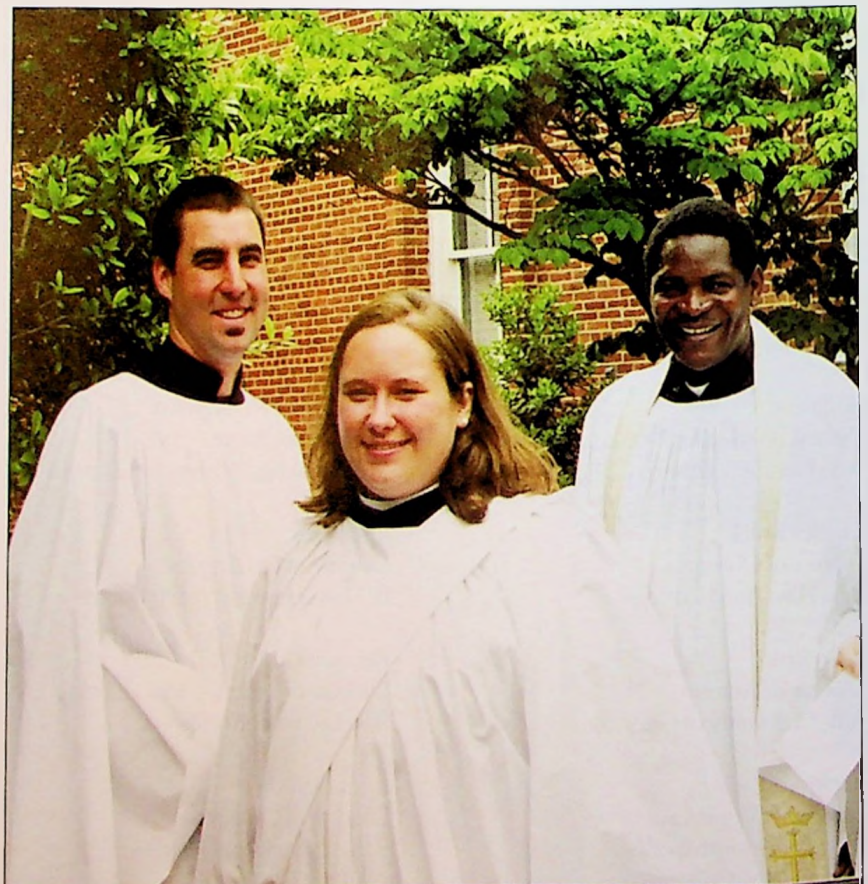
Lester MacKenzie
Diocese of Los Angeles

Jeanie Martinez-Jantz
Diocese of Southeast Florida
B.A., North Carolina State University

Stephen Mazingo
Diocese of East Carolina
B.A., Appalachian State University

Dwayne Messenger
B. of individualized study, George
Mason University

Steven Pankey
Diocese of Central PA
B.S., Millersville University



Graduating seniors James Derkits, Diocese of Texas, Ellen Ekevag, Kentucky, and Given Gaula, Tanzania.

Scott Petersen
Diocese of Southeast Florida
B.A., University of Massachusetts

Mark Powell
Diocese of East Carolina
B.S., East Carolina University

Robert Powell
Diocese of Southwestern Virginia
B.A., Wake Forest University

Robert Pruitt
Diocese of Atlanta
B.S., Shorter College

Elizabeth Rees
Diocese of Virginia
B.A., Wake Forest University
J.D., Emory Law School

Reuben Rockwell
Diocese of Georgia
B.A., University of Georgia

Lisa Saunders
Diocese of Milwaukee
B.S., University of Wisconsin Oshkosh

Matthew Scott
Diocese of Connecticut
B.S., B.A., University of Connecticut

Brian Smith
Diocese of Missouri
B.S., Univ of New Hampshire

William Sowards
Diocese of Florida
A.S., Florida Community College
B.A., M.Ed., University of North Florida

Kyle Stillings
Diocese of Olympia
B.A., University of Washington

Diane Vie
Diocese of Chicago
B.S., Eastern Illinois University

Todd Vie
Diocese of Chicago
B.A., North Central College

Fletcher Wells
Diocese of Virginia
B.S., James Madison University

Luther Zeigler
Diocese of Washington
B.A., Oberlin College
M.A., J.D., Stanford University

Junior Class

Brett Backus
Diocese of East Tennessee
B.A., University of Tennessee, Knoxville

Elizabeth Baumgarten
Diocese of Minnesota
B.A., St. Olaf College

Mitchell Bojarski
Diocese of Central New York
B.A., Roberts Wesleyan College

Matthew Bradley
Diocese of Kentucky
B.S.E., Tulane University

Mary Kay Brown
Diocese of Virginia
B.S.W., University of Pittsburgh
M.S.W., Case Western Reserve University

Giulianna Cappelletti
Diocese of Louisiana
B.S.W., Xavier University
M.S.W., Tulane University

Frederick Clarkson
Diocese of Virginia
M.A., University of St. Andrews (Scotland)

Patrick Crerar
Diocese of Virginia
B.S., George Mason University

Annie Cumberland
Diocese of Mississippi
B.A., Vanderbilt University

Holly Davis
Diocese of Lexington
B.A., Transylvania University

Denise deGastyne
Diocese of Virginia
B.A., William & Mary
M.S.W., Virginia Commonwealth
University

Amanda Finkenbinder
Diocese of Central Pennsylvania
B.A., Juniata College

Michael Gordon
Diocese of Indianapolis
B.S., Virginia State University
M.M., Cleveland Institute of Music
M.Ed., Columbia University
Ed.D., Columbia University

Robin Gulick
Diocese of Washington, D.C.
B.S., James Madison University
M.S., George Mason University

Loren Hague
Diocese of Georgia
A.B., University of Georgia

Anne Harris
Diocese of Southeast Florida
B.A., Massey University
M.A., Massey University

Bret Hays
Diocese of Connecticut
B.A., University of Pennsylvania

Richard Humm
Diocese of Ohio
B.A., Southeastern College

Peter Kanyi
Diocese of East Tennessee
B.S., Dallas Christian College
M.A.R., Emmanuel School of Religion

Robert Leopold
Diocese of East Tennessee
B.A., University of Tennessee

Laurie Lewis
Diocese of Kansas
B.B.A., Wichita State University

Morgan MacIntire
Diocese of Western Louisiana
B.A., Rhodes College

John Newton
Diocese of Texas
B.B.A., University of Texas

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J.D., University of Florida, College of Law

Mary Reese
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M.S., Syracuse University

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M.P.A., Princeton University, Woodrow
Wilson School
J.D., University of Arkansas

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Diocese of Rochester
B.Mus., Eastman School of Music

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M.P.H., University of Pittsburgh

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B.A., Elon University

Elizabeth Vajs
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B.A., University of Virginia

Helen White
Diocese of Georgia
B.A., Furman University
M.Ed., Georgia Southern University

Master in Theological Studies

Paul Akomea-Marfo
Lic.Th., St. Nicholas Theological
Seminary

Kenneth Athey
B.S., Shepherd College

Douglas Bauer
B.M.E., M.S., Cornell University
Ph.D., Carnegie-Mellon University
J.D.,
Georgetown University

Heidi Christensen
B.A., University of Massachusetts

Bartholomayo Deng
B.A., US International University in
Africa

Laura Fabrycky
B.A., Wheaton College

Given Gaula
B.A., Dip.Th., St. Philips Theological
College

Meredith Heffner
B.A., Smith College

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Diocese of Southwest Florida
B.A., John Carroll University
M.B.A., Gannon University

Martin Kalimbe
B.A., University of Malawi
Dip.Th., Zomba Theological College

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

Jacqueline Kumar
B.A., M.A., University of Madras

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A.B., St. Louis University
M.A.T., St. Louis University
Ph.D., University of Missouri

Patricia Mueller
B.A., Mississippi College
J.D., Mississippi College School of Law

Thomas Murphy
B.A., Sacred Heart University

Kathryn Niewenhaus
B.A., University of Maryland

Melissa Roberts
B.A., Baker University

Noah Shuwu
B.D., Bishop Tucker Theological
College
Dip.Ed., National Teachers College
M.Ed., Islamic University in Uganda

Nicholas Sichangi
Dip.Th., St. Paul's School of Divinity
B.Div., St. Paul's United Theological
College

Leslie Steffensen
B.A., Johns Hopkins University

Samuel Sudhe
B.Div., St. Paul's United Theological
College

Melissa Van Doren
B.A., Converse College

Master of Arts in Christian Education

David Adams
B.A., Temple University

Kathleen Aiello
B.S., Shenandoah College and
Conservatory

Mary Ball
B.S., University of Illinois

Merrill Anne Boykin
B.A., Queens College
M.Ed., Peabody College at Vanderbilt
Malinda Collier
B.F.A., Murray State University
M.A., Virginia Commonwealth
University

Robin Dexter-Meyer
B.A., University of Missouri

Jennifer DiLemme
B.S., University of Tennessee

Daniel Hall
B.S., University of North Carolina

Richard Houser
B.A., Texas A & M University

Laura Howard
B.A., Virginia Tech
Sasha Lumsden
B.S., University of the West Indies
M.Ed., George Washington University

Sandra Morrison
B.A., Clemson University
M.Ed., University of South Carolina

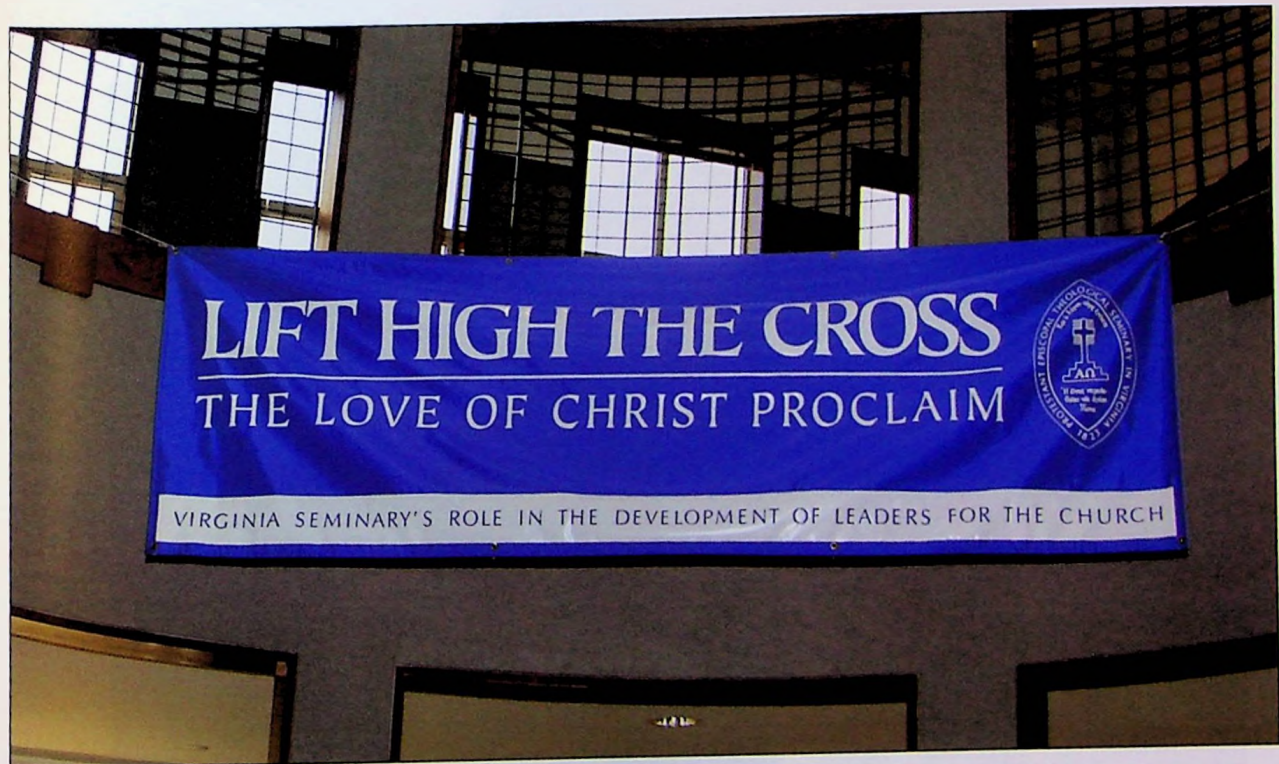
Mary Paciocco
B.S., James Madison University
M.S., Lynchburg College

Sonya Sowards
A.A., Florida Community College at
Jacksonville
B.S., St. Leo University

Stewart Tabb
B.A., Davidson College
M.Div., Church Divinity School of the
Pacific

Katherine Tate
B.A., Emory and Henry College
M.A., University of South Florida

Sandra White
B.B.A., St. Edwards University



Full-time Special Students

Sari Ateek
Diocese of Los Angeles
B.S., Birmingham Southern College
M.Div., Fuller Theological Seminary

Evan Garner
Diocese of Alabama
B.A., Birmingham Southern College
B.A., Ridley Hall, Cambridge

Scott Kitayama
Diocese of Texas
B.B.A., Baylor University
M.Div., Fuller Theological Seminary

Susan Richardson
Diocese of New Jersey
B.A., University of Georgia
M.A., Indiana University
Ph.D., Indiana University
M.Div., Princeton Theological
Seminary

Joseph Rushton
Diocese of Maryland
B.A., Mt. Saint Mary's College
M.Div., University of Notre Dame
M.S.W., University of Maryland

Miriam Saxon
Diocese of North Carolina
B.A., Auburn University
M.S., Florida State University
M.A., Duke University

Caroline Stewart
Diocese of Maryland
B.A., Converse College
M.Ed., University of Virginia

Letha Wilson-Barnard
Diocese of Minnesota
B.A., Bethel University

Sammy Wood
Diocese of Massachusetts
B.A., Mississippi State University
J.D., University of Mississippi School of
Law, M.Div., Gordon-Conwell
Theological Seminary



Anglican Studies students, left to right: Sammy Wood, Susan Richardson, Evan Garner, Sari Ateek, Professor Amy Dyer, Caroline Stewart, and Scott Kitayama.

Part-time Degree Students and Auditors

Barbara Bassuener
B.A., College of William and Mary
J.D., Marshall-Wythe School of Law

David Chao
B.A., Yale University
M.Div., Regent College (Vancouver)

Warren Clark
B.A., Williams College
M.A., Johns Hopkins
M.P.A., Harvard University
M.T.S., Virginia Theological Seminary

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

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

Nancy Hoke
A.B., Oberlin College

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

Laura Lewandowski
B.S.N., Central Missouri State
University
M.H.S., Texas Wesleyan University

Sandra McCann
B.S., Maryville College
M.D., Temple University School of
Medicine
M.Div., Virginia Theological Seminary

Dennis Morgan
B.A., Salisbury University

Cynthia Rogers
A.B., University of Nebraska
M.A., Washington Theological Union

Sandra Seaborn
B.A., University of Toronto
M.A., Wilfrid Laurier University

Susan Shillinglaw
B.A., San Diego State University
M.B.A., Monterey Institute of
International Studies

Shirley Smith Graham
B.A., California State University
M.Div., Virginia Theological Seminary

Frederick Walker
B.D., St. John College of Theology
Lic.Th., St. Nicholas Anglican
Seminary

John Weyant
A.B., York Technical Institute

Anna Woodiwiss
B.A., Swarthmore College



Melissa Cowden receives the Diploma in Theological Studies through the Seminary's Evening School of Theology. The Diploma is awarded for the satisfactory completion for credit of six courses, including at least two courses in Bible, one course in Christian theology, and one course in either liturgy or spirituality and the arts.

Evening School classes are taught by members of the Virginia Seminary faculty or by other qualified persons and are held on campus on weekday evenings. At least three courses are offered every semester, and the Seminary's library is available to registered students in the Evening School.

Calendar

August 2006

August 14 (Monday) AUGUST TERM BEGINS
September 1 (Friday) August Term ends
September 4 (Monday) Labor Day (NO CLASSES)

Fall 2006

September 5 (Tuesday) FALL SEMESTER AND FIRST QUARTER BEGIN
Final Registration AM/ Afternoon classes will meet
September 26 (Tuesday) QUIET DAY
October 3 (Tuesday) CONVOCATION, classes not held after 3:00pm
October 4 (Wednesday) CONVOCATION, classes not held in the morning
October 9 (Monday) Columbus Day (NO CLASSES)
October 19 (Thursday) Monday Schedule
October 20 (Friday) Tuesday Schedule
First Quarter ends
October 23 (Monday) Reading Day
October 24-25 (Tuesday-Wednesday) Examinations
October 26 -31 (Thursday-Tuesday) FALL BREAK

November 1 (Wednesday) SECOND QUARTER BEGINS
November 22-24 (Wednesday-Friday) Thanksgiving Holiday
December 15 (Friday) Fall Semester and Second Quarter End
December 18 (Monday) Reading Day
December 19-21 (Tuesday-Thursday) Examinations
December 22 (Friday) CHRISTMAS BREAK begins

January 2007

January 2 (Tuesday) JANUARY TERM BEGINS (Immersion)
Classes begin January 8
January 4, 5, 8 & 9 (Thursday-Tuesday) GOEs (Dates Tentative)
January 15 (Monday) Martin Luther King Day (NO CLASSES)
Check class schedule for Saturday make up day (either 1/13 or 1/20)
January 26 (Friday) January Term ends

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Spring 2007

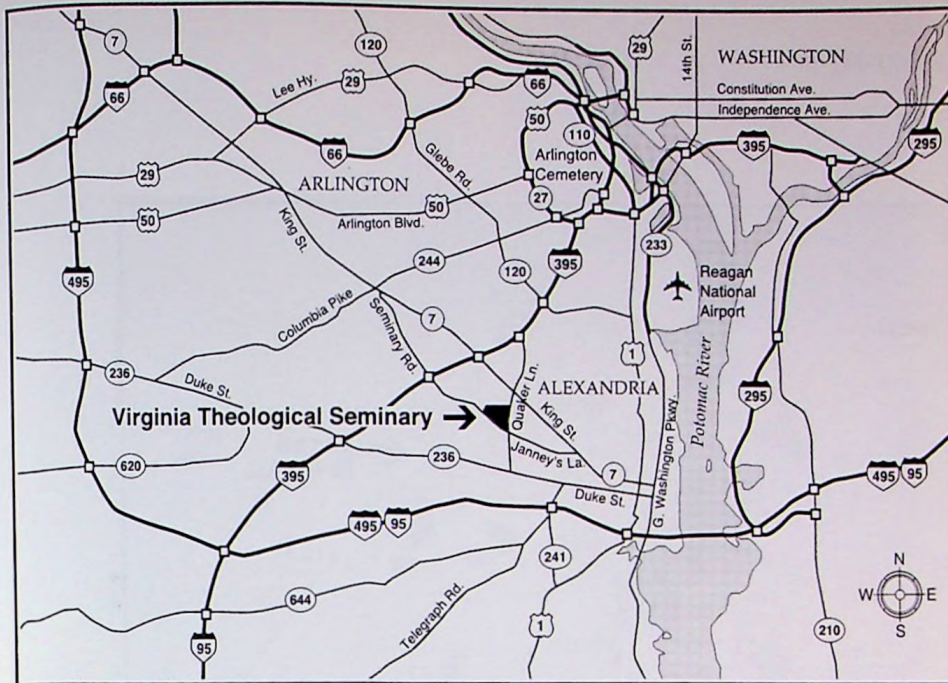
January 29 (Monday)	SPRING SEMESTER AND THIRD QUARTER BEGIN
February 19 (Monday)	Presidents' Day (NO CLASSES)
February 21 (Wednesday)	ASH WEDNESDAY: QUIET DAY
March 13 (Tuesday)	Wednesday Schedule Third Quarter ends
March 14 (Wednesday)	Reading Day
March 15-16 (Thursday-Friday)	Examinations
March 19-23 (Monday-Friday)	SPRING BREAK
March 26 (Monday)	FOURTH QUARTER BEGINS
April 4 (Wednesday)	Martin Luther King, Jr. Commemoration
April 6 (Friday)	GOOD FRIDAY (NO CLASSES)
April 8 (Sunday)	EASTER DAY
April 9 (Monday)	EASTER MONDAY (NO CLASSES)
May 8 (Tuesday)	Friday Schedule Spring Semester and Fourth Quarter ends
May 9-10 (Wednesday-Thursday)	Reading Period
May 11, 14-15 (Friday-Tuesday)	Examinations
May 17 (Thursday)	COMMENCEMENT

Summer 2007

June 20 (Tuesday)	SUMMER TERM BEGINS
June 20-28 (Wednesday-Thursday)	Summer Collegium
June 25 - July 13	Doctor of Ministry Programs
June 25 - July 20	Master of Arts in Christian Education Programs
July 20 (Friday)	Master of Arts in Christian Education ends
August 31 (Friday)	Summer Term ends

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From Washington DC

Take Interstate 395 (Shirley Highway) South to Seminary Road East exit. Continue east on Seminary Road though 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 though 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 though 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates onto Seminary grounds. Park in visitor lot immediately left of entrance to Seminary grounds.

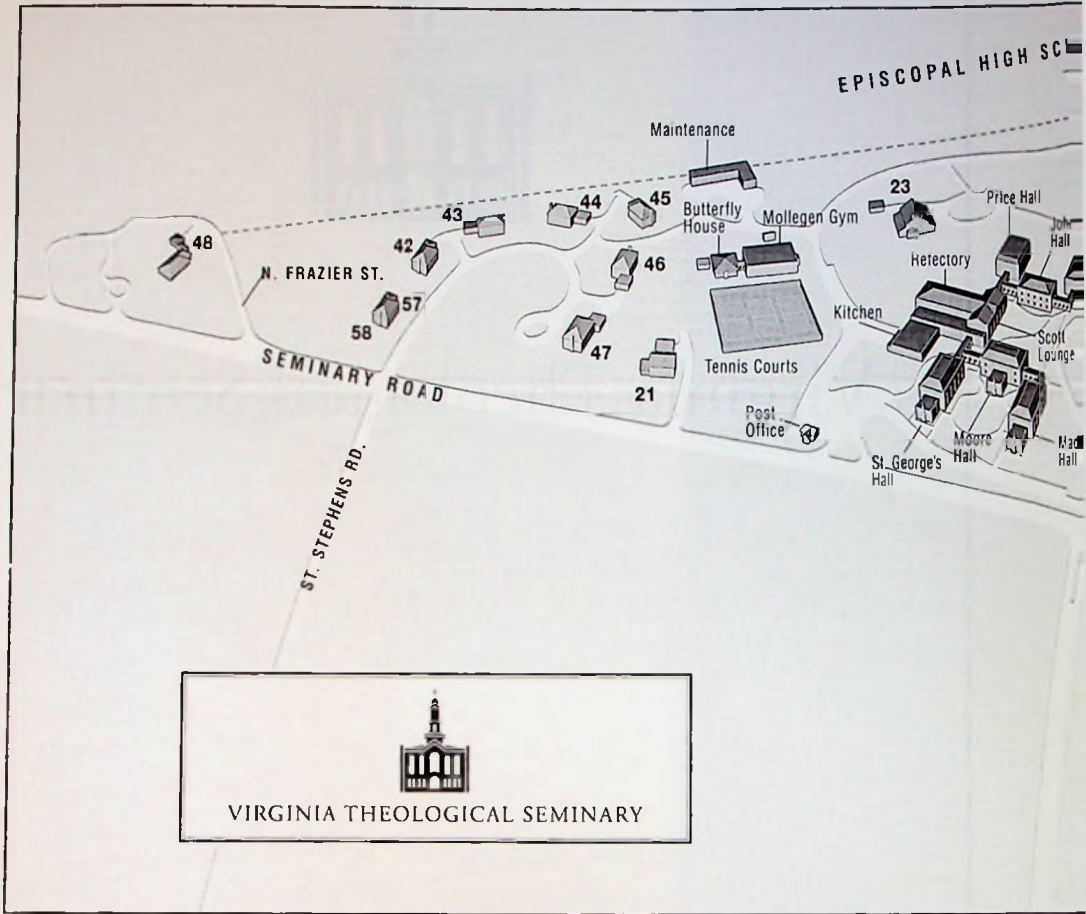
From Dulles Airport

Take Dulles Access Road to Interstate 495 (Capitol Beltway) South toward Richmond. Follow 495 to Interstate 395 North (Shirley Highway) toward Washington, DC. From 395 South, proceed to Seminary Road East exit. Continue east on Seminary Road through 6 traffic signals (approximately one mile), past the Seminary Post Office, and turn left through brick gates. Park in visitor lot immediately left of entrance to Seminary grounds.

Directions for those using Public Transportation

Take Metro blue or yellow line to King Street Station. Change to DASH bus AT2 "Eisenhower" (i.e., westbound), and get off at the second stop beyond Quaker Lane.

Virginia Theological Seminary • 3737 Seminary Road • Alexandria, VA 22304 • tel 703/370-6600

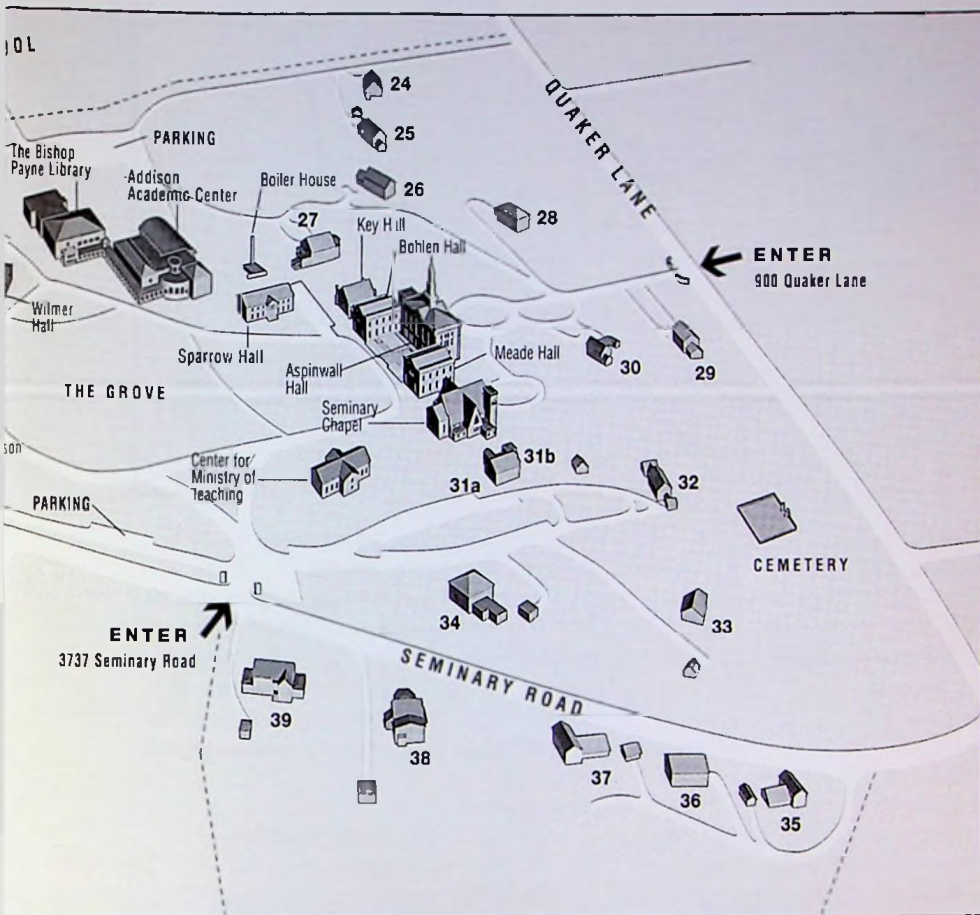


Virginia Theological Seminary Residences

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Not shown on map:
 VTS Residence
 814 Marshall Lane
 Alexandria, VA

ICAL SEMINARY
 andria, VA 22304
 234 • Toll-free: 800-941-0083



Virginia Theological Seminary Campus Facilities

- | | | |
|-----------------------|--------------------------------------|--|
| * 1 Wilmer Hall | * 10 Center for Ministry of Teaching | 49 Post Office |
| * 2 Johns Hall | * 11 The Bishop Payne Library | 51 Mollegen Gym |
| * 3 Madison Hall | * 12 Seminary Chapel | * 52 Price Hall |
| * 4 Moore Hall | * 14 Refectory | * 53 Butterfly House |
| * 5 St. George's Hall | * 15 Scott Lounge | * 56 Addison Academic Center
(auditorium and bookstore) |
| * 6 Sparrow Hall | * 16 Bohlen Hall | |
| * 7 Aspinwall Hall | 18 Boiler House | |
| 8 Meade Hall | 19 Kitchen | * wheelchair accessible |
| * 9 Key Hall | * 20 Maintenance | |