October 12:     Muslims and Christians Together: A Day with Kenneth Cragg and Akbar Ahmed. Lectures at 4:00 p.m. and 7:30 p.m. are free and open to the public.


January 10-21: Doctor of Ministry in Ministry Development Residency. J. Barney Hawkins and faculty

January 17-21: 8:30 – 11:30 a.m. Understanding Emotional Intelligence Dee Hahn-Rollins

January 17-21: 1:30 – 4:30 p.m. Conflict in Congregational Life. Speed Leas

January 24-28: 1:30 – 4:30 p.m. Congregational Vitality and Christian Practices. Diana Butler Bass and Joseph Sicking

January 31–February 4 and June 20–22: Experiential Leadership Institute. Liz Workman, Sandy Kolb, and Faculty

February 14-16: Retirement with Grace for Clergy and Spouses. J. Barney Hawkins and Frank Wade

April 11-13: Sabbatical Leave Planning Group Consultation. Jim Burns and J. Barney Hawkins

May 30-June 3: First Three Years in the Ministry Residency. Roger Ferlo, J. Barney Hawkins, and faculty


June 27-July 15: Doctor of Ministry in Ministry Development Summer Residency and Doctor of Ministry in Educational Leadership Summer Residency J. Barney Hawkins, Roger Ferlo, and faculty

FRIDAYS AT THE SEMINARY:

November 5: What’s Happening at Lambeth? Mark Dyer

January 14: Moses at the Movies. Judy Fentress-Williams

March 11: Praying at the Still Point. Roger Ferlo

May 6: The Episcopal Church in Virginia: Approaching Year 400. Robert Prichard
As I write this letter in July, Aspinwall Hall is covered with scaffolding to enable repairs to the roof and bricks supporting this historic building; Meade Hall is undergoing substantial renovations to repair the ravages of time and make it accessible for handicapped students and visitors; and painters are working to spruce up campus buildings in preparation for a new academic year. As they work, more than two dozen students are completing their summer terms in our Doctor of Ministry in Congregational Development and Master of Arts in Christian Education degree programs. The summer months have become an integral part of the academic year at VTS, as we now are in session for eleven months of the year. Earlier this summer several dozen people attended the Summer Refresher offered by our Center for Lifetime Theological Education; still others attended a workshop offered by our Center for the Ministry of Teaching.

VTS has a long-standing commitment to lifelong learning for clergy and lay leaders. In 1966 the Seminary established the Center for Continuing Education under the leadership of Bennett Sims, who would later serve as Bishop of Atlanta. Soon a second full-time member of the faculty was appointed to assist the Director in planning and leading continuing education offerings. Initially these were intended for clergy, but increasingly they have included laity, as well. Since the establishment of the Center, several thousand men and women have sought renewal of their minds and spirits in these programs.

“We now are in session for eleven months of the year.”

Under the leadership of Barney Hawkins, Director of our D.Min. program and Roger Ferlo, Director of the Center for Lifetime Theological Education, VTS continues to develop new initiatives to enhance the quality of ministry among clergy and lay leaders. With the generous support of the Lilly Endowment, an exciting program for clergy in their first three years of ordained ministry is now in its second year of implementation. This initiative builds on earlier learnings that recognize how critical the first few years of ordained ministry are for the long-term health and stability of clergy. As new clergy begin their ordained ministries, they are encouraged to develop habits and

Participants in the Seminary’s “First Three Years in the Priesthood” summer program this year included graduates from the Classes of 2002 and 2003.
Aspinwall Hall undergoes roof repairs and repointing of the bricks.
skills that promote excellence in ministry. Participants in the program work with supervisors, mentors, and peer groups to reflect intentionally on their experiences in ministry and to integrate the academic learnings of their Master in Divinity studies with the development of pastoral and practical skills needed for effective congregational leadership. Returning to the campus each year, these recent graduates form a strong network of support with their peers and with the seminary. Those who are in their first year of ordained ministry learn from those who are in their second or third years, as well as from their “official” teachers and mentors.

Last summer General Convention approved a number of changes to the Title III ministry canons. One of those changes addresses the need for continuing education for all clergy engaged in active ministry. Another change makes it likely that more people will prepare for ordination in a variety of alternative contexts outside the setting of a residential seminary. These changes suggest that lifelong learning – always desirable – will become a critical necessity as clergy and laity seek to meet the needs of a changing Church in an increasingly secular and highly pluralistic society.

Recent research has found that nearly half of the congregations in the Episcopal Church have an average Sunday attendance of 75 or fewer. Yet the majority of students come to seminary from large, highly-resourced, multi-staff congregations. In seminary, they are likely to serve in field education parishes staffed by more than one cleric and additional lay professionals. When called to serve as rector of a small congregation, many clergy find themselves unfamiliar with some of the unique challenges and promises, and often without the support of fellow colleagues in ministry. As we think about future
initiatives, support for clergy and lay leaders serving small congregations will be a high priority.

New initiatives for lifelong learning complement and strengthen the M.Div., MTS, and Anglican Studies curricula that are our primary focus during the traditional academic year. As I write this, we are preparing to welcome 83 new students, who will arrive in mid-August to begin their study of Greek or Hebrew and to be oriented to life “on the Hill.” Thirty-two of these new students are in their twenties, continuing a trend towards younger seminarians at VTS that has steadily grown over the past few years.

I hope that you share our enthusiasm for the vitality of life at VTS. We are blessed by a superb faculty, a lively and inquisitive student body, a dedicated and loyal staff, and a Board of Trustees who give generously of their time and wisdom. Without financial support from our graduates and friends, however, our work could not continue. These pages attest to the generosity of the many individuals, families, congregations, and foundations that have financially supported our mission during the past fiscal year. I want to thank each of you personally for your prayers, your financial gifts, and your support of our work. As always, we welcome you to visit the campus and to experience for yourself the many ways that God’s spirit is alive and active in the life of this vibrant community.

Martha J. Horne
Dean and President

Members of the Class of 2004: Seated, Cecelia Goodman Schroeder, from the Diocese of San Diego; MACE graduate Michelle Fincher; and Mariann Babnis, Diocese of Washington. Back row: George Okoth, Tanzania; Paula Green, Diocese of Washington; Blake Rider, Diocese of Texas; Betsy Bagioni, Diocese of Connecticut; and Theology Professor Jeffrey Hensley.
The Rev. Herbert K. Lodder, class of 1958, and his wife, Frances E. Pinter Lodder, have set aside funds in their estate plans to create an endowment to finance Virginia Seminary’s Faith, Work, and Vocation Forums in memory of their fathers, Clifford Kingsley Lodder and Frank Pinter. Contributions to the Lodder Faith Work and Vocation Endowment Fund will also be made during their lifetime, and they have encouraged others to follow their lead in supporting the forums by contributing to the Lodder Fund.

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. The Seminary is grateful for this financial support, which will assure the continuation of these forums, and allow the Seminary to hold future forums in other locations around the country.

A tribute by Herb and Fran Lodder to the impact faith had in each of their father’s work and vocation follows.

Frances Pinter Lodder and Herbert K. Lodder, VTS ’58.
Clifford Kingsley Lodder
1902 – 1969

Cliff Lodder began life in the Tipperary Hill section of Syracuse, New York, the son of English immigrants Herbert James Lodder and Emily Anne Martin. He was the only Protestant kid in a neighborhood of Irish Catholics and was subject to some persecution. One of his favorite stories was the time that he got out of school early, packed snowballs with fresh horse manure, and pelted his persecutors most effectively.

He was trained in mechanical engineering, but he loved electricity and worked with it throughout his professional life. As a teenager he had one of the first crystal radio sets in the city of Syracuse, and went on to graduate from Syracuse University with a Bachelor’s Degree in Mechanical Engineering. (His father suggested to him that electricity was just a fad, and he wanted his son well trained in something solid.) In the course of his life he invented a milk bottle capping machine, the hose used in gas stations to alert owners to customers, the roller dam, and a plastic mine detector for the military in the Korean War. In time, he was awarded 17 patents for items he designed for General Electric.

One of his patents included a welding procedure for making wings for the XB70 experimental aircraft. He was a pioneer in the field of micro-miniaturization, designed the command control device for the Gemini module, and assisted in the development of spacecraft at Cape Canaveral.

Cliff was active in the Episcopal Church all his life, serving as treasurer, vestryman, and lay reader for many years in congregations in Baldwinsville and Ithaca, New York, and in Pompano Beach, Florida. He was afflicted with muscular dystrophy in the early 1930s, but by faith and prayers he lived a full and active life in spite of the condition. Physicians said that he should use a wheelchair, but he refused to do so, although he would sometimes collapse on the floor without warning.

He married Eleanor Seely Eilenberger at Grace Church, Cortland, New York, in November 1928 and had two children, Herbert in 1933 and Robert in October 1936.

He reflected his faith and discipleship in his commitment to doing good work, doing it well, and without regard for time expectations. He worked for several companies, but his most exciting years were spent with the General Electric Advanced Electronics...
Lab in Ithaca, New York, from 1951 until he took an early retirement due to his health in 1962.

Due to the progressive nature of muscular dystrophy, it became apparent that Cliff could no longer do his own drafting, and the Lab agreed to hire a draftsman to work with him. Cliff selected a black candidate for the position and insisted that he be hired, much to the chagrin of some in his office.

He lived out his faith in his pursuit of excellence at work, in his caring relationships with others in need as well as family and friends, and in his unwillingness to let a physical condition (muscular dystrophy) rob him of a contributing life.

Frank Pinter
1914 – 1953

Frank Pinter was the son of Croatian blue-collar immigrants who worked in the cigar-wrapping factories of Eastern Pennsylvania early in the twentieth century. His father died when he was just two years old, and his mother moved to a Croatian community in Bethlehem, Pennsylvania, in search of work. Here she met and married a steelworker and became a successful restaurant owner. The family was immersed in their local Lutheran Church, and Frank taught Sunday school, led the Croatian Youth Group, and even aspired to enter the ministry.

Although active in refugee resettlement work following World War II, Cliff and Elly expanded their family in September 1956 when they welcomed into their home a Dutch couple who were refugees from Indonesia – Paul and Cunera Voute. Other refugees had come, been assisted, and gone on their way, but Paul and Cuni became part of the family and remain so to this day. They paid Cliff the honor of naming their son Paul Clifford.

Frank Pinter accepted at Lehigh University in 1931 as a pre-ministerial student, he was unable to attend. As a result of the many economic hardships of the Great Depression, his stepfather had been told to leave Bethlehem, transfer to Baltimore, or lose his job. It was apparent that Frank would have to go to work as well. Even with a scholarship, college was no longer an option.

At Bethlehem Steel Frank worked alongside his stepfather, operating the high cranes in the open hearth, and found himself increasingly involved in organized labor activities. He fell away from participating in the Lutheran Church, believing that it no longer cared about the needs of working people. In contrast, the intense meetings, requirements of solidarity, strikes, and violence made great impact and made the union his “church.” And so he transferred his dedication to organized religion into his work environment. What he found in formal labor organizing—fighting for better working conditions and fair pay—seemed more in line with his biblical understanding than the customary church activities of his day.

“Formal labor organizing—fighting for better working conditions and fair pay—seemed more in line with his biblical understanding than the customary church activities of his day”
Frank was to work in the steel mills for 15 years, during most of which he fought for better working conditions, safety, and better pay for his fellow workers. He became a labor organizer and was elected an officer in Local #54529 of the United Steel Workers of America, the first steelworkers union in Baltimore. From the beginning he insisted that black employees of the mills be included in full membership. Furthering his desire to effect change, he decided to run for public office, and in 1938 he was a Democratic candidate for the Maryland House of Delegates.

His candidacy was covered with some interest by Ellen Lund, a reporter for a national progressive Finnish newspaper, which had assigned her the task of covering the labor candidate. She grew enthusiastic about his politics and her articles emphasized his support for FDR by headlining his slogan “Elect a Steel Worker – Support New Deal Legislation.” The mutual political commitment became personal, and Frank and Ellen were married in 1939.

Frank’s life took a dramatic turn when, five years after marrying Ellen and fathering three children (Judith in 1939, Frances in 1942, and Frank in 1947), he could no longer climb the steel mill cranes. His muscles were wasting away from an unidentified neurological disease. He struggled to support his family but was so overcome by depression that he required hospitalization. After several months of therapy, his good nature and sense of purpose returned, and he even began talking “union” to the janitorial staff of the hospital.

Because of his disease, Frank was unable to return to the steel mill. Needing to support his family, but without other work experience – and with limited physical ability – he took an office job with Goodwill Industries. Within six months, he was overcome by cancer and died at age 39. During the last months of his life, he was subpoenaed to appear before the House Un-American Activities Committee. While his failing health precluded any testimony, Frank’s work in the labor movement was interpreted by Senator Joseph McCarthy and others as a communist plot to overthrow the country. Frank’s family and other union members were subject to suspicion, loss of employment, and discrimination as a result of this experience. FBI records show that his wife was tracked by federal agents into the 1970s.

Frank died still committed to the struggle of the working man, although never resolving for himself the issues of institutional religion. His legacy, however, lives in his children and grandchildren, who continue to explore and question.

Speakers at Virginia Seminary’s Faith, Work, and Vocation Forums:

John Danforth ............................................................... April 1994
United States Senator
Edgar Woolard ................................................... November 1995
Chairman, DuPont Corporation
Togo West .............................................................. October 1996
Secretary of the Army
James Billington ......................................................... March 1997
Librarian of Congress
Elizabeth Campbell ........................................... November 1999
Founder of WETA Washington
Vance Wilson ...................................................... April 2002
Headmaster, St. Alban’s School, Washington
Ray Suarez ........................................................ November 2002
Senior Correspondent for National Public Radio
and The NewsHour on PBS
Fred Hitz .......................................................... April 2003
Woodrow Wilson School, Princeton University, and
Former Inspector General of the CIA
Diane Rehm ........................................................ September 2003
Host of the Diane Rehm Show on National Public Radio
Earl Strimple ........................................................ February 2004
Co-Founder of People Animals Love (PAL)
Patsy Ticer .......................................................... September 2004
Virginia State Senator and
Former Mayor of the City of Alexandria

SEPTEMBER 2004
It is not easy to stand in the vortex of chaos, even though we know that God creates new things out of chaos.

And so, I suppose it should not come as a surprise that this class would say its good-byes amidst the chorus of cicadas that appear only once each 17 years. As fond as we have become of these remarkable men and women, I think it is time to let them go. Let them go: before the frogs or snakes appear in our midst. In the words of the ancient Egyptian Pharoah, “God, I think it’s time to let your people go!” They leave well-prepared for the ministries that await them.

Bishop Griswold, we are delighted to have you and your wife Phoebe back on our campus, cicadas notwithstanding. I suspect that you may feel a special empathy for this graduating class. I remember the day you were elected Presiding Bishop in Philadelphia, and what a joyful occasion that was. Who could have foreseen then the difficult challenges you would face in your years of leading our church? Yesterday, as you talked informally with our graduates, you cited the words of Jesus in the Gospel of John: “I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all truth.” Our preacher yesterday at the service for the mission of the Church noted that God sometimes creates chaos out of order, turning our known world upside down and inside out. It is not easy to stand in the vortex of chaos, even though we know that God creates new things out of chaos. Thank you for standing there on our behalf, and for encouraging us all to listen carefully for the Spirit of truth.

As presiding bishop, Frank Griswold serves as primate and chief pastor of the Episcopal Church, president of the House of Bishops, president and chief executive officer of the Domestic and Foreign Missionary Society, and president or chair of numerous Episcopal Church boards and agencies.

He is a member of the Joint Standing Committee of the Primates of the Anglican Communion and the Anglican Consultative Council and served on the standing committee for the 1998 Lambeth Conference.

Bishop Griswold was ordained in 1963 and served three parishes in the Diocese of
Pennsylvania before his election first as Bishop Coadjutor, then Bishop, of Chicago. Well-known and highly regarded as a retreat leader, both nationally and internationally, our presiding bishop has deep interests in ecumenism, liturgy, theology, and spirituality.

Bp. Griswold’s articles, essays and sermons have been published in periodicals and theological journals including Anglican Theological Review, a monthly column in Episcopal Life, Cross Currents, Anglican Advance, and many others. His daily meditations from the General Convention of 2000 produced a Cowley Publications Cloister Book entitled Going Home.

The Presiding Bishop is a graduate of St. Paul’s School in Concord, New Hampshire and earned his bachelor’s degree in English literature at Harvard College. He attended the General Theological Seminary and earned his B.A. and M.A. in theology at Oriel College, Oxford University. He has received honorary degrees from many institutions, including one from this seminary in 1999.

Bishop Griswold, thank you for being with us on this important occasion in our life. And special thanks to you for meeting informally with our graduating students and talking with them about your ministry and your hopeful optimism for our church. Thanks, also to Phoebe Griswold and to Kristy Lee, wife of Bp. Lee, for meeting yesterday with a group of spouses, speaking with enthusiasm, candor and authenticity about their own unique lives and commitments.

The Very Rev. Martha Horne, Dean and President, the Most Rev. Frank Griswold, Presiding Bishop of the Episcopal Church, and the Rt. Rev. Peter James Lee, Chairman of the VTS Board of Trustees, in procession for the 2004 Commencement.
Matthew 28:16-20

It is a tremendous privilege to be part of a significant moment in someone’s life. This is a significant moment in the lives of those who gather here today, particularly, of course, those of you who are graduating; but also for the dean and faculty, and others who oversee and are part of the life of this seminary, as well as your families and friends. This week is one of joy and celebration for me. On Tuesday I attended the commencement of the Episcopal Seminary of the Southwest in Austin. And now, I have the privilege of taking part in the 181st commencement of the Virginia Theological Seminary. I am delighted to be with you on this important occasion, and I am grateful for the invitation to offer some reflections on the ministry to which the risen Christ called his eleven disciples, and has called us who have been baptized in the name of the Father, and of the Son, and of the Holy Spirit.

Some years ago, while serving as Bishop of Chicago, I was asked to make some remarks at the conclusion of a meeting of the House of Bishops. It had been what I might call a
“prickly” meeting. Though I don’t remember now the presenting concerns, in the course of the meeting I had become aware of a great deal of what scripture describes as “murmuring,” or – in our more contemporary translations – “complaining.” In the hallways and over meals, bishops were voicing their discontents. As I listened to what they were saying, I thought of the complaining of the children of Israel as they traveled from Egypt through the wilderness toward the Promised Land.

Our readings of the account of the Exodus at Morning Prayer during the Easter season have put me in mind of all this. The children of Israel complained because, having escaped from Egypt, and now facing the rigors of the desert, they yearned for a return to the safety and familiarity of Egypt – a land of cucumbers and melons, onions and garlic – somehow quite forgetting that there they had been slaves.

So they complained to Moses: “Why did you lead us out here? In order to kill us?” Moses in turn goes off and complains to God. “Why have you treated your servant so badly? Why have I not found favor in your sight, that you lay the burden of all this people on me?”

I remember saying to the bishops, we are in a hierarchical system in which laypeople complain to the clergy. The clergy complain to the bishop. And, when the bishops get together, they complain to the presiding bishop. In the context of my remarks I said: I wonder what the presiding bishop does with all this. Does he go out on the terrace of his apartment at the Episcopal Church Center on Second Avenue in New York and, after the manner of Moses, complain to God: “Why have you treated me so badly and laid the burden of all this church on me?”

Of course, I never dreamt that one day I would be the presiding bishop, and might actually experience this process of upward complaining. Let me hasten to assure you: though sorely tempted from time to time, I have not gone out on the terrace and railed against the heavens.

So, here you are, about to graduate and, over the course of these next years, become part of worshipping communities in which all kinds of emotions are writ large, and you will be expected to exercise ministries of leadership. This brings me to what I would like to say something about today, and that is: how do you deport yourself as a leader in a time when there is a great deal of murmuring and complaining, not simply in the life of the church, but also in the life of our society as well. If we, as ministers of the gospel, are given to murmuring, it is very hard for us to speak a word of encouragement, a word of hope, to those we are called to serve.

Here I am put in mind of St. Paul, who speaks about being possessed of patience, waiting in patience, enduring in patience. I don’t think we are very accustomed to being patient these days. Everything has to be instantaneous and immediate. Electronic communication has made this even worse. We send an email to someone and three seconds later are fit to be tied if we haven’t had a reply. (And, I might say: there are times I wish someone had taken a bit more time reflecting on what they had to say before hitting the “send” button.)

I suggest that what you are going to have to cultivate now is a spirit of patience, “passionate patience,” to use a phrase employed by the present Archbishop of Canterbury. This is a kind of patience that both grounds you as ministers of the gospel, and also helps your people live the present season themselves with grace.

Patience that is faithful to the spirit of the gospel.

Answers to urgent questions do not always come easily or quickly, or without ambiguity. Sometimes we have to live difficult and complex questions for a very long time before some clarity emerges and we are able to see the signs of the Spirit’s work.

So, here we are, with all of our urgencies and impatience, in that time which takes us from Ascension Day and into a period of waiting for something to happen. And – because we are in charge of the liturgical calendar – do know that what we are waiting for is the Feast of Pentecost. However, when the apostles were told by Jesus to stay in the city and wait to be clothed with power from on high, I doubt they knew what they were waiting for. Nor did they have any idea how long they might have to wait. I have no doubt that their joyful state described in the Gospel of Luke was shot through with a certain degree of impatience and wondering: When will it happen? And what did Jesus really mean by power from on high?

And here I wonder why, according to Luke’s chronology, which determines our liturgical year, the outpouring of the Spirit did not occur immediately following the Ascension. How much kinder it would have been had Jesus sent the Spirit forth with perfect timing just as his feet were disappearing into the clouds. Why didn’t he, as he prepared to leave, say “I am going now, but just hang on, in a few minutes, you are going to have exactly what you need.” Why did he decide to leave them alone for some ten days before they received power from on high? Why did he put them through the ordeal of loss and having to wait and wonder when it would have been so much more efficient, and saved them so much anguish if, just as his feet disappeared into the cloud, the Holy Spirit descended?
But, it did not happen that way. Instead, the period between the Ascension and Pentecost afforded the apostles a profound experience of their own powerlessness. There was nothing they could do except wait. Had the Spirit immediately come upon them they might have rushed off to preach the gospel filled with a sense of their own power and competence. They needed to know something about their own powerlessness and their utter dependency upon God’s grace. They had to be undefended and, in some sense, stripped naked before the power of the divine mystery, in order properly to receive the gift of the Spirit.

I have learned over many years that resting upon notions of my own competence is extremely dangerous. However, one of the realities of life in seminary is a focus – and indeed a necessary focus – on competence. We are taught how to interpret Scripture. We are taught how to baptize babies. We are taught how to assist people in making ethical decisions. We are taught how to deal with unexpected questions from importuning parishioners while we try to juggle a Styrofoam cup and a cinnamon bun in the context of the coffee hour. We are taught how to visit the sick, comfort the grieving, and bury the dead. But, beyond all of these competencies there is a power that comes not from us but from the Spirit of the Risen Christ. And, in moments of powerlessness and uncertainty we discover how true this is.

When I was newly ordained I became the junior assistant at the most affluent parish in the Diocese of Pennsylvania. Whenever I was called upon to preach, which was infrequently, I would mount the pulpit steps and pause dramatically. It was the custom for the sexton to dim the lights in the church at this point, and bring up a spotlight to illuminate the preacher. The congregation would then settle back in expectation and reverential silence. I must confess this routine certainly gave me an incredible sense of my own competence and power.

After several years in that parish I was called to be rector of a very different congregation. There was no sexton and there were no lights to dim. The space itself was like a large living room, which made some of the homiletic flourishes that had worked so well in my former situation – might I say – excessive. I have no doubt that I was taken away from that secure and affluent environment, and led into a very different congregation, for my own salvation. I had to begin all over again. I realized that the preaching competency I might have claimed for myself was in part grandiosity and self-inflation and had very little to do with the actual proclaiming and preaching of the gospel. I discovered something of my own poverty. I really did not know how to preach in a way that connected with the life of the congregation. They themselves had to show me. And, over time, they pulled out of me a word that I did not even know was deep within me.

Therefore, it is with fear and trembling that we enter into the life of a worshipping community. We are going there not simply to instruct and proclaim but – in a profound way – we are going to be shaped and formed by the very people we perceive we have been sent to serve. On our part, this calls for an undefended heart. It calls for a willingness to enter that place between Ascension and Pentecost, in which we open ourselves in patience to the promptings and motions of grace. This is not always easy,
particularly when we are trying to lead with our competencies.

We need, therefore, to give root room to the Holy Spirit, for it is the Holy Spirit – the living bond between the Father and the Son – who draws us into God’s own life through baptism. And it is the Holy Spirit who plants deep within us some dimension of Christ’s fullness – not for our self-congratulation but for the common good.

How reassuring it is when St. Paul tells us in the eighth chapter of the Letter to the Romans that the Spirit helps us in our weakness, and that indeed we do not even know how to pray as we ought. “But that very Spirit intercedes with sighs too deep for words.” Those of us who are called upon to pray “competently” need to know that it is in our inarticulateness and inadequacy in prayer that the Spirit most deeply prays within us.

Over time, the Spirit forms Christ in us and conforms us to the “image of [God’s] Son,” working in us the mind of Christ, and transforming us into ministers who proclaim the good news not only with our lips but in our lives. As Francis of Assisi tells us: “Preach the Gospel always and, when necessary, use words.”

So, the Spirit shapes us into gospel persons. But, that shaping requires of us a kind of relinquishment – a giving over – a willingness to be formed over time by the Spirit of God who loves us deeply.

Paul tells us in the Second Letter to the Corinthians that it is by an act of God’s mercy that we have been called to ministry, and therefore we should not lose heart. Just think of that. You have been called to ministry not primarily because you are useful in God’s sight, though indeed you may be. You were called to ministry through the mercy of God in order that God might love you more deeply and reveal the image of Christ to you more fully. This is the work of the Spirit.

And how does the Spirit do this work? We find an answer in the Acts of the Apostles, which we have been reading at the Eucharist during these days of Easter. The Acts of the Apostles recounts the work of the Holy Spirit, and how the power of Christ’s resurrection unfolded in the life of the early church and in the lives of the apostles.

What becomes clear as we read the Book of Acts is that the Holy Spirit is always somewhat ahead of the community, turning things upside down and expanding the apostles’ understanding of the ways of God.

Here the account of Cornelius the Centurion comes to mind.

Cornelius is told by an angel to send to Joppa for Simon Peter. Meanwhile, in Joppa, Peter is praying on a rooftop and, in a trance, he sees a sheet being let down from Heaven filled with unclean animals. He then hears a voice saying “Get up, Peter. Kill and eat.” To which Peter replies “I’ve never eaten anything profane or unclean.”

“What God has made clean, you must not call profane,” the voice answered.

This happens three times and Peter is left scratching his head and wondering what this is all about.

Messengers then arrive from Cornelius, and Peter returns with them to Caesarea. He gets part way through preaching, and suddenly the Holy Spirit descends on these Gentiles, on Cornelius and his family. Amazing.

Imagine Peter exclaiming in confusion: “My God, I thought this was only for us. They don’t even believe the right things! They’re outsiders, they are beyond the pale and the Spirit has descended upon them – just as it did upon us!”

So, what happened next? Well, then the Church had to catch up with the Spirit. God was up to something they didn’t comprehend. They had to rush back to their scriptures and reread them and interpret them in new ways and see, in passages that heretofore had seemed peripheral, a whole new level of meaning. They could then say: “Ah! This is the key, this is the clue. All those things about the Gentiles we ignored. Now, suddenly they are relevant and alive because of what the Spirit has done.”

As well, we can look at the persecution in Jerusalem that happened after the stoning of Stephen. (And let us note here that the coats of those throwing the stones lay at the feet of a man named Saul, who comes back into the story again a bit later.) The stoning caused a number of the disciples to disperse and flee to Gentile cities. And what did they do there? Of course, they proclaimed the gospel. And that too was the work of the Holy Spirit – moving them out into the world.
“Those of us who are called upon to pray ‘competently’ need to know that it is in our inarticulateness and inadequacy in prayer that the Spirit most deeply prays within us.”

Back to the man named Saul. Here he was, going off to persecute more Christians, and Christ flattens him. What an incredible about-face that was. We have heard this story so often we are almost immune to its power. What a life-changing experience this was for Paul. It was truly a death and resurrection. Of course, the apostles were horrified, wondering: can we trust this man? They believed he was a spy. It was Barnabas who finally coaxed them to give Paul a hearing. And we know what happened next. Such are the strange and often paradoxical workings of the Spirit.

Sometimes, something that we perceive to contradict what we understand as God’s will and God’s intention is precisely the way in which God’s deepest desire is seeking to make itself known.

Speaking to those of you who are graduating, I would venture to say that there will come moments in your ministry when things are going amazingly well, and you give yourself a pat on the back and a gold star. Then suddenly something happens that pulls the rug out from under you, and you find yourself in confusion. And yet, when you look back and reflect upon what seemed so devastating at the time, you realize it was actually the Spirit opening you to something new, or pushing you in some new direction. I hope when you have these experiences, which you surely will, you might remember these words from your Presiding Bishop, who is no stranger to what he is saying.

Being available to the vagaries of the Spirit is terribly important. Here I think of a phrase I have used often in the context of spiritual direction, when suddenly wacky and untoward things seem to be happening in a person’s life that seem inconsistent with what they perceive to be the ways of God. The phrase is from the Book of Ecclesiastes: “Consider the work of God. Do not make straight what God has made crooked…Do not make straight what God has made crooked.”

Quite frankly, my friends, and I’ve been at this long enough to speak with some authority, the ways of the Holy Spirit are often crooked and weird, which is part of God’s divine sense of humor.

So, as you think about the ministry to which God is calling you, be ready for surprise, be ready to be disconcerted, be ready to be turned around and aimed in the opposite direction, be ready to be thwarted at every turn, be ready to be unsettled by the goings on in the church; but always be ready to be patient and listening, because you just never know when God is going to use the most bizarre circumstances to unfold more fully the mystery of God’s incredible and overwhelming mercy and love.

In the gospel Jesus speaks of God’s reign in terms of planting seeds with the expectation that there will be a rich harvest in the future. This applies as well to ministry. The Spirit moves through us, through our ministries. The Spirit is always planting seeds of some kind, seeds that need to be given time to grow and mature. And, of course, as Jesus tells us, seeds have to die – as it were – in order to bear much fruit.

Many of our expectations and assurances, our clarity about the ministry we have been called to exercise, the stunning vestments we’ve ordered from domestic or foreign ecclesiastical outfitters – all of these things may have to fall apart in some way, or the seams give out, in order for God’s deepest desire to break free and emerge.

Returning to patience: Jesus says that seed, once planted, grows on its own, and we have to be patient with its process of maturation. We need to be patient, also, with the ministry to which God calls us, the shape of which has yet to be made known. We are all – always – becoming. “What we will be has not yet been revealed,” we are reminded in the first letter of John.

I have been ordained for 41 years, and I am still wondering what the ultimate shape of the ministry to which I have been called will be. The fact is: I never dreamt of being a bishop, let alone presiding bishop. As a priest I had what I might call a reverent disdain for the episcopal office. And then, the divine sense of humor had me become the very thing I disdained. Well, I can assure you, this took a lot of ego adjustment.

For you who are graduating today: we celebrate you – and the end of one chapter – and the beginning of another, the shape of which is not yet known. I want to say to you that I am quite certain that some big shifts and surprises lie ahead for you in terms of what you think your ministry ought to be, and what it actually will be. So, knowing the inevitability of change, knowing that life will surprise you, knowing that the Spirit may well take you where you had not imagined you might go, what are you to do?

The answer is quite simple, at least in its articulation. Be rooted and
grounded in your own companionship with Christ. Without an intimate and enduring companionship with the risen Christ, our ministries are dead in the water. Yes, you may be charming. You may preach eloquently. You may have a fine bedside manner. But without this relationship, something is fundamentally missing. And, this is why you must be rooted and grounded in your own companionship with Christ, who – as the gospel tell us – also had to live a series of shifts and changes.

Because of his own life experience, Jesus could speak compellingly about seeds having to grow secretly, about people having to turn the soil to find the treasure. These images suggest the need for patience, not simply with others, but with ourselves.

We need to be patient as the Holy Spirit works in us: shaping and forming us and making Christ shine through our lives in all their angularities, in all their thorninesses, yet in all their glory and mystery because, in the end, we are the beloved children of God.

I also want to say here that, particularly for those of us who are ordained, an authentic companionship with Christ is a necessary counterbalance to the ever-present temptation to become fascinated by the institutional life of the church and its interior workings. We can so easily lose ourselves in the mechanics and political intricacies of church life that we risk losing sight of what the whole enterprise is about.

I think, too, that the future of our church, the quality of our evangelization, the integrity of our preaching, the force and power of our sacramental celebrations and how they give us a glimpse of the transcendent reality, all of these – all of these – require ministers who are rooted and grounded in the mystery we are proclaiming and celebrating. You cannot proclaim resurrection if you have not lived it, and you cannot live resurrection if you have not died. The paschal mystery is at the absolute
heart and center of companionship with Christ.

This is where we must take with full seriousness the implications of our baptism. Focus is often given to the baptismal covenant and the promises we make. This is important, to be sure, but we must not lose sight of the baptismal act itself. That is, through it we are baptized into the death and resurrection of Christ. We are brought into a lifelong process of experiencing multiple dyings and risings, losings and findings. And, through all of this – our living of the paschal mystery – the Spirit is working. And you will recall that I said earlier that the Spirit’s work in our life is sometimes experienced as problematic or unsettling, or seems to take us into places where we do not want to go.

This brings us back to companionship with the risen Christ. And here, I want to say a word about the nurturing of that companionship. The essential thing is prayer. Being a person of prayer means being available in a deep and undefended way to the stirrings of the Spirit. Prayer isn’t so much about the words we form. Prayer is about our availability to what the Spirit is up to deeply within us.

God, as the psalmist tells us, speaks in our heart and says, “Seek my face.” To which we, along with the psalmist, yield ourselves in reply saying, “Your face, Lord, will I seek.” Our prayer is our “yes” to the deep tugs and pulls of the Spirit within us.

In the Letter to the Galatians, Paul tells us that we have been given the Spirit of the Son. And, it is that Spirit who cries, “Abba,” within us. And thus our prayer – which we so often think of as paltry, inadequate, and self-serving – is caught up into, and made whole, by the unceasing prayer of the risen Christ.

Prayer, in the words of Julian of Norwich, “ones” us to God. Prayer works in us, over time, the mind of Christ. Prayer gives us the interior suppleness that allows us to move with grace in a variety of directions. It gives us the imagination to see God at work in unlikely ways and unlikely places, and to see below the surface of things.

Flannery O’Connor, whose stories bear witness to the strange ways of grace and redemption, once observed that being a serious writer involved following “lines of spiritual motion as they can be perceived on the surface of life…into some point where revelation takes place.” She characterized this work as “an attempt to track down the Holy Ghost through a tangle of human suffering and aspiration and idiocy. It is an attempt,” she concludes, “which should be pursued with gusto.”

What Flannery O’Connor says about the serious writer can also be said about serious ministry. Serious ministry is about tracking down the Holy Ghost at the heart of our all too human existence with its vagaries, contradictions, and paradoxes. And, it is a pursuit which must be undertaken with gusto: that is, with the confidence, courage, and unwavering patience that only the Spirit of Christ, suffusing our own spirit, can supply. “I can do all things through him who strengthens me,” cries Paul.

It is my prayer for you that in the strength of the risen and ascended Christ, who fills all things with his unrelenting and death-defying love, you may enter upon the ministry that lies ahead with nothing less than gusto. It is my prayer for you that you may know deep within yourselves that “God’s power working in us can do infinitely more that we can ask or imagine.”

May God bless you and keep you, and may you seek always the companionship of the risen Christ as you move forward from this place with the love, support, and prayers of us all.

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

Keene and Sjoerd Kelderman, sons of 2004 graduate Kate Kelderman, autograph a prayer book for Jennifer Kimball, their mother’s classmate. Both Jennifer and Kate are from the Diocese of Virginia.

Above: The preacher for the 2004 Missionary Service, the Rev. Dr. Kortright Davis, Professor of Theology, Howard University Divinity School.
Clockwise from top left: Sonny Browne, Diocese of East Carolina, receives his diploma from Bp. Lee; Field Education Director Jacques Hadler talks with Supervisor John Morris, St. Thomas, McLean, Virginia; Susan Kennard, Diocese of Texas; in the Commencement procession, left to right: Phyllis Spiegel, Diocese of SW Virginia, Douglas Scharf, SW Florida, Adam Trambley, NW Pennsylvania, and Kevin Seaver, Tokyo; the Presiding Bishop with Cheryl Price, designer of the Class of 2004 cross; and Gail Tomei, Diocese of SW Florida, is congratulated by Professor Tony Lewis.
HONORARY DEGREES
Awarded at Commencement
May 2004

The Rt. Rev. Dean Wolfe, VTS ’92, Bishop of the Diocese of Kansas, left, received the Doctor in Divinity. On the right is the Ven. Charles B. Tachau, VTS ’63.

At right, Harlem Renaissance painter Allan Rohan Crite is the recipient of the Doctor of Humane Letters. His friend Allee Benson stands at his side.


Below, Alan F. Blanchard, President of the Church Pension Group, listens as Bishop Lee reads the citation for his Doctor of Humane Letters degree.

Judith Cecelia Dodge, Director of Music and Organist at St. Columba’s Episcopal Church, Washington, DC, happily receives the Doctor of Humane Letters.
Bill Stafford was elected by Sewanee’s Board of Regents in May to become the Dean of the School of Theology at Sewanee starting in January 2005.

Dr. Stafford came to Virginia Seminary in 1976 as a young assistant professor of Church History and is now the senior member of the faculty. He was appointed the David J. Ely Professor of Church History in 1990 and became vice president and associate dean for academic affairs in 1997.

“Bill has been an advocate for students and faculty, and a wise and highly valued colleague, counselor, and friend to me,” said Virginia Seminary Dean and President Martha J. Horne. “While I congratulate the board of regents on their good judgment in calling Bill to be their dean, I am saddened by the loss to our community. Bill has been an effective and highly respected teacher of hundreds of VTS students, as well as a spiritual mentor for many.”

Dr. Allan M. Parrent, who has served as Sewanee’s interim dean since February 2003, said, “The University has made a superb choice. Bill and I were colleagues at Virginia Seminary for 21 years, where he was known as both an outstanding teacher of church history and a faithful pastoral guide. When I retired in 1997, he succeeded me as associate dean for academic affairs, and I am both thrilled and honored that he will now succeed me once again. Sewanee will find Bill and Barbara Stafford to be wonderful additions to this community.”
THE MOLLEGEN FORUM
APRIL 29, 2004
ADDISON ACADEMIC CENTER
VIRGINIA SEMINARY

Speakers:

The Rev. Canon Alan Geyer, Ph.D.
Director of Ethics and Public Policy
Washington National Cathedral
Washington, DC

The Rev. John Langan, S.J., Ph.D.
The Joseph Cardinal Bernardin Professor of Catholic Social Thought
Georgetown University

Moderator:
The Rev. Canon Michael P. Hamilton
Former Canon, Washington National Cathedral

The Mollegen Forum was established in honor of Dr. Albert T. Mollegen, who taught New Testament and Ethics at Virginia Theological Seminary from 1936 until 1974. A very powerful and charismatic teacher, Dr. Mollegen was deeply committed to an ongoing conversation between the church and the public square. He was committed to fostering dialogue between theology and the structures of power, and inspired many generations of students to become more deeply engaged with a broad range of social justice issues.

After World War II, Dr. Mollegen founded a series entitled “Christianity and Modern Man,” a series that was held in the city of Washington. One of its goals was to encourage the intersection of theology with the social, political, and economic issues of the day. We are pleased to be able to honor Dr. Mollegen’s legacy and to try to keep alive his fervent belief that the church needs to speak the truth to power.

Canon Geyer:
Good evening friends—or perhaps enemies, if not yet, maybe very soon. It is a particular privilege for me to share in this seminary’s Mollegen Forum.

On September 11, 2001, as the World Trade Center towers were tumbling, and the Pentagon was being attacked, my twin teenaged kids were in school (which would soon close down), and my wife was far away attending a church event in Berlin, Germany. Transatlantic telephones and aviation were disrupted for days, and my wife’s return was delayed for a week.

On September 14th we had an inter-faith service at the Cathedral. It was addressed by President Bush and Billy Graham, and it was attended by most of the Cabinet, Congress, and military chiefs. Just before that service began, Cardinal Theodore McCarrick told me that he had just learned that he had lost a nephew in the World Trade Center. In the following days the Cathedral sought to enhance its own security with restricted access, with additional police officers, with evacuation planning, with gas masks. We were all briefed on dirty bombs, and chemical and biological weapons, and in just the last two weeks, with government officials warning of the likelihood of new attacks. Our staff has twice updated our preparedness for a terrorist emergency. All of you have your own personal narratives about the advent of what Daniel Benjamin and Stephen Simon call The Age of Sacred Terror. That’s the title of one of many, many books now addressing this subject. Here are just some of them:

- Terrorism and U.S. Foreign Policy
- The Psychology of Terrorism
- Terror in the Name of God
- Terror in the Mind of God
- Christianity in an Age of Terrorism
- Facing Terrorism and Responding as Christians
- The War on Terror, and the Terror of God
- Holy Terrors: Thinking About Religion after Sept. 11th
- Deliver Us From Evil: Defeating Terrorism, Despotism and Liberalism
- Strike Terror No More: Theology, Ethics and the New War
- Unholy War: Terror in the Name of Islam

Friends, notice that over half of these works focus on the religious dimensions of terrorism. Terrorism in our time is inescapably a religious issue, not only because of the massive life and death questions which compel a response by churches and other faith communities, but because, by some accounts at least, religious identity and motivation are deeply implicated in the conflicts that give rise to terrorism. Listen now to two bits of rhetoric from extremely opposite sides of the great Muslim/Christian conflict that so heavily burdens our lives and the whole world today, what some have called “the clash of civilizations.”

On October 7, 2001, the voice of Osama bin Laden on video tape uttered these really chilling words: “Here is America, struck by God Almighty in one of its vital organs so that its greatest buildings are destroyed. Grace and gratitude to God. Our Islamic nation has been tasting the same for more than 80 years of humiliation and disgrace. So these events have divided the world into two camps: the camp of the faithful, and the camp of infidels. Every Muslim must rise to defend his religion. The wind of faith is blowing, and the wind of change is blowing to remove evil from Arabia, the peninsula of Mohammad. Peace be upon him.”

“Terrorism in our time is inescapably a religious issue.”

My friends, earlier, just two days after the 9/11 attacks, Jerry Falwell spoke on Pat Robertson’s 700 Club, and amazingly, he agreed with Osama bin Laden that God was the power behind those attacks. Any why? Because of the iniquities of the Supreme Court decisions, because of the abortionists, the pagans, the feminists, the gays and lesbians, the American Civil Liberties Union, and liberals, all of whom, he said, have tried to secularize America. The result: God Almighty is lifting his protection from us. So to Jerry Falwell, terrorism is God’s own instrument of punishment of immoral Americans, as it is for bin Laden. And what makes Falwell and bin Laden the strangest of bed fellows is a shared fundamentalism that can
rationalize the massive slaughter of innocents.

Just three days after 9/11, I was invited to participate in a meeting that included the former chairman of the Commission on Terrorism, Ambassador Paul Bremer, who’s now serving as the Presidential Envoy in Iraq, and Daniel Benjamin, co-author of _The Age of Sacred Terror_, and Gerald Post, a specialist in the political psychology of terrorism. There was a striking consensus among these three men on three points:

First, that religious terrorists are the most dangerous and the most willing to kill masses of people and to use suicidal weapons.

Second, that the Islamist al Qaeda leadership has a special genius for religiously manipulating the anger, the alienation, and the resentment of poor and oppressed peoples.

Third, that strategies to counter terrorism must carefully balance political and military objectives and must not discredit democratic principles by policies that violate civil liberties, either in the U.S. or elsewhere, lest the number of our enemies be multiplied.

I had not supposed that this evening we would be totally preoccupied with the awful troubles of the current warfare in and about Iraq. But the intensity of al Qaeda’s hostility to our nation was captured last year in a bogus ad published by a purported public interest journal called _TomPaine.CommonSense_. That ad pictured Osama bin Laden over bold capital letters pretending to quote him, “I want you to invade Iraq.” This was followed by these imagined quotations:

“Go ahead [inveade Iraq]. Saddam will quickly fall, but that won’t make the world safer or more secure. Your bombs will send me a new generation of recruits and fuel their hatred and desire for revenge. So go ahead, squander your wealth on war and occupation. America will be weaker for it. Divide your people. Divide the world. Isolate yourselves. Perfect. I [Osama] thrive on chaos, [and] I need an enemy. You give me both.”

Those words imagined from the mouth of al Qaeda’s leader a year ago seem too painfully pertinent tonight. Those words have also been echoed by our own government’s former counter-terrorism chief, Richard Clarke, who in his recent testimony before the 9/11 Commission, and in his book _Against All Enemies_, has charged that the war against Iraq, however viciously Saddam Hussein treated his own people, has not only been a diversion from the real war on terrorism, but has resulted in masses of new recruits for al Qaeda. In short, a boomerang war.

That is also the concern of a recent op-ed piece by Charles Freeman, Jr., who is now president of the Middle East Policy Council, but was formerly U.S. Ambassador to Saudi Arabia during the 1991 Gulf War and served subsequently in the Pentagon as Assistant Secretary of Defense. But now, Freeman writes,

“Military triumph does not necessarily equate to political victory. Wars end only when the defeated accept defeat, not when the victor declares victory. Arrogant daydreams that inspire military actions can become humiliating nightmares that produce political debacles.” (“The Cost of ‘Arrogant Daydreams.’” _The Washington Post_, April 18, 2004, B5.)

Well now, I guess I must come clean and admit my own impression that the band of neoconservative zealots in high posts in this administration did indeed have arrogant daydreams about transforming the whole Middle East in their own all-American image, which has in fact led to our current nightmares and political debacles.

But moving on, I assume that any theological or ethical discussions of wars and related conflicts must address questions of motives, of means, and of consequences. I have already touched particularly on questions of consequences. Tonight’s discussion must also reflect on the motives of both sides of this unending, multifaceted, and bitter conflict between the United States and its mostly Muslim adversaries. I do not know if the planners of tonight’s Forum on Terrorism and Preemptive Force had any particular assumption about the connections between these two topics. I think that what we must be open to is the likelihood that these topics, terrorism and pre-emptive war, have been mistakenly, tragically, and disastrously lumped too closely together in the policies of our current government. The motives for this war remain contested by such questions as whether Iraq actually possessed weapons of mass destruction, and whether Saddam Hussein’s regime was clearly and decisively linked to the al Qaeda terrorists.
On January 8, 2002, the administration forwarded to Congress a classified nuclear posture review that clearly implied the option of pre-emptive nuclear attacks against three so-called “rogue states”: Iraq, Iran, and North Korea. In a State of the Union address on January 29th of that year, President Bush linked these three nations as an “axis of evil,” presumed to possess weapons of mass destruction and links to international terrorists.

Then on June 1st following, in a commencement address at West Point, the president stated that these rogue states and their terrorist links pose such a threat to the U.S.A. and the world that it could justify “pre-emptive action . . . against rogue state proliferators as well as terrorist groups.”

In a more comprehensive document issued September 20, 2002, entitled “The National Security Strategy of the U.S.A.,” the administration declared, “America will act against . . . emerging threats before they are fully formed . . . The gravest threat our Nation faces lies at the crossroads of radicalism and technology.”

In repeated public statements, administration officials claimed that this doctrine of pre-emption was really nothing new; that it is inherent in national sovereignty and the right of self defense.

A Congressional Research Service report on September 18, 2002, however, based on a survey of historical cases, concluded that the United States had never initiated a war to pre-empt a suspected attack. General Wesley Clark, former NATO commander (and then a candidate for the presidency), and others, too, rejected this attempt to make pre-emption a strategic doctrine, lest it become “the norm” instead of a possible but rare exception.

As far as I can tell, this doctrine of pre-emption has yet to receive a theological or ethical sanction, from either the Roman Catholic Church or any of the mainline Protestant denominations, even though initially, the majority of the American public supported the war against Iraq. Presiding Bishop Frank Griswold of the Episcopal Church, and Bishop John Bryson Chane of the Episcopal Diocese of Washington, both oppose the war. In a Shalom paper entitled, “Christians and War in the 21st Century,” published by the Church’s Center for Theology and Public Policy, this pre-emptive war doctrine was described as “a truly radical position that lacks all moral nuance . . . by claiming an unrestricted right to attack enemies pre-emptively whenever and wherever it should see fit without moral or legal restraint . . . If it were to become normalized . . . in the international system, it would lead to significantly more bloodshed around the world . . . It is hypocritical for one country to claim such a right of [pre-emptive intervention] for itself without extending it to all nation states.”

Now to the motives of the terrorists. I venture to suggest about ten sources of anti-western, anti-US attitudes among many Middle Eastern Muslims, attitudes subject to exploitation and manipulation by terrorists of the al Qaeda brand. One: A long bitter memory of the brutal Christian crusades and of Western imperialism that precipitated the decline of the “Golden age of Islam” after the 12th century. Two: Resentment

Albert Mollegen’s granddaughter, Ione Mollegen, talks with the Rev. Canon John Frizzell, VTS ’54, after the forum.
that the modern state of Israel seemed primarily a Western imposition on the Middle East as a consequence of western Christian anti-Semitism and the Holocaust in Europe. Three: A belief that the United States continues to be the main obstruction of Palestinian nationhood, a belief that seems to have been reinforced by President Bush’s recent embrace of Ariel Sharon, by continued Israeli settlements on the West Bank, and by Sharon’s declaration that the roadmap peace plan is dead. Four: The history of US aggressive interventionism, as in the CIA’s engineering the overthrow of the Iranian Nationalist Government of Mohammad Mossadegh in 1953 and the forceful restoration of the Shah, which I judge to be an historic blunder that was dramatically reversed by the awful hostage crisis of 1979 to 1981. That lasted 444 days and led to the ascendancy of Ayatollah Khomeini and his authoritarian theocracy, now regarded as part of the “axis of evil” and very ambitious to possess nuclear weapons. (Again a big boomerang.) Five: The Cold War manipulation of Muslim states in the 1950s and after. How many Americans now remember the Baghdad Pact of 1955, a feckless U.S. effort to line up all the Muslim nations in that region against the Soviet Union? That effort backfired into a nationalist revolt in Iraq that moved Iraq’s foreign policy closer to the Soviet orbit. Then the mobilization of anti-Soviet resistance in Afghanistan after 1979 recruited, yes, recruited Osama bin Laden as a U.S. ally, and contributed to the ascendancy of the Taliban regime, against which the U.S. then went to war after 9/11. Six: The massive U.S. military presence in Saudi Arabia since the Gulf War of 1991, perhaps the single most incendiary fact for Osama bin Laden and his Saudi associates. Seven: the U.S. double standard of seeking to block nuclear proliferation in all Muslim countries, while supporting Israel’s nuclear arsenal—combined with the U.S. failure to support the Nuclear Comprehensive Test Ban Treaty, and now this administration’s drive to develop new nuclear weapons. Eight, and this is kind of complex, the radical unilateralism of United States policies, including delinquency on basic UN dues, rejection or inaction on such crucial multilateral ventures as the Law of the Sea Treaty, the Kyoto Protocol on “greenhouse gases,” the

“Islam is not a synonym for terrorism, and Christians must find new ways to make common cause with Muslims for the sake of peace and security.”

Ottawa Treaty banning landmines, the International Criminal Court, the Human Rights Conventions on the Rights of the Child and on the Elimination of Discrimination Against Women. Our nation is a no-show on all of these. Nine: U.S. international economic policies insensitive to the poverty of millions of Muslims, especially in such countries as Pakistan and Afghanistan. Ten: conservative Muslim sensitivity to what is regarded as morally degenerate U.S. cultural imperialism, as in sexually degrading movies, television, and music.

A year after 9/11 Pope John Paul II also spoke of the sources of terrorism in terms of political and economic factors. While strongly condemning terrorism itself, he called for “new policies capable of resolving the scandalous situations of injustice and repression in Muslim countries that continue to afflict a great many of the members of the human family, creating conditions that favor the uncontrollable explosion of rancor. When fundamental rights are violated” he said, “it is easy to fall prey to the temptations of hatred and violence.”

Well, I’ve put off until now any attempt to define what terrorism actually is essentially. But that is more than a simple semantic exercise. For now it’s cliché to say that one man’s terrorist is another man’s freedom fighter.

Our government’s official U.S. Code defines terrorism as “premeditated, politically motivated violence perpetrated against noncombatant targets by sub-national groups or clandestine agents, usually intended to influence an audience.” It is helpful to think of terrorism as the staging of theatrical dramas for mass audiences. It is deadly psychological warfare. Or to put it another way, terrorism typically functions as the weapon of the presumably weak against the pretentiously strong.

Edward Long, Jr., author of a new insightful little volume, Facing Terrorism and Responding as Christians, suggests that because terrorism is relatively inexpensive compared with the military budgets of major governments, it is a bit like terrorist Davids challenging superpower Goliaths.

Well, what to do about all this? One obvious evidence of this “new age of sacred terror” is the introduction of a new term and a brand new agency, a big complicated
inter-agency agency since 2002, the Department of Homeland Security. But our homeland security is seriously compromised by legislation passed hurriedly just six weeks after 9/11 and mischievously named the U.S. Patriot Act. I say mischievously in part because the very title was made to serve as an acronym for this omnibus bill. Only recently have I learned that USA Patriot is the acronym for legislation, the full name of which is this: “Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act.” Honest, that’s how you get USA Patriot.

More seriously, the New York Times editorially judged that the “Patriot Act has always been a tempting bit of election year politics, an easy way to seem tough on terrorism. But it is also bad law with numerous provisions that trample on civil liberties.” The Times particularly objects to authorizing the FBI to order the release of personal records by hospitals, by libraries, and other institutions, and also “sneak and peek” searches in homes without telling the homeowners.

Beyond our homeland and in the wide world of foreign policy, what must be done? These are my thoughts:

First: Revive the now gutted peace process with Israel and Palestine—absolutely essential to any counter-terrorism strategy and to security for everybody in the Middle East and in the United States.

Second: Reverse the radical unilateralism of U.S. policy on global issues that more and more exacerbates worldwide resentment of our overbearing U.S. power.

Third: Resolute action on nuclear disarmament and greater support for the Cooperative Threat Reduction (CTR) program that works to safeguard the remaining nuclear weapons and nuclear materials in the former Soviet Union from access by terrorists.

Four: Withdrawal of most U.S. military forces from Saudi Arabia.

Five: More substantial economic development aid to those Muslim nations most plagued with poverty.

Six: Energy policies that diminish U.S. dependence on Middle East oil, a dependence that weighs too heavily on our diplomacy and our pentagon policies.

Seven: This one from my good friend, Ambassador Jonathan Dean, former president of the United Nations Association of the National Capitol area: “A well-financed UN education foundation for free, Arabic-language, modern, non-religious education of primary, secondary, and university levels for both sexes, offered to mid-eastern countries and to Pakistan (in Urdu) . . . at least half the employees would be Arab educators.” (Implicit in this is an alternative to some extremist Islamic schools called madrassahs that have been educating hundreds of thousands of Muslim schoolboys.)

Just as terrorism itself may be a non-governmental activity, so the most effective responses to it must include vital strategies of NGOs, including the churches.

A brief report on some doings at the National Cathedral since 9/11 that particularly engage the issues of Christian/Muslim relations, remembering that the very name of Islam means a “religion of peace.” Islam is not a synonym for terrorism, and Christians must find new ways to make common cause with Muslims for the sake of peace and security. Shortly before 9/11, the Washington Cathedral had created an inter-faith national advisory group, including three outstanding Muslim leaders, one of whom is Azizah al-Hibri, a professor of law at the University of Richmond Law School, and a remarkable Muslim feminist leader. The most recent meeting of that advisory group staged a public forum on how the whole landscape of Christian/Muslim/Jewish relations in the U.S. has changed since 9/11, with special attention to the abuses suffered by Muslim Americans. In the fall of 2002, the Cathedral, in partnership with the Smithsonian Institution, offered a six-session course on the three Abrahamic traditions. A year ago, in partnership with the U.S. Institute for Peace, the Cathedral hosted a two-part series on “Waging Peace: Religion-based Peacemaking,” with Christian, Muslim and Jewish headliners. We host meetings of our Abrahamic Roundtable for local leaders of these three faiths. Upcoming, the College of Preachers will host a new Abrahamic Fellows Program, with Abdul Aziz Sachedina of the faculty at the University of Virginia, Rabbi Mark Agopen, and Bishop and Dean Krista Stendhal of Harvard Divinity School, in residence for two weeks.

Dear friends, or enemies, while the Washington Cathedral is perhaps given some unique opportunities to address these issues of war and peace and terrorism, these issues belong in the worship and the preaching and the education of every congregation and community in America. Shalom, salaam, and peace be with you.

*Salaam, and peace be with you. O
Lecture 2

Father Langan:
Thank you very much. It is a pleasure and an honor to be here. As I listened to Dr. Geyer, I managed to be both instructed and provoked in certain ways, though actually we have a very broad area of agreement tonight.

But also as I listened to his “commercial message” for the National Cathedral, I was thinking of my own debt to the Anglican tradition, which was recently manifested in Archbishop Rowan Williams’ visit to Georgetown. This provided me with the opportunity to participate in three days of dialogue on the reading of scripture in Islam and Christianity. There were 15 of us from each tradition. I got to be one of the Christians, and it was a really wonderful time.

We are in a paradoxical time. We have, at least in Washington and London, political leaders who are exceptionally devout and public about their religious commitments. We have continuing criticism from the major churches of the policies that these men conscientiously espouse. So it is very appropriate for us to take some time to think about religious assessments of what is going on in this two-fold enterprise of the war on Iraq and the war on terrorism.

As we think about the use of force in the Christian tradition, there have been three main approaches: The holy war, pacifism, and just war thinking. These approaches are also represented beyond the Christian tradition. The holy war seems to be what has been declared against us by some of our Muslim adversaries. It also seems to be a congenial pattern of thought for certain elements in the religious community in this country. It is very difficult to deal with, because the invocation of divine authority to provide an immediate justification for violence takes the exercise of violence out of the domain of public debate, and is often joined with an approach which recognizes no limits on targets or on the means of violence. This is a distressing prospect, and it is broadened when it is put in the perspective of what in the last ten years is commonly discussed as the “clash of civilizations.”

Another approach, which has a great impact on the Christian churches, is pacifism, the view that no war can be morally justified. There has been a steady growth in Christian pacifist sentiment during the course of the 20th century. The incredible destructiveness of the great World Wars and the long age of fear in the Cold War war were powerful factors discrediting the legitimacy of war. At the same time, there were more promising developments that suggested that a great deal could be accomplished by way of nonviolent political action; that pacifism did not imply passivity in dealing with the problems of society; that it could be, in fact, an effective element in the strategy of the groups that were intent on radical change and transformation. We have the examples of Gandhi, Martin Luther King, and Nelson Mandela to encourage us along this path. Also, there seems to be a direct line from the example of Jesus and the Sermon on the Mount to a proclamation of pacifism. There will always be, I think, a serious attraction to pacifism, both as an ultimate statement of what the Kingdom of God is about, and as a means of dealing with various crisis situations. This is, of course, not the prevailing option in American society or in the American churches.

The dominant option historically has been just war thinking, which has been the mainstream position of the Roman Catholic Church and most of the major Protestant
denominations in this country, and which has shaped the traditions of international law. I take a certain satisfaction in noting that probably the most influential expositions of just war theory over the last 30 years in the United States were composed by the U.S. Catholic bishops in their pastoral letter of 1983, by the distinguished Jewish political theorist Michael Walzer in his book *Just and Unjust Wars*, and by the distinguished Methodist theologian who taught at Princeton for a long time, Paul Ramsey. This is a tradition that has reached beyond a particular denominational or religious home.

The main principles of this I will treat in a very compressed way, with some references to our current difficulties in Iraq. The first division of just war thinking is called *jus ad bellum*, that is, a “right to enter into war.” There are conditions that must be satisfied, or questions that must be confronted, if we are to think about a war as not as *just* in the ordinary sense, but as *justifiable* if the conditions are indeed satisfied.

The most important and fundamental of these is a just cause. During the course of the 20th century, this came increasingly to be understood as a response to aggression. If we think about what happened in Iraq, there was no aggressive act in 2003. This is a different situation from 1991, when there was a clear aggressive act against Kuwait, and there was a very broad consensus among the members of the United Nations and among many of the churches that this had to be resisted. The more recent efforts to supply a just cause have not been particularly successful. The Vice President is still prone to use language which suggests that there is a close connection between al Qaeda and Saddam Hussein. It is hard to imagine that anybody else, at least in our part of the world, believes this anymore. There was also the claim that the possession of weapons of mass destruction by such an evil regime constituted a threat which had to be repelled. Here one should note that a lot of just war thinkers do accept the legitimacy of pre-emptive war. You don’t have to take a hit. Imagine, say, that planes used in the 9/11 attack had originated in another, hostile country. We would not have had to wait until they arrived in New York.

“There will always be, I think, a serious attraction to pacifism, both as an ultimate statement of what the Kingdom of God is about, and as a means of dealing with various crisis situations.”

We could have intercepted them. We could have taken measures that would have involved firing the first shot. But the tradition and its recent authoritative exponents consistently reject the notion of preventive war, when dealing with a mere possible threat. It is very hard to believe that Saddam mounted anything more than a possible threat. And of course, as we know, in a set of discoveries (or non-discoveries), which should be a profound humiliation for the intelligence services of the world, the weapons were not there.

There is also a requirement of *proper authority*, or right authority. Here a kind of dilemma confronts the proponents of U.S. policy. On the one side, one can say the United States is indeed, as a sovereign power, authorized to defend itself. But that requires the right kind of just cause, namely, a threat, an immediate threat of attack or an actual attack, in which our government would be clearly the proper authority. What one finds increasingly in popular discourse is the view that the world is better off without Saddam Hussein, which is, I think, a quite plausible proposition. But of course the United States government does not have any unique authority to make judgments about who would improve the world by being removed. That is exactly the kind of reason, if it is ever to be made a grounds for war, which requires authorization by a world consensus, by whatever organizations embody that consensus, and in particular by the much-derided and despised United Nations.

Then the question of right intentions. This Alan Geyer has already covered to a very large extent in directing our attention to motives. One of the things we have to bear in mind about intentions is that they are not transparent. We are not altogether sure of our own intentions in some of the things we do, and we are very often quite puzzled by what the intentions of other people are. So we look for patterns of consistency between announced or proclaimed intentions and actual behavior. That is where a lot of the inconsistencies that Alan mentioned are quite relevant to making a just war assessment of our conflict in Iraq. We always have to ask whether the stated intentions are the intentions that actually govern the course of actions that is being followed.

It is always possible to offer grand proclamations to provide a pretext for the use of force. But then the question is bound to recur: Is this what is actually motivating the action? It is
very difficult to get the American public to focus on the way in which we are perceived overseas, where many interpret our actions in Iraq as driven by a desire for an enhanced military presence in the Middle East, for control of oil and energy supplies, and for the protection of Israel. These are taken to be our effective intentions by large parts of the world.

There are three further questions on which there is normally room for a lot of disagreement, because they involve prudential judgments and are very dependent on how we read circumstances: One, that the use of force should be a last resort. Two, that there should be a reasonable probability of success (here we should note that in the United States, success has been ratcheted up. It is not simply that we have to prevail against the opposing force, as we eventually did after great effort against Germany, but that we have to do so with very low costs, particularly in terms of our own casualties. This is really a political requirement that has been brought into the way that just war thinking is applied. And third in this category, proportionality: that there’s a reasonable expectation that the good which is to be brought about will outweigh the evils which are bound to result in any war. Here again, there is need for certain skepticism about proclaimed large benefits that are part of the distant future, because there can be a very large element of postulation or stipulation in the claims about the benefits that are likely to result over a long period of time. I think it is still worth remembering a Tip O’Neill remark, “In politics, a week is a long time.”

The last criterion as articulated by the Catholic bishops was comparative justice, thinking about this problem in a way that recognizes that in most complex conflicts, there are justice considerations on both sides of the fence. This means that to wage a just war, one need not claim that all the justice is on one’s own side, but it also means that one has to recognize that there are likely to be serious justice considerations on the other side, and that it may be possible to resolve conflict by attending to those, rather than by applying force.

But we are not simply here addressing the war on Iraq. The war on Iraq is presented by many of its proponents as a significant and

“... the United States government does not have any unique authority to make judgments about who would improve the world by being removed...”

inherent part of the war on terrorism. The war on terrorism is a difficult notion, in some ways little more than a metaphor. We have to ask whether it is an appropriate or potentially dangerous metaphor. It seems to offer the promise of putting us into a permanent state of national emergency, so that the kinds of constraints that are normally accepted as part of being on a war footing can be invoked by the government as the government seems to think necessary. It is something that as citizens of a democratic society we ought to examine very carefully, asking whether this is necessary and whether it is the appropriate way to proceed. We also run the risk, in linking the war on Iraq and the war on terrorism, of showing that we are moving in a way which aggregates our enemies. It is very important over time that we isolate the terrorists.

There are over a billion Muslims in the world. Now, that’s impressive. There are even now probably more Muslims than Catholics, which may be either frightening or reassuring, depending on your point of view. This means that one percent of these people come out to ten million. We have got problems if we alienate significant portions of the Islamic world. We want and need to pursue strategies that in effect keep the circle of Islamic terrorists as small as possible, and in fact, try to eliminate it. We need to keep the larger circle of Islamic militants as small as possible, but recognizing that it is something that cannot be eliminated. We need to pursue strategies that in the very large circle of the billion, can win good will for us, and can bring about positive outcomes through cooperation. We should be pursuing strategies which are closer to law enforcement and efforts to penetrate and round up criminal conspiracies, rather than waging full scale wars. That is partly a technical question that involves the international lawyers and the criminal lawyers, and I simply do no more than point to it at this stage in the evening.

We also need to think about issues about jus post-bellum: the justice that can be achieved after war. The problems of maintaining a just occupation; the problem of managing a tribal society that we don’t understand very well; and the very paradoxical project that we are embarked on in Iraq, of forcing others to be free. Stating these indicates how difficult they are to resolve.

The thing that as Christians we ought to be particularly concerned about, and it is part of responding to the possibility of religious war, is resisting very strongly the temptation to demonize the adversary. The president and many other spokesmen
have been cautious about using language that would suggest that we are engaged in a war on Islam. But there are many factors in our culture that will push us in this direction, and here particularly the churches have a very important witness to provide. In his address at Chatham House, this is something Archbishop Williams particularly recommended, and he was very concerned in that address* to resist neoconservative efforts to, in effect, read the churches out of the discussion of public policy in this area.

I would like to conclude with a quotation which is 50 years old, and which may suggest some of what we need in this present crisis.

“A democracy cannot, of course, engage in an explicit preventive war. But military leadership can heighten crises to the point where war becomes unavoidable.

“The power of such a temptation to a nation long accustomed to expanding possibilities, and only recently subjected to frustration, is enhanced by the spiritual aberrations which arise in a situation of intense enmity. The certainty of the foes’ continued intransigence seems to be the only fixed fact in an uncertain future. Nations find it even more difficult than individuals to preserve sanity when confronted with a resolute and unscrupulous foe. Hatred disturbs all residual serenity of spirit, and vindictiveness muddies every pool of sanity. In the present situation, even the sanest of our statesmen have found it convenient to conform their policies to the public temper of fear and hatred, which the most vulgar of our politicians have generated or exploited. Our foreign policy is thus threatened with a kind of apoplectic rigidity and inflexibility. Constant proof is required that the foe is hated with sufficient vigor. Unfortunately, the only persuasive proof seems to be the disavowal of precisely those discriminate judgments which are so necessary for an effective conflict with evil which we are supposed to abhor. There is no simple triumph over this spirit of fear and hatred. It is certainly an achievement beyond the resources of a simple idealism. For naïve idealists are always so preoccupied with their own virtues, that they have no residual awareness of the common characteristics in all human foibles and frailties, and could not bear to be reminded that there is hidden kinship between the vices of even the most vicious and the virtues of even the most upright.” [The Irony of American History; Scribner’s, 1952; pp 146-147].

“The thing which as Christians we ought to be particularly concerned about . . . is resisting very strongly the temptation to demonize the adversary.”

That is from a talk given by Reinhold Niebuhr at Northwestern University in 1951, fifty years before September 11. In that period he was addressing a situation in which the American people had to acknowledge both their vulnerability to Soviet power and the existence of a global movement, Communism, which was strongly opposed to American power and institutions. We eventually came to prevail over this movement, which fortunately contained the seeds of its own division and decay, but only after we had made serious mistakes, most notably in Vietnam. We went through periods when threats were exaggerated and civil liberties were under serious internal pressure, when our ability to understand the historic experience and authentic aspirations of other peoples was obscured by fear and resentment, and when the clash of ideologies and civilizations was interpreted in overly stark, comprehensive terms. Before the ultimate victory, there were morally significant failures, even though the comparative balance between ourselves and our adversaries remained in our favor. The diagnosis of these failures relies both on prudent judgment and a humble and hopeful realism about our moral capabilities as a people. In this task, the characteristic Catholic emphasis on the principles of just war theory needs to be complemented and fulfilled by the Protestant scrutiny of human selfishness and the lust for power. It is also a task which calls for clear-headed and resolute political leadership, carefully articulated religious criticism, and prophetic witness.

* October 2003
...ask questions that leave no answers. Plant sequoias and call that profit, then laugh and be joyful and go with your love to the fields. Rest your head in her lap. Practice resurrection.”

Wendell Berry
Mad Farmers Liberation Manifesto

There is a framed, black and white image on the knotty pine wall beside my desk that has travelled with me now for almost 30 years. This photograph, taken by a student of my father’s by the name of Nick White (VTS ’73), may be the only surviving relic of my adolescence, a scratched artifact that against all odds has survived the reckless turbulence of adulthood and the interminable wanderings that have marked my journey to this quiet and reverent place, this refuge under the cedar trees in western Oregon.

Nick White’s photograph of Dr. Cliff Stanley and Dr. Albert Mollegen is a rendering of two giants in the late autumn of their lives. Their silver manes are swept back from high furrowed brows, those laboratories of
social and theological insight, faithfully frozen by light and optics in a silver nitrate emulsion that grips them forever in a moment of childlike wonder. It is magic, this image. It is the visual transmission of all things soulful and sacred, a celebration of our nearly infinite capacity to marvel at the human experience right up to that moment when they drop us into the box.

What I have come to understand on my own journey, as a photojournalist who has spent the better part of 20 years looking into people’s eyes, waiting for that exquisitely brief moment when my subjects unwittingly reveal to me a glimpse of their souls, is that pound for pound, the language carried in light is as affirming and transformative as any we dare to make with sound. Images endure, loaded with challenging questions constructed of nuance and shadow, enigma and identity. Visual language is the medium of life.

At about the same time Nick White snapped his remarkable image of Stanley and Mollegen, my family was returning to the United States from Mexico City where dad was a professor of Old Testament at the Anglican Seminario de San Andres. One evening in the spring of 1969, he and mom made a momentous announcement at the dinner table: dad had accepted an invitation to join the faculty at VTS, his alma mater, and we would be leaving Mexico at the end of summer. I would turn 18 that summer, and as the oldest of their four children I was more than ready to fly from the family nest, but there were complicating factors. For one, our move back to the States happened to coincide with the peak of the Vietnam War. While I was determined to experience the world on my terms, my new draft board in Alexandria had its own ideas about my catalog of options. So, when I returned from an ill-advised-spur-of-the-moment-please-send-money-so-I-can-get-home trip to Europe with the last of my college scholarship stipend, my nearly impoverished father, then in his second semester of teaching at VTS, was, shall we say, taciturn.

That was the spring of Kent State, moratoriums, sit-ins, and huge anti-war marches in Washington D.C., turbulent and exciting times. No campus (Bob Jones doesn’t count) was immune, seminaries included. Landlocked at VTS, I found myself spending more and more time with students in the dorms. There were always heated discussions underway in somebody’s room. Camus, Merton,
Tillich, Sartre, Kierkegaard. These men and their thinking shaped the currency of our exchange, and as the evenings wore on the discussions inevitably turned to the Great Ones. To Stanley and Mollegen. It was in those dorm rooms that I learned that the Great Ones had been close to Tillich and Neibuhr, a convergence of spiritual horsepower that glared my eyes and made my brain spin with a kind of holy vertigo. The inimitable Paul Sorel once told me a delightful parable about these associations, one that twisted his rubicund face with cackling mirth. Tillich and Mollegen were out walking at Union Seminary one afternoon when Reinhold Neibuhr happened by on the far side of the street. Neibuhr suddenly stopped and bent over to pluck something from the grass, a four leaf clover, which he held up to the sunlight with obvious satisfaction. “Damn pantheist,” Tillich muttered, as he and his young protege moved on without missing a beat.

The intellectual vitality in the dorms could become wildly animated on any given night, yet the accidental mention of the Great Ones would suddenly dilate a roomful of eyes with free floating panic. The word “Stanley,” uttered by itself, with no attending modifiers, could send shudders of dread through a silent room full of grown men. That spring, one poor soul had courted eternity in purgatory when he dared to challenge Mollegen on the nature of “spirit.” As the Great One walked slowly toward the windows, rubbing his forehead between his fingers, the unwitting student no doubt glimpsed his life flashing before his eyes. Molly, as he was known, finally lifted a finger to the sky and announced: “Young man, you cannot put a leash on a tree and walk it to the A & P!” The ovation, it was said, lifted a flight of mallards on the reflection pool across the Potomac. So weeks later, when four students were killed at Kent State University in Ohio by national guardsmen, and the nation descended into paroxysms of anguish, it came as no surprise to the students at VTS when Molly’s classes were suddenly cancelled. Cooler heads on the Ohio campus had turned to Albert Mollegen in their hour of crisis to reassure them, and the students at Kent State, that God’s love cannot be vanquished by human acts born in fear, and His spirit will always prevail over adversity through the loving acts of the faithful.

Being a bold and curious 18-year-old, and knowing what I knew (and not knowing what I didn’t), it was more than I could bear to walk past Stanley’s house in the evening and see the light on inside behind the tall panes, and know the Great One was in there alone, with all those rarefied thoughts rumbling around in that busy forehead. I don’t recall what might have prompted me, but one evening I screwed up my courage under those high white columns on the Stanley portico and lifted the brass knocker. And let it drop.
The jarring clang of brass striking brass was the end of one thing in my life and the beginning of something else. A mark, a line, a note separating childhood from adulthood. Dr. Stanley not only let me into his home, into his solitary and fabled world, he graciously opened the doors to his heart and his mind. I visited him often that spring, and we became good friends, as close as we could be and still be separated by 45 years of age and a lifetime of experience. Despite the obvious chasms, it was clear to both of us that we were animated by the same questions, the same tantalizing and confounding ontological inquires, the same daunting paradoxes.

In my special memories of those evenings, the two of us are standing at the sink in his kitchen, washing and drying his dinner dishes, talking about Kierkegaard and Miguel de Unamuno and Tillich and Bonhoeffer. Perhaps, through me, Cliff Stanley was once again re-experiencing a closeness with his own sons, of whom he was very proud. He told me one evening, in that same kitchen, that he once asked his son, David, to consider a life in theology. Once spoken, he would never mention it again. True to his own journey, David followed a career in the law.

“I’ve been blessed with a life of intellectual inquiry,” Dr. Stanley told me one evening. “I wouldn’t trade it for anything, but after it’s all said and done, when you spend your entire day with your head in the clouds, none of it means anything unless you brush your teeth and feed the fire and cook your food and go to the bathroom. Without those things, we forget who we are.”

As his storied career at VTS drew to a close, it was quite impossible for the seminarians and faculty members to imagine a world in which Stanley was not teaching his class on the Resurrection. I’m certain he never knew it, nor did my father nor anyone else (until later), but I would not have missed those final classes for anything. I sat on the floor in Aspinwall Hall just outside the door to Stanley’s classroom as he delivered his final lectures. I will never forget the sound of his voice, or knowing that I was hearing greatness, and being awed by the reverence and passion as he spoke from the point-source of his being on the meaning of the Resurrection. I can see the animation in his great silver eyebrows as clearly as I hear the authority in his words. As I listened to his final lecture from that empty hallway I suddenly had a sense that I was not alone. Startled, I blinked and looked up, following the shadow on the floor up a pair of legs to the imponderable face of Dr. Mollegen. He towered over me and held a finger to his lips. Then we smiled at each other and listened as Stanley’s final words were punctuated by a roar of applause.

I am not sure how it happened. Fate maybe. The poetic of grace, certainly. As though it were yesterday, I recall the Wednesday evening that spring when Cliff Stanley was to deliver his final sermon from the chapel pulpit. After dinner, my father and I started across the campus together, right where they had always been, Stanley preaching to Mollegen, Mollegen preaching to Stanley, illuminated by the wonder of each other and some compelling insight one or the other had just glimpsed in the human spirit. Just as they are in the picture on my wall.

The last time I saw Cliff Stanley was on Easter morning, two years later, in the same chapel. As usual, there was standing room only in a sea of pastel hats. Communion was interminably long, as usual, but the spirited recessional made it all seem worthwhile the wait as people jumped to their feet. The sea of hats squeezed through the doors as one, creating a bottleneck that found me trapped just
off the center aisle. Impatiently awaiting my escape, I saw Dr. Stanley’s silver mane of hair bobbing down the center aisle, a head taller than everyone around him.

He had the most sublime smile on his face, a faraway look that came over him whenever he talked about Kierkegaard, a subject that made his eyes focus on a familiar but distant point, a spot beyond infinity. Then suddenly he snapped out of his trance and reentered the confections of the moment. He looked directly at me, as though he had known all along that I was standing there, and broke into a big smile. His arm shot toward me over the sea of hats and reached for my hand and our fingers clasped across that pastel space.

“He is risen!” he exclaimed, gleeful as a child. Cliff Stanley had committed his life to celebrating the divine grace that is carried in the belly of that paradox, the confounding and breathtaking possibilities of the miracles concealed within the shadows of the impossible. When our eyes met for the last time, brimming with light, it was as though the awful paradox of the Resurrection, for an ephemeral moment on that brilliant Easter morning, released us both from its fierce embrace. And then he was gone.

Paul VanDevelder, author of the previous article about Albert Mollegen and Cliff Stanley, has written a book entitled *Coyote Warrior*, published by Little, Brown and Co. in August 2004. The book chronicles the two hundred year history of a Mandan/Hidatsa Indian family, beginning with their first contact with Lewis and Clark, to the present day.

Mr. VanDevelder writes about public lands, Indian Country, and the U.S. Supreme Court for numerous magazines and newspapers, including the Seattle Times, News Watch, and the San Francisco Chronicle. He lives in Oregon. His father, the Rev. Dr. Frank VanDevelder, was Professor of Old Testament Language and Literature at Virginia Seminary from 1969 until his retirement in 1994.

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**CONVOCATION 2004**

*Tuesday and Wednesday*

**October 5 and 6, 2004**

“*Opportunities and Adversaries: The Dangers of Preaching Today*”

**The Rev. Dr. Peter Gomes**

“*Encountering the Bible in Preaching: Asking the Right Questions*”

**The Rev. Dr. Thomas Long**

Special Seminars with Members of the VTS Faculty:

**The Rev. Dr. Katherine Sonderegger and Dr. Stephen L. Cook**

Celebration of the Publication of *John Walker, A Man for the 21st Century*, to be available for purchase.
The 2004
John Hines
Preaching Award

John Hines, VTS ‘33, former Presiding Bishop of the Episcopal Church, was a compassionate man, known for his powerful preaching and commitment to social justice, particularly civil rights. The prophetic element that characterized Hines’ own ministry was deeply rooted in his unwavering commitment to the biblical texts that stood at the center of his life and ministry. His sermons forged the necessary links between the narratives of scripture and the social context of his listeners, as he called people to a faithful and often costly response to the Gospel.

Proclamation of the Gospel has always been at the center of the Virginia Seminary life and worship. It is our hope that the John Hines Preaching Award, established here in 1998, will celebrate the ministry of preaching in our church by recognizing outstanding sermons that are deeply grounded in scripture and responsive to the needs and concerns of the worshipping community.

On the following pages we are pleased to publish the sermon chosen for the 2004 Award.

Martha J. Horne
Dean and President

Previous Recipients of the John Hines Preaching Award:

The Rev. James M. Donald
Rector, St. Columba’s Episcopal Church, Washington, DC

Mr. Todd Miller
Music Director and Pastoral Assistant, St. Paul’s Episcopal Church, Ventura, California

The Rev. Ramona Rose-Crossley
Assistant Missioner in the Slate Valley Ministry, Vermont

The Rev. Matthew Gunter
Rector, St. Barnabas Episcopal Church, Glen Ellyn, Illinois

The Rev. Mariann Edgar Budde
Rector, St. John the Baptist Episcopal Church, Minneapolis, Minnesota

The Rev. Sheila Nelson-Mcjilton
Assistant Rector, Christ Church, Kent Island, Maryland
Images of sight, and the eyes in particular, figure in three of our readings for today. In Isaiah, we encounter the lament that the Lord has “hidden his face” as a result of our sins. Bereft of God’s grace, “we grope like the blind along a wall, groping like those who have no eyes; we stumble at noon as in the twilight.” This lament finds an echo in our psalm, where we find the plea, “Look upon me and answer me, O Lord my God; give light to my eyes...how long will you hide your face from me?” And in today’s gospel, the drama of alienation and redemption come to life in the healing of Bartimaeus, who is described as a blind beggar. Where our reading from Isaiah compared spiritual blindness to physical blindness, in today’s gospel the restoration of Bartimaeus’s physical eye sight signals the restoration of spiritual vision through the power of the gospel, for Bartimaeus’s faith in Jesus, we are told, has made him well.

The scriptures are not alone in viewing the eyes and the gift of sight as grist for reflection. In his recent natural and cultural history of the human form, Nashville author Michael Sims observes that our dependence on the eyes for encountering the world inspires intricate symbolic notions that can be traced through different religious traditions. In Islam, the spiritual core of the Absolute Intellect is called the “eye of the heart.” The ancient Sumerians surrounded altars with figurines whose huge staring eyes represented the awe of worshippers. In sacred architecture, there is the concept of the spiritually aspiring “eye” at the top of a dome. And even a crotchety pagan like Henry Thoreau referred to Walden Pond as the “eye of God.” This religious emphasis on the eye is confirmed by other figures in Western thought. Leonardo da Vinci reasoned that the “eye, which is called the window of the soul, is the principle means by which the central sense can most completely and abundantly appreciate the infinite works of nature.” René Descartes summed up the standard opinion of his time: “The whole conduct of life depends on our senses, among which vision is the noblest and most universal.”

But while these other references bear a family resemblance to the images we encounter in today’s scripture readings, today’s readings also are importantly different. As we have seen, one immediate difference is the connection between spiritual and physical blindness. Our readings from Isaiah, the psalms, and Mark all argue that without God’s presence in our lives, we experience a spiritual blindness that is analogous to the misery of physical blindness. Drawing this connection is a longstanding practice in Christian theology. Writing at the turn of the third century, Clement of Alexandria offers a fine example: “Receive Christ, receive the power to see, receive your light, that you may plainly recognize both God and man...Let us...shake off forgetfulness of truth, shake off the mist of ignorance and darkness that dims our eyes, and contemplate the true God, after first raising this song of praise to him: ‘All hail, O light!’ For upon us buried in darkness, imprisoned in the shadow of death, a
heavenly light has shone, a light of clarity surpassing the sun’s, and of a sweetness exceeding any this earthly life can offer.”

Without question, Clement’s words are comforting and true. Nonetheless, in our reading from Mark a deeper truth develops when we view the passage closely and in its context. For what is remarkable about today’s gospel is not just that Jesus restores the sight of a blind man, but that this act represents the final miracle that Jesus performs in this gospel. Indeed, Jesus performs this miracle just before he enters Jerusalem where, according to his prediction, “the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.” In addition to its placement within the overarching narrative of Mark’s Gospel, another crucial point in the passage we read today occurs when Jesus asks Bartimaeus, “What do you want me to do for you?” At first glance, this question does not seem to fit the rest of the story – faced with a blind person begging for mercy, the question seems to overlook the obvious. But its meaning becomes clear if we look at the passage that precedes today’s gospel. There, two disciples, James and John, approach Jesus to ask for a favor. Jesus asks a similar question “What is it you want me to do for you?” to which they respond, “Grant us to sit, one at your right hand and one on your left, in your glory.”

A more complicated and unsettling picture begins to take shape with these observations. Jesus is making his way to Jerusalem, where he will fall into violent hands and die a horrible death so that he might defeat violence and death. His disciples, however, are ignorant of what this all means. They fail to comprehend the meaning of Jesus’ predictions of his crucifixion, and they are distracted by their standing in the kingdom Jesus declares to be at hand. Worse yet, when they encounter a blind beggar, who correctly identifies Jesus for who he is, calling out, “Jesus, Son of David, have mercy on me!” they join those who order him to be quiet. A central irony, then, lies at the heart of today’s reading from Mark. The true identity and power of Jesus is hidden from the disciples, who have not only physical sight, but have physically been with Jesus since the beginning of his ministry. Moreover, this lack of spiritual sight has made them blind to the human needs around them in the figure of Bartimaeus. But Jesus’ true identity is not hidden from Bartimaeus, who is physically blind, and has only just met Jesus for the first time. Therefore Jesus’ act of restoring Bartimaeus’s sight simply manifests

“In order to see the gospel anew, we need to see things through the eyes of those who know alienation, and we need to see the alienated through the eyes of Christ.”

The Doré Bible Illustrations
what is already the case – Bartimaeus’s “faith” has made him “well.” And having received this gift of sight, the story concludes with Bartimaeus becoming a true disciple, following Jesus “on the way.”

As many have noted, one reason Mark tells the story of the healing of Bartimaeus in the way he does is to send a message to the early church. To those who have become preoccupied with their place within the evolving church hierarchy, Mark hopes to address the principal spiritual need of his community. He wants them to “see” the gospel again for the first time, to “see” that the glory and the triumph of the gospel is connected to those who are willing to follow the pattern Jesus sets from Good Friday to Easter Sunday. This interpretation makes sense, particularly if we remember that the stories in the gospels are not intended to present a purely factual account of what has happened – the gospels are not like CNN live coverage of what is actually happening at the time. Rather, they are stories that are remembered in hindsight, and the way a story is remembered and told depends on what has happened since that story came to be.

But with this in mind, today I would like to suggest a slightly different lesson: In order to see the gospel again for the first time, we need to see things through the eyes of those who, like Bartimaeus, lie at the margins of our society. Throughout his gospel, Mark’s concern is not merely to have God open the eyes of others who know alienation, and we need to see the alienated through the eyes of Christ. We need to have God open the eyes of our souls so that we may see the poverty, sickness, and suffering that we spend most of our lives trying to contain and avoid.

Without question, this new gift of spiritual sight is as much a gift from God as the gift of physical sight. Without God’s power, there are limits to the kind of empathy humans can generate. We can feel for those who are like us, but find it difficult to feel for those who are unlike us. Without God’s power, it is easy to feel powerless in the face of all the forces that cause suffering in this world. Without God’s power, it is easy to become discouraged with our own shortcomings and character flaws.

Yet even in recent history, there are examples of unlikely recipients of this gift of sight. One such example is Oskar Schindler, recently celebrated in the movie, Schindler’s List. As his biographer, Thomas Keneally, has noted, Oskar Schindler was a corrupt and incompetent businessman, a womanizer, and a drunk. Through the first part of World War II, he profited from taking over manufacturing businesses in occupied Poland. But while on a horseback ride with his mistress, Schindler happened upon a group of SS troops lining up Jews in the ghetto in Krakow. Some of the Jews – those able to work – were allowed to stay in the ghetto. Those unable to work were transported to concentration camps. And those who fled or tried to hide were killed. In this midst of this horrific evil, Schindler noticed a small child, a little girl wearing a scarlet coat, being led away to her death. For reasons he cannot explain, the color of the coat and the little girl sear his consciousness. And once things have been seen, they cannot be unseen. After falling off his horse and getting sick, Schindler decided to risk everything – his money, his comfort, even his life – so that he might save a few thousand Jews from a similar fate. In order to highlight this moment of moral awakening, in the movie version of Schindler’s biography, Steven Spielberg portrays this image of the little girl in a scarlet coat as the one bit of color in an otherwise black and white movie.

We are not living with the horrific evil of the Shoa, or Holocaust. But if our evils are less obvious and horrific, they are still present and near, even though hidden from view. Indeed, much like the disciples, we are often blind to the poverty and need of persons like Bartimaeus. According to the year 2000 census, in the United States nearly 34 million people, or 12.4 percent of the population, live below the poverty line. In Franklin County, where this University is located, nearly 5,000 persons, or 13.2% of the population, live in poverty. And in Grundy County, the county right next to us, nearly 4,000 persons live in poverty, or 25.8 percent of the population. In the end, the question is not whether we are removed from the evils of the world. The question is not whether Jesus has the power to open our eyes and our hearts. The question is whether we are willing to ask God for “new” eyes to see God’s glory in our neighbors in need. Amen.
One of the dubious pleasures of leading an Ash Wednesday quiet day: you get to start Lent early. As I reflected on the propers, and more importantly on the day itself (while everyone else was still basking in the light of Epiphany), I found myself seeing this day as an invitation to movement and to change.

Linked with the predictable themes of repentance, sorrow, and contrition is the idea of turning, of re-turning to God. And covenant is implicit in the idea of re-turning: covenant, a kind of homecoming. We are invited to go apart—from busyness, even from ourselves.

There is beauty and terror in the silence of a quiet day: we are left to our own devices, thrown back upon ourselves. It is a scary prospect. It would be much easier to resist the quiet and to write the paper that we have been postponing, catch up on course reading, do the laundry, even take a nap.

Even the practice of “addresses” or “meditations” is a cop-out. I sit in the chapel and talk at you. Talk about what we should be doing. What I ought to do (if I were a little more courageous) is simply to sit here in silence with you for 20 minutes or so. Or maybe for the whole morning. Would it be too much for us? I wonder.

A quiet day is—or can be—a time of turning, returning. A time of turning away from those things that keep us from God. A time of sitting still, even among these rocks.

Seminaries of all places need empty time and empty space. Seminaries of all places—at least in my experience—often seem least able to achieve this. But we try. Let’s try together today, to let ourselves rest in silence this morning, and then carry the quiet with us through the rest of the day. Maybe we can even carry it with us through the weeks ahead.

Today is Ash Wednesday. Ashes suggest gloom, destruction, death, dryness. But while Ash Wednesday—like all of Lent—falls in the shadow of the cross, it is also shaped by the fact of the resurrection. We need to remember that ashes are organic: fire, fertility can be hidden in them, waiting to be breathed into life.

As I prepared for this morning, I found myself drawn to a familiar poem, a poem that lifted me away from my grim stereotypes about this day. And so we began with a prayer from Eliot’s “Ash

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Blessèd sister, holy mother, spirit of the fountain, spirit of the garden, Suffer us not to mock ourselves with falsehood Teach us to care and not to care Teach us to sit still Even among these rocks Our peace in His will And even among these rocks Sister, mother And spirit of the river, spirit of the sea, Suffer me not to be separated

And let my cry come unto Thee.”
Wednesday,” a prayer to the blessed sister, holy mother, spirit of the fountain, spirit of the garden.

That closing prayer is filled with petitions:

Suffer us not to mock ourselves with falsehood
Teach us to care and not to care
Teach us to sit still
Even among these rocks,
Suffer me [just me, alone. Not anybody else] not to be separated

And let my cry come unto Thee.

One of these petitions struck me very hard, as a person engaged in ministry and who worked for years at another seminary, in a veritable factory, a hothouse for the cultivation of ministers: Teach us to care and not to care.

What a bizarre and self-contradictory idea! To care is surely one of our cardinal virtues—although I am not sure that it is included among the mosaics on the chapel floor or emblazoned in a stained glass window. In my younger days, good liberals assuaged their consciences by sending CARE packages to far-off lands. Even now, it is a real accolade to be dubbed “a caring person.” But how can we care and not care simultaneously?

We care. After all, isn’t that why we are here? And indeed, we must care. In liturgies, in study, in exegesis, in field work, in our friendships, in all our work together, we must care.

If Christ is the world’s true light, we must care about the candle, the flickering flashlight, the 40-watt bulb—whatever bit of light that has been entrusted to us. Ready to throw it aside, to let it blend with the real light. In the meantime, however, since the 40-watt bulb or the feeble flashlight is all that we have, we had better care about it.

And if we care in the chapel, the classroom, and the bishop’s office, how much more must we care when we step around the person sleeping on a grating or try not to notice someone rummaging in garbage. When we hear the cry of an abused child. When we see whole segments of our population...
disaffected and disenfranchised—those imprisoned behind bars, those imprisoned by addiction, mental illness, or hopelessness. When we see whole nations gripped by violence and injustice.

We must care about cruelty and ugliness and death. And we must care about healing and beauty and justice. We must care about the kingdom of God among us. We must care, must be attentive, must be passionate. And yet—at the same time, not care.

This is hard for us, especially hard when we feel called to “help.” Because it is a call to let ourselves recede, become transparent, to be unselfed. To let ourselves be used, even to the point of being used up. In God’s great economy, we are not disposable, but we are definitely recyclable.

Absurdity sets in when we take our own caring too seriously. Worse than absurdity, we risk the sin of pride when—tacitly—we are sure that God cannot run the office without us. One of the hard lessons of ministry: to accept and contemplate our own impotence. To see ourselves—and our caring—in perspective. And then not to care. To let ourselves become transparent, mere conduits and instruments.

On one level this may seem like a dangerous invitation to introspection, helplessness, closing our eyes and turning our backs. And yet—it is an invitation to love.

This is an invitation to a Christ-centered contemplative love that cares and does not care. An invitation to the kind of love that sets us free: we can care deeply, with our whole hearts, because we do not care at all.

To sit still seems even harder than to care and not to care. As children of our society, a society that values activity and speed, it is hard for us to avoid spiritual hyperactivity—to say nothing of spiritual attention deficit disorder. Some of us even keep score of our success at meditation, subconsciously grade our competence in prayer. Individually and as a community, we fall easily into the trap of thinking that more is better and that motion must be perpetual.

It is hard work to sit still, much harder work than almost any kind of activity. And yet we pray: teach us to sit still, even among these rocks.

There are a lot of places I would rather sit—a pleasant room, a Victorian Gothic chapel, perhaps a well-tended garden.

To be sure, rocks carry both positive and negative imagery. With the Psalmist we pray, “Set me on a rock that is higher than I.” And with our grandparents we sing, “Rock of Ages, cleft for me.” But at the same time we see the stones in the hands of the angry crowd around Stephen, around the woman taken in adultery. We see the stones that Jesus was tempted to turn into bread.

Rocks are symbols of a desert landscape, hard and infertile. Rocks in roads can impede us. Rocks can be beautiful. Rocks can be building material; they can be sculpted. Or they can be weapons, symbols of dryness and death.

In Eliot’s prayer-poem and in our lives, the rocks are a given. They are the lifeless clutter—boulders and rubble—that surrounds us. They can oppress us, block our vision, even turn to weapons in our hands. Or in the hands of others. Perhaps we hide behind them—or perhaps they hide life from us. Like Sisyphus we may

Teach us to sit still
Even among these rocks.
struggle to roll them up the hill, barely avoiding being crushed by their weight. One of the routine cruelties of concentration camps: in the name of “work,” the sick and malnourished prisoners were forced to carry great loads of stones, at double time, urged on by threats and blows, merely for the sake of moving them. Then they moved them back to their original place.

If we are going to sit among the rocks, indeed sit still among them, we must look at them and know them. What are the rocks on your landscape? I am almost afraid to ask, because I don’t want to think about my own cluttered spiritual landscape. But I am sure there are rocks that we share, the special boulders and pebbles peculiar to this place and to our shared calling; and they do bear looking at.

As we sit still together, I invite your reflection on the rocks that surround you. Look at them, maybe touch them, and see them in perspective. One of the oppressive rocks is overwork—there is simply too much to do; we are moving in too many directions at once.

For some of us, the rocks might be the process toward ordination, with its uncertainties and challenges. Then there are other people: we can indeed turn people into rocks—family, colleagues, your supervisor, your professors, “them,” whoever “they” are.

Maybe the rocks offer shelter, comfort even. After all, Jacob used a stone for a pillow. Perhaps you find strength in their hardness, and protection in their size.

I invite you to find those rocks and name them—I don’t want to find them for you; I have my own to think about. But they are there; we sit among them.

Rocks are not a fertile or welcoming landscape. In the Virginia Blue Ridge, the landscape that I love above all others, we know that their beguiling nooks and crevices can harbor snakes—be careful where you put your hand; watch where you set your foot.

Teach us to sit still
Even among these rocks

The stones can feel hard and comfortless, are seemingly immutable. You may want to move them or maybe stack them up or start building something. If they are small and manageable, perhaps you play with them, arrange them aimlessly into patterns. Or possibly you try to smash them. Anything. But not just sit there.

When we sit still among the rocks, we turn/return to that still center, the place where—like Jacob—we may encounter the Mystery, the Holy, God’s messenger, God. To sit still is to be open, receptive, vulnerable. To sit still is dangerous—maybe it is better to be a moving target. If we sit still, people can find us, touch us, wound us, love us. Even more frightening, indeed terrifying: God can find us, touch us, wound us, love us.

So here we sit, caring and not caring, sitting still, even among these rocks. Lent is an invitation to sit here for the next 40 days, a time of sitting still, even among these rocks.

And we pray: teach us to sit still. Sit still to be idle, unconscious, out of it? Scarcely! Rather: teach us to sit still to look pain and death in the eye, to contemplate affliction and injustice, to let ourselves be open to the wounded body of Christ as manifested in the suffering and need that surround us. To sit still to see ourselves in our finitude and our inadequacy.

How much easier it would be to go running about, to produce, to do something!

The invitation to sit still, even among these rocks, is not an invitation to quietism, but rather an invitation to let ourselves live with and into the silence, the stillness at the center. It can refresh us, renew us, and also reproach us.

There is peace among the rocks, the awful peace of Christ. Our peace in his will.

Blessèd sister, holy mother, spirit of the fountain, spirit of the garden,
Suffer us not to mock ourselves with falsehood
Teach us to care and not to care
Teach us to sit still
Even among these rocks,
Our peace in His will
And even among these rocks
Sister, mother
And spirit of the river, spirit of the sea,
Suffer me not to be separated

And let my cry come unto Thee.

* The passage from T. S. Eliot’s Ash Wednesday, from his Collected Poems (New York: Harcourt, Brace and Company, 1936), is included by permission of The Eliot Estate and Faber & Faber, London.
WWW.VTS.EDU is receiving a much needed restoration. For the past year, VTS has been diligently working on redesigning and adding features to its new site. We hope that all the work will help increase interaction among our graduates and friends, provide easy access to pertinent information for current and potential students, reduce mailing costs by providing online options for what is currently mailed, and a host of other benefits.

One feature is online, password-protected communities for students, faculty and staff, and alumni/ae. Users of these communities will be able to log on and find information that is specific to them, whether they are students, graduates, or faculty and staff.

VTS graduates will be able to post class notes, view other classes’ notes, update address or job information, announce marriages and births—all behind a password, which means the information is protected and confidential. Graduates will be able to keep up with one another more easily.

Students will be able to have available all the forms, course information, and important dates that are specific to them, right on their screen when they log on.

Visitors to the site will see up-to-date news and events. When applicable, users will be able to register online for upcoming events at the Seminary. In addition, the site will accept online donations for various giving opportunities.

Look for more to come about the website and its impending launch. Our anticipated launch date is Fall 2004.
GRADUATES IN EUROPE

In a continuation of the alumni/alumnae profile series introduced in the January 2003 issue of the Seminary Journal, the Alumni and Alumnae Association is pleased to feature an interview with two of our graduates serving the Church in Europe.


Accepting the call to serve the Church in Europe must have been a huge decision for you and your families. Can you tell us about your call to serve in Europe?

Bishop Whalon: It came as a surprise to me that my name had been put forward for Bishop in charge of the Convocation of American Churches in Europe. I did not even know that the position had become an elected one. Accepting the election was indeed a great shock for my wife Melinda and daughter Marie-Noelle, even though we had discussed the possibility at length. Nothing can prepare you for an international move . . . not even having done it before.

Dean Fleetwood: I was intrigued when I first learned that my name was under consideration by the Cathedral’s search committee. The more I allowed myself to engage the search process and the more I learned of the Cathedral’s unique challenges and possibilities, the more interested I became. Finally, once I was able to meet the Cathedral’s leadership as one of the final candidates, it increasingly struck me as a good personal and professional “fit,” given my particular interests and experience. For my family, it happened to be just the right timing for such a drastic change.

How have you and your family adjusted to your new cultural context? How have you personally experienced culture shock?

Bishop Whalon: It has been three years since we began this adventure. My family has adjusted well to life in France. For me as a French citizen (as well as American) and being bilingual, it was less difficult. It has been hard for me to get used to the France of today, so different from the country in 1978.

Dean Fleetwood: I became Dean in early October of 2003, so it’s all still very new. Yet, after only 8 months or so on the job, I must say that my family and I seem to be adjusting well to life in Paris. In an interesting twist of fate, even before my election our only son had already made the decision to take most of his junior year in college abroad in Paris! It has proved to be a wonderful gift for our family to share these first months in Paris together. We’ll miss him greatly when he returns to the University of Chicago for his senior year.

Our 21 congregations are colored deeply by their local cultures. For instance, our parish in Wiesbaden is different in feel from Munich, because there are big differences between Hesse and Bavaria, and because Munich has a higher percentage of German (Bavarian) parishioners.

Bishop Whalon: It has been three years since we began this adventure. My family has adjusted well to life in France. For me as a French citizen (as well as American) and being bilingual, it was less difficult. It has been hard for me to get used to the France of today, so different from the country in 1978.

One example of real multi-cultural shock came early on when I was asked to give a talk at our parish in Waterloo, Belgium, on money as a spiritual issue. I believe strongly that the Church fails people by addressing money only in terms of the parish’s needs, instead of the real issue in our lives as Christians that it is. So I gave a talk on that, and the reaction was extremely positive—you’d have thought I’d delivered the Sermon on the Mount on something. Two months later, I gave the same talk in Munich, Germany, and barely escaped with my life!
making what feels like painfully slow progress. I’m now presiding at French eucharists and can deliver modest prepared public remarks in passable French. The reality is that proficiency in French is not optional in this ministry environment.

In terms of basic assumptions about doing ministry, how have you experienced differences in translating those assumptions to the European context?

**Bishop Whalon:** Starting here as a bishop, which is different ministry from the priesthood, I didn’t have a lot of assumptions. Moreover, distance and schedule have prevented me from attending the College of Bishops courses. The reflexes I developed in parish ministry translate to an extent, though I use six languages here in worship, not one. One big learning has been the vastly different ways each country structures churches legally and conceives of the church’s role culturally.

The inter-Anglican and ecumenical work I do, as well as deployment, are new to me. The media work does translate, but the way the media work here is different, and varies from country to country. So talking to the BBC needs different preparation from talking to Vatican Radio, for instance. The learning curve has been (and still is) very steep.

**Dean Fleetwood:** I came to Paris thinking I knew quite a bit about congregational development. However, much of what I thought I knew does not necessarily translate well in this context. So my learning curve is also very steep, and I find myself in a constant state of revision. I’m growing increasingly flexible and fluid vis a vis many of my assumptions about ministry. Just one example: the way we do things is so often shaped by the reality that many of our families are bi-cultural. We are sometimes compelled to broaden our “Anglican” embrace out of pastoral sensitivity to the cultural expectations of the French Catholic side of many of our bi-cultural families. Like all stretching, this can be a bit uncomfortable at times. And like most stretching, ultimately it is “good for us” in my judgment, to have our boundaries pushed.

Would you describe your “flock”?

**Bishop Whalon:** My flocks are French people in Bordeaux and Toulon, Rwandans in Rennes, American military folks in Germany, lots of English and Americans everywhere, Chinese, Belgians, Germans, Swiss, Italians, and literally dozens of other nationalities. There are congregations where there are virtually no Episcopalians at all (which means we have to do a lot of teaching about our way of being Christian). We have the largest Anglican congregation on the continent in the Cathedral in Paris, and we have some among the smallest. The clergy are multinational as well.

By and large, we are middle-to-lower class. The image some people have in America of the Convocation as wealthy expatriates is completely false.

**Dean Fleetwood:** Very wealthy American “social register” families founded the American Cathedral in the 19th century, and that is still a part of who we are. Over the past 25 years or so, however, the Cathedral community has grown increasingly diverse. We draw a fascinating mix of diplomats, academics, international lawyers and corporate executives, artsy and literary types, college students and individuals and families simply taking a year or so off to renew or “re-invent” their identities with the seductive mystique of the City of Light as backdrop. The Cathedral is really a “coat of many colors” now: rich and poor, black and white, gay and straight, and quite intergenerational. Our Sunday School has well over 150 children. While the majority of our parishioners are American, we are blessed by the presence of people representing many nationalities and faith traditions. It makes for an exciting confluence of
races, cultures, languages, and belief systems.

*From your experience, in general how does your “flock” connect or not connect with the Episcopal Church in the U.S.?”*

**Bishop Whalon:** We connect with it as genuinely Episcopal congregations, using the 1979 Prayer Book, and under the canons of the Church with clergy trained as Episcopal priests, sending a full deputation to General Convention and an assessment to the Domestic and Foreign Missionary Society.

By and large, the issues that roil the church in the States do not concern us as much because our context is different. For example, gay couples in the European Union have full rights, which they do not in the States.

On the other hand, terrorism and the Iraq war have been of deep concern to us, as we are American targets needing police protection, and none of our parishioners have been indifferent to the Iraq situation.

**Dean Fleetwood:** I would agree.

*How has your flock engaged the issues confronting the Church since the General Convention in Minneapolis? Can you describe the reaction and response of your flock?*

**Bishop Whalon:** The Convocation’s deputation split down the middle, which reflects fairly accurately the feelings over here. As bishop I have had to deal with clergy leaving, including one who tried to set up an “orthodox” mission in response. None of our congregations have left, though one is clearly contemplating such a move.

Personally, I am sad to see the obscuring of the extraordinary vision of 20/20 by the New Hampshire vote. I hope we can jumpstart it soon.

**Dean Fleetwood:** In the Cathedral community, there has not been a strongly negative reaction to Minneapolis. We certainly have folks on all sides of the issues, but we’ve experienced almost no serious division that I can discern. Some of our folks are deeply concerned or confused and some are rejoicing and very proud of the Episcopal Church in the aftermath of Convention. Most are probably somewhere on the continuum between those responses.

“I have come to discover that a fundamental spirit of openness characterizes the Cathedral community.”

**Dean Fleetwood**

In my first week at the Cathedral, I sat in on a forum led by Bishop Whalon and attended by about 50 concerned parishioners on all sides of the issues. I was greatly impressed by the integrity and openness of the dialogue. That was partly due to the Bishop’s pastoral and non-polarizing leadership in the forum. But I have come to discover that a fundamental spirit of openness characterizes the Cathedral community.

What about inter-Anglican and ecumenical relations in Europe?

That must be a unique challenge for you in general, but especially given the very public dialogue within the Anglican Communion since the last General Convention. Can you talk about the unique joys and challenges of ecumenical relations in Europe?

**Bishop Whalon:** As Bishop in Europe, I have very close and regular contacts with the other three Anglican jurisdictions (England, Spain, Portugal) as well as the Old Catholic Churches. In fact, I am licensed as bishop in the other Anglican jurisdictions and the Old Catholic Church in Germany as well (and their respective bishops are licensed in the Convocation). Furthermore, we have various levels of ecumenical relationships as well, especially with the Roman Catholics, German Lutherans, and French Protestants. Finally, I handle media relations for the Episcopal Church in Europe.

The consecration of the Bishop of New Hampshire certainly added much work for me in all these relations, including a great deal of media work, as the consecration was carried live across much of Europe. I am concerned about the concrete long-term effects, as we have close relationships with other
Anglicans and ecumenical partners that enable us to do our ministry (e.g., renting churches).

**Dean Fleetwood:** As Dean of the American Cathedral, I am often asked to represent the Episcopal presence in Paris at various ecumenical liturgies, and I’ve begun to get to know some clergy and lay leaders in the local ecumenical movement. In my brief time in Paris, the place where I most experience inter-Anglican and ecumenical relations is within the very life and fabric of the Cathedral’s congregation. Our congregation includes people rooted in many branches of the Anglican Communion and many Christian denominations and increasingly a variety of other faith traditions.

With the strong support of the Bishop and Dean, the Cathedral recently sponsored an international conference called “The Children of Abraham and the Art of Peacemaking.” It was a lively, inspiring, and hopeful conference, grounded in the creative tension between the power of love and the sad reality of human experience. I think it came naturally to many in the Cathedral’s congregation, to host and welcome provocative and committed teachers and leaders in peacemaking from Jewish, Muslim, and Christian traditions. In fact, I think the Conference has fueled the Cathedral’s natural impulse toward interfaith and cross-cultural dialogue. I rejoice in that.

**Bishop Whalon:** I get up every morning eager to see once again that the Episcopal way of being Christian translates wonderfully well into the diverse cultures of Europe, just as it does in Taiwan, Haiti, or Honduras.

**Dean Fleetwood:** Oh dear, where to begin? For a variety of complex reasons, including the impact of 9/11 and our vastly increased security costs, the plummeting value of the dollar against the euro, as well as our inherent transience (one-third of the congregation turns over annually)—the organizational, financial, and management challenges are daunting. The Cathedral’s leaders are joining me in rolling up our sleeves to do the hard work of vigorous and on-going stewardship education, strategic planning, and reorganization of our structures for ministry and administration— all in hopes of accommodating our very fast-changing needs and circumstances and placing a firm stake in God’s full future. I certainly don’t see all of this in the category of “disappointments and failures” at all. Rather, these are serious challenges that must be addressed.

As you look to the near horizon of your ministry in Europe, what excites and animates you?

**Bishop Whalon:** Not having the resources either in personnel, office space, or money to address the strong growth in the Convocation’s parishes and mission is a real challenge. I am learning to pace myself (a hard thing for me to learn). We will probably have to close a mission or two soon, as well, which is always difficult.

Personally, facing the thirty percent drop in the value of the dollar (I am paid in dollars) has been a real challenge indeed.

**Dean Fleetwood:** What about the inevitable disappointments, failures, challenges? What comes to mind?

**Bishop Whalon:** I would point to the emergence of a ninth parish, Christ Church, Clermont-Ferrand, France. It began as a ministry to American employees of Michelin Tire in their world headquarters there.
Virginia Seminary
Graduates Living Outside
the United States
(Information received as of July 1, 2004)

AUSTRALIA - 3
BOLIVIA, S.A. - 1
BOTSWANA - 1
BRAZIL - 2
BRITISH WEST INDIES - 1
CANADA - 8
CENTRALAMERICA - 1
CHINA - 2
ECUADOR - 1
FRANCE - 2
GERMANY - 3
GHANA - 4
GREECE - 1
HONDURAS - 2
HONG KONG - 3
INDIA - 13
INDONESIA - 1
ISRAEL - 2
ITALY - 2
JAPAN - 5
JORDAN - 1
KENYA - 9
LIBERIA - 1
MALAWI - 3
MALAYSIA - 1
MEXICO - 3
MYANMAR - 1
NAMIBIA - 1
NEW ZEALAND - 2
NIGERIA - 10
PANAMA - 1
PHILIPPINES - 1
REPUBLIC OF SOUTHAFRICA - 5
RWANDA - 1
SCOTLAND - 2
SUDAN - 5
TAIWAN - 2
TANZANIA - 19
UGANDA - 15
UNITED KINGDOM - 22
VIRGIN ISLANDS - 1
WEST AFRICA - 1
WEST INDIES - 2

The American Cathedral in Paris
A Sermon Preached on Trinity Sunday 2004

The Rev. Dr. Reginald H. Fuller
Emmanuel Church, Brook Hill, Richmond, Virginia

“The Catholic Faith is this:
That we worship one God in Trinity, and Trinity in Unity.”
The Athanasian Creed, Book of Common Prayer

The Christian Doctrine of the Trinity is not always popular today. We live in a pluralistic society and many of our neighbors, especially Muslims but also Jews, strongly object to that doctrine. They accuse us of denying the one-ness of God, and of actually believing in three gods. Of course we have to agree with them that God, the God we Christians believe in, is one God, and only one God. But Christian experience of God convinces us that there is a richness in God’s being. God is the source and ground of all being. But God is also a God who goes out of God’s self in self-communication. This is what the New Testament means when it speaks of Logos, or the Word of God. God also works in us, making it possible for us to respond and accept the divine self-communication. The New Testament calls this power in which God enables us to respond to that self-communication, God’s Holy Spirit.

But the early Christians were not experiencing something entirely new and unprecedented. God had already been active in self-communication in Israel’s earlier days. Their experience of God was already of a divine being who was the ground and source of all that is, who communicated God’s self to Israel, and empowered Israel to respond to that self-communication. Later Jewish writers, such as the authors of the Wisdom literature, and above all Philo of Alexandria, were beginning to speak of God’s Word and God’s Spirit in personal terms, even though they never reflected on the full meaning of that experience. God did not wake up on the Day of Pentecost and say: “Now I am a Trinity.” God had always been one God in Trinity, and there are traces of it in Israel’s account of its experience, even though they never reached the point of recognizing it explicitly.

Clergy often find it difficult to preach about the Trinity on this Sunday of the church year. It does not seem to correspond with the experience of our congregations. That great Christian apologist C. S. Lewis, however, once observed that the experience of God as Trinity comes alive to Christians every time they kneel at their bedside to pray. The Christian prays to God as known in Jesus Christ, and as empowered by the Holy Spirit to pray. As St. Paul puts it, “The Spirit helps us in our infirmities; for we do not know how to pray as we ought” (Rom. 8:26).

Similarly, Rowan Williams, now Archbishop of Canterbury, speaks of God as “ultimate source” and of Christ as the “outflowing of God.” We experience that outflowing and respond to it through the power of God, i.e., the Holy Spirit, working in us. This outflowing culminated in the Cross, and it is there, most of all, that we experience God as Trinity. The Epistle to the Hebrews emphasizes this when it says: “The blood of Christ, who through the eternal Spirit offered himself to God.”

The Trinitarian nature of God’s act in Christ is brought out when the New Testament speaks of other high points in the Jesus story. “The Holy Spirit will come upon you, and the power of the Most High will overshadow you,” says the angel to Mary at the Annunciation, and continues: “Therefore the child to be born will be holy; he will be called the Son of God.” You will note, how the angel speaks of “the Holy Spirit,” “the Most High,” and “the Son of God.” (Luke 1:35). Similarly, when Jesus was baptized by John, we are told that the Holy Spirit descended on him, and a voice from heaven said, “you are my Son, the Beloved, with you I am well pleased.” Here again we have the Trinity, “Spirit,” “my,” “I” (God), and “Son.” This explains why we, too, are baptized into the threefold name, and why Martin Luther instructed believers to begin their morning prayers with the invocation of the three-fold name and—yes!—as they did so to make the sign of the cross.

Finally, the Resurrection was a Trinitarian event. As St. Paul puts it, and he was probably quoting an earlier Christian formula, Christ was declared to be the Son of God with power according to the Spirit of holiness (i.e., the Holy Spirit). Thus the
high points of the Jesus story, birth, baptism, cross, and resurrection, were all seen as Trinitarian events.

It was this experience of the whole story of Jesus that led the early Christians to affirm the threefold nature of the one God, an affirmation already implicit in the earlier experience of Israel. That, too, is why we celebrate Trinity Sunday only after we have celebrated the birth of Jesus at Christmas, his baptism at Epiphany, his death on the Cross on Good Friday, his Resurrection at Easter, and the Coming of the Spirit at Pentecost. Only after we have experienced the Christ event in its fullness can we confidently confirm that the one God is Father, Son, and Holy Spirit, three persons in one God.

Reginald Fuller

FAITH, WORK, AND VOCATION FORUM

December 9, 2004
The National Press Club, Washington, DC

The Hon. James P. Moore, Jr.

With a diverse background in international business, government, and academia, James P. Moore, Jr. may seem the unlikely author of One Nation Under God: The History of Prayer in America. Reflecting on how prayer and spirituality must have affected American history, Moore found that nothing had ever been written on the subject. If prayer represents the most private, innermost thoughts of individuals, he thought, then it must say something about Americans as a people throughout their history. Consequently, he set out some seven years ago on a journey that began in the stacks of the Bishop Payne Library at Virginia Seminary and produced a book that clearly promises to be a bestseller in 2005. One Nation Under God also will be turned into a mini-series for television in the near future.

Beginning with early Native America and ending with the world of post-September 11, One Nation Under God explores the prayers and prayer life of the country. In addition to probing the spirituality of everyday Americans, Moore examines the prayer lives of such diverse individuals as the Founding Fathers, every president of the United States, Babe Ruth, Herman Melville, J.C. Penney, Martha Graham, Frank Lloyd Wright, Tupac Shakur, Emily Dickinson, and Walt Disney.

Jim Moore will speak at the Seminary’s Faith, Work, and Vocation Forum on December 9, 2004, at the National Press Club in Washington. For further information, please call Eliza Saunders at 703.461.1715.
Virginia Seminary is blessed to have a number of scholarship funds given in honor or in memory of beloved individuals and their service to the Church. One such fund is the John A. Baden Scholarship Fund, established in 1983 by his family and friends. Since then, a number of appreciative students have benefited from the fund, and we are all grateful. Following is a short biography of Bishop Baden, written in gratitude for his life and ministry and the gifts by his loved ones that made the scholarship fund possible.

Bishop John Baden, blessed with a generous and friendly spirit, made friends wherever he went. He was a down-to-earth person with the gift of making people feel welcome and comfortable, a gift that was a hallmark of his ministry. This gift, in combination with his boundless energy, helped him to accomplish much in his many years of ministry in Maryland and Virginia.

John Alfred Baden was born in Washington, D.C. in 1913, at the beginning of Woodrow Wilson’s presidency. The son of John and Marian Baden, he grew up on their farm in rural Prince George’s County, Maryland. He loved the country life, and this affection for things rural stayed with him all of his life. He also loved the local church where he became involved and discovered his life-long love of service to the Lord.

Attending a one-room school and then Maryland Park High School, John Baden attended the University of Maryland at College Park, where he received a Bachelor of Science in agriculture. (This interest in agriculture later often revealed itself in sermons and homilies, where growing things were often used as metaphors for gospel messages.). That same year, he earned a law degree from George Washington University Law School. He then entered the Navy as a Chief Petty Officer and served for four years in World War II. During this time he also met his beloved wife Jean, a graduate of Hood College, who taught Home Economics in Frederick County, Maryland. They met at a dance, and, despite the fact that both of them were with other dates, began a spirited courtship and married not long thereafter. They eventually had two sons, John Alfred III and James Edward, and a daughter, Joanne.

Many men who entered Virginia Seminary in the 1940s entered under the G.I. bill, including John Baden. His class, entering in January of 1946, missed the first semester because of the war, and they took first semester classes the following summer. During his seminary years, Bishop Baden worked at Trinity Parish in Towson, Maryland. Upon graduation, he was called as rector of St. James, Monkton, Maryland, where he served for many years. While there, he established St. James Elementary School on the church’s property.

Bishop Baden’s years of ministry were varied and fruitful. He organized the Mid-Atlantic Parish Training Program for Province III from 1950-1970. He served the Diocese of Virginia as a Diocesan Missioner and Executive Secretary for the Department of Missions. He spent time in Tanzania and Uganda, making friends there that would last his lifetime. In 1962, he was called as rector to Christ Church, Winchester, Virginia. Content to be in another rural setting, Bishop Baden immersed himself in the life of the parish and the community life in Winchester. He was the force behind...
In 1973, Bishop Baden was elected Suffragan Bishop of Virginia and was consecrated in Washington National Cathedral. He was the eighteenth bishop to serve in the Diocese of Virginia. His initial assignment was to assist Bishop Robert Hall, Bishop Coadjutor, who would succeed Bishop Robert F. Gibson upon his retirement. Christ Church, Winchester, bid him farewell, though he maintained ties there for the rest of his life.

Six years later, Bishop Baden retired, for he was suffering from cancer. Shortly thereafter, a Celebration of Holy Eucharist in Thanksgiving for the Ministry of the Right Reverend John Alfred Baden was held at the Cathedral, with nearly 3,000 in attendance. Presiding Bishop John M. Allin preached at the service, during which he spoke of Bishop Baden as “a man with a special sensitivity and appreciation, a good pastor and a farmer with faith...He is one of those persons and parsons, whose wry sense of humor and lack of pretense make him good company and a good friend.”

It was to his much-loved farm in Bunker Hill, West Virginia, that Bishop Baden retired. There, he raised apples and sheep and enjoyed the company of his devoted wife, Jean. He died in 1983, and was buried in the Virginia Seminary cemetery.

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Requiescant

Notification received since the last issue of the Journal

The Rev. Lee M. Adams, ’52  
April 3, 2004
The Rev. Roy M. Atwood, ’46  
November 11, 2003
The Rev. Ray H. Averett, Jr., ’52  
February 14, 2004
The Rev. Dr. George M. Bean, ’42  
January 31, 2004
The Rev. Dr. Jacob B. Berlin, ’60  
May 29, 2004
The Rt. Rev. David B. Birney IV, ’55  
February 13, 2004
The Rev. Cyril F. Coverley, ’56  
April 29, 2004
The Rev. Canon John H. Diehl III, ’61  
May 7, 2004
The Rev. Charles J. Dobbins, ’53  
April 19, 2004
The Rev. W. B. Etters, ’95  
June 9, 2004
The Rev. Richard B. Faxon, ’56  
July 9, 2004
The Rev. Daniel W. Ferry, ConEd  
March 19, 2004
Dr. John C. Fletcher, ’56  
May 27, 2004
The Rev. James C. Holt, ConEd  
February 28, 2004
The Rev. Parkman D. Howe, Jr., ’55  
March 29, 2003
The Rev. Herman M. Kennickell, Jr., ’53  
March 18, 2004
The Rev. Paul H. Kratzig, ’43  
November 24, 2003
The Rev. David E. Landholt, ’69  
December 16, 2003
The Very Rev. Lynwood C. Magee, ’52  
November 18, 2003
The Rev. Marion G. Mailey, ’81  
January 17, 2004
The Rev. Moultrie H. McIntosh, ’50  
January 6, 2004
The Rev. Robert M. Powell, ’57  
December 7, 2003
The Rev. Dr. William C. Spong, ’59  
February 4, 2004
The Rev. George C. Stierwald, ’43  
December 12, 2003
The Rev. William F. Taylor, ConEd  
May 6, 2004
The Rev. Lionel Therriault, ’76  
November 29, 2003
The Rev. Kenneth R. Townsend, ’64  
May 9, 2004
Mr. Samuel O. Walker, Jr., ’79  
October 12, 2003
The Rev. James C. Welsh, ’54  
February 24, 2004
Dedication Ceremony
for the
African American Episcopal Historical Collection
The Bishop Payne Library

Thursday, February 24, 2005

3:30 p.m.
Keynote Address
The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio
The Lettie Pate Evans Auditorium

Reflections
Panelists:
Dr. Thaddeus W. Tate, Jr.
The Rev. Canon J. Robert Wright, D. Phil.
The Rev. Dr. Harold T. Lewis
Dr. Frederica Harris Thompsett

6:00 p.m.
Holy Eucharist
The Seminary Chapel
Preacher: The Rev. Canon Angela Ifill
Missioner, Black Ministries for the Episcopal Church

7:00 – 8:30 p.m.
Reception and Dinner
The Refectory

For additional information, please write mjbudde@vts.edu
or call Dr. Mitzi J. Budde at 703.461.1731.
The formal dedication and opening of the African American Episcopal Historical Collection at Virginia Theological Seminary will take place on Thursday, February 24, 2005. This project to document the history and contributions of African Americans to the life and ministry of the Episcopal Church in the United States, is a partnership of Virginia Seminary, through the Bishop Payne Library, and the Historical Society of the Episcopal Church. The dedicatory events spotlight the unique contributions of African Americans to our church and celebrate the establishment of this distinctive collection of archival material that documents the past to inform the present and the future.

The events of the day begin at 2 p.m. Participants will have the opportunity to tour the Bishop Payne Library, the Seminary Archives, and the location of the African American Episcopal Historical Collection, as well as the VTS Archives and Manuscript Collections. A tour highlight will be “Faces and Places: Images of the Bishop Payne Divinity School,” a photographic exhibit of the African American seminary in Petersburg, Virginia, which merged with VTS in 1953 and for which the Bishop Payne Library was named.

The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, will present the keynote address in the Lettie Pate Evans Auditorium at 3:30 p.m. Focusing on the African American past in the Episcopal Church as a foundation for the future, his remarks will draw upon his personal experience as an African American Christian leader whose life encompasses his country’s transition from a society in which de jure and de facto segregation were sanctioned, to a society committed to integration and respect for diversity. A panel of four distinguished scholars will respond with reflections upon Bishop Thompson’s address from their own perspectives: Dr. Thaddeus W. Tate, Jr., President of the Historical Society of the Episcopal Church and Professor Emeritus of American History at the College of William and Mary; the Rev. Canon J. Robert Wright, Historiographer of the Episcopal Church and St. Mark’s Professor of Ecclesiastical History at General Theological Seminary; the Rev. Dr. Harold T. Lewis, Historian, Author, and Rector of Calvary Episcopal Church, Pittsburgh; and Dr. Frederica Harris Thompsett, Mary Wolfe Professor of Historical Theology at Episcopal Divinity School. During the final half hour, the audience may ask questions of Bishop Thompson or any of the four panelists.

A celebration of the Eucharist culminates the day’s dedicatory events in the Seminary Chapel at 6 p.m. The Rev. Dr. Lloyd A. Lewis, The Molly Downs Professor of New Testament at VTS, will be the celebrant for this service of thanksgiving for the ministry and vocation of African American Episcopalians. The homily will be delivered by the Rev. Canon Angela S. Iffill, Missioner for the Office of Black Ministries of the Episcopal Church. The day will close with a dinner reception at the Refectory at 7 p.m. (reservations required).

The African American Episcopal Historical Collection is a growing archive of personal correspondence, biographical information, institutional documents, church leaflets, photographs, oral histories, and other materials that chronicle the ministry, faith, and life experiences of African American Episcopalians in the United States and its colonial antecedents. Most of the present AAEHC holdings are donations from various individuals throughout the country to preserve this history and to make it available for present and future researchers. The photographs included with this article are from three AAEHC collections. The photo of Calvary Church, Washington, DC, is from the Franklyn I.A. Bennett Family Papers, donated by Mary Williamson McHenry of Washington, DC. The Bennett Papers include correspondence, photographs, and pamphlets from the personal and professional life of Mrs. McHenry’s grandfather, the Rev. Franklyn Bennett (1873-1947), long time rector of Calvary Church, Washington, DC. The Roderic B. Dibbert Collection is the source of the 1953 photograph of youthful parishioners of St. Augustine’s in Galveston, Texas. This collection from the Rev. Canon Roderic B. Dibbert, former Historiographer of the Episcopal Diocese of Chicago, includes photographs of buildings and congregational life of historically African American Episcopal congregations. Finally, the photograph of the late Archibald and Kay Murray and the Rt. Rev. Richard F. Grein of New York is a small part of the Archibald R. Murray Papers. Donated
by his widow, Kay, the Murray Papers record the multifaceted legal and church career of Archibald R. Murray, Esq., (1933-2001), Chancellor of the Diocese of New York from 1975 until 1987. These donations represent the variety of materials that are being sought for the African American Episcopal Historical Collection.

Prospective donors of materials to the African American Episcopal Historical Collection and those who desire additional information about the repository are encouraged to call Julia Randle, Archivist, or Margaret Lewis, Assistant Archivist for the African American Episcopal Historical Collection, at Bishop Payne Library at 703. 461.1731. For additional information concerning the February 24, 2005 Dedication of the African American Episcopal Historical Collection, please call Dr. Mitzi Budde at 703.461.1731. Individuals interested in providing financial support of the African American Episcopal Historical Collection should send contributions to Virginia Theological Seminary, 3737 Seminary Road, Alexandria, VA 22304.

Julie Randle, Archivist

Vacation Bible School, 1953, at St. Augustine’s, Galveston, Texas, an historically African American Episcopal congregation founded as a mission in 1884.

Photograph from the Roderic B. Dibbert Collection.

Calvary Episcopal Church, Washington, DC, at its earlier home at 11th and G Streets, NE. The Rev. Thomas W. S. Logan, Jr., is rector of the church, which is now located at 820 6th Street, NE.

Photograph from the Franklyn I. A. Bennett Family Papers.

The late Archibald R. Murray, right, with his wife Kay Murray and the Rt. Rev. Richard Frank Grein, Bishop of New York, after the Murrays received the 2000 Servant of Justice Award of the Episcopal Diocese of New York.

Photograph from the Archibald R. Murray Papers.
As illustrated by Dean Horne’s introduction and the many informative features of this issue of the Seminary Journal, the Seminary today is clearly a dynamic institution with exciting new initiatives and challenging opportunities ahead of us. Your support has made a difference!

We honor the commitment and generosity of many devoted graduates and friends of Virginia Seminary who, year in and year-out, continue their contributions to the Seminary’s annual fund, who have helped build the Seminary’s endowment, and have provided timely financial support for special purposes and building initiatives. Without this loyal philanthropic support, the Seminary could not do its outstanding work.

Contributions received during the June 1, 2003 to May 31, 2004 fiscal year are recognized in this issue of the Seminary Journal. We thank each and every one of you!

Each year in the Annual Report we honor members of the Francis Scott Key Society: those individuals who during their lifetime have made provisions in their estate plans to support the Seminary. We are deeply honored that Mrs. Jesse Trotter and the Rt. Rev. A. Theodore Eastman recently agreed to serve as the first co-chairs of the Francis Scott Key Society. Their efforts to encourage graduates and friends to join them by supporting Virginia Seminary in this manner are truly gratifying, and we are very grateful. Since June 1, 2002, we have welcomed 60 new members of the Francis Scott Key Society.

Annual Giving

Annual giving is one of the cornerstones of support for Virginia Seminary. Significant growth in undesignated annual giving will be necessary to enable the Seminary to meet its expanding commitments.

We are pleased to report that during the fiscal year ending May 31, 2004, support from friends of the Seminary increased 24% for a total of $145,756. Graduate contributions increased 6%, totaling $166,293. Graduate participation in the annual fund was 28 %, while 30% of our graduates gave to either the annual fund or another need during this past fiscal year. At the same time parish giving under The 1% Plan was down from the previous year, for a total of $292,499. Hence, overall undesignated giving of $635,505 to the Annual Fund from graduates, friends, and congregations was down 5%.

The growing strength of support from graduates and friends of

### Undesignated Giving to the Annual Fund

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<th>Five Years Ago</th>
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<td>$666,252</td>
<td>$635,505</td>
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<tr>
<th>Category</th>
<th>Five Years Ago</th>
<th>Today</th>
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<tbody>
<tr>
<td>Corp/Foundation Undesignated Gifts</td>
<td>21%</td>
<td>26%</td>
</tr>
<tr>
<td>Parish 1% Gifts</td>
<td>58%</td>
<td>46%</td>
</tr>
<tr>
<td>Friends Annual Fund Gifts</td>
<td>3%</td>
<td>5%</td>
</tr>
<tr>
<td>Alumni/ae Annual Fund Gifts</td>
<td>18%</td>
<td>23%</td>
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Virginia Seminary has become pivotal due to the changing fabric of parish giving. Five years ago, in 2000, undesignated annual giving was $666,252. Support from friends represented 18%, graduates 21%, and parishes 58% of undesignated annual giving that year. This past year friends represented 23%, graduates 26%, and parishes 46% of undesignated annual giving. This increased support from friends and graduates is making a significant difference in the life of the Seminary each year.

We are also grateful to the many parishes identified in this Annual Report who have continued their financial support under the 1% plan, provided subsidies for individual students, and participated in the Seminary’s extensive field education program in the wider Washington metropolitan area.

A continued increase in undesignated annual giving to the Annual Fund by friends and graduates, and the restoration of congregational support, will be a high priority in the coming year.

**Congregational Support Under The 1% Plan**

Seminaries of the Episcopal Church receive no financial support from the national church. Since 1982, congregations have been urged to contribute 1% of their net disposable budgeted income to one or more of the eleven accredited seminaries to support theological education. Now, more than ever, parishes and missions have a critical stake in the quality of men and women who will preach from their pulpits. We thank those congregations who have supported the Seminary under The 1% Plan.

**Tuition, Room and Board v. Average Student Grant**

Virginia Seminary’s endowment (totaling $113,551,922 at the end of fiscal year 2004) has been created over time by generations of generous graduates and friends whose gifts and bequests enable the Seminary to weather the financial storms of a changing society. Perhaps the most dramatic impact of the Seminary’s endowment is the role it plays in funding tuition and housing for students.

The cost of financial aid and housing assistance for students has increased dramatically in every educational institution and no less so at the Seminary. The unfailing support of graduates and friends who give generously to the endowment has allowed Virginia Seminary not only to increase the number of students receiving aid, but also to provide virtually total assistance to those who qualify.

Tuition, room, board, and fees for the 2004-2005 academic year are $15,480 for on-campus students; these fees are the second lowest of the eleven Episcopal seminaries.

The Seminary is committed to providing significant financial aid and housing assistance for our students. During the 2003-2004 academic year, $1.4 million in direct financial assistance was provided to students from a number of restricted endowments established over the years by graduates and friends of the Seminary. For example, this past academic year 98% of our students received some financial assistance, with an average grant of $15,026. In addition, 62 married and single-parent students received housing assistance that ranged from $460 to $650 a month.

Ten years ago, in academic year 1994-1995, tuition, room, board and fees for on-campus students were
$9,075. In that year, 76 students received an average grant of $7,406. In 1994 the Seminary’s average financial grant covered 81% of tuition, room and board, while this past academic year the Seminary was able to provide over 100% of these fees, enabling us to assist students with additional expenses of attending seminary.

Income from the general endowment also helps fund the Seminary’s overall operating budget, maintaining reasonable tuition and boarding fees, providing support for dynamic new program initiatives, and covering expanding plant maintenance and administrative costs.

The Seminary’s endowment must continue to grow to keep pace with the cost of its historic mission. Gifts to endowment are, in the end, gifts to our churches and our communities, because they allow Virginia Seminary to send forth men and women who can serve our changing world without the oppressive burden of significant educational debt. *We will continue to do so, but only with your help!*

### Gifts for Special Purposes

Each year the Seminary is blessed with gifts made in honor of an individual’s ministry, in memory of a loved one, for a particular scholarship fund, or for specific initiatives in support of the Seminary’s funding needs and priorities. We are thankful for these gifts, and would like to tell you about a few of them that have been recognized in this and preceding Annual Reports.

This past fiscal year the class of 1954 raised over $15,000 to enhance the *John T. Walker Scholarship Fund*, and is continuing that appeal as they approach their 50th reunion at the Alumni/ae Convocation in October. The Walker Fund was initiated by the Class of 1954 following the death of their classmate, Bishop John Walker, to recruit and support Black and Hispanic students attending the Seminary. This past year’s recipient was José McLoughlin from the Diocese of Virginia, who is a senior this academic year.

The graduating class of 2004 raised over $20,000 for six stained class windows in the Seminary chapel—a wonderful expression of their dedication to the Seminary.

There were many generous contributors in the last several years to the *Charles Price Fund*, leading to the renovation and dedication of Price Hall in October 2002. Members of Charlie Price’s Class of 1949 returning for their 55th reunion this October were leaders in this initiative.

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One of six stained glass windows given to the Seminary chapel by the Class of 2004.
Student participation in international and cross-cultural immersion experiences is a high priority for the Seminary. In 2003, for example, Mark Forbes, a middler from the Diocese of Western North Carolina, studied Hinduism and the life of the church in Jabalpur, India, with support from the Class of 1951 Cross Cultural Internship Program Fund. This fund was established in 2001 by the Class of 1951 to enhance the missionary spirit as a strong component of spiritual formation at the Seminary, and has been supported by other classes and friends of the Seminary.

An Endowment Fund for Continuing Education has been established this summer by the Class of 1963 for scholarships and other financial assistance to support programs that provide continuing education for ordained clergy of any denomination in congregations of 200 or less. To celebrate 25 years of a happy and joy-filled marriage, Douglas Hiza of the Class of 1963, and his wife Joan, have contributed $25,000 to establish this fund. They will also match up to $50,000 of additional contributions from any graduates of Virginia Seminary.

This summer a Cemetery Conservation Initiative was launched to restore the historic Minnegerode Gate archway entrance and replace the wrought iron fencing at the Seminary’s cherished cemetery, both of which were destroyed by Hurricane Isabel last October. This will cost over $150,000 and contributions are most welcome.

On September 14 the Seminary honored the Rev. Herbert Lodder of the class of 1958, and his wife Frances, for setting up an endowment in memory of their fathers to provide funding for the Seminary’s Faith, Work, and Vocation Forums in future years. A profile of their fathers and information about the Faith, Work, and Vocation Forums appears in this issue of the Seminary Journal.

Members of the Historical Society of the Episcopal Church have joined with the Seminary to raise funds to support the African American Episcopal Historical Collection located at the Seminary’s Bishop Payne Library. On February 24, 2005 the Seminary will honor the lives and contributions of African American Episcopalians at a dedication ceremony celebrating the creation of this unique historical collection.

These are a few examples of recent scholarship and special purpose funds established by graduates and friends to support the Seminary’s continuing needs and priorities. As you can see, they represent a wide range of commitment to the mission and heritage of this wonderful Seminary. Again, what a difference this support makes!

Future Needs

The Seminary has been able to initiate exciting new programs with the assistance of recent foundation grants, but significant support will be needed to continue or expand these important initiatives in the future. A few examples: Our First Three Years in the Priesthood program began with a generous start-up grant from the Lilly Endowments. In November we will announce a new Doctor of Ministry in Educational Leadership degree program in collaboration with the National Association of Episcopal Schools. In the summer of 2006 we are hoping to inaugurate a Summer Collegium for clergy serving small congregations.

These represent some of our expanding commitments at Virginia Seminary to meet the needs of congregations and communities in the wider church at a time of great challenge and opportunity. Education and training of clergy and laity are a lifetime enterprise, one to which Virginia Seminary has been committed since 1823. With each new generation, the Seminary has risen to the challenge with programs to graduate the best-prepared men and women in the country. For this faithful enterprise to be equally successful in the years ahead we need your help.

The Seminary depends on the philanthropy of all our friends, and we are forever grateful for that support.

Edwin King Hall
Vice President for Institutional Advancement
The 2003-2004 Annual Giving Report

We are very grateful to those listed on the following pages for their prayers, support, and the gifts received during our Fiscal Year, which runs from June 1 through May 31. Gifts received after May 31, 2004, will be acknowledged in the 2004-2005 Annual Report.

The Dean’s Society

(Gifts of $5,000 and more)

Strong leadership is vital to the continued excellence of any institution. Equally important is the financial leadership provided by members of this society.

The Lee and Juliet Folger Fund
Mr. Hugh T. Adams
Mrs. John A. Baden
Mr. Alvin Baird
Mr. and Mrs. Paul D. Camp III
Mrs. Robert N. Downs III
The Rev. Charles Carroll Eads, ’47
Mr. Amory Houghton, Jr.
The Rt. Rev. Carolyn Tanner Irish, ’83
Mrs. John T. Martyn, Jr.
Dr. Robert McLean III, ’54
Mr. Thomas M. Moore, ’71
Mrs. Ellen W. Polansky
Mr. and Mrs. Laurance M. Redway
Mrs. Stephen A. Trentman
Mrs. Donnan Winternute
Ms. Caroline Woods
Mrs. Kathleen C. Woods
Ms. Margaret C. Woods
Mrs. G. Cecil Woods

Corporations

Bank of America Matching Gifts Program, Charlotte, North Carolina
Bridgestone Firestone Trust Fund, Nashville, Tennessee
IBM Corporation, Research Triangle Park, North Carolina
Loomis-Sayles & Company, Washington, DC
Merck Company Foundation, Rahway, New Jersey
Meriwether Godsey Inc., Lynchburg, Virginia
Norfolk Southern Foundation, Princeton, New Jersey
Residential Funding Corporation, Bloomington, Minnesota
State Farm Companies Foundation, Bloomington, Illinois
Tenet Healthcare Foundation, Princeton, New Jersey

Foundations

George F. Baker Trust
Camp Younts Foundation
Ruth Camp Campbell Foundation
Capital Community Foundation, Inc., Raleigh, North Carolina
The Beirne Carter Foundation
The Cartinhour Woods Foundation
Charitable Gift Fund, Boston, Massachusetts
The Community Foundation of Greater Memphis
The Community Foundation of Louisville
The Community Foundation, Richmond, Virginia
Forrester Clark Foundation
Foundation for the Carolinas, Charlotte, North Carolina
J.J. Haines Foundation, Inc.
Daniel Hoover Foundation
Howard H. Klein Foundation
Lilly Endowment, Inc.
Mercer Scholarship Fund
Minor Foundation, Inc.
The New York Times Company Foundation
The Norfolk Foundation, Norfolk, Virginia
Clarence J. Robinson Foundation
James W. Shaw Family Trust
Verizon Foundation
Woods-Greer Memorial Fund
Herbert A. and Adrian Woods Foundation
Woolard Family Foundation

Bequests

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(Gifts of $500 to $999)

A generous gift from William and John Aspinwall funded the building that housed the Seminary’s classrooms for generations. Members of the society that bears their name exemplify the brothers’ commitment to excellence in theological education.

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Hurricane Isabel Destroys the Cemetery Gate

Dozens of campus trees were brought down by the force of Hurricane Isabel’s winds in the summer of 2003, and one fell directly onto the beautiful wrought-iron Minnegerode Arch at the entrance to the Seminary’s historic cemetery.

Restoration of the arch, which was built in 1925, and the wrought-iron fencing around the cemetery are part of construction plans to improve access and to enhance this sacred site.

Among the saints who lie in the cemetery, which is one of the most cherished parts of the campus, are Lucien Lee Kinsolving, co-founder and first Bishop of the Mission to Southern Brazil, and William Meade, third Bishop of Virginia. Also buried there are Henry St. George Tucker, Presiding Bishop of the Episcopal Church in the early part of the 20th century, and John Candler Davis, professor at Bishop Payne Divinity School, and revered Seminary deans Alexander Zabriskie and Jess Trotter. More recent graves are those of beloved teachers Albert Mollegen, Marianne Micks, and Charles Price. A list of all the names of those buried in the cemetery is published in *Search for the Invisible, The Houses at Virginia Theological Seminary and Their Residents Past and Present*, by Helen A. Reid.

Please send contributions for the Cemetery Conservation Initiative to Virginia Theological Seminary, 3737 Seminary Road, Alexandria, VA 22304. For further information, please write or call Edwin King Hall, Vice President for Institutional Advancement, at 703.461.1711. Our toll-free number is 1.800.941.0083.

A short history of our historic cemetery has been published recently and is available upon request.

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The Locke E. Bowman, Jr. Scholarship Fund for the Study of Christian Education

This fund was established in 1994 to support students pursuing a Master of Arts in Christian Education. Scholarships are also offered to students pursuing a ministry working with the youth of the Church through the Master of Arts in Christian Education in Youth Ministry offered in partnership with Kanuga Conferences.

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.

Contributions to support the ministries of Christian education, or youth ministries in particular, can be sent to Virginia Theological Seminary, 3737 Seminary Road, Alexandria, Virginia 22304. For Information about these programs, please get in touch with Dr. Amy Gearey at 703-461-1886 or agearey@vts.edu.
The Seminary Hill Society
(Gifts of $150 to $499)

Like the ground on which the Seminary is built, the members of the Seminary Hill Society provide a solid base of support for all of the Seminary’s programs.

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Construction crew members working on the updating of Meade Hall in the summer of 2004 uncovered bricked-up fireplaces in each room. Meade Hall was at one time a dormitory, and the fireplaces would have been the students’ only source of heat. Gifts made to the Annual Fund help the Seminary maintain good stewardship of its many historic buildings.
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The Rev. G. Richard Wheatcroft, ’43
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The Rev. Harvard L. Wilbur, ’51
The Very Rev. and Mrs. C. Preston Wiles, ’48
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and The Rev. Peter W. Wenner
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The Rt. Rev. Wayne P. Wright
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ENDOWMENT FUND FOR CONTINUING EDUCATION
Established by the Class of 1963

THE ENDOWMENT FUND FOR CONTINUING EDUCATION has been established by the class of 1963 to fund continuing education programs at Virginia Theological Seminary, administered by the Center for Lifetime Theological Education. These funds will be used for individual scholarships and other financial assistance to support those programs which provide continuing education for ordained clergy of any denomination in congregations with members of 200 or less, with a priority in the use of funds for graduates of Virginia Seminary and clergy of the Episcopal Church.

The Class of 1963, as an act of thanksgiving for the excellent education received from Virginia Theological Seminary, and in recognition of the need for continuing education to take place after graduation, wishes to leave a legacy in its name for ordained clergy to receive financial support to continue their education and to maintain their professional qualifications. Contributions from other classes and individuals are encouraged.

To celebrate 25 years of a happy and joy-filled marriage, Joan and Doug Hiza have given a sum of $25,000 to establish this fund. In addition, they will match up to $50,000 of contributions from graduates of Virginia Seminary.
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The Rev. Frank R. VanDevelder,  
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Members of the Class of 1943 at their 60th Class Reunion in October 2003

This photograph appeared in the January 2004 issue of the Journal, but we regret to say that two of the names were inadvertently deleted from the caption. From left to right, those gathered are E. Hopkins Weston, William Jacobs, Marian Jacobs, Morton Townsend, Marilyn Robertson, E. Bolling Robertson, John O’Hear, and Mary O’Hear.

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The Rev. David H. Teschner
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The Rev. Carolyn J. Schmidt
The Rev. Alice E. Tucker
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The Rev. Canon James R. Mathes
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The Rev. Lynda F. Moore
The Rev. Gwynneth J. Mudd
The Rev. Andrew J. Sherman
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The Rev. Dena B. Smith
The Rev. Isabel F. Steilberg
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The Rev. Barbara S. Williamson

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The Rev. Kathleen M. Bobbitt
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The Rev. Dr. Stephanie J. Nagley
The Rev. Carolyn K. West

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The Rev. William G. Laucher
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The Rev. Bruce D. O’Neill
The Rev. Alvin Kenneth J. Phillips
The Rev. William L. Queen, Jr.
The Rev. Carol Westerberg Sedlacek
The Rev. James M. Taylor

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The Rev. Jeffrey A. Packard
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Mr. W. Alfred Rose
The Rev. Taylor M. Smith
Mr. Jack K. Weir
The Rev. David R. Wilt
The Rev. David B. Wolf
Ms. Ann McJimsey Yarborough

Class of 1997
The Rev. Michael Blewett
The Rev. Timothy B. Cherry
The Class of 1954 raised over $15,000 in 2003-04 to enhance the John T. Walker Scholarship Fund and is continuing that appeal as the class approaches its 50th reunion at the Alumni/ae Convocation at VTS in October 2004. The Walker Fund was initiated by the Class of ’54 in honor of their classmate, to recruit and support Black and Hispanic students attending the Seminary. MDiv candidate José McLaughlin from the Diocese of Virginia is this year’s recipient.

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The Rev. Stacey Fussell
Ms. Dorothy F. Heil
The Rev. Carolyn Tuttle Huff
The Rev. Martha S. Ishman
Mr. Kirk D. Lafon
The Rev. Catharine W. Montgomery
The Rev. Jennifer G. Montgomery
The Rev. Dr. Genevieve M. Murphy
The Rev. Nathaniel T. Reece
Mr. Peter F. Spalding
The Rev. John G. Tampa
The Rev. Alan Kim Webster
The Rev. Drake Whitelaw

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The Rev. Jennie Lou Reid
The Rt. Rev. James J. Shand
Ms. Susan G. Sullivan
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The Rev. Joshua A. Hoover
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The Rt. Rev. John Thomas Walker
Class of ’54

The Class of 1954 raised over $15,000 in 2003-04 to enhance the John T. Walker Scholarship Fund and is continuing that appeal as the class approaches its 50th reunion at the Alumni/ae Convocation at VTS in October 2004. The Walker Fund was initiated by the Class of ’54 in honor of their classmate, to recruit and support Black and Hispanic students attending the Seminary. MDiv candidate José McLaughlin from the Diocese of Virginia is this year’s recipient.
The Rev. Linda M. Kapurch
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The Rev. William M. Murray
The Rev. Lynn C. Peterman
The Rev. Merced J. Reyes
The Rev. Shirley E. Smith-Graham
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The Rev. Rebekah B. Hatch
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The Rev. David C. Wacaster
Mr. Gerald L. Warren
The Rev. Hillary T. West
The Rev. Mark D. Wilkinson
Mrs. Wendy J. Wilkinson

Class of 2004
Mrs. Debra E. Andrew-Maconaughey
The Rev. Mariann C. Babnis
The Rev. Elizabeth A. Bagioni

Members of the Class of 2004, left to right:
Anne Coghill,
Anne-Marie Jeffery,
Rebekah Hatch,
Rachel Nyback, and
Paula Green.
The Francis Scott Key Society

Virginia Seminary Announces New Co-Chairs

We are deeply honored that Mrs. Jesse Trotter and the Rt. Rev. A. Theodore Eastman recently agreed to serve as the first co-chairs of the Francis Scott Key Society. Their efforts to encourage graduates and friends to join them by supporting Virginia Seminary in this manner are truly gratifying. Since June, 2002, we have welcomed 60 new members of the Key Society.

Dear Friends:

Since the founding of Virginia Seminary in 1823, a tradition of generous giving has enabled the Seminary to prepare the hearts and minds of those who bring the good news of Christ to the world. Many loving and thoughtful individuals were present at the creation of the Protestant Episcopal Theological Seminary in Virginia. The gifts of their spirit and substance first brought the Seminary into existence. These persons included Francis Scott Key, Reuel Keith, William Meade, Richard Channing Moore, and Edmund Jennings Lee.

In the nearly two centuries since the Seminary’s creation, many friends have followed the example of Francis Scott Key and others by including Virginia Seminary in their wills and trusts, or by making life income gifts to the Seminary. We are thankful for the generosity of such persons as Allen Adams, William and John Aspinwall, Armistead L. Boothe, Molly Laird Downs, Lettie Pate Whitehead Evans, Harold King, Cassius Lee, Louise Paggi, Charles P. Price, Henry St. George Tucker, Margaret Beverly Taylor, Evelyn Thomas, and F. Bland Tucker.

You are invited to join their company and the following members of the Francis Scott Key Society to provide for the Seminary’s financial future by including Virginia Seminary in your estate plan.

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Co-Chair
Francis Scott Key Society

The Rt. Rev. A. Theodore Eastman
Co-Chair
Francis Scott Key Society

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Ms. Patricia Bridwell
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Key Society members
continued on next page.
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The Rev. David H. Teschner
Mr. Philip Terzian
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The Rev. George Shaw Yandell
The Rev. George Zabriskie II

If you would like to become a member of The Francis Scott Key Society at Virginia Theological Seminary please call or write Edwin King Hall Vice President for Institutional Advancement Virginia Theological Seminary 3737 Seminary Road Alexandria, VA 22304 703.461.1711 Email: ehall@vts.edu Our website is www.vts.edu

Gifts from Episcopal Church Women’s Groups

Christ Ascension Church, Richmond, Virginia
Church of the Epiphany, Richmond, Virginia
Cople Episcopal Parish, Hague, Virginia
Grace Episcopal Church, Berryville, Virginia
St. Asaph Episcopal Church, Bowling Green, Virginia
St. Bartholomew’s Church, Poway, California
St. George’s Episcopal Church, Fredericksburg, Virginia
St. James’ Episcopal Church, Indian Head, Maryland
St. John’s Episcopal Church, Tappahannock, Virginia
St. Mark’s Episcopal Church, Venice, Florida
St. Martin’s Episcopal Church, Doswell, Virginia
St. Mary’s Episcopal Church, Reedville, Virginia
St. Patrick’s Episcopal Church, Falls Church, Virginia
St. Paul’s Episcopal Church, Millers Tavern, Virginia
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St. Stephen’s Episcopal Church, Richmond, Virginia
Trinity Episcopal Church, Fredericksburg, Virginia
Trinity Episcopal Church, Manassas, Virginia
Varina Episcopal Church, Richmond, Virginia
Vauters Church, Loretto, Champlain, Virginia

Portrait of Francis Scott Key courtesy of the Maryland Historical Society
The 2004 Lettie Pate Whitehead Evans Award for Lay Leadership

The recipient of the fifth annual Lettie Pate Whitehead Evans Award is Anne-Marie Sparrow of All Saints’ Episcopal Church, Atlanta, Georgia. Ms. Sparrow is shown above with some of the students in the volunteer reading and tutoring program that she organized.

Concerned about the poor test results of Atlanta’s school children, Ms. Sparrow established a unique partnership between her church and Georgia Tech, the Atlanta Speech School, and neighboring C. W. Hill Elementary School. Through her vision and coordination, some 200 parishioners and college students devote an hour a week tutoring C. W. Hill students. Scholarships have been secured to allow C.W. Hill children with special needs to attend the Atlanta Speech School full-time, and an instructor from the Speech School teaches children with learning disabilities after hours.

Ms. Sparrow, a lifelong Episcopalian and a parishioner at All Saints’ since 1985, is being honored at a dinner in Atlanta and will be presented with the Lettie Pate Whitehead Evans Award by the Very Rev. Martha J. Horne, Dean and President of Virginia Seminary.

The Award was created by Virginia Seminary in recognition of the baptismal ministry of the laity in the Church, and is named in honor of Lettie Pate Whitehead Evans, a lifelong Episcopalian, philanthropist, and friend of Virginia Seminary. During her lifetime she contributed to more than 130 different charities and institutions, with the intent of fostering religion and education and relieving and comforting the underprivileged and the afflicted.

For further information, please call Kathryn Lasseron at 800.941.0083, or email Klasseron@vts.edu.

Distinguished Member of the Seminary Community in 2004

In February the VTS community welcomed the Most Rev. Livingstone Mpalanyi-Nkoyoyo for a time of study and refreshment on our campus. Recently retired, Archbishop Nkoyoyo has been a bishop since 1980 and was chosen Archbishop of Uganda in 1995.

The Seminary has many connections with the Church of Uganda. Philip Turner, VTS ’61, taught for a decade at Bishop Tucker College and Makerere University. Joan Mattia, ’88, is writing a biography of Alfred R. Tucker, first Bishop of Uganda. Stuart Swann, ’92, visited the country and brought back a painting of the Martyrs of Uganda that now hangs in the Addison Academic Center. Recent graduates who have served and led the Church in Uganda include Samuel Kamya, ’90; William Rukirande, ’83; George Sinabulya, ’88; Samuel Busulwa, ’73; Samuel Opol, ‘97; Jovahn Turyamureeba, ’99; and Jonathon Byamugisha, ‘01.

Archbishop Livingstone Mpalanyi-Nkoyoyo
Parish Support

A General Convention Resolution states that “each ... parish and mission ... shall give at least 1% of its net disposable budgeted income to one or more of the accredited seminaries. Virginia Seminary is grateful to those parishes and missions that chose to support The 1% Plan at Virginia Seminary in 2003-2004.
Holy Trinity Episcopal Church, Hertford, North Carolina
Holy Trinity Episcopal Church, Onancock, Virginia
Holy Trinity Episcopal Church, Swanton, Vermont
Holy Trinity Parish, Decatur, Georgia
Hungars Episcopal Parish, Eastville, Virginia
Immanuel Church-on-the-Hill, Alexandria, Virginia
Johns Memorial Episcopal Church, Farmville, Virginia
King of Peace Episcopal Church, Kingsland, Georgia
Manakin Episcopal Church, Midlothian, Virginia
Memorial Episcopal Church, Baltimore, Maryland
Olivet Episcopal Church, Franconia, Virginia
Prince of Peace Church, West Union, West Virginia
Prince of Peace Episcopal Church, Gettysburg, Pennsylvania
St. Alban’s Episcopal Church, Chaptico, Maryland
St. Alban’s Episcopal Church, Hickory, North Carolina
St. Alban’s Episcopal Church, Littleton, North Carolina
St. Andrew’s Church, Madison, Connecticut
St. Andrew’s Episcopal Church, Bridgeton, New Jersey
St. Andrew’s Episcopal Church, Burke, Virginia
St. Andrew’s Episcopal Church, Burt, New York
St. Andrew’s Episcopal Church, Des Moines, Iowa
St. Andrew’s Episcopal Church, Newport News, Virginia
St. Anne’s Episcopal Church, Appomattox, Virginia
St. Asaph Episcopal Church, Bowling Green, Virginia
St. Barnabas’ Church, Upper Marlboro, Maryland
St. Barnabas’ Episcopal Church, Annandale, Virginia
St. Barnabas’ Episcopal Church, Glen Ellyn, Illinois
St. Bartholomew’s Church, Granite City, Illinois
St. Bartholomew’s Church, Poway, California
St. Bartholomew’s Church, Richmond, Virginia
St. Bartholomew’s Episcopal Church, Baltimore, Maryland
St. Boniface Episcopal Church, Sarasota, Florida
St. Christopher’s Church, Gladwyne, Pennsylvania
St. Christopher’s Episcopal Church, Springfield, Virginia
St. Clement’s Episcopal Church, Tampa, Florida
St. Cyprian’s Episcopal Church, Hampton, Virginia
St. Cyprian’s Episcopal Church, Oxford, North Carolina
St. David’s Episcopal Church, Glenview, Illinois
St. David’s Episcopal Church, Richmond, Virginia
St. Dunstan’s Episcopal Church, McLean, Virginia
St. Elizabeth’s Episcopal Church, Sudbury, Massachusetts
St. Francis’ Episcopal Church, Greensboro, North Carolina
St. Francis in-the-Fields, Harrods Creek, Kentucky
St. George’s Episcopal Church, Fredericksburg, Virginia
St. George’s Episcopal Church, Honolulu, Hawaii
St. George’s Episcopal Church, Mt. Savage, Maryland
St. George’s Episcopal Church, Nashville, Tennessee
St. James Episcopal Church, Leesburg, Florida
St. James Episcopal Church, Richmond, Virginia
St. James’ Episcopal Church, Baton Rouge, Louisiana

The Seminary chapel may be seen through the windows of the Gibbs Room in Meade Hall. The chapel is the site of many of the services for Immanuel Church-on-the-Hill.
St. James’ Episcopal Church, Brewster, Washington
St. James’ Episcopal Church, Clinton, New York
St. James’ Episcopal Church, Indian Head, Maryland
St. James’ Episcopal Church, Springfield, Missouri
St. James’ Episcopal Church, West Hartford, Connecticut
St. James the Less, Ashland, Virginia
St. John the Baptist Episcopal Church, York, Pennsylvania
St. John the Divine Episcopal Church, Holbrook, Massachusetts
St. John’s Episcopal Church, Lancaster, Pennsylvania
St. John’s Episcopal Church, McLean, Virginia
St. John’s Episcopal Church, Montgomery, Alabama
St. John’s Episcopal Church, Silsbee, Texas
St. John’s Episcopal Church, Southampton, New York
St. John’s Episcopal Church, Suffolk, Virginia
St. John’s Episcopal Church, Tappahannock, Virginia
St. John’s Episcopal Church, Wake Forest, North Carolina
St. John’s Episcopal Church, Waynesboro, Virginia
St. John’s Episcopal Church, West Point, Virginia
St. John’s Episcopal Church, Wilmington, North Carolina
St. John’s Episcopal Church, Wytheville, Virginia
St. John’s Episcopal Church- Harper’s Ferry, Rippon, West Virginia
St. Luke’s Church, Bethesda, Maryland
St. Luke’s Episcopal Church, Belton, Texas
St. Luke’s Episcopal Church, Durham, North Carolina
St. Luke’s Episcopal Church, Lebanon, Pennsylvania
St. Luke’s Episcopal Church, Welch, West Virginia
St. Luke’s Simeon, Charlottesville, Virginia
St. Mark’s Cathedral, Shreveport, Louisiana
St. Mark’s Episcopal Chapel, Storrs, Connecticut
St. Mark’s Episcopal Church, Barrington Hills, Illinois
St. Mark’s Episcopal Church, Canton, Ohio
St. Mark’s Episcopal Church, Casper, Wyoming
St. Mark’s Episcopal Church, Fincastle, Virginia
St. Mark’s Episcopal Church, Hampton, Virginia
St. Mark’s Episcopal Church, Jacksonville, Florida
St. Mark’s Episcopal Church, Lewistown, Pennsylvania
St. Mark’s Episcopal Church, Louisville, Kentucky
St. Mark’s Episcopal Church, Roxboro, North Carolina
St. Mark’s Episcopal Church, San Antonio, Texas
St. Mark’s Episcopal Church, Venice, Florida
St. Martin’s by-the-Lake Church, Minnetonka Beach, Minnesota
St. Martin’s Episcopal Church, Doswell, Virginia
St. Martin’s Episcopal Church, Houston, Texas
St. Martin’s Episcopal Church, Moses Lake, Washington
St. Mary’s Church, Kinston, North Carolina
St. Mary’s Episcopal Church, Bellville, Texas
St. Mary’s Episcopal Church, High Point, North Carolina
St. Mary’s Episcopal Church, Reedsville, Virginia
St. Mary’s Episcopal Church, Richmond, Virginia
St. Mary’s Episcopal Church, Waynesboro, Pennsylvania
St. Mary’s Episcopal Church, Waynesboro, Pennsylvania
St. Mark’s Episcopal Church, Hillsborough, North Carolina
St. Matthew’s Episcopal Church, Livermore, New York
St. Matthew’s Episcopal Church, Pacific Palisades, California
St. Matthias’ Episcopal Church, Grafton, West Virginia
St. Michael & All Angels, Dallas, Texas
St. Michael & All Angels Episcopal Church, Lihue, Hawaii
St. Michael’s Episcopal Church, Houston, Texas
St. Michael’s Episcopal Church, Tarboro, North Carolina
St. Patrick’s Episcopal Church, Brewer, Maine
St. Patrick’s Episcopal Church, Falls Church, Virginia
St. Paul’s Episcopal Church, Alexandria, Virginia
St. Paul’s Episcopal Church, Altus, Oklahoma
St. Paul’s Episcopal Church, Athens, Tennessee
St. Paul’s Episcopal Church, Cary, North Carolina
St. Paul’s Episcopal Church, DeKalb, Illinois
St. Paul’s Episcopal Church, Falls Church, Virginia
St. Paul’s Episcopal Church, Hanover, Virginia
St. Paul’s Episcopal Church, Louisville, Kentucky
St. Paul’s Episcopal Church, Lynchburg, Virginia
St. Paul’s Episcopal Church, Meridian, Mississippi
St. Paul’s Episcopal Church, Millers Tavern, Virginia
St. Paul’s Episcopal Church, Mobile, Alabama
St. Paul’s Episcopal Church, Montvale, New Jersey
St. Paul’s Episcopal Church, Richmond, Virginia
St. Paul’s Episcopal Church, Riverside, Connecticut
St. Paul’s Episcopal Church, Thomasville, North Carolina
St. Paul’s Episcopal Church, Winston-Salem, North Carolina
St. Paul’s School, Concord, New Hampshire
St. Peter’s Episcopal Church, Arlington, Virginia
St. Peter’s Episcopal Church, Charlotte, North Carolina
St. Peter’s Episcopal Church, Fernandina Beach, Florida
St. Peter’s Episcopal Church, Honolulu, Hawaii
St. Peter’s Episcopal Church, Lakewood, Ohio
Virginia Seminary emphasizes the importance of international and cross-cultural study in a seminary setting and has created scholarships that fund experiences in other countries and cultures.

The Class of 1951 believes that international and cross-cultural immersion experiences enhance the missionary spirit as a strong component of their spiritual formation at Virginia Seminary. The class has established the Cross-Cultural Internship Fund to provide financial assistance to VTS faculty and students who are seeking cross-cultural study, immersions, and internship programs.

We encourage contributions to enhance these funds. For more information, please call the Seminary at 800.941.0081.

José McLoughlin, Class of 2005, middle row, second from left, is shown with members of Christ the Redeemer Parish in Salamanca, Spain. At right is the Rt. Rev. Carlos Lopez Lozano, Bishop of the Reformed Episcopal Church of Spain. The photograph was taken by Laurel McLoughlin in January 2004.
Community Life at Virginia Seminary

Seminary professors Mark Dyer and Amy Gearey were married in the chapel on April 30, 2004.

Students plan services and events for the February 2004 Black History Month.

Some people are afraid of cicadas. Sarah Glenn, head of technical services and publications at the Bishop Payne Library, likes cicadas. A lot.
Left: Business Office Manager Heather Zdancewicz donates blood for the Red Cross.

Right: Long-time buildings and grounds crew member Donzell Small plants geraniums in front of Aspinwall Hall.

Below, two staff members leave the Seminary. At left, Shirley Jeffries, Administrative Assistant in the Office of Administration and Finance, departs to do mission work for her church.

At right, Kay Bailey, Administrative Coordinator, retires after 17 years at VTS.
Student Subsidies

The following individuals, groups, parishes, and dioceses gave non-deductible tuition subsidy grants through VTS in 2003-2004. Many other gifts were made directly to the students and not through the Seminary.

All Angels’ Church, Inc., New York, New York
All Saints’ Episcopal Church, Austin, Texas
Christ Church, Raleigh, North Carolina
Christ Church Cathedral, Houston, Texas
Christ Church Cathedral, Indianapolis, Indiana
Christ Episcopal Church, Pearisburg, Virginia
Christ Episcopal Church, Smithfield, Virginia
Christ Episcopal Church, Spotsylvania, Virginia
Christ Episcopal Church, Temple, Texas
Church of Our Saviour, DuBois, Pennsylvania
Church of the Apostles, Fairfax, Virginia
Church of the Covenant Presbyterian Church (USA), Arlington, Virginia
Church of the Epiphany, Odenton, Maryland
Church of the Good Shepherd, Burke, Virginia
Church of the Holy Communion, Memphis, Tennessee
Church of the Holy Communion, University City, Missouri
Church of the Holy Family, Jasper, Georgia
Church of the Resurrection, West Chicago, Illinois
Church of the Transfiguration, Vail, Colorado
Daniel Hoover Foundation, Charlotte, North Carolina
Susan Diane Dawson
Alexandria, Virginia
Diocese of Alabama, Birmingham, Alabama
Diocese of Arkansas, Little Rock, Arkansas

Diocese of Atlanta, Atlanta, Georgia
Diocese of Central Florida, Orlando, Florida
Diocese of Central Pennsylvania, Harrisburg, Pennsylvania
Diocese of Chicago, Chicago, Illinois
Diocese of Colorado, Denver, Colorado
Diocese of Connecticut, Hartford, Connecticut
Diocese of East Tennessee, Knoxville, Tennessee
Diocese of Idaho, Boise, Idaho
Diocese of Kentucky, Louisville, Kentucky
Diocese of Los Angeles, Los Angeles, California
Diocese of Maine, Portland, Maine
Diocese of Maryland, Baltimore, Maryland
Diocese of Minnesota, Minneapolis, Minnesota
Diocese of Montana, Helena, Montana
Diocese of Nebraska, Omaha, Nebraska
Diocese of New Jersey, Trenton, New Jersey
Diocese of New York, New York, New York
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In May the annual Commissioning of Spouses, Partners, and Children of Graduating Students was held in the Seminary chapel. Students dyed lengths of silk by hand and sewed them together, while other students and staff climbed long ladders and hung the streamers, creating a graceful and beautiful setting for the liturgy. The streamers remained in place for a “farewell service” honoring the Rev. Dr. Edward Kryder, who retired this year after teaching at VTS for 18 years.
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Readers may notice inconsistencies in the way names are listed in the Seminary’s annual giving report. Many of our friends and graduates have notified us of their preferences in style and title, and we make every effort to honor those preferences.
Faculty members and adjunct instructors discuss the controversial film “The Passion of the Christ” during a forum hour in March 2004. The forum drew a standing-room-only audience of students, faculty, and staff members.
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Ms. Nancy K. Ehlke
The Rev. John M. Eidam, Jr., ’90
The Rev. Robert G. Eidson, ’61
Mr. and Mrs. Earl E. Eisenhart, Jr.
The Rt. Rev. Riah A. El-Assal, ’96, HA
The Rev. William T. Elliott, ’51
Mr. and Mrs. Robert H. Ellis
Mrs. Elizabeth B. Elmore
The Rev. Keith R. Emerson, ’87
Ms. Eleanor B. Engh
The Rev. Gail A. Epes, ’87
Episcopal Evangelical Education Society,
Arlington, Virginia
The Rev. Albert J. Ettling
Allene and Brad Evans
Mrs. Theodore H. Evans, Sr.
Dr. Kenneth A. Evans, ’03
The Rev. & Mrs. Theodore H. Evans, Jr., ’61
Mr. Steven L. Everett
Mr. and Mrs. A. Hugh Ewing III
Mr. C. Ruel Ewing, Jr., ’59
Mrs. Howard Llewellyn Fairchild
The Rev. Mabel M. Fanguy, ’99 and
Mr. David Fanguy
Peter and Beva Farmer, ’49
Mr. and Mrs. Reid D. Farrell
The speaker for the Seminary’s Faith, Work, and Vocation Forum in February 2004 was Earl Strimple, DVM, co-founder of People Animals Love (PAL) in Washington, DC. PAL has helped older persons in nursing homes and hospitals, troubled youths, and prison inmates by enabling them to develop caring relationships with dogs, cats, birds, and other animals.
The Rev. Katrina L. Grusell, ’99 and Mr. David Grusell
Mr. Jack Guenther and the Rev. Margaret Guenther
The Honorable William Moultrie Guerry
The Rt. Rev. Edwin F. Gulick, Jr., ’73
Mr. Carroll R. Gunkel
Mr. and Mrs. Bradley H. Gunter
The Rev. Jane T. Gurry, ’80
Mrs. Grace D. Guthrie
Mrs. Eileen M. Hackman
The Rev. Jacques B. Hadler and Dr. Susan L. Hadler
Mr. Conrad R. Haglund
Mrs. Jane M. Hague, ’84
The Rev. Dr. William Hague, ’80
The Rt. Rev. Ronald H. Haines, ’87, HA
Mr. and Mrs. Edwin King Hall
Mr. and Mrs. Curtis M. Hall
The Rev. Samuel L. Hall, ’56
The Rev. and Mrs. Sidney J. Hall, ’89
Dr. Paul J. Halpern, ’02
Mr. John J. Hamel III, ’51
Mr. and Mrs. Alexander Hamilton IV
Mr. and Mrs. James C. Hamilton, Jr.
Ms. Mary N. Hamilton
The Rev. Pettigrew V. Hamilton, ’69
The Rev. & Mrs. Robert L. Hammett, ’54
The Rev. Jay D. Hanson, ’62
The Rev. Dr. and Mrs. Donald G. Hanway, Jr., ’71
Ms. Gay Haran, ’93
Mrs. Barbara H. Harding
Mr. Edward Hardison
The Rev. Jacquelyn T. Hardman, ’04
Mr. and Mrs. James I. Hardy
The Rev. Torrence Harman, ’03
Col. and Mrs. Benjamin F. Harmon III
Mr. Daniel L. Harmon
The Rev. Canon Charles E. B. Harnsberger, ’57
Ms. Marsha W. Harper and Mr. Conrad K. Harper
The Rev. J. Edward C. Harris, ’59
The Rev. John C. Harris, ’55
The Rev. Ladd K. Harris, ’66
The Rev. & Mrs. Lawrence R. Harris, Jr., ’65
Mrs. Margaret S. Harris
Ms. Marilyn A. Harris
The Rev. Phillip J. Harris, ’03
Ms. Patricia Harrison
Mrs. George C. Hart
The Rev. W. Scott Harvin, ’57
The Rev. Elizabeth S. Hasen, ’91
The Rev. & Mrs. Edward M. Hasse III, ’89
Mrs. William B. Hastings

The Rev. Rebekah Bokros Hatch, ’04
Bayanne Leacock Herrick Hauhart
Ms. Maria C. Havinga
The Rev. Peter W. Hawes, Con Ed
Mr. Franklin Hawkins
The Rev. Dr. J. Barney Hawkins IV and The Rev. Linda Hawkins
The Rev. V. Richard Hawkins, ’63
The Rev. Dr. and Mrs. Frederick F. Haworth, Jr., ’47
Mr. Nicholas L. Hayes and Ms. Sheila M. Donovan
The Rev. Alba Hazen ’01
The Rev. Susan M. Hazen, ’00
Mr. and Mrs. Charles M. Heath, Jr.
The Rev. Susan Blackburn Heath, ’83
Ms. Kimberley Heatherington
Mr. and Mrs. Harry G. Hedges
The Rev. Judith A. Heffner, ’96
The Rev. Stephen D. Hein, ’80
The Rt. Rev. & Mrs. Joseph T. Heistand, ’52
Mr. Bruce Helmer
Mr. Wilson S. Hendry
Ms. Sally S. Henley
The Rev. F. Scott Hennessy, ’86

Mr. James P. Henry
The Rev. Dr. James R. Henry, ’65
Mrs. Elmer T. Henry
Dr. Jeffrey S. Hensley
The Rev. Lynda S. Hergenrather
The Honorable James C. Herndon
Ms. Mary H. Herring, ’03
The Rev. and Mrs. Joseph W. Hess, Jr.
The Very Rev. and Mrs. Archibald M. Hewitt, ’54
The Rev. C. Read Heydt, ’79
The Rev. Mellie Hussey Hickey, ’77
Mr. John Hiers
The Rev. Mary E. Hileman, ’89
Mr. George Hintlian
Mrs. Penrose W. Hirst
Fred and Mary Buford Hitz
Col. and Mrs. William Michael Hix
Ms. Nancy H. Hoar
Dr. and Mrs. William A. Hobbs, Jr.
The Rev. Robert B. Hobgood, ’68
The Rev. Jennings W. Hobson III, ’73
Mr. and Mrs. Richard R. G. Hobson
Mrs. Elizabeth Powers Hodges
Mrs. Ebbe C. Hoff
Miss Ethel P. Hoffman
The Rev. & Mrs. Harry L. Hoffman III, ’57

Senior Anne-Marie Jeffery, left, talks with consultant Melinda Hudson from Christ Church, Alexandria, Virginia, during the VTS Social Concerns Committee’s threeday forum on racism. Speakers included Ms. Hudson, Bishop Barbara Harris, the Rev. Jesus Reyes, VTS ’02, and the Rev. Jacques Hadler, Director of the Field Education Program.
VTS Reaches Out to Friends and Graduates

In the past two years the Seminary has gone “on the road” on several different occasions to honor alumni/alumnae and friends who live and work far from our campus. In the fall of 2003 we held a luncheon for 70 friends and graduates at Kanuga, North Carolina, and a dinner in Richmond, Virginia, for 139. Earlier this year, in March, 181 guests attended a dinner at the Seminary, and an April reception in Houston brought together 62 alumni/ae and friends. In September the Seminary holds a luncheon in Wilmington, North Carolina, and in November we will be in Los Angeles. We look forward to seeing you all in the future!
The Rev. & Mrs. William C. Hoffman, ‘51
Mrs. Wendy Hoge
Mrs. Charles B. Hoglan, Jr.
The Rev. Canon Elizabeth Green Holden, ‘90
The Rev. Eleanor Holland, ‘01
The Rev. Sarah D. Hollar, ‘03
Chaplain Col. Richard H. Holley, ‘64
The Rev. C. Thomas Holliday, ‘79
Ms. Sally Holliday
Mr. Yerby R. Holman
The Rev. Canon Robert E. Holzhammer, ‘52
Dr. William F. Honaman, ‘93, HA
The Rev. Ruthanna B. Hooke
Mr. David M. Hoon
The Rev. John K. Hooper, ‘58
The Rev. Robert C. Hooper III, ‘95
The Rev. Joshua A. Hoover, ‘02
The Rev. Charles K. Horn, ‘55
The Very Rev. Martha J. Horne, ‘83 and
Dr. McDonald K. Horne III
Ms. Gloria H. Horning
Mr. Amory Houghton, Jr.
The Rev. Dr. & Mrs. Raymond J. Howe, ‘65
Mrs. Emmett H. Hoy, Jr.
Mr. and Mrs. Stuart M. Hoyt, Jr.
The Rev. Joel P. Hudson, ‘63
The Rev. Carolyn K. Huff, ‘98
The Rev. and Mrs. George A. Hull, ‘81
The Rt. Rev. Sam B. Hulsey, ‘58
The Rev. Richard H. Humke, ‘56
The Rev. John C. Humphries, Jr., ‘60
The Rev. Terry L. Hunt, ‘67
Mr. Rollin L. Huntingdon
The Rev. Preston B. Huntley, Jr., ‘68
Col. and Mrs. C. Powell Hutton
The Rev. Jerald W. Hyche, ‘04
The Rt. Rev. & Mrs. Robert W. Ihloff, ‘96, HA
The Rev. Arthur Bradford Ingalls, ‘04
The Rev. Margaret Ingalls, ‘89
Mrs. Joan O. Inger
The Rev. Virginia B. Inman, ‘04
Ms. Catherine C. Irby
The Rt. Rev. Carolyn Tanner Irish, ‘83
The Rev. Martha S. Ishman, ‘98
Mr. Robert C. Jackle
The Rev. Brad Jackson, ‘89
The Rev. Ross B. Jackson
The Rev. Dr. Solomon N. Jacobs, ‘48
The Rev. William Lockhart Jacobs, ‘43
Ms. Doris E. James
The Rev. Robin H. Jarrell, ‘02 and
Mr. Chris Boyatzis
Mr. and Mrs. James C. Jarrett
The Rev. Dr. Anne-Marie Jefferie, ‘04
The Rev. Kathryn E. Jenkins, ‘02
The Rev. Martha L. Jenkins, ‘97
The Rev. Richard P. Jennings, ‘53
The Rev. Canon and Mrs. Jonathon W. Jensen, ‘96
Mr. Freeborn Jewett
Ms. Carolyn A. Johnson
The Rev. Charles L. Johnson, ‘65
The Rev. Doris B. Johnson, ‘99
Mr. and Mrs. Gordon O. F. Johnson
The Rev. and Mrs. Keith Johnson, ‘01
Mrs. Linda B. Johnson
Mr. Robert E. Johnson, Jr.
The Rev. Theodore W. Johnson, ‘86
The Rev. Dr. W. Pegram Johnson III, ‘65
The Rev. David K. Johnston, ‘61
The Rev. Andrew B. Jones, ‘02
The Rev. Ann Brewster Jones, ‘77
The Very Rev. & Mrs. C. James Jones, ‘67
The Rev. Connie Jones, ‘01
The Rev. Constance M. Jones, ‘03
The Rt. Rev. and Mrs. David C. Jones, ‘68
The Rt. Rev. Edward W. Jones, ‘54
The Rev. Irene C. Jones, ‘03
The Rev. Dr. Lawrence N. Jones, ‘92, HA
Ms. Margaret Jones
The Rev. and Mrs. Richard J. Jones, ‘72
Mr. Thomas F. Jones
Vernon and Lillian Jones, ‘48
The Rev. Clement H. Jordan, Jr., ‘69
Mrs. Alexander D. Juhan
The Rev. Noel Julnes-Dehner, ‘77 and
Mr. Joseph Julnes-Dehner
Dr. Louis Kaplan
The Rev. Linda M. Kapurch, ‘02
Mrs. Lenore F. Karnis
The Rev. and Mrs. William F. Kehrer, ‘65
Dr. Marilyn Keiser, ‘95, HA
The Rev. Briggett J. Keith, ‘91
The Rev. S. Brooks Keith III, ‘92
The Rev. Kate E. Kelderman, ‘04
The Rev. John S. Keller, ‘75
The Rev. Patterson Keller, ‘56
Mr. and Mrs. Frederic R. Kellogg
The Rev. R. Kevin Kelly, ‘94
Mr. William H. Kenety V
The Rev. Susan J. Kennard, ‘04
Ms. Donna E. Kennedy
The Rev. Marguerite S. Kenney, ‘77
The Rev. Laurian A. Kerr, ‘01
The Rev. W. Verdery Kerr, ‘76
The Rev. Walter W. Kesler, ‘79
Joel T. and Mary Elizabeth T. Keys, ‘73
The Rev. Dr. Donald W. Keyser, ‘86
The Rev. & Mrs. Charles E. Kibelier, ‘66
The Rev. & Mrs. William H. Kieldsing, Jr., ‘62
The Rev. Jennifer S. Kimball, ‘04
Mrs. Davis C. Kirby
The Rev. & Mrs. Richard A. Kirchhoffer, Jr., ‘48
The Very Rev. Ruth L. Kirk, ‘89
The Rev. Barbara H. Kirk-Norris, ‘04
The Very Rev. Timothy E. Kline, ‘91
The Rt. Rev. and Mrs. W. Michie Klusmeyer, ‘02, HA
Ms. Rebecca S. Knapp
The Rev. and Mrs. Alfred T. Knies, Jr., ‘62
Ms. Jane A. Knight & Mr. Robert A. Knight
Mr. and Mrs. John L. Knight
The Rev. Kimberly A. Knight, ‘00
Mr. and Mrs. William B. Knight
Ms. Alice L. Kniskern and
Ms. Natalie J. Kniskern
Dr. and Mrs. H. Donald Knox
Martin and Elaine Knutsen, ‘52
The Rev. William A. Kolb, ‘73
Mr. Frank M. Krantz
Mr. Grant Kraus
The Rev. Peter G. Kreitler, ‘69
The Rev. George J. Kroupa III
The Rev. Charles D. Krutz, ‘95
The Rev. Dr. & Mrs. Edward H. Kryder, ‘53
The Rev. Thomas M. Kryder-Reid, ‘86 and
Dr. Elizabeth Kryder-Reid
Mrs. William H. Kumm
The Rev. Howard A. La Rue, ‘67
Elizabeth Fleming Lacy
The Rt. Rev. Robert L. Ladehoff, ‘80
Mr. Kirk D. Lafon, ‘98
The Rev. George H. Laib, ‘54
Mr. and Mrs. W. W. Lambeth
Mrs. Holly A. Lamond
The Rev. David H. Lamotte, ‘65
The Rev. Dr. Richard B. Lampert, ‘00
The Rev. and Mrs. Richard V. Landis, ‘60
Ms. Anna C. Lane
Mr. Needham W. Langston
Mr. Michael Lantz
The Rev. Peter M. Larsen, ‘74
The Rev. and Mrs. William G. Laucher, ‘94
The Rev. and Mrs. Robert Lawthers, ‘59
Mr. and Mrs. Donald W. Layburn, Sr.
The Rev. John P. Leach, ‘04
The Rev. Mary Jayne Ledgerwood, ‘01
and Mr. Brian E. Ledgerwood
The Rev. Florence L. Ledyard, ‘78
Mr. and Mrs. Lansing B. Lee III
Ms. Martha S. Lee
The Rt. Rev. and Mrs. Peter James Lee, ‘67
Dr. Elizabeth A. Leeper, ‘83
Dr. Martin Lehmann-Habeck, ‘61
Mrs. Robert E. Lemieux

SEPTEMBER 2004
Head Librarian Dr. Mitzi Budde shows off some of the food collected during Food for Fines Week in April at the Bishop Payne Library. Library patrons exchanged one canned good item per overdue item, with the result that the Library delivered more than 100 canned items to an Alexandria food bank and waived $91.90 in fines.

Mrs. Sara Ann Lindsey
Mr. and Mrs. Benjamin J. Linthicum
The Rev. C. Lloyd Lipscomb III, ’62
The Rev. I. Mayo Little, Jr., ’60
Mr. and Mrs. S. William Livingston, Jr.
The Rev. Arthur & Mrs. Susan S. Lloyd, ’56
Ms. Julia Ann Lloyd, ’00 and

The Rev. Halbert E. Lloyd, ’73
The Rev. Dr. Lloyd A. Lewis, Jr., ’72
Mr. and Mrs. Robert A. Long, Jr.
The Rev. Thomas M. Long, ’75
Mr. and Mrs. Robert R. Lovegren
The Rev. Donald A. Lowery, ’87
Mr. and Mrs. Royce Lowry
Ms. Dorothy A. Lucas
The Rev. T. Stewart Lucas, ’01
The Rev. Arlene Lukas, ’01
Mr. and Mrs. Ralph M. Luman
The Rev. Louise J. Lusignan, ’88
The Rev. and Mrs. Robert H. Lyles, ’57
The Rev. Ronald J. Lynch, ’67
Mrs. Arthur L. Lyon-Vaiden
The Rev. Dr. and Mrs. Andrew J. MacBeth, ’00
The Rev. Alexander H. MacDonell, ’68
Mr. Arthur W. Machen, Jr.
The Rev. C. Waite Maclin, ’59
The Rev. Anne Coghill MacNabb, ’04
Mrs. John D. Macomber
The Rev. Karin L. MacPhail, ’04 and
The Rev. Alexander D. MacPhail, ’02
The Rev. Robert C. MacSwain, ’00
Capt. Janet Lewis Maguire, ’80 and
Mr. Gerard F. Maguire
The Most Rev. Bernard A. Malango
Mr. John K. Maniha
Dr. and Mrs. Preston C. Manning
The Rev. Anne L. Manson, ’86
Mr. Thomas E. Marlow, Jr.
The Very Rev. Keith A. Marsh, ’91
The Rev. David A. Marshall, ’03
Mr. and Mrs. M. Lee Marston
The Rev. Dr. & Mrs. George H. Martin, ’90
Mr. Neal R. Martin
Mrs. John T. Martyn, Jr.
The Rev. and Mrs. Samuel A. Mason, ’73
Mr. and Mrs. James P. Massie, Jr.
The Rev. Charles O’F. Mastin, ’61
The Rev. Canon James R. Mathes, ’91
The Rev. T. Frank Mathews, Jr., ’53
Ms. Catherine M. Mathis
The Rev. Ernest G. Matijasic, ’78
Mr. and Mrs. William R. Matthews, Jr.
Mr. Richard V. Mattingly, Jr.
Mr. and Mrs. Timothy Matz
The Rev. George M. Maxwell, ’61
The Rev. James H. Maxwell, ’64

The Rev. Roma W. Maycock, ’83
Dr. Alden B. Mayer
The Rt. Rev. and Mrs. Gerald N. McAllister, ’51
Mr. and Mrs. F. Sheild McCandlish
Dr. Sandra McCann, ’03
The Rev. Nancy Horton McCarthy, ’88
The Rev. & Mrs. Claud W. McCauley, ’55
The Rev. William J. McClure, Jr., ’01
The Rev. D. Williams McClurken, ’47
Mr. John A. McColley, ’74
The Rev. Carla B. McCook, ’04
Mr. Robert M. McCoy
Mr. and Mrs. Andrew H. McCutcheon
The Rev. Dr. Judith M. McDaniel and

During National Library Week the Bishop Payne Library held a “trivia contest” consisting of 12 questions about the Seminary’s resources. Senior Adam Trambley, above, had the highest number of correct answers and won a 3-volume International Critical Commentary on the Gospel of Matthew by W. D. Davies and Dale C. Allison, Jr. The prize was donated by Cokesbury Bookstore. Second and third prizes of library photocopy cards went to Junior Sandra Lawrence, above left, and Senior Jennifer Kimball.
Mr. Jackson McDaniel
Mr. and Mrs. Ellice McDonald, Jr.
Dr. James Kenneth McDonald
The Rev. John S. McDuffie, ’87
Mrs. Rosezanne E. McFadden
The Rt. Rev. and Mrs. H. Coleman McGehee, Jr., ’57
The Rev. Charles R. McGinley, ’57
Mr. and Mrs. John A. McGraw
Mrs. Lockhart B. McGuire
Dr. and Mrs. Hunter H. McGuire, Jr.
The Rev. Clifton J. McNinnis, Jr., ’56
The Rt. Rev. Jack M. McKelvey, ’66
The Rev. Jennifer G. McKenzie, ’04
Dr. Robert McLean III, ’54
The Rev. William P. Mclemore, ’65
The Rev. Philip E. McNairy, ’70
The Rev. Beth C. McNamara, ’86
Commander and Mrs. Horace P. McNeal
Dr. and Mrs. Donald H. McNeil, Jr.
The Rt. Rev. and Mrs. Charlie F. McNutt, Jr., D.D., ’56
Dr. and Mrs. Harry T. McPherson
Mr. and Mrs. Robert McQuie
Mrs. George W. McRory, Jr.
The Rev. Loren B. Mead, ’55
Ms. Laura Y. Meagher, ’80
The Rev. Daniel S. Meck III, ’00
Mrs. Robbin D. Melchiorre, ’90
Mr. David Melrose
Mrs. Louise E. Mentzer
Mr. and Mrs. Hugh S. Meredith
The Rev. Richard H. Merrill, ’71
The Rev. James P. Metzger, ’63
Mr. and Mrs. Charles B. Meyer, Jr.
The Rev. Bruce A. Michaud, ’72
Dr. Richard A. Michaux
The Rev. Canon A. Pierce Middleton, Ph.D.
The Rev. Dr. and Mrs. C. Thomas Midyette III, ’66
The Rev. Sarah F. Midzalkowski, ’04
The Rev. W. Robert Mill, ’54
The Rev. Ann C. Miller, ’89
The Rev. and Mrs. Claudius Miller III, ’54
The Rev. and Mrs. David W. Miller, ’77
Dr. and Mrs. George T. Miller, Jr.
The Rev. Laurence H. Miller, ’62
The Rev. and Mrs. Paul B. Miller, ’49
Mr. and Mrs. Peter M. Miller
The Rev. Todd L. Miller, ’04
The Rev. Laura K. Minnich Lockey, ’92
and Mr. Russell G. Lockey
The Rev. Michael C. Mohn, ’70
Rabbi and Mrs. Jack L. Moline
The Rev. Dr. Ronald C. Moshier, STD
Joan and Frank Mount
Mr. and Mrs. Frank F. Mountcastle, Jr.
The Rev. Laureen H. Moyer, ’04
The Rev. Karen B. Montagno, ’95
Mr. Robert L. Montague III
Ms. Susan Montague
The Rt. Rev. James W. Montgomery
and The Rev. Joseph Glaze
Mrs. Lillian H. Moore
The Rev. Lynda F. Moore, ’92
Ms. Margaret D. Moore, ’02
The Rev. Michael O. Moore, ’65
Mr. Thomas M. Moore, ’71
Ms. Maralyn D. Morency
Mr. Joseph H. Morey, Jr.
The Rev. Dr. & Mrs. Edward Morgan III, ’55
Mr. Gerald Morgan, Jr.
The Rev. Randall C. Morgan, ’85
Mr. and Mrs. J. Frederick Morling
The Rev. Dr. & Mrs. Charles H. Morris, ’57
The Rev. Dr. James E. Morris, ’00
Mrs. Karen Moseley-Matook, ’04
The Rev. David I. Mosher, STD
Mr. and Mrs. Frank F. Mountcastle, Jr.
The Rev. Laureen H. Moyer, ’04
MTS/MACE – Class of 2004
Dr. Pauline Muchina, ’93
The Rev. Gwynneth J. Mudd, ’92
The Rev. & Mrs. Charles F. Mullaly, Jr., ’94
The Rev. Peter A. Munson, ’91
Mr. Wallace C. Murchison
Ms. Mary E. Murdock
The Rev. William B. Murdock, ’48
The Rev. Dr. Genevieve M. Murphy, ’98
The Rev. Kathleen F. Murray, ’91
The Rev. Milton H. Murray, ’58
The Rev. William M. Murray, ’02
The Rev. & Mrs. G. Thomas Mustard, ’77
Mr. and Mrs. Brevard S. Myers
The Rev. Dr. Joel E. M. Nafuma, ’75
The Rev. Dr. Stephanie J. Nagley, ’93
Mrs. Caroline H. Neal
Mrs. Joseph H. Neck, Sr.
The Rev. and Mrs. Walter E. Neds, ’62
Mrs. Jack H. Neeson
Mr. Benjamin R. Neilson
The Rev. Julie F. Nelson, ’94
The Rev. William B. Nern, Jr., Con Ed
Mr. Alexander V. Netchvolodoff
Mrs. Marie-Lynn Neville, ’96

Harlem Renaissance artist Dr. Allan Crite signs one of his drawings as his wife, Jackie, and Head Librarian Dr. Mitzi Budde watch. The drawing was donated to the Bishop Payne Library by the Rev. John R. Smucker, ’78. Dr. Crite received the Doctor of Humane Letters from VTS in May 2004.
Mr. Thomas A. Neville, ’83
The Rev. Albert S. Newton, ’56
Mr. and Mrs. Blake T. Newton III
The Most Rev. Dr. Livingstone M. Nkoyoyo
The Rev. Steve Norcross
The Rev. Canon and Mrs. J. F. Nurser
The Rev. Rachel A. Nyback, ’04
The Rev. Sarah D. Odderstol, ’03
Ms. Anita D. Ogden, ’89
The Rev. and Mrs. Lloyd F. O’Keefe, ’67
The Rev. and Mrs. William H. Olsen, ’81
Mr. Ralph E. Olson
The Rev. Bruce D. O’Neill, ’94
Mrs. Walter R. O’Quinn

Talent of various kinds abounds at VTS. Senior Wendy Wilkinson is shown playing the trumpet.

The Rev. John J. Ormond, ’53
The Rev. Charles Osberger
The Rev. Father & Mrs. H. Paul Osborne, ’45
Mr. and Mrs. Grover C. Outland, Jr.
The Rev. Harrison H. Owen, ‘60
Mr. William Paca, Jr.
The Rt. Rev. George E. Packard, ’74
The Rev. Jeffrey A. Packard, ’95
Mr. Merlin W. Packard
The Rev. Beth A. Palmer, ’03
The Rev. Hubert C. Palmer, ’44
Mrs. Lila Ware Palmer
The Rev. Dr. Philip J. Paradine, ’97
The Rev. Barbara D. Parini, ’88
The Rev. and Mrs. Howard F. Park III, ’62
Ms. Margaret E. Parke
The Rev. Stephanie E. Parker, ’03
Dr. and Mrs. Allan M. Parrent, ’84, HA
The Rev. and Mrs. Timothy H. Parsons, ’68
The Rev. Charles F. Parthum III, ’87
The Rev. J. Fred Patten, ’67
Mr. Oliver Patton and
Ms. Barbara V. Gelder
The Rev. and Mrs. James T. Pearson, ’88
Ms. Sharon E. Pearson, ’03 and
Mr. John F. Pearson
Ms. Ann W. Peden
Mr. and Mrs. William S. Peebles IV
The Rev. and Mrs. Charles F. Penniman, Jr., ’57
The Rev. J. Joseph Pennington, Jr., ’71
Rabbi Amy R. Perlin
The Very Rev. & Mrs. Charles A. Perry, ’61
The Rev. Canon David W. Perry, ’01, HA
The Rev. Lynn C. Peterman, ’02
Mrs. Virginia C. Peterson
The Rev. Cynthia M. Peterson-Wlosinski, ’82
and The Rev. Stephen S. Wlosinski
The Rev. and Mrs. J. Robert Pettigrew, ’72
Mr. Gordon Peyton
Ms. Nan Phifer
The Rev. Joy Ogburn Phipps, ’88
The Hon. & Mrs. Thomas R. Pickering, ’93, HA
The Rev. Timothy Pickering, ’51
Mrs. Olivine Jan Pilling
The Rev. Dr. & Mrs. Albert C. Pittman, ’81
Ms. Linda Pittman
The Rev. Dr. Jane D. Piver, ’00
The Rev. Canon Walter P. Plumley, ’32
Mrs. Sissy Poland
Mrs. Ellen W. Polansky
The Rev. and Mrs. Rollin S. Polk, Jr., ’45
The Rev. Robert Pollard III, ’54
Dr. Harry W. Pollock, ’69
Ms. Hannah J. Pong
The Rev. Tak Y. Pong, ’78
The Rev. Philip G. Porcher, Jr., ’57
The Rev. Dr. Sam A. Portaro, Jr., ’73
The Rev. Blanche L. Powell, ’75
Mr. and Mrs. Lewis F. Powell III
The Rev. Dr. Peter R. Powell, Jr., ’76
The Rev. Stanley A. Powell, Jr., ’49
Dr. William J. A. Power, ’01, HA
Dr. and Mrs. David L. Powers
Mr. and Mrs. Peter G. Powers
Mrs. Charles P. Price
The Rev. Dr. Gary K. Price, ’47
The Rev. John W. Price, ’64
Dr. Matthew Price
The Rev. Paul A. Price, ’04
The Rev. William P. Price, ’39
The Rev. Dr. and Mrs. Robert W. Prichard
Mrs. Thomas B. Pringle
The Very Rev. Randall L. Prior, ’70
The Very Rev. and Mrs. Harry H. Pritchett, Jr., ’64
Mr. and Mrs. Edward W. Probert
The Rev. Judith Harris Proctor, ’96
The Rev. C. Michael Pumphrey, ’81
The Rev. & Mrs. Thomas C. Pumphrey, ’04
The Rev. William Queen, Jr. and
Mrs. Lynn Ellen Queen, ’94
The Rev. Dr. F. Vernon Quigley, Jr., ’49
The Rev. Alison J. Quin, ’01
Mr. and Mrs. Carl Raether, Sr.
Mr. and Mrs. Alonzo C. Rand, Jr.

Juniour Debbie Brewin-Wilson accompanies Wendy Wilkinson on the harp.

Mrs. Marilyn H. Randall
Maj. Gen. and Mrs. James Randolph
The Rev. William L. Rawson, ’67
The Rev. Ray E. Raymond
The Rev. Canon Elizabeth I. Rechter, ’91
Mr. and Mrs. Laurance M. Redway
Mr. and Mrs. A. Crenshaw Reed, Jr.
The Rt. Rev. David B. Reed, ’51
The Rev. Dr. Robert E. Reese, ’74
The Rev. Jennie L. Reid, ’99 and
Mr. Ben Reid
The Rev. and Mrs. Manney C. Reid, ’51
The Very Rev. & Mrs. Richard Reid, ’72, HA
The Rev. and Mrs. Alwin Reiners, Jr., ’54
Dr. Greg Reinking
The Rev. and Mrs. Robert A. Reister, ’43
Dr. and Mrs. Laurie E. Rennie
Mr. Russell R. Reno, Jr.
The Rev. Merced J. Reyes, ’02
Ms. Alva W. Rice
The Rev. Grace Ellen Rice
Mr. W. Thomas Rice
The Rev. E. Albert Rich, ’52
The Rev. and Mrs. F. Lee Richards, ’51
The Rev. Grady W. Richardson, Jr., ’68
Mrs. Robert E. Richardson
The Rev. Canon Saundra D. Richardson, ’89
The Rev. Linda H. Ricketts, ’88
The Rev. Dr. Charles M. Riddle III, ’63
The Rev. Dr. Hill C. Riddle, ’64
Mr. and Mrs. James F. Ridenour
The Honorable Steven W. Rideout

The Rev. Edward G. Robinson, ’53
The Rev. Grant H. Robinson, ’69
Mrs. Virginia A. Roll
The Rev. Edgar D. Romig, ’69, HA
The Rev. Canon Charles M. Roper, ’56
Mr. T. Roper
Mr. James M. Rose, Jr.
Mr. William A. Rose, ’96
The Rev. and Mrs. Victor S. Ross, Jr., ’53
The Rev. Mary A. Royes, ’01
The Rev. Stephen L. Rudacille, ’66
Ms. Tonda Rush
Ms. Constance Russell
Mr. and Mrs. William R. Russell, Jr.
Ms. Ann Ryan
The Rev. Barbara Ryder, ’97
Penelope deBordenave Saffer
Mr. Thornton D. Saffer
The Rev. David W. Sailer, ’67
The Rev. Canon James L. Sanders, ’68
The Rev. & Mrs. Patrick H. Sanders, Jr., ’59
The Rev. Holladay W. Sanderson, ’01
Mrs. David E. Satterfield III
Mr. and Mrs. Calvin Satterfield III
Mr. Craig Saunders
The Rev. Robert C. Sawyer, D. Min., ’80
The Rev. Carleton Schaller, Jr., ’57
The Rev. Douglas F. Scharf, ’04
The Rev. & Mrs. Frederick E. Scharf, Jr., ’88
Mr. William Schenck
Mrs. Mary E. Schildwachter
The Rev. Carolyn J. Schmidt, ’87
Mrs. Elizabeth G. Schneider
Mrs. Richard H. Schoolmaster
The Rev. Cecilia Goodman Schroeder, ’04
The Rev. George H. Schroeter, ’56
Mrs. Anne B. Schwartz
Ms. Nancy Schwarz
The Rev. Kathleen Scobell, ’85
The Rev. Edward C. Scott, ’86
Mrs. Frederic W. Scott
The Rev. Jack S. Scott, ’58
Mr. and Mrs. James H. Scott, Jr.
The Rev. Dr. Nathan A. Scott, Jr., ’85, HA
Mrs. Harry B. Scott III
The Rev. C. Perry Scroggs, Jr., ’74
Mr. and Mrs. Theodore W. Scull
Mr. and Mrs. Peter G. Seaman, Jr.
Mr. Kevin B. Seaver, ’04
Dr. Timothy F. and Mrs. Martha W. Sedgwick
The Rev. Carol Westerberg Sedlacek, ’94
Mrs. Marshall E. Seifert
Mr. and Mrs. Paul B. Seifert
The Rev. and Mrs. Jeffrey H. Seiler, ’86
The Rev. Noreen B. Seiler, ’90

Mr. Robert A. Sellery, Jr.
Mrs. John W. Shackleton
Major Stuart G. Shafer, ’78
The Rev. Alfred R. Shands III, ’54
Mr. John Shannon
The Rev. C. Edward Sharp, ’52
Judith H. Shaw
Mrs. Harold S. Sheridan
The Rev. Andrew J. Sherman, ’92
The Rev. and Mrs. L. Bartine Sherman, ’49
The Rev. Dr. & Mrs. Charles P. Shields, ’79
The Rev. John Edward Shields, ’84
The Rev. Dr. and Mrs. William R. Shiflet, Jr., ’72

Middler Kathleen Gannon acts a part in “Genesis to Revelation,” the Performance of Text course taught by the Rev. Ruthanna Hooke, assistant professor of homiletics.

The Rev. W. Blake Rider, ’04
The Rev. Canon Robert G. Riegel, ’55
The Rev. Anne Gavin Ritchie, ’78
The Rev. Daniel D. Robayo, ’87
Ms. Frances L. Robb
Ms. Melinda Street Robbins
George and Zara Roberts
The Rev. Jason T. Roberts, ’03
The Rev. Canon and Mrs. E. Bolling Robertson, ’43
Dr. Louise W. Robertson

Senior Carla McCook demonstrates what up-to-date clergy-parents wear in the “Fashion Show” portion of the student variety show.

Mrs. Edward S. Shirley
The Rev. John G. Shoemaker, ’54
The Rev. Mary J. Shortt, ’89
Mr. E. Lee Showalter
Ms. Julie A. Simonton
Mr. David L. Simpson, Jr., ’88
Mr. and Mrs. Donald F. Simpson, Sr.
The Rt. Rev. and Mrs. Bennett J. Sims, ’49
Mr. Alan B. Sinclair
Mr. John W. Sinwell
The Rev. Carolyn K. West, ’93 and Mr. David A. Wesley
Mrs. R. Mark Wenley
The Rev. David D. Wendel, Jr., ’59
Mr. and Mrs. E. Hambleton Welbourn, Jr.
The Rev. Charles S. Weiss, ’97
Mr. Jack K. Weir, ’96
The Rev. Eileen E. Weglarz, ’02
Mr. and Mrs. James C. Whiting
The Rev. Canon and Mrs. Marlin L. Whitmer, ’55
The Rev. and Mrs. Michael S. White, ’95
The Rev. Virginia L. White, ’91
Ms. Margaret C. Whitesides
Mr. and Mrs. James C. Whiting
The Rev. Antoinette R. Wike, ’82
Ms. Ellen Wilbur
The Rev. Harvard L. Wilbur, ’51
Ms. Cheryl Wilburn
Mrs. Janice H. Wildman
The Very Rev. & Mrs. C. Preston Wiles, ’48
Mr. James L. Wiley, Jr., ’60
The Rev. and Mrs. Mark D. Wilkinson, ’04
The Very Rev. C. David Williams
Ms. Celia J. Williams
Mrs. Ellis T. Williams
Mrs. Robert W. Williams
The Rev. Henrietta R. Williams, ’78
The Rt. Rev. and Mrs. Huntington Williams, Jr., ’52
Professor and Mrs. John C. Williams
Ms. Kitty Williams and Mr. Robin Lind
The Rev. Perry R. Williams, ’51
The Rev. Shearon S. Williams, ’03
The Rev. Barbara S. Williamson, ’92 and
The Rev. Peter W. Wenner
Mr. and Mrs. Rance R. Willis
The Rev. and Mrs. Herbert A. Willke, ’54
Ms. Isabel Wilner
The Rev. David R. Wilt, ’96
The Rt. Rev. & Mrs. Don A. Wimberly, ’71
Mrs. Thomas Winnborne
Dr. and Mrs. Robert K. Wineland
The Rev. Arthur K. Wing III, ’61
The Rev. Brian W. Winter, ’02 and
Mrs. Cheryl K. Winter, ’02
The Rev. Cheryl A. Winter, ’87
Mr. Donnan Wintermute
The Rev. & Mrs. Rhett Y. Winters, Jr., ’49
The Rev. Dr. and Mrs. John W. Wires, ’72
The Rt. Rev. and Mrs. Charles G. vonRosenberg, ’74
The Rev. Edwin H. Voorhees, Jr., ’75
The Rev. and Mrs. V. Alastair Votaw, ’64
Mr. and Mrs. C. Thompson Wacaster, ’04
The Rev. David C. Wacaster, ’04
The Rev. Dr. & Mrs. Francis H. Wade, ’66
Dr. Mary Frances Wagley
The Rev. and Mrs. Kenneth E. Wagner-Pizza, ’02
The Rev. and Mrs. Mark E. Waldo, Sr., ’51
The Rev. Mark E. Waldo, Jr., ’88
Mrs. John T. Walker
Homer and Charlotte Lloyd Walkup
Ms. Doris B. Wallace
The Rt. Rev. Leigh A. Wallace, Jr., ’62
Dr. and Mrs. Peter A. Wallenborn, Jr.
The Rev. R. Timothy Walmer, ’84
The Rev. Ruth D. Walsh, ’91
The Rev. Cynthia B. Walter, ’03
The Rev. Dr. James L. Walter, ’59
The Rev. Charles L. Walthall, ’01
Mr. and Mrs. William J. Ward
The Rev. and Mrs. Oran E. Warder, ’88
Ms. Anna R. Ware
Mr. Guilford D. Ware
Mrs. Marshall T. Ware
The Rev. Edward S. Warfield, ’62 and
Mrs. Mary R. Warfield
The Rev. Frederic J. Warnecke, Jr., ’58
Mr. Gerald L. Warren, ’04
The Rev. Dr. Emery Washington, Sr., ’61
The Rev. and Mrs. Elliott M. Waters, ’01
Mrs. Richard Armistead Watson
The Rev. Wendy D. Watson, ’83
The Rev. Dr. & Mrs. William J. Watson III, ’03
The Rev. Gary L. Way, ’02
The Rev. F. Allan Weatherholt, Jr., ’75
The Rev. & Mrs. Richmond R. Webster, ’97
Mr. Raymond A. Wedlake
The Rev. Eileen E. Weglarz, ’02
Mr. Jack K. Weir, ’96
The Rev. Charles S. Weiss, ’97
Mr. and Mrs. E. Hambleton Welbourn, Jr.
The Rev. David D. Wendel, Jr., ’59
Mrs. R. Mark Wenley
Mr. David A. Wesley
The Rev. Carolyn K. West, ’93 and
Mr. Joseph W. West, Jr.
The Rev. Hillary T. West, ’04
The Rev. Dr. James O. West, Jr., ’39
Mr. and Mrs. William V. West
The Rev. E. Hopkins Weston, ’43
The Rev. G. Richard Wheatcroft, ’43
The Rev. Cyril E. White, Sr., ’95
Mrs. Robert F. White
The Rev. and Mrs. Michael S. White, ’95
The Rev. Virginia L. White, ’91
Ms. Margaret C. Whitesides
Mr. and Mrs. James C. Whiting
The Rev. Calhoun W. Wick, ’70
Mr. Varley E. Wiedeman
The Rev. Susan M. Wight, ’01 and
The Rev. William W. Wight
The Rev. J. Douglas Wigner, Jr., ’72
The Rev. Antoinette R. Wike, ’82
Mr. Varley E. Wiedeman
The Rev. Susan M. Wight, ’01 and
The Rev. William W. Wight
The Rev. J. Douglas Wigner, Jr., ’72
The Rev. Antoinette R. Wike, ’82
Ms. Ellen Wilbur
The Rev. Harvard L. Wilbur, ’51
Ms. Cheryl Wilburn
Mrs. Janice H. Wildman
The Very Rev. & Mrs. C. Preston Wiles, ’48
Mr. James L. Wiley, Jr., ’60
The Rev. and Mrs. Mark D. Wilkinson, ’04
The Very Rev. C. David Williams
Ms. Celia J. Williams
Mrs. Ellis T. Williams
Mrs. Robert W. Williams
The Rev. Henrietta R. Williams, ’78
The Rt. Rev. and Mrs. Huntington Williams, Jr., ’52
Professor and Mrs. John C. Williams
Ms. Kitty Williams and Mr. Robin Lind
The Rev. Perry R. Williams, ’51
The Rev. Shearon S. Williams, ’03
The Rev. Barbara S. Williamson, ’92 and
The Rev. Peter W. Wenner
Mr. and Mrs. Rance R. Willis
The Rev. and Mrs. Herbert A. Willke, ’54
Ms. Isabel Wilner
The Rev. David R. Wilt, ’96
The Rt. Rev. & Mrs. Don A. Wimberly, ’71
Mrs. Thomas Winnborne
Dr. and Mrs. Robert K. Wineland
The Rev. Arthur K. Wing III, ’61
The Rev. Brian W. Winter, ’02 and
Mrs. Cheryl K. Winter, ’02
The Rev. Cheryl A. Winter, ’87
Mr. Donnan Wintermute
The Rev. & Mrs. Rhett Y. Winters, Jr., ’49
The Rev. Dr. and Mrs. John W. Wires, ’72
The Honorable Frank G. Wisner
The Rev. Robert C. Wisnewski, Jr., ’83
Mrs. J. Burks Withers
The Rev. David B. Wolf, ’96
Mr. David S. Wollan
The Rev. Dr. & Mrs. Rufus J. Womble, ’40
The Rt. Rev. and Mrs. R. Stewart Wood, Jr., ’59
The Rev. Stuart C. Wood, ’87
Mrs. Judith S. Woodburn, ’86
Mrs. Wendell W. Woodbury
The Rev. David and Betsy Woodruff, ’55
Mrs. Caroline Woods
Mrs. Kathleen C. Woods
Ms. Margaret C. Woods
Mrs. G. Cecil Woods
Mr. and Mrs. Edgar S. Woolard, Jr.
The Rev. & Mrs. John F. Woolverton, ’53
The Rev. Dr. William R. Wooten, Jr., ’57
The Rev. Dr. & Mrs. David A. Works, ’48
The Rev. Anne M. Wrede, ’89
The Rev. Richard C. Wrede, ’90
Mr. David F. Wright, ’77
The Rev. John A. Wright, Jr., ’65
The Rt. Rev. Wayne P. Wright
The Rev. George S. Yandell, ’79
Ms. Ann McJimsey Yarborough, ’96
Ms. Martha M. Yeager
Mr. Dorsey Yearley
Ms. Anne J. Yellott
Mr. and Mrs. Gerald Yerdon
The Rev. Dr. and Mrs. John Y. Yieh
The Rev. William A. Yon, ’55
The Rev. Dr. Alexander C. Zabriskie, Jr., ’56
The Rev. George Zabriskie II, ’54
Dr. Philip T. Zabriskie, ’54
Mr. and Mrs. Charles Ziegler

In the 2004-2006 Virginia Seminary Catalogue there is an error on page 41. The Rev. John Y. Yieh, Associate Professor of New Testament, received the Ph.D. from Yale University in May 2003. The degree was inadvertently left out of the catalogue, and we apologize to Dr. Yieh.
News from the Classes

1942
The Rev. Bolling Robertson and his wife Marilyn recently sold all their possessions except for “what would fit into three suitcases” and returned to Liberia, where they had taught and ministered for many years (40 for him, 25 for her) before their retirement. Although they had returned to the United States in 1984 and were active in the Diocese of Virginia and at the Church of the Creator, Mechanicsville, both felt a powerful call to return permanently to Liberia. “We are going away from a sense of comfort to less comfort but a new freedom,” Marilyn Robertson says. “The whole process has been a peaceful realization that we’re doing what we’re supposed to do.”

Robertson

1949
The Rev. Grayson Clary was installed as rector emeritus at St. John the Evangelist, St. Paul, Minnesota, on June 6. Mr. Clary was rector there from 1964 until his retirement in 1986.

1955
The Rev. Samuel Van Culin, former Secretary General of the Anglican Consultative Council, is now Canon Ecumenist at Washington National Cathedral. In this role Canon Van Culin serves as the vicar’s special assistant and principal advisor and planner on matters regarding the Cathedral’s relationship with other Christian denominations and world religions.

1959
The Rev. John H. Albrecht is serving as assistant to the rector for pastoral care at Christ Church, Detroit. In the past few years Mr. Albrecht has served numerous parishes in the Diocese of Michigan.

1961
The Rev. Peter Horn has retired as associate rector of St. Stephen’s, Birmingham, Alabama, where he had served since 1988.

The Rt. Rev. William Swing was honored in July by the Diocese of California for his 25 years as its bishop. Bishop Swing is at present the longest-tenured active diocesan bishop in the Episcopal Church.

1962
Jack Hogbin has retired after teaching religious education, and education more generally, for more than 30 years at Manchester Metropolitan University in England. He and his wife recently moved to Kent (Diocese of Canterbury) to be close to family.

1964
The Rev. Jim Maxwell has retired as rector of St. Luke’s, Ferndale, Michigan, where he had served since 1979, and from St. Margaret’s, Hazel Park, where he was also rector. Mr. Maxwell has been active in diocesan efforts to aid the poor, and in 1989 was recognized as Volunteer of the Year by the Community Services of Oakland County.

1968
The Rev. Dr. Robin G. Murray has retired after 18 years as rector of St. Andrew’s Episcopal Church in Spring Hill, Florida.

1970
The Rev. Dr. James H. Cooper has left Christ Church, Ponte Vedra, Florida, where he was rector for 25 years, to become rector of Trinity Church, Wall Street.

The Rev. Thom W. Blair, Jr. has retired as rector of St. Stephen’s Church in Richmond, Virginia. Mr. Blair had served at St. Stephen’s for ten years.

1971
Peter Winterble is working at Rikers Island, a large jail system near LaGuardia Airport in New York, where he helps to run the Parole Restoration Project. The project helps parole violators get out of jail and into drug treatment programs. Mr. Winterble is active at St. Ignatius of Antioch Church where he has served, among other things, as the captain of the soup kitchen.

1972
The Rev. John S. Paddock, rector of Christ Episcopal Church, Dayton, Ohio, was awarded the Doctor in Ministry degree in May of this year from United Theological Seminary in Dayton. Mr. Paddock’s dissertation was entitled Reframing the Dialogue on Racism in America in a Parish Setting.
The Rev. Jan Rudinoff has retired after 30 years as rector of St. Michael and All Angels in Lihue on the island of Kaua‘i, Hawaii. Mr. Rudinoff and his wife, Paula, will remain in Hawaii in their retirement.

1975
The Rev. John Bentley, rector of St. Dunstan’s, Houston, Texas, since 1984, is now the Director of Pastoral Care at St. Martin’s in the same city.

The Rev. David Rich is now pastor of Christ Our Healer Ministries, a Christian counseling agency in Buffalo, New York, and executive director of The Healing Rooms of Buffalo-Niagara. Mr. Rich was ordained in the Anglican Mission in America.

1980
The Rev. W. Donald Brown retired as rector of St. John’s, Louisville, Kentucky, in 1999 and is now employed as a speaker for Food for the Poor, a charity that works in the Caribbean basin. Mr. Brown continues to live in Louisville and gives talks at Episcopal parishes around the United States.

1981
The Rev. William E. Brooks is the new Head of School at St. Paul’s Episcopal School in New Orleans. Mr. Brooks had served for the past 11 years as chaplain at Houston’s Episcopal High School, directing the high school’s religious programs, serving as advisor to the Honor and Discipline Councils, teaching religion classes, and counseling students, faculty, staff, and families.

1982
The Rev. Spurgeon Hays retired last year as rector of St. George’s Church in Griffin, Georgia, where he had been the rector since 1992.

The Rev. Joan Smith is now the rector of St. Philip’s, Harrodsburg, Kentucky. Prior to going to St. Philip’s she had spent time as interim at the Church of the Advent and at St. Paul’s, both in Louisville.

The Rev. Dr. Joseph Trigg, rector of Christ Church, Port Tobacco, Maryland, has contributed a chapter entitled “The Apostolic Fathers and the Apologists” to Vol. 1 of A History of Biblical Interpretation, published this year by Eerdmans. Dr. Trigg is an adjunct instructor at Virginia Seminary.

The Rev. Dr. W. Earl Kooperkamp has been named one of the first three “Trinity Transformational Fellows” by Trinity Church, Wall Street, in recognition of his outstanding leadership in social transformation. The $20,000 yearlong fellowship includes a six-week sabbatical to strengthen ministry. Dr. Kooperkamp is rector of St. Mary’s Manhattanville in Harlem and was cited as “a prominent Episcopal presence in diverse social transformation issues, from prison advocacy to the rights of restaurant workers.”

The Ven. Canon Joshua Bwayo writes from Uganda that he will soon retire as diocesan treasurer, a post he has held for several years, but has been asked by his bishop to remain as archdeacon/vicar of Nabumali Archdeaconry for at least another year. Canon Bwayo’s wife, Grace, is studying at Buwalasi University and will receive the Diploma in Theology in May 2005. She hopes to be ordained.

1983
Scout Sunday took place in February at St. Paul’s, Shreveport, Louisiana, with honors for several Boy Scouts in the community. A surprise award was given during the ceremonies to the Rev. Guido Verbeck, rector of St. Paul’s, by the Roman Catholic Diocese of Shreveport. Mr. Verbeck was given the St. George Emblem, the highest religious award given by the National Catholic Committee on Scouting, to those “who have made significant and outstanding contributions to the spiritual development of Catholic youths through Scouting.” The St. George Emblem is normally given to Roman Catholic leaders but may, on occasion, be awarded to persons of other denominations. Mr. Verbeck has been a registered Scout Leader for 26 years and is the father of an Eagle Scout.

1984
The Rev. John Graham has been called as the new rector of Grace Church, Georgetown, in the Diocese of Washington. He had been serving as vicar of La Iglesia de Nuestra Senora de las Americas and rector of the Church of the Advent in the Diocese of Chicago.

1985
The Rev. Carol Spigner, priest associate at All Saints, Chevy Chase, Maryland, since 1997, is now serving as interim rector at St. Dunstan’s, McLean, Virginia.

The Rev. Beverly Tasy, rector of St. Clement’s, Inkster, Michigan, since 1996, has gone to Grace Church in-the-Desert in Las Vegas, Nevada.
1985 continued
The Rev. David Rose, pastor of St. Paul’s Anglican Church, Lancaster, New Hampshire, and his wife, Cameron, recently were presented with a quilt made by members of the congregation. The Virginia Seminary chapel’s altar window was incorporated into the design along with many other symbols of Mr. Rose’s life and service in the church.

1987
Dr. Wendy Urban-Mead has just received her Ph.D. in History from Columbia University in New York and is now teaching in the Master of Arts in Teaching Program at Bard College in Annandale-on-Hudson. Dr. Urban-Mead’s dissertation was on women, religion, and gender in colonial Zimbabwe.

1988
The Rev. Dr. Randal A. Foster received his Doctor in Ministry degree in Pastoral Counseling from the Graduate Theological Foundation, South Bend, Indiana, in May of this year. He serves as a non-parochial priest in the Diocese of North Carolina, where he does supply ministry, while his full-time employment is as a licensed professional mental health and career counselor for Sandhills Community College in Pinehurst.

1989
The Rev. Mary J. Shortt became rector of St. Paul’s Episcopal Church, Fremont, Ohio, earlier this year, after three years as rector of Grace, East Tawas, Michigan.

Captain Beth Echols, an Army reserve chaplain canonically resident in the Diocese of Washington, moved to Hawaii last fall with her husband, Karl, only to be deployed shortly after arrival in the islands. Capt. Echols was sent to Iraq in January with 4,800 soldiers of the 25th Infantry Division from Schofield Barracks.

The Rev. Dr. Mary Hileman has received a James Mills Fellowship from the Diocese of Oklahoma and has been working on a book on Christian meditation for college students. Dr. Hileman is chaplain of the St. Augustine Canterbury Center at Oklahoma State University in Stillwater.

The Rev. Daniel P. Matthews is now the rector of St. Luke’s, Atlanta, where his father served as rector in the 1980s. Mr. Matthews was rector of St. Paul’s, Kingsport, Tennessee, from 1996 until he accepted the call to St. Luke’s earlier this year.
1990
The Rev. James D. Chipps has retired as rector of Grace Church, Casanova, Virginia, where he had served since 1991.

The Rev. Jack T. Sutor, Jr. has been appointed priest-in-charge of St. Paul’s, Hanover, Virginia. He was previously the interim at Emmanuel, Harrisonburg.

The Rev. Benjamin Speare-Hardy, rector of St. Margaret’s, Trotwood, Ohio, was the dean of the national conference of the Union of Black Episcopalians held in Cincinnati in July. The conference brought together an array of renowned preachers and leaders, including the Rev. Mpho Tutu, daughter of Desmond Tutu, theologian Dr. Kortright Davis, and the Rt. Rev. Michael Curry, Bishop of North Carolina. The conference was open to the public and was cosponsored by Christ Church Cathedral as part of its own ministry as a member of the Community of the Cross of Nails, an international peacemaking movement.

1991
The Rev. Kristin Orr was installed in May as rector of the Church of St. John the Evangelist, Flossmoor, Illinois. She had been the rector of St. Patrick’s, Brewer, Maine, since 1999.

The Rev. Kathleen Murray is a member of the entering class for 2004 at the Oklahoma State University College of Osteopathic Medicine. Ms. Murray had previously served as rector of St. Basil’s Episcopal Church in Tahlequah, Oklahoma.

1992
The Rev. Kirk Brown and Shelley Mueller were married on June 19 of this year. Mr. Brown is chaplain at Christ School, Arden, North Carolina.

The Rev. Dena Bearl Smith was called at the end of 2003 to be rector of Grace-Calvary Episcopal Church, Clarkesville, Georgia. Ms. Smith had been chaplain at Christ Church Episcopal School, Greenville, South Carolina, since 2000.

The Rev. Larry Wilkes became the rector of Ascension, Lafayette, Louisiana, early this year. Mr. Wilkes was previously the associate rector at San Jose Episcopal Church in Jacksonville, Florida.

The Rev. Dr. Wilson M. Mande received a Ph.D. in Leadership Studies at Aberdeen University in 1996, and is now Associate Professor in Business Administration at Nkumba University in Entebbe, Uganda. Dr. Mande is also head of the Human Resources Management Department at the University.

1993
The Rev. Peter A. Mitchell is now the rector of Holy Trinity Episcopal Church in Charleston, South Carolina. Mr. Mitchell had served at the Church of the Holy Cross, Sullivan’s Island, and was missioner at the Rivertown Church in Mount Pleasant.

1994
The Rev. Michael A. Smith, former associate rector at Emmanuel, San Angelo, Texas, is now serving as rector of Christ the King in Tucson, Arizona.

The Rev. Daniel Crockett is now the rector of St. Simon’s Church in Conyers, Georgia, after three years at St. Mark’s, Jonesboro, Arkansas.
1994 continued

The Rev. Wiley Miller is now rector of St. Christopher’s Church, Dallas, Texas, after several years as chaplain at the Pender Correctional Institute in Burgaw, North Carolina, and as rector of the Church of the Holy Cross in Paris, Texas.

The Rev. Dr. Susan Bubbers is the rector at St. Elizabeth’s, Sebastian, Florida. She had been serving as priest-in-charge since 2002. She had also been chaplain at St. Edward’s School, Vero Beach.

Missionary Sharon Price writes from Guatemala, where she is in residence full-time, that her work with Raise the Children is prospering, with a growing ministry to hungry, homeless, sick, disabled, abandoned, and abused children. She is seeking volunteers and donations, both material and financial. Ms. Price can be reached by email at sharon@raisethechildren.org.

1995

The Rev. Angela Ifill was appointed Missioner for Black Ministries for the Episcopal Church early this year and began her work at the Episcopal Church Center in New York in February.

1996

The Rev. Tom Murray is now the rector of St. Michael and All Angels, Longview, Texas. He had been assistant to the rector at Trinity, Marshall.

1997

The Rev. Reggie Payne-Wiens is assisting at St. Margaret of Scotland, San Juan Capistrano, California. Previously he had been youth missioner for the Diocese of Southeast Florida.

The Rev. Rich Webster has left St. John’s, Decatur, Alabama, where he had been rector since 1999, to serve as rector of St. Luke’s, Birmingham.

The Rev. Patti Whittington, assistant rector at St. Matthew’s, Wheeling, West Virginia, since 2000 has answered a call to become rector of St. John’s, Columbus, Texas.

1999

Beth Strickland is now Youth Minister at Grace United Methodist Church in Manassas, Virginia.

The Rev. Charles Dupree is priest-in-charge at St. Gregory’s, Woodstock, New York, after several years as associate at St. Paul’s, Greenville, North Carolina.

2000

The Rev. Robert MacSwain was named one of the Episcopal Church Foundation’s four new fellows for a Graduate Studies Fellowship in 2004-05. He begins his doctoral studies at the University of Durham, England, and will focus his research on the theology of Austin Farrer (1904-1968). Earlier this year Mr. MacSwain co-edited (with Professor Jeffrey Stout of Princeton) a book entitled Grammar and Grace: Reformulations of Aquinas and Wittgenstein. The book has been...
published by SCM Press and is a *Festschrift* for the late Victor Preller, Professor Emeritus of Princeton.

**The Rev. Milton Black** is now at St. John’s Episcopal Church, Sonora, in the Diocese of West Texas. He was formerly the rector of Trinity, Longview.

**The Rev. Dr. Peter Antoci** was installed earlier this year as Episcopal chaplain at the University of Maryland. [The Rt. Rev. Jane Holmes Dixon, ’81, officiated.](#)

**The Rev. Dr. Andrew J. MacBeth** is now the rector of Calvary Episcopal Church, Memphis, Tennessee. Dr. MacBeth is a graduate of Episcopal Divinity School and received his Doctor in Ministry degree at VTS. He had been rector of Eastern Shore Chapel in Virginia Beach, Virginia, for 15 years prior to accepting the call to Memphis.

**The Rev. Anne K. West** is serving as interim rector of Christ Church, Christchurch, Virginia. She continues as chaplain at Christchurch School.

**2001**

**The Rev. Matthias Oyendi** is now rector of St. Mary’s Episcopal Church in Downsville, New York.

**The Rev. Joseph P. Murphy, Ph.D.,** is now Visiting Professor of Theology at Wheaton College, effective September 2004. Dr. Murphy was rector of St. Mary’s, Fleeton, Virginia.

**The Rev. Melissa Wilcox** is chaplain at St. Francis House, the Episcopal Campus ministry at the University of Wisconsin in Madison. She had been serving as interim at Grace Church, Madison, when the call came. Ms. Wilcox is married to [the Rev. Adam Kradel, ’01, who](#) is a doctoral student in political science at the university.
2001 continued
The Rev. Charlotte Moore is now the vicar of Grace Church, Stanardsville, Virginia. She had been serving as associate rector of St. Stephen’s in the Diocese of Maryland.

The Rev. Kenneth Thom was installed as priest-in-charge of All Hallows Parish, Snow Hill, Maryland, early this year, after serving as part-time interim rector.

2002
In July the Ven. Samuel Kelechi Eze was consecrated Bishop of the Diocese of Ukwa in the Niger Delta Ecclesiastical Province of the Church of Nigeria. Prior to his election Bishop Eze had served as the National Director of Mission and Evangelism of the Church of Nigeria and as Director of the Diocesan Lay School of Theology of the Diocese of Abuja.

Dr. Sandra McCann writes from Kenya, where she and her husband, Dr. Marty McCann, are working as missionaries. She is teaching at St. Phillip’s Seminary and he is working at Maseno Mission Hospital. Dr. McCann is teaching Homiletics and Hermeneutics and assisting with chapel teams and the Anglicanism/Liturgy course, and her husband is working in the hospital’s laboratory.

Dr. McCann writes that books are prohibitively expensive in the country. The seminary students have “a worn-out Bible of some translation, usually Good News or KJV, and occasionally a battered, tiny paperback hymnal. . .These soon-to-be ordained people do not even own their own prayer books.

“In fact,” she writes, “finding a pen or pencil or paper is work. . .the sad thing is that the students are desperate to learn.”

Dr. McCann has been declared a candidate for ordination in the Diocese of Atlanta and plans to be home and ordained in October of this year. The Bishop of Central Tanzania is open to having women clergy in his diocese, and Dr. McCann sees Tanzania as a potential place for future mission. The McCanns can be reached at McCanns@mindspring.com.

The Rev. Jesus Reyes and the Rt. Rev. David Jones, ’68, Suffragan Bishop of Virginia, celebrated the first eucharist at La Iglesia de Santa Maria, in Falls Church, on the day in April that the deed was signed for the Diocese of Virginia’s first free-standing Latino church.

2003
Dr. Sandra McCann writes from Kenya, where she and her husband, Dr. Marty McCann, are working as missionaries. She is teaching at St. Phillip’s Seminary and he is working at Maseno Mission Hospital. Dr. McCann is teaching Homiletics and Hermeneutics and assisting with chapel teams and the Anglicanism/Liturgy course, and her husband is working in the hospital’s laboratory.

Dr. McCann writes that books are prohibitively expensive in the country. The seminary students have “a worn-out Bible of some translation, usually Good News or KJV, and occasionally a battered, tiny paperback hymnal. . .These soon-to-be ordained people do not even own their own prayer books.

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John Walker – A Man for the 21st Century
By Robert Harrison

Pastor, teacher, cathedral builder, civil rights leader, ecumenist, social justice pioneer, urban missionary, relief worker, statesman—John Thomas Walker was also the first African-American to be accepted at Virginia Theological Seminary. He graduated with the Class of 1954.

On the 15th anniversary of John Walker’s death, Forward Movement has published a biography built around some of the late Bishop’s most inspiring words. The ten chapters chronicle Walker’s life alongside his groundbreaking work with initiatives for peace, the fight against racism through civil rights activism, education for the underprivileged, advocacy for relief and aid in Africa and the end of apartheid, and the call for the ordination of women.

The biography will be available for purchase at the Seminary during the 2004 Alumni/ae Convocation in October. Forward Movement’s website is www.forwardmovement.org.
Recent Offerings from Rowan Williams ................................................................. Reviewed by Jeffrey Hensley
Katherine Doob Sakenfeld, Just Wives? ................................................................. Reviewed by Judy Fentress-Williams
W. Brueggemann, W. Placher, B. Blount, Struggling with Scripture ................... Reviewed by Judy Fentress-Williams
Diarmait MacCulloch, The Reformation ............................................................... Reviewed by Stephen Edmondson
Gordon Lathrop, Holy Ground .............................................................................. Reviewed by Timothy F. Sedgwick
Diana Butler Bass, Strength for the Journey and Broken We Kneel ...................... Reviewed by William S. Pregnall

Recent Offerings from Rowan Williams
A Review Essay

Anglican Identities.
By Rowan Williams.

Christ on Trial: How the Gospel Unsettles Our Judgement.
By Rowan Williams.
Pp. xvi + 141. $15.00 (pb).

The Dwelling of the Light: Praying with Icons of Christ.
By Rowan Williams.
Pp. xx + 84. $16.00 (cloth).

The Poems of Rowan Williams.
By Rowan Williams.

Ponder These Things: Praying with Icons of the Virgin.
By Rowan Williams.

Silence and Honey Cakes: The Wisdom of the Desert
By Rowan Williams
Pp. 125. $18.95 (hb).

Rowan Williams: An Introduction
By Rupert Shortt
Pp. x + 133. $12.95 (pb).

Writing in the Dust: After September 11
By Rowan Williams
Grand Rapids, MI: Eerdmans Publishing, 2002
Pp. xii + 78. $12.00 (pb).

The purpose of this review is to give a broad overview to the recent writings (i.e., published in 2002 and 2003) on or by the current Archbishop of Canterbury Rowan Williams. Williams is not only a prolific writer but a profound, polymathic thinker whose interests and expertise are both wide and deep. For example, he has written on such diverse topics as doctrine and its history, biblical hermeneutics, the sacraments, liturgy, ecumenism, inter-religious dialog, and the problem of evil, and on a variety of figures such as Arius, Augustine, Hooker, Newman, Barth, Wittgenstein, Bonhoeffer, Lossky, and von Balthasar. His recent works continue this catholic, wide-ranging interest by exploring different genres for theological reflection, e.g., the theological essay, spiritual mediation, social commentary, and poem. While a detailed summary and critical examination of each of these texts is impossible in such a limited review, some general reflections can be offered so as to invite others to read these texts for themselves, given their own interests and preferences of style and genre. Thus, for the sake of organization, this review will group his recent work into the four genres noted above and conclude by offering some general challenges Williams faces as he continues to think and write, now as Archbishop.

Theological Essays

In his recent writing, Williams continues to perfect his considerable skill as a theologian through carefully argued, often quite detailed essays brought together in monograph length collections around a common theme. Anglican Identities represents this aspect of his thought at its finest as he explores the typically Anglican themes of scripture, tradition, and authority.
through such diverse and often controversial Anglican thinkers as William Tyndale, Richard Hooker, George Herbert, B. F. Westcott, Michael Ramsey and John A. T. Robinson. Is there such a thing as Anglican identity? The plural title suggests Williams’ approach to the question—Anglicanism is a mosaic rather than a monolith that reflects different temperaments of both time and persons. Yet for Williams this diversity is not cacophony, for Anglican theologians

…in their different ways are apologists for a theologically informed and spiritually sustained patience. They do not expect the Bible to yield up its treasures overnight, they do not look for the triumphant march of an ecclesiastical institution. They know that as Christians they live among immensities of meaning, live in the wake of a divine action which defies summary explanation. They take it for granted that the believer is always learning, moving in and out of speech and silence in a continuous wonder and a continuous turning inside-out of mind and feeling. (p. 7)

This “passionate patience” is essential for Williams, not only for understanding the mode of historic Anglican theology but also for the tradition’s continuation in a post-colonialist context where our differences (e.g., cultural, ethical, economic, etc.) threaten to fragment the church. Williams sees in these diverse thinkers genuine concern for identity in difference through their creativity (e.g., Hooker’s interpretation of the doctrine of the two natures of Christ that retains the “central mysteries” of the faith), their generosity of spirit (e.g., Westcott’s approach to biblical interpretation or Ramsey’s ecumenical doctrine of the church), and even their shortcomings (e.g., Robinson’s brilliant though ultimately culturally captive reduction of the mystery of God that Hooker sought to protect). This work then represents not so much an apology for Anglican identity or identities per se but rather a descriptive (and prescriptive) account of the ways in which the Anglican tradition has (and should) patiently navigate its accounts of those central mysteries. (One hopes that Williams will have occasion to reflect in print on other Anglican divines, e.g., Cranmer and Maurice, who are not mentioned extensively in this volume).

Christ on Trial continues Williams’ theological interpretation of Christ begun two decades ago in his now famous book Resurrection. Whereas in Resurrection he focused on the “significant patterns” of the post-resurrection narratives for their insight into how Christ’s resurrection creates and forms forgiven persons, in this volume of Lenten reflections Williams gives creative and at times highly original readings of Jesus’ trial narratives in each of the Gospels. The trial narratives, Williams argues, are (perhaps unexpectedly) judgments of humanity, “but [where humans are] also to be released by that judgment into the light of truth, and to find in the prisoner at the bar the final clue to what we are and what we may be in God’s sight” (p. xvi). Thus each of the Gospels invites us to stand with Christ in his trial, to stand into our judgment in the light of his identity, his sense of authority, his truth. For it is in that identity, that truth in which we are known for who we are as objects of God’s love. In other words, for Williams, judgment and love, truth-telling and grace come together and are only truly understood together. Love without judgment is not true love; it is merely a “peace before light; a sense of rest and absolution without the reality of re-creation” (p. 133). Thus Williams calls his readers to have the courage to be judged and loved by God, and as Christ comes, crucified and resurrected, “risk the truth…as we absorb in heart and mind what it is in us that calls out for healing” (p. 135).

Spiritual Meditations

While his theological essays obviously reflect his training and erudition as a professional theologian, Williams’ spiritual meditations are no less theological in their intent or content. Piety cannot be divorced from theology as it has been in the modern tendency, for example, to privatize faith. Rather, thinking and loving are connected, and as he argued earlier in his history of Christian spirituality, The Wound of Knowledge, failures of theological understanding are actually failures of praying.

In Silence and Honey Cakes, a series of talks during the 2001 John Main Seminar of The World Community for Christian Meditation, Williams re-examines many of the fourth- and fifth-century desert fathers and mothers that he treated in The Wound of Knowledge. This time he has new questions in mind. How, for example, do their notions of community, their neighbors, their priorities, their moments of silence and Sabbath, their contentment call into question certain unchallenged assumptions of modern life and thus the modern church? (Here with the desert fathers and mothers Williams works out a parallel argument to many of the criticisms of modern life that he developed in his earlier Lost Icons). The book nicely illustrates, even in its style of questions and answers (cf. the Epilogue), Williams’ fundamental commitment to dialog, his conversational skill with the whole tradition—east and west, ancient and modern, orthodox and heretic, Evangelical and Anglo-Catholic. He insists on keeping questions open and
refuses to accept easy answers or unexamined truisms since he believes that the ancients have much to teach us in our own modern cultural desert.

Likewise, Williams’ engagement with the breadth of the tradition is nicely illustrated in two recent works of meditation on icons from the Eastern Orthodox tradition. *Ponder These Things* is a series of meditations on three classic icons of the Virgin Mary and child—the Hodegetria (“the one who points the way”), the Eleousa (“the Virgin of loving kindness”), and the Orans (“the Virgin of the sign”). For Williams these icons of Mary “show in their colour and line and movement how God acts, Christlike, in us” (p. xvii) and thus invite us to follow on a journey, to engage in a pilgrimage. Moreover, in *The Dwelling of the Light*, Williams reflects on icons of Christ’s transfiguration, resurrection, and judgment of the world as Pantocrator. He also dedicates an entire chapter to arguably the most famous icon to Western Christians, the fifteenth-century portrayal of “The Hospitality of Abraham” by Andrei Rublev. This icon of the Trinity, with the faces and hands of the three visitors looking and pointing in various directions, refuses to allow the viewer’s gaze to stop; “the movement circles around and around. It is impossible to stand and look any of the figures in the eye: no full-face contact is possible” (p. 53). Static contemplation is impossible, for, according to Williams,

…the Trinity is never an object (or a trio of objects!) at a safe distance. Knowing the Trinity is being involved in this circling movement: drawn by the Son towards the Father, drawn into the Father’s breathing out of the Spirit so that the Son’s life may be again made real in the world. It is where contemplation and action become inseparable. (p. 57)

This icon, then, is an invitation to allow oneself to be “worked on”—perhaps we should say, allow [oneself] to be looked at by God, rather than just looking at something…to be open to God’s action” (pp. xvii-xviii) in and through the image.

**Social Commentary**

On the morning of September 11, 2001, Williams was at Trinity Church, Wall Street, a couple of blocks from the World Trade Center, as he and others were recording several hours of discussion around issues of spirituality. *Writing in the Dust* recounts his personal and theological reflections on the events of that day as an eye witness to the terrorist attacks. But the focus of his book does not concern so much the day itself or the images of crashing planes and falling towers that have been replayed so often in the American consciousness. Rather his focus is revealed in his subtitle—*After September 11*. Williams, in other words, is most concerned about the US and British responses to the events of that day—to the terrorism, to the hatred and violence. While “naming” the silences and utter failure of language to account for such an event, Williams is critical of the violent “answer” to terrorism that simply reproduces terror for terror. But if war is not the answer to terrorism, what is? “The hardest thing in the world,” he writes, “is to know how to act so as to make the difference that can be made; to know how and why that differs from the act that only releases or expresses the basic impotence of resentment” (p. 47). Enacting vengeance thus will not in itself make us safer, and it denies the West’s involvement and dependency in a global community. Williams argues that our response to such acts must be hesitant, self-critical, and aware of the deep ambiguities within our systems of power—“to hold that moment for a little longer, long enough for some of our demons to walk away” (p. 78). Only in these moments of “silence” or, as he calls them, “breathing spaces” can the shared language of violence be overcome with the language of reconciliation.

**Poems**

Williams’ theological reflection is not limited to the prose of an academic essay, to the meditative reflection on an icon or desert saint, or even to trenchant social commentary. Williams is also a theological poet. *The Poems of Rowan Williams* is a collection of two previously published works of poetry—*After Silent Centuries* (Perpetua Press, 1994) and *Remembering Jerusalem* (Perpetua Press, 2001)—and represents the theologian at his creative best. Many of the poems in this collection are responses to visual works, such as icons (“Our Lady of Vladimir” and “Rublev,” the latter being a poem based on the Hospitality to Strangers icon he discusses at length in *The Dwelling of the Light*). Others are recollections of events like a visit to the Holy Land at Easter or of places like a cemetery, a water fall, and even an early spring visit to Kanuga Conference Center in North Carolina. Williams perhaps saves his most profound theological comments on death for his poetic meditations on the deaths of Tolstoy, Rilke, Merton, Gillian Rose, R. S. Thomas, Simone Weil, and of his parents Delphine and Aneurin Williams. These poems do not sentimentalize death nor gloss over its pain—“...slow surgery, faded cloth/pulled and surrendering/every breath unstitching/something. Whatever,/the hoarse bass echo/doesn’t change: just the one/voice, touching or tearing” (p. 87). Yet they do not fail to offer hope in
resurrection—“The smoke will rise, the cloudy pillar/wavering across the sky’s long page. / At dawn, somewhere westward, / the boat flares in a blaze of crying birds” (p. 89). In keeping with his Welsh heritage, his poems are highly compressed, concrete, and “earthy,” and thus repay close reading and rereading.

Concluding Thoughts

Williams’ most recent theological writing, therefore, reflects his inclusive, catholic sensibility to doing theology in an ever-open dialog with the breadth of the tradition, Christian and beyond, in various genres of discourse—essay, contemplative meditation, social commentary, or poem. To get some insight into the complexity and creativity of such a theologian, Rupert Shortt’s Rowan Williams: An Introduction offers an excellent first attempt at a biography of the current Archbishop. Shortt, a former student of Williams and current Religion Editor of the Times Literary Supplement, is especially good at tracing the crucial influences on Williams (e.g., his studies with Donald MacKinnon at Cambridge) and the general evolution of his thought over the last thirty years (e.g., his support for female orders). Interesting and often humorous personal stories shed light on his character and generous spirit. For example, Shortt recounts how Williams caught meningitis a few months before his second birthday. While he survived the illness, he permanently lost hearing in his left ear. So even today he will habitually twist his head as an aid to hearing, and friends have observed that his partial deafness has made him a better listener and thus a better theologian. Also Shortt tells the amusing story that while a tutor at Cambridge, he met and subsequently fell in love with Jane Paul while she was working on her own graduate studies in theology. It is said that friends knew their relationship was serious when Williams finally started to give his beard a regular comb! Shortt’s biography, though, is not pure hagiography, for he raises some critical reflections concerning Williams’ thought, especially concerning how his political leanings toward socialism relate to his doctrinal orthodoxy.

But Shortt’s biography fittingly ends unfinished, just as Williams isenthroned as the 104th Archbishop of Canterbury, Primate of All England, President of the Anglican Communion. For much awaits future biographers as they attempt to chronicle the unique challenges Williams will face as the figurehead and most significant living theologian of Anglicanism. For example, will he be able to keep the Anglican Communion from becoming a loose federation of churches that are linked merely by a rapidly fading history? This will entail negotiating between, on the one hand, forces within the Anglican Communion pushing for the sort of autonomy that elevates local opinion and practice above common life within a communion of churches and, on the other hand, those that seek to place local belief and practice within the unifying circle of catholic tradition. Williams embodies both genuine catholic sensibilities and passionate commitments to a number of “local” moral, political and ecclesial issues. Moreover, how will he be able to negotiate the changing face of not only the Church of England (e.g., declining church attendance and reverse colonization) but also the world-wide communion where the majority of Anglicans now live outside of the so-called first world and northern hemisphere? And, finally, will he be able to continue to provide theological leadership through his writing amid the administrative pressures and political realities of being Archbishop? These and other challenges face Williams, and readers can be both grateful for his contribution thus far and hopeful of what is to come. As he states in Anglican Identities, “Perhaps the Anglican vocation still has [something] to give to the world, Christian and otherwise” (p. 8).

Jeffrey Hensley
Assistant Professor of Theology

By Katherine Doob Sakenfeld.

In Just Wives? Sakenfeld weaves together her socio-literary analysis of the text with a variety of perspectives of women from other contexts. The result is a book that offers a lively interpretation of some well-known stories. The women, all “wives,” are examined with the understanding that our reading of the text is bound by our culture and experience. To move beyond the limitations of our individual contexts, the author includes the voices of women from other countries and women who represent racial and ethnic minorities in this country. The result is a book that simultaneously is full of possibilities and challenges for our reading of scripture.

The book is designed for group or individual study. The format for each chapter consists of a summary of the story followed by a discussion that raises particular issues. The first chapter, for example, focuses on the
story of Sarah and Hagar. Sakenfeld explores the themes of barrenness, race/ethnicity, and class, themes that are not only components of this story but obviously are of significance in our lives today. The story is a wonderful example of how context influences interpretation. The contexts of the characters in the narrative are examined from the perspectives of Womanist, Feminist, Asian, African, Latina, and Jewish scholars that Sakenfeld brings into dialogue. The chapter on Esther and Vashti offers a refreshing interpretation of a well-known story that often pits one wife against the other. The questions raised in the last chapter about Proverbs 31 provide an opportunity to see at least five different avenues of interpretation followed by a South African woman’s reading of the text. What works well here is the way Sakenfeld’s treatment acknowledges different possibilities for each passage. This is not an exhaustive treatment in any sense, but it is a wonderful springboard for further discussion. The reflection questions at the end of each chapter are useful in bringing the identified themes in the narrative into a contemporary context.

In the introduction, Sakenfeld states that although she offers a synopsis of each story at the beginning of the chapter, she encourages everyone to “engage the full biblical text” because “no synopsis or description can be completely ‘neutral’ or ‘objective,’ since every summary must select highlights” (p. 5). In light of that fact, it is unfortunate that she chose to provide a synopsis instead of the narrative. If readers do not follow her recommendation, they are experiencing the story through the additional lens of the author.

_Judy Fentress-Williams_
Assistant Professor of Old Testament

**Struggling with Scripture.**
By Walter Brueggemann, William C. Placher and Brian K. Blount.
Pp. v + 69. $9.95 (pb).

In the introduction to this brief, multi-authored work, William Sloan Coffin explains that wrestling with scripture is “a reflection of religious faithfulness.” _Struggling with Scripture_ consists of three essays originally presented for a conference, “Biblical Authority and the Church,” sponsored by the Covenant Network of Presbyterians (which supports the full participation of gay and lesbian Presbyterians in the church). Walter Brueggemann, professor of Old Testament at Columbia Theological Seminary, William C. Placher, professor of Philosophy and Religion at Wabash College, and Brian K. Blount, professor of New Testament at Princeton Theological Seminary, address issues surrounding biblical interpretation such as the role of culture, religious pluralism, and individual perspective in biblical interpretation as it relates to issues faced by the church today.

Walter Brueggemann’s essay, entitled “Biblical Authority: A Personal Reflection”, begins with a summary of his early experiences with the Bible. He emphasizes his point that our understandings of the Bible’s authority comes about as a result of our environment and socialization as well as our experience of faith. For this reason, no interpreter is superior to another. Brueggemann outlines a model for biblical interpretation that is characterized by lively, imaginative interaction with the text. The act of interpretation draws the reader into the “life” of the text and, for this reason, requires imagination. Understood this way, interpretation functions—as George Steiner puts it—as “a God-given resistance to monologue” (_Real Presences_, p. 225). Interpretation understood this way also requires our humility because it is, “inherently,” the word of God.

In the second essay, William Placher advocates that all Christians take the Bible seriously (a position often held exclusively by fundamentalists). For Placher, taking the text seriously means that we engage in the struggle for meaning. This demands a reading of the text that is contextually and literally sensitive. When we engage scripture this way, we are asking about (and not assuming) the meaning of the text. With that introduction, Placher engages the text by asking questions about what the Bible says about homosexuality. Starting with Romans 1:18-32, in particular, he asks why this passage finds itself at the center of debate in many churches and not Titus 2.5, which commends wives to submit to their husbands? What does this say about our process of interpretation? What does this tell us about who is in power and who is not, who is marginalized and who is not? Placher’s essay challenges our selective use of scripture and calls us to continue in our struggle with the text and our search for meaning. For Placher, “faithfulness always does involve struggle and the recognition of complexity” (p. 50).

Brian Blount’s essay, “The Last Word on Biblical Authority,” is well placed in this book. Blount acknowledges the need of many of us to have “some absolute, something hard and lasting, a last word on all things...” We yearn for a simplified faith when the reality is one of complexities. If the Bible is a living word, then it cannot be the last word. It is, according to Blount “always a beginning word” (p. 57). Using the example of African slaves in America and the apostle Paul, Blount offers two
examples of how believers have engaged in the dynamic process of interpretation. These examples remind us that the challenge put before Christians today is one of interpreting a text that is alive in a given context and speaks as a living word to another context. This is a daunting task, but as Blount puts it, as we engage the living word of the text we do not lose, but find our faith.

Because the book is brief (69 pages) and represents different academic disciplines, it lends itself easily to group discussions and Bible study. It is useful as a tool that reminds readers that the very act of reading is one of interpretation and that none of us are objective when we undertake the task of understanding God’s word. What is unfortunate is that the three perspectives, though different, are all more on one end of the continuum of biblical interpretation than the other. For all of the “struggling” that takes place, this is a fairly harmonious book. If we are going to have integrity around the struggle with scripture we will need to include perspectives that do not resemble ours.

Judy Fentress-Williams
Assistant Professor of Old Testament

The Reformation: A History.
By Diarmaid MacCulloch.
Pp. xxiv + 750. $34.95 (cloth).

Diarmaid MacCulloch’s The Reformation: A History offers an intricate, yet sweeping account of the century and a half that shaped political and religious life in the modern Christian West. This lengthy text succeeds first in weaving the broad stories of Europe’s Reformations—from Scandinavia to the boot of Italy and from Hungary to the Atlantic Isles—into a coherent narrative that honors the singularity of each story while recognizing their place in a larger history. The fluidity and detail of this narrative, together with its grounding in Europe’s medieval past and its trajectory towards Western modernity’s future (in the Americas as well as in Europe), is ample feat enough. But MacCulloch is additionally able to thicken this history as a history of Europe’s people and not just their leaders and armies, so that the Reformation emerges, on all sides, as a series of popular movements in response to and rejection of the direction of Europe’s heads. This is surely a text to be reckoned with, though its length requires a dedicated reckoning.

MacCulloch’s deft authorial touch is evident in the organization of this vast material. Indeed, his divisions in the book go a long way in the telling of his story. The first third of the book recounts the initial seven decades of the 16th century—a period in which the story of the Reformation is, in some sense, one story, grounded in a common religious heritage, a broad, European-wide debate, and the ability of Charles V, the Hapsburg ruler of much of Europe, to play a role in almost every smaller story, tying each to the other. The fragmentation of Europe and its religious life by 1570, however, necessitates an abandonment of this single narrative, so in the second third of the book MacCulloch takes us through the regional narratives that solidify a certain “confessionalization” of Christian belief and practice that leads to and is shattered by the ensuing conflicts of the Thirty Years’ War and Civil War in England. Finally, in the last third of the book (and this is a real gem in the text) MacCulloch synthesizes significant cultural shifts—around topics from death and discipline, to marriage, family, and sex, to tolerance and the Jews—that coalesce in this time. This last section brings to fruition MacCulloch’s intent to make this a story of Europe’s people and not just its leaders.

The real beauty of MacCulloch’s text is his attention to detail and his ability to render freshly a variety of Reformation stories, some of which may already be familiar. His careful, fair telling of the Anabaptist disaster at Munster, for example, recounts this story more in the mode of tragedy, as it deserves, than as the inexplicable carnival of peasants gone wild. This is of a piece with his broader agenda to recover and sound the depths of minority movements within the Reformation that are often over-shadowed by the magisterial players. His exploration of the diversity of religious life in the kingdom of Poland/Lithuania exposes the reader to a story with which few are familiar.

Particularly pleasing to me, as a historical theologian, is the role that ideas—or more specifically, theological ideas—play in MacCulloch’s history. It is the power of ideas, MacCulloch argues, that made the Reformation a continent-wide event, and, indeed, one can explain the existence of this diverse religious revolution only on the basis of this power. Given our new perception that late medieval Catholicism was a vibrant, active faith, we can only understand its rejection or renewal through a catalyzing array of conflicting religious visions that challenged this medieval inheritance in all circles, Catholic and Protestant alike. So MacCulloch leads us on succinct but engaging tours of 16th century understandings of justification, Church, and sacraments, to name but a few.

Through his exploration of this theological history, Erasmus and
Augustine emerge as archetypal foes—Augustine wins the battle in the 16th century and its history of division and bloodshed, while Erasmus opens a new path, trodden by few of his contemporaries, into the more civilized, but less religious terrain of the Modern era. MacCulloch’s appreciation of Erasmus and his vast influence, felt most acutely in the radicalism of the era, offers a welcome thread, binding up disparate elements of the story. His treatment of Augustine, however, is unfair and misrepresents the most significant theological theme under dispute in this century. MacCulloch argues that Augustine’s theology is characterized more by attention to God’s judgment than God’s mercy, abetted by a depressingly negative anthropology; this misses, I believe, the overwhelming emphasis on grace throughout Augustine’s writings. This emphasis on grace is important not just for a proper understanding of Augustine, but for a recognition that the Reformation was, as a theological reality, first and foremost a debate about God’s grace, the media through which it is active, and the mode in which it must be received. We only fully recognize the power of the ideas that re-shaped Europe’s religion when we recognize this reality that lies at their center.

MacCulloch’s tome, weighing in at almost 700 pages of text, is weighty. It is not a light read. He struggles to make it accessible to those with little background in Reformation history and theology, explaining in simple detail, for example, the derivation of the word “cathedral” and the varieties of Eucharistic theology. But without some background in this period, I’m afraid that the narrative is too unwieldy to follow. This book is ideal preparation for those who would like to lead a class on the Reformation in a parish or a school, and I would consider it a worthy continuing education project to spend a week with this book, with a study group, at the beach.

Stephen Edmondson
Assistant Professor of Church History

Holy Ground: A Liturgical Cosmology.
By Gordon W. Lathrop.

As a central development of the liturgical renewal movement, liturgical theology has sought to develop our understandings of God, Christian faith, and the Church in light of the structure (ordo) and experience of worship. Work in liturgical theology has developed extensively since Dom Gregory Dix’s The Shape of the Liturgy (1948) and Alexander Schmemann’s Introduction to Liturgical Theology (1966). For example, Geoffrey Wainwright in Doxology (1980) and together Aidan Kavanagh in On Liturgical Theology (1984) and Kevin Irwin in Liturgical Theology: A Primer (1990) have reflected differences between Reformed and Roman Catholic traditions in understanding the relationship between lex orandi (the law or order of prayer) and lex credendi (the law or order of belief). Don Saliers—see the Festschrift dedicated to Saliers, Liturgy and the Moral Self (Pueblo, 1998) edited by E. Byron Anderson and Bruce T. Morrill—has been concerned with the form of life grounded in worship. David Power in Unsearchable Riches (1984) has given a phenomenological account of worship and reconciliation. Gail Ramshaw in Reviving Sacred Speech (2000) has focused on the use of metaphors in liturgy to reveal and affect our response to God. Lee Mitchell in Praying Shapes Believing (1985) has described the theology given in the liturgies of the Episcopal Book of Common Prayer.

Gordon Lathrop’s three-volume liturgical theology, however, stands out among the works in liturgical theology. In Holy Things (1993), Holy People (1999), and now Holy Ground, Lathrop offers a comprehensive account of Christian faith as grounded in the worshipping community. Each volume can be read on its own and draws together scriptural grounding, historical understanding, theological argument, and practical applications. In Holy Things Lathrop argues that Christian faith is founded in Christ whose sacrifice was no sacrifice but the transformation of sacrifice from placating the gods to offering our life to God with thanksgiving and with God offering our life for the whole world. Holy People focuses on the identity, unity, and mission of the church, which is a matter of grace that arises from the acknowledgment that “only one is Holy,” that we are not holy in ourselves but only in acknowledging that we are all a “needy and sinful people whom…God draws into holiness” (p. viii). In Holy Ground Lathrop is particularly interested in what Christian faith has to say of our relationship to the earth and orientation to the cosmos as a whole. In three sections he moves from “Cosmos: Liturgical Worldmaking” to “Maps: Liturgical Ethics” to “One Is Holy: Liturgical Poetics.”

Through these three volumes Lathrop claims that God is known in the juxtaposition of yes and no given in Word and sacrament of baptism and eucharist. As Lathrop says in Holy Ground, “Texts are put next to texts, in tension, even in disagreement, and that whole is put next to an oral proclamation of Jesus Christ” (p. 65). Thanksgiving and lament, song and silence, Word and sacrament offers a kind of triangulation in which
Christians are oriented and reoriented to the world. Liturgical juxtaposition enacts the reversals of biblical revelation. We seek holiness and find that only God is holy. “We may come for us, and we are given them. We may come for them, and we are given ourselves, our selves truly, in community, before God, not cut off from them. We come to a cultic event, and the cult gives us the radical critique of cult” (p. 66). This is the revelation of Christ’s parables, of cross and resurrection.

In the first section in *Holy Ground*, Lathrop argues against those who would say that God alone is Holy and nothing else and those who would say that God alone is Holy and we can come but must make sure others do not. Most provocatively, drawing on biblical scholarship, Lathrop offers a reading of the biblical story of the healing of the blind beggar Bartimaeus (Mk.10:46-52). Literally the son of Timaeus, the story is understood in juxtaposition to Plato’s cosmology as told in his Timaeus. In the Timaeus the wise man sees and finds his [sic] place in the cosmic hierarchy. In the story of Bartimaeus, the blind man sees as he recognizes and follows Jesus “in the way” (10:52) that is the way of the cross. The Timaeus and the gospels—whether or not one agrees with the interpretation of the story of Bartimaeus and its place in the gospel of Mark—are set at odds.

For Lathrop cosmologies are human constructs or interpretations. They illumine the “nature” of things. The danger of cosmologies, however, is that they are read as rationalizing and sanctioning a hierarchy of being, of better and worse, of deserving and undeserving, of saved and unsaved, of holy and profane. Such is the case of the Platonic idea of the emanation of being. In truth, though, only God is holy. There is no Christian cosmology, if by that we mean faith is a theo-ontic account of being. The Christian cosmology is rather an “anti-cosmology.” Instead of finding our place in an established cosmology, the good life is the embrace of the stranger and care for the poor. In this sense, Christians see a tear in the cosmic fabric, a hole in the heavens. With Christ we are invited into this hole celebrated in bath and meal, baptism and eucharist. Christian faith is not then about a saving knowledge but a new life that saves us from the cosmologies we most often assume; it reorients us, transforms us, in relationship to the whole cosmos.

As a matter of orientation, “the gospel brings us to thanksgiving. The gospel also brings us to ‘supplications, prayers, intercessions…for everyone’ (1Tim.2:1), not just thanksgivings….The pair [of thanksgiving and beseeching], together, sets out a way we may see the world, a way that arises out of the cosmology of the holy ground and reflects the trinitarian soul of the liturgy” (p. 82). Lathrop maps this orientation as grounded in baptism (chap. 4) and eucharist (chap. 5) celebrated in the Sunday assembly (chap. 6). In these chapters the reading of liturgical practice is as rich as are the practical recommendations. The concluding section in *Holy Ground* moves to liturgical poetics. This is something of a coda for the book as whole. Beginning with the “antiliturgica” of Christian worship (chap. 7), Lathrop offers three homilies (chap. 8) and concludes (chap. 9) with the Christian vision of the tree of life, framed by Genesis 1-3 to Revelation 21-22 and celebrated within the liturgical year in which the cross stands as the pivotal center. “Water, healing, food flow where we thought they could not” (p. 222). Quoting Job, Lathrop finishes the book saying, “Ask the animals, and they will teach you; the birds of the air, and they will tell…that in the hand of the Lord is every living thing’ (Job12:7-10)….We stand on holy ground” (p. 228).

Lathrop’s three-volume liturgical theology is not the only liturgical theology to be written. This is a Lutheran account, grounded in the classical liturgies of the church. Often eloquent, always full in expression, it is a model for constructive work in liturgical theology and to be highly recommended for all members of the church, especially those who bear responsibility for liturgical celebration. They will be challenged and rewarded theologically, spiritually, and liturgically.

**Timothy F. Sedgwick**
The Clinton S. Quin Professor of Christian Ethics
**Strength for the Journey.**
By Diana Butler Bass.

**Broken We Kneel**
By Diana Butler Bass.

*Strength for the Journey* is a memoir of Diana Butler Bass’s journey into the Episcopal Church. In *Broken We Kneel* she extends this journey through a heated theological essay on her response to 9/11. Because of the highly personal, no-holds-barred style, both books are easily read “page turners.” Since each book reflects on her experiences within the institutional church, they could be written off simply as memoirs of a church mouse. But to do so would be unfair. These books are worth reading both as religious history and as spiritual struggle—especially by Mainline church people—for her thesis is that the Mainline churches are coming to life again and are where the action is.

In *Strength for the Journey* Bass structures her story sequentially from within, or in response to, eight very different Episcopal parishes from West to East Coasts. She calls herself a church “stayer,” one born in the early sixties who did not leave the church as most of her cultural cohort seemed to do. As a “stayer” she has moved through nine churches in these two books.

Born into a Methodist home, Bass leaves New Jersey with her family and moves to Arizona where as a teenager she is “born again.” As a result, she attends evangelical Westmont College in Santa Barbara. From there she experiences her first two Episcopal churches: All Saints’ in Pasadena (negative) and All Saints-by-the-Sea in Santa Barbara (very positive). In contrast to the daily college chapel, “multipurpose rooms with basketball hoops overhead,” she finds herself drawn by the architecture and liturgy, or in Grubb Theory lingo “regressing to extra-dependence.” In each of these eight parishes she has genuine, at times poetic, insight into the clergy and people. Having been to Gordon-Conwell Seminary, she moves on to a doctoral program in American Religious Studies at Duke. While there she ends up at nearby Church of the Holy Family, Chapel Hill, and the new rector introduces the centrality of Baptism, the Table Liturgy, and the Easter Vigil. Her experience of Baptism and Eucharist at Holy Family runs throughout her life there. She says, “We washed dishes after church….And it was around suppers and sinks that God’s presence came to us in unexpected ways.”

On her return to Santa Barbara, Bass becomes a member of Trinity Church. She opens her story of the rededication of this once dead parish with the Bishop at the church door shouting the words, “LET THE DOOR BE OPENED!” She has a gift of matching the words of our liturgies with the spiritual struggles of very real people in the pews, counting herself among them. And so she tells how this very diverse congregation (her favorite of the eight) goes through a corporate death and resurrection. The first book ends with her at Christ Church, Alexandria, Virginia, where pews are dedicated to both Washington and Lee. There she picks up the story in *Broken We Kneel*, her response of fear and anger to the attacks of 9/11. Now in her second marriage and with a preschool daughter, she strongly attacks American civil religion. She describes her little book as a “lament and witness” and “an invitation to journey” with her in the “conversation of faith and citizenship.” For her, St. Augustine’s *City of God* describes the joyful consummation we all seek while we stumble in the city of man which ends in destruction and death. This is old stuff, but she brings it alive and up to date and through sheer passion imparts its importance. Can we as Christians today become those “resident strangers or alien citizens” spoken of by St. Augustine?

*Broken We Kneel* would make an excellent text for group study of civil religion at a time when flag versus faith and party versus party have deeply divided us as citizens. I dare you to use it.

Upon reflection, I think this author may have discovered a voice to talk theologically to a culture which has privatized the Christian faith to the point of loss. That is, she is so personal, so individualistic in style, that as one who is a part of this post-modern generation, she may have discovered a voice to help others regain a more corporate way (as in “the Body of Christ”) and a more responsible way of witness to influence the mores of our society where all of us are “resident strangers.”

**William S. Pregnall,** ‘58, ‘87
Fredericksburg, Virginia

Editor’s note: Diana Butler Bass is at VTS as the Senior Research Fellow and Director of the Lilly Foundation funded Project on Congregations of Intentional Practice. As an adjunct professor she teaches courses in religion and American culture.
What the Faculty Are Reading and Recommending
An Occasional Journal Feature

The Rev. Dr. J. Barney Hawkins IV
Director of the Doctor of Ministry Program and Professor of Parish Ministry

St. Augustine’s Confessions.
I have gone to this deep well every year of active ministry.

The Night and Nothing.
By Gale D. Webbe (Harper and Row, 1964). This author simplifies the complexities of the spiritual life.


The Art of Romare Bearden.


Dr. Timothy Sedgwick
The Clinton S. Quin Professor of Christian Ethics


This is truly a useable and fair resource for congregations, comprehensive without being simplistic. Six short chapters with study guides and questions are presented for congregational study. In addition to scripture and Christian faith, scriptural passages addressing homosexuality, a short history of marriage, and scientific understandings of homosexuality, the study addresses the basis of our differences, including not only biblical-moral bases but in terms of mission and ecumenical relations.


Building on his work on attention and intrinsic motivation—Flow (Harper & Row, 1990) and The Evolving Self (1993)—his work at University of Chicago working with senior business executives, and his collaboration with Howard Gardner on leadership studies, Czikzentmihalyi grounds a clear summary of leadership studies in terms of enabling intrinsic motivation. Engaging, this is a window into a large body of business literature with insights for leadership in the church.


A concluding book from perhaps the most significant, living Protestant Christian ethicist, Gustafson presses for a credible faith in terms of the nature of God and God’s providence given what scholars in the natural to social sciences have to say and given our own experience of the human condition. This is perhaps best a study book for clergy and others. The passion of the argument, concluding with the claim that Abraham Lincoln represents the best of such theological reflection, should carry the reader to the end.
October 12: Muslims and Christians Together: A Day with Kenneth Cragg and Akbar Ahmed. Lectures at 4:00 p.m. and 7:30 p.m. are free and open to the public.


January 10-21: Doctor of Ministry in Ministry Development Residency. J. Barney Hawkins and faculty

January 17-21: 8:30 – 11:30 a.m. Understanding Emotional Intelligence Dee Hahn-Rollins

January 17-21: 1:30 – 4:30 p.m. Conflict in Congregational Life. Speed Leas

January 24-28: 1:30 – 4:30 p.m. Congregational Vitality and Christian Practices. Diana Butler Bass and Joseph Sicking

January 31–February 4 and June 20–22: Experiential Leadership Institute. Liz Workman, Sandy Kolb, and Faculty

February 14-16: Retirement with Grace for Clergy and Spouses. J. Barney Hawkins and Frank Wade

April 11-13: Sabbatical Leave Planning Group Consultation. Jim Burns and J. Barney Hawkins

May 30-June 3: First Three Years in the Ministry Residency Roger Ferlo, J. Barney Hawkins, and faculty


June 27-July 15: Doctor of Ministry in Ministry Development Summer Residency and Doctor of Ministry in Educational Leadership Summer Residency J. Barney Hawkins, Roger Ferlo, and faculty

FRIDAYS AT THE SEMINARY:
November 5: What’s Happening at Lambeth? Mark Dyer
January 14: Moses at the Movies. Judy Fentress-Williams
March 11: Praying at the Still Point. Roger Ferlo
May 6: The Episcopal Church in Virginia: Approaching Year 400. Robert Prichard

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