The Center for Lifetime Theological Education

PROGRAMS FOR 2005-2006

September 19-21
Congregational Leadership: Family Systems Theory for Clergy
Jacques Hadler and Margaret ("Peggy") Treadwell

The Evening School of Theology at Virginia Theological Seminary (Formerly The VTS Lay School)
Tuesdays, 7:30 – 9:30 pm, September 20 – November 29
Thursdays, 7:30 – 9:30 pm, September 22 – December 1

November 4
Fridays at the Seminary
Luis Leon

November 28-December 1
First Three Years in the Ministry Residency
Roger Ferlo, Barney Hawkins and Faculty

January 9-20
Doctor of Ministry January Term
Roger Ferlo, Barney Hawkins and Faculty

January 9-13 and 17-21, 2006
Group Process
Amelia Geary Dyer

January 13
Fridays at the Seminary
Richard Jones

January 17-21
GOSPELMAKING:
Liturgy Planning for Mission and Growth
Daniel Simons and Paul Fromberg

January 23-27
The Church in the Public Square
Sarah Councell Turner

February 13-15
Retirement with Grace for Clergy and Spouses
Frank Wade and Richard Busch

The Evening School of Theology at Virginia Theological Seminary (Formerly The VTS Lay School)
Tuesdays, 7:30 – 9:30 pm, February 7 – April 18
Thursdays, 7:30 – 9:30 pm, February 9 – April 20

Congregational Leadership: Family Systems Theory for Clergy
Jacques Hadler and Margaret ("Peggy") Treadwell

March 3
Fridays at the Seminary
Michael Battle

March 27-29
Sabbatical Leave Planning for Clergy
James Burns and faculty

April 24-26
Congregational Leadership: Family Systems Theory for Clergy
Jacques Hadler and Margaret ("Peggy") Treadwell

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

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

Kathryn Lasseron
Program Coordinator for the Center for Lifetime Theological Education

For more information, please consult the LTE web pages http://www.vts.edu/education/events/LTE@vts.edu 703.461.1752
On the Cover:
Campus Photograph by
Dr. Stephen Cook

Arches and birches, Summer 2005

View in January from a second story window in Bohlen Hall.
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Thanksgiving conjures up images of a crisp November day when American families come together to give thanks for the blessings bestowed on them by God. November seems far away as I write this letter on a hot, sticky day in July. Summer has definitely burst upon us, ushering in a new fiscal year in the life of the Seminary. Heat notwithstanding, it is an appropriate time to pause and give thanks for the blessings bestowed on our seminary during the past year.

Blessings come in a variety of forms, of course, and a gift of support for the Seminary represents only one of many. In this edition of the Seminary Journal we give thanks for the men, women, congregations, and foundations that have supported our work during the past year. Their names are recorded in these pages, visible signs of the network of relationships that exist between this seminary and our graduates, friends, and supporters throughout this country and beyond. Like the November season of Thanksgiving, this summer observance reminds us of the importance of extended families that sustain and nurture our life. We have been blessed, indeed, by your gifts, and we are truly thankful for what we have received.

Of those to whom much has been given, much is expected. It is not enough to receive the blessings and gifts one has been given; we have a responsibility to use those gifts in the service of others. Here at Virginia Seminary, we try hard to be responsible stewards of the gifts you give, and to make them work for the good of many.

People sometimes question the need to give to the Seminary, thinking that we have all we need. That would be true if we used those gifts only to sustain ourselves. Our mission calls us to reach beyond ourselves, however, and to make our resources available to many who need them.

Your gifts help support scholarships to students who have few assets and little income; during the past academic year, $2.6 million in scholarship aid and housing subsidies was awarded to 132 students. As more younger men and women enter seminary, most of whom bring educational debt from college, a generous financial aid program is essential, so that students do not incur further debt, which would be difficult to re-pay on entry-level clerical salaries.

Your gifts also make possible new programs to support clergy and lay leaders in their vocations. The Center for Lifetime Theological Education has a variety of continuing education offerings, all of which are highly subsidized by the Seminary to make them affordable.

A strong record of financial giving by our graduates, our Board of Trustees, and congregations also encourages foundations to provide grants to the Seminary. In recent years foundation grants have made possible the development of a computer lab; the implementation of “smart classrooms” for classroom teaching and learning; the training of faculty to make greater use of technology in their classes; a program of support and nurture for new clergy in their first three years of ordained ministry; and a program to support mid-career clergy serving small congregations. Other foundation grants are assisting with the renovation of Meade Hall, the restoration of our cemetery, and the construction of two new faculty residences. Thanks to the many individuals who contributed over $110,000 to our racial and ethnic diversity fund.
As more younger men and women enter seminary, many with educational debt from college, a generous financial aid program is essential, so that students do not incur further debt that would be difficult to repay on entry-level clerical salaries.

diversity initiative, foundation funds have been pledged to this important initiative, allowing us to expand greatly our efforts to recruit and support a more racially and ethnically diverse community.

Please take a few minutes to read the report of Ed Hall, Vice President for Institutional Advancement. Ed describes several new initiatives as well as other projects and programs currently underway that attempt to address many of the needs identified by our students and our graduates.

As we prepare to begin a new academic year in mid-August, our hearts are full of thanksgiving for all the gifts received during the past year. We do not take your support for granted; nor do we request your support simply to maintain the status quo. We pledge to you our best efforts in using your gifts to strengthen the ministry of the Church and its witness in the world. Thank you for supporting the mission and work of Virginia Seminary!

The Very Rev. Martha J. Horne
Dean and President
The 2005 Commencement Address
by
The Rev. Edward H. Kryder, D.D.
*Adjunct in Theory and Practice of Ministry, and Liturgical Theology*
Greetings!

Greetings with deep-felt gratitude for this honor of addressing final words to the Class of 2005. Honorees, friends, alumni and alumnae present, and especially those of my former students here today: a warm Welcome! And staff, gracious supporters of my 20-year ministry of teaching here: a glad Welcome too!

But chiefly and centermost, dear Class of 2005: electing me to this dignity you have given me precious gifts of your selves, gifts of your affection and your esteem, gifts I will take with me to my grave. How, in return, can I not give you some gifts of my self, albeit (thanks, Will Shakespeare) “poor gifts but mine own”? Gifts perhaps to take with you from this place? perhaps not? but, hopefully at least, gifts for this moment.

I have two gifts to give you—mine they are, not because they are original with me, but mine because I’ve made them mine. One is a prayer. The other is a loom on which to weave that prayer into a tapestry.

THE PRAYER
Risen Lord: Give us a heart for simple things: love, laughter, bread, wine, dreams. Fill us with green growing hope. And make us an Easter people: whose song is Alleluia, whose sign is Peace, and whose name is Love.

It was nine years ago I found this prayer in the remote Wye valley of Wales, while on a two-week retreat led by Esther and Victor de Waal, invited by my priest-son Tom. I found this prayer, simply but handsomely calligraphed, in a tiny shop in a foothills village; and instantly drawn to it, I took it away with me, memorized it, and soon began including it in my daily meditations.

But, still on retreat, my incessant impulse for origins moved me to return to the shop to search out information on the prayer’s author, one John Hencher—whom I found to be a native of that locale, an Anglican priest with longtime service in the Welsh border country.

Now, putting aside the prayer momentarily, here is my gift of A LOOM

An impalpable loom, a fanciable loom. It did not come to me from any writings or teachings. It did not come to me full-formed. It evolved. After some time of offering up the whole prayer in my daily meditations, I began to offer up the three petitions singly, pausing long and then longer after each petition, and just listening. Listening. Oftentimes nothing bubbled up. Sometimes retrospective thoughts, feelings, incidents, experiences surfaced surprisingly—and, still more surprisingly, sometimes projected themselves out of past tense into fascinating, even wild, surmises for present or future challenge. All in good time I found myself, not by design but quite inadvertently, weaving a germinal tapestry.

A weaver I am not—but, thanks to Papa Larkin, my revered and beloved father-in-law, I know a tad about the rudiments of weaving. A chemist by profession, a reluctant corporate executive by default, he lived his real life a naturalist, an agriculturist, a gentle man, a Quaker, a man of peace. You need to picture Papa in his avocational work attire: summer or winter, always the flannel shirt, always the hallmark bow tie. A stretch beyond the family abode, tucked into the edge of a wood, was Papa’s beehouse, a low shingled snuggery of two rooms separated by an open but under-roof entranceway. The room on the right held all the beekeeping equipage for the hives outside in front (and not only I but Sally’s and my children loved being liturgically vested in bee veil and gloves by Papa for glimpses into the mysteries of honey making). But ah! the little room on the left with fireplace: every inch of wall space laden with volumes of Thoreau, Burroughs, Emerson, Ovid, et al—yet in the midst of it a hand loom, not as large as this pedestal before which I now stand, much as I used to stand countless times watching Papa weave, and drinking in his patient elucidations of the rudiments of weaving.

Sitting before one end of the frame of the loom, you have longitudinal up-and-down rows of thread called the warp. Hand weaving is done by running thread attached to

“... when we assemble, before we offer up even the beginning acclamation, our first action needs must be silently and simply to hold ourselves collectively open to the ineffable mystery”
Class of 2005 president Jeff Shankles presents the class cross to Dr. Kryder.
a pointed-ends shuttle in and out, back and forth across the warp: these latitudinal threads are called the weft.

Last summer I happened on an article by an arts critic with this insight about weaving that might help you to grasp what in the world weaving could have to do with prayer: Weaving is a particularly rewarding art form…calling for both creativity and calculation…an ability to tolerate a certain amount of chaos yet being able to conceive and implement a sense of order. Moreover, weaving quickly reinforces each decision the weaver makes. It’s almost the perfect learning tool as well as being one of the most elegant creative processes…

Back now to the prayer: Risen Lord: give us… Straightaway, right up front, this prayer (thank you, John Hencher) gives us a warp and a weft. The warp, the longitudinal basic indispensable essential onto which everything else is intersected, is Risen Lord—exactly what St. Paul was expounding, is it not? “If Christ has not been raised, then our proclamation has been in vain and your faith has been in vain.”

Archbishop Williams punctuates this strikingly for the church today:

The Church is not “founded” by Jesus of Nazareth as an institution to preserve the recollection of his deeds and words; it is the place where all the world may meet him as risen. The weft, the latitudinal back-and-forth interweaving, is us. Give us: this is a corporate prayer. Even when I pray it alone, I can never as a leader be detached from “us.” All of you, dear friends, have been formed in this place to go out from this place, ordained or not ordained, to be leaders—deacons, priests, teachers, lay pastors, chaplains—all of you leaders. How can we leaders bring others into the work of continuing Christ’s mission and ministry to the world if we think or feel ourselves solo? How can there be, for us leaders, “me” or “mine” or “my” self? From the Bishop of Southern Malawi comes this recently: “The ‘I’ is not ‘I’ unless it is in ‘us’.” Leaders, ipso facto, are “us” oriented. Leaders are called to teach and preach and preside over interweaving the weft of Christian holiness through the warp of Christ risen.

The prayer that you might possibly want to weave, as well as how you might choose to weave it, will of course be your own. I have already given you my prayer. Here now are some of the threads from my prayer that over time I have woven into a tapestry—a tapestry, mind you, that is always unfinished, a tapestry that being illusory enables me to pull threads or add threads or replace threads at will. That’s the fun of it!

PANEL I
The Christ Incarnate
Let me refresh for you the beginning of my prayer, the first of its three petitions:

Give us a heart for simple things …

At risk of superfluous repetition, note that the petition is not “give us hearts” as though “us” consists of a casual collection of many hearts (plural). No, this is “give us a heart”—because, through the baptismal waters, we of many hearts have been stirred and blended into the one Body with one Heart, into what liturgical order (drawing from St Paul) terms the assembly of the faithful.

In the assembly of the faithful the gospel keeps opening our inner eyes onto a heart for simple things in the clear portrait of the incarnate Christ; and so I, with my penchant for opening outer eyes into the divine mysteries, head up the first panel of this tapestry by weaving in and out of the warp the icon, Jesus the incarnate Bridegroom, clad in stunning blood-red cloak, holding with one hand just the Book of Gospels.

Leaders, marvel and ponder. To lead the people of God into owning their baptismal heart for simple things: what a daunting challenge! In our world what are the simple things for the church’s mission and ministry? That is a very different question for leaders of the church today vis-à-vis 50 or 500 or 2,000 years ago, a very difficult question—for which I have no tidy answer. So I have woven the question into the weft of my tapestry—there to stay a question, open to the Spirit.

But I have also embedded into my tapestry an arresting bold reminder of the urgency of keeping our people’s heartbeat on the simple things of love, laughter, bread, wine, dreams. In my present situation, residing in Amish country, reminders are vivid and patent every day: the plain people’s square horse-drawn buggies with red triangles, clip-clopping down country roads as well as city streets, holding up and restraining us in cars with 140 mph emblazoned on our speedometers; their beautiful fields plowed with teams of four or six or eight plodding mules. Reminders! The rector of the deep-country Episcopal church (where Sally and I have gone occasionally) telling his flock about never passing one of the innumerable little burying grounds scattered throughout the rolling farmlands without recalling his Spanish mother’s proverb, “Shrouds have no pockets.” Reminder!

First-off in the prayer’s delineation of simple things is love—and, of the four classical meanings of
that complex word, I am choosing here to take it as mutual human love, as when Paul writes, “Love one another with mutual affection.”

Understanding that Paul is expounding a kind of action that is not just desirable but imperative, how can that be reckoned a simple thing? How love when others be unlovable? Jesus had an even sterner imperative: “I say to you all, love your enemies.” Simple thing? It is a simple thing, Paul and Jesus make clear, but only when it is an “us” thing (read the text). I’ll weave their answer into the weft. All by myself alone I can not love enemies or unloables (I’ve tried). But (leaders, listen!) in the “us” community I can engage realistically in loving unloables around me, or loving fellow mortals globally whose plight (like the 26 Dec tsunami) high technology enables us corporately to know instantly and, even more, to minister to speedily.

How fascinating that we (and especially we leaders) should ask for the simple thing of laughter! Reinhold Niebuhr reminds us that “laughter is the simple thing of especially we leaders) should ask for speedily.

Next in a corporate heart for simple things are bread and wine—breathe the quintessential staff of life; wine the paramount presider over the joy of life and even, in times and places where water must be purified, the prerequisite for life. Eating is such a habit and such a necessity that rarely if ever do we stop to ask, What does it mean to eat? A first-rank and too little-known theologian, whose slender volume The Divine Realm sweetened me years ago to Orthodox thought, poses that question, and I paraphrase his insight—pithily. Food, which is a material element of the world outside our selves, is rooted in the very creation of humanity:

God blessed humankind ...[and] God said to them, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; for you they shall be for eating.”

In the process of consumption and digestion there occurs a kind of perpetual natural change of food and drink into the body and blood of humanity. Eating, then, signifies and realizes the immediacy of our connectedness to the natural cosmos. Without those ever so simple acts of eating and drinking we cannot live; and so all of our hunger and all of our thirst, all of our appetite (“an universal wolf,” the Bard called it), is but a craving for reunion with mother Nature.

Dreams, like love, is a complex word with many meanings. As I have chewed my cud over John Hencher’s inclusion of dreams in the petition for simple gifts, and from my parochial and academic leadership have strained out what crucial element dreams seem to connote, I decisively weave into my tapestry the bold thread of imagination. I have been conversing recently with my former student Sandra Levy, who is doing some exciting pioneer research on the subject, and she speaks my mind clearly:

By imagination (she writes) I do not mean mere flights of fancy...nor do I mean...images found in dreams or waking reveries. No, by imagination I mean something very akin to what Webster defines: ‘The act or power of creating new images or ideas by combining previous experiences; the power of mind to decompose its conceptions, and to recombine the elements of them at its pleasure.’

Were you as startled as I when The 9/11 Report with unanimous voice of the Commission’s members headed up its conclusion with the statement that “The most important failure [of the tragedy of 9/11] was one of imagination”? How can we read the gospels and not see in Jesus the vivid almost flagrant deployment of imagination in both vision and exercise of his mission? James Alison banners “the way in which Jesus was empowered by his own imagination being centered on the completely deathless effervescence of God.” For leadership in the church today, does
not a future-oriented Christology cry out for the Spirit’s key role of imagination? for the simple gift of dreams?

PANEL II
The Christ Crucified
The second petition of my prayer is crisp and concise:

Fill us with green growing hope.

It has come to me over time that there is passion in that petition. Passion. A quiet but resolute, even urgent, passion.

In the assembly of the faithful our inner eyes are opened all through the gospel onto undaunted hope, unrelenting hope, ever-resurging hope in the clear portrait of the Nazarene Jesus, but opened climactically and consummately onto passionate hope in the nailed-to-the-tree Jesus; and so I, with my penchant for opening outer eyes onto the divine mysteries, head up the second panel of this tapestry by weaving in and out of the warp the icon of Master Dionysius, Jesus the Crucified. In a luminous commentary on this icon, Paul Endokimov notes that

In the East, the icon of the crucified Christ never shows the realism of exhausted and dead flesh; painful expressions of agony have no place ... closed eyes indicate his real death ... Dead and at peace, Christ loses nothing of his royal nobility and always keeps his majesty ... The pale color of Christ’s body pushes it into the background and in contrast puts the dark [three-barred] cross of the passion in relief ... The cross [the Eastern Orthodox hold] is ‘the tree of life planted on Calvary’ ... [Christ on it] as on a ladder with many rungs ... [on it] to reunite the things that are on earth and in Hades with the things that are in heaven."

This tree of life is the tree of hope. Jesus, born of the people whose story is the story of hope, is said to have known by heart each sacred scroll of that story; and his memory of it rises up “to take arms against [every] sea of troubles,” every roadblock, every enmity that would defeat his singular mission. Memory. Even in his delirious agony on the cross his memory of Psalm 22, along with the oft-quoted beginning, would surely have embraced its ending, its ending which was in reality his mission:

All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall bow before the Lord ... they shall be known as the Lord’s for ever.

Leaders, marvel and ponder. To lead the people of God into the mission of the kingdom is to patiently, painstakingly, persistently feed and nourish them with the green growing hope of holy scripture, so that in the clutches of a world incessantly devastated by the sins of humanity and the ravages of nature, by “terror, terror, terror” all around, God’s people will be richly endowed with the wealth of biblical hope.

Rowan Williams, in one of his recent little meditations on icons, emphatically underscores this linkage of memory and hope, of memory past-oriented and hope future-facing. “Memory,” he asserts, “can be the ground of hope, and there is no authentic hope without memory.”

Listen to these fragments from the songs of the Exiles during their 70 year captivity:

By the waters of Babylon we sat down and wept, when we remembered you, O Zion ... arise, O God, maintain your cause ... Remember your congregation that you purchased long ago, the tribe you redeemed to be your inheritance, and Mount Zion where you dwell.

Or, recall the even longer and more recent captivity of the Boston Red Sox, whose memory of 1918 kept hope alive for not 70 but 86 years! Wouldn’t the Exiles returning to Jerusalem have relished what greeted the returning BoSox? the turnout of 3.2 million singing the Hallelujah Chorus?

The scripture reading we heard earlier strikingly dramatizes this pivotal linkage of memory and hope in the transformation of Peter and his cohorts from forlorn failures into valiant apostles. The scene in John 21—new every time we hear it—is at the shore of Galilee, back to where the disciples fled after forsaking Jesus on the way to crucifixion, back to where
they are seen resuming their old livelihood in seeming denial of their three-year breakaway from fishing nets, back to where they have apparently disconnected conscious memory of discipleship to the vanquished Nazarene—so much so that coming ashore from a long night of catching nothing they cannot recognize the figure on the beach bidding them to “cast the net from the right side of the boat, and you will find some.” Why they heeded the stranger is not told, but they did, and came back with a net flush-full yet not to breaking point. Why Peter came then to see and know the risen Christ bending over the charcoal fire and inviting them to “Come, have breakfast” is not told either—but the only other charcoal fire in the gospels is the one over which Peter had denied Jesus.26 Rowan Williams’s insight here is penetrating:

The memory of failure is in this context the indispensable basis of a calling forward in hope … For the Lord who returns, bringing our memory with him, is, as he always was, the Lord who waits on our love: “Simon, son of John, do you love me?” 27

Within two hours the sun, piercing through the shade of the cloister garden just outside these walls, will caress the serene sculpted image of the risen Christ over the charcoal fire (thank you Class of 2001). Brand that image on your souls; and, against all the troubles, defeats, losses, and sorrows that may come to you, brand this trenchant maxim: “Galilee is the place where the past is recovered in such a way as to make it the foundation for a new and extended identity, the soil on which a redeemed future may grow…”27 Green growing hope!

## PANEL III

### The Christ Risen

The last petition of my prayer is the most winsome to us of the household of faith, echoing as it does strains of the liturgy, the liturgy that tethers us and nourishes us in “the one Body…the one Spirit…the one hope in God’s call to us.” 28

*Make us an Easter people: whose song is Alleluia, whose sign is Peace, and whose name is Love.*

In the assembly of the faithful all four gospels open our inner eyes to a mystery, a “wondrous strange” 29 mystery, an ongoing mystery, a mystery unfolding stroke by stroke in the emerging portrait of the Suffering Servant but then climaxing consummately in the stunning brilliance of the Empty Tomb; and so I, with my penchant for opening outer eyes into the divine mysteries, head up the final panel of this tapestry by weaving over and under the risen-Christ warp, the icon, Jesus on the move, Jesus yanking Adam (i.e., all humanity) and Eve (i.e., all life) out of death’s bondage into the wholly new and utterly challenging existence of an Easter people.

Leaders, marvel and ponder. To lead the Easter people growingly into the mystery of agape love is with one hand to ground them ever more deeply into baptismal-eucharistic covenant, and with the other hand to deploy them as community in service to the world.

The inward nurture of an Easter people is the life of prayer, beginning with the mystery of prayer—no better touched upon than by Petru Dumitriu in a book I resolutely kept in the recent radical downsizing of my library: “Prayer,” he writes, “is like being brushed by a butterfly’s wings…But the brushing of wings, this faintest and purest and most unasked-for, [is] the most impossible to provoke, to bring about by mechanical means…” 30 As both a presider and a teacher of liturgy I hold this fragment as an invaluable precursor of communal prayer, understanding that the Holy Spirit is present to us not by command but by gift, and that when we assemble, before we offer up even the beginning acclamation, our first action needs must be silently and simply to hold ourselves collectively open to the ineffable mystery, for revelation of which the liturgy sets the stage.

But the mystery of the song of Alleluia and the sign of Peace and the name of Love is such that, if we grow strong in praise and peace and love within the liturgical community only to hold it there, the mystery vanishes. The brushings of butterfly wings evanesc. It is just at this point that a seasoned voice turns us leaders to our other hand, the hand for deploying an Easter people to outward mission:

The strength of the Church will certainly be drawn from those areas of its life where the praying agency of Christ is most active; but we are not all that likely to be able to identify where those areas are to be found. When, occasionally, we have a glimpse, we may be very surprised indeed. What if the life that fuels the Church through prayer is not the routine prayer of the worshiping community, not even the prayer of the religious orders, but moments of exposure and insight, or of desperately needy openness to God on the part of very irregular Christians?...What if the Church
really lives from the prayer and experience of those it least values in its public talk?

What Rowan Williams raises here as a question to the leadership of the church today roundly echoes the challenge Dr. Stanley laid down for me and my class all those years ago as we departed this place: the challenge of “keeping our antennae up” to recognize the strange work of the Holy Spirit in the world. Before Pentecost, Dr. Stanley reminded us, the work of the Spirit was preparatory; only after Pentecost is the Spirit seen to be operating in full and proper character. Yet the Holy Spirit is not a monopoly of the Easter people. Isaiah, Mark, Luke and Martin Luther notably testify that the Spirit is at work covertly in places and people and ways “strange” to the church, sometimes even in judgment on the church. So Dr. Stanley’s challenge to us was to look for and recognize this strange work of the Spirit, this “holy” in the “ordinary”, and then to bring it into the church for the Easter people to learn and to celebrate.

The proper work and the strange work of the Spirit are one and the same in essence: to reveal the risen Christ on the move. On the move to where? On the move into the world! The Father “so agape-loved the world that he gave the Son the only begotten” into the world. The Son, in high priestly prayer, reports to the Father, “I have made your name known to those whom you have given me from the world…[and] as you have sent me into the world so I have sent them into the world… so that the agape-love with which you have loved me may be in them, and I in them.”

The name of love. At first I wondered about John Hencher’s prayer ending with just the name of love. Where is the “Amen”? It didn’t take me long, though, to discover why I would not add the traditional ending when the prayer became my prayer. Can “amen” or any ending be tacked upon agape-love, upon the mystery of agape-love? No, I decided; agape-love never ends, is always open. So I’ll
weave no “amen” across the risen-Christ warp of my tapestry. I’ll weave just this brushing of butterfly wings:

Whom God loves, God loves to the end: and not to their end, and to their death, but to God’s end, and God’s end is that God might love them more.36

John Donne preached those words 380 years ago; he might well have sung them. They are a song, a song for beginnings, a song for endings. Sing them, dearly beloved, to your Easter people at their baptisms. Sing them to your Easter people at their graves. Let me sing them to you at this ending—on the cusp of your new beginnings:

Whom God loves, God loves to the end: and not to their end, and to their death, but to God’s end, and God’s end is that God might love them more. ●

END NOTES

1 An often-used contraction of Touchstone’s line from As You Like It, V.IV.57.
2 The Rev. Thomas M. Kryder-Reid, VTS ’86
3 Harry H. Larkin, 1881-1967
5 1 Cor 15.14
7 The Rt. Rev. James Tengateuga, Member, Standing Committee, Anglican Consultative Council, at ECUSA Executive Council, Nov 2004
8 1 Cor 11.18, supercom’nam, coming together, assembling
9 Rom 12.10
10 Mt 5.46, 44
13 Mt 18.3
14 Adam Pailet Goren, class of 2005, died on 14 December 2004
15 Evgueny Lampert, The Divine Realm, 1944, p.129
16 Gen 1. 28-30
17 Shakespeare, Troilus and Cressida, I. III. 121
19 Report of the National Commission on Terrorist Attacks upon The United States of America, 22 Jun 2004: Executive Summary, p. 9
20 Raising Abel, Crossroad Herder, 1996, p. 41
22 Shakespeare, Hamlet, III. 1. 59
23 Ps 22. 26, 29
24 The Dwelling of the Light, 2004, p. 25
25 Psalms 137.1; 74.21; 74.2
26 John 18.18
27 Resurrection (revised 2002), pp. 30, 29
28 Book of Common Prayer, 1979, p. 299
29 Shakespeare, Hamlet, I. V. 164
30 To the Unknown God, London: Collins, 1982, p. 84
31 Ponder These Things, 2002, pp. 48-50
32 Clifford L. Stanley, Ph.D. ’28, Professor of Theology, Virginia Seminary (1930-1936) (1940-1970)
34 Jn 3.16
35 Jn 17.6, 18, 23, 26
36 John Donne, Sermon preached on Christmas Day 1624, St Paul’s Cathedral, London
Scenes from Commencement 2005

Clockwise, from top right: Amsalu Geleta graduates from the MTS program; Seminarians Lester MacKenzie and Caron Gaynn play the drums for the processions; Marilyn Johns receives the Doctor of Ministry; happy seminarians process to the drum beat.
Clockwise from top left: Ann Richards and her two proud sons; Adjunct professors Bert Ransom and Rabbi Jack Moline in the Commencement procession; Brad Sullivan, Bill Murray, Scott Walters, and Peter Swarr lead the procession for the Missionary Service; and Baxter McNaughton-Ayers observes Commencement 2005.
The Harris Award

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

The 2005 Harris Award is given to

James “Scott” Walters
Diocese of Arkansas
and
Carlye Hughes
Diocese of New York
The Dudley Speech Prize is awarded in 2005 to Rosemary Beales, Diocese of Maryland. The Dudley Prize is given in memory of the Rt. Rev. Thomas Underwood Dudley in recognition of demonstrated excellence in the public reading of Scripture and Liturgy.

The Virginia Seminary Chair Kathleen Gannon, Diocese of Southeast Florida, is the 2005 recipient of the Virginia Seminary Chair, presented to that member of the graduating class who has exhibited a strong commitment to the community life and mission of the Seminary. The chair is a gift of Susan Ford.

Rosemary Beales, left, and Kathleen Gannon.

Lucy Shelby, daughter of Stuart Shelby, Diocese of the Central Gulf Coast

Sharisse Butler, MTS, and her husband, Oliver Butler, MDio, from the Diocese of Dallas.
Honorary degrees were conferred upon the following at Commencement 2005: The Rev. Canon Rosemari Gaughan Sullivan, Former Executive Officer and Secretary of General Convention, Doctor in Divinity; James Rawland Lowe, Jr., Chairman, Governing Board of the College of Preachers, Washington, DC, Doctor of Humane Letters; Horace Clarence Boyer, Church Musician, Amherst, Massachusetts, Doctor of Humane Letters; The Rt. Rev. Samuel Kelechi Eze, Bishop of the Anglican Diocese of Ukwa, Nigeria, Doctor in Divinity; The Rev. Leon Pharr Spencer, Jr., Ph.D., Dean, The School of Ministry for the Diocese of North Carolina, Doctor in Divinity; and Sally Mitchell Bucklee, Past President of the Episcopal Women’s Caucus and General Convention Deputy, Mitchellville, Maryland, Doctor of Humane Letters.
2005 Graduates:
Tim Kroh, Diocese of Northwestern Pennsylvania; Lauren Browder, Diocese of Alabama; Chris Jones, MTS; David Nelson, Diocese of Texas; Jeff Huston, Diocese of Oklahoma; and Michael Hinson, Anglican Studies.
Dedication Ceremony
for the
African American Episcopal Historical Collection
February 24, 2005

The African American Episcopal Historical Collection is a cooperative effort of the Historical Society of the Episcopal Church and the Bishop Payne Library of Virginia Theological Seminary.

Keynote Address
The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio
A Black Bishop’s Journey:
To reconcile. To heal. To liberate. To serve.

I am not a cradle Episcopalian. My wife was, and she reminded me often that I was not. I grew up as a Baptist — Mt. Moriah Baptist Church in Harlem. One Sunday morning at a high emotional point in the service, a woman in a nearby pew got “happy” and proceeded to dance and shout and then fell to the floor in a trance. Sorely frightened, I fled from the church and begged my parents not to send me back. They were understanding and agreed. Thus I became a Presbyterian and enjoyed the predictability and order of the Presbyterian worship experience. In my mid-20s, I had an experience of the presence of God. I cannot fully explain it, except to say I know for certain that my Redeemer lives, and I had to serve Him – to give my life to Him. I went off to Lincoln University in Pennsylvania, with the intent of preparing for ministry in the Presbyterian Church. While there, I attended meetings of the Canterbury Club where I encountered the wondrous Book of Common Prayer and Anglican Christian young men from across the world. They were some of the finest Christians I have ever known. (The Chaplain drove 50 miles from Philadelphia to meet with them.) I thought, “If the Church turns out people like them, I want to be a part of it.”

It is with a deep sense of irony and of gladness that I am standing here in this place as a Bishop of the Church. I am honored at the invitation of the Historical Society of the Episcopal Church to participate in the dedication ceremonies for the African American Episcopal Collection.

The task is to speak of the meaning of my personal history as an African American Christian leader whose life encompasses this country’s transition from a “society in which de jure and defacto segregation were sanctioned, to a society committed to integration and respect for diversity.” That is quite a challenge, and I am not certain that I agree with all its assumptions, especially the part about this being a society committed to integration and diversity. Nonetheless, I will press on.

Driven by an insatiable desire to learn, I completed studies — including four languages — at Lincoln in three years. I graduated with honors in
1962 and presented myself to the Dean at General Theological Seminary in New York City. He inquired as to my diocese. I replied, “What is a diocese?” The dean carefully explained about dioceses and bishops and confirmation and postulancy and directed me to a parish in Brooklyn near my home – St. Philip’s Church. The rector, Father Coleman, was ill. The curate, Alan MacFarlane, arranged with extraordinary expedience my Confirmation that same week and sent me off to an Aspirants and Postulants Conference at Camp DeWolfe. There was no discernment committee. No Commission on Ministry. In an interview, I received the bishop’s approval, was made a postulant and was admitted to General Theological Seminary in September, 1962.

It was a steep learning curve — more the culture than the academics. I had to learn Episcopal speak and body language. To genuflect, to bow, to make the sign of the Cross, the Narthex, the Nave, rood screens.

I did field work at Christ Church, Newark, and St. Ann’s in The Bronx. The following summer, I went to the Virgin Islands as part of the Overseas Summer Training program. There I was immersed into the life of a parish of 6,000 members, All Saints, St. Thomas, Virgin Islands. Six-thirty morning prayer, the Angelus at noon. Three Sunday morning Eucharists and Solemn Benediction in the evening. I loved it and knew that I was “home.”

My first visit to Virginia Theological Seminary was in 1962. A junior at General Theological Seminary, I arrived with my wife by bus with a host of General Seminary students for the annual V.T.S./G.T.S. basketball game. I was the only African American in my class and on the trip. Armed with thuribles and incense, cassock and birettas, and brimming with excitement about the weekend, we pulled to a stop on campus. A Virginia student and apparent weekend organizer boarded
the bus with a clipboard in hand. He made the necessary introductions and announced that we each would be hosted and housed with V.T.S. couples or students who were waiting outside the bus to escort us to dinner, the game, and other events. As he called out our names, G.T.S. students exited and went off with their respective hosts. When he called out “Herbert Thompson, Jr.” I raised my hand and said, “Here!” He looked at me, startled and flustered, and said, “I’ll get back to you.” The bus emptied. Our weekend organizer disappeared. My wife and I sat there for almost two hours with the bus driver. Returning, full of apologies, the organizer informed us that there was a mix-up, and our proposed hosts were not available. He then escorted us to a wing of a dormitory that apparently had been cleared to accommodate us.

I returned to General, seething with anger and embarrassment and determined to withdraw from the seminary. I am not naïve. But I expected higher values in the Church. I expected Christianity. If this kind of behavior was expressive of the Church, I wanted out. The Dean, Lawrence Rose, made room in his busy schedule to see me. When I told him of my experience at Virginia and my intention, he wept openly. I sat opposite him in utter disbelief. This man, this white man, was crying over me! It was a transforming moment for me. How could I leave the seminary in the context of such compassion and care? In that memorable weekend, I experienced something of the Episcopal Church’s dilemma over the matter of race.

Another significant experience that same year occurred when a classmate decided to write a paper about the Black Muslim movement in America. There were, of course, no materials in the library. I recommended that we go to a well-known bookstore in Harlem—Michaux’s. While browsing through the shelves, Malcolm X walked in. I suggested to my classmate that we approach him and ask for an interview. Over my classmate’s reluctance, we did. Malcolm X stopped, listened and then asked, “What seminary are you attending?” I said, “The General Theological Seminary of the Episcopal Church.” He looked at me wide-eyed and asked incredulously, “What in the world is a black man doing in the Episcopal Church?” Flustered and intimidated, I was unable to speak a coherent sentence. Malcolm X laughed at my discomfort and then graciously gave my classmate and me an hour of his time.

In May 1965, I graduated, received my S.T.B. (later M.Div.), passed the required canonical examinations, and was ordained Deacon on June 29, 1965. All my classmates dispersed for curacies and other ministries across the country. I couldn’t get a job. All dressed up with no place to go. I stayed on at the seminary, walking dogs and driving a taxi. There was no job because there was no black congregation vacant or available. No black congregation open, no job. Dr. Harold Lewis notes in his book, *Yet With a Steady Beat*, that the Reverend Robert Hood’s 1967 study on deployment patterns “found that the church has acted as if there were two ordinals, one for black priests, one for white priests. ‘As such the church is party…to a felt sense of betrayal on the part of Negro Clergy and indeed many whites.’”

My personal, spiritual struggle toward ordination at G.T.S. was caught up in the larger theme of the struggles of America. The years 1962-1965 were years of great turmoil in America. The Civil Rights Movement was at its height with Martin Luther King Jr. at the helm of leadership. There were “Freedom Rides,” “Sit ins” at lunch counters, “Pray Ins” at segregated churches. Then there was, of course, the famed March on Selma, Alabama. As students at General, we were implored by certain members of the faculty not to get involved. Our task, they said, was to prepare for the ministry that lay ahead. As one professor put it, “You must live in the Teleological Suspension of the ethical!” Notwithstanding, students from General filled special buses to Selma and marched. The
bombing of the church in Birmingham and the killing of four young girls rocked the nation and the seminary. In anguished response, I wrote a letter to President Kennedy on behalf of the entire seminary, deploiring that despicable act and calling for an investigation by the Justice Department. Practically all of the faculty and members of the student body signed it.

Two Jewish young men, Andrew Goodman and Michael Schwerner, and a black college student, James Chaney, were lynched in Mississippi in 1964. Today, I serve as bishop in Southern Ohio, where the three men received their Freedom Summer training before they headed south and were murdered. Jonathan Daniels, a fellow Episcopal Seminarian at Episcopal Theological Seminary in Cambridge, Massachusetts, was killed in Hayneville, Alabama, on August 20, 1965. The Seminary Close was a placid, pastoral environment, but beyond the seminary walls, our nation was in convulsions. The Great March on Washington drew 250,000 people, black, white, young and old. I was there as the shadow of the Lincoln Memorial washed over us, one in that vast sea of hopeful humanity. I watched and listened in awe as Martin Luther King poured out his dream of a free America. “Let Freedom ring … And when you let it ring from every village and hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, Black men and White men, Jews and Gentiles, Protestants and Catholics will be able to join hands and sing in the words of the old Negro spiritual: ‘Free at last, free at last, Thank God Almighty, we’re free at last!’”

In November of that year, the seminary chapel bells rang with a strange urgency. Students and faculty went running to the Chapel to receive the bizarre and tragic news that President Kennedy had been assassinated. We wept in shock and disbelief as we prayed the litany. We could not know that there were many others to come. Martin Luther King, Jr., would himself be assassinated five years later, but the movement he spearheaded and represented continued to lead America out of its apartheid past.

W. E. B. DuBois, the black sociologist and historian had predicted accurately that the major question confronting America was—and would be—the question of color. DuBois said, “The problem of the twentieth century is the problem of the color line….The nation has not yet found peace from its sins; the freedman has not yet found peace in his promised land…”

I want to step back for a few minutes to look at our history as a nation and as a church because it has so profoundly shaped our more recent journey. Black people were first brought to these shores in 1619 to the colonial settlement in Jamestown, Virginia. They came from the coastal states of West Africa. But the slave trade was established in Europe 50 years before Columbus’ venture to the “New World.” Prince Henry the Navigator of Portugal opened in Africa the way for the commerce of bodies in 1501. The Spanish Crown issued an edict permitting not only freshly caught Africans but also those born in Christianity to be sold in America. Portugal contracted with Spain to provide Spain with slaves for work in the New World. There were 500,000 slaves in the American Colonies by the time of the Revolution.

As noted, the first American colony was established at Jamestown, Virginia, in 1607. It was the birth of American Colonialism, of American Anglicanism, and also the beginning of slavery in the American colonies. It was likewise the beginning of the American dilemma of religion and race. Four years after the Jamestown landing, the black servants of Captain William Tucker were baptized along with his children. Such acts did not in any way affect their status as men and women in bonds. One would think that as with the Portuguese and Spaniards, the English would regard Africans both slave and free as a fertile mission field. The sad fact is that for the first hundred years of the American
experiment, the Christian Church took little notice of black people. This was not a matter of oversight, but rather expression or non-expression of the dilemma of the Christian Church and its leaders.

From the outset, Anglo-Americans considered the Africans among them as something less than human—or not human in the sense that white men were. A serious question among planters was whether black persons had souls. There was, of course, the need to justify slavery and such reasoning was ultimately rooted in economic interests: Time is money. There was concern that time given over to worship or to religious instruction would be time lost to production. The slave system was geared to maximum efficiency. The oft heard idea of slave women giving birth to a child and returning to the field the same day was based in harsh reality. But the primary concern of planters and slave-holders was the fear that Christianizing a slave would disrupt the system by encouraging the slave to seek or claim freedom.

By 1706, five American colonies had enacted laws guaranteeing that a slave’s status was unaffected by baptism. Slaves were likewise prohibited by law from building a house of worship, and in South Carolina, from assembling for the purpose of worship before the sunrise or after the sunset.

Bishop Gibson of London, who oversaw the Anglican Church in the colonies, sought by way of Episcopal pronouncement to both urge the baptism of slaves and to dispel any fear among planters that baptism in any way altered the slave’s worldly condition. The bishop went further to assure that Christianity would make for better slaves: He stated, “So far is Christianity from discharging men from the duties of the station and condition in which they found them, that it lays them under stronger obligation to perform those duties with the greatest diligence and fidelity.”

W.E.B. DuBois tells of an ex-slave named Lunsford Louis who wrote of his experience, “There was one kind-hearted clergyman I used to hear; he was very popular among the Colored people. But after he had preached a sermon to us in which he urged from the Bible that it was the will of heaven...that we should be slaves, and our masters, our owners. Many of us left him like the doubting disciple of old. This is a hard saying, ‘who can hear it?’”

I recalled my running out of Mt. Moriah Baptist Church as a child, frightened of the high and uncontrolled emotionalism. Then I read C. Eric Lincoln’s account of slaves attending white churches. “They stifled the urge to scream and to shout and to raise up their arms to heaven; and they strangled the sobs and the moans that welled up inside and made their bodies shake and tremble like leaves in a storm. Only their tears could not be stayed—tears of sorrow and distress so often

mistaken for tears of joy for having the privilege of confronting God in the presence of the slave Masters.” Now I understand what I was running from as a child.

The movement known as the Great Awakening moved across the colonies in 1740, bringing with it outdoor revivals and camp meetings. The movement touched a deep spiritual hunger in white and black people in the colonies. Africans found an acceptance as human beings, heretofore denied. C. Eric Lincoln wrote, “However tentative his reception and however transitory the occasion, the camp meetings became a sanctuary to which the African could escape for an interlude of peace and dignity from the humdrum horror of slavery.”

The Camp meetings of the Awakening were highly criticized by white traditionalists not only because of their deviation from the conventional norms of religious behavior but also because of their effect on and the response of black people. The Great Awakening opened the Christian faith to blacks, without the cultural and economic constraints imposed by the Anglican Church and undergirded by Selective Theology and the odious edicts of the Bishop of London. The Awakening was significant because, among other matters, it legitimized the spiritual needs of black people and modified relationships between masters and slaves,
black and white people, and raised questions about the morality of slavery. Further, it gave blacks an organizational and moral base upon which to stand. Members of the slave plutocracy had reason for concern, for once awakened, there was no easy returning to the status quo of slavery as normative.

Someone has noted that if the Great Awakening had occurred 100 years earlier, slavery might not have survived the Revolutionary War.

The God with whom slaves identified was inevitably the God of the Old Testament. This God is ever-present, active, involved directly in human affairs. It is out of this understanding of God that many of the “Negro Spirituals” were born: “Go down Moses – Tell old Pharaoh to let my people go.” “Didn’t my Lord deliver Daniel? Then why not every man?” “Ezekiel saw the wheel.” “Swing low, sweet chariot, coming for to carry me home.”

Black revolutionaries like Nat Turner, Denmark Vesey, and Gabriel Prosser were devout Christians. They saw their own enslavement as inconsistent with the freedom they believed Christianity required. Prosser spared Quakers and Methodists who were considered anti-slavery. Turner claimed to have had a vision in which he was told, “The serpent is loosed. Christ has laid down the yoke, you must take it up again.”

Much of the strategy for slaves escaping by way of the Underground Railroad was conceived in the context of religious gatherings: “Deep river Lord, my soul is over Jordan. I want to cross over into camp ground…” “Steal away to Jesus.” True Christianity and slavery were incompatible.

Cincinnati, Ohio, and its environs were major stations on the Underground Railroad. The National Underground Railroad Freedom Center, dedicated in 2004, sits on the bank of the Ohio River just a few blocks from my office and our Christ Church Cathedral. Our diocese was one of the first contributors to the project. We gave $1 million.

The Anglican Episcopal Church did not benefit directly from the sweep of the Great Awakening across the American colonies. As noted above, the Anglicanization of slaves was at best conditional, in that its primary concern was to strengthen the institution of slavery itself. In our day, we have witnessed the Reformed Church in South Africa provide theological justification for the oppressive system of apartheid. The descendants of slaves in the American colonies had to contend with this legacy of the Church’s equivocation at best and complicity at worst in the matter of slavery. Nonetheless Robert Bennet notes, “The first black Episcopalians no doubt felt drawn to liturgical worship and Catholic theology as expressed in the ‘Anglican Tradition,’ much the same way as black men in the other Americas seem to have responded to Catholic liturgical worship. To a greater extent than our forebears here heeded revivalism.”

The Spirit of the Revolution aided the concept of self-determination and the initiative of fledgling black institutions. This was the first appearance of the visible black church. But it was the influence of the Great Awakening that moved that emerging black church into evangelistic, revivalistic Protestantism. These ingredients, along with the turmoil of the Civil War and the floundering of the white churches on the race issue, are the foundations of today’s “Black Church.” Bennet notes that those first distinctly black Episcopal churches did not prosper. However, they spread in the coastal cities, first in the North and then into the South.

Arnold Hamilton Maloney, a black priest and 1910 graduate of General Seminary, speaking of the black church, drew a distinction between the church as chaplaincy to the status quo and as an advocate for the oppressed: “It is here (the Black Church) that the talent for racial leadership is developed. It is here that the literary and dramatic
The faculties of the race have the freedom of range, to revel in the more refined and enabling regions of art. It is here that the problems of home and the community are thrashed out. It is from this social meeting place that the souls of Negroes ‘soar up to meet their God in the skies.’" Absalom Jones’ and Richard Allen’s now historic departure from St. George’s Methodist Church, Philadelphia, led to the founding of the Free African Society, then St. Thomas African Episcopal Church and St. Philip’s Church, New York City.

St. James, Baltimore, was the first truly missionary effort by a black priest below the Mason-Dixon Line. It raised up James T. Holly, who organized St. Luke’s, Connecticut, where W.E.B. DuBois was baptized and a member. Holly became founder and first bishop of the church in Haiti. St. Matthew’s, Detroit, which was founded in 1851, served as a major station for the Underground Railroad. Its founder, William Munroe, went to Liberia and died there as a missionary. Alexander Crummel founded St. Luke’s, Washington, D.C., after his return from Liberia in 1873. There were also black parishes in southern coastal cities: St. Stephen’s, Savannah, and St. Mark’s, Charleston.

I would be remiss not to mention the founding of the African Methodist Episcopal Church by Richard Allen. Robert Bennet writes: “It has been estimated that in some southern states, 90% of the black Episcopalians left to become African Methodist or Colored Methodist Episcopalians.”

The story of the efforts of the Episcopal Church to deal with racism in its ranks is one that I wish I could re-write. However, from the complicity of the bishop of London in the matter of slavery to the racial dilemma today, it is an awkward story. The list of strategies and programs to address the American black population in the Church’s life is considerable. The Society for the Propagation of the Gospel undertook the work of evangelization of black people for 100 years from its founding in 1701. It was succeeded by The Protestant Episcopal Freedman’s Commission to Colored People, then the Commission on Work Among Colored People (The CWACP), the American Church Instituted for Negroes (it provided scholarship assistance for me and other black seminarians of my time), The Commission on Negro Work, and currently the Office of Black Ministries.

From 1878 to 1951 a separate seminary, The Bishop Payne Divinity School (whose history and resources we embrace and celebrate today) existed to prepare black men for the ordained ministry. In several Southern dioceses, there were Archdeacons for Colored Work, and in 1918, Henry B. Delany and Edward T. Demby were elected suffragan bishops for colored work in North Carolina and Arkansas respectively. Demby was consecrated first and thus has the distinction of being the first black bishop of the American Church. The black suffragan bishop scheme was meant to provide bishops who could pastor black priests and launch
new black congregations. The plan was to be a temporary measure to ensure a vestige of ecclesiastical power to be followed by the eventual reemergence of the church’s black constituents into the life of the Church. Delaney was not trusted by the black clergy and congregants. They believed he represented the interests of white bishops.

Bishop Demby’s ministry was greatly compromised. He had no salary. He had no home. Further, the nation was in the midst of the Great Depression. Black Bishop, Michael J. Beary’s biography about Demby, notes that Demby was a marked man. All that he did or failed to do reflected on the black clergy of the Episcopal Church with repercussions for their future. Thus he stayed for 21 years. He coped. He suffered. His destiny was to make a proverbial silk purse out of the sow’s ear, and in many ways, he accomplished it. Like the Christ whom he faithfully followed, Demby bore it all without complaint. Beary writes of Demby: “He was the herald of assimilation, the herald of integration, the herald of the ‘high’ Church Triumphant. The champion of racial uplift, the champion of self-reliance, the champion of industrial education, the accomplished practitioner of the convocation movement, the Jackie Robinson of the Episcopal Church.”

Looking back through the prism of my own experience, I think Demby was a man of heroic proportions.

The next black bishop elected in the American Church was John Burgess, first as suffragan, then as diocesan bishop of Massachusetts. Orris Walker, bishop of Long Island, was the second. I was privileged to be the third black diocesan bishop in the Episcopal Church, U.S.A. But that’s jumping too far ahead. Let me return to my story.

After graduation, ordination and that interim stint walking dogs and driving a taxi, I was assigned in 1965 by the bishop as deacon-in-charge of St. Gabriel’s Church, Brooklyn, New York. This is thanks to the intervention of the Rev. Harold Wright, a black priest of the Diocese of Long Island. St. Gabriel’s was a mission church that the diocese was considering closing because of a long history of decline. St. Gabriel’s had a most unattractive church building. The church’s founders began with grand plans, dug a foundation, then put a roof over it as they soon ran out of money. One entered the church by walking downstairs. My job was to oversee the church until a decision was made about its future. There were a handful of dispirited people, perhaps 15 or so at worship on Sunday. A woman called and asked, “What time are the services?” I replied, “What time can you get here? We are flexible.”

My supervisor was the Venerable Richard Martin, archdeacon of Brooklyn. Martin had previously served as Archdeacon for Colored Work in the Diocese of Southern Virginia. His guidance and mentoring were indispensable. He said, “Keep the peace, Herbert, and this church will grow. The general must never get out so far in front of the troops that they see him as the enemy and shoot
him down.” His support throughout my tenure was pivotal.

It was at the beginning of my ministry at St. Gabriel’s that I felt compelled to distill into a few words the essence of my calling. The words that came to me were: To reconcile. To heal. To liberate. To serve. I had those words imprinted on the stationary at St. Gabriel’s and at the subsequent parishes where I served. Much later, they were inscribed on the ring that I wear as a sign of my office as bishop. (As an aside, they’ve come to be known in the diocese as “Herb’s verbs.”)

St. Gabriel’s Church grew in numbers through concentrated work with young people and their families. My wife, Russelle, with her glorious voice, helped them to sing a new song of confidence and faith in God. Six years later, on my last Easter Sunday there, we had to set up a P. A. system outside so that overflow crowds in the churchyard, the sidewalk, the street, could hear the service. More than 300 people heard the good news: “Christ is risen.”

My season of ministry at St. Gabriel’s went forward against the backdrop of America still struggling with the dilemma of race. DuBois was indeed prophetic: the question of color continued to be the most important of the 20th century.

Malcolm X was assassinated at the Audubon Ballroom in New York City on Feb. 21, 1965. Martin Luther King, Jr., whose leadership of the Montgomery boycott and subsequent historic march on Washington proved a turning point for the trajectory of the race issue in America, was assassinated in Memphis, Tennessee, on April 4, 1968. I was driving through Harlem as that community erupted over the awful news. The next day, watching the King funeral televised, I wept uncontrollably for the loss of him, for the diminished hope in our land. Robert Kennedy was assassinated that same year. Rage and hopelessness burst out in riots and fires that devastated and shook our nation’s inner cities. New York, Detroit, Washington, D.C., Newark, Chicago, Los Angeles, Cincinnati. The writer, James Baldwin, commenting about the long years of black frustration in America had rightly predicted, “The Fire Next Time.”

In the Episcopal Church, the Most Rev. Arthur Lichtenberger wrote to the Church: “Discrimination in the Body of Church itself is an intolerable scandal. Every congregation has a continuing need to examine its own life and to renew those efforts necessary to insure its inclusiveness fully. Diocesan and church-related agencies, schools, and other institutions also have a considerable distance to go in bringing their practices up to the standard of the clear position of the Church on race.”14 On the larger church stage, in 1969, James Forman, a leader of the Interfaith Foundation for Community Organization, led the drafting of the “Black Manifesto.” It called for reparations from white churches for their complicity in the racial problems of America.15 Charles Willie, a black Episcopalian and a sociologist, in response and in accord said, “The prophetic comes to us sometimes in preposterous wrappings. The Black Manifesto presented us with the uncomfortable task of sorting out the meaningful from the foolish.”16 But preposterous wrappings or not, the Manifesto placed a mirror before American Christianity and forced it to look at its own blemishes.

John Hines succeeded Lichtenberger as presiding bishop of the Episcopal Church. Hines’ tenure as presiding bishop coincided with that of President Lyndon Baines Johnson. Both were tall and imposing Texans, with compassionate agendas for a more just America. Someone said that Bishop Hines took the Episcopal Church by the scruff of the neck and dragged it into the 20th century. The centerpiece of Bishop Hines’ tenure as Presiding
Bishop was the General Convention’s Special Program, committing millions of dollars to redress the problems of blacks and minorities. It was a bold venture, well intended. Unfortunately a core principle undergirding the program was the deliberate non-involvement of black Episcopal churches. Black clergy were flabbergasted and outraged. Dr. M. Moran Weston, rector of St. Philip’s, New York, called a meeting of black clergy. I was in attendance. From that meeting, communication was sent to the Presiding Bishop criticizing the modus operandi of the Special Program and demanding the involvement of black Episcopal churches and clergy. Dr. Harold Lewis noted sagely, “The Church’s action in this regard was consistent with its historical attitude … Blacks, as always, had been relegated to an ecclesiastical and social limbo.”

In the wake of the Special Programs debacle, Dr. Tollie Caution was removed as Secretary of Racial Minorities at the national church offices. His office and care had helped me and a generation of black seminarians and clergy. Again and again, we witnessed the spectacle of well-intentioned church leaders blundering through those volatile times.

It was from such events that the Union of Black Clergy and Laity and its current successor, the Union of Black Episcopalians, was born.

Notwithstanding the less than positive history of the Episcopal Church around the question of race in America, outstanding black Episcopalian leaders continued to emerge, serve, and confront the Church: John Burgess, bishop of Massachusetts; the aforementioned Dr. M. Moran Waston, rector of St. Philip’s, New York, trustee of Columbia University, founder and president of Carver Savings Bank; Harold Wright, suffragan bishop of New York; Walter Dennis, legal scholar and successor to Wright as suffragan bishop of New York; Richard Martin and Henry Hucles, successively suffragan bishops of Long Island. John Walker, suffragan and then diocesan bishop of Washington and dean of the National Cathedral. Bishop Quinton Primo, suffragan bishop of Chicago, Dr. Robert Bennet, theologian, historian, professor at Episcopal Divinity School, Cambridge. Dr. Robert Hood, Oxford University, professor of church and society at G.T.S. Dr. Charles Willie, sociologist at Harvard University and vice president of the House of Deputies. Dr. Charles Lawrence, professor of sociology, City University, New York, and president of the House of Deputies. To me and to many others of the church as well, they were giants.

It has been important to recall this history, warts and all. Someone said those who forget history are bound to repeat it. Someone also said, “We will never be able to create the bright, new world we envision, until we confront the world we have made.”

In 1971, I was elected rector of Christ Church, Bellport, a white congregation in a wealthy Long Island community. (Charlie Rose, the TV commentator, and the actress Isabelle Rosselin make their home in Bellport). There was no search committee, no deployment officer, no CDO profile. The bishop, Jonathan Sherman, called the vestry in for a meeting and told them, “I have a fine young black priest in the diocese I would like you to interview and consider him for rector.” Such was the authority of bishops in those days. I was not particularly interested in Christ Church, Bellport. It was 70 miles from New York City. St. Gabriel’s was booming, I was in a graduate program at Brooklyn College, and my family and I had just moved into a beautiful new home. But the bishop called, so I drove out for the interview, which I was convinced would be a mere formality, the vestry and I both simply responding to the bishop’s initiative. I gave the vestry interviewers a difficult time, knowing they had no intention of calling me. I left the interview full of self-
satisfaction. A week later, the vestry extended the call to me to be their next rector.

I did not want to go! My clergy colleagues of the diocese, black and white, in calls and visits, told me that I had to go. They said that they and others had been fighting for years to have black priests called to white parishes. Further, there was a color line in the diocese — there were no black priests in Suffolk County. They said that I had to go for all of us.

I accepted the call. My wife and I and our two sons ventured nervously forth to Bellport. Shortly after I arrived, three members of the parish took me aside and said, “The vestry may have elected you, but we did not, and we will never receive Communion from your black hands.” And some black priests of the diocese commented publicly that “Herb Thompson had sold out.”

Nevertheless, we began what turned out to be seven wonderful, productive, and happy years. We were members of the country club, the beach club, the Play Crafters, a local theatre group. We rode our tandem bike to the bayside for picnic dinners to watch regattas. And those three members of the parish became some of my most trusted and loved friends. The Christ Church youth group took over all the youth groups in Bellport. Four parishioners went off to seminaries, including one to Virginia. In the wake of massive cutbacks in the state budget, we initiated ministries to the homeless and those in need of food, and we began programs at nursing homes. Thanks to the gifts and ministry of my wife, Russelle, we developed an exceptional music program. The parish grew. As a parish family and priest, we were together a light to the community, the diocese, the Church, and the nation, in those still tumultuous times.

A Bellport resident gave me a precious gift, an autographed copy of W.E.B. DuBois’ “The Souls of Black Folk,” lest I forget that “One swallow doesn’t make a summer.”

I could have spent the rest of my ministry in Bellport: an exciting parish in a spectacularly beautiful setting, a place we affectionately called “Camelot.” But a passion for urban ministry led me in 1978 to accept a call to the rectorship of Grace Church, Jamaica, New York, the mother church of the Diocese of Long Island. When I told John Binnington, my senior warden and friend, of my decision, he said to me, “Herb, no one leaves Bellport to go to Queens.”

Grace Church, Jamaica, was founded by the Society for the Propagation of the Gospel in 1702. The coat of arms of the then-Royal Family hung over the mantle in my office. Samuel Seabury was the sixth rector. I was nineteenth, and, need I say, the parish’s first black rector. The history of Grace Church records the baptism of slaves and of slave revolts in Jamaica and nearby areas. The history of America is recorded on the grave stones in the Grace Church yard. Buried there are leaders of Colonial America, soldiers from the Revolutionary War, the Civil War, and all of America’s subsequent wars, and members of the parish for more than 300 years. I could never walk through the church yard or enter the church without experiencing a deep sense of privilege and gratitude for all those on whose shoulders I stood. As James Weldon Johnson
wrote, “Have not our weary feet come to the place for which our Fathers sighed.”

Grace was a dynamic parish of almost 2,000 members: African American, West Indian American, and an Anglo-American minority. There were 11 people on staff, including three clergy and a seminarian. The Rev. Ann Holmes Redding came on board as seminarian, then deacon, then ultimately became the first woman priest licensed to serve in the Diocese of Long Island. I wanted and expected to remain at Grace Church the rest of my active ministry. The Rev. Fred Williams, a friend from G.T.S. days and rector of the Church of the Intercession in Manhattan, told my vestry during a retreat, “You take good care of Herb Thompson. Grace is a great parish, and this is as far as he is going in this church of ours.” We all said a silent “Amen.” And went forth to serve the parish, community and dioce with three feeding programs, a shelter for homeless men, up to 150 youth gathered on Fridays and Saturdays, acolytes, choir, youth group, karate club, basketball, dances, and hanging out. Russelle, ever my partner in ministry, began a parish thrift shop called “One Mo’ Time” that involved a host of parishioners, provided clothing for those in need, and raised $50,000 a year for the parish. We were awarded a HUD grant of $8 million to build housing for the elderly and handicapped.

(An aside: The First Baptist Church located directly across the street took an opposite course. They engaged in street evangelism of the fundamentalist variety with microphones and handing out tracts at the nearby subway entrances. First Baptist continued to lose ground and members until they were forced to sell their building and petitioned for worship time in ours. The church eventually disbanded, and the pastor sought to be ordained in the Episcopal Church.)

In the Diocese of Long Island, I was made an honorary Canon of the Cathedral of the Incarnation. I served as lecturer at the Mercer School of Theology, as examining chaplain, president of the Standing Committee and trustee of the diocese, deputy to the 1985 General Convention and then chaplain to the House of Deputies for the 1988 General Convention.

I was privileged to sponsor eight people for the ordained ministry of this church. One, upon successfully completing his studies at General Theological Seminary and doing well on the general ordination exams, was not recommended for ordination. The bishop called me and reported that the Commission on Ministry said he was an angry man. I replied, “Bishop, he’s supposed to be angry.” I continued, “Furthermore, someone said any black person in America who is well-adjusted is sick.” The Bishop ordained him.

In 1981, I was nominated for suffragan bishop of the dioce (I was not elected; a black priest, Henry Hucles, was). In 1988, I was nominated for bishop of the dioce. Orris Walker, also a black priest who was two years behind me at General, was elected, and I rejoiced. When I returned home from that electing convention, the telephone rang. It was a priest from Columbus, Ohio, who said, “I heard you were not elected in Long Island. May I submit your name to the Nominating Committee, here, in the Dioce of Southern Ohio?”

Professor Tim Sedgwick, left, and Harold Lockett, VTS ’04, talk before Bishop Thompson’s lecture.
My only experiences of Southern Ohio were sleeping in my car outside a police station in Zanesville, driving through the state after my discharge from the Air Force, and attending a U.B.E. Conference in Cincinnati in 1987.

I finally agreed to have my name submitted, knowing that I would never be elected. Further, I was happy at Grace, Jamaica, and my wife and I had just bought our vacation/retirement home on a golf course in Bellport.

From 146 names, the nominating committee presented four to the electing Convention. Of the four, two were African American: Frank Turner, later suffragan in Pennsylvania, and myself. Some speculated that two African Americans in the election would split the African American sympathy vote. The Rev. Barbara Harris, upon hearing that I was a nominee in Southern Ohio, said, “They will never let a black man get his hands on all that money.” On June 11, St. Barnabas Day, the electing convention gathered in Cincinnati. At Grace, Jamaica, that day, I officiated at the wedding of my father-in-law, Owen Cross, to Carolyn Duncan. Both had been widowed. I arrived at the reception to be met by my wife, Russelle, who shouted above the din: “Call Southern Ohio!”

I called and received the unnerving news from the president of the Standing Committee. “You have been elected bishop coadjutor of Southern Ohio. Will you accept?” It didn’t register, and he shouted the message of the election again, “Will you accept?” I said, “Yes! O God! O God! O God!” I was elected on the first ballot. On September 24, the day of my consecration, news swept through Cincinnati and the world that Barbara Harris had been elected suffragan bishop of Massachusetts. In November of that same year, Frank Turner was elected suffragan bishop of Pennsylvania. That year, 1988, was a year in which the Episcopal Church astounded itself. Certainly black Episcopalians were astounded.

On January 18, 1992, Bishop Richard Martin, now retired suffragan of Long Island, preached the sermon at my investiture as Bishop of the Diocese of Southern Ohio. He told the story of Booker T. Washington, who was working in the field in Virginia when the word came that President Lincoln had signed the Emancipation Proclamation. Washington ran with excitement to the house to tell his mother. At the news, his mother wept uncontrollably. He asked, “Why are you crying? We’re free! We’re free!” She answered, “I knew this day would come. But I didn’t think I would live long enough to see it.”

Over the 17 years of my episcopate, God has blessed the Diocese of Southern Ohio. All that was called for in my vision for the diocese has been accomplished. We have 72 people in the ordination process. I will dedicate three new church buildings this year. Every year, we give substantially over and above our asking to the national church. From the diocese’s Procter Fund, I have been privileged to give grants of nearly $60 million to ministries, agencies, and institutions.

Not only did these hands handle the money, but I laid them on Barbara Harris when she was consecrated the first woman bishop of the Anglican Communion. The ways of God are strange and wonderful beyond our imagining. Consider this: The last church to be planted and dedicated in my episcopate is in an 1830s home that was a stop on the Underground Railroad. God never ceases to amaze.

In addition to the ministry within the diocese and nation, I have been privileged to further strengthen relationships with Anglican Christians around the world. Through diocesan partnerships, I have been involved in a 12-year association with Lagos and Ijebu, Nigeria, and a subsequent three-partner relationship with the Diocese of the Windward Islands in the Caribbean and the Maori Diocese in New Zealand. With the Oxford Centre for Mission Studies, I have been privileged to be a part of an international group of bishops sent to Bangalore, India, to train new bishops for the Church of South India.

In 1997, as the Episcopal Church gathered in Philadelphia to, among other business, elect a new presiding bishop, I was one of the nominees. Furman Stough, bishop of Alabama, on behalf of a number of bishops, asked to place my name in nomination. I agreed and with the support of many southern bishops, I led on the first ballot. Frank Griswold was elected on the third ballot. I was second with 96 votes to Griswold’s 110. Bishop Rowley was third with five votes.

I was elected chairman of the Board of The Church Pension Fund, with its nearly $7 billion in assets, and as chairman of the Presiding Bishop’s
Fund for World Relief. In Cincinnati, I was appointed chairman of the Mayor’s Commission on Children. Following the erecting of a KKK cross on Fountain Square in Downtown Cincinnati, I called for and led a Summit on Racism. The Summit engaged 200 people who worked for two years on the subject of racism in our city and presented their findings to 700 leaders of Cincinnati gathered at the Convention Center.

I was a founding board member for the National Underground Railroad Freedom Center, and I continue to serve on its board. I am involved in the Cincinnati community by way of memberships on boards and in civic organizations, often breaking new ground for an African American. Still, in many instances, I have been disappointed that the doors have not opened wider for African Americans.

I will retire as bishop of the Diocese of Southern Ohio and from the active ministry at the end of this year, as I will in December reach the mandatory age of retirement. I will have served 40 years as a priest and bishop of the Episcopal Church. Forty is a good biblical number. I will retire with a deep sense of awe and of gratitude at what God has done in and through and sometimes in spite of me.

One of the happiest and proudest moments of my ministry was when I ordained my son, Owen, a priest of the Church. My three children are cradle Episcopalians, and last month, I baptized my grandson Christian at St. Andrew’s Church in Cincinnati. My children have, as I do, a deep sense of entitlement and place regarding the Episcopal Church. Their experience has been overwhelmingly positive. They love the Episcopal Church and cannot imagine being other than Episcopalian Christians. My 40-year journey—while not a journey “from the wilderness to the promised land”—is certainly a journey from the margins to the very center of the Church’s life.

When I consider that I could not get a job when I graduated from General Seminary in 1965 and that in the year 2005, General Seminary is establishing the Rt. Rev. Herbert Thompson, Jr. Chair in Church and Society, and Bexley Hall Seminary is establishing the Herbert Thompson, Jr. Academic Chair of Pastoral Theology, I am overwhelmed.

Malcolm X’s question, “What in the world is a black man doing in the Episcopal Church?” haunted me in seminary and haunts me still. It was one of those moments that one wishes one could relive. I have conversations with myself about it. I find myself telling Malcolm X that the experience of Moses and the burning bush with God was an African experience; the holy family’s flight to Egypt to save the child from Herod’s wrath; about the inscription that I saw on the Cathedral walls in Cairo, “Out of Egypt (Africa) have I called my son.” I hear myself reminding Malcolm X that black Africans were in Jerusalem at the first Pentecost, and that the Christian Church in Ethiopia began with the baptism of an African nobleman by Philip. I would tell Malcolm X that Christianity had a considerable beginning and establishment in North Africa, Egypt, and Ethiopia. And the church in Africa gave back to the church an extraordinary interest on its early investment. Malcolm, did you know that in the Patristic period as the Christian Church struggled with its important theological formulations, many of the prominent leaders, church fathers, were African? Clement of Alexandria, Origen, Tertullian, Cyprian, Dionysius, Athanasius, Didymus, Cyril, and Augustine? Did you know? I find myself saying, “Malcolm, did you know that the center of gravity of the Anglican Communion has in these days shifted to Africa? That the typical Anglican is a 35-year-old black woman in Kenya? And by the way, have you heard of a man named Desmond Tutu, a black Anglican like me, who helped liberate the largest country in southern Africa?” And further, I

“The last church to be planted and dedicated in my episcopate is in an 1830s home that was a stop on the Underground Railroad. God never ceases to amaze.”
say the struggle and racial dilemma of the
Episcopal Church in America are those of America itself, a self-perceived nation under God.

And yet there is work to be done. True, we have come a long way from a society of de facto segregation, but in Southern Ohio, north of the diocesan office, is a KKK station, charred cross, Confederate flag flying. It is a constant reminder of the tragic side of the Old South and the still-present racial divide and challenge. We are a nation still struggling with race, a society still figuring out its commitment to integration and respect for diversity. But I have hope. Northwest of Cincinnati, beyond the charred cross of the KKK, is Wilberforce University, a thriving black college that dates to 1856. It is named for William Wilberforce, a member of the British Parliament, an Anglican evangelical layman, and a tireless abolitionist. His unflagging efforts led to the end in 1807 of England’s involvement in the slave trade and his influence brought about the Emancipation Act of 1833. That university today is a shining example of the strength of one person’s voice calling for freedom and justice. Year after year, it produces bright, young black leaders for America.

Bishop Walker and I used to comment that we belong to the most exclusive club in America—the two of us being the only black diocesan bishops in the Episcopal Church. Now that number has doubled. Wendell Gibbs is now bishop of the Diocese of Michigan. Michael Curry is bishop of North Carolina. Both served in the Diocese of Southern Ohio.

At the beginning of my ministry, James Meredith, the first black student to attend the University of Mississippi (Ole Miss), had to be escorted on campus and to classes daily by U.S. Marshals. Now, as I prepare to retire, my son’s seminary classmate, a young black priest named Oliver, is chaplain to all students at the University of Mississippi.

My call for the election of the ninth bishop of Southern Ohio has caused me to reflect on my election 17—plus years ago. A few weeks after the election, my wife Russelle and I arrived in Cincinnati to address matters around the transition. The telephone rang in our room at the Westin Hotel. It was a lay member on the diocesan staff asking if I could come to the Diocesan House the next day and celebrate the Eucharist for the staff as the bishop and clergy staff were away. I said, “Yes, of course.”

I arrived early the next day to prepare and go over the Propers for the day. The Old Testament reading was from the 1st Chapter of Jeremiah: “Before I formed you in the womb, I knew you and before you were born, I consecrated you; I appointed you a prophet to the nations.” “Do not be afraid of them, for I am with you to deliver you, says the Lord.” (Jeremiah 1:5 & 7-8.)

On Sept. 24, 1988, we processed from Christ Church, Cincinnati, to the Taft Theatre for the service of my consecration. As we rounded the corner, I looked up and saw emblazoned in huge letters on the theater marquee for all to see: “To reconcile. To heal. To liberate. To serve.”

(End Notes )
5 Harold T. Lewis, Yet with a Steady Beat. p 20.
7 C. Eric Lincoln, Race, Religion and the Continuing American Dilemma. p 33.
8 Ibid. p 48.
9 Ibid. p 54.
15 C. Eric Lincoln., Race, Religion and the Continuing American Dilemma. p 113, 114.
16 Ibid. p 116.
17 Harold T. Lewis. Yet With a Steady Beat. p 156.
Seated: Mrs. May D. Lofgreen, Business Manager, Historical Society of the Episcopal Church (HSEC); Dr. Eugene Y. Lowe, Jr., Outgoing 2nd Vice President, HSEC, Member AAEHC Steering Committee; Dr. Thad W. Tate, Outgoing HSEC President; Dr. Thomas A. Mason, Outgoing HSEC Secretary. Second row: Miss A. Margaret Landis, Editor, The Historiographer, National Episcopal Historians and Archivists; Dr. Henry Bowden, Director, HSEC; Dr. Fredrica Harris Thompsett, Incoming President, HSEC; the Rev. Dr. Alfred A. Moss, Jr., Outgoing HSEC 1st Vice President, Co-Chair, AAEHC Steering Committee; Ms. Alexandra S. Gressitt, Incoming HSEC 2nd Vice President, member, AAEHC Steering Committee; the Rev. Dr. Gardiner Shattuck, Jr., member AAEHC Steering Committee; the Rev. Dr. John Woolverton, VTS ’53 and former a member of the Virginia Seminary faculty, Editor-in-Chief, Anglican and Episcopal History. Third row: the Rev. Stanley Upchurch, President, National Episcopal Historians and Archivists; the Rev. Dr. Robert Prichard, Incoming HSEC 1st Vice President, member AAEHC Steering Committee, VTS Faculty; and the Rev. Canon Robert Wright, D.Phil., Historiographer of the Episcopal Church.
Panel of Reflections
Responses to Bishop Thompson’s Address

Dr. Thaddeus W. Tate, Jr.
President of the Historical Society of the Episcopal Church
Forest Murden Professor of Humanities Emeritus
College of William and Mary

Although my colleagues and I are designated in the program for this dedication ceremony as “respondents,” I have to say that Bishop Thompson’s eloquent address does not so much require a response as a need to sit quietly and reflect on such a deeply felt and far reaching statement. Historian that I am, however, I shall at least comment briefly on some historical dimensions of Bishop Thompson’s remarks and their implications for the Collection that we are today inaugurating.

In a somewhat lengthier version of his remarks that I was privileged to read, he provided us, first of all, with a succinct but incisive summation of the often troubled history of African Americans in the Episcopal Church from the first days of the colonial era to the eve of our own day and the beginning of the first halting efforts to incorporate loyal African Americans fully into the life of the Church.

Then, proceeding to an account of his own remarkable life history, he has, in effect, employed autobiography as a means of encapsulating the broader history of that sometimes painful effort in more recent years to bring about a transition to true equality and inclusiveness in the Church. In the process he has both given us a fine historical account and at the same time made history in his own right.

I find myself thinking, too, that in Bishop Thompson’s vivid account of his own remarkable career, there is — at least implicitly — for those of us who have worked to establish the African American Episcopal Historical Collection a call to action, a call to carry forward and expand the work by seeking to continue the acquisition of relevant archival materials and by promoting the use of the Collection by scholars and students. Nor is this simply a matter of building a better and more complete record of the past, worthwhile though that may be. The Collection must also speak to the present and the future. In the spirit of what Bishop Thompson has told us, the Collection can — and must provide an important resource for understanding not simply where we have been, but where we are now and where we might hope to go in bringing all the peoples of this increasingly diverse Church fully into its life.

Dr. Thad Tate, center, outgoing president of the Episcopal Historical Society, is pictured above with VTS Librarian Dr. Mitzi Budde and the Rev. Dr. Albert Moss. Dr. Budde and Dr. Moss are co-chairs of the AAEHC Steering Committee.
As the Historiographer of the Episcopal Church, nominated by the Presiding Bishop and elected by the General Convention, it is a pleasure for me, first, to salute and commend the dean, trustees, and faculty of the Virginia Theological Seminary for their foresight and generosity in providing this home for the care of the African American Archives Collection of the Episcopal Church that is being dedicated today. This action provides a needed focus for the black experience in the Episcopal Church, not only enabling the conservation of such records but also affording a place where they may be studied so that others may benefit from the sifting of evidence and the judicious evaluation of facts. Virginia Seminary, the historical community of the Episcopal Church thanks you!

The second note that I wish to sound today is one of appreciation to my good friend Bishop Herbert Thompson, who was my contemporary when we were both students at the General Theological Seminary in the early 1960s. Bishop Herb, the historical community of the Episcopal Church salutes you! As the third black diocesan Bishop in the history of the Episcopal Church USA, he has reviewed for us his own outstanding career in the service of our church and presented stimulating and reflective remarks in his address today – remarks that are especially appropriate both for their implications and for the message they carry. The archival sources of this moving personal account, I would observe, are but one of many such categories of records that need to be preserved and documented for posterity. Otherwise an entire category of people, an entire race of people, can be too easily marginalized and forgotten.

All of us must try to help with this. As an example of my own attempts to recover memories of this past, from the distant past that is nonetheless part of the early history of the one holy catholic and apostolic church with which we claim continuity, I have been pleased to introduce into the required history curriculum at the General Seminary something that was not assigned or even noticed back when Herbert and I were students there. It is the reading and study of the earliest theological observations on black skin color in the church’s recorded history, from the early third century commentary written by the African theologian named Origen upon the Song of Songs, which I shall also be publishing later this spring within a volume in the series of Ancient Christian Commentary on Scripture from Inter-Varsity Press. It is a passage, I must add with regret, that so far seems to have been little used not only in the teaching of historical theology in Episcopal seminaries but also within a dissertation on the history of interpretation of the Song of Songs that was accepted for a doctorate at a major Anglican institution some years ago. This early African theologian, Origen, who was certainly black himself, paraphrased and commented upon the words “I am black and beautiful,” spoken by the bride in the fifth verse of the first chapter of the Song of Songs.

Origen expands to have her say: “I am indeed black, O daughters of Jerusalem . . . But I have my own beauty all the same. For in me too there is that primal thing, the Image of God wherein I was created; and, coming now to the Word of God [that is, to Christian faith through Baptism in Christ Jesus], I have received my beauty. . . . For I have taken to myself the Son of God, I have received the Word made flesh.” In this fundamental patristic discussion of race and skin color, penned about the year 240 AD, Origen is saying that true beauty is not a matter of skin color, but even if it were then a person’s own blackness constitutes true beauty. In the history of scriptural exegesis, I suggest that the earliest Christian theologizing on the meaning of darkened skin color begins with these profound remarks of Origen in the third century and that these very observations need to be recovered and reflected upon in our teaching of historical theology. Origen was soon followed by other writers of similar vein as Ambrose, Cassiodorus, Caesarius of Arles, Gregory of Elvira, Hippolytus, Cyril of Alexandria, Gregory of Nyssa, Gregory the Great.
and the Venerable Bede.

Not only has there been a failure to retrieve and study such evidence from the early church in the curricula of many Episcopal seminaries, but also I have to add that there has been a failure to perceive such evidence even when its omission is unintentional. In this regard I cite the great seal of my own institution, engraved in black and white during the time of our illustrious Dean Hoffman near the end of his deanship in 1902, which depicts the heads and shoulders of four great teachers or doctors of the early church: Saints Ambrose, Augustine, Athanasius, and Gregory Nazianzus, Greek Fathers on the left and Latin Fathers on the right, probably chosen by Hoffman to indicate the broad tradition of Anglican catholicism in which he believed. All of their faces are shown as white, not even shaded, although in fact two were from Africa, Augustine and Athanasius, and therefore probably black, misdepicted unintentionally because of the unspoken and misleading assumption in nineteenth century historiography that all the early church fathers and mothers were always to be depicted as white unless proven otherwise! This, rather than the much more probable assumption which is the reverse: that, failing precise evidence one way or the other, it is more logical in black/white engraving and shading to depict the saints and teachers from early Christian Africa as black rather than white. Just think of such persons being black, as Anthony the Great and Moses of the Desert, Perpetua and Felicity, Clement of Alexandria, Cyprian of Carthage, Tertullian, Athanasius, Apollonia, Augustine of Hippo and Monica his mother, and countless others, some of whom were mentioned briefly by Bishop Thompson. For these and other early African martyrs I refer to the perceptive book *Blacks Who Died for Jesus* by Mark Hyman. Indeed, we neglect the past only at our own peril, or, as the line goes from *Roots*, “How can I know where I’m going if I don’t know where I’ve come from?” Needless to say, the Episcopal Church claims continuity with the great church of those early ages.

Not only has there been a neglect to study such evidence of the black experience in the early church, that most seminal period of early Christian history which is also our history, with which we claim continuity. But still today in this short-lived denomination called the Episcopal Church we are faced with, indeed we have suffered from, the neglect of the black experience, neglect to collect such archives, and neglect to study them. Of course let us recall Holy Absalom Jones, whose face appears on the program for this day, but we also think of Holy Alexander Crummell, also now on our calendar, whose memory is now venerated with icon and votive candle in the chapel of the seminary where I teach. I am therefore happy to note today that this focussed archive located at Virginia Seminary now begins to rectify that neglect. And for this very reason I may be permitted to observe that this special collection needs your support, not only for prayers and for money but also for donations of pertinent documents, if it is to fulfill its purpose. My own parish in New York City where I am an honorary assistant, Saint Thomas on Fifth Avenue, has recently begun and established an acquisition fund to help this archive collection to rescue and purchase such documents when they come on the market, in memory of Cornelius Roosevelt Duffie, its first rector, who in 1826 was the preacher for the first ordination of a black person in the Diocese of New York, Peter Williams by name, the second African American ordination in the U.S.A. following Absalom Jones. As the present rector of Saint Thomas Father Andrew Mead has remarked, Duffie “had a very real ministry among African Americans in New York’s Episcopal Church” at that time. And so it is that the tradition goes on, and we must attend to our history, to all of it. This archive needs and deserves our support.

Many persons in the Historical Society of the Episcopal Church have been working assiduously over the last several years to make this archive collection come into being, and its continuation and furtherance is now up to a wider group of persons under the nurture of Virginia Seminary. Let us give thanks, therefore, that God has brought this project to its first fruition, as it is today entrusted to the watchful and competent custody of the librarian and curators and archivists of this esteemed institution.
The Rev. Harold T. Lewis, Ph.D.
Rector, Calvary Episcopal Church
Pittsburgh, Pennsylvania

It is for me both a pleasure and a privilege to be here today, to participate in this Dedication of the African American Episcopal Historical Collection here at VTS, and more especially to respond to the moving keynote address of Bishop Herbert Thompson, a speech which could be called, “Forty years ago, I didn’t know what a diocese was, and today I am one!”

I resonated to every word of the bishop’s address—first, because we were guided, influenced, and encouraged by virtually the same cast of characters. I, too, came out of St. Philip’s, Brooklyn, although I hasten to add that, unlike Bishop Thompson, and like Russelle of blessed memory, I am a cradle Episcopalian! I was in Father Coleman’s last Confirmation class. It was the parish curate, Alan McFarlane, who one day at breakfast suggested I consider the priesthood. I laughed out loud and said, “Father, I am not cut out for that sort of thing.” His answer was, “Harold, God doesn’t choose the worthy, he makes worthy those whom he chooses.”

Father Mac, at whose funeral I preached in London five years ago, was always fond of telling the story of how eyebrows were raised when he dressed up the yet-to-be-confirmed Herb Thompson in a tunicae, maniple, and biretta, and made him subjacent at high mass at St. Philip’s. “And look,” he would say with pride, “now he is a bishop in the Church of God.” Bishop Richard Martin, one of the greatest practitioners of the homiletic art, was my rector at St. Philip’s, and later preached at my institution as rector of Calvary Church, on which occasion he told the same story about Booker T. Washington with which he regaled those in attendance at Bishop Thompson’s enthronement.

“A seminary professor asked me, ‘Mr. Lewis, did it ever occur to you that this Church doesn’t particularly like you?’ I had no idea what he was talking about. For me, St. Philip’s, Brooklyn, was the Episcopal Church, and everybody there seemed to like me!”

But I also identified with Herb’s remarks because I, too, in the words of that great Negro spiritual, have been “buked and scorned.” When in 1967, I arrived at Berkeley Divinity School for an interview, a professor asked me, “Mr. Lewis, did it ever occur to you that this Church doesn’t particularly like you?” I had no idea what he was talking about. For me, St. Philip’s, Brooklyn was the Episcopal Church, and everybody there seemed to like me—the 2,000 people in the pews, and the priests at the altar, all of whom, as Kortright Davis would say, were “imbued with ebony grace.” The only white Episcopalian I saw throughout my childhood was the Bishop of Long Island! The Berkeley professor’s attempt at giving me a reality check still didn’t sink in when Bishop Sherman released me early in my senior year. Undaunted, I remember telling him that I learned that there was a curacy open at Cold Spring Harbor, but that saintly man of God did not have the heart to tell me that an African American man would not be considered for the position.

Like Bishop Thompson, my membership in the Episcopal Church has been questioned both by other black Christians (like Baptists and AMEs at Yale Divinity School) who thought I had sold out, and by whites who saw me as an interloper on their sacred turf. When I was a tutor at General Seminary, most of the students in my class—all white—were recent converts to the Episcopal Church, and some had not yet been confirmed, yet they were incredulous that I was in their church! Finally, in frustration, I told them that I had visited St. Lucy Parish Church on the island of Barbados, where I discovered the record of my grandmother’s baptism in 1900. Her parents and grandparents were interred in the churchyard. “Those are my Anglican credentials,” I reported. “What are yours?”

But neither the barriers erected nor the inhospitable behavior of others has deterred my involvement in or commitment to the Episcopal Church. Indeed, I am proud to stand on the shoulders of such giants as Alexander Crummell, Tollie Caution, John Burgess, and Pauli Murray, who were responsible for preserving the catholicity and integrity of this church. For these pioneers reminded the church of the inconsistency and hypocrisy that permeated its life. While preaching, through its Constitution and Canons, a gospel of inclusiveness, it appointed archdeacons and suffragan bishops for colored work, maintained segregated schools and camps, and deployed clergy along strict color lines.

When in 1883, for example, the delegates to a meeting at the University of the South proposed to organize a
separate jurisdiction for Negroes, it was Alexander Crummell who organized the Conference of Church Workers Among Colored People, who successfully thwarted plans to enact the “Sewanee Canon” at the General Convention of that year. Nearly a century later, such stalwarts as Quintin Primo and Moran Weston organized the Union of Black Clergy and Laity to challenge the church to be no less assiduous than the nation in opening its doors to people of color.

But I want to emphasize this afternoon that the church was overall a positive experience for me. I grew up in the Diocese of Long Island, and every year in the spring, all the Sunday School children from throughout the Diocese converged on the cathedral in Garden City for a humongous picnic. We arrived by the busload with our Sunday School teachers and our becassocked priests. After we had fared sumptuously, we all assembled on the south lawn of the cathedral grounds, and on the cathedral porch was enthroned James Pernette De Wolfe, Bishop of Long Island, and “last of the great prince prelates,” weighed down in a cope and mitre made of cloth of gold, a jewel-encrusted crozier held at his side by his perpetual deacon. The bishop would rehearse the catechism: “What is your name?” “Who gave you this name?” “What is your bounden duty and service as a member of the Church?” and so on. And when he was convinced that we were sufficiently grounded in the faith, he rose, which was our signal to hit the deck. And then he intoned the pontifical blessing, which was broadcast by loudspeaker throughout the grounds, after which he would lead us in a rousing chorus of “Onward, Christian soldiers.” We marched back to our picnic tables where our Sunday School teachers were waiting with huge scoops of ice cream! This, my brothers and sisters, was the faith, pure and undefiled! Through these experiences I learned that I am part of a great community of the faithful in the Church militant and the Church triumphant. I learned that with that membership came responsibility. I learned that “membership has its rewards.” But I also learned that church can be fun!

It is indeed, as Bishop Martin would say, “an high day in Zion,” when this Seminary, itself a segregated institution until the matriculation of John Walker, has now brought together a collection that will preserve for posterity the contributions of black Episcopalians to the life of this church. For this event, we praise the “God of our weary years, the God of our silent tears,” and we give him humble and hearty thanks.
The Rev. Dr. Fredrica Harris Thompsett  
Mary Wolfe Professor of Historical Theology  
Episcopal Divinity School  

“Hidden in Plain View: African American Episcopal Women’s Histories”

What we choose to notice has ethical ramifications. What we choose to notice has historical ramifications. Our sight and our foresight are major tools for historical and for ethical analysis. Indeed I would suggest that sight and foresight hold central clues to our survival as God’s own, as a people worth calling “a people of God.”

These brief reflections have a title, “Hidden in Plain View: African American Episcopal Women’s Histories.” “Hidden in Plain View!” As some of you present today may know, I have taken this title from a compelling and imaginative book that is at once a resource for historians, and a resource of liberation. I am referring to Jacqueline L. Tobin and Raymond G. Dobard, Hidden in Plain View: the Secret Story of Quilts and the Underground Railroad. ¹ You all know the story: How the sisters and brothers hung quilts on fences and wash lines, quilts set along those paths to freedom, quilts with clues “hidden in plain view,” quilts giving directions for the next stage of the journey to freedom. “Hidden in Plain View.” It sounds paradoxical, yet I invite you to hold this image in your mind during these remarks. Here’s a simpler version for the sports’ minded: as Yogi Berra once noted: “You can observe a lot by looking!”

My remarks this afternoon are drawn from three relatively recent research experiences of mine involving primary data about Episcopal women of African descent. Each of these experiences in part depended upon archival materials; each involved ethical questions including questions about which kind of data was “acceptable” as holding historical significance for the Episcopal Church.

The first project involved a lengthy encyclopedia entry I was asked to write on “Women in the American Episcopal Church” for a new Encyclopedia of Women in Religion.² To make a long story short, even though this was to be a general survey, I scrambled to include as much information on notable African American women as I could find. I knew from reports on colonial Virginia that “women made up the majority of adult blacks who joined the Anglican church in the 18th century.”³ Moreover, as Bishop Barbara C. Harris has testified, “black women have been in the vanguard of those who have served the Church since its antebellum days in the United States.”⁴ My resulting encyclopedia entry was a quilt, a bare patchwork quilt, in which I interspersed accounts of African American women as part of the significant achievements of Episcopal women.

The 30-page article was juried by scholars. One reviewer suggested that there was too much information on African American women; another reviewer praised the article. I suspect an editorial conversation ensued about how much data about African American women should be “in plain sight.” A senior editor weighed in, and the entry was accepted. To this day, I cannot imagine having “too much information on African American women” … indeed I would have liked to write a whole article on their contributions. We are only just beginning to notice what should be in plain view, and what information others might prefer to keep hidden.

A second project for me illustrates the fact that we are only beginning in the Episcopal Church to track stories that have been in plain sight during this past century. Both institutionally and historically, the vocations of African American lay women have been ignored and under-represented. I had already found in my research on Windham House, a twentieth century training center for Episcopal women, that although two excellent oral histories of black alumnae by Patricia N. Page were available,⁵ much more needs to be accomplished. More research is needed not only on black alumnae of Windham House, but also on those who attended Bishop Tuttle School and those “invisible women” who trained in religious education here at Bishop Payne Divinity School.

My colleague Sheryl Kujawa-Holbrook and I have just completed editing a volume on the vocations of twentieth century lay women.⁶ I am pleased to say we were able to include an article on the Saint Agnes Hospital and training School for Colored
Nurses in Raleigh, North Carolina, by Thea Joy Browne; and an article by Edward W. Rodman on black women's leadership in the formation of the Union of Black Episcopalians and the Episcopal Urban Caucus. Authors Browne and Rodman, experienced historians and leaders in the Episcopal Church, drew on personal reminiscences as well as whatever archival material was then available to tell these stories. Each and every one of these stories illustrates the fact that, in addition to sexism and clericalism experienced by lay women church workers, racism was also a persistent factor. These stories must be "secret" no more, lest the moral character of our collective memory as a church and people of God continue to be deeply flawed.

I have saved a fine project for the last. It lies close to my heart and close to the hearts of many in this school and region as it involves an online biography of Verna J. Dozier, a part of a series on great Christian educators of the twentieth century. This episode illustrates for me the fact that historical research on women of African descent is more like archaeological recovery than institutional formality. It involves digging below the topsoil to reveal resources that have been neglected and ignored over time. For this project on Verna Dozier, as well as a book that is to follow, formal and informal conversations and oral history were key. Additional materials are drawn from a variety of locations: published and unpublished papers, sermons, letters, and other artifacts. Most of these materials were not "in plain view." We must find such materials and stories and bring them to this and other prominent collections.

Let me summarize in conclusion what I have learned, and am still learning, about the methodology and significance the African American Episcopal Historical Collection can bring to the study and history of African American women. Oral histories are vital: an organized approach to gathering these stories is essential. The sooner the better. I encourage you to "privilege" in particular the oral histories of women. Secondly, scholarship on these women, and men, needs to be respectful, humble, and free from projections and contemporary ideological constructs. These accounts are distinctly different from those of white women. This is not a history of "inclusion" but rather of expansion and liberation from other folks' agendas. Finally, in studying the lives of those who led the black church, we are not only studying a religious institution, but also a social bonding institution, a political base, and often a freedom trail. Mattie Hopkins once named it as a history of "continuous struggle – much failure, some success; one step forward, two steps back." 

There is, of course, no single model for black women; and along the way we need to be sensitive to cultural differences within Africa and in the Caribbean. Theologically, we must never underplay the relation to God and to the beloved community, including those who have gone on ahead. Along the way I believe we must accept and value their hallmarks of faith however we find them, as opposed to myopic focus on theological categories beloved by much of academia. We have only begun to do justice to the complexities of the historical record. Through this new African American Episcopal Historical Collection, we have a solemn and ethical responsibility to hear and speak for those who have often been rendered voiceless, and to give countenance to those who have often been faceless.

I thank you for inviting me to be apart of this truly historic occasion: holy work, Godly work, is celebrated here on this day, work intended to illumine and honor the lives of many for generations to come.

5 On Doris V. Wilson and more recently on Fannie Pitt Jeffries in the current collection.


7 “Verna J. Dozier,” in Great Christian Educators of the Twentieth Century, Biola University, 2005.

Sermon
at the Service for the
Dedication of the African American Episcopal Historical Collection
February 24, 2005
The Rev. Canon Angela Ifill, VTS ’95
Missioner, Black Ministries for the Episcopal Church

S irach 44:1-14;
Psalm 149;
Ephesians 1:11-23;
Luke 4:14-21

God of grace, God of Glory on thy people pour thy power.

The words of the first line of that prayer make up the first line of hymn 394 written by Harry Emerson Fosdick in 1930. The words “on thy people pour thy power,” have been adopted by the Office of Black Ministries as its prayer for 2005.

Those words make up the theme of the 2005 Seminarians Conference, “On Thy People Pour Thy Power: Beginning the Journey,” and the theme for the 7th Triennial Black Clergy Conference, “On Thy People Pour Thy Power: Continuing the Journey.” I place that prayer alongside the writing of St. Paul the Apostle to the faithful saints in Ephesus. Indeed, the writing is for all Christians and it applies to us in this chapel right here, right now, and begins with this double blessing:

Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him in love.

Within this prayer the apostle points out a few gifts with which we have been endowed. He reminds us that we have redemption through the blood of Christ. He reminds us that in Christ we have forgiveness of sins. He reminds us that God has made known to us the mystery of His will, not for our own pleasure but according to His good pleasure.

Most important of all is that through Christ we have obtained an inheritance—one that has been planned and gifted, not for our own use to be impressed with ourselves and wow others, but to be used for the glory of God.

This is not an inheritance to be squandered frivolously, not is it an inheritance to squabble over. The inheritance obtained from Christ is deeded to each and every one of us, as did our ancestors also obtain this priceless gift. Ultimately, it is an inheritance for which we have responsibility today according to God’s purpose and for which we will be called to account.

God has a purpose for each of us. He has blessed us with gifts particular to the purpose that he set out for us, special gifts to be used in his service.

We have come to this part of the day that just precedes the festivities that culminate the auspicious occasion marking the dedication of the African American Episcopal Historical Collection at Virginia Theological Seminary. This is a result of an agreement made in December 2002 between the Historical Society of the Episcopal Church and Virginia Seminary.

I stand here today as a product of this seminary; and say that I am not surprised that VTS was the location chosen for this esteemed collection of African American contributions to the Episcopal Church. Let me tell you why I am not surprised. This occasion brings to mind the memory of my second year here in 1993. I led a group of my classmates who presented ourselves before the then-dean of students, one Martha Horne, and proposed that we engage the Seminary in a dialogue on anti-racism.

After making a case before faculty and with further discussions, it was agreed that the entire campus — students, faculty, staff, and dean would engage in a six-week long dialogue on anti-racism. Over those six weeks conversations challenged the norms, raised questions, and brought to the surface the experience of its African American students. So I am not surprised. This dedication in this place is a celebration and honor whose time has come—has been long overdue.

There is an openness at VTS to acknowledge that racism is a problem and to take action that conveys the
message that the institution is willing to continue the work to eradicate the sin of racism. In part, a statement of the Racial and Ethnic Diversity Initiative says: “The VTS community is deeply committed to making the changes that will lead to an increased understanding of issues related to race and ethnicity and the elimination of the plague or racism.” A bold statement!

But bold we need. Because though the work to end racism has been in progress for generations, we are not there yet. Our goal remains elusive. We all know that this is a long and difficult road, a work that is tireless, and when there is true commitment and dedication, it is a work that pulls at the gut and the heart in deep and painful ways.

But the work is not to be abandoned. Not until the injustice handed down by our justice system is rectified; not until the education system understands its responsibility to provide equal education for all; not until our health care systems respect the dignity of every human being and provide quality care for all regardless of the color of their skin—we cannot abandon this work against racism.

We cannot abandon this work against racism, for to do so is to fail to accept the inheritance—the precious legacy of our ancestors and those who more recently went before us.

Sometimes in our lives and understandings, our unbelief and fear and sarcasm stand in the way of our success. In such times, we need to learn to step back, to get out of the way so that God can accomplish his work through us, in spite of ourselves and our attitudes.

For where would we be today if in 1787 Absalom Jones had resigned himself to the balcony of St. George’s Church when the vestry made a
decision that the many blacks now attending were not welcome to sit in the sanctuary? They made a decision to walk out, and that action started a whole new course of history, which we proudly celebrate to this day.

Our ancestors and those who more recently went before us have made their mark in the Episcopal Church and the world. They have given us a tremendous inheritance. The legacy of their struggle for liberation and full equality is a gift to the world, and one upon which we now must build.

It is not an inheritance to take lightly. It is not an inheritance to be squandered away, nor is it an inheritance for us to squabble over—you know the argument—who knows the history and who doesn’t? Who is worthy and who is not?

Instead, it is an inheritance to cherish and celebrate, even while we understand our role to build upon this legacy. What is of high importance and necessary, is for those who possess the history to share it far and wide with one and all, and in the sharing, to call those of us in the vineyard today to do our part to make our own history as we advance the cause.

The stories of our ancestors and those who more recently went before us abound and stand as towers illumined in the brilliance of the light it casts, to remind us today that we cannot sit demurely by and make excuses for what is wrong and unjust. That we cannot become complicit by our silence in the face of continuing oppression from others and the oppression to which we subject one another.

When Jesus came to Nazareth after his baptism by John the Baptist, he went to the synagogue on the Sabbath as was his custom and he stood up to read from the place where it was written: The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, recovery of sight to the blind, and to set the prisoners free.

As the church we have a responsibility to raise our voices for equality, not only in the church but in society and the world at large. The late Rev. Dr. Samuel DeWitt Proctor, Pastor Emeritus of the Abyssinian Baptist Church of New York City, (and Professor Emeritus at Rutgers University in New Jersey) said in one of many addresses: “It is embarrassing to see how straightforward Jesus was in setting out the basic requirements of God for his people and how confusing and complicated we have made it . . .”

He said that “our care of the hungry, the thirsty, the naked, and prison bound is still a public obligation; but the obligation requires caring Christians to stay on the case, to participate in the political arena, to be involved in public policy making, so that we all don’t end up as ‘goats’ in the left hand of the righteous judge.”

When Absalom Jones built the first black church, he also formed the Free African Society—the first black organization in the United States whose purpose it was to support one another in sickness and for the benefit of their widows and fatherless children. The Free African Society of Philadelphia was probably the first independent Black Mutual Aid Society in the United States.

Since that time the black church has been at the forefront, and continues today to be at the forefront, of the struggle for freedom and equality; freedom from poverty and from the inequality that destroys the lives of its people. The black church continues its struggle today against the racism that promulgates laws on sentencing guidelines that send a disproportionate number of African American men and women to prison, depriving children of an opportunity to a family life.

People of God—there are no shortages of arenas that require the voice of the church: your voice. Those who went before left a legacy of which we are proud today because they left their comfortable places, because they left their familiar places, because they left their secure places. And when their places pinned and when they saw and experienced humiliation they tread murky dangerous waters to bring about change so that we can all sit here together in this place, bound up in respect for one another and, hopefully, with a common goal that goes beyond the doors of this chapel.

Now, it is our time to make our own entries in the annals of history to make the deposits that will enlarge the inheritance we celebrate today. Now is the time for us to further the work of the black church to tell the black story far and wide, and to demonstrate by our actions the integrity, the passion, and the dedication for the work begun by those who went before us, and whom we celebrate today.

May I invite you as we leave this place to go into the world to carry the words of the first stanza of hymn 594: God of grace, God of glory, on this people pour thy power. ✞
Rose Duncan, VTS '05, from the Diocese of Washington, directed the Contemporary Sacred Singers at several events during her years at VTS. Below, the Sacred Singers provide special music for the AAEHC Dedication Service.
“Between the Cracks”
Shelley-Ann Tenia, Class of 2005
Diocese of Trinidad and Tobago

I sensed that God was up to something when I arrived at Virginia Seminary and experienced my first diversity training. It was horrific. I wasn’t too sure what “diversity training” meant, and I definitely didn’t think I needed it since I hail from a very diverse island. Still, I figured it was something that the American students needed—and were required to do for good reason—so I would just sit through it, spout my wisdom where appropriate, and be done with it.

I was sorely mistaken. I walked away from that day confused as to why I felt so raw and uncomfortable in my own skin. As I have reflected on my discomfort that day and since, what I’ve come to discover is embarrassing, shocking, frustrating, sad, and hope-filled at once.

The first thing that I came to discover is that the awkwardness I often felt among African Americans, and the sense of ease I had when around white folk, was connected to the fact that I was a black from the diaspora. Being a West Indian and a member of the dominant, majority group there, I saw the world with a different set of lenses than my African American brothers and sisters. I did not know what it meant to be oppressed or overtly discriminated against, or for people to have particular expectations of me based on the color of my skin.

So much of my awkwardness came as part of my not understanding why African Americans seemed angry so frequently. Likewise, much of my affinity to white Americans had to do with the fact that they were also part of a dominant culture. They had no idea what it meant to be oppressed or discriminated against. They enjoyed the full authority and freedom to define the terms, norms, and expectations of their cultural context. Like me, they had a strong sense of confidence and even entitlement. The sky was the limit, and the only thing that would get in our way was not applying ourselves.

Despite my sense of affinity to the dominant culture, I realized slowly that the affinity was not necessarily mutual. I began to reflect on some of my experiences in Virginia Beach, where I had spent the first five years of my time in the U.S., experiences in my classroom interactions, in the Baptist church and singles ministry of which I was a part, and at my workplace. I had conflicting and confusing experiences of being forgotten or left out; of awkward conversations or encounters with people; of being followed in stores (all the while thinking to myself that the clerk was just being helpful); or in comments people made or assumptions that informed their decisions—all of which I blew off as no big deal or simply idiosyncratic.

It was then, in my reflecting, that I found myself between the cracks—between the cracks of a system of racial prejudice that was still alive and well. I was embarrassed to reflect on my experiences at seminary: I had learned very quickly to become like this dominant culture in ideals, expectations, speech, dress, and appearance. And when I realized this, I became very uncomfortable. I realized that I had significantly lost my accent, even before coming to seminary—something that I never noticed before. I also realized that I was trying my best to fit in, especially with people my age.

Conversation with close trusted friends, prayer and more reflection gave rise to further observations:

1. For me, there was/is no real solidarity with either the dominant group or African Americans. As a black from the diaspora, African Americans saw me as someone who thought she was better than them, and as someone who would be embraced by their white compatriots, and who would be respected before and over them, a respect for which they had fought long and hard.

2. When white folk found out I was from Trinidad, they were more likely to talk to me than to a black American in the room. Also they were more likely to befriend me and use me as proof that they weren’t prejudiced.

3. I became unsure about my relationships with both groups of people. I wasn’t sure if whites befriended me because of me or because I was not African-American. I could better understand the tenuous relationship between American blacks and blacks from the diaspora. I became
aware of how I was indirectly contributing to the hurt, frustration, and putting down of my American black brothers and sisters.

4. I realized that as a member of the dominant culture in Trinidad (more based on socio-economics than race), I participated in some of the very same behaviors of the dominant culture in this country. I held some of the same assumptions and engaged in some of the same practices that often led to poor relationships among the minority folk and the dominant group, and the systematic prejudice and stereotyping that evolves out of those behaviors and assumptions.

Some may think that we don’t need diversity training. I was one of those after my first experience of it. But in my lived experience—outside of and beyond the diversity training—I have come to realize that we have a long way to go before we can say that we are a people who respect that dignity of every human being, who live a life of justice, mercy, and who walk humbly with God. The truth be told, none of us—Black, White, Asian, Native or Hispanic—have the luxury to be disconnected from the realities of life in societies and cultures whose systems and designations continue to cause groups of people to be hurt, marginalized, disenfranchised, and discriminated against. In a time of racial profiling, race riots in schools, and an increasingly angry and disillusioned generation, we do not have the luxury to keep our heads buried in the sand and preach ideologies that do not acknowledge or confront the insidious evil of racial discrimination, or discrimination of any kind.

As God continues to form us into priests, my hope is that we would take seriously Jesus’ instruction to love one another, and that we would continue to make space for challenging existing assumptions and stereotypes, for looking at ourselves, for the Spirit to convict us, and for our lives and our world to be transformed by the light of Christ. My hope is that we realize that in this day and age we all find ourselves between the cracks, but that we will be encouraged, convicted, and strengthened to continue working for the Kingdom.

Shelley-Anne Tenia and Samantha Williams, daughter of VTS Old Testament professor Judy Fentress-Williams.
Memorials Honor Adam Goren

The student body and many other members of the Virginia Seminary community have created two memorials in honor of Adam Goren, classmate and friend. Adam died December 14, 2004, near the end of the first semester of his senior year.

An avid sportsman, Adam was captain of the Seminary’s football team, the Fighting Friars. Two wooden benches in his memory have been placed under the trees near the team’s practice area in Trotter Bowl, providing a fitting memorial to one who loved the playing field.

The Adam P. Goren Memorial Scholarship has been established in his name and will provide financial assistance to a seminary student who plans to enter the military or school chaplaincy. Adam had been deeply affected by a school chaplain who made a great difference in his life, and he had planned to become a U. S. Navy Chaplain.

A special degree was presented to Adam’s mother, Laine Goren, at Commencement.
VTS Chaplains to the Armed Services

This article is the result of the research of Virginia Seminary Archivist, Julia E. Randle, and the material that forms its basis is in the Seminary Archives. Footnotes were omitted, but all references are available upon request. The Rev. Dr. Rosemari G. Sullivan distilled the information and compiled the article.

Graduates of Virginia Seminary over the years have filled the role and ministry of Chaplains serving with the Armed Services of the United States and the Confederacy. Our archives give us the earliest stories, and more recent glimpses of our Chaplains come from their notes and letters, some now posted on the website of the Office of Chaplaincies (www.ecusa-chaplains.org). This article is a sampler of these stories and is dedicated to those currently on active duty who are graduates of Virginia Seminary.

The Civil War

Kensey John Stewart
VTS 1839

Mr. Stewart had a remarkable career that included service as a Chaplain to the Army of the Confederate States of America in the unit known as the Army of Northern Virginia. He graduated from Virginia Theological Seminary on Wednesday, July 10, 1839. The following day he was ordained deacon at St. Paul’s, Alexandria, Virginia, by the Rt. Rev. Richard Channing Moore, Bishop of Virginia. In 1840, he married Hannah Lee, daughter of Edmund Jennings and Sally Lee of Alexandria, Virginia. By the time of the Civil War, he was canonically resident in Massachusetts.

At some point in 1861, Stewart, a Confederate States of America loyalist, returned to Alexandria, his wife’s hometown and the home of her brother, Cassius F. Lee (long-time treasurer and trustee of Virginia Seminary). Stewart began conducting services in the town, most likely commencing after the 24 May 1861 occupation of the town by the United States Army. Until that point the Alexandria Episcopal churches (Christ, St. Paul’s, and Grace) were open and served by resident clergy (Cornelius Walker, George H. Norton, Francis Spring), all of whom left at the time of the occupation or shortly thereafter. The three Episcopal churches were closed both for lack of officiating clergy and for the refusal to use the Prayer for the President of the United States. During the summer and the fall, Stewart conducted Episcopal services in Odd Fellow’s Hall. On 2 February 1862, he and the Rev. George A. Smith reopened St. Paul’s for worship services.

A week later, records indicate that Stewart was arrested during services at St. Paul’s for omitting the Prayer for the President of the United States. He was released the following day.

Sometime in 1862-63 Stewart was “received into canonical connection with the Diocese” of Virginia and served as a chaplain in the C.S.A, apparently in the Army of Northern Virginia. Records indicate that Chaplain Stewart also served with the 6th North Carolina Regiment.

One of Stewart’s tasks during the Civil War was to have published in London the Book of Common Prayer of the Episcopal Church of the Confederate States of America. In early 1863, a Richmond bookseller, John W. Randolph, employed Stewart to go to London with three thousand dollars in gold to arrange for the publication of the CSA BCP and two other books. All three books were printed and shipped to Havana, where they were to be transshipped to Wilmington, North Carolina. The blockade-runner was captured and most of the books thrown into the ocean (although some were saved and sold in a prize court in Boston). Stewart returned to the Confederate States on another boat, which successfully slipped through the blockade. His baggage contained several copies of the folio version of the Prayer Book. One of those copies went to Mrs. Robert E. Lee (his wife’s first cousin) and another to President Jefferson Davis.

From 1863 until 1865, records show that Stewart served a congregation in western Canada. In late May 1865, he returned to serve a congregation in New Jersey, followed by parishes in Virginia and Delaware. In his letter to the Bishop of Delaware upon his retirement he wrote: “I can, at the close of my ministry assure you that there is not estate in human life that rewards a man for his labors, at all comparable with the service of our Lord and His Church.” He died in the home of his daughter, Mrs. W. M. Woodward of Richmond, Virginia, on June 10, 1902.
John Adams Jerome
VTS 1851

John Adams Jerome served as United States Army Chaplain at Fairfax Seminary Hospital in Virginia from July 1862 until the hospital closed in August of 1866. He was born in Boston, Massachusetts, on December 3, 1824, attended Bangor Theological Seminary, and graduated from Virginia Seminary in 1851. In September 1851 Jerome married Mary Roe Sparrow, daughter of the Rev. William Sparrow, D.D., then Dean of Virginia Seminary. The wedding took place in the Seminary Chapel, and the bride’s father officiated. After his ordination, Jerome served parishes in New York, Massachusetts, and Pennsylvania. From March 1859 until July 1862, he was the rector of St. James’ Church, Pittston, Luzerne County, Pennsylvania. In July 1862 Jerome resigned the charge of St. James’ and

reported for duty as a Chaplain in the United States Army. His reports in the Journal of the Diocese of Pennsylvania provide a firsthand view of the life of a hospital Chaplain during the Civil War. The following are excerpts from these reports:

I resigned the charge of St. James’ Church, Pittston, July 1st, 1862, and immediately thereafter entered on the duties of Chaplain in our Army, at the Fairfax Seminary Hospital, Va. For the last ten months services have been as follows: Preaching in the chapel and wards always twice, and usually thrice, on Sunday, and five prayer meetings each week. I have officiated at a large number of funerals.

For several months we had 1800 patients; our present capacity is 900....We have had not a few “fellow workers unto the kingdom of God,” and we would especially make mention of the valuable help received from some Christian women. Here, as elsewhere, the Gospel proves itself “the power of God unto salvation.” In Christ, peace has been found by many yet living, and my man whose days of “tribulation” are ended. We ask the prayers of all whose love of country is second only to the love of Christ.

For nearly two years I have prosecuted my ministry amongst our soldiers at this post.

During the past twelve months the services have been as follows, viz: On Sundays, in the Chapel and different wards, 147; other days, in the Chapel, 204; Total public services, 351. This includes, for eleven months, at least 5 prayer meetings weekly, and for the month of April, 4. The first of that month a Temperance Society was organized. It meets every Friday evening; 150 have taken the pledge.

The Lord’s Supper has been celebrated in public and private 11 times.

We observed “The Week of Prayer” with blessed results.

Adult baptisms 3, infant 1.
A Sunday School has just been organized.
Among of Communion Alms, and other Collections, for "Hospital Relief Fund, Missions, and Bible Society, $102.93.
I have attended a large number of funerals.
An attractive and well-furnished Reading Room has been opened, with the hearty co-operation of the Surgeon in charge.
The interest in religious things has been such as to cheer us continually. Many of our brave soldiers have, we believe, here been brought nigh to God, wanderers reclaimed, and true disciples refreshed and strengthened. In scores of instances have we seen “the last enemy” vanquished, and an “abundant entrance” into the Kingdom granted to the weary and yet rejoicing soul.
The Christian Commission has continued its invaluable aid, by supplying us with papers, books, and tracts.
May God be with us in the future as He has been in the past!

Another year of ministerial labor amongst our Sick and Wounded Soldiers has confirmed the statement of my last report, as to the general readiness to hear the glad tidings of great joy. And thank God, in scores of instances the Gospel has proved a savor of life unto life.

We have been greatly assisted and cheered in our work by the co-operation of many Christian brethren. Two in particular, one an Acting Assistant Surgeon, the other a Private, have, for more than a year, given most valuable help in the Prayer Meetings and elsewhere.

I continued to act as Chaplain of the United States Army Hospital, at “Fairfax Seminary,” Virginia, until the Hospital was closed, early in August last. From May 1st, 1865, I held 83 public religious services in the several Wards and Chapel, viz.: on Sunday, 49; other days, 34. As in former years, four prayer meetings were held every week with no abatement of interest. The Lord’s Supper celebrated 3 times; funerals attended, 41. Our Hospital Temperance Society only ceased its beneficent and successful labors with the departure of the convalescents to their homes. I hardly need add that the officers and soldiers who were helpful in the prayer meeting were the working members of this Society. I shall ever look back upon my experience in the army with gratitude to God for the wide door of usefulness therein opened to me. May the richest blessing of His grace follow the noble men who have saved the nation. From September 1st until the middle of December, with your approbation, I officiated in several Churches of this Diocese; and, when suddenly called away, by the illness, unto death, of one who had been for fifteen years a helper for me in the ministry of Christ, I rendered such assistance to clerical brethren in Virginia and Maryland as was in my favor.

The Rev. John Adams Jerome died on June 18, 1901 in the Episcopal Hospital in Philadelphia of an apparent heart attack. His obituary in Southern Churchman, July 6, 1901 states: “He graduated at the Theological Seminary of Virginia in 1851. He had been in the constant exercise of his ministry from that time to his death, having just completed fifty years of honorable service.”

Spanish American War

Benjamin Franklin Stringfellow, VTS 1876

Born in Culpeper County, Virginia, on June 18, 1840, Stringfellow studied at Episcopal High School from 1857 to 1860, after which he taught Latin and Greek at a school in Mississippi. On May 28, 1861, Stringfellow enlisted as a private in the Powhatan troop, 4th Virginia Cavalry, eventually serving on the staffs of General J.E.B. Stuart and General Robert E. Lee, where he was chief of scouts in the Army of Northern Virginia. After a brief exile in Canada, Stringfellow returned to Alexandria and married Emma T. Green.

Records show that Frank Stringfellow was an active lay person in the Diocese of Virginia. In May 1873, he became a candidate for Holy Orders and attended Virginia Seminary from 1873 until 1876. A faithful priest of the Diocese of Virginia and Southern Virginia, Frank Stringfellow served several parishes and in a variety of diocesan roles. One interesting note is that Stringfellow was elected Evangelist at Large of the Diocese of Virginia and was to be paid $1,000 per annum out of the Contingent Fund of the Diocese. Records show that he was instrumental in the development of Johns Memorial Church in Farmville, Virginia; Grace Church, Bremo Bluff; Rivana Parish and Emmanuel Church, Eagle Rock, Botetourt County. The 1886 Journal of the Diocese of Virginia quotes Assistant Bishop Randolph as saying “To the energy and earnestness of the Rev. F. Stringfellow, the gathering of this congregation and the erection of the church building are largely due.”

In June of 1898 Stringfellow enlisted as a Chaplain in the 4th Virginia Regiment, U. S. Volunteers. The 1898 Journal of the Diocese of Southern Virginia records the address of Bishop Randolph recognizing his service, stating:

“There are two of our beloved clergy who have accepted the post of regimental chaplain for field duty in the Volunteer army of our Country. The Rev. Frank Stringfellow...and the Rev. Robert M. Patton...I hope to secure ministries, both pastoral and in the pulpit, for the Churches consisting their charge, during their absence from the
country. One of them is an old soldier, and
knows what war is. The other is young, and
in the morning of his ministry; but both will
do their duty, in the camp and on the march,
in the hospital and on the battle field, in their
blessed calling…”

After his service in the
“Volunteer army of our
Country,” Stringfellow returned to
ministry in the Diocese of Southern
Virginia, and in 1910 a letter dimissory
transferring him to the Diocese of
Virginia is recorded.

World War I

Walter Russell Bowie
VTS 1908

From 1939 until 1955, a distinguished
member of the faculty of Virginia
Theological Seminary, Walter Russell
Bowie was born on October 8, 1882. He
was a 1904 Phi Beta Kappa graduate of
Harvard University and graduated from
Virginia Seminary in 1908. Called to
serve as rector of St. Paul’s, Richmond,
Virginia, he established himself as a
distinguished preacher and sensitive
pastor. It was during his tenure as rector
of St. Paul’s that Bowie served as a
Chaplain during World War I in France
at Army Base Hospital No. 45.

The historian Samuel C.
Shepherd, Jr. in a recent article
published in Virginia Magazine of History
and Biography (Vol. 112, No. 3, 2004)
provides the best summary of the
experiences of Walter Russell Bowie as
a Chaplain during World War I. The
article No “Summer Holiday”: The
Chaplaincy of Richmond’s Walter Russell
Bowie in World War I” begins:

On 15 October 1918 Jean Laverack
Bowie expressed her frustration about the
meager news she had received from her
husband, Walter Russell Bowie. During
World War I, Bowie, rector of St. Paul’s
Episcopal Church in Richmond, Virginia,
served as the chaplain for U.S. Army Base
Hospital No. 45 in Europe. Jean complained
that his handful of letters had barely
mentioned the war. Indeed, she wrote him,
“you might have been spending a summer
holiday in France for all I could gather from
your letters.” His wife’s teasing commentary
turned out to be grimly ironic. Bowie’s period
of service in World War I truly proved to be
no summer holiday for him, his unit, his
family, his church, or the city of Richmond.
On the contrary, it was a time of confusion,
difficulty, and death, and the horrifying
scenes of the Great War affected Bowie for
years to come. Taken collectively, Bowie’s
 correspondence and published works provide
a rare glimpse of the personal experiences of a
World War I chaplain. These documents
reveal a man who kept a watchful eye on the
home front even as he encountered the
devastation of war and pondered its
implications for the world.

World War II

David Quinn Long
VTS 1924

David Quinn Long died in the line of
duty while serving in the Philippine
Islands during World War II. Born on
March 28, 1897, in Crisfield, Maryland,
he enlisted in the U.S. Navy in World
War I. After the war, he received his
Bachelor of Arts degree from George
Washington University and attended
Virginia Seminary from 1922 until 1924.
Ordained to the diaconate and
priesthood in the Diocese of Easton by
the Rt. Rev. George William Davenport,
Quinn served St. Mary Ann’s Parish in
1928 and 1929. In 1929, a letter
dimissory was received by the Bishop of
Washington and Quinn became assistant
minister, Holy Comforter
Chapel, Georgia Avenue, Rock Creek
Parish, Washington, DC. The next
records indicate that he was at the Naval
Training Station in Newport, Rhode
Island.

During his service as a Navy
Chaplain, Quinn served on the U.S. S.
Relief, home port San Pedro, California,
until assigned as Chaplain to the U.S.
Arkansas, home port New York, New
York. In 1934 he was the Assistant
Chaplain at the U.S. Naval Academy,
and by 1936 returned to sea as Chaplain
on the U.S.S. Dobbin, home port San
Diego, California, followed by tours on
the U.S.S. Chaumont and the U.S.S.
Louisville. The final duty station for
Quinn was as Chaplain to the U.S. Naval
Station, Cavite, Philippine Islands. In a
simple entry in the Living Church
Annual we read,”Quinn, David Long,
47, of the Diocese of Washington, a
Lieutenant of the Chaplain’s Corps,
USN, was killed on a Japanese prison
ship in Subic Bay, December 15, 1944.”
This simple statement implies
knowledge by the reader of the Japanese practice of placing prisoners of war on vessels clearly marked as Japanese that were often sunk by U.S. Navy warships. The fate of Chaplain Quinn and his fellow prisoners has no other documentation. We are left to ponder the heroism of a ministry among those who knew they were marked to die at sea.

Ernest A. deBordenave, Jr.
VTS 1936

Known to friends as “Froggy,” Ernest de Bordenave was born in Franklin, Virginia, on June 24, 1908. He attended Virginia Polytechnic Institute, then transferred to the College of William and Mary, where he earned a Bachelor of Arts degree in 1932. A postulant for Holy Orders from the Diocese of Southern Virginia, deBordenave graduated from Virginia Seminary in 1936. He was ordained deacon and priest by the Bishop of Virginia, Henry St. George Tucker, and served as rector of St. Paul’s Church in Alexandria until his appointment as Chaplain in the United States Navy in 1942.

While applying for an appointment as Chaplain and having difficulty receiving such an appointment, deBordenave wrote to Capt. R.D. Workman, Chief of Chaplains, USN:

“... I did not make application in the first place until I felt called of God to do so. I had worked hard to do my bit at home—and worked late—but I have been uncomfortable about the deferred draft status granted the clergy. I read the story of the boy on Bataan who said: “there are no atheists in fox-holes,” I read “The Raft” and was torn by those three men wanting to pray and wishing that they had a Parson [to] tell them how. When I learned that five kids from my Parish are in the Marine outfit on Guadalcanal Island,—boys who might also wish to pray and have someone show them

how, I felt that this was a job that I ought to be doing—either for those boys or for some others like them, who will face death and yearn for the comforts of the Christian Gospel.”

Mr. deBordenave entered the Chaplain’s Corps in 1942 and left behind his wife, Cyane Dandridge Williams deBordenave and two daughters, Penelope and Mary Page. His son, Ernest Auguste “Tad” deBordenave III (VTS ’69) was born during his time at Chaplains’ School in Norfolk. The record indicates that deBordenave shipped out
from Bayone, New Jersey to Mers-el-Kebie, Algeria, on August 20, 1943, and later served in Tunis, Sicily, Naples, Marseilles, New York, and Connecticut. Finally, deBordeneave spent the summer of 1945 aboard the U.S.S. Birmingham in the Pacific.

After the war, deBordeneave became executive assistant to the Bishop of Virginia, Dean of the Church Schools in the Diocese of Virginia, and rector of South Farnham Parish, Tappahannock. In 1950 he was called as rector of Christ Church, Philadephia.

A serious heart attack led deBordeneave to resign Christ Church and return to Virginia where he continued an active ministry as rector of John Parish, Emmanuel Church, Middleburg and Church of Our Redeemer, Aldie. He retired from parish ministry in 1967 and died January 9, 1973.

Viet Nam

During the Vietnam era our graduates also served as Chaplains. At this point, however, we do not have records that were accessible for this issue of the Seminary Journal. It is our hope that in publishing this article, some of those who served will share their papers with the Archives of Virginia Seminary.

The Office of the Suffragan Bishop for the Armed Services sent us a copy of a letter by Chaplain William Broughton, USNR, to friends in June 17, 1969. The excerpts that follow give us a glimpse of the heroic service of our Chaplains in this conflict.

I sit fully equipped at the helicopter pad waiting to be flown out to the men in the bush country called Arizona. Last night they were hit heavily by "Charlie." I woke up some time after midnight and the whole area was ablaze with gunfire and illumination rockets. It was a parallel to Dante’s Inferno. There’s no love available for any one under these circumstances. Fear and anxiety cause one to either retreat into himself or retaliate as a means of self preservation. Courage is for a moment. Almost instinctively one reacts to the threat and then when the threat passes, the impact of what could have happened grips you like a tidal wave. Both the Catholic Chaplain and myself are going out there to bring Communion and offer prayers for those killed in action. It’s a tight emotional situation. We will be received with open arms and the morale leaps high to know that someone cares enough about them to share the risk.

As I go, the thought of the courage of Christ under girds us. Knowing the terrible threat ahead, He went on unwaveringly. There is so much wisdom and strength in the following His example. …Today we had three memorial services for four killed in action. There was a moving expression of emotion. They had gone through so much together. It was a painful separation. One young Marine who has been over here 18 months, pointed to a small American flag in his wallet and forced out a few words that came from the depth of his being – “That the reason why I’m here.” Putting one’s humanity and service alongside these young hearts is an honor.

Love, Bill

Chaplain Samir Habiby baptizes Marines in the Cam Lo River, Viet Nam.
Iraq

Several men and women from Virginia Theological Seminary are serving as Chaplains in Iraq. The Office of the Rt. Rev. George Packard, VTS ’74, Suffragan Bishop for the Armed Services and Chaplaincies, has a remarkable web site. The following are notes that were posted on this site. It seemed best to have our Chaplains tell their own stories.

The Rev. Neal Goldsborough
VTS ’81

“To all God’s beloved in Barrington, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world.” These are Paul’s words of greeting to his church in Rome, with my update of the name of our town. Your faith is proclaimed in this desolate part of the world through your ministry to me and I thank God for you every day. I am living in the real life version of MASH. Several times a day the whoop-whoop-whoop of a medevac helicopter electrifies our casualty-receiving department, and a highly trained crew of men and women scrambles through the mini sandstorm of the rotor wash to bring another injured service member to the finest military hospital in theatre.

Let me tell you about two remarkable young people I met this week. The first was a young infantryman stationed in the Baghdad area for 11 months. Two years ago he was attending his prom. Now, at the age of 20, he has the 1000-yard stare of a person who has seen far too much of war. He proudly wears the Combat Infantry Badge on his PFC’s uniform, and except for the look in his eyes, he might pass for a kid of 16. He tells me the only thing he wants is to get out of our hospital and get back to his platoon. His war has not been for the lofty goals of freedom and peace, but for the survival of his fellow soldiers whom he describes as “my family.” He hopes to go to college when he gets out of the army in a few months. What will he study? He’s not sure, but he’ll find something he likes, he says. I tell him to spend every nickel of his hard-earned GI Bill, and he promises that he will.

The second soldier is specialist in a signal corps unit who rolled her Humvee last week. In trying to avoid potholes, where the insurgents now bury improvised land mines, the vehicle overturned and she was thrown through the driver’s door window. The door peeled the skin from her eyebrows to the top of her head. Our fine docs sewed it back in place, and I was able to honestly tell her that they did a good job putting her face back together. She hopes to go to college to be a dental hygienist in a few years from now, and she says she joined the army to get the money to achieve that dream. She, too, cannot wait to get back to her friends up North. The heroism of these kids humbles me, because they are convinced that they have not done anything remarkable—”just doing my job, chaplain.” Please remember to thank God for the sacrifices they make for you. Pray for peace with justice for all people.

Your brother in Christ,
Neal

continued on next page
A thank you note to the Church of the Heavenly Rest, NY, NY for Anglican Rosary beads sent to:

Richard L. Schweinsburg, Jr.
VTS '77.
Grace and Peace in Our Lord Jesus Christ to the family at Heavenly Rest! On Wednesday I received a package of Prayer Beads from you, and I must tell you how blessed I feel! Your wonderful gift, a labor of love and care for our service members overseas, is greatly appreciated, and received with heartfelt thanks.

Already, people have been coming into my office and making their selection, even before I have advertised that I have received them! I have placed your letter and picture on the bulletin board outside my office, as the enclosed picture shows.

Tom, you are truly blessed to have such a loving family, and they are blessed by your shepherding. Please let me share a little about myself.

I have served as a parish priest for over 27 years, having served parishes in Pennsylvania, Maryland, New York, and Rhode Island. I have served as a Chaplain in the Army Reserve all that time, and have truly loved the opportunities given me by this special ministry. My wife Jane is a librarian, and is home in Rhode Island with our cat Luzy.

I was mobilized in December, and will serve on active duty until at least February of 05. I serve as the Command Staff Chaplain for the Army Material Command, which has the mission of supplying all the “stuff” the soldier needs. In my ministry, I make trips throughout the theatre wherever AMC people are, including areas north of my present location. I have sort of a “parish” ministry, with counseling and visiting ongoing, and I celebrate Eucharist once on Saturday and once on Sunday at 2 different locations, for the Episcopalians and Lutherans. At one location, I am joined by 2 Lutheran pastors. We have small but faithful congregations at both locations, and I am sure they will love the Prayer Beads!

I hope you will keep all of us over here in your prayers; I will remember you all especially this weekend at my Eucharists. Pray for a just peace, and the safe return of those now in harm’s way. Thank you again for your thoughtfulness, and I hope when I return, I can come visit you in church! Peace and love,

Fr Rich +

Chaplain Schweinsburg

CHAPLAINS IN MILITARY SERVICE

Our graduates on active duty at the time this article was being written are:

Gerald K. Bebber, ’79
Phillip D. Boeve, ’84
Peggy B. Buelow, ’86
Anthony P. Clark, ’92
Christopher V. Coats, ’87
Jeremiah C. Day, ’90
Thomas L. Dudley, Jr., ’82
Beth H. Echols, ’89
Theodore W. Edwards, Jr., ’77
Cameron H. Fish, ’89
Liston A. Garfield, ’85
C. Neal Goldsborough, ’81
Ira C. Houck III, ’80
James W. Hunter, ’84
Peter M. Larsen, ’74
Linda Leibhart, ’80
Richard J. Martindale, ’95
Michael T. McEwen, ’88
Paul L. Minor, ’91
Paula K.C. Morton, ’94
Stephen P. Pike, ’88
Joseph W. Pinner, Jr., ’75
C. Michael Pumphrey, ’81
Malcolm Roberts III, ’75
Robert C. Sawyer, D. Min., ’80
Richard L. Schweinsburg, Jr., ’77
Jeffrey H. Seiler, ’86
Timothy L. Steeves, ’73
Kenneth W. Taber II, ’63
David B. Thames, ’92
C. Christopher Thompson, ’79
Mark S. Winward, ’97
Carl Walter Wright, ’90
We know that there are many others who have served in conflicts around the world. This article is just a sample of the heroic ministry of some of our graduates. It is our hope that by honoring them we honor all who serve.

—Editor
“His word is in my heart like a fire, a fire shut up in my bones”

Jeremiah 20:9

The 2006 John Hines Preaching Award

The prophetic voice that characterized Presiding Bishop John Hines’ ministry should be central to sermons submitted for Virginia Theological Seminary’s annual John Hines Preaching Award.

All preachers—bishops, priests, deacons, and laypersons—are invited to submit one sermon for the Hines Award. Sermons may be submitted by the preacher or by a listener, with the preacher’s permission.

The sermon must have been delivered in the Episcopal Church to a congregation between I Advent 2004 and the last Sunday after Pentecost 2005. The sermon must be received by the John Hines Preaching Award Committee by December 15, 2005. The name of the award recipient will be announced in Spring 2006.

The recipient of the John Hines Preaching Award will receive $2,000.00.

For further information about the Hines Award, please write or call

The Rev. Dr. Rosemari Sullivan, Director of Alumni Affairs,
Virginia Theological Seminary, 3737 Seminary Road,
Alexandria, VA 22304  1-800-941-0083
Email: rsullivan@vts.edu
Please visit us on the web at www.vts.edu.

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

The Rev. Dr. William H. Danaher, Jr.
Assistant Professor of Theology and Christian Ethics School of Theology at The University of the South

The Rev. James W. Nutter
Rector, Palmer Memorial Episcopal Church, Houston, Texas
Dabney died on April 20, 2005, in a hospital in Sebring, Florida, after a long illness. With him were his wife, Tina, and daughter, Diana, the oldest of his and Tina's five children. He has left behind countless friends who mourn the loss of his kind, wise, and loving presence.

We present here Dabney's own words, taken from a short piece he wrote for the Seminary Journal not long after he underwent open-heart surgery. These words seem to capture at least a part of the man many of us will long remember with affection and respect.

During the first five days after surgery, I was in and out of intensive care twice. The memory I have of that is of darkness. It is all very fuzzy. I cannot remember when, but one night I sensed a "presence" in my room. I opened my eyes. No one was there. I closed them again and in the darkness of irrational imagination looked for the "presence." What I saw was hundreds of shapes and faceless people in the dark. I opened my eyes—no one was there—closed them, and again the room was filled. I wondered how that many people could be in the room with me. And then I realized that they were the spirits of people praying for me, being present to my spirit. I am not so sure that some of those spirits were not family and friends who had gone Home already, coming back to me in the communion of saints to lift me up to God's presence.

Every day since then I offer thanks to God for your prayers. They were answered in the most helpful way possible. I did receive them. Your love has been the best medicine of all.

And to all of you, may God bless you in many ways, and, especially, may you know God's peace.

From "The Communion of Saints" by the Rev. Dabney Jefferson Carr III
Virginia Seminary Journal, July 1990
Pressing the “Pause Button” on A Fast-Running Ministry

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

Summertime at VTS does not mean that the “livin’ is easy.” The days are hot and hazy, for sure, but not lazy. In fact it’s a crazy time! This summer Dwyer Plumbing Corporation is repairing part of the infrastructure, so the Oak Grove is dug up with pipes exposed, and there are dump trucks, flatbed trucks, piles of dirt, and gravel all around. You can hear carpenters at work with deadlines to meet on the new faculty residences. Dorms are being painted, and tree surgeons noisily remove some of the campus’ great old trees that sadly have come to the end of their life. Huge tree stumps are ground up and mounds of wood dust are left, as though giant ants are at work in our midst.

Meanwhile, MACE (Master of Arts in Christian Education) and DMin (Doctor of Ministry) students toil away, enjoying a lively community of learning and fellowship that takes shape in the chapel, Addison Academic Center, Sparrow Hall, and the refectory. Of course, there are also those late night rap sessions in the dorms when problems of the church and world are solved. I have the privilege of working with the DMin students, and I am grateful to Julia Randle, our Seminary archivist, and to Katie Lasseron, Program Coordinator of the Center for Lifetime Theological Education, who have helped with research for this article.

Which brings me to share some facts and impressions about continuing education and our Doctor of Ministry program: The Board of Trustees on May 26, 1964, approved the raising of funds for a “post-ordination training” program (Continuing Education or ConEd, as it was soon known) as part of the Second Century Fund Campaign (see John Booty, Mission and Ministry: A History of Virginia Theological Seminary, pp 276-78). In early 1966 sufficient funds had been received, and the executive committee of the board of trustees created the post of associate dean for continuing education and appointed as the program planner, the Rev. Bennett J. Sims. In the spring of 1967, the first ConEd students arrived on campus, some of them surely seeking a respite from the front-line of ministry in the trying days of the Vietnam War.

Seven years later in 1974 the Board of Trustees approved the faculty’s recommendation that VTS offer a DMin, in a sense the degree component of ConEd. This recommendation came after a two-year faculty study that was part of a larger conversation in mainline Protestant churches about post-seminary training for active clergy. There was increasing perplexity in the church about the fact that clergy do not receive a doctorate as their terminal professional degree, as do lawyers and physicians. Some seminaries explored a four-year program with one year being an extended practicum in ministry with the degree being a doctorate. By the mid-1960s, however, the DMin became the widely accepted way for a clergyperson with a B.D. or Master in Divinity to receive a professional/academic doctorate, most often after a number of years in active, full-time ministry. VTS was clearly on the cutting edge of this conversation, and in 1977 four students received their DMin degree at commencement. To date, 109 have earned the DMin at VTS.

Zoom forward. In 2001 the Center for Continuing Education, after careful evaluation and consideration
of mission, was renamed the Center for Lifetime Theological Education. Home became Sparrow Hall, moving out of what is now Price Hall. Simultaneously, the DMin was revisited and then identified as the DMin in Ministry Development. The Case Study Seminars, which have always been at the heart of the DMin at VTS, were strengthened by a new feature: A Congregational Study at the beginning of the doctoral work—an attempt to understand more fully the context of ministry out of which the case studies emerge.

Presently, there are 55 church leaders enrolled in the DMin in Ministry Development. The average age is 48, with average length of service of six years in the present context of ministry. There are 41 men and 14 women. These leaders have been ordained an average of 14 years each. There are 39 rectors, five assistants or associates, and ten in other ministries, such as teacher or chaplain. Twenty-one states, the District of Columbia, and four foreign countries are called home by these doctoral students. It is an ecumenical program, although of late more and more Episcopalians are participating in the program.

The DMin in Ministry Development has for over 30 years sought to provide skills and resources for the ministerial leadership that is needed in forming a community of faith for shared practice of ministry. For a long time there have been four
specific goals which define the program:

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

These goals stay before us as we live and learn and study together during the short-term residencies. It is amazing: Church leaders leave home and hearth, full-time work, and many responsibilities and press the “pause button” on their fast-running ministry. They come to campus and are able, sometimes for the first time, to consider frames or moments in ministry in a somewhat detached fashion. There is an inclination to learn, to observe, to approach scripture and tradition in new ways, and to listen to mentors, teachers, and peers who offer new takes on the practice of ministry. Theological reflection becomes an exciting exercise as students ask how and why they do the work which is theirs to do. This summer the Rev. Dr. John Yeh is lecturing in the academic seminar on “Preaching/Teaching Matthew: Interpretation and Influence.” In the afternoon Professor Yeh joins seven other colleagues to mentor the case study seminars where praxis meets theory. There seems to be no free time.

Soon after our long-standing DMin was remodeled as the DMin in Ministry Development, there began an intensive conversation about a way for VTS to meet the needs of those not in parish ministry but in full-time school ministry. At the National Association of Episcopal Schools (NAES) Biennial in 2000, the Very Rev. Martha J. Horne, our dean and president, discussed with other leaders in church and school the educational needs of those who have a vocation in school ministry. We learned that the world of Episcopal schools is one of the fastest expanding ministries in our church. At the next biennial in Houston in 2002, a workshop explored the possibility of a Doctor of Ministry with a special focus in school ministry. In 2003 we hosted a round table discussion at VTS about the best way to provide continuing education for those in school ministry.

“Although the D.Min. program at VTS has a strong educational component for those wishing to sharpen their skills for ministry, I have found myself giving thanks for the strong pastoral support I have received through this program in the past year as I have journeyed from my old parish to my new call in Atlanta. The faculty, staff, and students have been a strong anchor in the proverbial storms of change and the program has given me a wonderful opportunity to reflect on the new call and ministry God has given me to do.”

A second year DMin in Ministry Development student

“It is an honor and blessing to be a part of the inaugural class of this collaborative program, just as I feel honored and blessed to be serving in the challenges and joys of Episcopal Schools’ ministry and leadership. I have set out on this exciting journey to engage in a ‘meeting of the minds’ with others who bring a wealth of experience and integrity to the table, and to grow myself that I may better serve the Children of God.”

A first year DMin in Educational Leadership student
education for rectors who serve churches with schools, heads of schools, chaplains, and teachers. What would a DMin look like that addresses leadership issues for school ministers?

This summer we are test-driving the new DMin in Educational Leadership! Like the “older” DMin, this new DMin will give leaders in their context of ministry the opportunity to reflect on their vocation and to develop new professional skills in critical areas of school ministry. The DMin in Educational Leadership is practicing for the first time what is at the heart of school ministry, acknowledging that the proper context for the life of the mind is the life of faith. This is really exciting! We are keeping seven specific goals in mind:

+ To foster increased knowledge and professional skills in critical areas of school ministry;
+ To draw upon contemporary behavioral sciences in order to develop effective strategies for leadership;
+ To help leaders to understand themselves and how they may be more effective in school ministry;
+ To encourage collegial relationships within the profession of school ministry;
+ To provide the opportunity for in-depth study, especially as an “act of ministry” is documented in the project thesis;
+ To increase knowledge of school ministry with special reference to the literature of the field;
+ To encourage spiritual growth and consistent theological reflection on the practice of school ministry.

Our first class in Educational Leadership, 31 years after we began this DMin venture at VTS, contains ten outstanding school leaders from seven states. They are heads of school, chaplains, and teachers, with four being ordained. There are six men and four women in the program. The average age is 43, and, like their counterparts in the other DMin, they have been serving an average of six years in their present positions. We have just completed the first of the three weeks in this summer’s residency. The lecturer was the Rev. Dr. Daniel R. Heischman, chaplain at Trinity College in Connecticut and former Upper School Head at St. Alban’s School in Washington, D.C. Professor Heischman clearly had our goals in mind as he began his time with the students with four “orienting” questions:

1) What is the relationship between my personal faith and my role as a leader?
2) How do I speak the truth and hear the truth?
3) How do I deal with the expectations of others in this ministry?
4) How do I sit in conflict with this job?

There followed lively conversations all week about “leadership and followship.” Near the end of the week, I was inspired by two additional questions:

1) How do leaders as followers question themselves?
2) How do you not get frozen in the world of questions?

Admittedly, I felt some apprehension about what this new DMin would look like. Does the overall design make sense? Will school leaders find it helpful, as church leaders have found the other DMin for so long? As I saw our new students engaging Heischman’s challenging questions, I was filled with gratitude. The DMin in Educational Leadership will be

José Tate, above, and Barbara Day, below, are both working towards the DMin in the Ministry Development program.
meeting the needs of school leaders in Episcopal schools for years to come.

As I offer these facts and impressions, I am still left wondering: Why do these leaders in church and school leave family, friends, ministry and responsibilities to come to VTS in the hot, hazy days of summer? Or in January for the January Term two-week residency in the DMin in Ministry Development? What makes them all press the “pause button” on their fast-running ministry? Is it fun asking hard questions? Can theological reflection be better than a week at the seashore? Are the people who decide to undertake a DMin different?

I look at our doctoral students and feel reassured about the future of our faith communities, whether school or church. These people have found something that is worth a life. They have exceptional gifts and talents. They are serious practitioners of the faith who leave their context of ministry because they care so deeply about the context, about the ministry which is theirs, and the people they serve. They want to be better pastors, teachers, and chaplains; better rectors, assistants, associates and heads of schools. They are determined to keep their vocation in the present tense. They want to be the best they can be. Their being on campus with us makes us all better than we would be otherwise. It’s crazy around VTS in the summer—and it’s worth every minute of it. *

Members of the Doctor of Ministry Committee

Dr. Amy Gearey Dyer
Dr. Judy Fentress-Williams
The Rev. Dr. Roger Ferlo
The Rev. Jacques Hadler
The Rev. Dr. J. Barney Hawkins IV
Dr. Timothy Sedgwick

The photographs on pages 60-62 are by Tristan Hodges, Administrative Assistant in the Center for Lifetime Theological Education.
More and more people are participating in the Doctor of Ministry Programs at Virginia Theological Seminary. Our recent graduates and their theses include:

- **An Episcopal priest in Tennessee**
  Introducing New Cultures into the Life of a Parish

- **A Disciples of Christ minister in Northern Virginia**
  Building up the Body of Christ: A Pastoral Theology of Faithful Relationships

- **A Presbyterian educator Maryland**
  Hope for the Future of Educational Ministry in the Presbyterian Church (U.S.A.)

- **An Episcopal priest and military chaplain in California**
  From Tabernacle to Temple: How an Ignatian Retreat Helped a Congregation Prepare to Move

- **An Anglican lay leader in Australia**
  Engaging the Laity In Collaborative Ministry: Implications for an Encounter with God in Christ in the Context of a Sacramental Event

- **An Orthodox Syrian priest in Maryland**
  Youth Ministry in an Immigrant Church: the Case of the Indian Orthodox Church in the United States

- **An Episcopal priest and educator in Tennessee**
  “Praise Is What We Do”: The Process of Initiating Change in a Congregational Culture

- **A Congregational minister in California**
  Transformation: A Congregational Church Seeks Discernment for its Future

- **A United Methodist minister in Virginia**
  Discerning the Call: Lay Mobilization Through Spiritual Gifts Assessment

- **An Episcopal priest in the State of Washington**
  The Prayers of the People: A Congregational Exercise in Christian Formation and Lay Liturgical Leadership as a Sign of the Ministry of the Baptized

- **An Anglican priest and Seminary faculty in Myanmar**
  The Establishment of Churches in Unchurched Communities

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**Join the leaders.**

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September 2005
The Summer Collegium

*Strengthening the Ministry of Clergy Serving Small Churches*

*June 21 – 29, 2006*

*By Dr. Marilyn Johns*

*Project Manager*

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

The Summer Collegium is an intensive nine-day residential program, fully ecumenical in scope, for clergy in mid-career serving small congregations, along with their spouses or partners. The goals of the Collegium are to celebrate the ministry of small congregations, and to keep more pastors engaged in active ministry for the long term, by

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

The Summer Collegium will begin in 2006, with 25 clergy and their spouses or partners attending workshops and activities which will provide refreshment and renewal. The Collegium seeks to celebrate the vital ministry of small churches, which comprise nearly half of congregations in mainline denominations. The Collegium will intentionally overlap with the time the DMin and MACE students are on campus, to encourage mutual interaction.

Included as part of the Summer Collegium is a strong arts component, including a one-day Small Church Religious Arts Festival, which will draw from small churches in the area who will display and offer hands-on instruction in their arts and crafts for the community at large.

For more information about the Summer Collegium, including a downloadable application form, email SummerCollegium@vts.edu.
Virginia Seminary’s Forum on 

Faith, Work, and Vocation

We are called into being by God, and our vocation is to be God’s in all that we are and do. Faith and vocation are centered in worship, but they are lived out in the workplace. Since 1994, Virginia Theological 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.

Dr. Richard K. Jung
Headmaster Emeritus, The Bullis School, Potomac, Maryland
Head of School, The SEED Public Charter School, Washington, DC

April 19, 2005
The National Press Club

“Succor for Our Sycars”

The 1998 opening-of-school issue of Independent School Magazine pictured on its cover a seated Earl Harrison, then recently retired head of Sidwell Friends School in Washington, D.C. In bold capital letters above Earl’s head, floated the words “Changing Aspects of Headship,” announcing the theme of the issue’s featured interview. Immediately below Earl’s gesturing hand, a second caption, in somewhat smaller script read: “Plus: What You Need to Know about Charter Schools.”

If you think that comes pretty close to the destination of my talk today, then, as the attendant on the microphone at the front of the plane would say as passengers are settling into their seats, “You’re on the right flight.”

Unlike a typical flight, however, today we are going to take an “Alice-in-Wonderland” tour of faith: starting at the end, ending at the start where we are here today, and on a flight in which doubt breathes life into faith.

Here then, at the beginning, is my conclusion about faith at this stage of my vocational tour of duty: Faith is more about tacking than it is about believing. That is, faith has more to with sailing a boat than it does to anchoring it in a secure harbor.

Let’s start our tacking this morning, by returning to the 1998 cover of Independent School Magazine. Earl is asked in this interview, “What advice would you give to an aspiring head of school?” First, he responds, “I ...believe that an effective head of school must bring three qualities to the job: judgment, stamina, and a sense of humor.” I consider these the “faith, hope, and charity” of being the captain of any ship...a family, a church, a business, a foundation, a sailboat, or a school: judgment, stamina, and a sense of humor.

Earl then ends the interview with a remark that has become an “article of faith” for me as a teacher, head of school, mentor to aspiring heads, as well as a Dad and husband. He concludes: “I would hope that whoever aspires to become the head of a school will try to operate in the comfort zone between the pastoral and executive responsibilities of the position.” So, this is obviously one type of tacking we want to consider—tacking between the pastoral and executive responsibilities of school leadership.

In 1987, about a decade before Earl Harrison’s interview, I took what my dissertation advisor, frequent co-author, and former President of California’s State Board of Education, Dr. Michael Kirst, called “Jung’s self-appointed exile from policy research”
when I went into leading private schools. Seven years earlier, in 1980, I had begun my first stint in Washington as the research director for President Carter’s advisory council on educating disadvantaged children. I ended this seven-year run as a well-published “senior analyst” at the National Institute of Education at the ripe age of 35. I left Washington in 1987, returning to my hometown of St. Louis, to become a ninth and tenth grade principal of the John Burroughs School. A new stage of professional tacking had begun. I wanted to get closer to the educational action, to get back to interacting with kids as I had when starting out as a high school English teacher in a public school. I wanted to learn how to lead my own school by working at a school modeled on the principles of John Dewey, which had the deserved reputation for doing progressive co-educational, college-preparation right.

When applying for my first headship five years later, I penned what for professional purposes was called a “Statement of Educational Philosophy.” Personally, however, it became my “faith manifesto.” In the final paragraph, I considered what separates a “good education” from a “great education.” I wrote then and still believe: “A good education teaches skills, encourages critical thinking, and engenders social consciousness; a great education, however, also touches the soul. A great education nurtures a mature sense of hope, joy, and wonder. It develops character and morals.” A great education, therefore, tacks from the tangibles of a good education to the intangibles, from success measures to matters of the soul.

I took these “little pieces of truth” into a dynamic struggle at the Bullis School. For most of its previous
60 years, Bullis had been a family-run school, but in 1991 the school’s board of trustees faced a lawsuit from the founders’ son who had been removed a year earlier as its head. It also faced declining enrollments, a failed capital campaign, and the looming specter of financial insolvency. And these were just the surface problems. How to shed its all-boys military prep school image, how to connect with the other leading college-preparatory schools in the area, and how to establish a new identity that built on the strengths of its past were problems the board wanted addressed. As is often the case, each problem was actually an opportunity. The school was open and ready for a new era and to create a new image of itself. And it did over the next decade or so… as a “conscientiously coeducational” school with the motto “Caring, Challenging, Community” not only sandblasted on the front entrance sign but at the core of its mission and into its very soul.

This rebirth of Bullis’s ethos is closely tied to a sermon I had read when starting as its head. The sermon was by a faith authority for many of us, the Reverend Dr. Frank Wade, rector of St. Alban’s parish in the Diocese of Washington. Dr. Wade concluded this sermon, entitled “On Faith,” with a set of juxtapositions. He noted: “Faith is not a way of thinking; it is a way of acting. Faith is not acting out of certainty; it is acting in the face of doubt. And faith is not sincerely holding on to little pieces of truth; it is a dynamic struggle for wider and greater truths.”

Dr. Wade called this sermon on faith “Christianity 101, the fundamentals.” Just seven weeks ago, on Sunday, February 27, he delivered one of several more “advanced seminars on faith.” All three readings that Sunday focused on faith in action, in the face of doubt, when struggling for greater truths. Dr. Wade drew his main message that morning from a seemingly innocuous and almost always overlooked passage from John’s story of Christ visiting the city of Sychar in Samaria. The passage read, “So when the Samaritans came to [Christ], they asked him to stay with them, and he stayed there two days.” Now it is not possible to understand this passage without knowing that the Jews and the Samaritans had hated each other for a long time, 700 years. Despite this seven-century-long rift, when the Samaritans asked Jesus, of course a Jew, to stay with them, he did. He listened to them; he spoke in ways that indicated he had heard; and so, many Samaritans heard what Jesus said and came to believe him.

And here is what stuck with me about this advanced seminar on living our faith. Frank Wade highlighted: “Notice, Jesus’ two-day visit did not fix the problem. He did not convince them of his Southern Jewish view. Our faith does not call us to be right as often as it calls us to be righteous; not so much to have the right idea as to do the right thing. We are called to be faithful, not necessarily successful.”

Our boards, our stockholders, our investors may very well expect us to be successful, rewarding us when we do, we’d hope. And each of us probably holds high expectations for being successful in our respective endeavors, but that is not part of our faith covenant as Christians. When called to cross divides, whether personal or professional, even if they are long-standing deep divides, as between the Jews and the Samaritans, we need to cross. We need to tack to the other side. We need to listen faithfully. We need to bring our “little pieces of faith” into these gaps, voids, dynamic struggles to do what we believe to be
the right thing, knowing that we often will do so in the face of doubt.

The SEED School started in 1998, the same year Earl Harrison appeared on the cover of Independent School Magazine, with just 40 students first enrolling in its seventh grade. Last year, all of the school’s first graduating class—all 21—went on to attend one of their top college choices including Howard, Georgetown, University of Pennsylvania, and Princeton.

SEED, as many of you know, is a charter school and the nation’s first urban public college-prep boarding school. Any sixth grade student in DC may apply to SEED. Unlike independent schools or even public magnet schools, students are selected by lottery rather than by ability or other selection criteria. SEED is located in Southeast DC, off East Capital Street across the Anacostia River from RFK stadium. Virtually all of the 325 students enrolled at SEED this year are African-American and the vast majority live in Southeast and Northeast sections of DC. These are areas of the city where often fewer than half of ninth graders even finish high school.

Very, very few parents living in Northwest DC have entered their children into SEED’s lottery, and even fewer actually enroll their children at SEED despite the school’s local and national acclaim. Those living in the Northwest part of DC are more comfortable with having their children’s education—and Starbucks—on this side of the Anacostia River. I think it is fair to surmise that those of us who live on this side of the Anacostia River might be as comfortable and have spent as much time in Southeast DC as the southern Jews did in Sichar or elsewhere in Samaria.

During two school years, however, through this past December, I left my family in Bethesda to live during the school week on the other side of the Anacostia River, believing that heads of college-prep boarding schools, whether Deerfield, Phillips Exeter, or SEED should live on campus with their students. This belief was tied to several “little pieces of truth” I hold which emphasize the importance of community for students and adults at any great college-preparatory school population in general but with diverse academic abilities, still helping them find success in universities and colleges that offered them their greatest opportunities.

So, when called to SEED, I went. I tried to listen, to discern what “little pieces of truth” about college-prep schools might help advance this new educational hybrid. One theme that surfaced from many discussions with the school’s teachers, boarding staff, students, and parents was the benefits of emphasizing what I came to call the “Cornerstones of Community” at SEED, including: expanded traditions, regular all-school assemblies, family-style meals, and synergy between the boarding and academic faculties.

To be honest, I’m still sorting on all my SEED experiences, and it is terribly difficult to simplify. Nonetheless, I’m happy to say that SEED now affirms as its first Belief Statement, developed for the school’s successful accreditation efforts this school year, that: “A sense of belonging and community makes achievement possible.” In my book, this is a significant accomplishment, especially in an era with a myopic obsession in public schools on defining student success based on answers to multiple choice questions on a myriad of standardized tests.

One community-building tradition now at SEED, for example, that I’m especially pleased about is the “Presentation Ceremony” at the beginning of the school year. At this special event, entering seventh-graders are “pinned” with a newly created SEED pin by members of the senior class, as a “dream statement” for each new student is read by their parents.

It is even more difficult to make too many generalizations about charter schools in DC or across the

“A good education teaches skills, encourages critical thinking, and engenders social consciousness; a great education, however, also touches the soul.”

in this nation, and particularly at boarding college-prep schools.

In many ways, SEED represents my coming full circle in leading some of our country’s finest schools with college preparatory missions. As principal at the John Burroughs School in St. Louis, I saw first-hand how one of the nation’s most selective independent day schools successfully prepares and places students in the country’s most competitive universities and colleges. At Bullis, I had the chance with others to build a school for a fairly affluent
country at this time. What is important to note, though, is that before the 1991 school year, not a single charter school, as we think of charter schools today, had opened its door. Yet today, more than one out of five of D.C. public school students now attend one of more than 30 charter schools across DC, but more frequently in areas with lower incomes and higher poverty. While other states may have higher numbers, DC has a higher percentage of students in charter schools than any state in our nation. That’s not all, though. DC is now juggling multiple experiments with educational choice: charter schools since the early 1990s; options for families in poor performing schools recently made available through federal No Child Left Behind legislation; and a new school voucher experiment that struggled to get off the ground last year. So much experimentation at once makes both the researcher and the educator in me more than a little nervous. It may be a case of too much of a bad thing or not enough of a good thing, depending upon one’s perspective. But all of us should be aware that the public school students, families, teachers, and leaders in DC are in the midst of what is undoubtedly an unparalleled vortex of educational experimentation.

Depending on one’s perspective, DC might be considered either a microcosm for or a hyperbole of the current landscape of education reform. As noted by Dr. Kenneth Wong, director for the newly established National Center of School Choice, Competition, and Achievement at Vanderbilt University, “The past decade has witnessed a major shift in the governance relationships and the provision of K-12 education.” Since 1989: 21 states have put in place “academic bankruptcy laws” to take over local control of local school districts; ten major cities shifted to mayoral control of schools; 41 states passed charter school laws; and 12 states have publicly-funded school voucher programs or tax-credit deductions plans. And more public school students today are homeschooled than are in charter schools or voucher plans combined.

So, you should know, here today, we are tackling in new educational finance and governance directions as a nation and especially in this nation’s capital—for better or worse, I couldn’t say. Let me conclude, however, with some “little pieces of faith” about which I am a bit more certain.

First, if love is what ignites our most important pursuits, and hope is what continues to inspire them, then faith is what engines them over the long haul. Faith is about what I often challenged students at Bullis to do—“to step out of the frame”—when called. My professional ploddings suggest that faith is more about tackling into vocational callings than it is about a dogmatic way of thinking or believing. Faith is more about acting or tackling when in doubt than it is trying to convince others out of certainty. And when God calls us to tackle into these dynamic struggles, he calls us to be faithful leaders sometimes, but faithful listeners always.

“Be not afraid” were the three words Jesus spoke most frequently to his disciples. “Be not afraid” was the favorite refrain of Pope John Paul II as well, as he tacked across the world. We should be faithful listeners to them both, as we are called to tackle into the professional and personal “Sycars” of our lives. 

The Rev. Herbert K. Lodder, VTS ‘58, and his wife, Frances E. Pinter Lodder, have graciously set aside funds in their estate plans for an endowment to finance future Faith, Work, and Vocation Forums in memory of their fathers, Clifford Kingsley Lodder and Frank Pinter. The Lodders also will contribute to the Fund in their lifetime, and we welcome gifts by others to help sustain these forums.
The Episcopal Church of Santa Maria

Reflections on a New Church Plant in Falls Church, Virginia

by

The Rev. Jesus Reyes, VTS 2002
Vicar

Introduction

The Church of Santa Maria is the fruit of many years of earnest work, continuous prayer, and studious discernment about the Latino presence in the Diocese of Virginia.

The emergence of the Latino population as the nation’s largest minority (Census 2000) and the fact that most Latinos remain “unchurched” are two of the pivotal issues to be considered through this reflection. We, as Episcopalians, have an opportunity to rethink our identity, our theology, our liturgy, our pastoral strategies, and our priorities. We have an opportunity to exercise a new type of outreach, not in the old tempting model of replicating ourselves, but in the new way of stepping out of our comfort zone to allow ourselves to be enriched by “the other.”

Call to Action

Perhaps the best context for a discussion about the demographics of Spanish-speaking people in the United States is “The Atlanta Manifesto and Pastoral Letter: The Wake Up Call to Action” (http://www.episcopalchurch.org/congr/Hispanic). This document was the result of a prayerful meeting held by a group of bishops who met on Easter Monday 2001 for a conversation about the status of the Latino ministry in the Episcopal Church. The bishops wrote:

The Census 2000, with its tremendous increase in ethnic population, has caught many people by surprise. Such a fact has stimulated reflections and headlines in newspapers and magazines nationwide. One editorial says: “U.S. demographics are evolving, and we must change with them.” Specifically, the growth of the Hispanic population has been the greatest news. This ethnic group has grown in almost all the states, and in some places, as much as 300% to 400%, with a total official population of 35 million people. The projection is that by the year 2025 there will be in this country 80 million people of Hispanic ancestry.

The Census 2000 indicated that during the past 20 years there has been a 34% increase in Hispanic population in the greater Metropolitan Washington area (“Area Latino Population among Tops in Growth,” Washington Post, 31 July 2002). Because of the head-count method chosen by the 2000 Census and the reluctance of this specific population to be counted, we believe that this population has been significantly undercounted. To illustrate my point: the Sunday after the Federal Census Forms were due back by mail, I asked worshipers during the Sunday service to raise their hands if they had filled out and returned their 2000 Census Forms. Less that one-third of the congregants had done so. It is important to keep this in mind when reading the statistics presented in this and other documents.

The U.S. Census Bureau projects that the Latino population will double by the year 2025 in Virginia. If these projections are right, by the year 2025 Virginia may have a Latino population of more than 650,000 persons.

The Latino Presence in the USA and Northern Virginia

Many people believe that the Latino population is a new phenomenon in this country, but Latinos were already present in large numbers, especially in the south and southwestern territories when those lands were incorporated into the Union. From the historic perspective, the church has to face some questions, theological and otherwise, regarding the choosing of what today constitutes “its inner level of comfort” with Latinos. This population has been long ignored by the Episcopal Church.

I should firmly state that the present population is not just the fruit of that primitive, original Latino population in this country. Today’s influx of Latinos into the U.S. is higher than in any other time in the past. It is also true that this is a quite new phenomenon in the Northern Virginia area. A significant Latino immigration
to Northern Virginia began in the 1960s with the influx of Cuban refugees. Like the Cubans, many of the later immigrants to Northern Virginia, such as Salvadorans, who began to arrive in large numbers in the 1970s, and the Bolivians, who began to arrive in large numbers in the 1980s, left their native countries because of political violence and/or bleak economic prospects for themselves and their families. One could argue that our own U.S. government’s external policies and interventions contributed to and exacerbated those issues.

La Iglesia de Santa Maria is easy to find, located on a busy highway in northern Virginia. The buildings were originally the property of a large Baptist congregation, and a deep baptismal pool is still in existence behind the altar.

The Latino population was attracted to this area by its continuing economic growth and by the need here for skilled and unskilled laborers.

*Characteristics of the Latino Population*
A. Culture. “Latino” can be a helpful construct to bridge what we have left behind, home, and who we are or would like to be here, today. Contrary to what many believe, I sustain that we, Latinos, share one culture. We are persons from different countries, who share the same basic culture. We share the same language, sense of family structure, value system, concept of space and time, etc. Despite the shared culture, however, there are regional differences which are exacerbated by the personal, psychological need of maintaining his/her own sense of identity and mental sanity in this new cultural context. As the director of a well known theater company in the region said to me once, “Latino America is a continent united by one shared language, and divided by soccer.” To which I replied, as I see it, “We are a Continent united by the differences, and divided by our own similarities.” Indeed, the initial challenge for us, Latinos, is the merging of the different nationalities as we acquire a new identity.

B. Are we one? Latinos residing in this area can be divided into three general groups: The first group includes those who recently arrived to this country, most of whom do not speak English. They hold low-paying jobs and their hope is to generate enough resources so that they can go back to their country of origin and enjoy the fruits of their labors. The members of this group are searching for roots. This is the largest and fastest growing group. It is also the group to whom the concept of “door congregation” most clearly applies—a population that lacks long-standing ties to local religious institutions and is open to forming new alliances.

The second group includes mostly American-born Latinos. Some of them came to this country when they were very young and subsequently became U.S. citizens. Most of them choose English as their first language and are fully bi-cultural. They tend to be professionals or entrepreneurs. The members of this group hold the Latino agenda with a sense of passion and some choose to be politically active. There is a relatively high degree of marriage between members of this group with non-Latinos. They feel comfortable as part of the mainstream; however, many of them are well aware of the obstacles that their ethnicity often presents.

The final group is a self-contained elite composed either of American-born Latinos who have had considerable economic success in the U.S., or immigrants or expatriates who already had considerable resources at the time that they first arrived. Members of this group very seldom interact with the rest of Latinos residing in the area. We believe that the Diocese should target the first group, but should, in so far as possible, draw on the resources and abilities of the second group to do so.

C. Formal education. The education level is very low, about the third-grade level, especially among our target group, which comprises the majority of Latinos in the country. However, it is possible to find former professionals in this group (teachers, doctors, lawyers, etc.) whose credentials are not accepted in the U.S. They often perform menial jobs in this country such as fast-food work, house cleaning, or construction jobs.

D. Economics. Most of the people in our target group hold very low-paying jobs. However, they compensate for their low wages by working long hours and reducing the cost of living in any possible way: living in crowded housing situations, deferring medical expenses, etc. According to a press briefing on “2001 Income and Poverty Estimates,” published by the U.S. Census Bureau, the national median household income of this group is of $33,600. An issue that must be mentioned regarding this group is that they usually support several family members in their country of origin. The drain on their financial resources is so high that some Latin American presidents

¿Latino or Hispanic?
A quick word about Latino versus Hispanic: We can agree that Latino and/or Hispanic are both constructs developed to label a specific population in this country. Beyond the labeling, the construct helps us Latinos to understand and assert our own identity. However, and this is the dangerous face of any labeling, it is also food to feed injustice in our society. I say this as a person born, raised, and educated in Latino America. I do prefer to think of myself as Latino, which is a shortening from “Latinoamericano,” a concept that includes all the countries south of the border with the United States, as well as all the Caribbean countries. My personal disagreement with the term “Hispanic” is that it excludes the non-Spanish speaking counties in Latino America, and includes under this category the people from Spain, who are Europeans. In any case, this is a work in progress that has to be defined by us.

—Jesus Reyes
would rather see immigrants to the U.S. who provide support for family members back home granted some form of legal status to live and work in the U.S., rather than for their countries to receive loans to support their national economies. The approach used by another Latino church in our area, San José in Arlington, is to help its congregants in this group understand that they very likely will never return to their countries of origin, and that they should use their resources to build a new reality here. This approach greatly speeds the assimilation of its members into this culture.

E. Religious background: challenges and opportunities. Most Latinos were baptized in the Roman Catholic tradition, and they are inclined to maintain that religious tradition or be part of a church that reflects this religious perspective. However, the Roman Catholic Church has shown a limited capacity to serve this particular population. Since the Roman tradition mostly stresses the assurance of compliance with sacramental obligations, it generally assumes that all Latinos can attend any Roman Catholic church regardless of the language in which the service is conducted. The reality does not work this way, and many particular needs and wants are not met by this approach. Latinos are increasingly turning to other Christian groups. A three-year study conducted by the Tomás Rivera Policy Institute indicated that the percentage of Latinos attending Protestant churches increases each generation after immigration: 18% of first-generation, 25% of second-generation, and 32% of third-generation. The level of participation of those who attend Protestant churches is, moreover, higher than that for those who retain membership in the Roman Catholic Church. (“Latinos Slip away from Catholicism,” Washington Post, 12 May, 2001).

We believe that the Episcopal Church can make a significant contribution to the ministry among Latinos. Our church offers a form of worship that is accessible to those already acquainted with liturgical worship, and our gift as Anglicans is that we understand the need for community.

The Big Challenge: A New Metaphor

When we speak of “la Iglesia de Santa María,” we are also talking about a wide array of significant metaphors, ideas, and feelings of the Latino American people residing in this region, and, for that, our message could go beyond our own borders. Just think about the image of calling this new place “our home” (nuestra casa). This metaphor builds on the issues of permanence and sense of belonging. Indeed, the Latino American experience in the United States is one of “exodus,” and this new place would turn to be our “promised land.” Thus, just the thought of having arrived somewhere feeds the deep sense of faith and hope that brings people closer to God and provides us with a joyful sense of liberation.

Mary as Mother is another important metaphor to be considered here. This poetic image brings a spirit of serenity to a very ambiguous reality. Mother is not the only reality we have left behind; we have also given up land, extended family, “pueblo,” and so forth. So, to present this new family in the context of this new mother figure.
directly responds to the empty inner spaces of an unwished lonesomeness. The mother figure, the new family, and a new house may become the vehicles through which our heavenly Father may feed the faith and hope of his Latino American sons and daughters living in the United States.

Finally, our church effort also deserves proper attention and study. In the establishment of this new church, we may encounter important lessons and insights on issues related to our increasingly multicultural social context. As a church, we are called to provide our society with models, alternatives that can bring people together, positive examples of integration and mutual respect in diversity. The involvement of so many of our mainstream churches in the planting of this new church already sends a message out. And this message tells me, as Latino, “You are truly welcomed here.” The seed for Santa Maria is committed to extending this invitation to all the Latino population residing in Northern Virginia. And we are also committed to turning the Episcopal experience into an integral part of our new identity in this land. With God’s help and the continuous support of our Diocese and local churches, the people of Santa Maria will faithfully respond to their baptismal covenant.

“We, as Episcopalians, have an opportunity to rethink our identity, our theology, our liturgy, our pastoral strategies, and our priorities.” —Jesus Reyes

Santa Maria’s Outreach and Ministry:

A. Our Motto: “... let it be with me according to your word.” (Luke 1:38b)

B. Our Vision: In the spirit of the Gospel of our Lord Jesus Christ, the Church of Santa Maria is called to live, recognize, and proclaim though prayer, worship, and service to all our brothers and sisters, that our Lord is “the way, and the truth, and the life.” (John 14:6)

C. Our Mission Statement: The Church of Santa Maria is called to be a paradigm of fraternal Christian life where the Latino people (pueblo) of God may encounter answers to both its spiritual and diverse material needs.

2005
Alumni Convocation
Tuesday and Wednesday
October 4 & 5

with
An Irish Evening
Tuesday, October 4

Music
Food
Dancing

Sprigg Lecturer:
The Most Rev. Robin Eames
Archbishop of Armagh
Chairman of the Lambeth Commission

Lecture I

Lecture II
“The Anglican Communion: What Communion?”
Quiet Day

On Quiet Days at Virginia Seminary, silence is maintained by students and faculty from early morning until mid-afternoon. On Ash Wednesday, February 9, 2005, Quiet Day began with the Holy Eucharist and Imposition of Ashes. Following were two meditations by the Rev. Dr. Mark McIntosh, an Episcopal priest and a member of the faculty of Loyola University in Chicago. Dr. McIntosh is involved in analysis of Christian mystical thought and its relationship to theology. He served with the Rev. Dr. Michael Battle as chaplain for the House of Bishops for the past two triennial periods, and chaired the committee that drafted the response to the Windsor Report.
ANNUAL GIVING
June 1, 2004 - May 31, 2005

We honor the commitment and generosity of many devoted graduates and friends of Virginia Seminary who, year in and year-out, continue their loyal philanthropic support. They contribute to the Seminary’s Annual Fund, provide timely financial support for special purposes and building initiatives, and help build the Seminary’s endowment. Without their gifts the Seminary could not carry out its timeless mission.

Contributions received during the June 1, 2004 to May 31, 2005 fiscal year are recognized in this issue of the Seminary Journal. We thank each and every one of you. You have made a real difference!

Each year in the Annual Report we also 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 thank Mrs. Jesse Trotter and the Rt. Rev. A. Theodore Eastman, who serve as co-chairs of the Francis Scott Key Society, and we are grateful for their efforts to encourage graduates and friends to join them by supporting Virginia Seminary in this manner. Since June 1, 2002, we have welcomed 77 new members to the Francis Scott Key Society.

**Annual Giving**

Annual Giving is a cornerstone of support for Virginia Seminary, so important in enabling the Seminary to meet its expanding commitments. Annual Giving provides support for the Annual Fund and specific funding needs and priorities of the Seminary during the year.

Overall individual contributions to Annual Giving by friends of the Seminary reached $327,950, an increase of 76% over last year, with contributions from 284 new individual supporters of the Seminary. What a wonderful record of generosity!

Overall Annual Giving by alumni was $276,881, an increase of 39% over last year, with 32% of our graduates providing financial support to the Seminary this past year, up from 30% last year.

A mainstay of Annual Giving at VTS comes from parishes. This year Annual Giving by parishes under the 1% Plan was $304,075, up from $292,499 last year, with 278 parishes contributing, compared to 277 last year (This support does not include direct subsidies for individual students from congregations, which are also gratefully acknowledged in this Annual Report).

This increased support from alumni, friends, and congregations throughout the Church is making a significant difference in the life of the Seminary each year.

Larry Redway, center, is congratulated in May by Dean Horne and Bishop Lee as he retires from the VTS Board of Trustees after 30 years of service. Mr. Redway was the Seminary’s treasurer and the chairman of the finance committee for 28 of those years. Thanks to his faithful stewardship and the philanthropy of many wonderful supporters of the Seminary, our endowment grew from $16 million in 1977 to $118 million on May 31, 2005, an increase of 612%.
The Class of 2005
with Professor Kate Sonderegger
Dr. Songeregger began teaching at Virginia Seminary the same year that most of the graduates of the Class of 2005 entered.

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 identified in this Annual Report that have supported the Seminary under the 1% Plan, provided subsidies for individual students, and participated in the Seminary’s extensive field education program in the Washington, DC, metropolitan area.
Supporting Special Projects and Priorities

Each year we are blessed with contributions made to support some of the Seminary’s specific funding needs and priorities, in honor of an individual’s ministry, in memory of a loved one, or for a particular student scholarship fund. We are thankful for those many gifts recognized in this Annual Report, some of which are highlighted below.

On March 31 many graduates and friends helped the Seminary meet the leadership challenge grant received in late December from the E. Rhodes and Leona B. Carpenter Foundation by raising $118,000 for the Seminary’s Racial and Ethnic Diversity Initiative in less than three months.

The response to this challenge grant was heartening, and the strong commitment of many recognized in the Annual Report assured funding from the Carpenter Foundation for a Racial and Ethnic Diversity Initiative that is important not only for the Seminary, but for our Church.

The Seminary welcomes continued contributions to the Racial and Ethnic Diversity Initiative, so we can assure continued funding for this critical work to enhance the knowledge and skills of our students that is so essential for leadership in a diverse world.

This past year the Seminary honored the lives and contributions of African American Episcopalians at a dedication ceremony celebrating the creation of the African American Episcopal Historical Collection, located at the Seminary’s Bishop Payne Library. Contributors to this unique historical collection are also recognized in the Annual Report.

The Endowment Fund for Continuing Education, established by the Class of 1963 to provide scholarships and other financial assistance in support of continuing education for ordained clergy of any denomination in congregations of 200 or less, has received $31,700 to date. Doug Hiza of the Class of 1963 and his wife Joan, who initiated this fund with their class, have generously committed to match up to $50,000 of additional contributions from graduates of Virginia Seminary. We invite each of you to support the Class of 1963’s leadership in establishing this important endowment fund.

On the occasion of their 50th reunion last October, the Class of 1954 raised over $17,000 to double the Bishop John T. Walker Scholarship Fund. 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 graduated in May and currently serves as assistant rector at Christ Church in Winchester, Virginia.

The Rev. Joseph Constant, VTS ’03, right, is the Seminary’s Assistant for Admissions and Community Life. He is actively involved in the Racial and Ethnic Diversity Committee, in recruiting and working with students of color on campus. With Mr. Constant is the Rev. Roger Désir, Haitian peace and justice activist and translator of the Bible into Haitian Kreyol. In 1999 the Seminary conferred the Doctor of Humane Letters upon Fr. Désir.

Doug and Joan Hiza

José McLoughlin
A tree fell during Hurricane Isabel in 2003 and crushed the Minnegerode Arch Gateway at the cemetery. The arch was dedicated in 1925 (below right).

In June work began on the Cemetery Conservation Initiative 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 in October 2003. The restoration work will cost $250,000, and generous contributions of over $110,000, recognized in this Annual Report, have helped make this initiative possible. We need to raise an additional $140,000 to complete the restoration work at this beautiful and sacred place on the Seminary’s grounds.
Student participation in international and cross-cultural immersion experiences remains a high priority for the Seminary. In 2004 for example, Laura Gettys from the Diocese of North Carolina studied the life of the church in Tanzania and Kenya 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 continues to welcome support from other classes and friends of the Seminary.

Seminarians on a cross-cultural immersion trip in Myanmar, with Bishop John Wilme, ’89.

There was an outpouring of support for the John L. O’Hear Student Aid Fund in memory of the Rev. John Legare O’Hear, VTS’43, rector emeritus of Christ Episcopal Church, Wilmington, Delaware. Mr. O’Hear served the Seminary with distinction as a member of the Board of Trustees for 21 years. He died February 16, 2005.

Members of St. Mary’s Episcopal Church in Arlington Virginia have established a Fellowship at Virginia Seminary in honor of the Rev. Andrew T. P. Merrow, VTS’81, their rector for the past 20 years. The Rev. Andrew T.P. Merrow Fellowship will enable lay or ordained leaders who represent the racial, ethnic, and cultural diversity of the Anglican Communion to come to the Seminary for four weeks of sabbatical and study each year, and participate in the life of the Seminary community and St. Mary’s parish. Over $60,000 of a $100,000 goal had been raised by May 31, and those generous contributions are recognized in the Annual Report.

Andrew Merrow, VTS ’81

This past year the Seminary also received a generous grant from the Lilly Endowments, that will fund a new Summer Collegium initiative, an intensive residential program, ecumenical in scope, for clergy in mid-career serving small congregations. The Summer Collegium will commence in the summer of 2006.

These are a few examples of recent scholarship and special 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.

What a difference this support makes!
An Enduring Commitment to Our Students

Virginia Seminary’s endowment, totaling $118 million at the end of fiscal year 2005, 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 Seminary continues its goal of providing significant financial assistance to students so that they can graduate without the oppressive burden of educational debt incurred while at Seminary. This past year the Seminary awarded $2.6 million in financial assistance in the form of scholarships and housing subsidies to 132 students, with nine more students receiving assistance than the previous year. This assistance was made possible by graduates and friends of the Seminary, who over the years have made endowment gifts that provide support for our students.

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, supporting a distinguished faculty and staff, and maintaining the 88 acre campus and historic buildings where education and formation for ministry takes place.

The Seminary’s endowment must continue to grow to keep pace with the cost of its historic mission. Gifts to endowment have an impact far beyond the Seminary: they help our churches and communities, because they enable Virginia Seminary to graduate 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!
Future Needs and Priorities

The Seminary has initiated a number of new programs in the past few years to serve clergy and leaders throughout the Church. The Seminary’s new Doctor of Ministry in Educational Leadership degree program, designed for leaders who serve Episcopal schools, the fastest growing area of ministry in our denomination; the First Three Years in the Priesthood initiative for newly ordained clergy; the new Summer Collegium for small congregations; and the wealth of programs sponsored by our Center for Lifetime Theological Education and the Center for the Ministry of Teaching are all designed to provide resources and ongoing support for clergy and laity working in congregations and schools throughout the church.

Many of these new programs have only been possible with the assistance of recent foundation grants. Response to these programs has been enthusiastic, but a significant increase in undesignated annual giving to the Annual Fund will be needed to sustain them in the future.

Consequently, the Board of Trustees has set as one of our highest priorities an increase in undesignated annual giving for the Annual Fund to the $1 million level over the next several years. Undesignated giving to the Annual Fund comes from generous alumni, friends, and congregations participating in the 1% Plan, and we look forward to working with you all to attain this important goal for the Seminary.

I hope this report gives you a sense of the range of our expanding commitments and funding priorities at Virginia Seminary for this past year and the years ahead. The education and training of clergy and laity are a lifetime enterprise, one to which Virginia Seminary has been committed since 1823. This has only been possible through the generosity of many, but for this faithful enterprise to be equally successful in the years ahead, we need your continuing generous support.

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 Woodlot”
January 2005
This year we are also faced with a special opportunity to raise $200,000 by December 31, 2005, in order to match a leadership challenge matching grant received from a private Virginia foundation for a much needed semi-detached residence at the west end of the campus along Seminary Road. The residence will house two faculty families and will help meet the near-term needs for faculty residential housing at the Seminary. Support of the 2005 Faculty Residence Initiative, by honoring or remembering members of the Seminary faculty who have been important in one’s own life, will help meet the $200,000 challenge and provide the necessary funding to complete construction of this important addition to the Seminary’s campus. Each special gift will be matched by the challenge grant, doubling the value of one’s contribution.

Construction progress:
  top, March & April;
  bottom, May & June 2005
The 2004-2005
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, 2005, will be acknowledged in the 2005-06 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.

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The Henry St. George Tucker Society

Gifts of $1,000 to $4,999

This society’s namesake graduated from Virginia Theological Seminary in 1899 and went on to become a professor at this seminary, as well as Bishop of Kyoto, Bishop of Virginia, and Presiding Bishop of the Episcopal Church. The gifts given by members of this society ensure that Bishop Tucker’s example may be followed by future generations of Virginia Seminary graduates.

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View in April from a second-story window in Bohlen Hall.
The Aspinwall Tower Society

(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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The Rev. Thelma A. Smullen, ’84 and
Mr. John Smullen
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Ms. Sandra Spence
The Rev. Dr. Virginia F. Stanford, ’93

Support of alumni and friends enables the Seminary to maintain and improve the campus’ many historic buildings. Major renovations have been made recently to Meade Hall, and above is shown the newly-built wheelchair ramp leading into Meade and Aspinwall Hall. Work is in progress for handicapped access to the chapel.
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Dr. Hoben Thomas
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Mr. John T. Ticer, Jr.
John and Carole Tinklepaugh, ’74
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the Rev. Julia M. Tucker
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Forum Hour Speaker

“Standing in the Whirlwind”

On April 26 the Rev. Nancy James, VTS ’84, spoke to a lunchtime student forum hour about her book, *Standing in the Whirlwind*, and the frightening yet deeply spiritual story of her service in two rural Virginia churches. Both congregations were divided by their attitudes toward women in the priesthood, the area’s Civil War legacy, and the homeless African American visitors Dr. James invited into the community. In spite of many dark moments, *Standing in the Whirlwind* is a testament to the author’s trust in the power of reconciliation and healing.

Dr. James is priest associate at St. John’s, Lafayette Square, in the Diocese of Washington, and is an adjunct professor at American University.
The Francis Scott 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, William Wilmer, 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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Mr. Benjamin Reid
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Pictured above is a cherry tree that was planted in front of Aspinwall Hall in 1996 in memory of the Rev. Dr. Jane Morse, who taught briefly at Virginia Seminary in 1995. Dr. Morse died early in 1996 and is buried in the campus cemetery. A service of thanksgiving for the life of Professor Morse’s husband, Clayton Morse, who died in February of this year, was held April 16 in the Virginia Seminary chapel.

Episcopal Church Women

Christ Ascension Church, Richmond, Virginia
Church of the Incarnation, Mineral, Virginia
Cople Episcopal Parish, Hague, Virginia
North Farnham Episcopal Church, Farnham, Virginia
St. Asaph Episcopal Church, Bowling Green, Virginia
St. Bartholomew’s Church, Poway, California
St. Clement’s Church, Greenville, Pennsylvania
St. James’ Episcopal Church, Indian Head, Maryland
St. Martin’s Episcopal Church, Doswell, Virginia
St. Mary’s Episcopal Church, Reedville, Virginia
St. Patrick’s Episcopal Church, Falls Church, Virginia
St. Stephen’s Episcopal Church, Culpeper, Virginia
St. Stephen’s Episcopal Church, Richmond, Virginia
Trinity Episcopal Church, Manassas, Virginia
Varina Episcopal Church, Richmond, Virginia
Vauters Church, Loretto, Champlain, Virginia
Memorial Gifts

Numerous gifts in memory of graduates and friends of the Seminary were received in 2004-2005. We recognize here those who supported a variety of memorial funds.

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The Rev. and Mrs. Donald S. Barrus

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The Rev. John Paul Carter 1947
Mrs. John Paul Carter
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<tr>
<th>Name and Year</th>
<th>Family Members</th>
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<tr>
<td>Josephine J. Chatham 1942</td>
<td>The Rev. Dorothy C. Hartzog</td>
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<tr>
<td>The Rev. Bayard S. Clark 1945</td>
<td>Mrs. Bayard S. Clark</td>
</tr>
<tr>
<td>Mr. Charles Clark, Jr. 1945</td>
<td>The Rev. Jacqueline C. Thomson</td>
</tr>
<tr>
<td>Class of 1942</td>
<td>Roane and Alice Clary</td>
</tr>
<tr>
<td>Class of 1942</td>
<td>Ms. Ann R. Clary</td>
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<tr>
<td>Class of 1953</td>
<td>The Rev. and Mrs. Frederick P. Davis</td>
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<tr>
<td>Mary E. Clay</td>
<td>The Rev. and Mrs. Thomas D. Clay</td>
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<tr>
<td>Abigail Hannah Cook</td>
<td>The Rev. Dr. Mary Lynn Dell and Dr. David Vandermeulen</td>
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<tr>
<td>The Rev. Jackson Finley Cooper, Jr. 1960</td>
<td>Mrs. J. Finley Cooper</td>
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<tr>
<td>Ms. Mimi E. Court</td>
<td>Mr. John M. Court</td>
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<tr>
<td>The Rev. Charles van Orden Covell 1934</td>
<td>Mrs. Martha L. Grigg</td>
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<td>Mrs. Katherine Covell 1934</td>
<td>Mrs. Judith H. Shaw</td>
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<td>The Rev. Alfredo Coye 1979</td>
<td>The Rev. George S. Yandell</td>
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<tr>
<td>Viola Creasy</td>
<td>Col. Joseph L. Creasy, (Ret)</td>
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<tr>
<td>Mrs. Cyane D. deBordenave</td>
<td>Penelope deBordenave Saffer</td>
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The Seminary community gathers for the Eucharist and annual Family Commissioning Service that is held in acknowledgement of the importance of spouses, partners, and children in ministry.
The Family Commissioning Service is held every year a few days prior to Commencement. Photographs by Middler Bruce Cheney.
The Rev. William D. Eddy 1950
Mrs. William D. Eddy

The Rev. W. Bomar Etters 1995
The Rev. Peggy E. Tuttle and Mr. Jon F. Tuttle

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Mrs. Howard Llewellyn Fairchild

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Mrs. Richard Cobb Fell

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Mr. Gordon R. Firth

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Mrs. Edgar H. Forrest

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Mrs. Eliza Soyster

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Mrs. Charles B. Hoglan, Jr.

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Mrs. Elward D. Hollman

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Ruth H. Kevin
Mrs. William A. Vogely

Ms. Ruth Jane Kevin
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Nancy Clarke Leonard
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Mrs. Gregory J. Lock

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The Rev. and Mrs. Ralph W. Smith
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J. Donald Moorehead
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Mrs. Marjorie M. Prochaska and Mr. Jerome F. Prochaska

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The Rev. Robert E. Hughes, Jr.
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The Rev. Cynthia N. Taylor
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Godly Play
Rosemary Beales, left, from the Diocese of Maryland, tells a Bible story using the “Godly Play” method at the Center for the Ministry of Teaching. Godly Play is a teaching system that invites listeners into Bible stories and encourages them to connect the stories with their personal lives. Observing her demonstration are the Rt. Rev. Daniel Deng Bul, Bishop of the Episcopal Diocese of Sudan, and his wife, Deborah.

Godly Play
Dennis Dewey

Performance of Text:
The Gospel of Mark
The Seminary community was moved and educated in new ways by a story teller on Friday evening, April 22, in the Lettie Pate Evans Auditorium, when the Rev. Dennis Dewey performed the Gospel of Mark.

Mr. Dewey is internationally acclaimed as a master biblical story teller. An ordained Presbyterian minister, he has been featured in hundreds of venues, including Princeton Theological Seminary’s Institute of Theology, Oxford University, and national television. He is executive director of the Network of Biblical Storytellers.

Following the show, Mr. Dewey met with students interested in performance of text.
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We are pleased to print again the above photograph, taken in 1949, of seminarians who donned their military uniforms to honor their classmate John Shinberger when he retired from the Army. Not all are identified, but the Rev. Stanley Powell and the Rt. Rev. Philip A. Smith, both members of the Class of ‘49, have provided us with the following names:
Front row: Thom Blair (?); James (?); Fred Parke; Jim Reaves; John Shinberger; Bill Belser; Philip Smith; Middle row: Bob Peebles; two unidentified; Bud Goldsmith; Henry Seaman; Ken Heim; Back row: two unidentified; Newt Wilbur; Pete Farmer; and Stan Powell.
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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 enhanced the missionary spirit as a strong component of their spiritual formation at Virginia Seminary. The Cross-Cultural Internship Fund, established by the Class of 1951, and supported by other classes and friends, provides financial assistance to VTS faculty and students who are seeking cross-cultural study, immersions, and internship programs.

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The Rev. and Mrs. Doug Hiza, ’63, are matching up to $50,000 in contributions from VTS graduates. Contributions from other classes and individuals are encouraged.

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The Very Rev. Sydney Ugwunna (center), Class of ’96, is the Associate Dean at Trinity Theological College in Nigeria. He is also Resident Archdeacon at St. Stephen’s Cathedral, Umuahia. Trinity seminarians join Dean Ugwunna in this photograph, along with the dean’s wife, Esther Ugwunna, former law librarian in the Department of Prisons, District of Columbia.
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**Dr. Horace Clarence Boyer**

Gospel performer, composer, and scholar Dr. Horace Clarence Boyer gave a morning workshop and an afternoon presentation at Virginia Seminary on Saturday, October 16, in the Seminary chapel. “Lay My Burden Down: Singing the African American Sacred Singing Tradition” was the title of the workshop, followed by “Playing Gospel Piano with Assurance and Ease” in the afternoon. Dr. Boyer, who received the Doctor of Humane Letters from Virginia Seminary in May 2005, is Professor Emeritus in Music at the University of Massachusetts at Amherst and editor of *Lift Every Voice and Sing II*. 
Civil War historian and author Brian Pohanka died June 15, 2005, and his funeral was held at the Seminary Chapel on June 23. In a colorful and moving tribute, an honor guard of Civil War re-enactors of the 5th Regiment, New York State Volunteers, assembled on campus and saluted the casket as it was carried into the chapel.

Race, Religion, the Civil War, and the Election of 2004

Dr. Mark Noll
Carolyn and Fred McManis Professor of Christian Thought, Wheaton College
Cary and Ann Maguire Chair in American History at
The John W. Kluge Center of the Library of Congress

As a leading historian of American Christianity, Dr. Mark Noll’s scholarly interests include American theology, politics, and society from the Great Awakening to the Civil War; the intellectual history of Protestantism; the cultural history of the Bible, especially in American public life; hymn singing; and Evangelicalism in the North Atlantic region of the United States. Dr. Noll presented a lecture on April 12 on American religious history to the VTS community, and spoke with students and faculty at an informal gathering afterwards.
Internationals Fair

In March 2005 the seminarians from countries outside the United States held a fair in Scott Lounge and shared art, maps, clothing, flags, music, and other cultural items with faculty, fellow students, and staff. A wonderful lunch was served, featuring dishes prepared from recipes from the various nations.

Lester MacKenzie from the Diocese of Los Angeles demonstrates a musical instrument from his native South Africa.

Bartholomayo Deng is from the Diocese of Bor in Sudan.
The Robert F. Gibson Scholarship Fund
By Eliza Saunders
Senior Development Officer

The purpose of this short article is to celebrate the wonderful gift of a scholarship fund to Virginia Seminary by Bishop and Mrs. Robert F. Gibson, in the hopes that their example might encourage others to support the Seminary through such creative and generous giving. As I read a bound manuscript of Alison Gibson’s life, written for her four children, I better understood that the scholarship fund was one of the many fruits of lives lived joyously and deeply in Christ.

Alison Gibson was a New Yorker, born and brought up in the city. Bob Gibson, the son of a clergyman, was a Virginian. They met one winter on Long Island when he was young teacher of math and Latin, and she a reluctant, somewhat rebellious debutante. They were married in 1935 in St. Matthew’s Church in Bedford, New York.

The Gibsons started their married life on a farm in Maryland, but after a short time moved to New York, where Mr. Gibson took a job with Canada Dry. A natural and outgoing leader, he quickly rose to the head of public relations for the company. The early death of Mrs. Gibson’s beloved younger brother in 1937, however, prompted much painful soul-searching and questioning about life, leading them, eventually, to Virginia Seminary in 1938.

The Seminary was a small community at the time, with 80 students and seven faculty members. Here, the Gibsons met congenial people with shared ideals and values. Society was greatly divided on many issues, and war was brewing in Europe. At seminary, the Gibsons were invigorated by heated discussions and the keen intellects of faculty members such as Albert Mollegen and Alexander Zabriskie. Increasingly, both Mr. and Mrs. Gibson felt a “desire for a more equitable and benevolent social order and to serve others in the name of Jesus,” a theme that resonated throughout their ministry. They ardently supported FDR and the New Deal, longing for effective ways to help those who were hurting in society.

After graduation, the young Mr. Gibson became assistant professor of church history at VTS, a part-time job bolstered by his work as rector of three nearby churches. Before long, he was given charge of Immanuel Church-on-the-Hill in Alexandria. By this time, the war was raging in Europe, and the United States entered the fighting. Life in Alexandria was marked by rationing, air raids, and an intense awareness of the world.

In 1945, Presiding Bishop Henry St. George Tucker invited Mr. Gibson to be his emissary to Mexico. Uncertain about whether or not to accept that call, the words in the Seminary chapel, “Go Ye into All the World and Preach the Gospel,” inspired him to respond “yes.” He was to be the official liaison between the Episcopal Church of the United States and the missionary diocese of Mexico, a difficult job in a primitive part of the country. Unexpectedly, however, visas into Mexico were unobtainable, and the position fell through.

Shortly thereafter, the Gibsons were called to a different area. Mr. Gibson was elected dean of St. Luke’s Seminary at Sewanee, and he and Mrs. Gibson moved to “the mountain.” His administrative skills and sense of diplomacy were of great value in his work at the seminary, at a time when racial tensions were mounting in the country and especially in the South.

Their time was cut short at Sewanee, for in 1949 Mr. Gibson was elected Bishop Suffragan of Virginia. He and Mrs. Gibson moved again, this time to Richmond. While her husband began his service as Suffragan Bishop, Mrs. Gibson soon became involved at St. Paul’s Church. Not a stay-at-home, she found herself speaking out publicly against racial intolerance and injustice, and this sometimes made life difficult for her. However, she became involved in ECW and was active with the Richmond Council of Church Women and Women in Community Service, and soon became a beloved friend to many. She also initiated a much-needed annual clergy wives conference at the diocese’s nearby conference center, Roslyn.

While they were living in Richmond, Bishop Gibson was asked to become dean of Virginia Seminary, a position he felt he had to turn down. He later served for many years as head of the Seminary’s board of trustees.

In 1960 the Rt. Rev. Frederick Goodwin retired, and Bishop Gibson became Bishop of Virginia. He served in that capacity until 1974.

The Gibsons grew to love Richmond. They built a house at Roslyn in which they lived for 32 years, and developed friendships that were deeply satisfying. In the racial strife of the 50s and the political turmoil of the 60s, their dedication to Christ was exemplified in their commitment to social service as well as the church.
Over the years, the Gibsons traveled widely, to Europe, Asia, Russia, Pakistan, India, the South Pacific, and throughout the United States. They never tired of travel, invigorated by new places and people and ideas. Their ministry was deepened by their ever-expanding understanding of and passion for the world and its beauty, and their compassion was fed by the world’s great need.

The Gibsons remained deeply involved in outreach activities after his retirement in 1974. Bishop Gibson became president of St. Paul’s College, an African-American institution in Lawrenceville, Virginia, about which he cared passionately. He and Mrs. Gibson were involved with a downtown ministry in Richmond that served street people with food, housing, transportation, medical treatment, and job counseling. They lived for a while in Cuernavaca, Mexico, where Bishop Gibson studied Spanish and led services at a local church.

It was at Bishop Gibson’s retirement in 1974 that The Robert F. Gibson Scholarship Fund was created, begun with gifts in Bishop Gibson’s honor and increased since then by the Gibsons themselves. It was Bishop Gibson’s desire that a fund be established that would pay the expenses of needy foreign students of any denomination preparing for the ministry. That fund has since provided much-needed and appreciated monetary help to students from Asia and Africa. The joy of the Gibson’s ministry and their love for the church will continue to flourish in the lives of these and other students for many years to come.

Our thanks to them for their gracious gift! ✡
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 One Percent Plan at Virginia Seminary in 2004-2005.

Abingdon Episcopal Parish, White Marsh, Virginia
All Saints’ Church, New York, New York
All Saints’ Episcopal Church, Cameron, Texas
All Saints’ Episcopal Church, Greensboro, North Carolina
All Saints’ Episcopal Church, Roanoke Rapids, North Carolina
All Saints’ Episcopal Church, Sunderland, Maryland
All Saints’ Sharon Chapel, Alexandria, Virginia
All Souls’ Church, Ansonville, Wadesboro, North Carolina
All Souls’ Episcopal Church, Daniels, West Virginia
All Souls’ Episcopal Church, Washington, District of Columbia
Buck Mountain Episcopal Church, Earlysville, Virginia
Calvary Episcopal Church, Memphis, Tennessee
Calvary Episcopal Church, Pittsburgh, Pennsylvania
Cathedral Church of the Nativity, Bethlehem, Pennsylvania
Chapel of the Cross, Chapel Hill, North Carolina
Christ & Grace Episcopal Church, Petersburg, Virginia
Christ Ascension Church, Richmond, Virginia
Christ Church, Easton, Maryland
Christ Church, Greenville, South Carolina
Christ Church, Sheffield, Massachusetts
Christ Church, Towanda, Pennsylvania
Christ Church Cathedral, Houston, Texas
Christ Church Cathedral, Indianapolis, Indiana
Christ Church Cathedral, Springfield, Massachusetts
Christ Church Cranbrook, Bloomfield Hills, Michigan
Christ Episcopal Church, Alexandria, Virginia
Christ Episcopal Church, Buena Vista, Virginia
Christ Episcopal Church, Charlotte, North Carolina
Christ Episcopal Church, Delaware City, Delaware
Christ Episcopal Church, Denmark, South Carolina
Christ Episcopal Church, Gordonsville, Virginia
Christ Episcopal Church, Kensington, Maryland
Christ Episcopal Church, Luray, Virginia
Christ Episcopal Church, Pearisburg, Virginia
Christ Episcopal Church, Ponte Vedra Beach, Florida
Christ Episcopal Church, Raleigh, North Carolina
Christ Episcopal Church, Roanoke, Virginia
Christ Episcopal Church, Rockville, Maryland
Christ Episcopal Church, Worton, Maryland
Christ Episcopal Church Glendale, Cincinnati, Ohio
Church of Our Saviour, Charlottesville, Virginia
Church of Our Saviour, DuBois, Pennsylvania
Church of Our Saviour, Jackson, North Carolina
Church of Our Saviour, Milford, New Hampshire
Church of St. Luke the Beloved Physician, Saranac Lake, New York
Church of the Advent, Williamston, North Carolina
Church of the Ascension, Norfolk, Virginia
Church of the Epiphany, Richmond, Virginia
Church of the Good Samaritan, Corvallis, Oregon
Church of the Good Shepherd, Burke, Virginia
Church of the Good Shepherd, Dallas, Texas
Church of the Good Shepherd, Lookout Mountain, Tennessee
Church of the Good Shepherd, Norfolk, Virginia
Church of the Good Shepherd, Ridgeway, North Carolina
Church of the Holy Comforter, Lutherville, Maryland
Church of the Holy Comforter, Richmond, Virginia
Church of the Holy Comforter, Vienna, Virginia
Church of the Holy Cross, Dundas, Minnesota
Church of the Holy Trinity, Vicksburg, Mississippi
Church of the Incarnation, Mineral, Virginia
Church of the Messiah, Mayodan, North Carolina
Church of the Nativity, Cedarcroft, Baltimore, Maryland
Church of the Redeemer, Longport, New Jersey
Church of the Transfiguration, Braddock Heights, Maryland
Church of the Transfiguration, Silver Spring, Maryland
Church of the Transfiguration, Towaco, New Jersey
Cople Episcopal Parish, Hague, Virginia
Diocese of Alabama, Birmingham, Alabama
Diocese of Central New York, Syracuse, New York
Diocese of Delaware, Wilmington, Delaware
Diocese of East Carolina, Kinston, North Carolina
Diocese of East Tennessee, Knoxville, Tennessee
Diocese of Easton, Easton, Maryland
Diocese of Kansas, Topeka, Kansas
Diocese of Los Angeles, Los Angeles, California
Diocese of Maryland, Baltimore, Maryland
Diocese of Mississippi, Jackson, Mississippi
Diocese of New York, New York, New York
Diocese of Olympia, Seattle, Washington
Diocese of Rochester, Rochester, New York
Diocese of Southern Virginia, Norfolk, Virginia
Diocese of Southwestern Virginia, Roanoke, Virginia
Diocese of Texas, Houston, Texas
Brick archways are a familiar architectural feature on the Seminary campus.

Diocese of Upper South Carolina, Columbia, South Carolina
Diocese of Utah, Salt Lake City, Utah
Diocese of Virginia, Richmond, Virginia
Diocese of Washington, District of Columbia
Diocese of West Texas, San Antonio, Texas
Diocese of Western Virginia, Charleston, West Virginia
Eastern Shore Chapel Episcopal Church, Virginia Beach, Virginia
Emmanuel Church at Brook Hill, Richmond, Virginia
Emmanuel Episcopal Church, Covington, Virginia
Emmanuel Episcopal Church, Greenwood, Virginia
Episcopal Church Center-Domestic and Foreign Missionary Society, New York, New York
Grace Episcopal Church, Elkins, West Virginia
Grace Episcopal Church, Hinsdale, Illinois
Grace Episcopal Church, Hopkinsville, Kentucky
Grace Episcopal Church, Kilmarnock, Virginia
Grace Episcopal Church, Lewiston Woodville, North Carolina
Grace Episcopal Church, Norfolk, Virginia
Grace Episcopal Church, Pine Bluff, Arkansas
Grace Episcopal Church, Siloam Springs, Arkansas
Grace Episcopal Church, Silver Spring, Maryland
Grace Episcopal Church, Vineyard Haven, Massachusetts
Grace Episcopal Church, Weldon, North Carolina
Grace Memorial Episcopal Church, Lynchburg, Virginia
Holy Cross Episcopal Church, Pensacola, Florida
Holy Trinity Episcopal Church, Hartford, North Carolina
Holy Trinity Parish, Decatur, Georgia
Hungars Episcopal Parish, Eastville, Virginia
Immanuel Church-on-the-Hill, Alexandria, Virginia
Indian Hill Episcopal-Presbyterian Church, Cincinnati, Ohio
Johns Memorial Episcopal Church, Farmville, Virginia
King of Peace Episcopal Church, Kingsland, Georgia
Manakin Episcopal Church, Midlothian, Virginia
Memorial Episcopal Church, Baltimore, Maryland
North Farnham Episcopal Church, Farnham, Virginia
Olivet Episcopal Church, Franconia, Virginia
Prince of Peace Church, Salem, West Virginia
Prince of Peace Episcopal Church, Gettysburg, Pennsylvania
St. Alban’s Episcopal Church, Annandale, Virginia
St. Alban’s Episcopal Church, Bexley, Ohio
St. Alban’s Episcopal Church, Littleton, North Carolina
St. Andrew’s Episcopal Church, Burke, Virginia
St. Andrew’s Episcopal Church, Newport News, Virginia
St. Anne’s Episcopal Church, Appomattox, Virginia
St. Asaph Episcopal Church, Bowling Green, Virginia
St. Augustine’s College Chapel, Raleigh, North Carolina
St. Barnabas’ Church, Upper Marlboro, Maryland
St. Barnabas Episcopal Church, Greenwich, Connecticut
St. Barnabas’ Episcopal Church, Annandale, Virginia
St. Barnabas’ Episcopal Church, Glen Ellyn, Illinois
St. Bartholomew’s Church, Poway, California
St. Bartholomew’s Church, Richmond, Virginia
St. Bartholomew’s Episcopal Church, Baltimore, Maryland
St. Bartholomew’s Episcopal Church, North Augusta, South Carolina
St. Christopher’s Church, Gladwyne, Pennsylvania
St. Christopher’s Episcopal Church, Springfield, Virginia
St. Clement’s Church, Greenville, Pennsylvania
St. Columba’s Episcopal Church, Bristol, Tennessee
St. Cyprian’s Episcopal Church, Hampton, Virginia
St. Cyprian’s Episcopal Church, Oxford, North Carolina
St. David’s (Radnor) Episcopal Church, Wayne, Pennsylvania
St. David’s Episcopal Church, Glenview, Illinois
St. Dunstan’s Episcopal Church, McLean, Virginia
St. Elizabeth’s Chapel, Hope Valley, Rhode Island
St. Elizabeth’s Episcopal Church, King, North Carolina
St. Elizabeth’s Episcopal Church, Sudbury, Massachusetts
St. George’s Episcopal Church, Clarksdale, Mississippi
St. George’s Episcopal Church, Milford, Michigan
St. George’s Episcopal Church, Mt. Savage, Maryland
St. George’s Episcopal Church, Nashville, Tennessee
St. Hubert’s Episcopal Church, Kirtland Hills, Ohio
St. James’ Church, Wilmington, North Carolina
St. James Episcopal Church, Leesburg, Florida
St. James Episcopal Church, Mooresville, North Carolina
St. James’ Episcopal Church, Baltimore, Maryland
St. James’ Episcopal Church, Belhaven, North Carolina
St. James’ Episcopal Church, Indian Head, Maryland
St. James’ Episcopal Church, Louisa, Virginia
St. James’ Episcopal Church, Springfield, Missouri
St. James’ Episcopal Church, West Hartford, Connecticut
St. James the Less, Ashland, Virginia
St. James’s Episcopal Church, Richmond, Virginia
St. John the Baptist Episcopal Church, York, Pennsylvania
St. John’s - St. Mark’s Church, Grafton, North Carolina
St. John’s by the Sea, Kaneohe, Hawaii
St. John’s Cathedral, Jacksonville, Florida
St. John’s Church, Pine Meadow, Connecticut
St. John’s Church-Lafayette Square, Washington, District of Columbia
St. John’s Episcopal Church, Battleboro, North Carolina
St. John’s Episcopal Church, Chester, Virginia
St. John’s Episcopal Church, Frostburg, Maryland
St. John’s Episcopal Church, Holbrook, Massachusetts
St. John’s Episcopal Church, Lancaster, Pennsylvania
St. John’s Episcopal Church, Lynchburg, Virginia
St. John’s Episcopal Church, McLean, Virginia
St. John’s Episcopal Church, Minneapolis, Minnesota
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, 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 Episcopal Church, Alexandria, Virginia
St. Luke’s Episcopal Church, Atlanta, Georgia
St. Luke’s Episcopal Church, Bethesda, Maryland
St. Luke’s Episcopal Church, Birmingham, Alabama
St. Luke’s Episcopal Church, Durham, North Carolina
St. Luke’s Episcopal Church, Lebanon, Pennsylvania
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, Grand Rapids, Michigan
St. Mark’s Episcopal Church, Hampton, Virginia
St. Mark’s Episcopal Church, Louisville, Kentucky
St. Mark’s Episcopal Church, Plainview, Texas
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, Metairie, Louisiana
St. Martin’s Episcopal Church, Moses Lake, Washington
St. Martin’s Episcopal Church, Richmond, Virginia
St. Mary Magdalene, Seven Lakes, North Carolina
St. Mary’s Church, Woodlawn, Baltimore, Maryland
St. Mary’s Episcopal Church, Arlington, Virginia
St. Mary’s Episcopal Church, Bellville, Texas
St. Mary’s Episcopal Church, Cypress, Texas
St. Mary’s Episcopal Church, High Point, North Carolina
St. Mary’s Episcopal Church, Reedsdale, Virginia
St. Mary’s Episcopal Church, Speed, North Carolina
St. Mary’s Episcopal Church, Stone Harbor, New Jersey
St. Mary’s Episcopal Church, Waynesboro, Pennsylvania
St. Mary’s-on-the-Highlands, Birmingham, Alabama
St. Matthew’s & St. Joseph’s Episcopal Church, Detroit, Michigan
St. Matthew’s Episcopal Church, Gold Beach, Oregon
St. Matthew’s Episcopal Church, Pacific Palisades, California
St. Matthew’s Episcopal Church, Salisbury, North Carolina
St. Matthias’ Episcopal Church, Grafton, West Virginia
St. Michael & All Angels, Dallas, Texas
St. Michael’s Episcopal Church, Houston, Texas
St. Michael’s Episcopal Church, Tarboro, North Carolina
St. Patrick’s Episcopal Church, Falls Church, Virginia
St. Paul’s Cathedral, Oklahoma City, Oklahoma
St. Paul’s Church, Salisbury, North Carolina
St. Paul’s Episcopal Church, Alexandria, Virginia
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, Delray Beach, Florida
St. Paul’s Episcopal Church, Falls Church, 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, Mobile, Alabama
St. Paul’s Episcopal Church, Richmond, Virginia
St. Paul’s Episcopal Church, Sharpsburg, Maryland
St. Paul’s Episcopal Church, Suffolk, Virginia
St. Paul’s Episcopal Church, Winston-Salem, North Carolina
St. Paul’s Episcopal Church, Kent, Chestertown, Maryland
St. Paul’s-on-the-Hill, Winchester, Virginia
St. Philip’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, Savannah, Georgia
St. Peter’s Episcopal Church, St. Louis, Missouri
St. Philip’s Episcopal Church, Harrodsburg, Kentucky
St. Philip’s Episcopal Church, Jacksonville, Florida
St. Stephen’s Episcopal Church, Birmingham, Alabama
St. Stephen’s Episcopal Church, Culpeper, Virginia
St. Stephen’s Episcopal Church, Huntsville, Texas
St. Stephen’s Episcopal Church, Phenix City, Alabama
St. Stephen’s Episcopal Church, Portland, Oregon
St. Stephen’s Episcopal Church, Richmond, Virginia
St. Stephen’s Episcopal Church, Winston-Salem, North Carolina
St. Thomas’ Church, Owings Mills, Maryland
St. Thomas Episcopal Church, Citronelle, Alabama
St. Thomas’ Episcopal Church, Hancock, Maryland
St. Thomas’ Episcopal Church, Reidsville, North Carolina
St. Thomas’ Episcopal Church, Rochester, New York
St. Thomas’ Episcopal Church, St. Petersburg, Florida
St. Timothy in the Valley, Hurricane, West Virginia
St. Timothy’s Episcopal Church, Wilson, North Carolina
Trinity Cathedral, Cleveland, Ohio
Trinity Episcopal Church, Arlington, Virginia
Trinity Episcopal Church, Boston, Massachusetts
Trinity Episcopal Church, Buchanan, Virginia
Trinity Episcopal Church, Columbus, Ohio
Trinity Episcopal Church, Covington, Kentucky
Trinity Episcopal Church, DeRidder, Louisiana
Trinity Episcopal Church, Huntington, West Virginia
Trinity Episcopal Church, Indianapolis, Indiana
Trinity Episcopal Church, Lancaster, Virginia
Trinity Episcopal Church, Long Green, Maryland
Trinity Episcopal Church, Lynchburg, Virginia
Trinity Episcopal Church, Manassas, Virginia
Trinity Episcopal Church, Meredith, New Hampshire
Trinity Episcopal Church, New York, New York
Trinity Episcopal Church, Staunton, Virginia
Trinity Episcopal Church, Washington, Virginia
Trinity Episcopal Church, Wauwatosa, Wisconsin
Trinity Episcopal Parish, Wilmington, Delaware
Varina Episcopal Church, Richmond, Virginia
Vauters Church, Loretto, Champlain, Virginia
Ware Episcopal Church, Gloucester, Virginia
Washington National Cathedral, Washington, District of Columbia
Wicomico Parish Church, Wicomico Church, Virginia

VTS GOES 
ON THE ROAD

The Dean of Virginia Seminary and other representatives of the VTS faculty have recently visited many parishes and dioceses, and we have future visits planned or already scheduled. We hope to be able to visit you or your parish in the near future.

Wilmington, North Carolina
September 2004
Los Angeles
November 2004
New York City
February 2005
Clinton, Michigan
March 2005
Houston
March 2005
Seattle
June 2005
Topeka and Kansas City
July 2005
Raleigh
September 2005
Mason City, Iowa
October 2005
San Francisco
November 2005
Detroit
January 2006
Student Subsidies

The following individuals, groups, parishes, and dioceses gave non-deductible tuition subsidy grants through VTS in 2004-2005. Many other gifts were made directly to the students and not through the Seminary.

Mr. and Mrs. James Ackerman
All Angels’ Church, New York, New York
All Saints’ Episcopal Church, Woodbridge, Virginia
Anonymous Donor
Chattanooga Christian Foundation, Chattanooga, Tennessee
Christ Church, Newton, New Jersey

Spencer Potter, New York

Christ Church Cathedral, Houston, Texas
Christ Episcopal Church, Roanoke, Virginia
Christ Episcopal Church, Temple, Texas
Christ Episcopal Church, Valdosta, Georgia
Church of Our Saviour, DuBois, Pennsylvania
Church of the Annunciation, Cordova, Tennessee
Church of the Apostles, Fairfax, Virginia
Church of the Ascension, Knoxville, Tennessee
Church of the Epiphany, Odenton, Maryland
Church of the Good Shepherd, Clinton, Massachusetts
Church of the Holy Family, Jasper, Georgia
Church of the Redeemer, Bryn Mawr, Pennsylvania
Church of the Resurrection, West Chicago, Illinois
Church of the Transfiguration, Vail, Colorado
Diocese of Alabama, Birmingham, Alabama
Diocese of Arkansas, Little Rock, Arkansas
Diocese of Atlanta, Atlanta, Georgia
Diocese of Central New York, Syracuse, New York
Diocese of Central Pennsylvania, Harrisburg, Pennsylvania
Diocese of Chicago, Chicago, Illinois
Diocese of Colorado, Denver, Colorado
Diocese of Connecticut, Hartford, Connecticut
Diocese of Delaware, Wilmington, Delaware
Diocese of East Carolina, Kinston, North Carolina
Diocese of East Tennessee, Knoxville, Tennessee
Diocese of Georgia, Savannah, Georgia
Diocese of Idaho, Boise, Idaho
Diocese of Jamaica, Kingston, Jamaica, West Indies
Diocese of Kentucky, Louisville, Kentucky
Diocese of Los Angeles, Los Angeles, California

Diocese of Maine, Portland, Maine
Diocese of Maryland, Baltimore, Maryland
Diocese of Milwaukee, Milwaukee, Wisconsin
Diocese of Minnesota, Minneapolis, Minnesota
Diocese of Montana, Helena, Montana
Diocese of New Jersey, Trenton, New Jersey
Diocese of New York, New York, New York
Diocese of Newark, Newark, New Jersey
Diocese of North Carolina, Raleigh, North Carolina
Diocese of Olympia, Seattle, Washington
Diocese of Pennsylvania, Philadelphia, Pennsylvania
Diocese of Rhode Island, Providence, Rhode Island
Diocese of Southeast Florida, Miami, Florida
Diocese of Southern Virginia, Norfolk, Virginia
Diocese of Southwest Florida, Sarasota, Florida
Diocese of Southwestern Virginia, Roanoke, Virginia
Diocese of Upper South Carolina, Columbia, South Carolina
Diocese of Virginia, Richmond, Virginia
Diocese of Washington, Washington, District of Columbia
Diocese of Washington Episcopal Church Women, College Park, Maryland
Diocese of Western Massachusetts, Springfield, Massachusetts
Diocese of Western North Carolina, Asheville, North Carolina

Ms. Betsy B. Dunn

ECW - Diocese of Minnesota
Episcopal Church Center
Domestic and Foreign Missionary Society, New York, New York
Episcopal Church of the Ascension, Gaithersburg, Maryland
First Presbyterian Church, Charleston, West Virginia
The Rev. Jane N. Garrett
Grace Episcopal Church, Alexandria, Virginia
Grace Episcopal Church, Port Republic, Virginia

Laura Gettys, North Carolina

Grace Episcopal Church, Siloam Springs, Arkansas
Grace-St. Luke’s Episcopal Church, Memphis, Tennessee
Grand Chapter of Montana  
Order of the Eastern Star, Laurel, Montana  
Mr. Henry E. Hinkle  
Holy Innocents Episcopal Church, Valrico, Florida  
Holy Trinity Episcopal Church, Greensboro, North Carolina  
Mr. Rollin L. Huntington  
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International Order of King’s Daughters & Sons, Dublin, Ohio  
St. Martin-in-the-Fields, Philadelphia, Pennsylvania  
St. Mary Magdalene Episcopal Church, Boulder, Colorado  
St. Mary’s Episcopal Church, Dousman, Wisconsin  
St. Mary’s Episcopal Church, Kinston, North Carolina  
St. Mary’s Episcopal Church, Richmond, Virginia  
St. Matthew’s Episcopal Church, Austin, Texas  
St. Matthew’s Episcopal Church, Charleston, West Virginia  
St. Matthew’s Episcopal Church, Spartanburg, South Carolina  
St. Matthias’ Episcopal Church, Midlothian, Virginia  
St. Michael & All Angels, Dallas, Texas  
St. Michael & All Angels, Studio City, California  
St. Michael & St. George Church, Clayton, Missouri  
St. Michael’s Episcopal Church, Waynesboro, Georgia  
St. Patrick’s Episcopal Church, Washington, District of Columbia  
St. Paul’s Episcopal Church, Chittenango, New York  
St. Paul’s Episcopal Church, Daphne, Alabama  
St. Paul’s Episcopal Church, Delray Beach, Florida  
St. Paul’s Episcopal Church, Greenville, North Carolina  
St. Paul’s Episcopal Church, Salem, Virginia  
St. Paul’s Parish, K Street, Washington, District of Columbia  
St. Peter’s Cathedral, Helena, Montana  
St. Peter’s Episcopal Church, Norfolk, Virginia  
St. Peter’s Episcopal Church, Rome, Georgia  
St. Peter’s Episcopal Church, St. Petersburg, Florida  
St. Peter’s Parish, Poolesville, Maryland  
St. Stephen’s Episcopal Church, Boise, Idaho  
St. Stephen’s Episcopal Church, Longview, Washington  
St. Stephen’s Episcopal Church, Richmond, Virginia  
St. Thomas’ Episcopal Church, Lancaster, Pennsylvania  
St. Thomas of Canterbury Episcopal Church, Albuquerque, New Mexico  
The Rev. Shelley-Ann Tenia  
The Falls Church, Falls Church, Virginia  
Trinity Episcopal Church, Arlington, Virginia  
Trinity Episcopal Church, Chicago, Illinois  
Trinity Episcopal Church, Houston, Texas  
Trinity Episcopal Church, Wheaton, Illinois

James Derkits, Texas

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St. Alban’s Episcopal Church, Newtown Square, Pennsylvania  
St. Alban’s Episcopal Church, Washington, District of Columbia  
St. Andrew’s Episcopal Church, Lawrenceville, Virginia  
St. Andrew’s Episcopal Church, Lawton, Oklahoma  
St. Andrew’s Episcopal Church, Newport News, Virginia  
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Virginia Seminary’s all-volunteer staff recycling team borrows a pickup truck from the maintenance staff and hauls bottles, cans, plastic, and tons of paper from the VTS offices and library to a nearby Alexandria recycling center every two or three weeks. Widely known as the Little Sisters of Perpetual Waste (and Brother Joe), the team also calls itself Charlie’s Angels, in memory of the Rev. Charles Price, a committed environmentalist.

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Kids on Campus
Just a few of Virginia Seminary’s children are shown on this page.
Children from the Seminary’s Butterfly House Day Care Center often join their parents for lunch in the refectory.

Bliss Battle, daughter of the Rev. Dr. Michael Battle, Associate Dean for Academic Affairs.

Claire Hensley with her father, Dr. Jeffrey Hensley, Assistant Professor of Theology.

Joshua Cowden, son of Matthew Cowden, middler from the Diocese of Southeast Florida.

Ella Dietrich, daughter of Seth Dietrich, junior from the Diocese of Milwaukee.

Zachary Carey with his father, Peter Carey, junior from the Diocese of Pennsylvania.

Christiana Constant with her father, the Rev. Joseph Constant, Assistant for Admissions and Community Life.
Many of our friends and graduates have notified us of their preferences in style and title, and we make every effort to honor their requests.
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News from the Classes

1941
The Rev. William C. Hoffman was designated “Rector Emeritus” of St. Bride’s, Chesapeake, Virginia, last February, in recognition of his 34 years of service to St. Bride’s and to the Diocese of Southern Virginia. In his retirement, Mr. Hoffman serves at numerous churches in the diocese whenever a supply priest is needed.

1948
The Rev. William B. Murdock has recently published a book on the history of the West and the history of transportation from the east coast to the west coast. Westward Leading is available through bookstores, and Mr. Murdock has offered to provide a free copy to his classmates and those who were in seminary at the same time that he was a student. Simply send a postcard to him at 17440 Holy Names Drive #523, Lake Oswego, Oregon 97034 for a complimentary copy.

1960
The Rev. Edward Stone Gleason retired at the end of July after ten years as Editor and Director of Forward Movement Publications, publisher of Forward Day by Day and a wide range of other devotional and spiritual literature. Mr. Gleason, who was awarded an honorary Doctor of Divinity degree from Virginia Seminary in 2000, was Director of Development at VTS from 1987 until 1995. He came to VTS after serving as headmaster of Noble and Greenough School in Massachusetts from 1971 until 1987. On October 1 he will assume duties as part-time rector of St. Paul’s, Trappe, Maryland.

The Rev. Nelson B. Hodgkins is now the vicar at St. Paul’s, Salisbury, North Carolina. He had been the interim rector at Trinity Church, Mt. Airy, since 2000.

1963
The Rev. Ralph Byrd retired from active ministry September 1 of this year after nearly 16 years as rector of St. Augustine’s, Metairie, Louisiana. Mr. Byrd served at numerous parishes in South Carolina, Florida, and Georgia, and worked for several years with students at All Saints Episcopal Church School, Tupelo, Mississippi, and St. Martin’s Episcopal School, New Orleans.

1964
The Rev. Hill Riddle’s new book, Bloom in Your Season, has been published privately and can be purchased at the Seminary book store or through www.hillriddle.com. The Rev. William Barnwell, VTS ’67, who was Mr. Riddle’s colleague at Trinity Church, New Orleans, from 1984 until 1996, has reviewed the book and found it meaningful and filled with wisdom.

1965
The Rev. William McLemore is chaplain for the Centennial Celebration Committee that is planning the celebration of the centennial year (2007) of the Diocese of Atlanta. Mr. McLemore has served as the archivist and historiographer for the Diocese since 2001. He is married to the Rev. Lori M. Lowe, rector of St. Mark’s Church, La Grange, Georgia, where he resides as a retired priest.

1973
The Rev. Grady Barbour began service as rector of St. Michael’s, Birmingham, Alabama, on December 1, 2004. Mr. Barbour was formerly the rector of the South Talladega County Ministry in Alabama since 1994.

The Rev. Nicholas B. White became the interim rector of Christ Church, Charlottesville, North Carolina, in February. Mr. White was associate rector at Christ Church many years ago, from 1974 until 1979.

1974
The Rev. Richard H. Johnson received the Doctor of Ministry degree from Austin Presbyterian Theological Seminary in May of this year. Dr. Johnson practices psychology full-time with special needs children in the Dallas area, and is a Minister of Word and Sacrament in the Church of Christ.
Bishop of the Virgin Islands on June 11, several VTS graduates were present. The Rev. Dr. Lloyd Lewis, VTS Professor of New Testament, represented the Seminary and preached at his former student’s consecration. Participating bishops included the Rt. Rev. Clayton Matthews, VTS ’73, and the Rt. Rev. William Michie Klusmeyer, a member of the VTS Board of Trustees and a recipient of an honorary doctorate in 2002.

The Rev. Don Lowery is now the rector of the Church of the Holy Innocents, Henderson, North Carolina. He had served as spiritual director for numerous church programs in the Diocese of South Carolina during the past few years, and was rector of the Church of the Good Shepherd, York, South Carolina, from 1991 until the call to Holy Innocents.

The Rev. Paula Morton, rector of the Church of the Transfiguration in Saluda, North Carolina, has been serving as a Navy chaplain in Landstuhl, Germany, since February. She is expected to return to her congregation next January. Lt. Cmdr. Morton’s husband and classmate, the Rev. John Morton, is rector of St. John in the Wilderness, Flat Rock. The Mortons have six-year-old twins, Ruth and Turner.

Charles Echols was awarded the Ph.D. from the University of Cambridge in May 2005. His research investigated the role of Yahweh in the Song of Deborah (Judges 5) in the light of heroic poetry. Dr. Echols can be reached at cleiii@yahoo.com.
The Rev. Dr. Ann Normand, rector of Trinity Episcopal Church, Marble Falls, Texas, has received two grants that will enable her to pursue her sabbatical goals. The first is a Lilly Endowment grant to participate in the 2005 National Clergy Renewal Program. The grant provides funding to be used to fulfill pastoral duties in a minister’s absence while he or she is on sabbatical. The second grant is from the Bishop Quin Foundation and will fund Dr. Normand’s three-month period of study and spiritual reflection, which will involve pilgrimages to monastic settings out of state and abroad.

1997
The Rev. Lauren Stanley, associate rector of St. Alban’s, Annandale, Virginia, departed the United States in July to become a full-time appointed missionary of ECUSA in the Sudan. She will serve for three to six years and expects her mission to encompass many levels. Ms. Stanley will work for the Rt. Rev. Daniel Deng Bul, Bishop of the Diocese of Renk in Sudan.

2000
The Rev. Dr. Allison St. Louis was appointed Canon Vicar of Christ Church Cathedral, Hartford, Connecticut, in January of this year. Dr. St. Louis had been assistant to the rector at the Church of Our Savior, Silver Spring, Maryland, for four years.

The Rev. Pati Mary Andrews, vicar of the Church of the Good Shepherd, Inman, South Carolina, since 2002, has returned to her home state of Virginia where she is recovering from cancer and hoping soon to return to active ministry. Mrs. Andrews and her husband, Ron, live in Gainesville.

The Rev. Canon Orlando Addison has accepted a call to become rector of St. James-in-the-Hills, Hollywood, Florida. He had been canon missioner at the Cathedral Church of St. Paul, Detroit, Michigan, since 2001, and rector of St. John’s, Royal Oak, since 2000.

2002
The Rev. Diane Britt has left Good Shepherd, Rocky Mount, North Carolina, where she had served as assistant since 2002, to become rector of St. Luke’s, Katonah, New York.

2003
The Rev. Jeanne Finan, associate rector at St. Mary of the Hills, Blowing Rock, North Carolina, is the author of a new book, Remember Your Baptism: Ten Meditations, published by Cowley Publications. The book conveys the “depth and beauty of baptism for those who have long been baptized or for one preparing for his own baptism, or the baptism of a child or a friend.”

The Rev. Eric Miller is the rector of St. Stephen’s, Beckley, West Virginia, after completing his curacy at St. John’s, Huntington.

The Rev. Stephen Norris, Chaplain at the South Georgia Medical Center in Valdosta, Georgia, received Boy Scouting’s St. George Award of the Episcopal Church in January. The award is a national recognition of the exemplary contributions by an adult in the spiritual, physical, mental, and moral development of youth through service to the church and through a national youth agency program such as the Boy Scouts of America.
News of the Faculty

The Rev. Dr. Robert Pritchard, Arthur Lee Kinsolving Professor of Christianity in America and Instructor in Liturgics, was elected First Vice President of the Historical Society of the Episcopal Church in June of this year.

The Rev. Dr. Richard Jones is serving as President of the newly-formed American Friends of the Episcopal Church of the Sudan. Together with former VTS colleague Dr. Ellen F. Davis, Dr. Jones helped to send Rosemary Beales (VTS 2005) of the Diocese of Maryland, along with two Duke University graduate students, to Renk Bible School in the Sudan in July for three weeks teaching of Hebrew language and Godly Play. They were invited by the Rt. Rev. Daniel Deng Bul, VTS ’97, Bishop of Renk.

The Rev. Dr. Barney Hawkins, Director of the VTS Doctor of Ministry program, preached the sermon at the ordination service for Adele Dees, John Thomas Frazier, and John Porter-Acee, all members of the class of 2005, at St. Peter’s Church, Washington, N.C. on Saturday, June 25, 2005. The Rt. Rev. Clifton Daniel III ('72) was the ordaining Bishop. The Rev. David Umphlett ('04) was the verger. The Rev. Jennifer Kimball ('04), the Rev. Mark Wilkinson ('04) and Wendy Wilkinson ('04) shared their musical talents. Graduates young and old attended, including the Revs. Ronald Abrams ('82), Robert Cook ('61), Joshua MacKenzie ('61), Tom Midyette ('66, and 2003), and Sonny Browne ('04). Dr. Hawkins also assisted at St. Andrew’s Church, Burke, Virginia, during May and June while the Rev. Randall Prior ('70) was on sabbatical.

Old Testament Professor Dr. Stephen Cook is pleased to announce the publication of two new books, The Social Roots of Biblical Yahwism (SBL Studies in Biblical Literature 8; Leiden; E.J. Brill; Atlanta: Society of Biblical Literature, 2004), and Ezekiel’s Hierarchical World: Wrestling with a Tiered Reality (ed. S. L. Cook and C. Patton; SBL Symposium Series 31; Atlanta: society of Biblical Literature, 2004).

Professor of Music and Liturgy Dr. Carol Doran was the recipient of the Jubilate Deo Award at the National Association of Pastoral Musicians’ convention in Milwaukee in June. The prize is the 10,000-member Association’s highest award. Dr. Doran also gave the plenary address on the closing morning of the convention.

The Seminary community was saddened by the death of Ruth Bowman on July 4, 2005. Mrs. Bowman was the warm, gracious, and talented wife of the Rev. Dr. Locke E. Bowman, Jr., Director of the Center for the Ministry of Teaching from 1985 until his retirement in 1995. Dean Horne presided at the Committal and Interment of Ashes in the VTS cemetery on July 11.
Book Reviews

Marilynne Robinson, *Gilead* ............................................................ Reviewed by Roger Ferlo
Lamin Sanneh, *Abolitionist Abroad* ............................................ Reviewed by Robert W. Prichard
J. Douglas Smith, *Managing White Supremacy* ............................. Reviewed by Robert W. Prichard
Thomas G. Long, *Testimony* ..................................................... Reviewed by Ruthanna Hooke
Diana Butler Bass, *The Practicing Congregation* ......................... Reviewed by David T. Gortner

**Gilead.**
Marilynne Robinson.

Central to Marilynne Robinson’s astonishing new novel *Gilead* is an act of remembering. But it is remembering of a peculiar sort. The year is 1956, the setting is the rural Midwest, and the narrator is the Reverend John Ames, an elderly country preacher, the son and grandson of country preachers. The novel takes the form of a long letter written by the dying pastor to his young son. It is less a last will than it is a testament—a testament to a quiet preacher’s life, shot through with all-too-human failings and glimpses of the divine. The letter is to be read long after Ames’s death, should the document survive, and the son care to read it. Like the hundreds of sermons long unread but stored against loss in Ames’s attic, the letter to his son is “the major work of my life,” a life marked by longing, remorse, celebration, hope and resignation. “It seems ridiculous to suppose the dead miss anything,” Ames writes on the first page of this novel. “If you’re a grown man when you read this—it is my intention for this letter that you will read it then—I’ll have been gone a long time. I’ll know most of what there is to know about being dead, but I’ll probably keep it to myself. That seems to be the way of things.”

What follows is like a message in a bottle, an act of hope, a story of early loss and fragile gain. Like so much of the Old Testament, a book that Ames seems almost to know by heart, this is a story of fathers and sons. It is the story of Ames’s grandfather, visionary and fanatic, who “preached men into the Civil War” and lost an eye fighting for the Union Army, returning to haunt the lives of his preacher son and that son’s preacher’s son. It is a story of Ames’s wayward namesake, John Ames Boughton, son of Ames’s closest childhood friend, who returns to Gilead seeking forgiveness like the prodigal son he is.

And it is the story of Ames’s own father, rigid and ascetic in his old-time Calvinist way, who nonetheless offers his son an object lesson in the sacramental life. In what is perhaps the central symbolic episode of this remarkable book, Ames remembers how as a child he had joined his father in a work party to pull down a church that had been burned: “The ashes turned liquid in the rain and the men who were working in the ruins got entirely black and filthy, till you would hardly know one from another.” His father brings him some biscuit that had soot on it from his hands. “Never mind,” he said, “there’s nothing cleaner than ash.”

This “bread of affliction” becomes a recurrent motif in the novel, transubstantiated by memory, saying what cannot be said. “That biscuit ash from my father’s charred hand,” he writes to his son, “it all means more than I can tell you.”

My point here is that you never do know the actual nature of your own experience. Or perhaps it has no fixed and certain nature. I remember my father down on his heels in the rain, water dripping from his hat, feeding me biscuit from his scorched hand, with that blackened wreck of a church behind him and steam rising where the rain fell on embers, the rain falling in gusts and the women singing “The Old Rugged Cross” while they saw to things, moving so gently, as if they were dancing to the hymn, almost....It was so joyful and sad. I mention it because it seems to me much of my life was comprehended in that moment. Grief itself has often returned me to that morning, when I took communion from my father’s hand. I remember it as

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community, and I believe that’s what it was.

_Gilead_ is above all a story of religious life in the American grain. Robinson’s quiet style (a tour de force of imaginative sympathy) masks a deep theological sophistication, and a profound understanding of the tragic strain that has marked American religious life since the days of bloody Kansas and the Civil War. Like her character Ames himself, she has read her Calvin and Herbert, her Watts and Emerson, her Barth and Bernanos and Feuerbach. How many novelists of any sort these days take such writers seriously, or pay the reader the compliment of assuming that they are willing and able to do the same? But all this learning is lightly worn, and exactly to the point: these are just the kind of writers that a clergyman of Ames’s generation would have read and treasured.

In telling the story of the Reverend John Ames, or rather, in letting him tell his own story in his own distinctive voice, Robinson celebrates the sheer groundedness of religious life. Ames’ eloquent act of remembering—his down-home anamnesis—demonstrates that it is in the practice of religion where divinity is to be found. It is a practice deeply enmeshed in the large failings and small triumphs of daily living, and, as this novel quietly implies, still shadowed by ancient national divisions that time seems unable or unwilling to heal.

_Roger Ferlo_  
_Director of the Center for Lifetime Theological Education_

**Abolitionist Abroad: American Blacks and the Making of Modern West Africa.**  
By Lamin Sanneh.  
Pp. xv + 291. $20.50 (paper). $33.00 (cloth).

While this book has been in print for some time, recent events in the Anglican Communion render it still quite current, particularly for those Episcopalians perplexed by the active role of Nigerian Anglicans leaders in the ongoing Anglican debate about human sexuality. Lamin Sanneh, professor of history and world Christianity at Yale University, provides a fascinating account of the origins of West African Christianity. Nigerian Anglicanism has, Sanneh demonstrates, strong connections with American Protestantism that can be traced to the time of the American Revolution.

Sanneh laid out some of the initial premises of his work, when he delivered the Sprigg Lectures at Virginia Theological Seminary in March of 1990. He spoke then about the little known story of African Americans who sided with the British in the American Revolution. The British, adopting a strategy that anticipated in some ways Abraham Lincoln’s actions in the Civil War, offered freedom to any slaves that rallied to the British cause. When the British troops withdrew in 1783, they evacuated thousands of African Americans who had taken advantage of the British offer, taking them to Nova Scotia, Jamaica, and other British territory. They did so despite the pointed objections of George Washington and the Continental Congress. Three thousand African Americans, for example, traveled on British ships from New York to Nova Scotia in November of 1783. Living conditions proved difficult in Nova Scotia, however, and in 1792 Nigerian born ex-slave Thomas Peters organized the emigration of over a thousand African Americans to the new British colony in Sierra Leone. As Sanneh explained, that colony provided a critical foothold for the evangelization of West Africa.

Sanneh has incorporated material from his Sprigg lectures and expanded upon it in his _Abolitionists Abroad_. He explains the religious role of the Sierra Leone colony in greater detail than he had at VTS. He explores, for example, the way in which the intersection of American religion and culture shaped Christianity in West Africa. The efforts are best understood, he suggests, by contrasting them with the earlier, less successful attempt of missionaries supported by Portugal and other European colonial powers.

Those earlier efforts, which began in 1470, were attempts to transplant a Christianity based upon a synthesis of “the legacy of the Roman Empire, the classical heritage, and the Catholic Church” (67). Participants in these earlier attempts generally allied themselves with local chiefs and co-existed with the institution of slavery. Sanneh illustrates the connection between local tribal structure and the slave trade by quoting a local chief. The chief said of captives he had taken in war from other tribes, “‘unless I kill or sell them, they will grow strong and kill my people.’” (69)

Because of their own experience with slavery and their exposure to the evangelical Protestantism of the Great Awakening in America, the transplants from Nova Scotia brought a very different synthesis with them, one based on personal faith and individual rights.
and liberties. Unlike earlier Roman Catholic missionaries, they opposed slave trade and supported a notion of individual rights that undercut the authority claimed by local lords.

Sanneh detailed the process by which this new American synthesis reached the rest of West Africa. The British legislation abolishing slavery on the high seas in 1807 created a court in Freetown, Sierra Leone, with authority to decide upon the fate of slavers and their African captives. African captives set free in Sierra Leone by the court thus had their first experience of escape from capture in the cultural setting created by the Nova Scotia emigrants. Some of those who eventually returned home brought with them the new synthesis of Christianity, anti-slavery, individual rights, and evangelical revivalism.

Sanneh is far more positive about the role of Samuel Crowther than have been many recent historians. Crowther was one of the freed captives who encountered Christianity in Sierra Leone and carried it to the other parts of West Africa. He was the first African ordained to the Anglican episcopate. During two expeditions to the River Niger, Crowther noted elements of local religious traditions and languages. Although he was stymied in many of his efforts by the British commercial interest, he pioneered ways to present the anti-slavery, pro-individual rights conception of Christianity in local languages and with appropriate local cultural sensitivity. Protestants and Roman Catholic missionaries followed his lead.

Sanneh also devotes attention to Liberia, the American imitation of the British colony in Sierra Leone. He suggests that the Liberians were less successful agents of the new American religious synthesis than were the inhabitants of Sierra Leone, precisely because of Liberia’s supporters’ greater willingness to compromise with the institution of slavery.

This book provides a fascinating picture of a little-known story in World Christianity. It also suggests that Nigerian Christianity has more common elements with American Christianity than is often assumed.

Robert W. Prichard
The Arthur Lee Kinsolving Professor of Christianity in America

Managing White Supremacy: Race, Politics, and Citizenship in Jim Crow Virginia.

By J. Douglas Smith.
Pp. xiv + 411. $55.00 (cloth); $19.95 (pb).

J. Douglas Smith of Occidental College in California has written a fascinating account of strange racial politics of Virginia in the 30 years before Brown v. the Board of Education. Smith details the successful efforts of Virginia’s Anglo-Saxon Club—an organization that “advertised itself as a respectable alternative to the lower-class [Ku Klux] Klan” (75). The Club successfully lobbied the legislature for the adoption of the Racial Integrity Act of 1924 and the Public Assemblies Act of 1926. The second of the bills required segregated seating for public events. The early drafts of the first act would have established “mandatory registration of all Virginians under the auspices of . . . the Bureau of Vital Statistics; one year in the penitentiary for willfully lying about one’s color; mandatory presentation of racial certification to local registrars before a marriage license would be issued; prohibition against whites marrying anyone save another white; and the definition of a white person as one ‘who has no trace whatsoever of any blood other than Caucasian’” (87). The legislature softened some of these provisions before adoption. The bill’s final form, for example, made registration of existing citizens voluntary. It also revised the definition of white persons, including those with one-sixteenth Native American ancestry, recognition of the fact that some of Virginia’s leading families claimed to be descendants of Pocahontas and other 17th century Native Americans.

Smith uses this legislative history to portray two very different attitudes toward race in early 20th century Virginia. He identifies the first as rigid extremism. He uses pianist John Powell, ethnographer Earnest Sevier Cox, and other supporters of the Anglo Saxon Club as exemplary of this extreme attitude. These extremists recognized signs of the gradual breakdown of rigid social segregation following World War I and promoted legislation as a means to stop the blurring of the color line. In their publicity, advocates of the extreme position were clear that the problem was not only that African Americans were seeking greater social mobility; whites themselves were having difficulty maintaining segregation. Powell, for example, related his experience of watching passer-bys on a Richmond street corner. “I counted over 30 individuals of whom I could not with any degree of certainty state whether they were white or colored” (83). Another supporter of rigid extremism expressed the fear that “a certain amount of our women . . .
cannot resist” the temptation of mingling with African American men. It was, he argued, “our duty to protect them by maintaining the barrier that Southern manhood has always stood for” (120).

Arrayed against these advocates of rigid extremism were the supporters of a genteel paternalism. Smith used such figures as Douglas Southall Freeman (editor of the Richmond News Leader), Virginius Dabney (Editor of the Richmond Times Dispatch), and Colgate Darden (president of the University of Virginia and later governor) as exemplary of this position. Such advocates spoke out against lynching and other forms of racial violence and supported the improvement of the education and economic status of African Americans—so long as it was at a moderate pace dictated by the white elite. They opposed the harsher features of legislation proposed by the extremists but generally did not question the presumption that segregation was a good thing.

Interestingly, Smith argues that the extremists did a better job of recognizing the future direction of Virginia than did the paternalists. The extremists opposed improvement of the status of African Americans on the ground that it would eventually lead to integration. The paternalists failed to recognize this and, he suggests, their efforts at improvement did, in fact, lead to the down fall of the segregation system in which they believed.

Smith’s work makes relatively few references to the role of religion in the attempt to redefine attitudes about race. He is, however, versed in the subject. He is the son of Eleanor and John M. Smith (VTS 1962). Religious figures and Episcopalians in particular do make cameo appearances throughout the book. Richmond social reformer Lucy Randolph Mason, the daughter of Landon Randolph Mason (VTS 1873), is arguably the heroine of the book. She is identified as “one of the few southern elites to actually condemn segregation,” a conviction based on her “deep reservoir of religious faith.” Smith notes that African Americans recognized her “unconditional commitment to social and racial justice” (208). Beverley Tucker, Jr. (VTS 1905) is identified for speaking out against the Racial Assemblies Act of 1924 (118). Smith also recorded the role that his grandfather, Armistead L. Boothe (Assistant to the Dean at VTS, 1969-75), played in responding to the 1939 sit-in at the whites-only Alexandria Public Library.

Robert W. Prichard
The Arthur Lee Kinsolving Professor of Christianity in America

**Testimony: Talking Ourselves into Being Christian.**

By Thomas G. Long.

Thomas Long’s *Testimony* is part of the Practices of Faith Series, edited by Dorothy Bass. This series aims to educate Christians in the practical traditions of the Christian faith, such as keeping Sabbath, discernment, and honoring the body, and so provide resources for living the Christian life in the secular world. In *Testimony*, Thomas Long, an ordained Presbyterian minister and Bandy Professor of Preaching at Candler School of Theology at Emory University, considers one of the more challenging practices of Christian faith—namely, how Christians speak of their faith when they are not in church. Long explores reasons why such speech may be difficult for many Christians, argues for the importance of this practice despite its difficulties, and offers practical guidance for how Christians can bring their faith to speech.

Long notes that many Christians are reluctant to testify to their faith because of misunderstandings and misuses of the practice. For instance, many believers avoid giving testimony because they think that its only purpose is to convert others to the faith, a goal some Christians find problematic in a pluralistic society. Long argues that this reticence is based on a misconception of testimony, whose true purpose is simply to bear witness to the truth. He points out that the word “testimony” originates in the law court and argues that Christians should see themselves as participating in a cosmic trial concerning the very nature of reality, called to give witness to a just and loving God.

Other Christians, says Long, are hesitant to speak of their faith because such speech has often been used to intimidate and coerce others. Long counters by arguing that this very misuse of God-talk is a reason that Christians should speak of their faith in order that authentic Christian speech might supplant cheap or abusive “God-chatter.” Testimony is also difficult because religious language is increasingly banished from the public square. To proclaim their faith Christians must struggle against the resistance of a secular society. Long insists, however, that Christians should have a public voice, since Christianity is concerned with public and political matters as well as private concerns. Finally, Long acknowledges that it is difficult for Christians to proclaim their faith.
Virginia Seminarians at the Preaching Excellence Conference
Sewanee, Tennessee, June 4 - 10, 2005

Front row: John Stolzenbach, Ryan Kuratko, James Derkits, Ellen Ekevag,

Requiescant
(Notification received in 2005)

The Rt. Rev. Scott Field Bailey, ’42
April 12, 2005
The Rev. Dr. Frederick G. Bannerot III, ’65
April 14, 2005
The Rev. John W. Bishop, ’54
November 28, 2004
The Rev. Peter E. Camp, ’66
February 3, 2005
The Rev. Dabney Jefferson Carr III, ’60
April 20, 2005
The Rev. Canon Yung-Hsuan Chou ’53
April 19, 2005
The Rev. Richard L. Corkran, ’72
July 16, 2005
The Rev. Ralph G. Demaree, ’66
April 1, 2005
Rabbi Arnold Fink, Con Ed ’80
March 28, 2005
Adam Goren, Seminarian
December 14, 2004
The Rev. Canon George A. Kemp,’52
February 14, 2005
The Rev. William Murphy, ’80
April 20, 2005
The Rev. John L. O’Hear, ’43
February 16, 2005
The Rev. T. Hall Partrick, ’49
February 11, 2005
Mr. Roger W. Prior, ’74
January 2005
The Rev. L. Bartine Sherman, ’49
July 11, 2005
The Rev. Columbus B. Smith, ’59
May 9, 2005
The Rev. Downs C. Spitler, ’61
June 24, 2005
The Rev. Cornelius A. Wood, Jr. ’44
June 5, 2005
because that faith places them in
tension with the values of the world
around them.

Having commended the
practice of testimony despite its
challenges, Long offers several
resources to help Christians undertake
this practice. He points out that the
worship of the Christian community is
the “language school” which teaches
believers the vocabulary of the faith,
which they can use to articulate their
faith in everyday life. He also makes
testimony more accessible by
broadening his definition of it,
maintaining that any speech that
participates in what God is doing in
the world is testimony. Any speech
that creates community, heals, forgives,
or tells the truth is testimony in this
broad sense. Long does insist,
however, that there are times when
explicitly Christian speech is needed,
and he offers guidelines for such
speech, to prevent its misuse. He
points out, for instance, that the means
Christians use in speaking must be
consonant with the ends they serve,
such that they do not speak of a God of
love in ways that are coercive or
insensitive.

In addition to the value of
simply addressing this crucial and
perplexing topic, this book has several
strengths. Foremost among these is
Long’s conversational, reassuring
tone, which communicates the
message that any effort in this area is
laudable and that average Christians
are probably doing more testifying
than they realize. Long demystifies
testimony by pointing out the
opportunities for testimony that arise
at various times in an ordinary day.
The concreteness of his suggestions
and his encouraging tone will be
empowering for many people who find
the idea of testifying to their faith
daunting. In addition, one of the
delights of this book is simply
spending time in Long’s company; he
is a consummate storyteller and draws
from a wealth of experience and
knowledge that makes the book
engaging and refreshing. The book is
rich with stories of times when
speaking of faith has made a
difference.

In his effort to commend the
practice of testimony to those who
might find it difficult or problematic,
Long occasionally downplays its
challenges. For instance, he does not
sufficiently acknowledge the difficulty
of speaking of faith at this particular
cultural moment, in which the
religious landscape is influenced by
two conflicting trends: the increasing
secularization of the public square,
and the simultaneous rise of
fundamentalist Christian voices in that
same public discourse. While Long
mentions these issues, he could offer
greater guidance in how to negotiate
these tensions, which make the present
time a uniquely difficult one for
mainline Christians to proclaim their
faith. It would be helpful, in this
regard, if Long offered a more
thoroughly developed theological
framework for how Christians should
think of their role in public discourse.
In addition, Long occasionally allows
an uplifting story to substitute for a
fully worked out argument, a rhetorical
habit that is more successful in
preaching than in writing.

This volume will be valuable
for individual Christians and could
also be used beneficially in parish
adult education, as it addresses an
area of deep concern and bafflement
for many faithful believers. This book
will be both encouraging and thought-
provoking for such readers and will
help them to reclaim one of the
essential and often neglected practices
of the Christian faith.

Ruthanna Hooke
Assistant Professor of Homiletics

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Distinguished Guest Speakers

Guest lecturer Dr. Victoria Hoffer presented “In Praise of Psalms: Prayer
and Poetry” at an open community lecture at the Seminary on October 15,
2004. Dr. Hoffer brought wonderful insights to the areas of Biblical
Studies and Jewish-Christian relations. She received her Ph.D. from Yale
and is currently an instructor at Yale Divinity School. Dr. Hoffer is the
author of numerous journal articles and co-author of Introducing Biblical
Hebrew, a text often used at Virginia Seminary.

Dr. Kathryn Tanner, a leading Episcopal theologian from the University
of Chicago, discussed her work with VTS students and faculty on May 6
at an informal lunch gathering. Dr. Tanner is Professor of Theology in the
university’s Divinity School and author of several books, including God
and Creation in Christian Theology, The Politics of God, and most recently
Jesus, Humanity, and the Trinity. She was a member of the committee of
seven theologians who drafted the response to the Windsor Report.

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The Practicing Congregation.
By Diana Butler Bass.
Herndon, VA: The Alban Institute.
2004.
136 pp. $17 (pb).

The Practicing Congregation is cast as a testament of hope for mainline Protestant denominations. Beginning with an example of congregational rebirth in an Episcopal parish in Washington, D.C., Diana Butler Bass presents evidence of new energy and commitment emerging in disparate but distinctly intentional mainline congregations. Bass takes readers on a rapid journey, highlighting consistent patterns of intentional Christian practice found in the 50 congregations in her study, outlining historical shifts in congregational identity in the United States, distinguishing congregational vitality from theological labels of “liberal” and “conservative,” and concluding with hope for a “re-traditioned” renewal of mainline churches.

Bass’ book contributes significantly to congregational studies and the sociology of religion. By outlining the history of congregations in terms of their social and cultural functioning, she reframes the general decline of American Mainline Protestantism as a consequence of broader socio-cultural changes. In a tight summary of Holifield’s (1994) analysis of congregational types throughout American history, she outlines historical changes over 300 years that altered the purpose of congregations within society.

Churches once functioning as town hall centers for citizenry shifted in the new Republic to voluntary centers for personal piety; later with industrialization they became centers of civil religion supporting home and family; and finally after World War II they moved toward programmatic centers offering a variety of services for different interests. Bass then introduces a newly emerging category of congregations (1990-present), which she describes as “intentional congregations”: faith communities committed to service and discipleship that offer a model of ecclesia as an embodied theological critique of contemporary society—and of churches that attempt to continue functioning in social and programmatic paradigms.

Bass’ “intentional congregations” as a category contains both the emergent church movement and what she calls “practicing congregations.” While some criticize emergent churches as an ultimate example of individual religious consumerism, Bass sees both emergent and practicing congregations as personal and communal quests for meaning—people looking beyond surface traditions because they are seeking “spiritual authenticity and communal coherence.” Thus, even though she describes practicing congregations as “re-traditioning” themselves by unearthing and rediscovering neglected faith practices once expressed within their denominations and Christian history, Bass places emergent and practicing congregations side-by-side in their costly intentionality and reliance on deep traditions. This Bonhoeffer-esque emphasis on costly commitment is the core virtue found in practicing congregations, emerging as a response to near death and leading to significant growth. The “near-death experience” was what galvanized congregations’ willingness to re-imagine and reinvent themselves as places newly re-rooted in purpose-filled traditions.

Bass’ most significant contribution may be her methodological untangling of congregational vitality from theological politics. Bass offers a corrective to the oversimplified comparison of conservative-versus-liberal congregations by introducing another dimension: established vs. intentional. She further poses a hypothesis that the intentionality of congregations actually draws them away from the polarities of conservatism and liberalism, toward a center that critically evaluates both positions and attempt to draw strengths from each. For Bass, the sociological insight remains true, that denominations with greater demand on their members grow and retain more—but greater demand and commitment need not only belong to more conservative traditions.

Despite these contributions, I found myself frustrated with some features of the book. First, I wanted more case examples. Bass cites only two congregations from the study. Her rhetoric and generalizations without specific examples can leave one wondering how it all works out at the local level. Second, Bass took some rhetorical swings at “pundits,” lumping Fox News and sociologists together as villains who oversimplify the American religious landscape into the conservative vs. liberal polarity. This “straw man” tactic weakens the overall strength of the book and is not necessary to Bass’ analysis. Third, Bass points to practicing congregations as a new historical phenomenon. But what are currently being called emergent, intentional, and practicing congregations have arisen throughout church history—indeed, some denominational movements resulted when intentional communities of faith did not find...
satisfactory expression and support of their committed faith in an established church (for instance, Quaker and Methodist departures from within the Church of England).

As an epistle of hope, the book does not eradicate concerns about the continuing decline of influence and interest in mainline Protestant denominations. But this is not Bass’ intention. She offers a cautious optimism, using the study of 50 congregations to signal hope and possible solutions for re-energizing mainline churches with new imaginings of how they might embrace and practice their rich traditions of faith. This leaves me eager for the next, more detailed book.

David T Gortner  
Church Divinity School of the Pacific  
Berkeley, California

Class of 2005  
Where Are They Now?

We are grateful to the Rev. Mary Staley for providing the Journal with this list, which includes information received as of July 18, 2005. We miss the Class of 2005, and we hope that all graduates will keep the Seminary informed about where they are in their ministries.

Rosemary Beales  
Assistant Rector  
St. John’s Church  
Ellicott City, MD  
Diocese of Maryland

Lauren Browder  
Curate  
St. John’s Episcopal Church  
Decatur, AL  
Diocese of Alabama

Oliver Butler,  
School Chaplain  
Episcopal School of Dallas  
Dallas, TX  
Diocese of Dallas

Mary Ellen Dakin Cassini  
Chaplain  
Saint Andrew’s School  
Boca Raton, Florida  
Diocese of Southeast Florida

Mary Fisher-Davila  
Assistant to the Rector  
St. James’ Church  
Leesburg, VA  
Diocese of Virginia

Adele Dees  
Assistant Rector  
St. James’ Church  
Wilmington, NC  
Diocese of East Carolina

Rosemarie L. Duncan  
Associate Rector  
St. Columba’s Church  
Washington D.C.  
Diocese of Washington

John Thomas Frazier  
Deacon-In-Charge  
Church of St Paul-in-the-Pines  
Fayetteville, NC  
Diocese of East Carolina

Kathleen Gannon  
Curate  
St Paul’s Church  
Delray Beach, FL  
Diocese of Southeast Florida

Alan Gates  
Assistant Rector  
St. Paul’s Church  
North Kingstown, RI  
Diocese of Rhode Island

Laura Gettys  
Clergy Fellow  
Christ Church  
Alexandria, VA  
Diocese of Virginia

Linda Gosnell  
Deacon Assistant  
St. Francis’ Church  
Greenville, SC  
Diocese of Upper South Carolina

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Lifetime Theological Education Goes to Richmond

October 28, 2005  
“Praying at the Still Point: Reflections on the Poetry of T.S. Eliot and Rowan Williams”  
The Rev. Dr. Roger Ferlo  
Director of the Center for Lifetime Theological Education  
St. Stephen’s Church  
Richmond, Virginia

April 28, 2006  
“Approaching General Convention 2006”  
The Rev. Canon Rosemari Sullivan  
Director of Alumni Affairs  
All Saints’ Episcopal Church  
Richmond, Virginia
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Church</th>
<th>Location</th>
<th>Diocese</th>
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<tr>
<td>Jimmy Grace</td>
<td>Assistant to the Rector</td>
<td>Church of the Epiphany</td>
<td>Houston, TX</td>
<td>Diocese of Texas</td>
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<td>Jessica Hitchcock</td>
<td>Assistant to the Rector</td>
<td>Episcopal Church of the Ascension</td>
<td>Gaithersburg, MD</td>
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<td>Carlye Hughes</td>
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<td>Brooks Hundley</td>
<td>Vicar</td>
<td>Church of the Savior</td>
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<tr>
<td>Jeff Huston</td>
<td>Vicar</td>
<td>St. Luke’s Church</td>
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<td>Marlene Jacobs.</td>
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<td>Sandra Kerner</td>
<td>Assistant Rector</td>
<td>Blackstone, VA</td>
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<td>Diocese of Southern Virginia</td>
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<td>Sarah Kinney</td>
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<td>Emmanuel Church</td>
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<td>Lucia Lloyd</td>
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<td>St. Thomas’ Church</td>
<td>Richmond VA</td>
<td>Diocese of Virginia</td>
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<td>José A. McLoughlin</td>
<td>Assistant Rector</td>
<td>Christ Church</td>
<td>Winchester, VA</td>
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<td>Kenny Miller</td>
<td>Assistant to the Rector</td>
<td>St. James’ Church</td>
<td>Wichita, KS</td>
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<td>Catherine Metivier</td>
<td>Vicar</td>
<td>St. David’s Church</td>
<td>Oklahoma City, OK</td>
<td>Diocese of Oklahoma</td>
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<tr>
<td>Alex Montes</td>
<td>Associate to the Rector and Campus</td>
<td>Missioner to Baylor University</td>
<td>St. Paul’s and Canterbury at Baylor</td>
<td>Diocese of Texas</td>
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<td>Andrew O’Connor</td>
<td>Associate Clergy</td>
<td>All Saints-by-the-Sea Church</td>
<td>Santa Barbara, CA</td>
<td>Diocese of Los Angeles</td>
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<td>Shelby Owen</td>
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<td>St. Anne’s Church</td>
<td>Reston, VA</td>
<td>Diocese of Virginia</td>
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<td>John Porter-Acee</td>
<td>Assistant to the Rector</td>
<td>Christ Church</td>
<td>Charlotte, NC</td>
<td>Diocese of North Carolina</td>
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<td>Jamie Pahl</td>
<td>Assistant Rector</td>
<td>St. James’ Church</td>
<td>Wilmington, NC</td>
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<td>Spencer Potter</td>
<td>Lilly Fellow</td>
<td>St. James’ Church</td>
<td>New York, NY</td>
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<td>Anne Marie Richards</td>
<td>Assistant Minister</td>
<td>Trinity Church</td>
<td>Princeton, NJ</td>
<td>Diocese of New Jersey</td>
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<tr>
<td>John Henry Rule</td>
<td>Curate</td>
<td>St. John’s Episcopal Church</td>
<td>Tulsa, OK</td>
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<td>Jeff Shankles</td>
<td>Assistant Rector</td>
<td>St. Alban’s Church</td>
<td>Annandale, VA</td>
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<td>Stuart Shelby</td>
<td>St. James’ Church</td>
<td>Fairhope, AL</td>
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<td>D. (Mickey) Shriver</td>
<td>Associate Rector</td>
<td>St. Mark’s Church</td>
<td>Grand Rapids, MI</td>
<td>Diocese of Western Michigan</td>
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<td>Alistair So</td>
<td>Associate Rector</td>
<td>Martin’s-in-the-Field Church</td>
<td>Severna Park, MD</td>
<td>Diocese of Maryland</td>
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*Continued on next page*
Ketlen Solak  
Assistant Rector  
St. Luke’s Episcopal Church  
Alexandria, VA  
Diocese of Virginia

Mary L. Staley  
Assistant to the Vicar  
St. Patrick’s Episcopal Church,  
Falls Church, VA  
Diocese of Virginia

Carey Stone  
Curate  
St. Mark’s Church  
Little Rock, AR  
Diocese of Arkansas

Greg Syler  
Curate  
Church of Our Saviour  
Chicago, IL  
Diocese of Chicago

John C. Suhar  
Assistant to the Rector  
St. Thomas’ Episcopal Church  
St. Petersburg, FL  
Diocese of SW Florida

Shelly-Ann Tenia  
Assistant to the Rector  
All Saints Anglican Church  
Port of Spain, Trinidad  
Diocese of Trinidad & Tobago

Scott Walters  
Curate  
Christ Church  
Little Rock, AR  
Diocese of Arkansas

Joie Wehr  
Curate  
Trinity Episcopal Church  
Upperville, VA  
Diocese of Virginia

Bambi Willis  
Assistant to the Rector  
St. Bartholomew’s Church  
Richmond, VA  
Diocese of Virginia

Class Cross 2005